

# Pennsylvania Mennonite Heritage



Volume IX, Number 4

October 1986



## Contributors To This Issue



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Horst Gerlach, a Mennonite historian from the Weierhof community in West Germany, was born in Neuendorf-Höhe in Elbing County of West Prussia. He grew up in pre-World War II Nazi Germany and survived a Russian slave labor camp north of the Arctic circle. His wartime experiences appeared in book form in 1970 as *Nightmare in Red*, published by Creation House. He attended Eastern Mennonite College, Harrisonburg, Virginia, where he received a B.A. degree; he holds the M.A. and Ph.D. degrees from the University of Heidelberg in Germany. A teacher by vocation, he is a member of the Weierhof Mennonite Church and chairs a local group called West Prussians in the Palatinate. In addition to numerous professional memberships and community involvements, he has written articles for European and American historical journals and church papers. His article in this issue is a translation and slightly abbreviated version of what recently appeared in a special issue of volume 18 of the *Alzeyer Geschichtsblätter*.

John L. Overholt, a native of Estherville, Iowa, and currently a resident of Kilmarnock, Virginia, is a retired chemical engineer of the New Jersey Zinc Company, Palmerton, Pennsylvania, and an operations research analyst for the Center for Naval Analyses in Arlington, Virginia. He holds B.S. (1932) and M.S. (1935) degrees in chemical engineering from Iowa State College and Lehigh University and has studied statistics and experimental design. An Episcopalian vestryman from 1978 to 1981, he has researched early records of the Wicomico Church, established in 1648. Currently he is attempting to collect and correlate

data on the descendants of all Oberholtzer immigrants to approximately 1800. He credits David and Pauline Hall of Booneville, Missouri, for sharing their family data collected over the last forty years and Barbara Ford of Wallingford, Pennsylvania, for countless hours of research on Overholt-related families in southeastern Pennsylvania. Many other persons, too numerous to mention, also contributed greatly to this research effort as they built upon the work of previous generations of Oberholtzer researchers. Overholt has served as president of the Arlington (Virginia) Historical Society and as a member of numerous civic, academic, and professional organizations related to his areas of interest. He pursues genealogy, gardening, and carpentry as avocations.

Jane E. Best is a researcher of family history and the history of eastern Lancaster County, where branches of her family have lived for approximately ten generations. She was also involved in the compilation of *The Groff Book* (1986). She graduated from Hood College, Frederick, Maryland, in 1946 and lives in New Holland, Pennsylvania. From 1963 to 1970 she taught seventh grade mathematics for the Eastern Lancaster County School District, where she served on the management and program committees of the school board. She formerly served as president of Trinity Lutheran Church, New Holland, Pennsylvania, and has been a member of the Commission on Church in Society of the Central Pennsylvania Synod of the Lutheran Church in America. In addition, she has written numerous articles on genealogy and European origins of Lancaster County settlers in several local historical magazines.

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## THE COVER

The castle of Alzey with the prison tower at right served as a site of execution for numerous Anabaptists in the early 1500s, after which time a portion of the group fled to the Hutterites in Mähren and a portion remained in hiding in Alzey. See article on page two.

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*Pennsylvania Mennonite Heritage* (ISSN 0148-4036) is the quarterly magazine of the Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602. It focuses on the historical background, religious thought and expression, culture, and genealogy of the Mennonite-related groups originating in Pennsylvania. Articles appearing in this magazine are annotated and indexed in *Historical Abstracts*, *America: History and Life* and *Genealogical Periodical Annual Index*. Second class postage paid at Lancaster, Pa.

Single copies, \$5.00 each ppd. Regular, annual membership, \$20.00. Five-year cumulative index, 1978-1982, of authors-subjects and titles, every name, and errata-addenda, \$12.95 ppd. Address changes, including old and new addresses, should be forwarded to Lancaster at least six weeks in advance.

Direct editorial mail to 2215 Millstream Road, Lancaster, PA 17602. The editor will be pleased to consider unsolicited manuscripts and photographs sent for publication but accepts no responsibility for manuscripts not accompanied by return postage. Phone: (717) 393-9745.

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*Beginning as a result of Elector Karl Ludwig's 1664 act of tolerance, the influence of the relatively small number of Mennonites on church and society in West Germany has been considerable.*

## Mennonites in Rheinhesse and Migrations to America and Galicia

by Horst Gerlach

translated by Noah G. Good

The period from the Reformation to the present represents a long span of time. When the burgrave, or lord of the castle, of Alzey, Dietrich von Schönberg (1520-1532), ordered the execution of a number of Anabaptists in Alzey, the men were killed, and the women were drowned in the horse pond a short distance from the entrance of the present-day museum. The pond was considerably deeper at that time. Today Mennonites, spiritual descendants of the Anabaptists, meet for worship in the Mennonite Evangelical City Mission, located about one hundred meters from this spot. Nobody would think of disturbing or hindering them. The times of intolerance, tolerance, and equal rights for the sects have run their course.

The people of Alzey who attended worship services belonged mostly to the congregations at Uffhofen and the Weierhof. Since the death of Preacher Jacob Galle (d. 1835) of Geistermühle the church has been served mostly by preachers from the Weierhof congregation such as Hermann Reeder, followed by Christian Neff, Paul Schowalter, and others. Since 1972 the church community of Uffhofen has been combined with the one at the Weierhof near Kirchheimbolanden.<sup>1</sup> The congregation at Uffhofen was never very large. The members had their own church building since 1829. In 1857 they had 45 members; in 1887, there were 72; in 1914, 62; in 1934, 53; and in 1954 there were 62 members.<sup>2</sup> The *Mennonitisches Lexikon* presents a few contradictions at this point. Christian Neff gives the number of members for Uffhofen in 1850 as 100.<sup>3</sup> The last number before the merger in 1972 is given as 53 persons in all with 39 baptized members. The administrative committee included Hans Schönhals of Biebelsheim, first chairman; Hans Jacob Berg of Spiesheim, vice chairman; Heinrich Galle of Uffhofen, secretary; and Albert Galle, Jr., of Alzey, treasurer. The areas of Erbesbüdesheim, Schniftenbergerhof, Spiesheim, and Wallertheim had early congregations and later provided members.<sup>4</sup>

The expression "Mennonite" probably first appeared in the old records in Emden. In the sixteenth century it was "Mennisten." At that time the once Roman Catholic priest, Menno Simons, was still active in that place. Thus the Anabaptists were named after this elder.<sup>5</sup>

The Anabaptist Mennonites for their part represented an expansion of the Reformation teaching of Zwingli in Zürich. They had their beginnings in 1525 under the leadership of Felix Manz, Konrad Grebel, and Jörg Blaurock, who emphasized the church as the community of saints. To them belong, in addition to the basic beliefs shared with other denominations, the stress on

believers' baptism (that is, not to infants), the nonswearing of oaths with the alternative use of the affirmation, and love for the enemy with the teaching of nonresistance. The Anabaptists were also called "Sermon on the Mount Christians" because of their serious concern about ethical issues. To the world at large they were popularly known as good farmers, and the princes in the course of time became willing to accept the "false doctrines" of the Anabaptists as a part of the agreement in consideration of their usefulness to them. The above-named principles came to be expressed, but at least in the time of Napoleon the doctrine of nonresistance presented problems. The equality of rights in connection with the French Revolution brought with it also the equality of duties, and with this came the duty to bear arms.

However, individuals here and there even into the time of the Third Reich felt the need for consideration of this Anabaptist-Mennonite viewpoint. At the beginning of World War I in 1914 some 37 per cent of all Mennonites did alternative service in the supply lines and in the sanitary, or medical, corps. Among them was Jakob Galle, a landowner from Monzernheim who also served as driver in the supply train.<sup>6</sup> During the course of the war this figure changed greatly. The Prussian king, Wilhelm I, in a cabinet order of March 3, 1868, granted permission for Mennonites to do alternate service, especially as secretaries in the supply and medical divisions.<sup>7</sup>

A later change among the Mennonites was that the sermon became the central part of the worship service. Elector Karl Ludwig allowed only a worship service that was read. Furthermore, there were cross-connections with Pietist streams, the influence of which was felt through members' attending sessions of Bible classes and house fellowships. Throughout this time members considered it important to be prepared to support relief in time of need. It was important not to allow the relaxation of standards, desertion, or wandering away from the doctrines.

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<sup>1</sup>*Mennonitisches Jahrbuch* 73 (1973): 103.

<sup>2</sup>*Mennonitisches Lexikon*, s.v. "Rheinland," by Ernst Crous (p. 490).

<sup>3</sup>*Ibid.*, s.v. "Uffhofen," by Christian Neff.

<sup>4</sup>*Mennonitisches Jahrbuch* 72 (1972): 107.

<sup>5</sup>"Die Mennoniten im neuen Gemeindehaus," *Ostfriesenzeitung*, Sept. 12, 1953.

<sup>6</sup>Information from Hans Hübert, The Weierhof, Germany.

<sup>7</sup>*Mennonitisches Lexikon*, s.v. "Wehrlosigkeit," by Christian Neff and Johan G. Postma.

Also, some members were being received from other denominations.

However, let us return to Dietrich von Schönberg. The judges of his time were not in favor of executing the Anabaptists imprisoned in Alzey. One courageous minister of Moscheln wrote in a "circular letter with advice to the delegated judges concerning the poor captives in Alzey." This contains the following:

Therefore, do not mistakenly lay violent hands of the divinely ordained majesty on them lest you call down on you the anger of God, who will bring down on you greater judgment than on the Sodomites and the evildoers of the world. You have many murderers, thieves, and mischief makers whom you treated with more mercy than these poor people, who indeed have not stolen, have not murdered, have not robbed, have not committed arson, have not slandered, or have not done any kind of shameful deeds, but far rather they have actively honored God and have offended nobody, but in their good, simple way of life and intention they have made the mistake of being baptized.<sup>8</sup>

### Mennonite-Hutterite Interaction

At this point Dietrich von Schönberg ordered nine brethren to be executed with the sword and five women to be drowned in the horse pond. This led to further executions. Thus the Anabaptist group was wiped out, but the eradication was not complete. A portion of the group went over to the Hutterites by fleeing to Mähren,<sup>9</sup> and a portion of the group remained secretly hidden. This Anabaptist root, whose members fled to the Hutterites in Mähren and have been with them since 1528, did not forget their fellow members in Alzey. Thirty years later they sent missionaries to Alzey. Thus the Hutterite minister and missionary, Leonhard Dax, arrived in 1567 to visit them in the Palatinate. In the beginning of November he was arrested because of his evangelistic activities, and with his wife, Anna, and some other Anabaptists he was held captive in the castle prison during the winter. A greater degree of tolerance existed under Elector Friedrich III (1559-1576) than under Ludwig V (1508-1544). Dax was not executed, but the Calvinistic superintendent attempted to get him to change over to the church of that country. However, neither threats nor bribes caused Dax to waver. On February 25, 1568, he with the other captives was again set free. Dax recorded the disputation between the head minister of Alzey and his group.<sup>10</sup>

His writing, "A Confession and Accountability" (1567), states that not enough opportunity was given to the Mennonites (*Täufer*) to defend themselves. This in turn moved Elector Friedrich III ("The Pious") (1559-1576) to arrange for a discussion on Anabaptists from May 28 to June 19, 1571, in Frankenthal.<sup>11</sup>

However, a discussion on Anabaptists already had taken place on August 25, 1557, under Elector Otto Heinrich (1556-1559) in Pfeddersheim. The purpose was to have a peaceable understanding with the Anabaptists. Under the leadership of Strassburg superintendent Johann Marbach some church visitations were conducted. The result of the visitations was that the Anabaptists had found acceptance at places where there were no "discreet and qualified ministers of the gospel and the people would go to Holy Communion on Sunday morning" and in the afternoon "engage in all kinds of sins and immorality in an unchristian way" so that serious-minded people—such as the

Anabaptists—took offense and broke away from the church.<sup>12</sup>

By means of indoctrination and the use of civil measures the Anabaptists were to be brought back into the church. However, before taking these measures, the elector tried to win them back by kindness. At the disputation of Pfeddersheim some forty Anabaptists appeared. Among them were nineteen ordained men. Five questions were discussed extensively—namely, infant baptism, holding public office, swearing of oaths, reasons for leaving the state church, and the ban. Little is known about the discussions. Available records of the state church show refutation of the beliefs.<sup>13</sup> On the other hand, no records exist of the arguments of the Anabaptists. These arguments were badly distorted by the theologians. The Anabaptist minister, Diebold Winter of Wissembourg in Alsace, who was present at this meeting, stated in his opening remarks at a later date (1571) in the religious conference in Frankenthal that he had also taken part in the discussions at Pfeddersheim but that some things were printed about that meeting that they had not even thought, much less spoken.

At the end of the conference the theologians announced that they had separated them from their error and invited them to come back into the "fellowship of the true Christian church." The government representative told the ordained men and the strangers who took part in the meeting that it was up to them to leave the Palatinate at once or to be in "danger of appropriate penalties." To those who were subjects of the Palatinate it was announced that they should avoid "the church service they had been attending."<sup>14</sup>

The theologians tried to convince the elector to undertake more severe measures. By referring to the Old Testament, they recommended the use of the death penalty. The Anabaptists were designated in these writings as "demonic rabble."<sup>15</sup> Also, a number of other unchristian suggestions were made. The elector soon realized that he was not being well advised by these hotheaded theologians, for he granted the Anabaptists residence in his domain on the condition that they conduct themselves quietly.<sup>16</sup>

As seen above, Elector Friedrich III (1559-1576) permitted a significant religious conference to be held from May 28 to June 19, 1571, in Frankenthal. To this conference he had invited ministers of the state church and Anabaptists of various kinds. He assured them of fourteen days of safe conduct before and after the conference. The elector himself took part in the opening

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<sup>8</sup>Friedrich Karl Becker, "Alzey im Umkreis des Rechts," *1750 Jahre Alzey* (Alzey: 1973), p. 258.

<sup>9</sup>*Die Geschichts-Bücher der Wiedertäufer in Oesterreich-Ungarn . . .* ed. Josef Beck (Wien: In Commission bei Carl Gerold's Sohn, 1883; reprint ed., Nieuwkoop: B. de Graaf, 1967), p. 30.

<sup>10</sup>*Ibid.*, pp. 216, 265-267; Christian Hege, *Die Täufer in der Kurpfalz: Ein Beitrag zur badisch-pfälzischen Reformationsgeschichte* (Frankfurt am Main: Hermann Minjon, 1908), pp. 106-110.

<sup>11</sup>*Mennonitisches Jahrbuch* 71 (1971): 41-44; August Hussong, "Das Frankenthaler Religionsgespräch 1571," *Frankenthal einst und jetzt* 1 (1971): 2-8.

<sup>12</sup>Hege, *Die Täufer in der Kurpfalz*, p. 89.

<sup>13</sup>Gustav Bossert, *Quellen zur Geschichte der Täufer in Württemberg* (Leipzig: 1930), pp. 148-161.

<sup>14</sup>*Mennonitisches Lexikon*, s.v. "Kurpfalz," by Christian Hege (p. 593).

<sup>15</sup>Hege, *Die Täufer in der Kurpfalz*, p. 93; Bossert, *Täufer in Württemberg*, pp. 161-168.

<sup>16</sup>Ludwig Häuser, *Geschichte der rheinischen Pfalz* (Heidelberg: 1845), p. 634.

session. The court chaplain, Peter Dethanus, who represented the state church, took part in the disputation in the form of 547 rather detailed votes. The Anabaptists were represented by two spokesmen, Rauff Bisch from Odernheim with 522 votes and Diebold Winter from Wissembourg with 142 votes. Feiox Frederer from Hofheim near Worms, whose name is mentioned in the Anabaptist records as a landholder in 1564 in Weisenheim am Sand, was also present.

Gerhard Hein has observed that when the printed minutes of the discussions are read, one has to conclude that the Anabaptists were not accomplished in public speaking and theological arguments as were their counterparts in the Reformed state church. On the other hand, they had excellent knowledge of the Bible and strong convictions. The reporter at the disputation commended them but called them "total idiots." After this, it was reported, the elector was minded to "get rid of them all."<sup>17</sup>

The Anabaptists were living at that time in Kriegsheim, Heppenheim an der Wiese, Pfeddersheim, Westhofen, Wolfsheim, Hangen-Weisheim, Freinsheim, and Klein Bockenheim. On July 24, 1588, the inspector of Dirmstein reported the presence of twelve Anabaptists in Heppenheim an der Wiese who gave the pastor of that place a great deal of trouble and resisted the tax collector in an unruly manner. The intention was to exile them, but the lord of the castle indicated that to do so would seriously hurt the interests of the elector and that the Anabaptists would move to the earldom of Leiningen. The government then recalled the order to exile them and gave the directive "that when talking with the Anabaptists an effort should be made to use very gentle negotiators."<sup>18</sup> Already at this time usefulness (probably as good farmers) rather than dogmatic thinking (false teaching) was important to the elector's authorities. The Reformed pastor at Kriegsheim on July 15, 1601, named sixty-six Anabaptists. He found that they had been definitely obstinate and would not in the least yield on matters of faith. "They would not yield even if you were to boil them in oil."<sup>19</sup>

Because of the severe measures of oppression under Elector Friederich IV (1592-1610) many Anabaptists left for Mähren from 1598 to 1603 and united with the Hutterites. The Thirty Years' War severely decimated the population of the region and naturally also of the Anabaptists. After the Thirty Years' War, however, Anabaptist refugees from Switzerland settled in or near the places where Anabaptists had lived before the cruel war. Among these places were Alzey, Kriegsheim near Monsheim, Obersülzen near Grünstadt, and Rohrbach near Sembach. This seems to have carried through in at least two family lines, the Herstein and the Hütwohl (Heatwole) families as well as a few others.<sup>20</sup>

## After the Thirty Years' War

After the Thirty Years' War two developments occurred in the Palatinate and later also in Rheinhessen that strongly influenced the course of history. One was that messengers, sent by the Quakers of England, went particularly to these regions and made proselytes among the Anabaptist Mennonites. Among the places they visited were those with Mennonite congregations like Kriegsheim, Amsterdam, Hamburg, Krefeld, Friedrichstadt on the Eider, Emden, and Danzig. Mennonite congregations existed in these places. Also, the new elector, Karl Ludwig (1648-1680), had learned some valuable things from observing the mistakes of his father, known as the Winter King, and resolved to build up his ravaged land. In spite of some overriding practical problems it was important to find a way to "people" the severely depopulated land.

Already in the middle of the 1650s he had settled the Ibersheimerhof with Bernese Anabaptists. For a long time it was hard to decide whether or not to grant religious freedom to the Anabaptists, who were reputed to be a "dangerous and obstinate sect." They asked to be permitted to hold their meetings in quietness; yet in 1661 they were considered unacceptable on the basis of the problem of their belief in separation from the state.<sup>21</sup>

When, for example, in the same year some fifty persons had assembled in Steinsfurt near Sinsheim on the right (east) side of the Rhein River, they were arrested, and a fine of 100 *Reichstaler* was imposed. On January 4, 1662, the government ordered the officials not to disturb the worship services but to impose a head tax on all participants. Just two years later the elector, Karl Ludwig (1648-1680), on August 4, 1664, proclaimed the significant general concession for the Mennonites of the Palatinate. This apparently had its beginning in the initiative taken by the landlord, who, on the one hand, did not wish to lose these urgently needed people for the building up of the land. On the other hand, he did not wish to do anything in opposition to the relaxation of restrictions on the Anabaptists. For the same reason the name Anabaptist apparently was dropped and was replaced by the name Mennonite in compliance with the use of the name in Friesland. The elector may well have been influenced by a letter from the king of England, who was related to him, and by the intercession of influential Quakers of the time.<sup>22</sup>

This concession in brief ran something like this: Dear Faithful Ones! As you well know, since the long, ongoing war and the consequent ruin and destruction of our land in our Palatinate . . . and among the immigrants are found a kind of people called the *Menisten*. They have their own separate gatherings apart from the customary worship service in this land and they hold themselves aloof from war in any form and they have some other peculiarities. We consider it inadvisable to discuss them further because, in addition to the other people in the land, we have urgent need of subjects who will restore the ruined land. Now we have decided to tolerate these previously mentioned *Menisten* among us to a limited extent . . . so that in their meetings (worship services) there will not be more than twenty persons assembled at one time. They are to admit no persons of other denominations . . . at their meetings, there is to be nothing said that is disorderly or disrespectful of government in speech or action, and they are to refrain entirely from baptizing those already baptized. In recognition of this concession each household head is to pay for the first year three guilders, and, each year thereafter so long as this concession is not retracted, the sum of six guilders over and above what our other subjects pay.<sup>23</sup>

Other interpreters believe that the simple fact that Mennonites were forced to pay more taxes than other inhabitants of the land would have stimulated them to make their land all the more productive. Even if this concession did not immediately result in

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<sup>17</sup>*Mennonitisches Jahrbuch* 71 (1971): 44.

<sup>18</sup>Paul Michel, *Chronik von Monsheim*, 1981, p. 181.

<sup>19</sup>*Ibid.*

<sup>20</sup>Gerhard Hein, "Das Verhältnis zwischen Täufern beziehungsweise Mennoniten und der Ev. Landeskirche in der Pfalz," *Blätter für pfälzische Kirchengeschichte und religiöse Volkskunde* 22 (1955): 83.

<sup>21</sup>Horst Gerlach, "Auch das Alzey Land bot eine neue Heimat, vor 300 Jahren kamen Schweizer Mennoniten in die Kurpfalz," *Allgemeine Zeitung, Alzeyer Anzeiger*, Aug. 14-15, 1971, p. 12.

<sup>22</sup>Helmut Funck, "Dreihundert Jahre Duldungsgesetz in der Kurpfalz," *Mennonitische Geschichtsblätter* 21 (1964): 27.

<sup>23</sup>*Ibid.*; Gerlach, "Auch das Alzey Land," p. 12.

an increased flow of immigrants into the land, intensification of persecution in Switzerland, from which the Palatinate offered a refuge, did result in increased immigration. In Bern, in particular, it was decided to drive out the Anabaptists relentlessly. On September 8, 1670, a mandate required that Anabaptists were to be taken out of their houses and stated that they had fourteen days in which to leave the country. Any person who defied the order and was found in the land or dared to come back was to be marked with a branding iron. The pretense for this severe persecution was that the Anabaptists had resisted the oath of allegiance.

For the first time occurred commendable endeavors among various governments to make appeals on behalf of the Anabaptists. Thus the Dutch churches and government agencies made official appeals on behalf of the persecuted people. "The severely persecuted people of the United Netherlands had learned the meaning of religious freedom during the Reign of Terror under Alba . . . and the common offering of the blood of martyrs had reconciled the followers of Menno with the followers of Zwingli and Calvin."<sup>24</sup>

Intercessory letters were sent to officials in Bern and Zürich. There the fervor of persecution had become so heated that the oppressed Anabaptists had concluded to turn their backs to the land of [Wilhelm] Tell. Some secret, sympathetic communications must have passed during the decades between Anabaptist groups, for approximately seven hundred Anabaptists turned their backs to Switzerland and settled with their kindred in the faith in the Palatinate. Mennonite minister Jacob Everling from Obersülzen near Worms expressed his amazement that they had not left Switzerland earlier in light of their treatment as he wrote about it on May 23, 1671.<sup>25</sup>

Everling wrote to Mennonites in the Netherlands for help on January 5, 1672. He stated:

There is in this community a man who came by way of Heidelberg, a minister of the word, who has with him five small children and who, as we have heard, has with him not more than four *Reichstaler* and a very poor horse . . . in the region of Alzey among some 215 persons there are 608 *Reichstaler*, in the Dirstein area were found 144 persons . . . and furthermore there are 100 persons remaining in Alsace, as is reported, whom we are to expect in spring of the year.<sup>26</sup>

It can be assumed that these one hundred persons were spending the winter with people of their faith.

An administrative order in the Alzey area on January 14, 1686, resulted in a count of 147 families with 280 children. However, renewed agitation by the Palatine government was part of the reason which led to the flow of emigrants from there to America. The stresses of war under the rule of Ludwig XIV (1643-1715) caused additional vexation. According to the records in the general archives in Karlsruhe, only 64 families remained in 1697, and by 1717, only 19 families. After that the number increased. By 1739 there were 85 families, by 1743 the record shows 287 persons, and by 1773 there were 635 persons.<sup>27</sup>

## Exodus to America

We have seen above that Quaker emissaries had come to Kriegsfeld for the purpose of making converts. In Kriegsfeld the Quakers exclusively recruited Mennonites who had fallen away. They numbered thirteen persons, or eight families. The established local congregation of Mennonites had fifty persons. The founding of the Quaker congregation at that place was

initiated by Royalist leader William Ames.<sup>28</sup> Ames had come to Germany with John Stubbs and William Caton. Ames first had gone from England to Holland and gained some support there and then briefly went to the Palatinate. After his return to Amsterdam he attracted the attention of the authorities and had to leave the city within twenty-four hours. In Rotterdam and in the famous cheese city of Gouda he successfully caused members to leave the Mennonites and join the Quakers. In 1659 he journeyed for the second time to Germany. He had a friendly reception with Elector Karl Ludwig and his sister, Princess Elizabeth. Together with Caton and John Higgins he founded a Quaker congregation in Kriegsfeld, as stated above, formed exclusively of converted Mennonites.<sup>29</sup> The Quakers opposed financial support to the state and to the state churches, and they observed no sacraments such as baptism and communion. Like the Mennonites, they opposed the oath, military service, and infant baptism.

In Kriegsfeld an ongoing strife developed between the authorities and the Quakers on the question of support money. In 1677 a member of a prominent English family, William Penn, was in Germany and came to Kriegsfeld on August 23 and preached in a barn. On August 26 he preached for five hours in a barn in the region near Worms. The message was audited by the warden of the area, who stood at the back door. After the message the warden was alleged to have said to the Reformed minister of the area, "If the Quakers were heretics, they should make it officially clear so they could be dealt with. So far as he was concerned, he had heard nothing other than what was good and right, and for this reason he was not going to make an arrest. It provided him no satisfaction to persecute just on account of their religion." Paul Michel has remarked in response to this statement and about the actual result of this practice, "If this would be the correct answer, he would be in direct contradiction with practical politics."<sup>30</sup>

Because of the persistent tax controversy in Kriegsfeld the district steward, Schmal, from Hochheim proposed in 1684 to the government of the Palatinate that people of the "crazy sect" should be expelled because they refused to pay the tithe, the security money, the Turkish tax, the protection fees, or the guard taxes. In 1685 the Quakers of Kriegsfeld yielded to the pressure that they should leave the country by going to Pennsylvania. In 1681 William Penn had received this land in recognition of the service to his father as admiral and because of a debt of £16,000 which Charles II, king of England, was unable to pay. The Frankfurt Company, an organization belonging to a Pietistic family, had purchased 15,000 acres (6,073 hectares) of land in Pennsylvania.

On October 6, 1683, a group of thirteen Quaker-Mennonite families from Krefeld, Germany, landed in Germantown, Pennsylvania. The twelve persons who left from Kriegsfeld landed on the Delaware Bay and journeyed to Germantown. The place at that time consisted of just a few shabby huts, and the

<sup>24</sup>Ernst Müller, *Geschichte der bernischen Täufer* (Frauenfeld: I. Huber, 1895), p. 164.

<sup>25</sup>Thielemann J. van Braght, *Der blutige Schau-Platz oder Martyrer-Spiegel der Taufs-Gesinnten oder wehrlosen Christen . . .* (Berne, Ind.: Verlag Licht und Hoffnung, 1950), p. 619.

<sup>26</sup>*Ibid.*, p. 620.

<sup>27</sup>Gerlach, "Auch das Alzeyer Land," p. 12.

<sup>28</sup>Michel, *Chronik von Monsheim*, p. 183.

<sup>29</sup>*Mennonitische Blätter* (Danzig) (1912), p. 11.

<sup>30</sup>Michel, *Chronik von Monsheim*, p. 187.

“rest was forest and brush land where I [written by Pastorius] got lost a number of times.” Germantown was later divided into three sectors—namely, Krefeld; Kriesheim (Kriegsheim); and Sommerhausen, named after the place near Ochsenfurt (Frankenland), where Pastorius was born in 1651.<sup>31</sup>

One of the emigrants was Peter Schumacher of Kriegsheim. His family had lived in Niederdollendorf by Bonn in 1655 before moving to Kriegsheim. Schumacher held the office of town councillor in Germantown later from 1693 to 1702. In 1708 or 1709 he was naturalized on the strength of an action taken by the assembly. Paul Michel states that after World War II a certain Shoemaker gave evidence that he was a descendant of the emigrant Quaker family. The *Mennonite Yearbook* of 1966 carries the name of the deacon C. B. Shoemaker of Scottsdale, Pennsylvania.<sup>32</sup> It seems safe to assume that he is also a descendant of the same family. The name occurs frequently in that part of Pennsylvania where this Schumacher and also others later settled.

The emigration of Peter Schumacher from Kriegsheim resulted in the emigration of his nephew, Martin Kolb (1680-1761). A daughter of Schumacher had married Dielman Kolb in Wolfsheim in the vicinity of (Bad) Kreuznach. He traveled with his brothers—Johannes, Jakob, and Heinrich—to Germantown and was married there to Magdalena, the daughter of the Germantown deacon, Isaac van Sintern. Already in 1700 van Sintern had come from Hamburg-Altona to Germantown. According to Pastor Gerhard Hein, who was active in Monsheim and after his retirement moved to Bad Bergzabern, van Sintern was a leading influence for the emigration of Palatine Mennonites to America. This exodus increased especially during the time of the elector Karl Philip (1716-1742) because he doubled the protection tax and made an effort to hold the number of Mennonite families to two hundred. The list of Palatine immigrants from various denominational origins already numbered 100,000 Palatines in 1776.<sup>33</sup>

One of the most interesting emigrant families is that of Hendrick Pannebecker. He was born on March 21, 1674, in Flomborn. The former governor of Pennsylvania, Samuel W. Pennypacker (1843-1916), himself an enthusiastic historian, personally visited Flomborn about the turn of the century and researched the history of the Pannabecker family and in a variety of writing styles described his findings. He was able to show that Jan Pannebakker and his wife were condemned as Anabaptist martyrs in 1568 in Gorcum in the Netherlands. The man was burned at the stake, and the wife was drowned. (Compare the similar record in Alzey!) Members of the family fled to Germany and came to Kriegsheim near Worms. Hendrick Pannebecker emigrated to Germantown about 1695 and was married there to Eva Umstadt, who had come there in 1685. He became the ancestor of most of the families of this name. Hendrick settled in the valley along the Skippack Creek in Montgomery County. He worked for William Penn as a surveyor. His grandsons, Matthias and Henry Pannebecker, became Mennonite ministers. Matthias later became a Mennonite bishop. (Bishops of this kind usually had oversight of a number of congregations. Because they served without salary, they did not have the oversight of a large number of congregations or a large area in contrast to a Roman Catholic diocese.) He is said to have taken the Mennonite doctrine of nonresistance so seriously that he took the locks out of his windows and doors and that wardrobes and closets at his house were not locked. Cornelius Pannebecker, great-grandson of Hendrick, a blacksmith by trade and a minister, moved in 1810 from Montgomery County to Waterloo County, Ontario. He became the progenitor of many Pannebeckers in Canada. In

1957 S. F. Pannebecker was president of the Mennonite Biblical Seminary in Chicago.<sup>34</sup>

However, one who stresses the continuation of the practice of nonresistance must also acknowledge that Hendrick Pannebecker also had some descendants who surely held it as their duty to bear arms for their country. Governor Samuel W. Pennypacker (1903-1907, Republican), himself a prolific author on many subjects relating to eastern Pennsylvania and an ardent book collector with a private library of about 10,000 volumes, wrote in his book, *The Settlement of Germantown*, that 145 descendants of Hendrick Pannebecker took their stand for independence in the Revolutionary War (1776-1783) and fought against England and her supporting troops. Included among them were: two generals, four colonels, two military doctors, nine captains, and one hundred nonranking soldiers.<sup>35</sup> Also from Bacharach (Steeg) on the Rhein Johann Georg Hütwohl emigrated in 1748 to Pennsylvania. His son David moved to Franklin County and from there to Virginia and became the ancestor of the many Heatwoles of that area.<sup>36</sup>

### The Three Rheinhessen Mennonite Communities

What later became the Uffhofen congregation at one time had its center at Erbesbüdesheim. Evidence for this is found in an alms record book preserved in the Weierhof collection and begun in 1716. From it one can learn that at first the churches at Erbesbüdesheim and the Weierhof had the same pastor and the same alms fund and that their meetings were held jointly for both places. The meeting place at first was the little castle at Nack and later the castle at Erbesbüdesheim on landed properties on which Mennonites had settled. In 1750 a certain Jakob Stauffer family was received into the congregation and later, in 1751, the Christian Eymann family. The congregation had its center at Nack.

In 1748 the congregation broke away from the Weierhof. A possible reason for this was the rapid growth of the congregation because of the large number of children. In the second half of the eighteenth century the place of meeting was transferred from Erbesbüdesheim to the Schniftenbergerhof, the name by which the congregation was mentioned in the minutes of the Ibersheim Conference of 1803, which are signed by a Christian Eicher, a representative of the congregation. When the Schniftenbergerhof passed on to a Protestant tenant in 1824, the owner made his house available to the Mennonites of the community to meet there for worship.<sup>37</sup>

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<sup>31</sup>Horst Gerlach, “Mennoniten: Steuerstreit liess sie auswandern, Kriegsheim als Zentrum der Bewegung,” *Allgemeine Zeitung, Alzeier Anzeiger*, Oct. 2-3, 1982, p. 1.

<sup>32</sup>*Mennonite Yearbook and Directory* 57 (1966): 121.

<sup>33</sup>Karl Scherer, “Zur Geschichte der pfälzischen Auswanderung nach Nordamerika im 18. Jahrhundert,” *Lebendiges Rheinland-Pfalz* 13 (Heft 4, 1974): 78.

<sup>34</sup>*The Mennonite Encyclopedia*, s.v. “Pannabecker,” by S. F. Pannabecker; s.v. “Pennypacker, Samuel W.,” by J. C. Wenger.

<sup>35</sup>Samuel Whitaker Pennypacker, *The Settlement of Germantown, Pennsylvania, and the Beginning of German Immigration to North America*, The Pennsylvania-German Society Proceedings and Addresses, vol. 9 (Lancaster, Pa.: 1899), p. 174; Horst Gerlach, *Bildband zur Geschichte der Mennoniten* (Oldenstadt: Günter Preuschoff, 1980), pp. 110-111.

<sup>36</sup>*The Mennonite Encyclopedia*, s.v. “Heatwole,” by Harry A. Brunk.

<sup>37</sup>Jakob Galle, “Zur Geschichte der Mennonitengemeinde Uffhofen/Rheinhessen,” *Mennonitischer Gemeinde-Kalender* 57 (1957): 52-59.

After 1762 Jakob Gally served as minister of that congregation and after 1767 he also served as bishop. He was born at Erbesbüdesheim in 1732, lived for a time at Geistermühle near Uffhofen, and on January 1, 1778, dedicated the new house of worship at Sembach. He was also present for the dedication of the new house of worship at the Weierhof in 1770. David Hühwohl and Christian Eicher from Wendelsheim added their names to a petition to the *Rheingräfliche Consistorium* in Kirchheim on June 24, 1776, "to be permitted to bury the dead in the local graveyard just as it is customary to do in Uffhofen, Flonheim, and in our own *Grafschaft* [earldom] at Grehweiler and Obersaulheim." They had to bury their dead by their houses because the local pastors protested strenuously if "their" cemeteries were used to bury the dead of the Mennonites.

It is presumed that about 1828 the church held its meetings in the Geistermühle<sup>38</sup> near Uffhofen which had been owned by the Galle family since 1790, and from 1830 on they held services in the new house of worship at Uffhofen. According to oral information, the building site of one of the members by the name of Steiner has been ascertained. Shortly before that time the Wallertheimer congregation had fully united and merged with the congregation at Uffhofen. In the beginning of the 1830s the Spiesheim congregation followed.

In 1732 the Mennonites of Spiesheim still belonged to Wolfsheim and together with Aspisheim included eighteen families.<sup>39</sup> A document reveals that Preacher Johann Borkholder of Wallertheim was minister of the Wallertheim and Spiesheim congregations in 1818. The father of this Borkholder, also Johannes, was born at and a resident of Schafbusch near Wissembourg in Alsace. In 1803 he had signed the Ibersheim actions for the congregations of Wallertheim and Rheingrafenstein.<sup>40</sup>

In 1835 the Weierhof congregation decided to appoint Preacher Hermann Reeder of Neuwied as the minister in charge. In the congregation at Uffhofen there had been some tension and misunderstood actions between the ministers. Some of the ministers were not satisfied with the innovations. Johann Galle (d. 1838) from Monzernheim especially opposed them.<sup>41</sup> After 1836 he also served the little church at Uffhofen close to Alzey. As a result of the unrest of the revolution, Reeder in 1848-49 left the Weierhof, and the ministerial office was assumed by Michael Löwenberg.<sup>42</sup> Since that time Uffhofen has been served by the preachers in charge as well as by several lay preachers chosen from the ranks of the members.

These lay ministers included, for example, Johannes Berg of Spiesheim (1871-1956), who came from a family which had lived in Spiesheim for two centuries. He was especially gifted in preaching the Word and in conducting Bible study classes. He first married Maria Jackle from St. George in the Black Forest. Till this time she had been conducting the kindergarten in Spiesheim. After she died in 1914, he married Rosina Lohman from Mörstadt near Worms. Both women came from membership circles. For Berg it was not enough to be in services only every three weeks, but he was also a regular attendant in local Protestant worship services and Bible studies in the Spiesheim community. Frequently Preacher Neff of the Weierhof invited him to conduct the service in Uffhofen. Having a calm and engaging disposition, even in youth work, he represented Anabaptism in the best sense.

This congregation like others was weakened through emigration to other areas. A second emigration movement occurred in the Palatinate in the nineteenth century. This emigration was not to Galicia, like the one that drew people from Ibersheim and

Zellertal, but again to the United States. To this wave of emigrants belonged Jacob Galle of Uffhofen (Sept. 15, 1802-Apr. 11, 1852). He set out on September 12, 1850, with his wife, Anna Kaegy (b. Aug. 7, 1807; m. Nov. 11, 1828), and eight children on the ship *Wilhelm Tell* by way of Le Havre and New York for Iowa. To this group of emigrants belong also families from Friedelsheim and Kindenheim as well as the family of Peter Weber from the Naumburgerhof, at that time called Kreis Rokkenhausen. Following them there was a second wave with Christian Schowalter from Assenheim as the group's minister and teacher. They established a congregation at Donnelson in Lee County, Iowa, and built a meetinghouse in 1856 which was rebuilt in 1908-09. The membership list in 1921 stood at sixty-five families, and in 1940 in spite of a strong movement to other states eighty-five families remained.<sup>43</sup>

Wilhelm Galle, the youngest son of Jacob Galle, first married Mary Krehbiel (Jan. 3, 1854-Dec. 8, 1888). His second marriage was to Anna Krehbiel (Dec. 19, 1863-Mar. 12, 1954). From this second marriage he had a son, Kurt R. Galle (1893-1973). Christian Galle (d. 1970) from the Weierhof established contact by letter with him. Kurt Galle married Louisa Epp (b. Dec. 21, 1895). Their son, Kurt Galle, visited the Weierhof for the first time in 1972 and for the second time together with his mother in 1979. In 1983 their son, Professor Kurt R. Galle of the University of Washington in Seattle, came with his wife, Virginia Deskin, for a third visit to the Weierhof. In this one sees the tug of old relationships across the ocean and the renewal of friendships along with new contacts.

## Valentine Dahlem

Valentine Dahlem was born in Erbesbüdesheim on December 26, 1754. He lost his father early, but under the guidance of his stepfather, Heinrich Borkholder, who with other Mennonite families settled in the principality of Nassau-Weilburg and moved in 1773 to the property at Mosbach, he received an excellent education. He married Barbara Hühwohl from Harxheim along the Pfrimm, and in 1783 he received from Baron von Kruse the Koppensteiner Hof near Wiesbaden and became a hereditary tenant. His exemplary management of the estate had a strong influence on the farm people of the community and caused many of them to follow his example. With amazement the neighbors noticed how he planted the yet little known potatoes, which at the time were still believed to be poisonous! They also saw the sweet clover which he fertilized with animal waste and thus received outstanding grain crops. Thus the old practice of letting the soil lie fallow every third year was ended.

Duke Wilhelm in recognition of Dahlem's merits offered him the Koppensteiner Hof as a gift for the sake of improving agriculture. But Dahlem, who had a reputation for being discreet, could not decide whether he should accept the gift.

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<sup>38</sup>This is the name of the mill as it was called locally and could well be translated Ghost Mill or Haunted Mill.

<sup>39</sup>Müller, *Bernischen Täufer*, p. 212.

<sup>40</sup>Galle, "Mennonitengemeinde Uffhofen": 55.

<sup>41</sup>Ibid.: 57.

<sup>42</sup>*Mennonitisches Lexikon*, s.v. "Reeder, Hermann," by Paul Schowalter.

<sup>43</sup>Ibid.; "Ein Mann nach dem Herzen Gottes: Zum Gedenken an Johannes Berg von Spiesheim, 1871-1956," *Christlicher Gemeindekalender* (1957): 60-64; *The Mennonite Encyclopedia*, s.v. "Donnelson," by Elmer Basinger.

Dahlem's merits were refuted in a conversation between the two ministers of state in Nassau, von Gagern and Marschall, in June 1808 in the presence of the regent. They said,

In our country we do not find any of the great theories that are found in other countries, but the practical aspect is life and industry. In this our Anabaptists offer an outstanding example—that is, our neighbors in the lower Palatinate—and with their spirit of competition there is progress everywhere. The growing of clover has been a help. There is less animal waste, and cattle breeding is prospering.<sup>44</sup>

Dahlem acquired a knowledge of Greek, Latin, and Hebrew through self-study. When the Mennonites of his area founded a congregation in 1790, they elected him as their pastor. Worship services took place on the Borkholderhof in Mosbach and then in Steiner's Mill close to Wiesbaden (later in a house on Walramstrasse 32) and in Massenheim. For some time Dahlem also served the congregation in Neuwied. This church was dissolved after his death. His children were married to members of the state church, but the name Dahlem is frequently found in the Rheinhesse region.

The congregation in Kriegsheim numbered fifty-two persons in 1680 and forty-one persons in 1773. Among names of members are found Voldt, Bäcker, Strohm, Kühn, Krämer, Janson, Müller, and Hütwohl. There are also names from the Zellertal like Lichti and Lindscheid of Harxheim. Also the Kindenheim Mennonites are included, for the minister, Christian Eymann from Kindenheim, as the representative of Kriegsheim signed the well-known Ibersheim decisions in 1803.<sup>45</sup>

By the end of the eighteenth century the thought of tolerance (patience!) was replaced by the idea of freedom, equality, and brotherhood with the French Revolution. In 1800 the Heidelberg Mennonites directed an appeal in the name of their citizens to the elector Maximilian Joseph of Bavaria (1799-1825), who was also the elector of the Palatinate. They called for setting aside the



Built in 1820 with financial aid from the church community in Holland, the Monsheim Mennonite Church formerly existed in Kriegsheim near Worms.

ransom fee and made an appeal for equal status with other subjects of the elector's domain. The elector granted the interview and allowed citizenship "to those who qualified for it, the ones who could fulfill the required legal standards and had a desire to assume the usual burdens of citizenship."<sup>46</sup>

With the decree of March 25, 1802, Mennonites were released from the requirement to pay for exemption from guard duty, military service, or service with the Husar troops. The region on the west side of the Rhein was not affected by this change because French troops had annexed those parts of the Palatinate for France. Through the 1801 peace treaty of Luneville these lands fell to France and went by the name of "Département Mont Tonnere." Here Mennonites had the same legal status as Jews.<sup>47</sup>

In 1820 a new church was built in Monsheim because the church building in Kriegsheim stood too close to the Pfrimm River and frequently was a victim of floods. They had the first seminary-trained minister, Leonhard Weydmann, for building up the congregation. Weydmann worked in Monsheim from 1818 to 1836 and after that went to Krefeld.<sup>48</sup>

During the term of office of his successor, Johannes Molenaar (1836-1868), the last lay minister of Obersülzen, died. At that place a house of worship was built, but the same minister served both self-supporting congregations. This practice has continued to the present with only a short interruption. Molenaar also served the congregation at Oberflörsheim. The latter congregation came to an end in 1866 and merged with Monsheim. In 1864 forty-two persons were listed; in 1732 there were thirteen families.<sup>49</sup> Since 1927 Walter Fellmann looked after the preaching service till into the war period. He also wrote the article "Monsheim" for the *Mennonitische Lexikon*. The congregation had three hundred persons in 1895, and in 1939 there were still two hundred persons.<sup>50</sup> After World War II a large number of refugees from Danzig and West Prussia came into this church in a similar manner as happened in many other congregations. Emil Händiges, the minister and bishop of the Elbing-Ellerwald Mennonite Church, who served the congregation from 1945 to 1954,<sup>51</sup> also came at this time. Additional ministers were Alexander Prieur and Gerhard Hein, and from 1973 to 1983 Heinz-Diethmar Penner served. The church today has 149 members. This number does not include children as the former figures, at least in part, may have done.<sup>52</sup>

### David Möllinger

Without doubt David Möllinger (1709-1786) was one of the most significant members of Kriegsheim-Monsheim and of Mennonites on the whole. He was born in Dühren not far from Sinsheim. He increased his modest capital of 500 florins in Cronau in the vicinity of Mutterstadt from 1732 on "by means of trading and dealing." He bought himself a place in Monsheim in 1744. He was the first to produce brandy from potatoes. From a vinegar factory and a brewery he acquired the necessary moist grain feed for fattening his cattle. In those times animal

<sup>44</sup>*Mennonitisches Lexikon*, s.v. "Dahlem, Valentin," by Christian Hege.

<sup>45</sup>*Ibid.*, s.v. "Kriegsheim," by Walter Fellmann.

<sup>46</sup>Michel, *Chronik von Monsheim*, p. 194.

<sup>47</sup>*Ibid.*, p. 195.

<sup>48</sup>*Mennonitisches Lexikon*, s.v. "Kriegsheim," by Walter Fellmann.

<sup>49</sup>Müller, *Bernischen Täufer*, p. 211.

<sup>50</sup>Translator's note: It does not say baptized members, but it may mean that or persons, including children, attending the services.

<sup>51</sup>*Mennonitischer Gemeinde-Kalender* 67 (1967): 32-39.

<sup>52</sup>*Mennonitisches Jahrbuch* 83 (1983): 125.

husbandry stood in poor comparison with that of the farm people who had settled around Donnersberg. He made a special effort to have a good supply of dry fodder for winter feeding. This he did by growing crops of clover for hay. When the high water along the Rhein flooded his meadows and carried away his hay crop, he moved his meadow crops to higher land and bought a neighboring piece of hilly woodland containing some 200 acres and sowed the barren slope with clover. He treated the fields with lime, which was ground by a horse-powered mill. Through this intensive treatment of the land he made it possible to omit the customary fallow period for the land each third year. Many persons visited his home, which was open to visitors, and many persons served on his farm as apprentices and then spread the so-called Möllinger methods.<sup>53</sup>

In May 1785 Professor Johann Heinrich Jung-Stilling visited David Möllinger in Monsheim. At that time Jung-Stilling was connected with the School of Finances in Kaiserslautern (1778-1784) and because of his activity had transferred with the school to Heidelberg as national economist. Jung-Stilling received a professorship at Marburg (1787-1803) and until the time of his death in 1817 was an active privy councillor in Heidelberg and Karlsruhe.<sup>54</sup> Möllinger's guestbook with more than 350 entries shows to some extent the esteem of high-ranking personalities for him.<sup>55</sup> Even today many people in the surrounding community who are active in agriculture are relatives of David Möllinger.

A prominent American relative seems to have been Deacon Martin Möllinger/Mellinger (1763-1842) of East Lampeter Township, Lancaster County, Pennsylvania. He was a cousin of the well-known Peter Weber, preacher from Kindenheim close to Grünstadt, with whom he carried on extensive correspondence.<sup>56</sup> The Mellinger Mennonite meetinghouse, built in 1855, has been named after Martin Mellinger. The house of worship later became the residence of the sexton, but in its place has been erected a stately building which at this time is one of the largest of the Mennonite meetinghouses in Lancaster County.<sup>57</sup>

### Ibersheim Congregation

One cannot determine precisely when the first Swiss Anabaptists settled in Ibersheim. According to Braun, they settled there about 1650.<sup>58</sup> Already in 1661 as landowners they received adjustments in the required payments to the elector. This took place three years prior to the general concessions to Mennonites in 1664. The estate was rented out in its entirety and divided first into six parts, later into twelve parts, and still later into twenty-four parts. The worship services took place at first in a private home. The church building that now stands there was built in 1836. It is the only Mennonite church in South Germany, and quite likely in all of Germany, that has a church tower and bell. The community history notes that

the church stands on the same site as the old one, only that the former one had an entrance on the side to the street where now there are windows facing the street. On the lower level was a school and a brewery and in the upper floor, the church. Later the lower-level floor became the church and the former church was converted into a school and a community consultation room.

In 1822 an organ was purchased for the accompaniment of the congregational singing. This had not been customary among the Mennonites. When the author of this article visited the Mellinger meetinghouse in Lancaster County in 1953, there was no organ at that place either, just as was also true of the other churches of the descendants of the Palatine emigrants in Virginia, Maryland,



David Möllinger (1709-1786), one of the most significant members of the Kriegsheim-Monsheim community, fathered numerous modern agricultural practices in the Palatinate. He was a relative of Deacon Martin Mellinger (1763-1842) of the Mellinger Mennonite Church in East Lampeter Township.

Indiana, Ohio, and Pennsylvania. The singing was four-part music, sung a cappella, and it was good music.

When Preacher Daniel Stauffer from Eich retired in 1842 from his ministerial duties, the Ibersheim congregation followed the example of its sister congregation in Sembach and engaged a minister for the annual sum of 400 florins—namely, Preacher Bernhard Thiessen (1843-1855). Successors to him were Heinrich Neufeld (1856-1869), Jakob Ellenberger II (1869-1871), Heinrich van der Smissen (1872-1882), Thomas Löwenberg (1883-1917), Emil Händiges (1917-1923), Erich Göttner (1923-1927), Abraham Braun (1928-1952), and from that point on, the Swiss Daniel Habegger, who at first served jointly with Braun as copastor.<sup>59</sup> In 1856 Preacher Heinrich Neufeld also

<sup>53</sup>Ernst H. Correll, *Das schweizerische Täufermennonitentum: Ein soziologischer Bericht* (Tübingen: J. C. B. Mohr, 1925), pp. 122-126; *Monatsschrift des Frankenthaler Altertumsvereins Juni 1904* veröffentlichte das Stammbuch der Familie mit 350 Einträgen.

<sup>54</sup>Correll, *Schweizerische Täufermennonitentum*, pp. 122-126; *Mennonitisches Lexikon*, s.v. "Jung-Stilling, Joh. Heinr.," by Christian Neff.

<sup>55</sup>*Christlicher Gemeindekalender* (1933): 116-125.

<sup>56</sup>"The Correspondence of Martin Mellinger: Translations of the Correspondence of Martin Mellinger with Relatives in the Rhenish Palatinate, 1807-1839," trans. and ed. Harold Bender, *Mennonite Quarterly Review* 5 (January 1931): 42-64.

<sup>57</sup>*The Mennonite Encyclopedia*, s.v. "Mellinger, Martin," by Harold S. Bender, and "Mellinger Mennonite Church," by Ira D. Landis. An earlier meetinghouse was erected by 1767.

<sup>58</sup>*Mennonitisches Lexikon*, s.v. "Ibersheim," by Abraham Braun; Adolf Trieb in Eppelsheim/Rheinessen, Ibersheim am Rhein, Worms, 1911.

<sup>59</sup>*Mennonitisches Lexikon*, s.v. "Ibersheim," by Abraham Braun.

took charge of the congregations of Eppstein and Friesenheim and later of Ludwigshafen in a joint arrangement.

In 1918 the Ibersheim congregation numbered 160 persons. In 1983 the count stood at 186, of whom 164 were baptized members.<sup>60</sup> These two congregations since that time have been served jointly by one pastor.

## Detweiler Activities

The Detweilers were Anabaptists who had been exiled from Switzerland and who first settled in Alsace. From there they went to Schafbusch near Wissembourg, to Stachusried (Eichstock/Dachau), and to the Palatinate and Rheinhesse. When Johannes Detweiler moved to Kindenheim in 1772, he brought with him from Wissembourg some gypsum, a chemical relative of limestone. In order to evade the mockery of the neighbors, he scattered the contents of the bag while they ate the noon meal. The effectiveness of the fertilizer impressed everyone, and he could then freely share his secret. His son Christian had since 1788 been a tenant on the estate of Niederrödern in Alsace on land belonging to the Palatine count Max von Zweibrücken. Because of the wars relating to the Revolution he fled to Kindenheim and, after some moving back and forth, rented in 1801 the Fraysische estate, Wintersheim, in the area of Mainz-Bingen. Schwerz wrote that through him the chains that prevented two-field management in agriculture were broken.

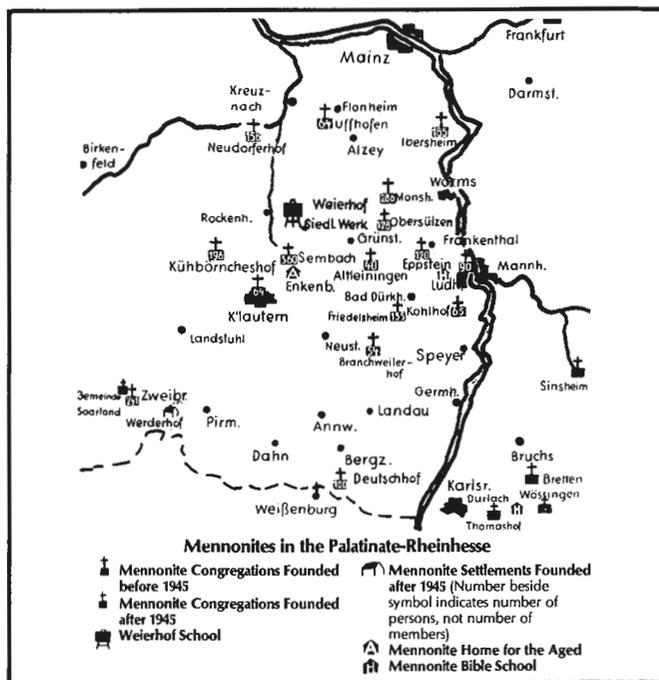
Each one now farms what, where, and how it suits him. Where fifteen to twenty sheaves were produced, they now reap 150 to 200 sheaves. On a plot of ten morgens of land where they kept three skinny cows, they now herd six or seven well-fed cows without the need of supplementary feeding. Instead of taking cows from the Jews in the community on a rental agreement, there are some to sell. The oxen no longer buckle at the knees when pulling the plow. The cows produce milk. The Swiss from Luzern, the clover, and the gypsum have brought about the miracle. Hail to the man who was crowned with such laurels. In him there is not the trace of bloodshed. He is not involved in the net of oppression, but, on the contrary, he is accorded the plaudits of later generations.<sup>61</sup>

Ernst Correll compiled a list of significant Detweilers in the *Mennonitisches Lexikon*: August Dettwiler (1838-1912) with his brother Heinrich (1840-1912) managed the property. In his lifetime the estate was transferred in 1868 to their ownership. August Dettweiler was particularly deserving during this partnership. Dr. Peter Dettweiler, military health officer (d. 1904), as a military doctor in the wars of 1864, 1866, and 1870-71 gave significant service and was called the father of the health movement.<sup>62</sup>

## Migration to Galicia

The agricultural expertise of the Mennonites was discussed by the German princes. Consequently, they agreed in the privy council of Darmstadt in 1778 "to bring foreign industry into the land through the Mennonites in order to set a good example in agriculture for the sake of stimulating the landowner."<sup>63</sup> Also, Duke Karl August von Sachsen-Weimer tried in 1780 to find "an Anabaptist couple" as tenants of the royal lands.<sup>64</sup>

When Little Poland, also called Galicia, fell in 1772 after the first division to Austria, some persons of German culture were lured to the area for the improvement of agriculture. They were regarded as modern and were assigned to develop the low-lying land. For this reason these settlements did not occur in larger,



isolated areas but rather in small-point patterns on the edge of the villages so that they could be regarded as an example for the surrounding Polish, Jewish, and Ukrainian citizens. Kaiser Joseph II (1765-1790) traveled to the recently established farmlands in 1773 and again in 1780 without revealing his identity. He assumed the name of Count von Falkenstein, a title which he as the owner of the duchy of Falkenstein in the Donnersberg area actually did hold.<sup>65</sup>

The population consisted of about 50 per cent Poles, 40 per cent Ukrainians, 9.3 per cent Jews, and 0.7 per cent identified as Germanic. According to a biographical description of emigrant Jakob Bergtholdt from Harxheim, the Kaiser shortly before this time had come to the Mennonite communities along the Rhein. When he saw the high level of agricultural activity, he invited the inhabitants to settle in Galicia. The excess population along the Rhein even at this early time and the prospect of being able to buy houses at a good price in Galicia influenced many to emigrate. The indicated numbers of emigrants vary. However, *Pfälzer Heimatgruss*, a leaflet produced by the Heimatstelle Pfalz, reported that from 1782 to 1786 as well as from 1802 to 1803 alone some 18,000 persons moved to the Galician region in the Hapsburg kingdom. Of this number 4,052 people were from the region controlled by the Palatine government, and of these, 1,706 persons were from the cities and communities of present-day Donnersberg.<sup>66</sup> From 1784 to 1785 twenty-eight Mennonite

<sup>60</sup>*Christlicher Gemeindekalender* (1918): 132; *Mennonitisches Jahrbuch* 83 (1983): 130.

<sup>61</sup>Peter Bachmann, *Mennoniten in Klempolen: Gedenkbuch zur Erinnerung an die Einwanderung der Mennoniten nach Klempolen (Galizien) vor 150 Jahren*. Lemberg: Lemberger Mennonitengemeinde, 1934), p. 114.

<sup>62</sup>*Mennonitisches Lexikon*, s.v. "Dettweiler," by Ernst Correll, mentions extensive literature and includes pictures.

<sup>63</sup>Bachmann, *Mennoniten in Klempolen*, p. 115.

<sup>64</sup>*Ibid.*, p. 116.

<sup>65</sup>Ekhard Mahovsky, *Die Furche von Slawikowitz und andere Anekdoten um Kaiser Joseph II* (Wien-München: 1980), pp. 27-31.

<sup>66</sup>Horst Gerlach, "Aus vielen Landen zog es noch viel mehr Pfälzer fort," *Die Rheinpfalz in Donnersberger Rundschau*, Oct. 22, 1982.

families from the Rheinpfalz and what was later Rheinhesse moved to Galicia.

Consequently, Heinrich Müller of Ibersheim married Hanna Eymänn from Bennhausen prior to leaving home. His brother wrote, shortly before breaking up the home, in a letter to Johann Weber from Kindenheim to offer him his weaver's loom, which was said to be worth twelve florins. However, because of his being ready to move, he was offered only six florins. Under the circumstances he would rather take nothing at all.

Already on August 9 Heinrich Müller appeared in Falkenstein in Galicia near Lemberg. From there Jakob Müller indicated that Mennonites liked to fertilize their land with manure.

Poland is generally a level country. Not much of it is rocky hill country. Stones in a number of places are really scarce. At Falkenstein, the new place where Mennonites live, one does not find enough stones to shoot a bird. The land, as has been stated, is productive in this area even though the land is seldom dunged. In Lemberg there is a definite fee for hauling the manure into the ditch or outside the city on piles where many thousands of wagonloads are piled up. The Germans buy the manure from the Poles at the price of five kroners a load or even for four kroners if it is not too far to haul from Lemberg. Besides that they get paid for hauling just so that it is taken away.<sup>67</sup>

Other Mennonite families settled in Einsiedel (so named in the record of an immigration officer), and Rupp from Alzey settled in Rosenberg. All of these places lie in the area around Szczerzec, south of Lemberg.

The Müllers in Galicia proved to be especially capable persons. In 1830 Johann Müller, then bishop in Einsiedel, with a number of others of the same faith purchased part of the Zawidowice estate containing some 200 hectares and on it founded a daughter settlement called NeuhoF with twelve farmhomes of some fifteen hectares each. Peter Müller (1825-1873) in particular became active as a land agent when he purchased six estates and settled them with Mennonites.

In their congregational life Mennonites were at first provided with Bible reading services for worship. By 1786 Jacob Müller, Jr., was chosen out of their own ranks to serve as bishop. His father-in-law, Jakob Müller, Sr., was chosen as minister. The ordination of another bishop by the laying on of hands was impossible because of the great distance to the nearest Mennonite community. Therefore, this need was met by a written statement of ordination by Bishop Stief from Kriegsheim and Bishop Stauffer from Ibersheim.

To write the rest of the history of these emigrants would require a great deal of time and paper. Only this much will be said: (1) Because of controversy over dogmatic issues eleven families moved out to join the Hutterites in southern Russia in 1795. (2) Because of obligation for military service 70 of the 142 families emigrated from 1880 to 1884 to the United States, mostly to the Midwest (Kansas and the Dakotas). (3) Galicia was overrun by various military troops in 1914 and 1915. Some of the inhabitants fled, and others were taken by the Russians to Siberia.

Reconstruction after that was hard. The Lemberger Mennonite congregation under the leadership of Pastor Arnold Bachmann (at present Höchst of Odenwald) had 550 members in 1939. With the outbreak of the Polish invasion the government in the area of Lemberg was taken over by the forces of the First Mountain Division. In the division of Poland it was assigned to the Soviet Union. Those who at that time had not yet

moved to the West with the military forces were resettled in compliance with an agreement with the Soviets into the Warthegau (Warthe Valley) in the winter of 1940. This resettlement involved 50,779 Galician Germans. The end of the war brought many, if they were still living, into the zones of West Germany and many of them to Rheinhesse. Of Mennonites, forty-five members of the Lemberg congregation came to Bachnang (Württemberg), where they became part of the recently formed Bachnang congregation. Among these are a large number whose names are Müller or who married wives whose maiden names were Müller.<sup>68</sup>

## The Weierhof

Some of the Mennonites in Rheinhesse belong to the congregation at the Weierhof—that is, in the earlier Bavarian Palatinate. On the one hand, this is because of the merger between the congregations at Uffhofen and the Weierhof, and, on the other hand, because of ties of relationship. This relates especially to Mennonites in the old area of Uffhofen and to the places of Monzernheim, Hochborn, and Gundersheim.

In Gundersheim lived also one of the most prominent members of the Weierhof congregation—namely, the artist Daniel Wohlgemuth, born in 1876 in Albisheim along the Pfrimm. He was married in 1929 to Marie Mundorf from Gundersheim, and he died there in 1967. His carefully executed works of art since 1921 numbered a collection of about 1,600 oil paintings, works in red chalk and pencil, animal paintings, and lithographs.

He did among others the portrait of Dr. Albert Schweitzer of primitive forest fame after he was forced to leave Africa because of World War II and was living in Königfeld in the Black Forest. He also did the portrait of the physicist Otto Hahn. Of central significance is a cycle of Palestinian and landscape paintings. Many of these paintings, both portraits and landscapes, can now be found in private homes in the Palatinate and in Rheinhesse. Exhibits in the Heylshof near Worms, in the Palatine Gallery in Kaiserslautern, in Mainz, and in the Weierhof have displayed the works of Daniel Wohlgemuth to people far beyond the borders of his home community. Also, some non-German publications such as *Mennonite Life* have carried articles about him. Today his paintings, *The Resurrection* and *The Crucifixion*, occasionally are reproduced in Germany and abroad.<sup>69</sup>

## The Third Reich

For the German Mennonites during the time of the Third Reich the problem of church and politics was somewhat different from that of the state churches or even of the other free churches. Not until 1800 was their right to equality defined on the basis of or in recognition of their merits. After that, through the time of the Third Reich and until the time after World War II, they enjoyed a good reputation. They did not want to be known as a sect but as another free church. For this reason they were perturbed when in 1928 an article appeared in *Hessischen evangelischen Sonntagsblatt*, in which they were designated as a

<sup>67</sup>Bachmann, *Mennoniten in Kleinpolen*, pp. 134, 136.

<sup>68</sup>Horst Klassen, *Die Backnanger Mennoniten: Von Galizien, Preussen und Russland nach Württemberg* (Karlsruhe: 1976), pp. 81-97; Horst Gerlach, "An Heiligabend aus der Heimat vertrieben," *Die Rheinpfalz in Kirchheimbolander Rundschau*, Dec. 24, 1980.

<sup>69</sup>Walter Fellmann, "Unser Onkel Maler: Zum Heimgang von Daniel Wohlgemuth (1876-1967)," *Mennonitischer Gemeinde-Kalender* 69 (1969): 33-36.



Editor Christian Hege (above) along with Pastor Neff founded the *Mennonitische Geschichtsverein* (Mennonite Historical Society) and with him began the *Mennonitisches Lexicon* in 1913.

sect. This took place also in other areas such as West Prussia and München (Munich). The union of the Mennonite congregations in the German empire represented a branch of Mennonites which was intended properly to portray Mennonitism “in reality and in history.”

An additional proposal came from Editor Christian Hege of Frankfurt when he again proposed the establishment of the *Mennonitischen Geschichtsverein* (Mennonite Historical Society) which took place in 1939. Furthermore, the lexicons, evidently the ones by Meyer and Brockhaus,<sup>70</sup> should be furnished with reliable information to update them. This material has, of course, been written. One can see the result of this in the subsequent articles. Because the German government promised and provided support for fellow believers in Russia and in Paraguay, the political position of those governments had the final authority on how to avoid offense to them. About 12,500 Mennonites lived in Germany in 1925. The free state of Danzig had about 6,500, and Russia, 120,000 Mennonites.<sup>71</sup>

Professor Benjamin Unruh, himself a Russian Mennonite, had contact in Danzig with von Hindenberg, the representative of the president of the German empire, and with Dr. Ernest Kundt of the Berlin Office of Foreign Affairs during the years since the Mennonite World Conference of 1930. Kundt helped the Mennonites on many occasions. For example, he helped to prevent the Russian government from taking control of Mennonites who had fled to China and become stranded and to annul the indebtedness of four million refugees. He influenced package actions to Poland in 1939 and 1940 and many other affairs. Through conversation by the Hitler government with the Mennonite Walter Neufeldt of Marienburg, the administrative head of Danzig in 1939, Kundt was deeply impressed by the Mennonites. Unruh had conversations with Himmler and with the officials of middle-class Germans that greatly influenced the government leaders to think positively about the good farmers and to improve their prospects.

Minister of Foreign Affairs Alfred Rosenberg, who in the interest of occupied eastern countries visited the Mennonite settlements of Chortitza on the Dneiper River (1942), was positively impressed when he saw the strong cultural elements (plows and Bibles) in the settlement. This favorable impression prevailed among the district officers of the Saar-Pfalz, Danzig-West Prussia, and Posen. The administration of the Saar-Pfalz actually exempted Minister Hugo Scheffler from military service in 1941 because with the Mennonites “the religious life and need is very important.”<sup>72</sup>

The army encountered Mennonites early with the question of the oath. Mennonites also faced the question of service for the empire. It was legally possible to give affirmation instead of swearing, and Mennonites often did this. The minister of the *Reich*, Rudolf Hess in Munich, created some problems in political speeches from the platform, but these also could be controlled with the downfall of Paul Reymann in 1938.<sup>73</sup>

Most Mennonites served in the army just as others did. Some individuals opposed this, and some accepted it out of conviction or because of the position taken by their denomination on service with troops—such as work in the supply line or with the health corps or as a radio operator or translator or in building reconstruction—in which the use of weapons was not unconditionally required.

The Mennonites in Rheinhesse were predominantly landholders engaged in agriculture, and for this reason it is understandable that in 1933, in the first excitement of the military takeover by Hitler, Mennonites were involved. A number of them joined the party or one of its subdivisions partly because many of them were holders of some local office. Some of them were serving in organizations essential to wartime such as the national air raid alert. Many joined the program through gentle nudging from superiors. Anti-Semitic activities by Mennonites were not discovered by this writer in spite of extensive research and inquiry. On the contrary, many rendered assistance on behalf of Jews. Pastor Fellmann of Monsheim baptized in his church many young people born of mixed marriages of Mennonites and Jews.

Sympathy and concern were expressed from Pastor Walter Fellmann to his congregation:

The great experience of our nation is reflected also in the worship services of our two congregations. The worship service for April 30, which was held on May 1, was directed to the theme based on the words of Jesus in John 9:4, . . . and in the worship service on October 15 we considered the text in Psalm 74:12.

However, they could not continue to vacillate. Only one year later he reported on a prayer and worship service in the Protestant community church in Monsheim for “the true believers.” The Evangelical pastor had invited him to be a participant, and Pastor Fellmann pronounced the benediction.<sup>74</sup>

<sup>70</sup>“Bericht über die Tätigkeit der Mennoniten-Gemeinden im Deutschen Reich für die Jahre 1919-1932” (Elbing: Oktober 1932): 21ff.

<sup>71</sup>*Gedenkschrift zum 400 jährigen Jubiläum der Mennoniten oder Taufgesinnten, 1525-1925*, ed. Christian Neff (Ludwigshafen: Konferenz der Süddeutschen Mennoniten, 1925), p. 287.

<sup>72</sup>Diether G. Lichdi, *Mennoniten im 3. Reich* (Heilbronn: 1977), p. 138.

<sup>73</sup>Ernst Crous to Pastor Neff, May 12, 1938, Neff-Korrespondenz, 1938, Mennonitische Forschungsstelle Weierhof, The Weierhof, West Germany.

In 1936 Pastor Fellmann obviously “forgot” the flag salute in the Mennonite church in Monsheim. Itinerant pastor Christian Guth from Zweibrücken mentioned in a letter to Pastor Neff of the Weierhof that Pastor Fellmann had been called before the police director because of this omission. Later Fellmann became withdrawn and ill in 1942. At that time a Dutch acquaintance who had heard of the affair offered to share the position at Monsheim with him because he had a number of relatives in the *Schutzstaffel* (elite guards). The answer to this offer never became known; no replies can be found in the Mennonitische Forschungsstelle (Mennonite Research Center). In any event the Dutch acquaintance did not receive the post!

Various church activities—which included worship services, Bible classes, meetings and discussions, conferences and committee meetings—continued during the Third Reich and the war. However, the activities of the party and its divisions caused the number of persons attending church-related activities to shrink. The church struggle among Mennonites in the Third Reich and in Danzig played an important role though it was not significant because of the smaller number of people than found in the free churches and because of their different structure.

The official party inspector’s office censored the editor of *Christliche Gemeindekalender* (Christian Congregational Calendar) in 1938 with the charge that the calendar was too neutral and omitted some political work programs. A special demand was made for the publication of an “annual overview of the political and cultural developments of the preceding year.” After the Mennonite publications had to appear in abbreviated form and finally were closed down completely, the Palatine-Hessian Conference released a circle letter.

The Rhönbruderhof, established in 1926 by Eberhard Arnold, who was born in 1883 in Königsberg and died in 1935 in Darmstadt, fell on financially hard times in the 1930s. The residents of the Hof turned to Palatine-Hessian churches for support. The Weierhof, Monsheim, and Ibersheim got together a wagonload of potatoes and sent them to the Rhönbruderhof. In a letter to Christian Galle in 1936 the sisters of the kitchen (*Küchenschwester*) expressed appreciation for this help.<sup>75</sup> For years and on into the war the South German Mennonite Conference made donations, as shown by the annual financial statement for 1942, for the “Conference,” for “Brothers in Need,” and for “Mission.”<sup>76</sup>

Following flight and expulsion, the Mennonites in Danzig-West Prussia and the Memel region, like their fellow countrymen, had to leave their homeland. A number of them went by ship to the camp in Denmark, then to the camp at Osthofen, and on to Rheinhesse. In order to help the fellow believers in the East with credit as well as with settlement possibilities, a meeting took place in the home of Otto Zerger of the Weierhof. An organization, *Genossenschaftliche Flüchtlingswerk e. G.* (Association of Refugee Work, Inc.), was formed at this meeting. The leaders were Otto Zerger of the Weierhof; Otto Kaegy of the Bolandenhof; and Johannes Driedger, who was formerly from Heubuden near Marienburg in West Prussia. After his flight Driedger became director of this work at the Weierhof.

Many Mennonite farmers who were driven from home could receive assistance in the form of advanced credit and security up to the sum of 5,000 German marks in order to become self-supporting again. Dealing with authorities and becoming accepted as tenants was equally helpful. Out of this reciprocal trust relationship grew also establishment of good credit. After the need disappeared, the *Genossenschaftliche Flüchtlingswerk* was discontinued in 1980.<sup>77</sup>

## Nonresistance Among Mennonites

After the collapse of the Third Reich in 1945 the first chairman of the Association of Mennonites in the German Empire, Emil Händiges, following his flight from Elbing in West Prussia, served as pastor at Monsheim and Obersülzen from 1945 to 1954.

During this time he seriously considered the earlier position of the Mennonites on nonresistance at least partly because he was influenced by the American Mennonites who had come to help the needy. In 1949 the parliamentary council of the West German Republic finalized the constitution, which stated in article 12 that “if a person rejects the use of weapons on conscientious grounds, he can be required to perform alternate service.” Already in 1950 Händiges had written in Monsheim a “historical memorandum concerning nonresistance of Mennonites.” In this document he clarified the position of Mennonites on renunciation of military service in light of their earlier position and with reference to article 4.3 of the proposed constitution of the West German *Bundesrepublik*.

In the twenty-six-page brochure he stated that the terrible catastrophe experienced by Mennonites and other people caused a renewed awareness among them for religious reasons and in recognition of the conscience of the individual. He stated that many Mennonites desired to find the way back to the faith of the old Mennonite confession of faith and the New Testament fathers in light of the New Testament and the teachings of Jesus and the apostles. Händiges then referred to the Prussian decree of 1868 and wrote: “Therefore we would urgently appeal to the highest government of the republic, not only for us but also on behalf of every person in our land, for the passage of the proposed clause in article 4 of the constitution—namely, ‘No person shall be compelled to bear arms contrary to his conscience.’” He went on to say, “At the same time we appeal that the flag salute, which is also offensive to Mennonites and Quakers and to all others who share this concern with us, be replaced by a simple pledge and handclasp instead of the oath and that this be written into law.”<sup>78</sup>

## Conclusion

The government did make provision for the pleas made by Händiges. In consideration of all this, Elector Karl Ludwig in 1664, in granting the act of tolerance, evidently was not ill advised. The Anabaptist Mennonites were for his land and for the lands into which they emigrated—Galicia, Volhynia, Russia, United States, and Canada—much more of a material and spiritual blessing than a handicap. Furthermore, their principles—nonresistance (not only in profession but also in practice) and the nonswearing of oaths—are today part of the law of the West German Republic and have become an accepted pattern of thought. Out of the relationship among church groups has grown a way of working together so that the influence of Anabaptist Mennonites in business, church, culture, and society has become far greater than would be expected by their relatively small number. □

<sup>74</sup>Neff-Korrespondenz, 1933.

<sup>75</sup>Neff-Korrespondenz, 1942.

<sup>76</sup>Lichdi, *Mennoniten im 3. Reich*, p. 138.

<sup>77</sup>Ortwin Driedger, “Genossenschaftliche Flüchtlingswerk e. G.,” *Mennonitisches Jahrbuch* 79 (1979): 95ff.

<sup>78</sup>“Historisches Memorandum zur Wehrlosigkeit der Mennoniten,” Sept. 11, 1950, p. 26.

*The author provides the European background for most of the early Bear immigrants to Lancaster County, Pennsylvania, from 1717 to 1732 as well as related Groff and Weber data.*

## A Bear Saga: Albis to America

*by Jane Evans Best*

Every family has a story to tell. This is the first part of the story of fifteen generations of a Bear family of Switzerland, Germany, and America and of how records on it were discovered, analyzed, and integrated into this article. Perhaps by examining the family history of one of the trees in the forest of history, we can come to a better understanding of the forest.

Hans Bär was an Anabaptist who died before 1614 at Albis in the parish of Hausen about nine miles southwest of the city of Zurich, Switzerland.<sup>1</sup> The youngest of his ten children, Hans Jacob Bär (0), died childless in 1668. His heirs were the children of his deceased brothers and sisters, and they provide for us, together with parish records, a roster of the children and grandchildren of Hans Bär of Albis. Granddaughter Anna (33) married Martin Meyli, who in 1658 wrote an account of the persecution of the Anabaptists which was included in the *Martyrs' Mirror*. Three of his grandsons—Hans Jakob Bär (11), Oslı Bär (12), and Hans Bär (51)—can be linked to most of the early Bear immigrants to Lancaster County, Pennsylvania, from 1717 to 1732 as well as to the Bärentag families now headed by Friedrich H. Baer of Nürnberg, West Germany. We have finally found one of the common Bear ancestors whose identity has eluded us for so many years. In the process we have found a common Groff and a common Weber ancestor. Here is the story that has been four hundred years in the making.

### “Ab dem Bruder Albis”

When Cathrina Huber was buried at Hausen on April 22, 1622, the pastor called her in the church books “deceased Hans Bär’s widow of the Bruder Albis.” This place name was used for the three *Hofs* (farms) called Unter Albis, Mittel Albis, and Ober Albis—each a cluster of several farmhouses then and now located along the road to the top of the mountain above Hausen called Ratlisberg. Two other Bärs were mentioned in the early Hausen records. Heinrich Bär was the father of Oswald, baptized July 19, 1578; of Mary, baptized February 10, 1581; and of Frantz, baptized February 14, 1582. Felix Bär was the father of Anna, baptized June 26, 1582; Jacob, baptized November 15, 1587; and Elsbeth, baptized July 27, 1589. Were Hans, Heinrich, and Felix the original brothers of Albis? Where did Heinrich and Felix go when they left Albis after 1589?

### The Persecution

Anna Bär (33) was baptized on November 29, 1618, at Hausen. Martin Meyli was born in 1607 on the mountain called Altenberg in the parish of Birmensdorf, and in 1611 his family moved to Tägerst, a *Hof* in the Reppisch Valley in the neighboring parish of Stallikon. He and his first wife, Katherine Wintsch of Landikon, had three children before she died about 1633. The pastor of Stallikon wrote in the 1637 census that Martin Meyli was married to Anna Bähr and lived in the household of his father, Hans. “Martin Meyli also an Anabaptist



This view from Ober Albis shows Baar on Lake Zug, five miles away, and the snow-covered Alps beyond. Ebertswil lies in the foreground.

[*Touffer*], allowed himself to be converted by his wife.” The children of Martin and Anna were listed as Hans, 4; Barbel, 3; and Elsbeth, 2, with a comment about “an unblessed marriage.”<sup>2</sup>

Anna Bär Meyli was imprisoned in the convent prison called Othenbach in Zurich in 1638 while still nursing her infant daughter, Verena. The *Martyrs' Mirror* says she was

for a long time on bread and water, and very severely treated, in order to cause her to apostatize; but she continued steadfast in all her temptations, and was ultimately, through the grace of God, wonderfully delivered from bonds. Subsequently, being enceinte, she was again apprehended, and taken to the council house at Zurich, thence to Othenbach, and finally into the hospital, and there made fast to a chain, until the pains of travail came upon her, when she was loosed from her bonds, and seeing an opportunity for deliverance, once more escaped the persecutors' hands.<sup>3</sup>

This is verified by a record of fines<sup>4</sup> that shows five and one-half weeks of *Tischgelt*, or board, paid in May 1642 for her during

<sup>1</sup>H. Schulthess, a Swiss professional researcher, to Jane E. Best, Jan. 21, 1985, Feb. 7, 1986, and May 15, 1986. Detailed documentation is included in the footnotes to the outlines; translations were done by Noah G. Good.

<sup>2</sup>E II 700.102, Bevölkerungsverzeichnisse, 1634-1708, Census of Stallikon, 1637, p. 638, Staatsarchiv des Kantons Zürich, Zurich, Switzerland.

<sup>3</sup>Theileman J. van Braght, *The Bloody Theater, or Martyrs Mirror of the Defenseless Christians . . .* (Scottsdale, Pa.: Mennonite Publishing House, 1951), pp. 1110-1111.

<sup>4</sup>F III 36 b 30, Staatsarchiv des Kantons Zürich.

her *Kindt betherin*, or confinement. Their youngest child, Anna, was baptized on April 13, 1645, at Obholz (Kloten), northeast of Zurich, now the location of the Zurich airport.

On May 3, 1639, Martin Meyli; his brother Hans; and Barbara Bähr, wife of this Hans Meyli, were imprisoned at Zurich. "Their children, as poor, forsaken orphans, were put out among strangers." On the Friday before Easter 1641, after three years' imprisonment, they "were delivered, in an unexpected manner, from their bonds, keeping a good conscience."<sup>5</sup>

On March 28, 1649, Martin Meili took his son Jacob with him without the knowledge of his foster father. Records in the Palatinate show that he lived in Dühren by 1650. Martin Meylin's son attended the Steinsfurt meeting of Anabaptists on March 2, 1661, with Rudolf Hägi, also of Dühren, and each was fined on the basis of 400 florins' worth of property. Apparently Martin Meylin died between 1658 and 1668, for the estate records of Hans Jacob Bär (0) mention "Anneli Bär, wife of Martin Meylis, deceased resident of the Pfalz, who is reported to be an Anabaptist [*Toufferin*]."

Anna Bär Meyli's father was Osli Bär (3), an Anabaptist, who was married to Barbara Biedermann, also an Anabaptist. The Hausen pastor in 1633 wrote of her family: "These are well to do people and even though they belong to this despised sect, they still do send their children to church diligently." In 1637 he wrote, "There is a Bible in this family." The other daughter, Anna (34), was lame and lived with her brother Jacob (31) and Jacob's fourteen children at Langen Rütli<sup>6</sup> near Ebertswil in the parish of Hausen. He was appointed *Ehegaumer*, a church official chosen by the congregation to supervise marriages and baptisms and specifically to watch the Anabaptists. Apparently he and his sister, Anna Bär Meylin, were on opposite sides of the religious questions that burned so tragically at that time.

Häns Bär (1) and his wife, Anna Biedermann, were both Anabaptists of Albis, and they left behind two sons. Hans Jakob Bär (11) was born at Bruder Albis about 1590 and married in 1620 Barbara Rudolf of Hubscheren in the parish of Metmenstetten. She died in the plague year of 1629. He outlived three wives and fathered ten children to become the progenitor of the Bär families in the Richterswil mountain. Hans Heinrich Bär (1142), his grandson, is a perfect fit as "Old" Henry Bear, who died in 1731 in Earl Township, Lancaster County, Pennsylvania.<sup>7</sup>

## To the Kraichgau

Oswald Bär (12) was a widower with one son when he married in 1638 Elisabeth Lamprecht of Aesch in the parish of Birmensdorf, the same parish in which the Meili family had lived in 1607. He lived in Ebertswil near Hausen when he kept Katharina Meili, the small daughter of Barbara Bähr and Hans Meili, the brother of Martin Meili, during their persecution from 1640 to 1642. When he moved in the spring of 1643 to Richterswil mountain, overlooking Lake Zurich, Katharina Meyli stayed behind with Hans Weber and his wife, Adelheid Bär (6), who had moved between 1637 and 1643 from Ober Albis to Hauserthal near Ebertswil.

Lorenz Bär (5) was thirty-seven years old in 1617, when he died before the birth of his fourth child. His wife died before 1634, and their children were reared by Hans Jakob Bär (0). On November 13, 1649, Oswald Bär (12) sold his dairy farm on Ober Albis to his uncle, Hans Jakob Bär (0), who lived in the lower house, and his cousins, Hans Bär (51) and Hans Jakob Bär (53), who lived in the upper house. The total price of two thousand florins was to be paid in installments on St. Martin's



The church at Hausen has records beginning in 1577 which show five generations of the Hans Bär family of Albis.

Day (November 11) until 1662.<sup>8</sup> It was the first of many complicated land transactions between Bear brothers and cousins that have delighted and frustrated family historians ever since. It also involved a transaction between Osli Bär (12) and Jacob Trinkler/Treichler for a farm in Richterswil called Kneüwis for 1,726 florins. Hans Jakob Bär (11) brought his family to this farm in 1650, and they intermarried with the Treichler family. He died there in 1674.

The estate records of Hans Jakob Bär (0) show that Oswald (12) lived in the Pfalz in 1668. He is undoubtedly the Oswald Beer who lived in Ittlingen<sup>9</sup> under the Barons of Gemmingen

<sup>5</sup>van Braght, *Bloody Theater*, p. 1111.

<sup>6</sup>Langrütli Strasse from Ebertswil leads to this place, which is no longer shown on maps. In the marriage register of Hausen the first mention of a Bär is in 1645. The farmer who operates Langrütli in 1986 is named Bär.

<sup>7</sup>Jane Evans Best, "Three Bears of Earl Township, Lancaster County, Pennsylvania, and Other Early Bears," *Pennsylvania Mennonite Heritage* 4 (October 1981): 12-13.

<sup>8</sup>B XI Affoltem 31/32, Staatsarchiv des Kantons Zürich.

<sup>9</sup>Annette Kunselman Burgert, *Eighteenth Century Emigrants from German-Speaking Lands to North America*, vol. 1: *The Northern Kraichgau*, Publications of the Pennsylvania German Society, vol. 16 (Breinigsville, Pa.: Pennsylvania German Society, 1983), pp. 19, 26, 40-41, 419, 423, 432. In the introduction Frederick Weiser lists the Bärenhof and the Mayleshof among the *Hof* names which predate 1648. Gustav Neuwirt, *Geschichte der Gemeinde Ittlingen* (Ittlingen: Gemeinde Ittlingen, 1981), pp. 71, 131.

when he attended the meeting of Anabaptists on March 2, 1661, at Steinsfurt with his wife and Hans Meyle. He was fined on property valued at 400 florins while Hans Meili was fined on 600 florins. In 1679 he was accused of “converting young lads from the Reformed to Anabaptist religion.” He had a servant in 1679 named Martin Bär (BD), who was the father of Martin Ber (BD2), the Mennonite bishop of early Lancaster County. Barbara Bähr, who married Hans Meili, and Martin Bär were probably related to Osli Bär (12), and a further study of the parish records of Birmansdorf and Stallikon may document the relationship.

Anna Bär (122) was baptized in May 1639 at Hausen. She was the same age as Katharine Meili and perhaps stayed with relatives during these troubled years because her name did not appear on any Richterswil census lists. An Anna Bär was listed as a *Taufer* (Anabaptist) of Streichenberg in 1667, when she married Hans Nüssli, and evidently these two are the same person. Heinrich Bär (123) was baptized in Hausen in December 1640 and appears on the 1643 census of Richterswil aged three years. The 1646 census does not mention Heinrich but does list Galli (124), born in 1644, and Barbel (125), born in 1645. He is probably the Heinrich Bär in the Streichenberg records in 1661, and he may have been taken by the Meilins to Kloten about 1645.

This was the time of a tax revolt in the area, and in 1646 the Zurich government advanced by force of arms and occupied Wädenswil,<sup>10</sup> the town north of Richterswil on Lake Zurich. In February 1647 the Anabaptists left the Zurich area in the direction of the Rhine River. Because Oswald Bär (12) sold his farm in Albis in 1649 and his family is not on the 1650 census of Richterswil, they probably joined the older children. The tradition in the family of Marta Bär of Walldorf, Germany, is that her family’s emigrants from Switzerland were on their way to Holland when the condition of the river prevented further passage. The elector of the Palatinate asked them to stay there and manage the depleted farms, and that is how the family got to Germany. The records in Amsterdam of the Netherlands Committee of Foreign Needs, which was begun about 1635 to aid the Zurich Anabaptists, may contain information about these families.

Heinrich Bär (123) was not quite twenty-one years old when he attended the Anabaptist meeting at Steinsfurt in the Kraichgau on March 2, 1661, with his parents and fifty other people. His mother died between that time and April 23, 1662, when he petitioned the elector to excuse him from the fee of eighteen florins for the public proclamation which would confirm his marriage to the daughter of Michael Meyers, a Mennonite of Reyhein. He pleaded that his mother’s family had provided one-third of the employed help in the House of Streichenberg, and since her death his household was depleted to the extent that he also must look for a female helper as well as look for a companion and helper in his household. The reply, dated April 29, 1662, said the rule was not to be relaxed.

Hans Jakob Bär (53) was baptized at Hausen on May 2, 1616, and married Elisabeth Frick, daughter of Heinrich Frick of Knonau, on February 27, 1639. They spent some time with her father at Knonau, and their son Heinrich (531) was baptized there on November 21, 1641. He was buried October 12, 1704, at Rieschweiler, Germany, where he was listed as a shoemaker from Unter Lunnern. The father (53) is probably the Hans Jagel Bär who hid his Anabaptist sister at Lunnern in 1639. The last of their ten children were baptized at Hausen in 1662, and the parents seem to have left after that time. Hans Heinrich Bär

(536) was baptized on November 2, 1651, and may be the one who was a Mennonite minister in Elsenz in 1682.<sup>11</sup>

Felix Bär (51a), baptized on April 23, 1654, left Ober Albis by 1678. He is recorded in Dammhof near Eppingen in 1682, and in 1686 he moved to Itrtlingen, where he was a *Hofbauer* (estate farmer) with 95 morgens of land. He and his sister Elisabeth (51b) died in 1689—he in early July in “Itingen” and Elisabeth “in der Curfurstl. Pfalz.” This was the year of the invasion of the Kraichgau by the armies of King Louis XIV of France.

Felix (51a) was the bee that led us back to the hive. Records of his death in 1689 filmed by the Church of Jesus Christ of Latter Day Saints show that his father was the deceased Hans of Bruder Albis in the parish of Hausen. The prodigious work of Annette Burgert showed that immigrant Ulrich Bär was the son of this Felix. During H. Schulthess’ professional research at the Zurich archives an official by coincidence called to his attention the estate records of Hans Jaggli Bär (0). This was the first proof of a link between Swiss Bär and American Bear families.

### After 1709

Of the four brothers at Ober Rattlisberg in 1678 only Hans Bär (518) remained in 1709, and three of his ten surviving children were serving away from home at that time. The names and ages of five members of this family were exactly the ones for whom I was searching to match some of the immigrant Bears in Lancaster County from 1717 to 1743. Once before I thought I had found them in one family, but all in that family died in Switzerland. This situation proved that what fits is not always correct.<sup>12</sup> This time there can be little doubt that we have found the correct family.

Hans Jakob Bär (5182) was obviously the (O) of my previous articles. The 1709 census of Hausen said he was “servit Horgen,” and the 1709 census of Horgen<sup>13</sup> listed seven *Dienst* (servants) in the household of Hans Lüthold at the estate called Bocker, including Heinrich Meyer from Hausen, Jacob Sautman from Rifferswil, Jacob Staub from Richterswil, Jacob Bär from Hausen, Hans Huser from Rifferswil, Hans Brändli from Wald, and Anna Bär. He had a wife, Anna Barbara, and eight children by 1719, when he sold his “Haus und Hof” in Dühren, where he had moved from Sinsheim between 1715 and 1718. She was probably living with her family in one of the neighboring towns in 1709. Or did he acquire a wife and children at the same time he acquired the Dühren “Haus und Hof”?

Hans Bär (5183) was almost a perfect fit for the one whose estate papers, beginning in 1741 at Birkenauer, documented his family of three wives and fourteen children. The 1709 census of Hausen said he was “in Pfalz.” I believe his son, Hans Heinrich Bär (51836), was (W) in my “Three Bears” article, and Jakob (51838) could have been the Jacob Bear who died in Codorus Township in York County about 1782.

Jakob Bär (5184) was the big surprise. He was clearly Jacob Bear, the tavern keeper, who had 600 acres surveyed to him in

<sup>10</sup>E II 700.87, Rifferswil census, 1678, Staatsarchiv des Kantons Zürich.

<sup>11</sup>George Frederick Newman and Clyde L. Groff, *Letters from Our Palatine Ancestors, 1644-1689* (Hershey, Pa.: Gary T. Hawbaker, 1984), pp. 126, 185.

<sup>12</sup>E II 700.87, Rifferswil census, 1640, Staatsarchiv des Kantons Zürich.

<sup>13</sup>E II 700.53, Horgen census, 1710, p. 525, Staatsarchiv des Kantons Zürich. This Hans Brandli may be the Hans Brand who patented land in the London Company tract near Hans Bär (518), John Heinrich Bär (5185), and Heinrich Bär (5180).

June 1721 in Leacock Township, and the whole picture suddenly came into focus. By combining the research of Willis Nissley Baer and the reams of material sent to me by J. William Coe of Virginia, primary sources and family tradition reinforced each other, and another thorny problem was resolved. "Billy" Coe died in January 1986. How he would have loved to see the verification of his fifty years of research printed in this article!

Hans Heinrich Bär (5187) was obviously the same person as the John Henry Bear (H) who Anna Catharine Ressler said in her 1944 statement was her immigrant ancestor. He, not "Old" Henry, was probably the Henry Pare who in 1717 warranted 424 acres with Michael Shank in which is now the city of Lancaster, Pennsylvania. The first wife of Michael Shank was Anna, who I believe was Anna Bär (5188), twin sister of Hans Heinrich. Martin Baer (51871) and George Bear (51873) were the first two of my "Three Bears of Earl Township." Research on John (51872) and Andrew (51874) Bear of Leacock Township adds details of an intriguing story of early craftsmen and the material culture of Lancaster County. For example, John Bear (5187235) in 1819 published in Lancaster, Pennsylvania, the first folio German Bible printed in America.

Another surprise was that Henrich Bär (5180) fit well as the Henry Y. [the younger?] Bare who died intestate in Lancaster County and whose four minor children in 1749 had Andrew Shultz as guardian. (He was Y1 in my "Three Bears" article.) Of these, John Bear (51804) was the storekeeper of Lancaster who for a short time was a partner of Henry William Stiegel in his Elizabeth Furnace operation. Christian Baer (51805) died in 1795 in Heidelberg Township in York County, and his brother Michael (51806) died in 1809 in Franklin Township in Adams County. Michael's son, Martin Bare (518067), was the Mennonite minister who moved to Preston, Ontario, in 1801. Henry Bear (51802), who died in 1771 in Heidelberg Township in York County, was an older brother. I believe this family also includes the George Bear (51801) who moved to Frederick, Maryland, with his wife, Magdalena, by 1758 and the Jacob Bear (51803) who died in 1778 in Germany Township in York County.

Outlines of the 1142, 5182, 5183, 5184, 5187, 5180, and 51a3 families showing three additional generations of Bear descendants will be included in the January 1987 issue of this magazine in "A Bear Saga: Lancaster County and Beyond."

## Bärentag Bears

According to the church records of Steppach parish, Heinrich Behr (1233) was born in 1679 at Streichenberg and died there on April 27, 1747. Ulrich (1234), his two wives, children, and grandchildren are recorded there also. The other children and grandchildren born there were undoubtedly those of Heinrich (1233). I believe Heinrich (1233) was the grandfather of the Heinrich Baer whose descendants have a reunion each year at Bärentag, and I have listed them as such.

This left an interval of seventeen years between the marriage of Heinrich Baer (123) and the birth of Heinrich (1233). Because it was traditional for the youngest sons in Swiss families to inherit the homestead, it is quite probable that other children were born during that interval. The children I attribute to 1231 (M) were named in Samuel Bear's will as his brothers and sisters. Henry Bear (12313) warranted land near present Lancaster, Pennsylvania, on May 10, 1718, near Michael Meyers, with whom he apparently lived at Kloster Lobenfeld in 1717. Michael (12311) was in Leacock Township by 1721 with Hans Jacob Ber (5182) and had married Anna Elizabeth Ott of Ittlingen on January 15,

1714, at Adelshofen Lutheran Church. He was listed as an Anabaptist before 1714, then as a Lutheran. In 1719 he also sold "Haus und Hof" in Dühren. Samuel (12315) immigrated in 1727 with Jacob (12314), who in 1735 warranted land in Earl Township next to Martin Bear (51871) and George Bear (51873). At last I believe I can account for all three of the Bears of Earl Township.

According to family tradition, the father of Michael Bear (12321) of Cocalico Township was a Michael Bear. Some of the children in this (C) family migrated with other Bears to Cumberland County and to Canada. This seemed the logical place to list them because they, too, had sons named Michael, a name not previously mentioned in the Zurich records of these families. All of them fit according to date and location, and they interacted as extended family in various locations in America.

## Graf and Wäber Families of Bäretswil, Zurich

Hans Bär (5183) had three wives. The first two were named Frey. One or both of them were daughters of the Heinrich Frey who died in 1721 at Birkenauer Hof in the Kraichgau. On June 26, 1683, Heinrich Frey of Birkenauer Hof, son of Felix Frey, had married Elizabeth Graf (GR38), daughter of Jakob Graf (GR3) of Steinsfurt. Because this was the Jakob Graf who I thought was the grandfather of many of the Groff immigrants to early Lancaster County, I asked Mr. Schulthess to search the Bäretswil records for his ancestors and descendants. These same parish records contained the information I was searching concerning the descendants of "Little" George Wäber so that I have included below the data for these families, both of whom married frequently into Bear families.

The following outline summarizes the known data and combines information from various sources. Some of the relationships are of necessity based on circumstantial evidence, and a question mark is used to show the point of doubt. Reference is made to other family outlines which, in addition to the ones which will appear in the next issue, are either in *The Groff Book* or are being compiled into my "Windows into the Past," a preliminary version of which should be available early in 1987 at the Lancaster Mennonite Historical Society. All of these outlines should be used as clues for further research, not as proof of lineage.

## Hans Bär of Albis

Hans Bär,<sup>14</sup> ca. 1545-before 1614; Anabaptist. Lived at Bruder Albis/Ober Ratlisberg, Canton Zurich, Switzerland.

m. Kathrina Huber, bur. Apr. 22, 1622, Hausen in Albis

1 Hans Bär, ca. 1570-bur. July 20, 1617, Hausen; "Widerteuffer ab dem Albis."

m. Anna Biedermann, bur. Jan. 11, 1618, Hausen; "Widerteuffer ab dem Albis."

11 Hans Jakob Bär, ca. 1595, Bruder Albis/Ober Ratlisberg-bur. Feb. 4, 1674, Richterswil. Listed in 1650 census of Richterswil;<sup>15</sup> listed in Kneüwis-Hof with seven children. "All of them came to us only a few weeks ago from the region of Knonau. This summer we shall see how it will be" [if they will belong to this parish].

<sup>14</sup>E II 700.44, Hausen census, 1634-1762; E III.47 Hausen church book, Staatsarchiv des Kantons Zürich.

<sup>15</sup>E II 700.85, Richterswil census, 1634-1730; E III.95 Richterswil church book, Staatsarchiv des Kantons Zürich.



The Bären Hof near the cemetery in Ittlingen in the Kraichgau served as the home of Oswald Bär (12) in 1661 and of his servant, Martin Bär (BD), in 1679. Felix Bär (51a) was *Hofbauer* (estate farmer) at Ittlingen in 1686. Young Martin Bär (BD2) lived here in 1715 with his wife, Anna Elizabeth Groff (?GR3311), and died in 1758 in Lampeter Township, Lancaster County, Pennsylvania.

- m.(1) Nov. 16, 1620 Barbara Rudolf of Hubscheren, Mettmenstetten, bur. Oct. 25, 1629 (plague year), Hausen.
- 111 Barbara Bär, bap. Feb. 12, 1626  
m. May 28, 1644 Rudolf Wyss, Heferswil, Mettmenstetten
- 112 Anna Bär, bap. Apr. 14, 1628. Not listed in 1634 census.
- 11 Hans Jakob Bär, m.(2) May 26, 1630 Verena Illi/Gilli of Hubscheren, bur. Nov. 26, 1643, Hausen
- 113 Josabe Bär, bap. Mar. 22, 1631, Hausen-May 9, 1700, Dürsenen, Richterswil. Lived at Kneüwis.  
m. Dec. 1, 1663 Richterswil, Barbara Treichler of Schwanden (Hütten), Richterswil, bap. Oct. 24, 1641; dau. of Heinrich Treichler.
- 1131 Margaretha Bär, bur. Oct. 13, 1666, Richterswil, age 3
- 1132 Barbara Bär, bap. Jan. 7, 1666, Richterswil  
m. Oct. 6, 1685 Hans Georg Strickler
- 1133 Margaretha Bär, bap. Feb. 14, 1669-bur. Feb. 1, 1673, Richterswil
- 1134 Hans Bär, bap. Apr. 23, 1671-bur. Nov. 27, 1693, Richterswil  
m. Mar. 7, 1692 Verena Zuricher. She m.(2) Mar. 31, 1696 Jacob Hiestand
- 1135 Kleinanna Bär, bap. Mar. 2, 1673, Richterswil  
m. July 9, 1695 Georg Zuricher of Egg
- 1136 Barbara Bär, bap. Aug. 29, 1675, Richterswil  
m. Apr. 28, 1696 Hans Ulrich Strickler
- 1137 Anna Bär, bap. Dec. 15, 1678, Richterswil  
m. Sept. 20, 1707 Jakob Strickler
- 114 Heinrich Bär, bap. Feb. 3, 1633, Hausen  
m. May 31, 1659 Richterswil, Anna Treichler, bap. Sept. 8, 1639
- 1141 Hans Jakob Bär, bap. Aug. 26, 1660, Richterswil  
m. Apr. 20, 1686 Elisabeth Strickler, bap. Oct. 14, 1655
- 1142 Hans Heinrich Bär, bap. Jan. 26, 1662, Richterswil-inv. Mar. 11, 1731, Earltown, Pa.<sup>16</sup>  
m. Nov. 18, 1684 Anna Hauser, d. after 1736  
Ten children
- 1143 Hans Bär, bap. Jan. 17, 1664; surgeon.  
m. Nov. 3, 1696 Elisabeth Eschmann
- 1144 Hans Konrad Bär, bap. Oct. 21, 1666

- m.(1) Barbara Lieberger, 1666-May 24, 1695, Ruschlikon  
m.(2) Regula Luhr/Laur, b. 1676
- 1145 Henrich Bär, Apr. 5, 1669-Jan. 7, 1690, "neuenstadt in Churpfalz"
- 1146 Anna Bär, bap. July 31, 1670  
m. Oct. 4, 1692 Hans Rudolf Bachman
- 1147 Ulrich Bär, bap. Jan. 18, 1672. Not listed in 1695 census of Richterswil.
- 1148 Jakob Bär, bap. Sept. 20, 1674  
m. Oct. 29, 1700 Anna Treichler
- 1149 Agathe Bär, bap. Sept. 16, 1676  
m. Bernhard Huber of Rain
- 1140 Johannes Bär, bap. Jan. 23, 1681  
m.(1) Nov. 5, 1702 Katharina Treichler, bur. Nov. 11, 1705, Richterswil  
m.(2) June 8, 1706 Katharine Hohn of Schwarzenbach
- 115 Jakob Bär, bap. July 6, 1634, Hausen. Not listed in 1689 or 1695 census.  
m. May 31, 1659, Richterswil, Anna Bachmann, bap. Oct. 1, 1637
- 1151 Hans Heinrich Bär, bap. June 17, 1660-June 19, 1703, Kneüwis  
m.(1) Dec. 13, 1692 Margaretha Müller, bap. Mar. 8, 1668  
m.(2) Sept. 28, 1696 Katharina Lavater
- 1152 Hans Rudolf Bär, bap. Apr. 30, 1665. Lived in 1695 in Frombde.  
m. May 10, 1698 Anna Strickler, d. Apr. 4, 1721
- 1153 Anna Bär, b. Nov. 24, 1667  
m. Feb. 16, 1697 Jakob Hofman

#### Abbreviation Key

bap. = baptized  
bur. = buried  
wp. = will proved  
inv. = estate inventory

- 1154 Barbara Bär, bap. Sept. 8, 1672-Jan. 30, 1687
- 1155 Hans Jakob Bär, bap. July 1, 1676-Nov. 15, 1700
- 116 Ulrich Bär, bap. Sept. 20, 1635, Hausen. Not listed in 1644 census.
- 117 Anna Bär, b. ca. 1636. Listed in 1650 and 1655 census of Richterswil.
- 118 Verena Bär, b. ca. 1637  
m. Nov. 10, 1663 Andreas Bachman of Wädenswil
- 119 Hans Bär, bap. July 1640, Hausen-bur. Apr. 10, 1658, Richterswil. "Broke through the ice at Finstersee and drowned."
- 110 Elisabeth Bär, bap. Nov. 6, 1643, Hausen  
m. Mar. 4, 1679 Hans Konrad Isler of Wädenswil

<sup>16</sup>Best, "Three Bears," 12-13. The 200 acres in his 1731 inventory was more likely the Earl Township tract patented in 1734 by Jacob Bear (11421), not the land now in the city of Lancaster. The Henry Pare who warranted the Lancaster tract in 1717 was probably John Henry Bear (5187).

<sup>17</sup>Karl Diefenbacher, Hans Ulrich Pfister, and Kurt H. Hotz, *Schweizer Einwanderer in den Kraichgau nach dem Dreissigjährigen Krieg mit ausgewählter Ortsliteratur* (Sinsheim: Heimatverein Kraichgau, 1983), p. 199 (nos. 5187-5193).

<sup>18</sup>She was baptized in Hausen, but her name did not appear in the 1643 or 1646 census of Richterswil with her parents.

<sup>19</sup>Jane Evans Best, "A Bear Hunt in Europe," *Mennonite Family*

- 11 Hans Jakob Bär m.(3) May 15, 1644 Adelheid Nageli of Mettmensstetten, bur. Dec. 14, 1667, Hausen
- 12 Oswald/Osli Bär,<sup>17</sup> before 1614-after 1679. Lived in 1641-42 in Ebertswil, where he kept Katharina Meili, small dau. of Hans Meili; in 1643 moved to Richterswil; in 1649 sold farm on Ober Albis; not listed in 1650 census of Richterswil; in 1668 living in the Pfalz; attended the Steinsfurt meeting in 1661; "converted young lads from the Ref. to Anabaptist religion" in 1679; and had Martin Bär (BD) as servant in 1679.  
m.(1) Anna Ringger, d. after Aug. 6, 1635
- 121 Ulrich Bär, b. ca. 1636. Listed in 1643 census of Richterswil but not in 1646.
- 12 Oswald/Osli Bär m.(2) May 30, 1638 Elisabeth Lamprecht of Aesch/Birmensdorf, d. between Mar. 2, 1661, and Apr. 23, 1662. "Her family provided one third of the employed help in the House of Streichenberg before her death."
- 122 Anna Bär,<sup>18</sup> bap. May 1639, Hausen; *Tauferin* of Streichenberg(?).  
m. 1667 Hans Nüssli
- 123 Heinrich Bär,<sup>19</sup> bap. Dec. 1640. Listed in Richterswil census in 1643 but not in 1646; Mennonite *Hofbauer* at Streichenberg in 1661, when he attended the Steinsfurt meeting; wrote letter of Apr. 23, 1662, requesting to be excused from paying 18 fl. to the authorities to get married or have it confirmed. I attribute four children to him.  
m. 1662 \_\_\_\_\_ Mayer; dau. of Michael Meier (d. Aug. 15, 1676, aged 60 years) of Reihen, an Anabaptist.
- ?1231 Hans Bär (M?),<sup>20</sup> b. ca. 1664
- ?1232 Michael Bär(C?),<sup>21</sup> b. ca. 1670
- 1233 Heinrich Behr,<sup>22</sup> b. 1679, Steppach-Apr. 27, 1747; lived at Streichenberg.
- 1234 Ulrich Beer,<sup>23</sup> b. ca. 1675. Lived at Steppach.  
m.(1) Regina  
Two children  
m.(2) Veronika  
Five children
- 124 Galli Bär, bap. 1644 Richterswil. Listed in 1646 census.
- 125 Barbara Bär, bap. 1645, Richterswil. Listed in 1646 census.
- 2 Barbara Bär, d. by 1668  
m. \_\_\_\_\_ Baumann of Horgen
- 21 Elisebetha Buman. In 1668 lived in Horger Berg.  
m. Jos Be\_\_\_\_\_
- 22 Rudli Buman. In 1668 lived in Alsace; "said to be a *Touffer*."
- 23 Barbeli Buman. In 1668 "has lived for 2 years near Stuttgart."
- 3 Osli Bär, ca. 1574-bur. May 5, 1648; Anabaptist. Lived at Langen Rüti in Ebertswil.  
m. Barbara Biedermann, ca. 1580-bur. Jan. 9, 1634; *Widerteuffer*.
- 31 Jakob Bär, b. ca. 1603-bur. Jan. 25, 1671, Hausen; church elder and *Ehegaumer*.<sup>24</sup> Lived at Langen Rüti.  
m.(1) Nov. 5, 1623 Anna Hitz of Ratlisberg, bur. Nov. 23, 1637, Hausen
- 311 Jakob Bär, bap. May 1, 1625-Jan. 13, 1702; *Kilchmeyer* (sexton).  
m. Nov. 19, 1645 Elisabeth Huber of Heisch, bur. Dec. 6, 1688
- 3111 Hans Bär, bap. Oct. 17, 1647-bur. Nov. 18, 1665, Hausen
- 3112 Hans Rudy Bär, bap. Sept. 21, 1651-bur. Sept. 21, 1686  
m. Oct. 26, 1670 Barbara Wyss of Ebertswil
- 3113 Henrich Bär, bap. Sept. 25, 1653. Lived in Ebertschwyl.  
m. May 12, 1680 Barbara Frick of Vollenweid, 1643-bur. Aug. 3, 1685
- 3114 Hans Jacob Bär, bap. Mar. 28, 1658-May 5, 1659, Hausen
- 3115 Jakob Bär, bap. Apr. 27, 1656-Apr. 27, 1659
- 3116 Anna Bär, bap. Mar. 18, 1660  
m. Dec. 29, 1685 Hans Rudolf Weber. Lived in Hauserthal.
- 3117 Barbara Bär, bap. Nov. 16, 1662  
m. Oct. 10, 1682 Oswald Huber of Unter Mettmensstetten
- 3118 Jakob Bär, bap. May 28, 1665  
m. Mar. 25, 1691 Anna Baumann of Hausen
- 3119 Elisabeth Bär, bap. Nov. 14, 1669-bur. Dec. 26, 1669
- 3110 Hans Bär, bap. Sept. 29, 1672  
m. after 1700 Adelheid Ringger
- 312 Veronika/Fronegg Bär, bap. Feb. 18, 1627. Not listed in 1634 Hausen census.
- 313 Hans Bär, bap. Mar. 2, 1628. Listed in 1634 census but not in 1637.
- 314 Barbara Bär, bap. Nov. 29, 1629. Not listed in 1634 census.
- 315 Barbara Bär, bap. June 24, 1632. Not listed in 1634 census.
- 316 Hans Bär, bap. Oct. 7, 1633. Not listed in 1634 census.
- 317 Anna Bär, bap. Apr. 1, 1635  
m. Oct. 13, 1658 Kappel Heinrich Suter of Ebertswil near Kappel
- 318 Adelheid Bär, bap. Aug. 28, 1636  
m. Dec. 3, 1656 Jakob Huber of Kappel
- 319 Hans Bär, bap. Nov. 6, 1637. Not listed in 1644 census.
- 31 Jakob Bär m.(2) Dec. 13, 1637 Verena Glattli of Bonstetten, d. before 1671
- 310 Georg Bär, bap. Jan. 1639. Not listed in 1644 census.
- 31a Heinrich Bär, b. Aug. 1640-bur. Jan. 1, 1654
- 31b Hans Jacob Bär, bap. Apr. 17, 1642-bur. Aug. 28, 1688  
m.(1) Aug. 6, 1662 Barbara Vollenweider of Zwillikon, bur. Apr. 16, 1675
- 31b1 Anna Bär, bap. May 17, 1663-bur. Aug. 12, 1697, Hausen
- 31b2 Elisabeth Bär, bap. Apr. 8, 1664-bur. Jan. 16, 1679
- 31b3 Hans Bär, bap. Feb. 18, 1666-bur. May 7, 1678
- 31b4 Jakob Bär, bap. Oct. 11, 1668-bur. Jan. 25, 1679

*History 2* (January 1983): 4-10.

<sup>20</sup>We have no record of what his name was or whether he was a son of these parents. However, both Michael and Henry had eldest sons named Hans. Samuel Bear (12315) named his brothers and sister in his will, dated 1743. He came to America with Jacob Bear on the *Molly* in 1727. Michael is probably no. 5189 in *Schweizer Einwanderer*. Henry warranted land in Hempfield Township in May 1718 and is probably the Henrich Beer at Kloster Lobenfeld in 1717 with Michel Mayer, who warranted land in Lancaster County near him.

<sup>21</sup>Family tradition says the father of the Michael Bear who died in Cocalico Township in 1770 was also named Michael.

<sup>22</sup>He seems to be the ancestor of the families who meet at Bärenstag

annually. One may contact Friedrich H. Baer, Königstrasse 45, D-8500 Nurnberg 1, West Germany, for information. His notebook on p. 2 contains this notation: GLA Abt. 65/11716 Henrich Baer, Dammhof, Gem. Adelshofen 1773 Ehefrau 5 Kinder. I think this is no. 123311. Bonfeld records may clarify this.

<sup>23</sup>Hermann and Gertrude Guth, Parsevalstrasse 1, D-6600 Saarbrücken, abstracted the Steppach records from the church books in the Oberkirchenrates Karlsruhe on May 18, 1982. I believe the Henrich Baer in Streichenberg in 1773 with wife and four children was no. 12346, not no. 123311.

<sup>24</sup>E II 700.87, Rifferswil census, 1637, Staatsarchiv des Kantons Zürich.



This upper house at Ober Albis in Switzerland was occupied in 1641 by Hans Bär (51) and Hans Jakob Bär (53). Hans' son, Felix Bär (51a), died in 1689 in Ittlingen in the Kraichgau region of Germany, and his grandson, Ulrich (51a3), died in 1749 in Elizabeth Township, Lancaster County, Pennsylvania.

- 31b5 Hans Heinrich Bär, bap. Jan. 22, 1671  
 m. Apr. 28, 1697 Barbara Huber of Wesenmatt, Hausen
- 31b6 Barbara Bär, bap. Mar. 5, 1673. Not listed in 1695 census.
- 31b Hans Jacob Bär, m.(2) July 14, 1675 Verena Kleiner of Rifferswil, bur. Mar. 7, 1703
- 31b7 Margaretha Bär, bap. Apr. 26, 1676-bur. July 5, 1676
- 31b8 Susanna Bär, bap. Jan. 1, 1678  
 m. [Nov. 20, 1700 Heinrich Huber of Heisch?]
- 31b9 Hans Jakob Bär, bap. Apr. 21, 1679  
 m. after 1700 Verena Ringger
- 31c Elisabeth Bär, bap. Mar. 17, 1644  
 m. Mar. 3, 1663 Hans Vollenweider of Zwillikon in Affoltern
- 31d Barbara Bär, bap. Aug. 2, 1646  
 m. Oct. 3, 1665 Wälti Vollenweider, the older
- 32 Barbara Bär, ca. 1609-Dec. 28, 1675. Lived in Ebertschwyl.  
 m. Jan. 19, 1631 Hans Heinrich Suters, d. before 1678
- 33 Anna Bär, bap. Nov. 29, 1618-d. after 1668. Imprisoned in 1638 and 1642; moved to the Pfalz.  
 m. ca. 1635 Martin Meili<sup>25</sup> of Tägersch, Stallikon, b. 1607; son of Hans Meili (d. ca. 1651) and Elsbeth Hochstrasser; Anabaptist historian; widower with three children; in 1650 in Dühren in Pfalz; author in 1658 of parts of the *Martyrs' Mirror*.
- 331 Elisabeth Meili, b. 1636. Lived with Hans Hochstrasser of Landikon in 1641, with Jakob Hochstrasser of Landikon in 1643-44, with Heini Funk in Mettmenstetten in 1645-47.
- 332 Verena Meili, b. ca. 1637. Lived with her sister Elisabeth in 1641-47.
- 333 Jakob Meili, b. ca. 1639. Lived with Jakob Vollenweider of Aeugst in 1641, with Gorius Wyss of Affoltern in 1642. In 1649 his father took him away without the knowledge of his foster father. He is probably the son who attended the Steinsfurt meeting in 1661.
- 334 \_\_\_\_\_ Meili, b. 1642 in hospice in Zurich
- 335 Anna Meili, bap. Apr. 13, 1645, Obholz (Kloten)
- 34 Anna Bär, bap. Sept. 11, 1625-bur. Feb. 5, 1650; "prestafts Leybs." Lived with her brother Jacob (31).
- 4 Verena Bär, ca. 1578-Nov. 22, 1640  
 m. Heinrich Rutsch, d. before 1640; butcher.
- 41 Anna Rutsch. Lived in the hospice.

- 42 Catharina Rutsch. Lived in Gfang near Wangen.
- 5 Lorenz/Lenz Bär, bap. July 10, 1580, Hausen-bur. Dec. 9, 1617, Hausen. Lived in Albis.  
 m. before 1612 Anna Strehler, d. before 1634
- 51 Hans Bär, ca. 1612-July 4, 1659, Hausen. Lived in Ober-Albis.  
 m. Nov. 16, 1634 Verena Huber of Mettmenstetten, bur. Mar. 28, 1676, Hausen.
- 511 Jakob Bär, bap. Jan. 10, 1636, Hausen. Not listed in 1644 census of Hausen.
- 512 Verena Bär, bap. Oct. 2, 1637, Hausen  
 m. 1659 Gorius Grob of Hirzwagen in Hausen
- 513 Verena Bär, bap. June 10, 1638, Hausen
- 514 Lorenz Bär, ca. 1639-Dec. 21, 1687. Lived at Ober Albis; died when a saw log fell on him.  
 m. Nov. 19, 1662 Katharine Humber of Tufenbach, d. after 1689, Hausen.
- 5141 Hans Jageli Bär, bap. Sept. 11, 1664, Hausen.  
 m. Anna Ringger, b. 1668
- 51411 Elsbeth Bär, b. 1696, Hausen
- 51412 Hans Bär, b. 1699, Hausen. Listed in 1709 and 1762 census of Hausen in Ober Albis.  
 m. Anna Grob
- 51413 Barbareli Bär
- 51414 Rudi Bär
- 51415 Anna Bär, b. 1709
- 5142 Heineli Bär, bap. Mar. 17, 1667, Hausen  
 m. Barbal Huber, b. 1671
- 51421 Anna Bär, bap. Aug. 18, 1695, Hausen
- 51422 Regula Bär, b. 1697
- 5143 Reguli Bär, bap. Nov. 13, 1670, Hausen
- 5144 Heinrich Bär, bap. Apr. 20, 1673-bur. Feb. 11, 1675, Hausen
- 5145 Elsbeth Bär, b. ca. 1678
- 5146 Heinrich Bär, bap. 1676-bur. May 21, 1676, Hausen
- 5147 Barbara Bär, bap. Dec. 9, 1683-bur. Sept. 2, 1685, Hausen
- 515 Veronika/Fronegg Bär, bap. Apr. 17, 1642  
 m. Apr. 1, 1663 Heinrich Näf of Heisch, bap. Oct. 18, 1640
- 5151 Uli Näff, b. ca. 1665
- 5152 Barbeli Näff, b. ca. 1667
- 5153 Hans Näff, bap. Aug. 1, 1669, Hausen
- 5154 Elsbethli Näff, b. ca. 1672. Not listed in 1682 census of Hausen.
- 5155 Elseli Näff, bap. Oct. 3, 1686, Hausen
- 5156 Hans Heinrich Näff, bap. Feb. 23, 1679, Hausen  
 m. Elsbet Trinkler/Treichler
- 51561 Jageli Näff, b. 1708
- 5157 Madlenli Näff, bap. Mar. 1, 1682  
 m. \_\_\_\_\_ Gallman

<sup>25</sup>W. H. Ruoff, *Martin Meilis Herkunft* (Zürich: 1952), based on mss. 72, 684,686, Zentralbibliothek Zürich; *Schweizer Einwanderer*, p. 202 (no. 5263); Jane E. Best, "Germantown Links to Lancaster County, Pennsylvania, Families," *Pennsylvania Mennonite Heritage* 6 (October 1983): 24.

<sup>26</sup>He was listed in the Hausen census until 1709, but there is no record of his death in Hausen. I believe he is the Hans Pare who warranted 400 acres in the London Company tract, according to the "Supplement to the Account of the Surveyed Lands in the County of Chester," the mouse-eaten manuscript now at the Chester County Courthouse at West Chester, Pa. This 400-acre tract was surveyed by Hance Graff (A) (see Taylor Paper 2409) and deeded in 1722 to Martin



At Horgen on Lake Zurich Hans Jakob Bär (5182) and Anna Bär (5185) worked as servants in 1709 on the Bocken estate.

- 516 Ulrich Bär, bap. Sept. 17, 1643-bur. Apr. 17, 1707, Hausen; single in 1689.
- 517 Adelheid Bär, bap. Oct. 18, 1646-bur. Dec. 4, 1646, Hausen
- 518 Hans Bär,<sup>26</sup> bap. Jan. 23, 1648-ca. 1717 on London Company tract near present Lancaster, Pa.  
m.(1) Aug. 27, 1673 Verena Huber of Schweickhof, Hausen, bur. Oct. 20, 1679, Hausen
- 5181 Ulrich Bär, bap. Mar. 7, 1675-bur. Aug. 19, 1676
- 5182 Hans Jakob Bär (O),<sup>27</sup> bap. Mar. 18, 1677, Hausen-1759; Mennonite; farmer. In 1709 servant at Bocken in Horgen; between 1715 and 1718 moved from Sinsheim to Dühren; in 1719 sold "Haus und Hof" in Dühren; emigrated with wife Anna Barbara and eight children; in 1721 appeared on tax list of present Lancaster County; in 1740 sold Leacock Twp. tract to John Leonberger; died intestate in Lancaster Co., Pa.
- m. ca. 1701 Barbara Frederick; dau. of Isaac Frederick.
- 518 Hans Bär m.(2) Jan. 11, 1682 Barbara Hauser of Rifferschwyl, [1656?]-bur. Jan. 30, 1709; dau. of Hans Hauser (d. by 1678) and Barbara Ringger (b. 1622).
- 5183 Hansely Bär, bap. Nov. 12, 1682, Hausen-1741;<sup>28</sup> *Bestander* (attendant) at Birkenauer in 1709 in the Pfalz.  
m.(1) Magdalene Frey, d. 1716; dau. of Heinrich Frey (d. 1721) and Elizabeth Graf (GR38) (d. 1729).  
Five children  
m.(2) 1717 Elisabeth Frey  
Three children  
m.(3) 1726 Margarethe Strickler, b. ca. 1700; widow.  
Six children
- 5184 Jagely Bär,<sup>29</sup> bap. Dec. 30, 1683, Hausen-after 1740, perhaps in Virginia; tavern keeper. In 1709 in Ober Albis. Warranted 600 acres in Leacock Twp. on June 21, 1721; in 1726 served as road supervisor; moved from Leacock Twp. ca. 1740.  
Six children.
- 5185 Anna Bär, bap. Apr. 5, 1685, Hausen. In 1709 listed in Hausen census as servant in Meilen, as servant at Bocken in 1709 Horgen census.
- 5186 Hans Rudolf Bär, bap. July 4, 1686; in 1709 servant in Kilchberg.<sup>30</sup>
- 5187 Hans Heinrich Bär (H),<sup>31</sup> bap. Feb. 29, 1688, Hausen-1738, Earl Twp., Pa.; twin to Anna Bär (5188). Lived in 1709 in Ober Albis.  
m.(1) \_\_\_\_\_  
Four children  
m.(2) Barbara Eby, d. ca. 1744; dau. of Theodorus Eby and his first wife.
- 5188 Anna Bär, bap. Feb. 29, 1688, Hausen-d. before 1751; twin to Hans Heinrich Bär (5187). Lived in 1709 in Ober Albis.  
m. Michael Shank (SD),<sup>32</sup> ca. 1690-wp. Dec. 24, 1763, Warwick Twp. He married two more times and had a total of seven children.
- 5189 Elisabeth Bär, bap. Feb. 2, 1690, Hausen. Lived in 1709 in Ober Albis.
- 5180 Heinrich Bär (Y1),<sup>33</sup> bap. Nov. 13, 1692, Hausen-before Dec. 15, 1749, intestate, Lancaster Co., Pa. Lived in 1709 in Ober Albis  
[Seven children?]
- 518a Barbara Bär, bap. Oct. 21, 1694, Hausen. Lived in 1709 in Ober Albis.
- 518b Susanna Bär, bap. Apr. 26, 1696, Hausen. Lived in 1709 in Ober Albis.
- 519 Heinrich Bär, bap. Jan. 27, 1650-bur. Dec. 17, 1704, Hausen

Bear (BD2) (see Deed R-2-276, Lancaster County Courthouse, Lancaster, Pa.).

<sup>27</sup>Jane Evans Best, "European Roots of the Bear Families of Lancaster County, Pennsylvania: An Update," *Pennsylvania Mennonite Heritage* 7 (January 1984): 27; *Schweizer Einwanderer*, p. 199 (no. 5188); Generallandesarchiv, Karlsruhe 61-5552, pp. 31, 44, 46.

<sup>28</sup>Generallandesarchiv, Karlsruhe, 229/111 183. Hansely Bär's estate papers on almost one hundred pages clearly document his family, and I believe that Hans Bär and Barbara Hauser are his parents.

<sup>29</sup>Willis N. Baer. *The Genealogy of Henry Baer of Leacock, Pennsylvania* (Allentown, Pa.: Schlechter's, 1955), pp. 13-15; Wilbur Hanson Kalb, 163 West County Line Road, Hatboro, PA 19040, to Jane E. Best, Mar. 14, 1986, and many other times.

<sup>30</sup>Hans Rudolf Bär may have had a son, Bart. Rudolph, who immigrated on the *Lydia* on December 11, 1739, with Hans and Henrich Bär from Ottenbach. This son may be the one who died ca. 1754 in Cocalico Township and whose widow's will (F-1-427, Lancaster County Courthouse, Lancaster, Pa.) is dated August 13, 1789, and was proved February 28, 1793.

<sup>31</sup>Best, "Three Bears": 12-13.

<sup>32</sup>Will C-1-48, Lancaster [dated Sept. 7, 1763]; Deeds C-348 and D-393, Lancaster.

<sup>33</sup>Heinrich Bär is listed as Henry Y. Bare, deceased, in the Orphans' Court Records, Miscellaneous Book, 1742-60, p. 61 [dated Dec. 5, 1749], Lancaster County Courthouse, Lancaster, Pa.; Taylor Papers, nos. 2480, 2488; Best, "Three Bears," p. 27.

- m. Feb. 22, 1676 Elisabeth Frey of Zwillikon in Affoltern, bur. Mar. 31, 1707, Hausen
- 5191 Jakob Bär, bap. Nov. 17, 1678-bur. May 19, 1689, Hausen
- 5192 Gorius Bär, bap. Oct. 1, 1682-bur. May 28, 1708, Hausen
- 5193 Magdalena Bär, bap. May 8, 1687. Lived in 1709 in Ober Albis.
- 5194 Rudolf Bär, bap. Feb. 8, 1685-bur. Aug. 22, 1685, Hausen
- 510 Anna Bär, bap. Mar. 28, 1652  
m. Feb. 22, 1676 Hans Jakob Kleiner of Wadenswil
- 51a Felix Bär,<sup>34</sup> bap. Apr. 23, 1654, Hausen-July 1689, Ittlingen in Kurpfalz. Lived at Bruder Albis in the Pfalz according to 1678 Hausen census; in 1682 *Bestander* at Dammhof near Eppingen in the Pfalz; in 1686 *Hofbauer* at Ittlingen with 95 morgens of land.  
m. Margaretha Hägi of Rossau, Mettmenstetten. In 1682 Felix paid for his wife's departure papers. "The marriage probably took place in the Pfalz, and near 'Rychen' is mentioned."
- 51a1 \_\_\_\_\_, bap. 1682 at Richen in the Pfalz
- 51a2 \_\_\_\_\_, bap. 1684 at Richen in the Pfalz
- 51a3 Johann Ulrich Bär (U1),<sup>35</sup> bap. Apr. 23, 1689, at Lutheran church at Ittlingen in the Pfalz-inv. 1749, Elizabeth Twp., Lancaster Co., Pa. Immigrated to America, Sept. 30, 1732, on *Dragon*.  
m.(1) Nov. 19, 1715, Kirchardt Reformed Church, Anna Klein, Dec. 25, 1693-1730; dau. of Hans Michael Klein (b. 1656) and Susanna Elisabetha Wohlgemuth (b. 1658) of Kirchardt.  
Eight children  
m.(2) Aug. 28, 1731, Kirchardt Reformed Church, Anna Schupp; dau. of Christoph Schupp. She m.(2) by 1767 \_\_\_\_\_ Ziegler.
- 51b Elisabeth Bär,<sup>36</sup> bap. Apr. 12, 1658-1689, in the Kurpfalz  
m. Mar. 5, 1678 Hans Heinrich Huber of Alsterten near Zurich
- 52 Katharina Bär, bap. Nov. 6, 1614-bur. Nov. 24, 1684. Lived at Heisch, Hausen.  
m. Nov. 20, 1633 Ulrich Hägi of Heisch, d. before 1684
- 53 Hans Jagli Bär,<sup>37</sup> bap. May 20, 1616. Lived at Ratlisberg until after 1662.  
m. Feb. 27, 1639 Elizabeth Frick of Knonau
- 531 Heini Bär, bap. Nov. 21, 1641 in Knonau. Not listed in 1670 census.  
m. Jan. 29, 1668 Anna Frey of Maschwanden
- 5311 Ulrich Bär, bap. Dec. 20, 1668. Not listed in 1670 census.
- 5312 Heinrich Bär, bap. June 4, 1671
- 5313 Heinrich Bär, bap. Feb. 2, 1673
- 5314 Barbara Bär, bap. May 17, 1674
- 532 Jakob Bär, bap. Mar. 10, 1644  
m. Jan. 16, 1667 Elisabeth Hitz of Bruder Albis; widow in 1678 and 1689 census.
- 5321 Ulrich Bär, bap. Oct. 27, 1667-bur. Apr. 20, 1668
- 5322 Hans Jageli Bär, b. ca. 1670
- 5323 Hans Bär, b. ca. 1673
- 533 Hans Jakob Bär,<sup>38</sup> bap. Mar. 16, 1645, Hausen-Oct. 12, 1704 Rieschweiler. From Bruder Albis; shoemaker in Unterlunnern; in 1704 *Kuhhirt* (herdsman) in Rieschweiler.  
m. Elsi Stehli of Unterlunnern, bap. Feb. 25, 1649, Ottenbach-Dec. 12, 1704, Rieschweiler
- 5331 Elsbeth Bär, bap. Ottenbach June 3, 1677
- 5332 Barbara Bär, bap. Dec. 7, 1679-bur. Jan. 14, 1742, Ottenbach  
m. July 6, 1706, Pirmasens, Heinrich Haberling of Ottenbach
- 5333 Barbara Bär, bap. Dec. 2, 1683 Ottenbach. Confirmed Apr. 16, 1702, at Rieschweiler.
- 534 Adelheid Bär, bap. Apr. 26, 1646, Hausen. Listed in 1649 Hausen census.
- 535 Hans Bär, bap. Aug. 5, 1679, Hausen. Listed in 1649 Hausen census.
- 536 Hans Heinrich Bär, bap. Nov. 2, 1651, Hausen(?);<sup>39</sup> Mennonite minister in Elsenz in 1682.
- 537 Ulrich Bär, bap. Nov. 13, 1653, Hausen
- 538 Rudolf Bär, bap. Mar. 2, 1656, Hausen
- 539 Anna Bär, bap. Oct. 10, 1658, Hausen
- 530 Elisabeth Bär, bap. Jan. 26, 1662, Hausen
- 54 Barbara Bär, bap. Jan. 25, 1618, Hausen, after death of her father-bur. Feb. 29, 1680, Hausen  
m. July 15, 1635 Jakob Russer of Heisch, Hausen, d. after 1680
- 6 Adelheid Bär, bap. Oct. 10, 1583, Hausen-bur. Dec. 31, 1667, Hausen  
m. Oct. 18, 1618 Hans Weber of Hausertal
- 7 Anna Bär, bap. Mar. 21, 1585, Hausen-Nov. 1, 1629; twin to Andreas Bär (8).  
m. Dec. 14, 1652 Ludwig Näf of Hiesch
- 8 Andreas Bär, bap. Mar. 21, 1585, Hausen; twin to Anna Bär (7). Died young.
- 9 Katharina Bär, bap. July 20, 1588, Hausen  
m. Feb. 11, 1610 Hans Huber in Altstetten near Zurich
- 91 Hans Hueber of Altstetten
- 92 Anna Hueber. Lived at Ruedersteten.  
m. a Roman Catholic
- 0 Hans Jakob Bär, bap. Aug. 22, 1591, Hausen-bur. Sept. 20, 1668, Hausen. In 1641 lived in lower house at Ober Albis. His will, dated Apr. 26, 1652, bequeathed the Hausen church 25 florins. He had no children. His estate records defined the family in 1668.

<sup>34</sup>LaRue Neff Olsen, 455 East 600 South, Logan, UT 84321, on Feb. 8, 1984, sent me Bear abstracts from "Emigrants from the Palatinate to America," filmed by the Church of Jesus Christ of Latter Day Saints (film no. 823, 861, p. 40), which contains the following item: "Felix Baer, gestorben im Juli 1689 in Ittlingen, Kurpfalz. Sohn des verstorbenen Hans Baer, ab der Bruder Albis, Pfarrei Hausen (Kirchenbuch Hausen)." This was the clue that led to my second trip to Zurich, to Schulthess' discovery of the estate papers of Hans Jaggeli Bar (0), and finally to this article.

<sup>35</sup>Burgert, *Northern Kraichgau*, pp. 40-41.

<sup>36</sup>"Emigrants from the Palatinate to America" also had this item: "Elsi Baer, gestorben 1689 in der Kurpfalz, Ehefrau von Hans Heinrich Huber von Altstetten unterhalb Zuerich. Tochter des verstorbenen Hans Baer." Schulthess added that this was reported by Hans Hagi of Walldorf in the Churpfalz.

<sup>37</sup>According to Hermann Guth of Saarbrücken, a Hensli Bär lived in Lunnern and a Jos. Bär lived in Ottenbach from 1402 to 1420. Guth says a history of Obfelden shows that in 1639 a Hans Jagel Bär hid his sister at Lunnern. This is probably the same person.

<sup>38</sup>*Auswanderer aus der Kirchgemeinde Ottenbach in die Gegend von Zweibrücken*, (aufgenommen wurden Personen, welche in den bevölkerungsgeschichtlichen Quellen des Zweibrücker Landes Nachgewiesen werden können).

<sup>39</sup>Newman and Groff, *Palatine Ancestors*, pp. 126, 185.



In 1651 Jakob Graf (GR3) with his wife and seven children left this home in Wirtzwil in the parish of Bäretswil for Sinsheim in the Kraichgau.

- m.(1) Verena Vollenweider; widow with a son, Oсли Huber.
- m.(2) July 31, 1633 Adelheid Funk of Unter Mettmestetten, bur. Feb. 10, 1672

### Hans Graf of Bäretswil

- GR Hans Graf,<sup>40</sup> before 1590-before 1634. Called "Gusel"; lived at Bäretswil, in canton of Zurich, Switzerland.
- m. Mar. 22, 1612, Bäretswil, Elisabeth Peter of Aarüti, parish of Fischenthal, d. after 1637; Anabaptist.
- GR1 Elisabeth Graf, bap. Jan. 24, 1613, Bäretswil. Not listed in 1634 census of Bäretswil.
- GR2 Rychli/Ricarda Graf, bap. July 17, 1614, Bäretswil-Nov. 24, 1686, Bäretswil
- m. Marx Bodmer of Walpensberg, parish of Bäretswil
- GR3 Jakob Graf,<sup>41</sup> bap. Jan. 28, 1616, Bäretswil. In 1651 moved near Sinsheim; in 1661 and 1683 lived at Steinsfurt.
- m. June 21, 1636 Anna Spörri of Wolfensberg near Bauma in Bäretswil; dau. of Hermann Spörri?
- GR31 Hans Graf, bap. Dec. 6, 1636, Bäretswil
- GR311 Hans Jacob Graf, b. ca. 1660. In 1681 lived at Rauhof.
- m. 1681, Weiler (Hilsbach), Barbara Ruth; dau. of Hans Ruth.
- GR32 Hans Heinrich Graf, bap. Jan. 28, 1638, Bäretswil. Not listed in 1646 census of Bäretswil.
- GR33 Hans Heinrich Graf, bap. Jan. 22, 1639, Bäretswil
- ?GR331 Hans Groff (A), ca. 1665-inv. Mar. 1, 1726, Conestoga Twp., Chester Co., Pa.
- m.(1) \_\_\_\_\_
  - m.(2) after 1721 Anna \_\_\_\_\_; widow of \_\_\_\_\_ Lichti and Hans Konret Mier.
- ?GR3311 Anna Elisabeth Groff (A1), ca. 1691-after 1757
- m. Martin Ber (BD2), before 1690, Itrlingen-wp. Feb. 14, 1758, Lampeter Twp., Lancaster Co., Pa.; son of Martin Bär (BD) and Anna Magdalena Mayer; Mennonite bishop.
- Ten children
- ?GR3312 Barbara Groff (A2), b. ca. 1692
- m. Michael Kreider, 1690 or 1691-1739, Lancaster Co., Pa.
- Five children
- ?GR3313 John Groff (A3 and F), ca. 1695-wp. Feb. 1, 1749, Lampeter Twp., Lancaster Co., Pa.

m.(1) ca. 1722 Anna Bär (?51821), ca. 1703-ca. 1730

Four children

m.(2) 1731 Barbara

Two children

- ?GR3314 Jacob Groff (A4), ca. 1700-wp. Nov. 6, 1771, East Pennsboro Twp., Cumberland Co., Pa.
- m. Mary Good, ca. 1718-after 1771; dau. of Peter Good (d. 1754) and his second wife.
- Seven children
- ?GR3315 Fronica Groff (A5), b. ca. 1705
- m.(1) Hans Schneider/John Taylor
- Five children
- m.(2) by 1745 Peter Good
- ?GR3316 Anna Groff (A6), ca. 1710-after 1751
- m.(1) George Kreider, 1706 or 1707-wp. June 14, 1744, Lancaster Co., Pa.
- Two children
- m.(2) 1746 Daniel Keeports
- Two children
- GR34 Marx Graf, bap. Nov. 1, 1640, Bäretswil
- ?GR341 Jacob Groff (C), before 1690-inv. Dec. 3, 1730, Cocalico Twp., Lancaster Co., Pa.
- m. Elizabeth. She m.(2) by 1734 Valentine Miller.
- ?GR3411 Anna Grove, ca. 1713-after 1771
- m. Mathias Groh (EG), ca. 1710-wp. 1771, Bethel Twp., Lancaster Co., Pa.
- ?GR3412 Peter Grove, June 13, 1724-Feb. 13, 1803, Bethel Twp.
- m. 1747, at meeting, Veronica Groh (EF4), 1728-Jan. 25, 1773, Bethel Twp.
- ?GR3413 Marx/Mark Groff, d. Mar. 22, 1771, Ephrata Cloister; "the old brother with the wooden leg."
- ?GR3414 Catharine Elizabeth Greve, Oct. 22, 1715-Aug. 14, 1776. Buried in Salem (Heller's) United Church of Christ Cem., Leacock Twp., Lancaster Co., Pa.
- m. Nov. 2, 1742, by Justice Emanuel Carpenter, John Swope; widower.
- ?GR342 Hans Groff (E), ca. 1675-wp. May 7, 1746, Earl Twp., Lancaster Co., Pa.; wagoner.
- m.(1) \_\_\_\_\_
- GR3421 Jacob Groff, Apr. 2, 1669-ca. 1740, Cocalico Twp.
- m. Elizabeth, d. after Jan. 31, 1745
- ?GR342 Hans Groff (E) m.(2) [Susanna?] Kendig
- GR3422 Peter Groff, ca. 1704-between 1761 and 1764, Earl Twp.; gristmiller.
- m. Barbara
- GR3423 Hannah/Anna Groff, ca. 1707-between 1746 and 1750
- m. ca. 1728 Peter Good, b. ca. 1690-wp. Dec. 23, 1754; widower.
- Two children
- GR3424 Samuel Groff, ca. 1708-between 1768 and 1774
- m. Christina Huber. She m.(2) George Bear (51873).
- Three children

<sup>40</sup>E II 700.6, 1634-1723, Census of Bäretswil, 1634, p. 528, Staatsarchiv des Kantons Zürich. Baptism and marriage registers begin in Bäretswil in 1590, and the death register, in 1675, Staatsarchiv des Kantons Zürich.

<sup>41</sup>Clyde L. Groff, Walter B. Groff, and Jane Evans Best, *The Groff Book*, vol. 1: *A Good Life in a New Land* (Ronks, Pa.: Groff History Associates, 1985), p. 2.

- GR3425 Fronica Groff, ca. 1710-between 1746 and 1754  
m. ca. 1731 Henry Landis, 1700-wp. 1761, Warwick Twp.; evidently a Mennonite deacon in the Hammer Creek District of Lancaster Mennonite Conference.  
Eleven children
- GR3426 Marcus Groff, Aug. 1712-wp. Nov. 2, 1791, Earl Twp.; blacksmith.  
m.(1) Anna Huber, d. 1744; dau. of Hans Huber (d. 1750).  
Four children  
m.(2) Anna  
Five children
- GR3427 Daniel Groff, ca. 1714-wp. Mar. 10, 1772  
m. Mary  
Four children
- GR3428 John Groff, b. ca. 1715. Bur. at Keedysville, Washington Co., Md.  
m. Elizabeth Carpenter, b. ca. 1716; dau. of Henry Carpenter.  
Five children
- GR3429 Mary Groff, ca. 1717-after July 30, 1746  
m. John Kry/Groh (EF), ca. 1696-before July 30, 1746
- GR3420 David Groff, 1720 or 1721-Nov. 17, 1784; distiller. Buried in Groffdale (Brick) Mennonite Cem., Earl Twp., Lancaster Co., Pa.  
m. Barbara Moyer, 1722-inv. Jan. 5, 1815  
Four children
- ?GR343 Martin Groff (L), ca. 1685-wp. Aug. 9, 1759, Earl Twp., Lancaster Co., Pa.  
m. Cathrina Bär (11422), bap. Oct. 2, 1687, Richterswil-after 1761  
Nine children
- GR3431 Barbara Groff, ca. 1719-after 1761  
m.(1) Peter Eby, ca. 1690-ca. 1750, Earl Twp.; widower.  
Five children  
m.(2) Dec. 3, 1750 Dewalt Leighty, d. Jan. 1791, Lebanon Twp.
- GR3432 Joseph Groff, ca. 1722-inv. Nov. 7, 1776  
m. 1747, at meeting, Catharine Groff (EF3), b. ca. 1726  
Five children
- GR3433 Christian Groff, ca. 1724-after 1761. Lived in Virginia(?).
- GR3434 Anna Groff, b. ca. 1726  
m. before 1761 Christian Newcomer. In 1775 lived in Bethel Twp.
- GR3435 Elizabeth Groff, b. ca. 1728  
m. before 1761 Andrew Livingston
- GR3436 Mary Groff, b. ca. 1730  
m. before 1761 Peter Becker, ca. 1720-wp. Feb. 3, 1785
- GR3437 Jacob Groff, ca. 1733-wp. Oct. 19, 1805  
Six children
- GR3438 Feronica Groff, b. ca. 1735  
m. Abraham Groff (E14), b. ca. 1735; tailor. Lived in Earl Twp.
- GR3439 Mark Groff, ca. 1739-Sept. 29, 1808, Lower Massanutten, Va.  
m.(1) by 1765 Susan Rhodes, ca. 1740-ca. 1770; dau. of John Roth and Catharine Albright.  
Five children
- m.(2) Mary Groff (E15), ca. 1740-after 1786  
Six children  
m.(3) Susanna, wp. Sept. 12, 1814, Shenandoah Co., Va.  
Three children
- GR344 Michael Graff (K?), bap. 1690, Steinsfurt-wp. 1760, Warwick Twp., Lancaster Co., Pa. When baptized, he changed his name from Johannes to George Michael Graf.  
m. Sara  
Five children
- GR3441 John George Graff  
GR3442 Anna Barbara Graff  
GR3443 Magdalena Graff  
GR3444 John Graff  
GR3445 Marie Catharine Graff
- GR35 Elisabeth Graf, bap. Feb. 13, 1642, Bäretswil  
GR36 Susanna Graf, bap. Sept. 22, 1643, Bäretswil  
GR37 Jakob Graf, bap. July 25, 1647, Bäretswil  
GR38 Elisabeth Graf, bap. Apr. 8, 1649, Bäretswil-1729. In 1683 lived at Birkenauerhof.  
m. 1683, Weiler (Hilsbach), Heinrich Frey, d. 1721; son of Felix Frey (d. 1681).
- GR381 Margratha Frey, d. 1716  
m. Hans Bär (5183), bap. Nov. 12, 1682, Hausen-1741, Birkenauer  
Five children
- ?GR382 Elisabeth Frey, d. before 1726  
m. Hans Bär (5183), bap. Nov. 12, 1682, Hausen-1741, Birkenauer  
Three children
- GR4 Adelheid Graf, bap. Dec. 12, 1618, Bäretswil-Oct. 4, 1675  
m. June 22, 1637 Nikolaus Pfenninger of Wappenswil, parish of Bäretswil
- GR5 Hans Jakob Graf,<sup>42</sup> bap. June 15, 1623, Bäretswil  
m.(1) July 4, 1643 Elisabeth Pfenninger of Waltsberg, parish of Bäretswil
- GR51 Regula Graf, bap. Dec. 7, 1645, Bäretswil  
GR52 Elisabeth Graf, bap. Feb. 14, 1647, Bäretswil
- GR5 Hans Jakob Graf m.(2) Verena. She m.(2) 1683 Hans Ruth; son of Hans Ruth of Weiler (Hilsbach).
- GR6 Ulrich Graf, bap. July 5, 1625, Bäretswil. Not listed in 1634 census of Bäretswil.
- #17 Ho Wenger*  
George Wäber of Bäretswil
- WB George Wäber,<sup>43</sup> b. ca. 1586. Called *Kleinjorg*. In 1639 moved from Albis to Bäretswil; owned farm at Mülli Kraam, now Neutal; in 1639 imprisoned at Oethenbach prison in Zurich for seventy weeks.  
m. \_\_\_\_\_, d. before 1634

<sup>42</sup>Schulthess told me that the baptismal register of Bäretswil recorded the information that Hans Jakob Graf (GR5) acted as the male sponsor of the baptism of one of his brother Jakob's children because the father was opposed to infant baptism. It was the duty of the male sponsor and the female sponsor to take the child to church on a Sunday soon after birth for baptism.

<sup>43</sup>Document 84, nos. 5-6, A 103, Staatsarchiv des Kantons Zürich; the microfilm of Bäretswil census lists of 1634-1700 is available at the Lancaster Mennonite Historical Society, Lancaster, Pa.; William Woys Weaver, "The Swiss Anabaptist Emigration to Germany," *Pennsylvania Mennonite Heritage* 5 (January 1982): 7-8.

#11  
Hollinger

- WB1 Heinrich Wäber, d. after 1664. Lived at Mülli Kramm, Bäretswil.  
m. Jan. 26, 1641, Bäretswil, Elsbeth Rüggin; dau. of Uli Rüggen of Hinderberg.
- WB11 Jagli Wäber, bap. Nov. 28, 1641, Bäretswil. Lived in 1670 in the Pfalz
- WB12 Samuel Wäber, bap. Jan. 8, 1643, Bäretswil
- WB13 Anna Wäber, bap. Mar. 17, 1644, Bäretswil. In 1670 "lame & not much understanding."
- WB14 Elsbeth Wäber, b. 1646
- WB15 Heinrich Wäber, b. 1647. Lived in 1670 in Sinsheim in the Pfalz.
- WB16 Barbeli Wäber, b. 1651. In 1670 lived in Sinsheim in the Pfalz, in 1682 in Hamm in Lower Pfalz, in 1689 with brothers Jorg and Hanns in Neüw-statt.
- WB17 Georg Wäber, bap. Nov. 18, 1655, Bäretswil. In 1682 lived in Neüw-statt in the Pfalz.
- WB18 Hans Wäber, bap. Jan. 10, 1658, Bäretswil-perhaps Dec. 17, 1724<sup>44</sup> in present Lancaster Co. In 1682 lived in Hamm in Lower Pfalz and in 1689 with his brother Georg and sister Barbara in Neüw-statt.
- WB181 John Wäber, b. ca. 1685<sup>45</sup>  
m. Barbara Buckwalter
- WB1811 Jacob Weaver, d. ca. 1793  
m. Magdalena Barr (BD27), b. ca. 1729; dau. of Martin Ber (BD2) (d. 1758) and Anna Elisabeth Groff (?GR3311).
- WB1812 Samuel Weber
- WB1813 George Weber  
m. Madeline Geischler/Dreisler
- WB1814 David Weaver
- WB182 Jacob Weber, 1688-1747; possibly a Mennonite preacher.  
m. ca. 1723 Anna Bowman, b. ca. 1705; dau. of Wendel Bauman.
- WB1821 Hans Weaver, 1723-Oct. 16, 1805  
m. Barbara Buckwalter, 1730-1796
- WB1822 Jacob Weaver. In 1793 moved to Frederick Co., Va.  
m. Elizabeth Sensenig
- WB1823 Samuel Weaver
- WB1824 Henry Weaver, Feb. 22, 1732, Weaverland-Aug. 31, 1807, near Gettysburg.<sup>46</sup> Buried in Pine Bank Cem., Mount Joy Twp., Adams Co., Pa.  
m.(1) before 1759 Fronica [Barr?] (BD28), ca. 1730-  
before Sept. 11, 1775  
?m.(2) before 1773 Fronica, d. ca. 1788  
Nine children in seventeen years  
?m.(3) Elizabeth [Smith?], 1752-Nov. 30, 1830  
Three children in six years
- WB1825 George Weaver, 1733-1781  
m. Francis Brackbill, 1736-1793
- WB1826 Mary Weaver  
m. Abraham Kendig, d. 1789
- WB1827 Anna Weaver  
m. Christian Rutt
- WB1828 Elizabeth Weaver  
m. Jacob Rohrer
- WB183 Henry Weber, 1690-1745  
m. Maudlin Kendig
- WB1831 Christian Weber, 1731-1820  
m. Magdalena Rutt, 1733-1804
- WB1832 Henry/Heine Weber, 1736-1826  
m. Eve Wenger (WG5), 1737-1799

#10  
Hollinger

- WB1833 Anna Weber, d. 1784  
m. John Zimmerman, 1720-1786
- WB1834 Magdalena Weber, 1738-1819  
m. Francis Buckwalter, 1731-1816
- WB1835 Elizabeth Weber  
m.(1) Wolfgang Newcomer  
m.(2) Vincent Myers (MC14), 1721-ca. 1798
- WB1836 Mary Weber  
m. John Wanner
- WB1837 Beverly/Barbara Weber  
m. George Mumma, d. 1786
- WB1838 Eva Weber  
m. John Whisler
- WB184 George Weber, 1693-1772<sup>47</sup>  
m. 1726 Barbara Guth (GA3), 1693-1782; dau. of Jacob Guth (d. 1730).
- WB1841 Magdalena Weber, b. Jan. 13, 1727
- WB1842 Johannes Weber, Feb. 10, 1728-Oct. 25, 1802  
m.(1) Magdalena Myers  
m.(2) Fanny Seachrist, d. May 29, 1803
- WB1843 Anna Weber, b. Apr. 31 [sic], 1729
- WB1844 Marey Weber, Dec. 30, 1730-July 30, 1791  
m. Peter Stauffer (SF2412), d. Nov. 20, 1787, Goodville; son of Matthias Stauffer (SF241) (d. 1758) and Ann Oberholtzer.<sup>48</sup>
- WB1845 Samuel Weber, Aug. 8, 1732-1770  
m. Barbara Kauffman. She m.(2) after 1770 John Meyer of York Co., Pa.
- WB1846 Barbara Weber, b. Mar. 11, 1734
- WB1847 Heinrich Weber, Oct. 20, 1738-Sept. 12, 1787  
m. Elizabeth, Aug. 26, 1742-June 22, 1815
- WB19 Hans Rudolf Weber, b. 1660. In 1682 lived in Bäretswil.  
m. by 1689 \_\_\_\_\_
- WB191 Jageli Weber, b. ca. 1689, age ½ year in 1689, 11 in 1700.
- WB192 Barbara Weber, b. ca. 1695, age 5 in 1700.
- WB193 Margretha Weber, b. ca. 1698, age 2 in 1700.
- WB194 Elsbetha Weber, b. ca. 1699, age 1 in 1700.
- WB10 Verena Weber, b. 1664, age 16 in 1682; lived in Bäretswil in 1682.
- WB2 Sara Weber, b. ca. 1625, age 16 in 1641.
- WB3 Georg Weber, b. ca. 1631, age 10 in 1641. Not listed in 1682 census at Bäretswil. □

<sup>44</sup>William Woys Weaver, "The Estate Papers of Johann Anton Weber," *Mennonite Research Journal* 14 (April 1973): 22-23; Will D-349-434 [dated Dec. 17, 1724; proved Nov. 3, 1725], Philadelphia County Courthouse, Philadelphia, Pa.

<sup>45</sup>Samuel S. Wenger, *The Wenger Book: A Foundation Book of American Wengers* (Lancaster, Pa.: Pennsylvania German Heritage History, 1978), p. 1106.

<sup>46</sup>Will C-1-329, Lancaster [dated Sept. 11, 1775; proved Jan. 9, 1776], in which Christian Bar (BD26), named his brothers and sisters; Robert Kean Weaver, *Who Was Henry Weaver (1732-1807), Buried Pine Bank Cemetery, Mount Joy Township, Adams County, Pennsylvania?* (St. Augustine, Fla: Author, 1984), pp. 34-35; cf. Howard Y. Musselman, "The Puzzle of Henry Weaver, Lost Scion of Weaverland," *Pennsylvania Mennonite Heritage* 6 (July 1983): 19-28.

<sup>47</sup>William Woys Weaver, "Johann Anton Weber and His Family: Swiss Colonists," *Mennonite Research Journal* 14 (January 1973): 1, 11; William Woys Weaver, "The Basel Bible of Georg Weber," *Mennonite Research Journal* 17 (January 1976): 2-3.

<sup>48</sup>A *Stouffer Line of Descent That Originated in Lancaster County, Pennsylvania* (Privately published: 1951), p. 10. Information supplied through the collaboration of Meredith B. Colket, Jr.

*The author traces descendants of an early Chester County, Pennsylvania, immigrant family whose children migrated to Bucks County.*

## The Marcus Oberholtzer (1664-1725) Family

by John L. Overholt

My Oberholtzer ancestor, Martin Overholt (1745-1815), who married Elizabeth Nash of Bucks County, Pennsylvania, was described as the “son of \_\_\_\_\_ Oberholtzer, who emigrated to America before the Revolution, or as early as about 1700.”<sup>1</sup> I became engrossed in finding his father and his role in the Revolution. David Hall told me of his research on finding parents of another Martin Oberholtzer (1709-1744), who married Agnes Kolb. After his father died, their son, Martin Overhold (1743-1811), was reared by his mother and stepfather, William Nash.<sup>2</sup> His half sister, Elizabeth Nash, was the bride of the first-named Martin. These three Martins were son and grandsons of Marcus Oberholtzer (1664-1727). Solving this and many similar puzzles depends upon correctly identifying individuals.

In this article Marcus is designated immigrant A to identify him from among thirteen immigrant lines A through M (see table 1). Each line of the various immigrants carries the capital letter listed in the chart. Although the immigrants may have been closely related in Europe, this article deals primarily with the A family. The E line was published in part in the April 1978 issue of *Pennsylvania Mennonite Heritage*.<sup>3</sup>

### Early Records in Europe

The ancient village of Oberholtz/Oberhols, meaning “upper wooded slope,” lies in a valley from which a ski lift rises from 2,850 feet to 4,350 feet above sea level near Wald, Canton of Zurich, Switzerland. The inhabitants are Oberholtzers/Oberholsers. The present family has used the land since about 900 A.D., and they have been called Oberholtzer for those who lived at the top of the forest. The name of the town was shortened to Oberholtz about 1540. During the Reformation struggle there appears to have been a division of Oberholtzers on the mountain at the edge of Canton Zurich. Count Toggenberg, a Catholic, supported the Catholics living on the mountaintop while Oberholtzers on the lower land at Wald and Canton Zurich were Anabaptists.

The village records of the family from 1530 to 1934 were transcribed by Swiss genealogist Julius Billeter. The earliest recorded birth was Niklaus Oberholtzer in 1531. Seven more males born in the next twelve years were Hans, Niklaus, Jacob, Ulrich, Jacob, Heinrich, and Christian in 1542. Nine Oberholzer girls, married from 1558 to 1583, may have been sisters of the males. Most of the 2,164 recorded Oberholtzers lived in Wald, Canton of Zurich, and a few lived in nearby villages and in the Canton of St. Gallen. The same given names were repeated from one generation to the next as was the custom when they emigrated from Switzerland to the Palatinate and later to North America.

Oberholtzer Immigrants to America, 1700-1755			
Name	Vessel	Arrival Date	Notes
A. Marcus Oberholtzer	<i>Mary Hope</i> ?	Sept. 23, 1710 ?	Wife + five children; details in text
B. Martin Oberholtz	<i>Mary Hope</i>	Sept. 23, 1710	Details in text
C. Mical Oberholtz	<i>Mary Hope</i>	Sept. 23, 1710	Details in text
D. Jacob Oberholtzer	?	?1705-?1719	
E. Samuel Oberholts/ Owerhouster	<i>Molly</i>	Sept. 30, 1727	J. Spencer Overholser, “The Terre Hill Oberholtzer Family,” <i>Pennsylvania Mennonite Heritage</i> 1 (April 1978): 2-8.
F. Hans Jacob Oberholtz	<i>Alexander and Anne</i>	Sept. 5, 1730	With Catherine and Heinrich
G. John Overholser/-sor	<i>Friendship</i>	Oct. 16, 1730	Dead on arrival
H. Jacob Overholser/ -holster/-holtzer	<i>Samuel</i>	Aug. 11, 1732	Age 26; with Elizabeth, 6 and Samuel, 3
I. Mathew Oberholtzer	?	Before 1737	Land record
J. Mathis Obolt	<i>Robert and Alice</i>	Sept. 3, 1739	
K. Hendrick/Henry Overholds/-holtz	<i>Jamaica</i>	Feb. 7, 1739	Age 34
L. Christian Oderhold/Aterholt	<i>Michael</i>	Sept. 8, 1753	
M. Hans George Oberholtzer	<i>Halifax</i>	Oct. 22, 1754	

Table 1

The name Marx first appeared in the 1661 account of a night raid on the Steinsfurt Anabaptist church meeting<sup>4</sup> and on the Swiss exit permit. No Marx appeared in the first 130 years of Billeter’s village records. Then the name Marx was used thirteen times in sixty-eight years. Does this admiration for Marcus come because of leadership during the periodic harassment by various church and government officials?

The elector allowed the Mennonites—also known as *Wiedertäufer* (Anabaptists)—who were good farmers, to settle on devastated lands after the Thirty Years’ War and the Treaty of Westphalia. Some migrated to the east bank about 1655 apparently with tacit approval from the elector. Marx and Jagli

<sup>1</sup>A. J. Fretz, *A Genealogical Record of the Descendants of William Nash of Bucks County, Pennsylvania* (Butler, N.J.: Pequannock Valley Argus, 1903; reprint ed., Scottdale, Pa.: Westmoreland-Fayette Historical Society, 1985), p. 7. The above reprinted title appears as the second part of the reprint of A. J. Fretz, *A Genealogical Record of the Descendants of Martin Oberholtzer* (Milton, N.J.: Press of the Evergreen News, 1903; reprint ed., Scottdale, Pa.: Westmoreland-Fayette Historical Society, 1985).

<sup>2</sup>See a copy of the will of William Nash in which he bequeathed to “my son, Martin Overhold, the sum of ten pounds,” in Fretz, *Descendants of William Nash*, p. 2.

<sup>3</sup>J. Spencer Overholser, “The Terre Hill Oberholtzer Family,” *Pennsylvania Mennonite Heritage* 1 (April 1978): 2-8.

<sup>4</sup>Jane Evans Best, “A Bear Hunt in Europe,” *Mennonite Family History* 2 (January 1983): 9.

settled on the east bank of the Rhine about fifteen miles south of Heidelberg in Baden. On March 2, 1661, the Lutheran church warden "visited" a night church service at Steinsfurt and arrested fifty-three Anabaptists, including Marx Oberholtzer, keeper of the Immelhausen church property. The church warden posted a notice in the name of the elector, assessed them, and forbade them to hold meetings in houses under penalty of seizure of the house—even at the risk of the Mennonites' moving away if they were denied the privilege of holding services.

The Oberholtzers were Mennonites as early as 1661 and probably had migrated five or six years earlier and had been holding meetings for two years in barns and houses. Marx, son of Martin, and Jagli/Jacob, his wife, and four children also obtained exit permits from Zurich to migrate to the Palatinate in 1661. Marx Oberholtzer, tenant farmer, *Wiedertaufer*, was the keeper of the church property at Immelshausen, where he died in 1680.

Mennonite meetings in the Palatinate were prohibited in 1661, but in 1664 the Mennonites were permitted to meet in groups of more than twenty and paid a heavy registration fee: six guilders annually per person. Later this amount doubled. A limit of two hundred Mennonite families was imposed. During the time of maximum persecution in Switzerland in 1671-72 Swiss refugees fled to the Palatinate and Holland. In January 1672, 215 persons arrived west of the Rhine, and 428, east of the Rhine.<sup>5</sup>

In 1677 William Penn and other Quakers made a missionary journey to Germany. They met the Mennonites at Worms, Frankenthal, and Mannheim. Penn, his Quaker friends, and the Palatinate Mennonites found common ties in theology and beliefs and a common need for a colony where both could live together, earning a living and rearing their families peacefully. The first colonists to Pennsylvania in 1683 came from nearby Creisheim. New problems arose when the armies of King Louis XIV of France invaded the Palatinate and Alsace at the end of the century. Eighty per cent of the population in the Palatinate and Alsace died or fled. Burgert, Eshleman, and Schuchman show Oberholzer records of the Kraichgau from 1661 to 1732.<sup>6</sup> In America close association existed between the Marcus Oberholtzer (A) family and Herr, Landis, Meyer, Frey, Rosenberger, and Mylin families who also attended the 1661 church service. The data on these families—identified as U, V, and W—is put in logical order below:

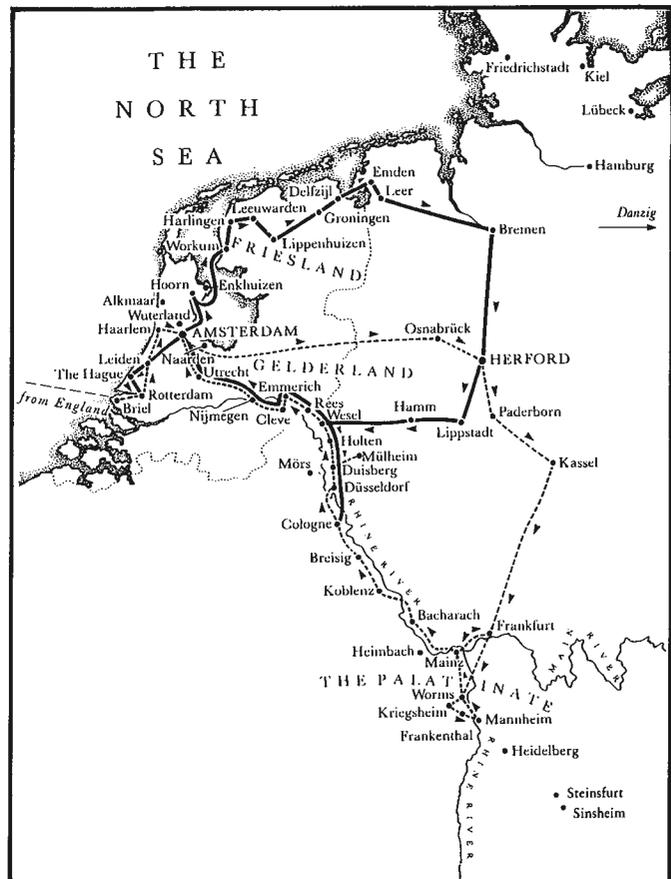
U Marx Oberholzer. Listed in 1663 as a tenant farmer at Buchhoff (Buchenauerhof today) and "former Wiedertaufer." On Sept. 14, 1680, buried "without singing or bells"; *Wiedertaufer*.<sup>7</sup>

U1 Hans Jacob Oberholtzer; son of Marx Oberholtzer and Maria, dau. of Jacob Nussler. "These Monisten were married by their leader" on April 15, 1690.

U2 Catherine Barbara Oberholtzer, b. 1663; dau. of Marx Oberholtzer and former *Wiedertaufer*. Confirmed in 1681 at the Buchhoff.

V Jagli/Jacob Oberholtzer. Married with four children in 1661.

V1 Johannes. Born in Oberholtz, Switzerland, according to both Palatine and South African records. Baptized Dec. 16, 1696, in Elsenz Reformed Church; confirmed 1697, receiving the baptismal name of Kilian Casper at the age of sixteen. Went to South Africa as a soldier, butcher, and citizen; listed in the census of 1699 among the first three hundred men in the colony. The family presently numbers about three hundred in the telephone directories of the cities of Capetown, Durban, Johannesburg, and Pretoria. Some participated in the Boer War. Dr. Hannes Oberholster,



The Kraichgau area of Germany, south of Heidelberg, lured Anabaptists, including Oberholtzers, primarily from the Zürich region of Switzerland. William Penn journeyed through Holland and Germany in 1677. The dotted line shows his first circuit, which he made from July 29 to September 8, and the solid line, his second circuit, from September 10 to October 13.

director of the National Museum in Bloemfontain, South Africa, intends to update a genealogy of the Oberholtsters in South Africa prepared by his father.<sup>8</sup>

V2 Barbara Oberholtzer

m. Jacob Frey; son of Felix Frey; farmer at the Burkenhoff (today Birkenhoff) as of Apr. 26, 1674.

V3 Maria Oberholtzer

m. Jacob Kendig; *Wiedertaufer* at Icklingen/Ittling. Lived at the Immelhausen Hof on Apr. 22, 1704.

V4 Johannes Oberholtzer

m. Ann Fry; dau. of Felix Fry; farmer and *Wiedertaufer* at the Birkenhoff as of May 13, 1683.<sup>9</sup>

<sup>5</sup>*The Mennonite Encyclopedia*, s.v. "Palatinate," by Gerhard Hein.

<sup>6</sup>Annette K. Burgert, *Eighteenth Century Emigrants from German-Speaking Lands to North America*, vol. 1: *The Northern Kraichgau*, Publications of the Pennsylvania German Society, vol. 16 (Breinigsville, Pa.: Pennsylvania German Society, 1983); H. Frank Eshleman, *Historic Background and Annals of the Swiss and German Pioneer Settlers of Southeastern Pennsylvania . . .* (Lancaster, Pa.: 1917; reprint ed., Baltimore: Genealogical Pub. Co., 1969); Heinz Schuchmann, *Schweizer Einwanderer im früheren kurpfälzischen Streubesitz des Kraichgaus (1650-1750)*, Schriften zur Wanderungsgeschichte der Pfälzer, no. 18 (Kaiserslautern: Heimatstelle Pfalz, [ca. 1956].

<sup>7</sup>Burgert, *Eighteenth Century Emigrants*, 1:423-424.

<sup>8</sup>Hannes Oberholster to John L. Overholt.

<sup>9</sup>Burgert, *Eighteenth Century Emigrants*, 1:427.

- V41 Jacob Oberholtzer, b. 1704 in the Palatinate  
m.(1) ca. 1725 \_\_\_\_\_ . Married in the Palatinate. Wife  
died after 1729. Jacob went to Cocalico, Lancaster  
Co., Pa., in 1732 as a widower with two children  
and seventy guilders.
- V411 Elizabeth Oberholtzer, b. 1726 in the Kraichgau,  
Germany
- V412 Samuel Oberholtzer, 1729-1783. Born in the Kraichgau,  
Germany; died in Shenandoah Co., Va.  
m. Sept. 8, 1765 Maria Eva Hauswirth; dau. of  
Christian and Barbara Hauswirth. Married at  
Cocalico, Lancaster Co., Pa.; moved to Kentucky.<sup>10</sup>
- V41 Jacob Oberholtzer  
m.(2) ca. 1736 Susanna Scheuler (unverified)
- V413 Barbara Oberholtzer, 1737-1823  
m. Christian Bretz
- V414 Jacob Oberholtzer, 1741-1811  
m. Esther Blehm
- V415 Esther Oberholtzer, 1743-1816; single.
- V416 Henry Oberholtzer, 1745-1783  
m. Catherine Shumaker.

Jacob Oberholtzer (V41) and his children, Elizabeth (V411) and Samuel (V412), are the first Oberholtzers that have been linked from a residence in the Palatinate to one in America. Jacob Oberholtzer from Dornen, which lay one-half hour southwest of Sinsheim, who belonged to the congregation at Dichelheim, with his two children arrived in Philadelphia in 1732 on the ship *Samuel*<sup>11</sup> (see table 1). He had 70 guilders for expenses rather than requesting funds of the Amsterdam Mennonite Committee for Foreign Needs for Swiss emigrants of the descendants of the Palatinate.

Jacob and the children are assumed to be descendants of Jacob (V), named in the Swiss exit permit. Jacob (V) and Jacob (V41) were the progenitors of the Colebrookdale Oberholtzer family whose tombstones stand in the Mennonite cemetery at Bally, Berks County, Pennsylvania.

Jacob and his second wife, Susanna Scheuler, so far unconfirmed, founded the Oberholtzer line in Berks County. Helen Turn quoted Barbara Grau of Coopersburg, Pennsylvania, on the work of William Overholt, Newtown Square, Pennsylvania, who found the data in the Mennonite cemetery at Bally. William Overholt, Bethlehem, Pennsylvania, and John Oberholtzer, Mohrsville, Pennsylvania, have rechecked the cemetery inscriptions and are keeping records of this line.

The only unrelated name in the Kraichgau Palatinate records is Samuel Oberholtzer (W) (1644-Nov. 12, 1705), *Wiedertäufer* at the Immelheuser Hof, aged 61 years. Our ancestor, Marcus (A), was twenty years younger and was not registered in the Kraichgau records. Gratz has provided the locations in Switzerland where Oberholtzers lived before 1800: Gossau, Hornbrectikon, Turbenthal, and Wald in the Canton of Zurich and Goldingen and Uznack in the Canton of St. Gallen.<sup>12</sup> Clues for further search are the village of Oberholtzerheim near Biberach in Württemberg; Maria Oberholtzer of Bemberg, Alsace, in 1706; and Elizabeth Oberholtzer, who was in the group led by Christian Plien of Heppenheim (via Amsterdam) to Friedrichstadt in Schleswig-Holstein in 1693-98.

Most Oberholtzer immigrant families had a characteristic set of given biblical names identical with names of their cousins, aunts, and uncles so that persons were difficult to identify even in wills. Can the ancestral lines be followed to Europe and used to identify the immigrants to America? This task is not advised by genealogists because of the possibility of misidentification of

people with the same name. The sparsity of population during the earliest settlement has been helpful, but the problem appears more difficult because families were large and members of various families were hard-pressed to find new farms. Preference for the British government caused migrations which are hard to trace. Even if both ends of a migration path are known, records are incomplete for a generation or more. Sometimes even the form of records is unknown and can be found only by personal familiarity. Successes have been encouraging. Early records of several lines were collected and exchanged by family historians.

### Marcus Oberholtzer and Family

Marcus' line has seven branches—five sons and two daughters—who were early pioneers in colonial eastern Pennsylvania. Marcus Oberholtzer supposedly came to America in 1712, according to Rupp.<sup>13</sup> He was an early Swiss settler in Coventry Township, Chester County, Pennsylvania, whose children migrated to Bucks County. After two or three generations of large families and the arrival of new Oberholtzer immigrants who sometimes settled near earlier Oberholtzer immigrants, the identification of the “correct” parents and children became difficult. Despite unsolved problems, the results are being published here in hopes of uncovering additional missing data and to preserve the history.

The ancestors of this family apparently emigrated from Switzerland to the Palatinate in Germany sometime in the mid-seventeenth century. Causes responsible for forcing Marcus and his family to leave their home, possessions, friends, and associates in the Palatinate appear historically obvious. Records clearly show that life was made so difficult in that area in the late sixteenth and early seventeenth centuries for Anabaptists (*Wiedertäufer*), Huguenots, and Quakers that hundreds simply fled for their lives. England supported German resistance during the War of Spanish Succession, known in America as Queen Anne's War. Refugees fled war-torn areas of Germany, Switzerland, and France by the thousands. Many of those who escaped down the Rhine found themselves in temporary camps in Holland. Most were impoverished and were housed in reed shacks. The Dutch commissioners, Mennonite Hendrik Toren and Jan van Gent, possibly also a Mennonite, arranged for their feeding and transportation. Numerous writers have expanded on this theme: a horrible example of man's inhumanity to other human beings—in the name of “Christianity.”

Marcus and his family were in the first group of 852 refugees to leave Holland for England. They embarked on one of Queen Anne's returning troop transports in late April, arriving at Saint Catherines, London, on May 3, 1709, when a census of passengers was taken. Reverend John Tribbeko, chaplain to “the

<sup>10</sup>Genealogical data on Samuel's descendants—Peter, Barbara, Eve, and Samuel—were compiled and published in Helen Overholser Turn, *Samuel Oberholtzer of Virginia and Some of His Descendants* (Belton, Tex.: Centex Press, 1981).

<sup>11</sup>Ralph Beaver Strassburger, *Pennsylvania German Pioneers: A Publication of the Original Lists of Arrivals in the Port of Philadelphia from 1727 to 1808*, ed. William John Hinke, Pennsylvania German Society Proceedings and Addresses, vol. 42 (Norristown, Pa.: Pennsylvania German Society, 1934), 1:59, 61.

<sup>12</sup>Delbert L. Gratz, librarian at the Mennonite Historical Library, Bluffton College, Bluffton, Ohio, to John L. Overholt, Sept. 25, 1985.

<sup>13</sup>Daniel Rupp, *A Collection of Upwards of Thirty Thousand Names of German, Swiss, Dutch, French and Other Immigrants in Pennsylvania from 1727 to 1776 . . .* (Philadelphia: 1876; reprint ed., Baltimore: Genealogical Pub. Co., 1971), p. 437.

**Germans from the Palatinate  
Who Came to England in 1709:  
"Baptists" and Mennonites**

Name	Age	Age of Sons	Age of Daughters	Religion	Profession/Comments
<b>May 6, 1709, Arrivals</b>					
Kolb, Henry	30 Wife	-----	6, 3, 1/2	Baptist	Husbandman/vine dresser
Clemens, Gerhard	28 Wife	5, 1/2	-----	Baptist	Husbandman/vine dresser; linen cloth weaver
Volweider, Jacob	27 Wife	-----	-----	Baptist	Husbandman/vine dresser
Kolb, Arnold	22 Single			Baptist	Husbandman/vine dresser
Wismar, Jacob	50 Wife	20	22	Baptist	Husbandman/tailor
Hubscher, Andrew	50 Wife	22	13, 9, 8, 5	Baptist	Husbandman
Schrager, Andrew	53 Wife	-----	23, 20	Baptist	Husbandman
Oberholtzer, Mark	45 Wife	10, 8, 3	6, 1	Baptist	Husbandman
Hoherluth, George Adam	45 Wife	12, 9	17, 14	Baptist	Cloth and linen weaver
Bien, John	24 Single	-----	-----	Baptist	Cloth and linen weaver
Eschelmans, Anna	37 [Widow]	16	-----	Baptist	
Bauer, Christina	23 Single			Baptist	
Lang, Johan				[?]	Four family members
Bohm, Johannes				[?]	
Graeff, Jacob	10			[?]	Parents live in Pennsylvania
<b>May 27, 1709, Arrivals</b>					
Hatteman, Ulrich	40 Wife	10, 4	9, 5, 2	Mennonite	Turner
<b>June 11, 1709, Arrivals</b>					
Wingart, John	46 Wife	18, 13, 11, 8, 6	-----	Baptist	Husbandman/vine dresser
Christman, John	41 Wife	7, 5	9, 2	Mennonite	Husbandman/vine dresser

Table 2: This listing of "Baptists" and Mennonites was excerpted from John Tribbeko and George Andrew Ruperti, "Lists of Germans from the Palatinate Who Came to England in 1709," *The New York Genealogical and Biographical Record* 40 (Jan. 1909): 49ff.

late Prince George of Denmark," and Reverend George Andrew Ruperti, minister of the German Lutheran Church at Savoy, tabulated the name, age, sex, skill, and religion of each passenger plus the age of each child.<sup>14</sup> These two men apparently were responsible for the refugees in England, and they handled money for food and lodging and arranged for their transportation.

The rare name of Marcus is given as "Mark" on the list but later was transcribed in official records as "Marcus." His is the only Oberholtzer name on all of the lists. The name "Mark" occurs but once among the 6,618 names on the lists; "Marcus," three times.

According to the first substantiated record of this Oberholtzer family, Marcus was forty-five years of age, was married, and had sons aged ten, eight, and three years of age and daughters aged six and one. He was a farmer (husbandman) and a Baptist (Mennonite).

Arrivals of refugees in London by June 11, 1710 (NS), numbered at least six thousand.<sup>15</sup> Searches for additional lists in England have been fruitless. They were housed first in warehouses, but crowding forced hundreds into tentages. The early arrivals were welcomed by Londoners, but later they were scorned and envied as many refugees tried to earn their way by doing any sort of work. Money for their support first came from Queen Anne, beginning at £16 per day, then £24, and finally £40. Complete records of expenditures were found for only a few weeks, however, in the British Records Office in Kew.

The financial burden for taking care of this rapidly growing problem became so great that Queen Anne's government sent letters requesting assistance to all churches in England. A fund of £19,838 resulted. The Quaker portion was £300. Records of 1710 in the Euston Archives show that these funds were deposited in the "Chamber of London." The lord chamberlain's office at Kew is a possible source of additional passenger list data and payment records for refugee support.

The number of refugees in Marcus' party declined weekly from 853 to 842, 836, 827, 822, and 814 by June 17. Deaths undoubtedly accounted for some disappearances. Some possibly found homes.

The number of Baptists (probably Anabaptists) in Marcus' party was small—only twelve families and six individuals. Table 2 furnishes their names.

Knittle has accounted for the exodus from England of thirteen thousand refugees<sup>16</sup> who received assistance through the Duke of

<sup>14</sup>John Tribbeko and George Andrew Ruperti, "Lists of Germans from the Palatinate Who Came to England in 1709," *New York Genealogical and Biographical Records* 40 (1909): 49-54, 93-100, 160-167, 241-248; 41 (1910): 10-19.

<sup>15</sup>Walter Allen Knittle, *Early Eighteenth Century Palatine Emigration . . .* (Baltimore: Genealogical Pub. Co., 1965), p. 244.

<sup>16</sup>*Ibid.*, pp. 244-291.



Left: This photograph shows the kitchen area of an early farmhouse on the Marcus Oberholtzer (d. 1725) tract in Coventry Township, Chester County, Pennsylvania. An original building on this property was erected by Peter Bezaillon about 1700. Right: This photograph shows an early milkhouse on the former Marcus Oberholtzer farmstead.

Marlborough, the British commissioner, and Dayroll, the British envoy to the Hague. Of the 3,073 emigrants sent to Ireland about two-thirds returned to England. Many of those who went to North Carolina, mostly Swiss, died aboard ship, and others were killed in an Indian War two years later. Ten ships carrying 2,814 refugees left England for New York. At least one-sixth died enroute. Many of the remainder had moved by 1717 into New Jersey, Pennsylvania, or upstate New York.

The refugees who went to Pennsylvania were preceded in 1705 by several Germans who laid plans with Penn and Logan for a place for settlement. According to Penn, some Germans also visited him that year in London.<sup>17</sup> Herr has noted that terms were arranged to colonize a portion of present-day Lancaster County.

Marcus and his family, according to circumstantial evidence, left England and crossed the Atlantic in the ship *Mary Hope*, arriving in America on September 23, 1710 (OS). A group of Anabaptists on board had signed a letter to friends in Rotterdam the day before the ship sailed from England. In the letter they expressed appreciation for the assistance in enabling them to leave the continent. A Martin Oberholtzer was one of the signers.<sup>18</sup> Upon reaching Pennsylvania, he with other signers made arrangements to obtain land for settlement. He also is named in the warrant for the land. A Micael Overholtz was named in the warrant.<sup>19</sup> Thus Micael apparently came to America on the *Mary Hope* with Martin. Also, the *Mary Hope* apparently carried other passengers whose names are unknown. No further record of this Micael/Michael has been found.

The name "Marcus" might possibly have been transcribed "Martin." The caliber of handwriting and transcriptions of it has lent credence to the speculation. However, handwriting experts to whom the possibility was presented quickly pointed out that the "Mar-" portion of the name occurs in both "Marcus" and "Martin" and that the "-cus" and "-tin" portions could easily have been written to appear alike. However, to transcribe "Marcus" as "Micael" appears most improbable.

The *Mary Hope* sailed for North America on Friday, June 27, 1710. Rupp erroneously reported the date as 1709, the departure from Amsterdam, rather than the date of arrival.<sup>20</sup> The error was repeated by following historians for more than half a century until corrected by Eshleman (pp. 147-9).<sup>21</sup> All passengers on the *Mary Hope* arrived safely. The voyage was described by Chalkley,<sup>22</sup> Gouldin,<sup>23</sup> and Todd.<sup>24</sup> The success of the voyage was unusual. The death rate during such crossings averaged

nineteen per cent until 1880, according to a display hanging in the Royal Maritime Museum at Greenwich, England.

The uneventful crossing ended at New Castle, Delaware. The passengers were welcomed by friendly people there who furnished them food, drink, and bags of apples and peaches. They walked to Philadelphia, arriving on September 23, and were again welcomed by friends. The German and Dutch people in the area by then had settled mainly at Germantown, about six miles north of Philadelphia. The Pietists—who under John Kelpius, their leader and the first astronomer in North America, kept a star watch—had a large building which housed Chalkley and his friends.

Penn's commissioners granted a warrant to "London Letter" signers plus others only seventeen days after their arrival to purchase

ten thousand Acres of Land Scituate on ye Northwesterly Side of a Hill Aboute Twenty miles easterly from Connystoge & near y<sup>e</sup> head of Pecquim Creek for w<sup>ch</sup> said Land they are to pay the Sum of Five hundred Pounds Sterling mony of great Brittain in manner following (that is to say) the Summe of One Hundred pounds part thereof in hand.<sup>25</sup>

The scribe spelled the names of the purchasers: "Jno. Rundolph Bundelj, Martin Kundig, Jacob Miler, Hans Graeff, Hans Heer, Martin Oberholtz, Hans Funk, Micael Overholtz & one Bawman, Swiszers lately arrived in this Province." The surveys of lands under this warrant are shown on the map on page 31.

The survey of the ten thousand-acre tract, returned October 23, 1710, by Isaac Taylor, the provincial surveyor, noted two tracts of 2,120 acres each in this section. One tract was for Martin Kendig. The other tract was for John Rudolph Bundely, Hans Graff, and a third person whose name has been obliterated by time. A notation on the back of this survey<sup>26</sup> indicates that Martin Oberholt was the third person, not otherwise connected with the Pequea lands.

Marcus and Martin probably arrived together on the *Mary Hope*—a contradiction of the information presented by Rupp (p. 346), who erroneously listed Martin and Michael as arriving in 1709 (actually September 1710) and Marcus, in 1712. Martin was named at both the beginning and end of the voyage as were other "London Letter" signers—Martin Kendig, Jacob Müller, and Hans Heer. The scribe at the time wrote "Oberholts" and

<sup>17</sup>Correspondence Between William Penn and James Logan, Secretary of the Province of Pennsylvania, and Others, 1700-1750, ed. Edward Armstrong, Memoirs of the Historical Society of Pennsylvania, vol. 10 (Philadelphia: J. B. Lippincott for the Historical Society of Pennsylvania, 1872), pp. 2:86, 110.

<sup>18</sup>Eshleman, *Historic Background and Annals*, p. 148.

<sup>19</sup>Warrant Book 1700-1715, p. 229 [dated Oct. 10, 1710], Division of Land Records, Pennsylvania Historical and Museum Commission, Harrisburg, Pa.

<sup>20</sup>Rupp, *Thirty Thousand Names*, p. 436.

<sup>21</sup>Eshleman, *Historic Background and Annals*, p. 148.

<sup>22</sup>Summarized in Ira D. Landis, "For a Faith's Pure Shrine," *Mennonite Research Journal* 1 (October 1960): 34.

<sup>23</sup>Described in "Hans Herr's Ocean Voyage," *Mennonite Research Journal* 1 (October 1960): 27-29; 2 (April 1961): 19, 22.

<sup>24</sup>Vincent H. Todd, *Christoph von Graffenreid's Account of the Founding of New Bern* (Raleigh, N.C.: North Carolina Historical Commission, 1920).

<sup>25</sup>Warrant Book 1700-1715, p. 229, Harrisburg.

<sup>26</sup>Survey D-87-197, Division of Land Records, Pennsylvania Historical and Museum Commission, Harrisburg, Pa.

“Overholtz” for the two Oberholtzers and spelled Herr’s name as Heer, Miller as Miler, Kundig as Kendig, and “one Bawman” for Wendell Bowman/Bauman.

Marcus was named in the 1715 estate settlement of William Fairman,<sup>27</sup> who was Penn’s surveyor. He held at least forty-six warrants and returns in the Land Record Office at Harrisburg, Pennsylvania. Fairman’s will, dated 1711, obviously precedes the date of Marcus’ arrival in America as given by Rupp—1712.

Marcus Overholt’s land was part of a tract of thirty thousand acres sold by William Penn to Dr. Daniel Cox, Sir Mathis Vincent, and Major Robert Thompson for the use of Huguenots. The leader was Captain Jacques LeTort, but the colony did not succeed. LeTort went to London twice for help in 1690<sup>28</sup> and again several years later—never to return.

Marcus was situated sometime prior to 1719 on part of a 500-acre tract used prior to 1708 by Peter Bezaillion.<sup>29</sup> Matthew Brooke first held a warrant on this tract for five years which expired in 1713. A provision, however, made transfer possible. This land lay on the west side of the Schuylkill River on the outskirts of Kenilworth in Coventry (now East Coventry) Township, Chester County, Pennsylvania, across the river from Pottstown.

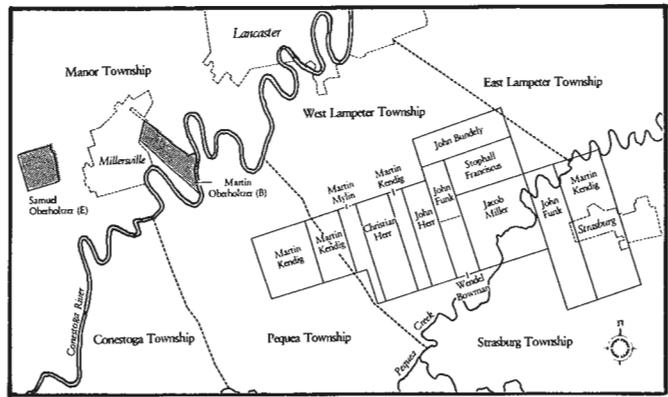
The location of the 300-acre Coventry farm has been established by means of a recent topographical map. Ancient surveys of established roads were honored when later roads deviated before and after entering a property.

Localities in which Marcus settled are most easily ascertained by mentally establishing the earliest traveled trails leading westward out of Philadelphia. One of these in or before 1786 led along the south bank of the Schuylkill River to the mouth of French Creek nearly west of the mouth of the Perkiomen. It then proceeded along the south bank of French Creek to the headwaters of one of its branches, across the divide to a branch of the Conestoga, and on to the Susquehanna. Other trails leading to the west existed. One led to Merion by 1687, thence on to Haverford by 1693, to John Spruce’s by 1710, to Thomas Moore’s by 1712, and to the Susquehanna by 1714.

Immigrant Martin Oberholtzer (B), perhaps living on the remaining 200 acres, inquired with other Palatines about



This topographical map of a portion of the Pottstown area on the border of Chester and Montgomery counties in Pennsylvania shows the 500 acres occupied by Peter Bezaillion. Immigrant Marcus Oberholtzer (A) (1664-1725) and his wife, Elizabeth, received a 1719 warrant for 300 acres (tracts 1 and 2). Portion 1 went to son Henry (A7); tracts 2 and 4, to Jacob (A1); tract 3, to Marcus (A4). Tracts 3 and 4 (not mentioned as formerly belonging to immigrant Marcus) may have first been squatted by Martin Oberholtzer (B), who later received land in Manor Township, Lancaster County, Pennsylvania.



This map shows the layout of tracts for the 1710 settlement group, with whom Martin Oberholtzer (B) was identified in West Lampeter Township, Lancaster County, Pennsylvania; the neighboring 1716 warrant in Manor Township by Alexander Buse, which went to Martin Oberholtzer (B) and was patented to Michael Kreider in 1734; and Samuel Oberholtzer’s (E) tract in Manor Township.

purchasing 50 acres of Joseph Growden’s 2,000-acre tract.<sup>30</sup> This was about the time tax collections began. He may have gone to the Conestoga area of Lancaster County or lived in the Manor Township area until 1725. Upon his death his two sons, Joseph (B1) and Martin (B2), sold the 200-acre farm in 1733<sup>31</sup> and moved on. None of their descendants have been identified.

Marcus “Overholts” appealed to the Board of Property that

having been seated by Tho. Fairman in his life time [in or before 1711], on the West Side of Schuylkill, on 300 acres of Land w’ch he pretended to sell to him, but he dying before he cou’d make him a Title, he, the said Marcus, desires a Grant for the same Land, for which he agrees to pay Eight and forty Pounds, Money of this Province, for the whole, and one Shilling Sterling for each Hundred acres, whereupon a Warrant is signed, dated 20th 3d month, 1719.<sup>32</sup>

The warrant reads:

By the Commissioners of Property.

Upon an agreement made with Marcus Overholts for three Hundred Acres of Land Scituate on the west side of Schuylkill where he now dwells for which he is to pay to the Use of the Trustees upon the Survey to be made thereon without delay the sum of eight and forty pounds Mony of Pensilvania for the whole and the yearly quitrent of one Shilling Sterling for each hundred acres. These are to Authorize and require thee to Survey or cause to be Survey’d unto the said Marcus Overholts in y<sup>e</sup> place

<sup>27</sup>Will D-17-22, Philadelphia County Courthouse, Philadelphia, Pa. Fairman’s will was made in 1711 and proved in 1714. The 1715 inventory shows that Marcus Overholt was paid £15.

<sup>28</sup>Evelyn A. Benson, “The Huguenot LeTorts: First Christian Family on the Conestoga,” *Journal of the Lancaster County Historical Society* 65 (Spring 1961): 97.

<sup>29</sup>William Penn and James Logan, 2:278.

<sup>30</sup>Miscellaneous Book 1, p. 111, Philadelphia. This record is dated Oct. 11, 1719.

<sup>31</sup>John Marsh, Jr., “First Greiter/Kreider Immigrants of Lancaster and Lebanon Counties, Pennsylvania,” *Pennsylvania Mennonite Heritage* 8 (October 1985): 16 (map).

<sup>32</sup>*Pennsylvania Archives*, 2nd ser., XIX, 652.

aforesaid according to the Method of Townships appointed and including his Improvement and Settlement the said quantity of Three hundred Acres of Land that has not been already Survey'd nor appropriated and make Returns thereof into the Secretarys Office which Survey in case the Said Marcus fulfill the above agreement Shall be valid otherwise the Same is to be Void as if it had never been made nor this Warrant ever granted. Given under our hands & the Seal of y<sup>e</sup> Province at Philad<sup>a</sup> y<sup>e</sup> 20th of y<sup>e</sup> 3d Mo. A.D. 1719.

To Jacob Taylor Surveyor General.

Rich<sup>d</sup> Hill  
Isaac Norris  
James Brown.<sup>33</sup>

Marcus' name appeared on the first (ca. 1720) tax assessment list for Coventry Township,<sup>34</sup> then called the "Highest District from Skoolkill to Brandiwine." Except for the list of 1723 his name appeared each year as taxpayer until his death, intestate, in 1726. (Barbara Ford compiled tax records for all early Overholts in this area.) His widow paid the taxes in 1727. The transfer of land title was made to his fifth son, Henry, who had the land surveyed in 1735.

In Pursuance of a Warrant from the Proprietarys Comiss<sup>t</sup>s bearing date the twentieth day of the third Month A.D. 1719. To lay out to Marcus Overholts three hund<sup>d</sup> acres of Land on y<sup>e</sup> West side of Schuylkil—Survey'd unto Henry Overholts on the 20<sup>th</sup> day of March 1735. The above described Tract of Land, Situate on the West side of the River Schuylkil in the County of Chester. containing two Hundred & Eleven Acres and the allowance of six p. Cent. Jn<sup>o</sup> Taylor.<sup>35</sup>

As shown in the diagram of the survey, the boundaries of the land began at a post on the shore of the Schuylkill River, extended southwest 344 perches to a black oak along the edge of Jacob Cresinger's land, southeast 106 perches past Jacob Overholts' land to a post, northeast 314 perches past the land of Peter Hefely (Heffely in some documents) and Jacob Steager to an elm on the Schuylkill River, and along the shore for 113 perches to the place of beginning.

The remaining 100 acres of Marcus' warrant, tract 2, was transferred to Jacob Overholt, Marcus' oldest son, by a warrant granted January 31, 1734. The warrant indicated that the land was formerly owned by Marcus<sup>36</sup> but was canceled in favor of Christian Brewer on April 11, 1743, because the survey had not been completed. Brewer's survey included Marcus' land plus that of Jacob, tract 3 of 100 acres, without predecessors being named and was included under a warrant dated January 31, 1734. Marcus' tract, tract 2 of 103 acres, is shown as having been surveyed to Brewer May 10, 1735.<sup>37</sup>

The Christian Brewer tract boundaries began at a hickory on the corner of Jacob Cresinger's/Gresinger's, Martin Frank's, and Christian Brewer's land, went 210 perches southwest past Martin Frank's and vacant land to a black oak, then 80-2/3 perches to a post marking the separation of tracts 2 and 3, continued 83-1/3 perches southeast past vacant land to a white oak, and northeast 210 perches past Peter Heffely's land to a post, then northwest 83-1/3 perches past Henry Overholts' land to a post, and then continued northwest 80-2/3 perches past Jacob Cresinger's land (tract 4 of topographical map) to the hickory at the beginning point. Brewer's survey was returned April 22, 1743; his earlier patent can also be found.<sup>38</sup>

The exact tract location easily can be found by placing the surveys on the same scale as the topographical map and moving a cutout of the tract along the Schuylkill River starting at French Creek, the lower boundary of Coventry Township. The location becomes recognizable immediately by the distinctive bend of the river and by the changes of direction of Coventry Road. No other location fits.

The administration bond of £500 for Marcus' estate was posted December 3, 1726, by Jacob, his oldest son; Jacob Casdorp, shipwright; and Jacob Beible. The accounting and inventory were to be returned to the court on December 4, 1727.<sup>39</sup> Elizabeth, Jacob's mother, agreed that Jacob Overhold should administer the estate of Markus Overhold, her deceased husband. The witnesses were Jacob Buckolts and an unknown person, whose name is undecipherable.

Inventory of Marcus Oberholtzer Estate  
November 21, 1726

	Pounds	Shillings	Pence
Imprimis			
to wearing apparell & Cash	6	0	0
to wheat in Spring [illegible]	7	10	6
to improvements made on 300 acres land	100	0	0
to corn in barn, rye & wheat	24	0	0
to a bay horse	5	10	0
to a [_____] ballface Horse	5	110	0
to a brown colt with a blase in his face	5	0	0
to a brown colt with a store in his forehead	5	0	0
to a brown mare and a sorrel colt	6	10	0
to an old mare and colt	3	0	0
to a red cow — [illegible]	2	10	0
to a brown cow with a white face	3	110	0
to a brown cow with a bell	2	10	0
to a red cow	2	10	0
to a poor red cow	1	15	0
to a little red cow	1	10	0
to a brown heifer	1	16	0
to a brown young bullock	1	4	0
to a red bullock with long horns	1	4	0
to a young red heifer	1	5	0
to a young red bullock	1	5	0
to a red bullock with a white face	1	2	0
to a young brown heifer	1	0	0
to a yearling bullock	1	0	0
to 4 young calves	2	16	0
to 1 young calf	0	8	0
to 17 sheep	4	13	6
to 25 bees [geese?]	1	11	3
to 2 breeding sows	1	10	0
to 1 sow and a barrow	1	4	0
to 11 shoats	1	77	6
to a plow and harrow and gear	0	15	0
to a brass pan	3	8	8
to an old Grass Cattel [brass kettle?]	0	10	0

<sup>33</sup>Warrant D-73-121, Harrisburg.

<sup>34</sup>J. Smith Futhey and Gilbert Cope, *History of Chester County, Pennsylvania, with Genealogical and Biographical Sketches* (Philadelphia: Louis H. Everts, 1881; reprint ed., Evansville, Ind.: Unigraphic, 1974), p. 41.

<sup>35</sup>Survey D-78-23, Harrisburg.

<sup>36</sup>Commission Book A-1-324, Harrisburg.

<sup>37</sup>Survey C-148-206, Harrisburg.

<sup>38</sup>Patent A-11-103, Harrisburg.

<sup>39</sup>Administration Bond C-65-25, Philadelphia.

to a bed and bedding	3	0	0
to a bed and bed cloaths	2	5	0
to Hemp	1	17	3
to Buckwheat	2	17	0
to wollen yarn	1	6	0
to the girls bed	3	0	0
to flax and toe	2	0	0
to 1 chiest	0	10	0
to 1 table	0	10	0
to a woll spinning wheel	0	3	0
to 2 table cloaths	0	7	0
to 2 table cloaths	0	5	0
to 10 bags	1	0	0
to 1 iron pan	0	0	0
to 1 iron pott	0	5	0
to 4 butter plates	0	6	8
to 14 spugnes	0	3	6
to a puter beason and a platter	0	5	0
to 2 puter beasons	0	5	0
to a puter beason and tankard	0	7	0
to a puter flaggon	0	2	0
to earthenware	0	2	0
to 2 frying pans	0	4	0
to a ladle and flesh fork	0	3	0
to sheep shears	0	2	6
to 18 earthen pots	0	99	0
to a tub with butter in it	1	10	0
to 5 Rinlets	0	7	0
to a tub and half a barrel	0	5	0
to 2 hatchets	2	0	0
to 3 axes, 1 hoe and 2 wedges	0	10	0
to 4 liethes of carpenter tools	0	13	0
to 1 ladle and a grindstone	1	19	0
to books	1	0	0

Jacob Penchley, William Evanue, Jacob Buckholts

This inventory obviously included possessions of a highly prosperous farmer: livestock, furniture, farm equipment, home utensils, and books. Marcus was able to pay £48 for the farm—more than a considerable sum in that day. His books, valued at £1, were equivalent to the value of a cow and an indication of an above-average individual as well as a possibility that he may have been one of the leaders among the few Mennonites then in the vicinity. These included Jacob Stagger; Henry and Hubert Castle/Cassel; Johannes Kolb, who moved on to South Carolina; Henry Landes; John Meilin; and others whose names appear on the earliest of Coventry Township tax lists.

Marcus' house may have been similar to the famous 1719 Herr House near Lancaster. An archaeological survey might well start in the vicinity of the Coventry Mennonite church near the Old Schuylkill Road on tract 1 of the topographical map. The farm of Jacob, passed to Christian Brewer, is now (1986) a dairy farm operated by Harold Kulp, 1096 Spiece Road, Pottstown, Pennsylvania. The house on this farm is a very old one with many later additions; it should be studied by an architectural specialist for dates of early construction and special features.

Early Chester County Mennonite connections of Marcus and his family related to Jacob Casdorp, shipwright and minister, and Henry Kolb. One can assume, however, that the family attended meetings held in the homes of neighbors as was the custom at the time prior to establishment of the church and burial grounds within a few years after settlement. The family may have attended meetings at Skippack with the Kolbs as did their neighbors, whose names also appear on the earliest of Chester county tax rolls. Their children founded the Deep Run Mennonite Church.



This Deep Run Mennonite meetinghouse, built in 1766 and enlarged in 1795, was photographed by Samuel F. DuBois on April 26, 1872, a week before it was razed and replaced with a new building. Marcus and Jacob Oberholtz and Jacob Wismer were among the six trustees who executed the first deed for land at this location in Bedminster Township, Bucks County, Pennsylvania, in 1746 for this congregation.

Marcus and Elizabeth may be buried in the Sprogel burying ground just across the Schuylkill River from the Overholtzer home. Burials began here in 1716. This cemetery by 1905 became hemmed in by a railroad and an ironworks, and the court ordered that it be moved. Sixty bodies were disinterred; most of them were moved to a new burial plot on Hanover Street. The remainder were reburied in cemeteries selected by relatives. The only Overholtzer names in the East Coventry cemetery span the 1846-1929 period; all of them are connected with the Henry S. Overholtzer family.

The first Coventry Mennonite meetinghouse was built in 1753. It was located about a mile southeast of the present one. East Coventry was built in 1798; an adjacent cemetery is on the farm of Marcus and was donated by later owners.

**A1 Jacob Oberholtzer, 1699-1760.** Born in Europe; traveled to Coventry Twp. with his parents; died in Bedminster or Plumstead Twp., Bucks Co., Pa. He and his brother-in-law, Jacob Wismer, were authorized in 1744 to purchase land from Rebecca Leech and Thomas Leech in Plumstead Twp., on which they may have settled as early as 1725, but they did not receive title until May 17, 1749.<sup>40</sup> Oberholtzer and Wismer were two of six trustees of the Deep Run Mennonite Church in 1746. He was administrator of his father's estate and sold 200 acres of the Coventry farm to Christian Brewer—103 acres formerly owned by Marcus and a second 100 acres to the north—for which he obtained a warrant, which was conveyed to Brewer. In his will he left his 170-acre farm to his two sons, Jacob and Abraham, and £12 to each of his seven daughters.<sup>41</sup>  
m. ca. 1722 Barbara [Fretz?]

**A11 Jacob Overholt;** farmer. Lived in Bedminster Twp. His farm, consisting of 152 acres and 95 perches and adjoining

<sup>40</sup>A. J. Fretz, *A Brief History of Jacob Wismer and a Complete Genealogical Family Register . . .* (Elkhart, Ind.: Mennonite Pub. Co., 1893), p. 5.

<sup>41</sup>Will L-551-343, Philadelphia. The will was made June 28, 1760, and proved Nov. 7, 1760.



East Coventry Mennonite Church, erected in 1798, stands in Coventry Township, Chester County, Pennsylvania, near the southeastern corner of Marcus Oberholtzer's tract 1.

the village of Bedminsterville, was purchased from William Allen in 1763. In 1779 he built a log house which has been boarded over and to which were built two additions; it is still standing. His will<sup>42</sup> was written June 8, 1805.

m. Esther Leatherman

**A111 Elizabeth Overholt**

m. Christian Hockman

Four children, who left no offspring

**A112 Barbara Oberholtzer**, Oct. 10, 1757-Aug. 10, 1834. Lived with her husband on a farm three miles west of Bedminsterville; buried with her husband at Deep Run East Mennonite Cem.

m. Henry Fretz, Nov. 11, 1755-May 30, 1831; son of weaver John and Maria Fretz.

Ten children: Mary, Jacob, John, Mark, Esther, Henry, Jonas, Sarah, Abraham, and David

**A113 Jacob Overholt**, Mar. 1760-Oct. 28, 1837; single. Inherited his father's homestead, where he lived and died.

**A114 Magdalena Overholt**, Aug. 14, 1762-Jan. 27, 1846

m. Isaac Meyer<sup>43</sup>

**A115 Esther Overholt**

m. Jacob Leatherman

**A12 Abraham Overholt**; farmer in Plumstead Twp.; Mennonite. Made his will Oct. 23, 1802.<sup>44</sup>

m. Magdalena Detweiler, b. July 4, 1739

**A121 Jacob Overholt**, d. Dec. 1839; farmer; Mennonite.

m. Elizabeth Leatherman, ca. 1749-Mar. 15, 1831

Eight children: Abraham, Elizabeth, Esther, John, Joseph, Isaac, Magdalena, and Mary

**A122 Abraham Overholt**; farmer; furniture and spinning wheel maker; Mennonite.

m. Margaret Wismer

Five children: Jacob, John, Abraham, Isaac, and Henry

**A123 Mary Overholt**, Dec. 27, 1767-Sept. 1, 1850

m. William Meyer, June 17, 1764-Feb. 12, 1848; farmer; Mennonite.

Six children: Magdalena, Nancy, Hannah, Kate, Mary, and Abraham<sup>45</sup>

**A124 Henry Overholt**; farmer; turner; spinning wheel maker; distiller; Mennonite.

m. Mary Nash

Four children: Magdalena, Elizabeth, Anna, and Mary

**A125 Isaac Overholt**, Feb. 1774-Apr. 25, 1858; farmer; Mennonite.

m.(1) Apr. 5, 1804 Anna Fretz, Dec. 19, 1781-Apr. 24, 1807; dau. of Mark Fretz.

Two children: William and Joseph

m.(2) Oct. 18, 1810 Mary Shaddinger

Six children: Magdalena, Susan, Isaac, Mary, Hannah, and Abraham

**A13 Ann Overholt**

m. David Kolb/Culp, ca. 1716-late Nov. or early Dec. 1786; son of immigrant Henry Kolb. Born in Bebbler's Twp., Philadelphia (now Montgomery) Co., Pa.; died in Bedminster Twp. Lived on 192-acre farm east of Kulps Corners on present Irish Meetinghouse Road. Lived in Bedminster Twp. as early as Mar. 1741, when he and his brother Tilman signed the petition for the formation of Bedminster Twp. from Plumstead Twp. He was one of the first six trustees of the Deep Run Mennonite Church, and many of the family are buried there. Although he obtained title to his farm in 1761, it was being purchased under contract on which he paid money on bond to William Allen or his predecessor, Isaac Steel.

Eight children: Abraham, \_\_\_\_\_, Catharine, David, Jr., Nanny, Elizabeth, Mary, and Henry

**A14 Elizabeth Overholt**

m. Dielman/Tilman Kolb, ca. 1718-Oct. 1789; son of Henry and Barbara Kolb of Bebbler's Twp. Died on their 166-acre farm on present Hill Road, northeast of Deep Run East Mennonite meetinghouse in Bedminster Twp. He was in Bedminster Twp. in 1741 and obtained a patent on Jan. 10, 1754.

Three children: Henry, Jacob, and Elizabeth (m. Henry Rosenberger)

**A15 Mary Overholt**

m. Daniel Bewighthouse

**A16 Barbara Oberholtzer**, 1726-Feb. 3, 1765

m. 1745 Henry Rosenberger, Dec. 2, 1725-1809; farmer; Mennonite minister. Became owner of homestead belonging to his father, Henry Rosenberger, in Franconia Twp., Montgomery Co., Pa., in 1745. Also owned property in New Britain Twp., Bucks Co., Pa., and lived for a time in that township. It is said that he was the preacher at the Franconia meetinghouse during the time of the Revolution.

Eight children: Gertrude, Anna, Abraham, Elizabeth, Barbara, Maria, Magdalena, and Sarah

**A17 Hester Overholt**, b. May 16, 1728

m. Nov. 16, 1748 George Bachman, b. Nov. 30, 1724; son of George Bachman.<sup>46</sup>

**A171 Maria Bachman**, b. Aug. 22, 1749

**A172 Jacob Bachman**, b. Oct. 15, 1750

<sup>42</sup>Will 3865, Bucks County Courthouse, Doylestown, Pa.

<sup>43</sup>A. J. Fretz, *A Genealogical Record of the Descendants of Christian and Hans Meyer and Other Pioneers . . .* (Harleysville, Pa.: News Printing House, 1896), p. 374.

<sup>44</sup>Will 3866, Doylestown.

<sup>45</sup>Fretz, *Christian and Hans Meyer*, pp. [556]-559.

<sup>46</sup>The Bachman family record is found in a Bible printed in Zurich in 1536. One of the entries reads: "Anno 1792, 30th Sept., at 7 o'clock in the evening our daughter Elizabeth Overholt was born." Could she have been a granddaughter?

- A173 Barbara Bachman, b. July 6, 1752  
m. Isaac Stout
- A174 Rachel Bachman, b. Jan. 7, 1754
- A175 Esther Bachman, b. Mar. 8, 1756
- A176 Anna Bachman, b. Oct. 14, 1758
- A177 Lydia Bachman, b. Oct. 14, 1761
- A178 Susanna Bachman, b. Jan. 9, 1763
- A179 Elizabeth Bachman, b. Apr. 22, 1765
- A170 Catarina Bachman, b. Mar. 5, 1770
- A17a Rebecca Bachman, May 20, 1774-Apr. 29, 1776
- A18 Magdalena Overholt, d. after 1811. Her gravesite has not been found.  
m. Abraham Landes, d. 1791. Buried in Deep Run East Mennonite Cem.<sup>47</sup>
- A181 Abraham Landes, b. ca. 1750. Mentioned in his father's will; may have moved to Perry Co., Pa.
- A182 Sarah Landes, Apr. 12, 1752-1823  
m. Daniel Groce/Gross, Apr. 23, 1748-1790<sup>48</sup>  
Eight children
- A183 Barbara Landes, d. July 5, 1796; single in 1791. Buried in Deep Run East Mennonite Cem.
- A184 Mary Landes  
m. Ulrich Bassler/"Oelerigh Pausler" (in 1790 census).  
Lived in Upper Milford Twp., Northampton (now Lehigh) Co., Pa.
- A185 Jacob Landis; weaver. Lived in Plumstead Twp.<sup>49</sup>
- A186 Henry Landes. Perhaps married twice.  
m. Hannah Wismer; dau. of Rev. Abraham Wismer.  
Nine children
- A187 Magdalena, Mar. 5, 1762-1829  
m. Peter Meyer, Jan. 13, 1761-1834; son of Henry Meyer and Maria Eschbach; Mennonite minister.  
Buried in Springfield Mennonite Cem., Springfield Twp., Bucks Co., Pa.<sup>50</sup>  
Eight children
- A188 Samuel Landes, Sept. 10, 1766-Nov. 26, 1801. Buried in Deep Run East Mennonite Cem.  
m. Elizabeth Fretz, Sept. 24, 1766-May 4, 1835; dau. of Abraham Fretz.<sup>51</sup>  
Seven children
- A189 Daniel Landes, b. ca. 1769-Feb. 7, 1841. Buried in Deep Run East Mennonite Cem.  
m. Mary Fretz, d. May 7, 1844; dau. of Abraham Fretz.  
Nine children
- A180 Joseph Landes, Nov. 10, 1770-Apr. 15, 1813  
m. Catherine Beiler, Oct. 4, 1779-Aug. 8, 1811; dau. of Christian Beiler.  
Seven children
- A18a Benjamin Landes, d. 1856  
m. Esther Gayman, b. Aug. 2, 1774; dau. of Christian Gayman and Barbara Overholt.  
Three sons
- A19 Sarah Overholt, Sept. 30, 1727-May 7, 1815  
m. Nov. 20, 1753 Rudolph Landis, Dec. 31, 1732-Apr. 17, 1802; immigrant of Sept. 27, 1749. Lived in Bedminster Twp.<sup>52</sup>
- A191 Magdalena Landis, Aug. 19, 1754-1816  
m. Philip Hoch/High, 1750-Mar. 16, 1836
- A192 Elizabeth Landis, May 7, 1756-Sept. 26, 1830  
m. Isaac Moyer, Oct. 11, 1758-Oct. 5, 1824
- A193 Jacob Landis, Feb. 24, 1760-Sept. 5, 1837  
m. Agnes Fretz, May 13, 1763-Nov. 20, 1826
- A194 Maria Landis, July 24, 1761-ca. 1813  
m. Christian K. Moyer, b. Mar. 27, 1762
- A195 Barbara Landis, May 2, 1765-Dec. 30, 1837  
m. Christian E. Meyer, Sept. 18, 1758-Oct. 19, 1838
- A196 Abraham Landis, Oct. 8, 1767-Dec. 24, 1831  
m. Anna  
No children
- A197 Heinrich Landis, Feb. 20, 1771-Mar. 21, 1773
- A198 Joseph Landis, Feb. 20, 1774-Feb. 10, 1858  
m.(1) Sarah Fretz, Mar. 22, 1771-Aug. 1815  
m.(2) 1816 Barbara Gehman, Feb. 20, 1788-Mar. 16, 1836; dau. of Christian and Barbara Oberholtzer.
- A2 Samuel Oberholtzer, 1701-after 1759; farmer. Lived in Coventry Twp.  
m. Elizabeth
- A21 Marcus Oberholtzer, d. 1754. Signed petition for formation of Bedminster Twp. from Plumstead Twp. in 1741. Probably leased land from William Allen earlier than Mar. 26, 1744; a lease agreement of that date between William Allen and Dielman Kolb mentioned land of Jacob Overholt and Marcus Overholt and designated the land for the use of the Mennonite meeting; this tract may have been developed jointly by his father and uncles, Martin and Jacob; Marcus may have taken over the farm of Martin after his death in 1743.  
m. Elizabeth Staats; dau. of Peter Staats, whose ancestors settled on Staten Island in 1687.
- A211 Staats Oberholtzer, d. 1824; farmer; Mennonite who became Baptist. Born in Pennsylvania; died at Beamsville, Clinton Twp., Clinton Co., Ont. Was the first Mennonite to settle in Canada in 1786. Received 500 acres of land on the shore of Lake Ontario as a United Empire Loyalist. Naturalized in 1796.  
m. Susannah Hunsberger  
Children: Christopher, Isaac, and Jacob; sons-in-law John Singer, Jacob Fisher, and Henry Rott.
- A22 Magdalena Overholt  
m. Christian Huntsberger/Hunsberry<sup>53</sup>  
No children
- A23 Martin Overholt, ca. 1745-1816; farmer. Lived in Tincum Twp., Bucks Co., Pa. Fined for failure to drill in Capt. Patterson's Company in the Revolution. Moved to Plumstead Twp. in 1783. Often confused with Martin Overholt (A65), who was a half brother to Elizabeth Nash.  
m. Elizabeth Nash, b. Aug. 3, 1751; dau. of William Nash and Agnes (Kolb) Oberholtzer (widow of Martin Oberholtzer [A6] and third wife of William Nash).

<sup>47</sup>Will 2337, Doylestown; *Report of the Thirty-First Reunion of the Landis-Landes Families . . .*, ed. Dorothy K. Landis (Bethlehem, Pa.: Times Pub. Co., [1950]), pp. 48-50; Patent A-19-541, Harrisburg.

<sup>48</sup>Wills 2282 and 5102, Doylestown.

<sup>49</sup>Will 4734, Doylestown.

<sup>50</sup>Fretz, *Christian and Hans Meyer*, pp. 607-609.

<sup>51</sup>*Ibid.*, p. 495; A. J. Fretz, *A Brief History of John and Christian Fretz and a Complete Genealogical Family Register . . .* (Elkhart, Ind.: Mennonite Pub. Co., 1890), p. 284.

<sup>52</sup>*Report of the Eighteenth Reunion of the Landis Family . . .* ([Lititz, Pa.]: Lititz Record Press, 1934), p. 18.

<sup>53</sup>Christian died first and directed in his will that in the absence of a new will the existing will should be followed in making provision for Magdalena. The proceeds from this will were a major part of her younger brother Martin's estate.

- A231 **Jacob Overholt**, Mar. 12, 1767-Oct. 1, 1849  
m. May 17, 1791 Mary Angeny, b. Mar. 12, 1765
- A2311 **Jacob Overholt**, b. Apr. 6, 1792  
m. Anna Shutt  
No children
- A2312 **Elizabeth Overholt**, b. Dec. 5, 1793  
m. Mar. 6, 1817 Christian Fretz, b. Sept. 5, 1787  
Two children: Christian and Enos
- A2313 **Martin Overholt**, b. Oct. 13, 1796  
m. Dec. 20, 1825 Anna Kulp, d. 1885  
One child: Jacob
- A2314 **Barbara Oberholtzer**, Aug. 8 or 17, 1798-July 24, 1872  
m. John Leatherman ("Thick John"), Oct. 15, 1795-Dec. 29, 1872<sup>54</sup>  
Seven children: Jacob, Mary, Martin, Nancy, Sarah, Elizabeth, and Barbara
- A2315 **Anna Oberholtzer**, May 15, 1801-Sept. 15, 1888  
m. May 12, 1836 Peter Loux, June 27, 1776-July 24, 1871; farmer; Mennonite.  
One child: Mary
- A2316 **Maria Oberholtzer**, Sept. 17, 1803-Sept. 22, 1895  
m. John Leatherman ("Little John"), Oct. 11, 1800-July 28, 1874<sup>55</sup>  
Five children: Elizabeth, Anna, Mary, Catherine, and Hannah
- A2317 **Sarah Overholt**, Aug. 25, 1808-Mar. 1897  
m. Samuel Leatherman, May 1, 1815-Dec. 1903; son of Henry Leatherman and Elizabeth Fretz; farmer; Mennonite minister and bishop.<sup>56</sup>
- A232 **William Overholt**, Aug. 27, 1768-Sept. 18, 1838; farmer; Mennonite minister. First lived in Bucks Co., Pa., then moved to Northampton Co., Pa., about 1793, then to Guilford Twp., Medina Co., Ohio.  
m. Gertrude Kulp, Dec. 28, 1769-July 27, 1827; dau. of Michael Kulp.
- A2321 **Anna Overholt**, June 12, 1792-Dec. 19, 1863  
m. Sept. 14, 1820 Jacob Hendricks Baker, June 29, 1794-June 11, 1890; shoemaker.  
Three children: George, Susanna, and William
- A2322 **Martin Overholt**, Oct. 14, 1794-Jan. 23, 1879; farmer.  
m. Elizabeth Shaum, Apr. 15, 1792-Nov. 28, 1856; dau. of Johannes Shaum and \_\_\_\_\_ Miller.  
Seven children: Mollie, William, Abraham, Anna, Leah, Sallie, and Elizabeth
- A2323 **Elizabeth Overholt**, b. and d. in 1796
- A2324 **Barbara Overholt**, Jan. 1798-Jan. 25, 1873  
m. Michael Bussard, Dec. 12, 1793-Dec. 8, 1877; blacksmith.  
Seven children: Joseph, Samuel, Sarah, Mary, Lydia, William, and Anna
- A2325 **Mary Overholt**, b. 1801  
m. Samuel Narragang  
Four children: Joseph, Nancy, Elizabeth, and Polly
- A2326 **William Overholt**; single. Died at about 50 years of age.
- A2327 **Joseph Overholt**, Feb. 3, 1804-Jan. 23, 1887  
m. Oct. 15, 1829 Margaret Anglemoyer, Sept. 11, 1808-Mar. 18, 1883  
Ten children: Anna, Hannah, Mary, William, Margaret, Susan, Joseph, John, Amelia, and Amanda
- A2328 **Sarah Overholt**, 1806-1868  
m. 1833 Joseph Kulp, d. Aug. 1884; farmer and music dealer.  
Eight children: Mary, Lydia, William, Sarah, Joseph, Margaret, Leah, and John
- A2329 **John Overholt**, Aug. 8, 1808-Oct. 9, 1888; physician.  
m. Jan. 19, 1835 Esther Kreider, Sept. 5, 1816-Oct. 21, 1884  
Eight children: Mollie, Daniel, Elizabeth, Jennie, Emma, Ella, John, and Charles
- A2320 **Susanna Overholt**, b. 1811. Died at age of eight years.
- A232a **Lydia Overholt**, Nov. 17, 1813-Jan. 26, 1899  
m. Oct. 30, 1831 John Geisinger, June 22, 1812-Oct. 27, 1894; nurseryman.  
Nine children: Lizzie, Mary, Anna, John, Abraham, Emaline, Sarah, Joseph, and William
- A233 **Agnes Overholt**, Mar. 3, 1771-June 5, 1846  
m. Abraham Meyer; blacksmith; Mennonite.
- A2331 **John Myers**  
m. \_\_\_\_\_ Stover  
Four children: Aaron, Henry, Abraham, and Annie
- A2332 **Abraham Meyer**  
m. \_\_\_\_\_ Ruth  
One daughter
- A2333 **Elizabeth Meyer**; single.
- A2334 **Mary Meyer**  
m. \_\_\_\_\_ Myers
- A234 **Joseph Overholt**, ca. 1773-Feb. 28, 1816; farmer; Mennonite.  
m. Elizabeth Wismer; dau. of Rev. Abraham Wismer.
- A2341 **Abraham W. Overholt**. Received legacy from his grandfather Martin (A23) when in Ohio.
- A2342 **Martin Overholt**, 1798-1844. Moved to Ohio in 1832.  
m. July 1, 1820 Elizabeth Dinstman, b. Oct. 17, 1802; dau. of Mathias Dinstman and Judith Fretz;<sup>57</sup> sister of Anna Dinstman (m. Joseph Overholt [A2346]).  
Nine children: Sarah, Abraham, Elizabeth, Judith, Anthony, Joseph, Simeon, Eli, and Jacob
- A2343 **Sarah Overholt**, Sept. 28, 1799-Oct. 22, 1885. Moved with her family to Medina Co., Ohio, after her husband's death.  
m. 1819 John O. Leatherman, Feb. 5, 1798-May 19, 1838<sup>58</sup>  
Eight children: Elizabeth, Martin, Jacob, Margaret, John, Joseph, Mary, and Sarah
- A2344 **Elizabeth Overholt**; single.
- A2345 **Mary Overholt**, 1804-1889  
m.(1) Abraham Beam, d. July 25, 1843. Aged 60 years at death.<sup>59</sup>  
No children  
m.(2) 1847 Abraham Wismer, Nov. 30, 1791-June 25, 1859; son of Abraham Wismer and Veronica Myers.  
One child: Sarah
- A2346 **Joseph Overholt**; shoemaker and farmer. Moved to Ohio in 1832.  
m. Nov. 8, 1827 Anna Dinstman; dau. of Mathias

<sup>54</sup>I. John Leatherman and Emma Leatherman Candler, *All Leatherman Kin History: A Brief History and a Partial Genealogical Record of Leatherman Families and Their Descendants in the North American Continent* . . . (Nappanee, Ind.: E. V. Pub. House, 1940), p. 762.

<sup>55</sup>Ibid., p. 843.

<sup>56</sup>Ibid., p. 897.

<sup>57</sup>Ford L. Coolman and Rachel W. Kreider, *The Mennonite Cemeteries of Medina County, Ohio, with a Brief Historical Sketch of the Churches* ([Wadsworth, Ohio]: Ford L. Coolman, 1971), p. 57.

<sup>58</sup>Leatherman and Candler, *Leatherman Kin History*, pp. 703-704.

<sup>59</sup>Coolman and Kreider, *Mennonite Cemeteries*, p. 6.

- Dinstman and Judith Fretz;<sup>60</sup> sister of Elizabeth Dinstman (m. Martin Overholt [A2341]).  
Five children: Jonas, Margaret, Fannie, Benjamin, and Henry
- A2347 Margaret Overholt, Jan. 2, 1807-Sept. 16, 1872  
m. Mar. 25, 1827 Jacob ("Thick Jake") Leatherman, June 15, 1803-July 24, 1892; son of Henry Leatherman and Elizabeth Fretz.<sup>61</sup>  
Fourteen children: Henry, Joseph, Sarah, Elizabeth, Mary, Samuel, Katie, Anna, David, Fannie, John, Maggie, Jacob, and Manasseh
- A235 Mary Overholt, Nov. 24, 1777-Nov. 1, 1857  
m. John Schragger. This was his second marriage.  
No children
- A236 Elizabeth Overholt, Mar. 12, 1779-Feb. 18, 1855  
m. Jacob Leatherman, Aug. 17, 1772-Feb. 25, 1855.  
Moved to Medina Co., Ohio.<sup>62</sup>
- A2361 Sarah Leatherman, b. Sept. 27, 1798. May have died young.
- A2362 John Henry Leatherman, Aug. 15, 1800-Feb. 6, 1876; farmer; Mennonite. Lived in Medina Co., Ohio.  
m. Mar. 14, 1833 Sarah Wideman, Aug. 14, 1812-Feb. 18, 1879; dau. of Jacob Wideman and Hannah Geisinger. Born near Toronto, Ont.<sup>63</sup>  
Twelve children: Jacob, Elizabeth, Jonas, Mary, Leah, John, Sarah, George, Barbara, Alvin, Emaline, and Noah
- A2363 Anna/Nan Leatherman, July 23, 1805-Feb. 13, 1878; single.
- A2364 Abraham Leatherman, Aug. 15, 1808-Sept. 12, 1871  
m.(1) Dec. 6, 1831 Hannah Landis, Sept. 6, 1810-Mar. 25, 1849; dau. of Henry Landis and Hannah Wismer.  
Nine children: Jacob, Elizabeth, Henry, Mary, Daniel, Hannah, Anna, Susanna, and Abraham  
m.(2) June 5, 1853 Mary Gross, Nov. 26, 1810-Apr. 23, 1897; dau. of Rev. Christian Gross and Barbara Wismer.
- A2365 Elizabeth Leatherman, Nov. 13, 1809-Oct. 10, 1861; single.
- A2366 Jacob Leatherman, Sept. 14, 1812-Jan. 16, 1855; innkeeper; Mennonite.  
m. Nov. 23, 1841 Nancy Elizabeth Koppes, Jan. 24, 1817-Oct. 23, 1853; dau. of Rev. Samuel Koppes and Elizabeth Delp.  
Seven children: Elizabeth, Lovina, Samuel, Amanda, Caroline, Emma, and Levi
- A2367 Barbara Leatherman, Mar. 10, 1816-Dec. 17, 1889  
m. Sept. 4, 1840 George Shaum, Sept. 17, 1818-Mar. 22, 1892; son of John Shaum and Sarah Buzzard; Mennonite deacon.  
Two children: Elizabeth and Samuel
- A2368 Joseph Leatherman, Apr. 9, 1817-Oct. 15, 1887  
m.(1) May 15, 1856 Annie S. Eby, Jan. 3, 1824-Aug. 16, 1870; dau. of Jacob Eby and Elizabeth Sauder.  
Six children: Tobias, John, Jacob, Christian, Samuel, and Joseph  
m.(2) \_\_\_\_\_ Gallentine
- A2369 Mary/Polly Leatherman, July 22, 1820-Dec. 10, 1876  
m.(1) Apr. 11, 1844 Abraham Overholt, Mar. 23, 1823-Oct. 5, 1853; son of Martin Overholt (A2322) and Elizabeth Shaum; blacksmith.  
Seven children: Elizabeth, Enos, Manasseh, Joseph, Samuel, John, and Jacob  
m.(2) Dec. 16, 1855 Abraham R. Koppes, Jan. 18, 1804-Oct. 15, 1875; son of Jacob Koppes and Barbara Rieser.  
Four children: Aaron, Mary, Amelia, and Sarah
- A2360 Samuel Leatherman, b. Dec. 18, 1823
- A237 Barbara Overholt, ca. 1780-Sept. 11, 1851; single.
- A238 Magdalena Overholt, ca. 1781-Apr. 1847; single.
- A239 Abraham Overholt, Dec. 18, 1784-Feb. 19, 1859; farmer in Plumstead Twp.  
m. Hannah Shutt, Feb. 26, 1792-Feb. 22, 1873; Mennonite.
- A2391 Margaret Overholt, Apr. 3, 1811-May 5, 1891  
m.(1) Nov. 10, 1831 Henry Nash, Sept. 30, 1783-Oct. 18, 1861; son of Joseph Nash and Elizabeth Wismer.  
Five children: Julia, Levi, Samuel, Hannah, and Henry  
m.(2) Feb. 10, 1867 Benjamin Gable, [Oct. 26, 1806]-Aug. 9, 1895<sup>64</sup>
- A2392 Elizabeth Overholt, Nov. 23, 1812-Dec. 23, 1876  
m. Tobias Fretz, July 4, 1809-Sept. 28, 1879; son of John Fretz and Susanna Haldeman.  
Two children: Nathan and Aaron
- A2393 Samuel Overholt, Jan. 12, 1815-Aug. 30, 1889  
m. Mary Pickering  
Children, including William
- A2394 Jacob Overholt, Feb. 13, 1818-July 8, 1865; farmer.  
m. Barbara Moyer, Aug. 8, 1821-Nov. 21, 1901  
Eleven children: Tobias, Eli, Christiana, Ephraim, Isaiah, Hannah, Saloma, Aaron, John, Barbara, and Mahlon
- A2395 John Overholt, Apr. 13, 1820-Apr. 16, 1890. Moved to Daviess Co., Ind.  
m.(1) Anna Drissel, Jan. 21, 1827-May 4, 1871  
Twelve children: Sarah, Elizabeth, Hannah, John, Abraham, Anna, and six sons who died as infants  
m.(2) Veronica Stuckey, b. Sept. 12, 1842  
Three children: Joseph, Simeon, and Henry
- A2396 Anna Overholt, July 18, 1822-Apr. 8, 1900  
m. 1846 Samuel S. Myers, June 29, 1823-Sept. 30, 1882  
Six children: Hannah, Elizabeth, Barbara, Mary, Abraham, and William
- A2397 Sarah Overholt, Nov. 28, 1824-Apr. 14, 1850  
m. Henry Musselman  
One child: Hugh
- A2398 Hannah Overholt, June 8, 1827-Jan. 25, 1890  
m. John Fluck  
No children
- A2399 Simeon Overholt, Mar. 1, 1830-Jan. 25, 1898  
m. Sept. 11, 1862 Martha C. Smith  
Three children: Gertrude, Francis, and Hasseltine
- A2390 Mary Overholt, b. Oct. 6, 1833  
m. July 5, 1857 Joseph W. Swope, b. Aug. 6, 1831  
Six children: Hannah, Sarah, Melinda, Reuben, Abraham, and Clara
- A239a Abraham Overholt, Sept. 13, 1836-Oct. 5, 1867; single.

<sup>60</sup>Ibid., p. 57.

<sup>61</sup>Leatherman and Candler, *Leatherman Kin History*, pp. 856-857.

<sup>62</sup>Ibid., p. 899.

<sup>63</sup>Coolman and Kreider, *Mennonite Cemeteries*, p. 4.

<sup>64</sup>Ibid., pp. 19, 33.

- A230 Anna Overholt, ca. 1787-Aug. 1848  
m. Valentine Kratz, Apr. 22, 1773-Sept. 18, 1830; son  
of Abraham Kratz and Barbara Moyer; farmer;  
Mennonite.
- A2301 Simeon Kratz, Feb. 22, 1807-Mar. 5, 1865  
m. Nov. 23, 1834 Catharine Moyer, b. Dec. 3, 1813  
Nine children: Enos, William, Mary, Barbara, Ephraim,  
Mahlon, Catharine, Aaron, and Emma
- A2302 Elizabeth Kratz, May 4, 1809-June 26, 1836; single.
- A2303 Jacob Kratz, June 3, 1814-1903  
m. Nov. 28, 1838 Mary Myers, b. Nov. 28, 1838  
Four children: Salome, Henry, Annie, and Isaiah
- A2304 Abraham Kratz, Mar. 25, 1817-May 9, 1889  
m. Nov. 25, 1839 Sarah Swartley  
Eight children: John, William, Mary, Henry, Levi,  
Abraham, Oliver, and Jacob
- A2305 Barbara Kratz, July 1, 1818-Apr. 1891  
m. William Clymer  
Two children: Isaiah and Ephraim
- A2306 Mary Kratz, b. Sept. 1826  
m. Charles Haldeman  
Four children: Sarah, Daniel, Emma, and Edwin
- A23a Sarah Overholt, ca. 1789-Jan. 7, 1836; single.
- A3 Nanny Overholt, 1703-after 1787  
m. 1720 Jacob Wismer, 1689-1787; son of Jacob Wismer  
and Maria Friedt/Fretz. The Wismer family had gone  
to Craven Precinct (now New Bern), N.C., in 1710 and  
acquired 440 acres of land. He died at the age of 98.  
Nanny and Jacob were married 67 years and had eleven  
children and 159 grandchildren when he died in 1787.  
He made a will in 1773, leaving £54 12s. 6d. to each of  
the nine heirs. Son Henry Wismer purchased the  
homestead for £500 on April 12, 1773, and received no  
share of the inheritance.<sup>65</sup>
- A31 Jacob Wismer; miller.  
m. Margaret  
Ten children
- A32 Mary Wismer  
m. Christopher Angeny  
No children
- A33 Elizabeth Wismer  
m. Joseph Angeny  
Four children
- A34 Joseph Wismer, d. before 1787  
m. \_\_\_\_\_  
Two sons
- A35 Henry Wismer; farmer in Bucks Co., Pa.  
m. \_\_\_\_\_  
Eleven children
- A36 Mark Wismer; weaver.  
m. \_\_\_\_\_, d. 1831  
Seven children
- A37 Daniel Wismer, d. 1795  
No children
- A38 John Wismer, d. 1795  
No children
- A39 Christian, d. 1795  
No children
- A30 Nanny. Moved to Virginia.  
m. Henry Kephart  
Two children
- A3a Abraham Wismer; weaver.  
m. Anna  
Four children
- A4 Marcus Oberholtzer, 1706-ca. 1772. Lived in Coventry  
Twp., Deep Run, and again in Coventry, where he was  
constable in 1742. He acquired 100 acres in Coventry Twp.  
and, based on tax returns, lived there from 1743 until 1760.  
He was in poor health near the end of his life. His will and  
tax records suggest that Jacob Sheffer, an "inmate," or  
renter, cared for Marcus and his wife by handling the farm  
crops for a year. Marcus left two small legacies to his  
brothers, Jacob and Henry, and the proceeds of the estate  
were to be left to the three children of his brother Samuel  
and to the children of his sister, Elizabeth Kolb. Marcus's  
wife's wishes, mentioned in his will, were not specific, and  
no provisions were made either for her or Jacob Sheffer. The  
estate was settled in 1772.
- A5 Elizabeth Oberholtzer, b. 1708. No record of her family has  
been found except a reference to her in the will of Marcus  
Oberholtzer (A4).  
m. \_\_\_\_\_ Kolb
- A6 Martin Oberholtzer, 1709-Apr. 5, 1744. Born in London;  
died in Bucks Co., Pa. A. J. Fretz's assertion that he was  
born in Germany, "thirty miles from Frankfort-on-the-  
Main" conflicts with the Ruperti-Tribbeko census of 1709,  
taken in London. If he was born near the Rhine, he would  
have been born the same year as his daughter, or his mother  
Elizabeth was pregnant on arrival in London and gave birth  
to Martin there, giving the location of their last home in  
Europe. Although Fretz stated that "it is not known where  
he [Martin] lived," recent research has disclosed a 375-acre  
tract of land around the Deep Run Mennonite meetinghouse  
which was granted and conveyed by indenture on July 16,  
1691, to Jeffrey Alcock of Ordslyford, County of Chester,  
Kingdom of England, by William Penn, proprietor and  
governor of the province of Pennsylvania. According to the  
contract between Penn and Alcock, the rent on the tract did  
not become due until the tract would be occupied. Alcock  
was held by the same indenture under a yearly rental of one  
shilling for every 100 acres which would become due and  
payable as soon as occupied. On February 6, 1723, Alcock  
granted and conveyed the same tract to Peter Dicks of Upper  
Providence Twp., Chester Co., Pa., under the same rental  
agreement held by Alcock. On May 22, 1725, Dicks granted  
and conveyed the same tract to John Leech of Philadelphia  
and his brother, Isaac Leech, of Cheltenham Twp. in  
Philadelphia (now Montgomery) Co. Up to this time the  
tract had been unoccupied and indefinitely located. By order  
of Jacob Taylor, surveyor general, the tract was surveyed  
under date of Jan. 28, 1726, to the Leech brothers by  
Thomas Watson, county surveyor, on February 3. The  
Leeches probably paid a fee of £60. The terms of the  
purchase agreement were given in the 1744 will of Isaac  
Leech<sup>66</sup> (See Jacob [A1]).  
m. Nov. 2, 1736 Agnes Kolb, Apr. 18, 1713-Feb. 15, 1786;  
dau. of Henry Kolb.
- A61 Barbara Overholt, Nov. 10, 1737-May 8, 1823; lived in  
Bucks Co., Pa.

<sup>65</sup>Family legend says that he was thirty-one at the time of this marriage and had survived the Indian War in which his sister sacrificed herself by giving tobacco to the Indians to gain time for Jacob to escape. Another legend states that he ran to Philadelphia in ninety hours. He may have had two earlier wives in New Bern. Fretz, *Jacob Wismer*, pp. 1-6.

<sup>66</sup>*Ibid.*, p. 5; Will G-138-165, Philadelphia; Fretz, *Descendants of Martin Oberholtzer*, p. 1.



This post card view shows the Abraham Overholt (A620) homestead at West Overton, Scottsdale, Pennsylvania, erected in 1838. It is maintained by the Westmoreland-Fayette Historical Society. The second floor is open to the public and contains three rooms of historical interest.

- m. 1757 Christian Fretz, 1734-May 1, 1803; son of John Fretz and Barbara Meyer.
- A611 John Fretz**, May 24, 1758-Dec. 20, 1804  
m. Anna Kratz, Nov. 4, 1764-Aug. 4, 1813; dau. of Philip Kratz.  
Nine children: Christian, Susan, Rachel, Barbara, Elizabeth, Mary, John, Anna, and Philip
- A612 Agnes Fretz**, b. Sept. 13, 1759  
m. Abraham Bewighouse  
Children: Daniel, Barbara, Christian, John, and Mary
- A613 Joseph Fretz**, May 9, 1761-Mar. 29, 1806. Operated a fulling mill.  
m. Nov. 1, 1781 Maria Kraut, b. Feb. 11, 1762  
Twelve children: Elizabeth, Christian, Barbara, Anna, Maria, Susanna, Agnes, Rachel, Joseph, Sarah, John, and Veronica
- A614 Henry Fretz**, Feb. 17, 1763-Oct. 9, 1820  
m.(1) May 13, 1784 Anna Krout, Sept. 1764-Jan. 22, 1806  
Eleven children: Elizabeth, Barbara, Christian, Mary, Sarah, Agnes, Abraham, Joseph, Annie, Henry, and John  
m.(2) \_\_\_\_\_ Beidler
- A615 Martin Fretz**, Aug. 9, 1764-Sept. 26, 1835  
m.(1) Anna Kratz, Sept. 11, 1768-June 24, 1816  
Fifteen children: Barbara, Mary, Agnes, Betsey, Betsey, Nancy, Veronica, Martin, Martin, Susanna, Silas, Veronica, Catharine, Leah, and Rachel  
m.(2) Annie Licey  
No children
- A616 Jacob Fretz**, Jan. 1, 1767-Jan. 12, 1799  
m. Nov. 6, 1787 Elizabeth Kratz  
Five children: Philip, Barbara, Christian, Elizabeth, and Mary
- A617 Abraham Fretz**, Mar. 30, 1769-Mar. 7, 1844; Mennonite deacon.  
m. Apr. 30, 1793 Magdalena Kratz, Aug. 30, 1776-Jan. 9, 1840; dau. of John Kratz.  
Ten children: Anna, Rebecca, Jacob, Christian, John, Isaac, Martin, Elizabeth, Barbara, and Abraham
- A618 Isaac Fretz**, Feb. 12, 1771-Nov. 1, 1843  
m.(1) May 23, 1793 Susanna Kratz, Sept. 3, 1775-Mar. 20, 1798  
Three children: Abraham, Enos, and Susanna
- m.(2) Veronica Kratz, Oct. 28, 1778-Jan. 13, 1821  
Eight children: John, Elizabeth, Jacob, Isaac, William, Mahlon, Mary, and Samuel
- m.(3) 1822 Betsey Landis, Nov. 16, 1799-Feb. 13, 1887  
No children
- A619 Barbara Fretz**, 1773-ca. 1821  
m.(1) Henry Fretz, b. ca. 1770. Died a few years after marriage.  
Children: Catharine and Anna  
m.(2) Henry Hockman  
Five children: Mary, Christian, Barbara, Abraham, and Veronica
- A610 Christian Fretz**, 1775-Apr. 5, 1799; single.
- A61a Mary Fretz**, May 15, 1777-Nov. 9, 1822  
m. Henry Tyson  
Seven children: Elizabeth, Cornelius, Joseph, Martin, Mary, Barbara, and Henry
- A61b Elizabeth Fretz**, Oct. 20, 1780-Feb. 29, 1828  
m. Abraham Meyer, Apr. 21, 1784-Nov. 21, 1809  
Seven children: Mary, Isaac, Christian, Anna, Elizabeth, Barbara, and Abraham
- A62 Henry Oberholtzer**, Feb. 5, 1739-1813. Moved, after disposing of Bucks Co. property in 1800, to Westmoreland Co., Pa.  
m. Jan. 3, 1765 Anna Beitler, Mar. 24, 1745-Apr. 5, 1835; dau. of pioneer Jacob Beidler and Anna Meyer of Lower Milford Twp., Bucks Co., Pa., and grand-dau. of pioneer Hans Meyer of Upper Salford Twp., Montgomery Co., Pa.
- A621 Agnes Overholt**, Oct. 15, 1765-June 15, 1850  
m. Christian Fretz, ca. 1761-Apr. 5, 1849; son of Daniel Fretz and grandson of pioneer Christian Fretz of Tinicum Twp., Bucks Co., Pa.  
Six children: John, Henry, Daniel, Mary, Anna, and Christian
- A622 Maria Overholt**, b. Dec. 22, 1766  
m. John Myers  
No children
- A623 Jacob Overholt**, Oct. 15, 1768-May 10, 1847  
m. Elizabeth Detweiler, Mar. 8, 1775-Sept. 20, 1849  
Six children: Rev. John, Henry, Annie, Jacob, Susan, and Martin
- A624 Anna Overholt**, Nov. 25, 1770-Mar. 15, 1845  
m. Peter Loucks, Dec. 19, 1760-July 10, 1825  
Nine children: Catharine, Henry, Jacob, Mary, Martin, Nancy, John, Peter, and Sarah
- A625 Martin Overholt**, Nov. 1772-June 18, 1835  
m. Catherine Overholt, Nov. 1, 1781-Dec. 21, 1866; dau. of Abraham Overholt.  
Seven children: Susanna, Esther, Anne, Abraham, Henry, John, and Martin
- A626 Barbara Overholt**, b. Apr. 1775  
m. Jacob Durstine, b. Apr. 3, 1773  
Nine children: Anna, Abraham, John, Henry, Jacob, Martin, Catharine, Christian, and Samuel
- A627 Elizabeth Overholt**, June 12, 1777-1833  
m. Martin Stauffer, Aug. 31, 1780-Mar. 8, 1869  
Five children: Abraham, Henry, Anna, Sarah, and John
- A628 Henry Oberholtzer**, July 10, 1779-Apr. 10, 1809; single.  
Kicked by a horse and died.
- A629 Sarah Overholt**, Feb. 11, 1781-1782
- A620 Abraham Overholt**, Apr. 19, 1784-Jan. 15, 1870; weaver, miller, and distiller. First to discover and use coal in this part of Westmoreland Co., Pa.

- m. Apr. 20, 1809 Maria Stauffer, July 13, 1791-Nov. 1874; dau. of Rev. John and Elizabeth Stauffer.  
Eight children: Henry, Anna, Jacob, Abraham, Elizabeth, Martin, Christian, and John
- A62a** Christian Overholt, July 18, 1786-Jan. 11, 1868; farmer and distiller. Moved in 1858 to Seneca Co., Ohio. Died in Hancock Co., Ohio.  
m. Nov. 1811 Elizabeth Stauffer, Jan. 19, 1794-Nov. 21, 1887  
Six children: Abraham, Sarah, Henry, Anna, Elizabeth, and Christian
- A62b** Susanna Overholt, b. Jan. 13, 1789; single.
- A63** Maria Oberholtzer, b. Dec. 19, 1740. Died young.
- A64** John Oberholtzer, Aug. 8, 1742-Dec. 7, 1742
- A65** Martin Overholt, Dec. 20, 1743-Mar. 1811. Moved to Westmoreland Co., Pa. Often confused with Martin Overholt (A23), whose wife was his half sister.  
m. Esther Fretz, ca. 1748-Feb. 1813; dau. of pioneer Christian Fretz of Tincum Twp., Bucks Co., Pa. Moved after her husband's death to Tuscarawas Co., Ohio.
- A651** Elizabeth Overholt, b. ca. 1770  
m. Abraham Welty, ca. 1764-ca. 1831; farmer; Mennonite minister.  
Nine children: Martin, John, Abraham, Christian, Jacob, Elizabeth, Esther, Anna, and Sarah
- A652** Agnes Overholt, 1773-June 14, 1845  
m. Christian Stauffer, 1778-July 6, 1852  
Seven children: Annie, Esther, Elizabeth, Christian, Abraham, Mary, and Sarah
- A653** Christian Overholser, Aug. 1774-ca. 1840. Moved to Harrison Co., Ohio, about 1818.  
m. Rebecca Grundy, June 2, 1775-Feb. 7, 1857  
Seven children: Joseph, Martin, John, Esther, Fannie, Rebecca, and Anna
- A654** Barbara Overholt, ca. 1775-Jan. 16, 1813  
m. Mathias Burchfield, d. Mar. 16, 1822; farmer; United Brethren preacher.  
Eight children: Esther, Elizabeth, John, Martin, Barbara, Anna, Sarah, and Mary
- A655** Henry Overholt; single.
- A656** Mary Overholt  
m. Christian Noffzinger  
Six children: Martha, Christiana, John, Robert, Mary, and Hetty
- A657** Magdalena Overholt. Moved to Ohio in 1809 and to Adams Co., Ind., in 1853.  
m. John Mumma; farmer; United Brethren.  
Ten children: Martin, Barbara, George, Isaac, John, Christian, Catharine, Abraham, David, and Esther
- A658** Martin Overholt, ca. 1784-Feb. 14, 1814; farmer; Lutheran.  
m. Oct. 1806 Barbara Conrad, b. 1785  
Five children: Jacob, Abraham, Elizabeth, Esther, and Martin
- A659** Abraham Overholt; farmer; Church of God. Died in Tuscarawas Co., Ohio.  
m. Susan Crites  
Ten children: John, Catharine, Abraham, Elizabeth, Esther, Anna, Martin, Isaac, Jacob, and Christian
- A650** Isaac Overholt; single.
- A65a** Esther Overholt; single.
- A65b** Sarah Overholt, Apr. 17, 1791-Dec. 3, 1857. Moved to Ohio.
- m. Jan. 9, 1816 Philip Welty, May 2, 1789-Sept. 11, 1848; farmer; United Brethren.  
Five children: Esther, John, Isaac, Eliza, and Mary
- A65c** Joseph Overholt, June 19, 1793-Feb. 1873; farmer; Evangelical.  
m. Apr. 13, 1817 Barbara Kline, May 16, 1797-1870  
Nine children: Abraham, Elizabeth, Jonas, Joseph, John, Jacob, Margaret, Mary, and Isaac
- A65d** Anna Overholt, Apr. 8, 1802-Jan. 15, 1839. Moved to Stark Co., Ohio, in 1815.  
m. 1822 Gabriel Weimer, May 13, 1801-Feb. 12, 1876; United Brethren.  
Eight children: Sarah, Elias, Susan, Louisa, Josiah, Orlando, Caroline, and Sybilla
- A7** Henry Overholt, ca. 1713-after Apr. 1763. Born in Coventry Twp., Chester Co., Pa. From 1729 to 1740 he paid quit rents, which had been paid by his mother, "widow Overholt," in 1727. Apparently he lived on the farm with his mother after his father's death in 1726. In 1735 he inherited 200 of Marcus' 300 acres in Coventry Twp., for which Jacob Bauch obtained title by 1743. This land lay adjacent to that of his brother Marcus (A4). Where Henry lived then for a long period has not been traced thus far, but he may have operated grist, saw, and oil mills in northern Tincum Twp. Several other Henry Overholts lived in eastern Pennsylvania about the same time.  
Possibly m. Elizabeth Killian; dau. of Henry (d. after Apr. 1763) and Elizabeth Killian of Brecknock Twp., Lancaster Co., Pa.
- ?A71** John Overholt. Died in Staten Island, N.Y. May have moved to Tohicken Twp., Bucks Co., Pa. Operated mills, which could have been his father's, in Tincum Twp. as early as 1762. He and his wife gave a life tenancy on 44 acres of the Tincum Twp. farm to the Killians in Apr. 1763. A teamster for General Braddock, he was named in 1779 as a traitor, "attainted of High Treason," who supported the British army and fled to Staten Island prior to his treason trial. In 1780 his estate of 235 acres and 36 perches was seized and in 1781 was sold as a forfeited estate. On April 17, 1782, Elizabeth Killian was awarded £46.3.0 plus interest dating from April 15, 1778, from John Overholt's estate.<sup>67</sup>
- ?A711** Abraham Overholt } Fled to Canada with Staats  
**?A712** John Overholt } Overholt and settled just west  
of Niagara Falls at Fonthill  
and Beamsville in Louth Twp.,  
Lincoln Co., Upper Canada.<sup>68</sup>
- ?A72** Frederick Overholt; tanner. Owned 219 acres in either Tincum or (more probably) Bedminister Twp., whose household included ten inhabitants in 1784; was a private second class in Captain McHenry's Company, 4th Battalion, Pennsylvania Militia, from Bedminster Twp. on June 12, 1781.
- ?A73** Marcus Overholt. Owned land in Rockhill Twp. His will was dated Oct. 3, 1798. A Mark, single, lived in Tincum Twp. in 1786, but whether or not he is the same person is not clear.□

<sup>67</sup>*Pennsylvania Archives*, 4th ser., III, 774-777; 6th ser., XII, 121-123, 142-143, 181-182; 6th ser., XIII, 434-435.

<sup>68</sup>From some data collected in Canadian records it becomes clear that considerable work will be required to tie into these families who made Canada their home and into still others who continued to move west.

## Readers' Ancestry

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



Pamela Lynn Pletcher

Pamela L. Pletcher, born in Kittanning, Pennsylvania, graduated in May from Genesee Community College and is now a history major at State University of New York, at Geneseo, New York. She pursues genealogy, quilting, and reading for avocations. A member of the Daughters of the American Revolution and of the Order of the Eastern Star, she would be pleased to correspond with *Pennsylvania Mennonite Heritage* readers through her home address, 9306 Robbins Road, LeRoy, NY 14482.

1. PLETCHER, Pamela Lynn, b. Apr. 27, 1966, Kittanning, Armstrong Co., Pa.

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2. PLETCHER, Harold Earl, Jr., b. Sept. 1, 1941, Brookville, Jefferson Co., Pa.; m. Mar. 3, 1963, Eleanor Joan Wiant.
3. WIANT, Eleanor Joan, b. Jan. 22, 1942, Clarion, Clarion Co., Pa.

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4. PLETCHER, Harold Earl, Sr., b. Mar. 18, 1916, Hollsopple, Somerset Co., Pa.; d. Feb. 9, 1984, Brookville, Jefferson Co., Pa., bu. Rimersburg Cem., Rimersburg, Clarion Co., Pa.; m. Oct. 27, 1934, Thelma Lucille Burford.



Left: Harold Earl Pletcher, Jr. (no. 2), and Eleanor Joan (Wiant) Pletcher (no. 3). Right: Harold Earl Pletcher, Sr. (no. 4), and Thelma Lucille (Burford) Pletcher (no. 5) appear in a 1956 photograph.

5. BURFORD, Thelma Lucille, b. Sept. 26, 1914, Rimersburg, Clarion Co., Pa.
6. WIANT, Robert Wallace, Sr., b. June 18, 1912, Clarion, Clarion Co., Pa.; d. Sept. 19, 1981, Wadsworth, Medina Co., Ohio, bu. Pence Springs Cem., W. Va.; m. (1) Dec. 30, 1932, Eleanor June Davis; m. (2) Rosie F. Lilly.
7. DAVIS, Eleanor June, b. Dec. 18, 1913, Kaylor, Armstrong Co., Pa.; d. Dec. 20, 1955, bu. Clarion Cem., Clarion Twp., Clarion Co., Pa.



Left: George Earl Pletcher (no. 8) and Harold Earl Pletcher, Jr. (no. 2). Right: Robert Wallace Wiant, Sr. (no. 6) poses in 1928 as a school boy.

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8. PLETCHER, George Earl, b. Apr. 12, 1894, Garrett, Somerset Co., Pa.; m. Mar. 3, 1915, Verda Elsie Dunmyer.
9. DUNMYER, Verda Elsie, b. Nov. 1, 1895, Elton, Cambria Co., Pa.; d. Jan. 21, 1981, bu. Crestlawn Cem., Vero Beach, Fla.
10. BURFORD, Arthur Roy, b. 1896; d. 1915, bu. Rimersburg Cem.; m. Anna Janette Greenawalt.
11. GREENAWALT, Anna Janette, b. 1898; d. 1920, bu. Rimersburg Cem.; m. (2) Perry O. McGee.
12. WIANT, William Wallace, b. July 16, 1864, Porter Twp., Clarion Co., Pa.; d. July 23, 1932, bu. Clarion Cem.; m. Aug. 11, 1891, Florence Edith McClain.
13. McCLAIN, Florence Edith, b. Oct. 29, 1872, Monroe Twp., Clarion Co., Pa.; d. July 23, 1959, bu. Clarion Cem.
14. DAVIS, Walter John, b. July 2, 1882, Mahoning, Armstrong Co., Pa.; d. Mar. 17, 1950, New Bethlehem, Clarion Co., Pa.; m. Annie Belle McAninch.
15. McANINCH, Annie Belle, b. Jan. 27, 1886, Oak Ridge, Armstrong Co., Pa.; d. Aug. 29, 1957, Leechburg, Armstrong Co., Pa., bu. New Bethlehem Cem., Clarion Co., Pa.



Walter John Davis (no. 14), Eleanor June (Davis) Wiant (no. 7), Noreen Davis, Grace Marie Davis, Annie Belle (McAninch) Davis (no. 15).



Verda Elsie (Dunmyer) Pletcher (no. 9) and Harold Earl Pletcher, Sr. (no. 4).

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16. PLETCHER, Amos, b. Nov. 14, 1860, Somerset Co., Pa.; d. Nov. 4, 1913, Garrett, Somerset Co., Pa.; m. Eliza Sleesman.
17. SLEESMAN, Eliza, b. May 31, 1863; d. Apr. 4, 1903.
18. DUNMYER, Isaiah William, b. Mar. 24, 1868, Cambria Co., Pa.; d. May 18, 1940, Johnstown, Cambria Co., Pa., bu. Snavelly Cem., Elton, Cambria Co., Pa.; m. (1) Rebecca Baumgardner; m. (2) Ertie Carr.
19. BAUMGARDNER, Rebecca, d. 1901.
20. BURFORD, David Arnold, b. Aug. 25, 1870, Redbank, Clarion Co., Pa.; d. Aug. 4, 1956, Sligo, Clarion Co., Pa., bu. Rimersburg Cem.; m. Apr. 18, 1889, Susan Frances Stewart.
21. STEWART, Susan Frances, b. Aug. 16, 1872, Clarion Co., Pa.; d. Feb. 25, 1962, bu. Rimersburg Cem.



Mary Burford and Anna Janette (Greenawalt) Burford (no. 11).



Aunt Etta, Annie Belle (McAninch) Davis (no. 15), Annie Elizabeth (McAlravey) Davis (no. 29), Susan Ernestine (Milliron) McAninch (no. 31).

22. GREENAWALT, Jeremiah W., b. May 23, 1859, Clarion Co., Pa.; d. July 19, 1926, bu. Sligo Cem., Clarion Co., Pa.; m. Florence Alice Williams.
23. WILLIAMS, Florence Alice, b. Aug. 5, 1858; d. Dec. 24, 1932, Sligo, Clarion Co., Pa.

24. **WIANT**, William, b. Feb. 23, 1832, Clarion Co., Pa.; d. Nov. 15, 1906, bu. Clarion Cem.; m. Sept. 14, 1855, Elizabeth Howe.
25. **HOWE**, Elizabeth, b. Dec. 17, 1826, Huntingdon Co., Pa.; d. Jan. 23, 1903, bu. Clarion Cem.
26. **McLAIN**, Henry, b. May 3, 1841, Farmington Twp., Clarion Co., Pa.; d. Nov. 25, 1922, bu. Clarion Cem.; m. Mar. 3, 1863, Mary Anna Bashline.
27. **BASHLINE**, Mary Anna, b. Feb. 27, 1846, Piney Twp., Clarion Co., Pa.; d. June 11, 1926, bu. Clarion Cem.
28. **DAVIS**, Clinton S., b. May 8, 1861, Pa.; d. Nov. 3, 1923, bu. Alcola Cem., Clarion Co., Pa.; m. Annie Elizabeth McAlravey.
29. **McALRAVEY**, Annie Elizabeth, b. Mar. 27, 1865, Armstrong Co., Pa.; d. Feb. 5, 1945, bu. Alcola Cem.
30. **McANINCH**, Alvin Henry, b. 1847, Ridgeway, Elk Co., Pa.; d. ca. 1913; m. Susan Ernestine Milliron.
31. **MILLIRON**, Susan Ernestine, b. Sept. 15, 1849, Ringgold, Jefferson Co., Pa.; d. Sept. 11, 1921, South Bethlehem, Armstrong Co., Pa.

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Left: Rebecca (Baumgardner) Dunmyer (no. 19). Right: William Wiant (no. 24) is shown about 1862.

40. **BURFORD**, Andrew Jackson, b. 1836, Armstrong Co., Pa.; d. Jan. 26, 1906, bu. Rimersburg Cem.; m. Oct. 13, 1867, Catherine Freman Yates. Andrew<sup>2</sup> Jackson Burford; David<sup>1</sup> Burford (b. 1811).
41. **YATES**, Catherine Freman, b. Sept. 22, 1842; d. July 9, 1909, bu. Rimersburg Cem. Catherine<sup>2</sup> Yates Burford; James<sup>1</sup> Yates.
42. **STEWART**, James, d. July 30, 1892, New Bethlehem, Clarion Co., Pa.; m. Mary Elizabeth Montgomery.
43. **MONTGOMERY**, Mary Elizabeth, b. 1838; m.(2) Jacob B. Smathers; m.(3) \_\_\_\_\_ Swartz.
44. **GREENAWALT**, John, b. 1823, Pa.; m. Catherine Wyant. John<sup>2</sup> Greenawalt; Jacob<sup>1</sup> Greenawalt (b. 1787).
45. **WYANT**, Catherine, b. 1824, Pa.
46. **WILLIAMS**, George; m. Lydia L. Davis.
47. **DAVIS**, Lydia L.
48. **WIANT**, Jacob, b. Oct. 28, 1792, Lower Saucon Twp., Northampton Co., Pa.; d. Sept. 19, 1864, Clarion Co., Pa.; m. Mar. 13, 1830, Hanna Mays. Jacob<sup>4</sup> Wiant; George<sup>3</sup> Peter Weygandt (1752-1818) and Eva Catherine Fehr (May 5, 1770-Jan. 26, 1865); Johann<sup>2</sup> Jost Weigandt (Oct. 24, 1717-1761?) (1750 immigrant) and Anna Maria Barbara Scheffer (b. 1722) (1750 immigrant); Jacob<sup>1</sup> Weigandt (1679-Jan. 15, 1719) and Anna Katharina Magsamen.
49. **MAYS**, Hanna, b. Apr. 22, 1810, Luzerne Co., Pa.; d. July 26, 1872, Clarion Co., Pa.
50. **HOWE**, Abraham, b. Feb. 8, 1798, Huntingdon Co., Pa.; d. Apr. 17, 1869, Porter Twp., Clarion Co., Pa.; bu. Squirrel Hill Cem., Clarion Co., Pa.; m. Barbara Yearty.
51. **YEARTY**, Barbara, b. 1788, Huntingdon Co., Pa.; d. Aug. 4, 1866, bu. Squirrel Hill Cem.
52. **McLAIN**, Joseph; m. Margaret Schrum.
53. **SCHRUM**, Margaret.
54. **BASHLINE**, Samuel, b. 1816, Luzerne Co., Pa.; m. Mary A. Ashbaugh.
55. **ASHBAUGH**, Mary A., b. 1822, Pa.
56. **DAVIS**, Levi.
57. \_\_\_\_\_.
58. **McELRAVY**, David; m. Sarah Jane \_\_\_\_\_.
59. \_\_\_\_\_, Sarah Jane.
60. **McANINCH**, \_\_\_\_\_.
61. \_\_\_\_\_.
62. **MILLIRON**, \_\_\_\_\_; m. Mary Hilliard.
63. **HILLIARD**, Mary. □



Amos (no. 16) and Eliza (Sleesman) Pletcher (no. 17).

32. **PLETCHER**, Samuel F., b. 1829; d. ca. 1885; m. Eve Neimiller. Samuel<sup>5</sup> F. Pletcher; Samuel<sup>4</sup> Pletcher (1798-Mar. 28, 1886) and Elizabeth Nedrow (Jan. 20, 1812-Aug. 22, 1892); David<sup>3</sup> Pletcher (b. 1772); Samuel<sup>2</sup> Pletscher (Jan. 28, 1751-Mar. 15, 1830) (1757 immigrant) and Elizabeth Yordy; Martin(?)<sup>1</sup> Pletscher (ca. 1729-1757) and Mary [Maynard?] (b. ca. 1730) (1757 immigrant).
33. **NEIMILLER**, Eve, b. 1831.
34. **SLEESMAN**, \_\_\_\_\_.
35. \_\_\_\_\_.
36. **DUNMYER**, Daniel, d. 1898; m. Martha Strayer.
37. **STRAYER**, Martha, b. Feb. 5, 1838, Salix, Cambria Co., Pa.; d. Sept. 5, 1933. Martha<sup>2</sup> Strayer Dunmyer; Adam<sup>1</sup> Strayer and Elizabeth Stull.
38. **BAUMGARDNER**, Daniel, b. Sept. 16, 1833, Pa.; d. Nov. 12, 1914, Adams Twp., Cambria Co., Pa., bu. Snavel Cem., Cambria Co., Pa.; m. Catherine Orris. Daniel<sup>2</sup> Baumgardner; John<sup>1</sup> Baumgardner (b. in Germany) and Rebecca Rose (b. in Germany).
39. **ORRIS**, Catharine, b. Dec. 10, 1849; d. Oct. 1902.

# Genung Zwiwwle fer die Ganz Shtadt

by Noah G. Good

Es gebt so viel Sach zu esse dass ma mit Zwiwwle macht. Ich daet mehne der Grumbieresalaat waer juscht wennich lebbish ohne bissle Zwiwwle. Es nemmt nett fiel. Ich hab als g'meent ich daet liewer kenn Lewwer esse. Ich hab awwer g'lannt dass Lewwer aa gut sei kann wann sie so halwer ferschtickt iss in gebrootene Zwiwwle. Des iss fleicht kenn Sunndaagsesse, awwer's riecht so gut un's esst sich aa gut. Eens kann ich dir saage, wann ma frieh marryets forbei fohrt wo gut Broot am backe iss, odder es warre Hamburgers mit Zwiwwle gebroote, sell macht Appetit.

Ma kann aa zu viel Zwiwwle esse so dass es annre Leit nett so aag'nehm iss. Ich hab als'n recht gutleidicher Mann gekennt. Der hott alsfort bei'm Mariyeesse paar Zwiwwle mit Butterbroot g'esse. Er hott g'meent's waer so g'sund. Er hott oft g'schwetzt wie er kenn Kalt griegt wann er sei Zwiwwle bei'm Mariyeesse hott.

Ich bin mal ee Marye in Altoona uff die Trolley g'fohre. Die Schaffleit worre uff de Trolley un misse andem all ihre Zwiwwle odder Gnowwlich g'esse hawwe. Sie henn in de Eissewarrige g'schafft. Die menschte worre Auslaenner un henn nix schunsch g'wisst als ma daet viel Zwiwwle esse. Es worr mir wennich zu viel.

Mit frisch Butterbroot ess ich sie aa gern. Mir browiere sie esse wann ma daheim bliewe welle. Der D. Ralph Hostetter hott oft g'schwetzt in seine Klasse wie die Zwiwwle so g'sund waere. Ich denk's muss ebbis dazu sei.

Die Memm hott als ferzaelt wie so'n fremme Familie in unser Nochbarschaft gezogge iss. Die Leit henn so viel Zwiwwle im Goorte gezogge. Es hott ebber die Frau g'froogt wie sie so viel Zwiwwle esse kenne. Do hott die Frau ferzaelt wie sie oft Zwiwwlepei macht fer ihre Familie.

“Zwiwwlepei, so hawwich noch nie nix g'hoert. Wie macht ma dann sel?”

“Ei des musscht du doch lanne. Die sinn gut. Ich hab do eener dass ich g'macht hab fa mei Familie. Den nemmscht du mit. Doh kennt dir mol sehne wie gut dass sie sinn.” Was worr do zu mache? Sie hott sich bedankt, un hatzlich abgedankt. Am End hott sie den Zwiwwlepei mit heem g'numme.

Bei uns worr sel so fremm dass niemand geglaubt hott dass so'n Zwiwwlepei gut sei kennt. Sitterdem hawwich g'lannt dass sie recht gut sinn. Die Leit wo's g'lannt henn esse sie gern.

So iss es ewwe graad mit unserem Sauerkraut. Die Leit wo nix fun sellem wisse glauwe net dass sel gut sei kennt. Es hott mol ee Frau g'saat sie daet's Kraut liewer im Feld ferfaule losse; sie kennt nett ferschteh dass ma's in'em Haffe odder Shtanner alt worre losse will eb ma's kocht fa der Disch. Annere Leit mache sich G'schpass iwwer unser Kuddelfleck, Pannhoss un Kochkees. Un mir Pennsylvaanischdeitsche meene die Sache sinn so gut.

Mit all dem kumme viel Leit fun Weit un Breet un b'schtelle sich bei uns in unsere Restaurants ebbis Pennsylvaanischdeitsches zu esse. Es iss ewwie wie ma's g'lannt hot. Oft iss es so dass was mir gut schmackt greiselt dir. Es gebt alle Sorte Leit in de Welt.

Mei Bruder, der Silas, hott nie nix mit Zwiwwle zu duh hawwe welle. Gummeresalaat, Grumbieresalaat, fiel fun de Suppe dass ma mit wennich Zwiwwle macht hott er ruhig weiterg'langt wann sie um den Disch rum gange sinn. Er hott's nett oft ferfehlt. Er hott so scharf rieche kenne dass er g'wisst hott eb Zwiwwle drinn worre, wann's aa yuscht ganz wennich worr.

Wo er noch yung worr iss er oft mit uff der Marrick gange. Er hott's gegliche de Leit abworre wann sie gekauft henn. Do hott ma nadierlich browiert alles hawwe dass die Leit kaufe henn welle. In ihre Zeit henn ma Geelriewe, annere Riewe, Rotriewe, Rettich, Salaat, Kraut, Pfeffer, Rhubarb, Oyer, Butter, Obscht, Sieswelschkorn, un noch viel annere Sache ferkaufte. Fiel Leit henn Zwiwwle kaufe welle. Die henn mir aa ferkaufte.

Dem Silas waer's ganz recht g'west wann ma selle weg g'losst hett. Er hott g'meent's waere g'nung annere Leit das Zwiwwle uff der Marrick bringe daete dass mir ebbis schunsch ferkaufe kenne. Der Papp un die Memm henn g'meent ma muss de Leit bringe was sie kaufe welle.

Mol ee Yohr wo der Silas schun so wie siwwezeh Yohr alt worr, dass er schun's Auto fohre hott kenne, iss er mit de Memm uff der Marrick gange. Es worr so'n gut wachsiches Yohr wo die Marrickleit fun allem zu viel gebrocht henn. Schpinaat, Rettich, Kraut, un viel annere Sache sinn nett ausferkaufte. Die menschte Leit henn groose Heife Zwiwwle iwwerich g'hatte.

Die Leit henn g'schwetzt wie der Marrick so langsam worr. Die Leit henn de Kaufleit alles wohlfel aagebotte, awwer sie henn ihre Karreb schun foll g'hatte. Mir henn im Gorte un im Marrickschtick Sache gezogge fer der Marrick, awwer was mir am beschte ferkaufe hen kenne worr's Blanzasach das mir im Grienhaus gezogge henn. Es hott'n Nochbar sich beklagt zu de Memm wie der Marrick so schlecht worr. Die Memm hott g'meent's worr ziemlich gut. Die Leit wo Blanze odder Blumme gekauft henn, henn manchmol aa wennich Gortesach gekauft.

Glei nach de zwoelf Uhr hott der Silas aag'fange uffpacke fa heemgeh. Die Kaufleit sinn yuscht so eezechtich kumme un henn oft nett recht g'wisst eb sie kaufe welle. Sie henn g'sucht fa'n guter Preis. Die Memm hott g'saat zum Silas, “Ich geh wennich in die Shtadt, wennich kaufe fa die Kich.”

“Bleib nett zu lang aus! Der Marrick iss forbei. Ma kenne glei heemgeh.”

So wie'n halwe Shtund spaeter worr die Memm z'rick. Der Silas hott alles uffgepackt g'hatte un hott laade welle. Die Memm hott g'froogt was er noch ferkaufte hott un was noch iwwerich iss fa heemnemme. Sie hott g'froogt noch dem un sellem. In de katze Zeit wo die Memm weg worr hott er schier gor alles ferkaufte fa'n gleener Preis. Sell worr besser wie's heemnemme un's uff Mischthaufe schmeise.

Noh hott die Memm der Deckel fun're Kischt uff g'hoowe. “Was, noch so viel Zwiwwle heemzunemme?”

“Ach, Ja! G'nung Zwiwwle Fer die ganz Shtadt schtinkich mache.”

# Enough of Onions for the Whole City

*translated by Noah G. Good*

There are so many things to eat that are made with onions. It seems to me that potato salad would be just a little bland without a touch of onion. It does not take much. I used to think I did not care to eat liver. But I have learned that fried liver half smothered in onions can be really good. That might not be a special Sunday meal, but it smells so nice and is nice to eat. One thing I can say is that when a person drives along early in the morning in an area where bread is being baked or hamburgers with onions are being fried, it whets one's appetite.

It is possible to eat too many onions so that one is not attractive to other people. I once knew a very delightful man who regularly ate onions for breakfast. He liked them on buttered bread and believed that they were so good for one's health. He often commented that he caught so few colds because he regularly ate fresh onions.

Once years ago in Altoona I boarded a trolley car loaded with workmen on their way to the iron works. It was easy to tell that most of them had had onions or garlic that morning. They were foreigners who knew nothing else from their childhood than to have their food enriched with onion. I found the aroma just a bit too heavy.

With freshly buttered bread I enjoy eating young onions. We try to eat them at our house when we expect to stay home. Professor D. Ralph Hostetter in his classes often advised his students to eat onions to prevent colds. I feel there must be something to it.

Mother used to tell of a strange family who moved into our community. The people raised so many onions in their garden. A person asked the woman how they could use so many onions. The good lady told her how they like so well to eat onion pie.

"Onion pie! I never heard of it. How do you prepare that?"

"Why, that is something you must learn. They are good. I have one on hand that I made for my family. I am sending it with you; then you can see how good they are."

What should one do in such a situation? She thanked the lady and offered her "no, thanks," but in the end she took the onion pie along home.

This was so unheard-of in our community that nobody thought an onion pie could be good. Since that time I did learn that they are actually good. The people who have learned it like to eat them.

That is just the way with our sauerkraut. The people who do not know about it don't imagine that it could be good. There was once a skeptical woman who said she would rather let the cabbage spoil in the field than to put it in a crock or vat to get old before cooking it and serving it on the table. Other people are amused about our tripe, scrapple, and cooked cheeses. And we Pennsylvania Germans think those things are so good.

There are actually many people from all parts who come into our restaurants where they can sample Pennsylvania German dishes. It depends a lot on how one grew up. Often the thing that

seems so good to me is just the thing that repels someone else. There are all kinds of people in the world.

My brother Silas never wanted anything to do with onions. Cucumber salad, potato salad, and many of the soups that are usually flavored with just a trace of onions did not appeal to him, and he quietly passed them on when they went around the table. He did not often miss it. He had a sharp sense for detecting onion, even traces of it.

When he was young, he often went along to market. He liked to serve the people who were buying. Naturally one tried to have all the produce that people wanted to buy. In their seasons we sold carrots, turnips, red beets, radishes, lettuce, cabbage, peppers, rhubarb, eggs, butter, fruit, sweet corn, and many other things. Many persons wanted to buy onions. So we sold them, too.

For Silas it would have been all right to omit them. He argued that there were enough other people who brought onions to market that they could buy them from some other person. We could sell something else. Father and Mother thought it was important to bring what they wanted to buy.

One year when Silas was about seventeen years of age and was licensed to drive an auto, he went to market with Mother. That year things grew so well that the market people brought so much of everything. Spinach, radishes, cabbage, and many other things were in surplus and did not sell. Most of the people had piles of onions left over at the end of the market day.

The people talked about how the market was so slow. Things were offered to prospective buyers at cheap prices, but many buyers had their baskets filled. We also had things from our garden and truck patch, but we did sell out pretty well because we had things from the greenhouse. When people bought flowers and garden plants, they also bought the other produce from us. One neighbor complained to Mother that the market was so poor. Mother thought it was rather good.

Soon after twelve o'clock Silas began to pack up things to go home. There were only a few scattered prospective customers, and they did not know if they wanted to buy. They were looking for low prices. Mother said to Silas, "I am going downtown to do a little buying for the kitchen."

Silas said, "Don't make it long; market is about over. We might as well go home soon."

In about half an hour Mother was back. Silas had packed up and was ready to load up. Mother asked him what he had sold yet and what was left over. She asked about different items. In the time when she was away, he had sold most of the things for a very low price. That was still better than to take them home and throw them out on the manure pile.

Then Mother lifted the lid of the onion crate. "What, such a lot of onions to take home?"

"Oh, yes," Silas said, "enough onions to pollute the entire city." □

# Research Notes

*Researchers are invited to share synopses of their projects. Entries should include title, summary of scope, expected date of completion or publication, and name and address of author or compiler. Send items to Pennsylvania Mennonite Heritage, 2215 Millstream Road, Lancaster, PA 17602.*

**AMERICAN GLASS:** I am writing two books about American glass — a detailed catalog for the Toledo Museum of Art and one for the Henry Ford Museum in Dearborn, Michigan. I am especially interested in learning more about the products produced by Henry William Stiegel between 1763 and the end of 1774. I would appreciate learning of any invoices, account books, or other documents relating to the following merchants, who were agents for the sale of Stiegel's glass in Lancaster: Paul Zantzinger, Baker Lowman, Caleb Johnson, Hamilton & Moore, Lockards, Charles Wentz, Harris & McKuhn, Abraham Herr, John Barr, and Michael Diefenderfer. Little is known specifically about his products, and I am hoping that there may still exist some invoices addressed by Stiegel to his agents or inventories of glassware from him that might describe his products in somewhat more detail. Stiegel was a very important glassmaker in America in the eighteenth century. I would also be interested in learning of any actual pieces of glass with a well documented history of having been made at Stiegel's works, either at Elizabeth Furnace in 1764-65 or at Manheim between 1765 and 1774.

—Kenneth M. Wilson  
Senior Curator, American Decorative Arts  
Henry Ford Museum & Greenfield Village  
P.O. Box 1970  
Dearborn, MI 48121

**BRETHREN FRAKTUR:** In this study, entitled *Brethren Fraktur: The Art and the Artists*, I intend to identify Fraktur which is directly related to the Brethren by reason of original verified Brethren ownership or because a Brethren individual is known to have been the artist or scrivener in the case of filled-in records. Although considerable attention has been given to the general subject of Pennsylvania German Fraktur over the last fifty years, no thorough study has been undertaken of specifically Brethren-related Fraktur drawings. The majority of these illuminated texts may still be owned and cherished by descendants of the original owners. In order to present a more complete picture of Brethren-related Fraktur, I would like to locate and photograph in color as many privately owned examples of Brethren-related Fraktur as can be located. Individuals may contact me if they have or know of any examples which I may photograph for this study: Handdrawn bookplates as found in Brethren hymn books, Bibles, and other books, colored or plain; family Bible records filled out by a professional scrivener with or without color; birth certificates or other records done in Fraktur style; miscellaneous Brethren-related Fraktur, including house blessings, award certificates, bookmarks, genealogical listings, religious verses, *Vorschriften*, etc.; and records or any information concerning Brethren Fraktur artists or scribes.

—Donald R. Hinks  
24 Chambersburg Street  
Gettysburg, PA 17325

**FISHER FAMILY HISTORY:** Anyone who is interested in having his or her family included in the updated version of the Fisher genealogy, originally published in 1957, and who is related to Christian Fisher (1757-1838) should send the information to

the address below by January 1987. Please include marriages, births, deaths, et cetera. Married children should have separate entries.

—Katie K. Beiler  
2338 Rockvale Road  
Lancaster, PA 17602

**GLASS PAINTING:** I am researching Mennonite and Amish painting on glass in the Goshen, Indiana, area. I am interested in both reverse painting on glass, sometimes called "foil" painting, and painting on top of glass. Such glass paintings usually display decorated scriptures, prayers, mottoes, or family records. I am interested in the spread and continuity of this folk art among Mennonites and Amish and would appreciate hearing about its current or past use in communities throughout the United States and Canada. In particular, I would like to know the names and addresses of people who used to or still produce glass paintings.

—Ervin Beck  
Professor of English  
Goshen College  
Goshen, IN 46526

**KENAGY:** I am working on a genealogical book that will trace Kenaga, Kanaga, Kenagy, Kanagy, Gnagey, Gnagy, Gnegy, and Canaga families seven generations from Johannes Gnäge, the Swiss immigrant of 1742. Intended to be published as a hard-cover book with about 300 pages by 1987, the volume will include family history data and migration patterns.

—Eugene Kenaga  
1584 East Pine River Road  
Midland, MI 48640

**TOURETTE SYNDROME:** Along with others I am researching Tourette Syndrome, a neurological disorder characterized by multiple motor (movement) tics and involuntary vocalizations (noises) with its onset in childhood. Currently believed to be the result of a mild chemical imbalance in the brain, it appears to be hereditary in many cases and is often misdiagnosed as "nervous habits." This type of genetic research requires the study of large families. A few years ago we became aware of a very large Canadian Mennonite family in which many members were affected by Tourette Syndrome. We need to study other large families with this disease. If the Tourette Syndrome gene can be located, this will aid in the development of more effective treatment, in understanding causes of the illness, and in genetic counseling. We hope to determine whether or not only one gene is causing the same disorder in all hereditary cases. Information on this study or answers to questions about Tourette Syndrome are available from:

—Roger Kurlan  
University of Rochester Medical Center  
601 Elmwood Avenue, Box 673  
Rochester, NY 14642

**TRADITIONAL ARTS OF PENNSYLVANIA:** The Pennsylvania State Folklife Program is conducting a survey of traditional artists and craftworkers throughout the state. Mennonites have a rich history of everyday artistic and craft work from dialect scholarship, Fraktur, and musical traditions to food ways and furniture and carriage making. We would like to hear from people who participate in or are knowledgeable about Mennonite artistic and craft traditions. Publication plans are yet uncertain, but the project is slated for completion by the end of 1987.

—Malachi S. O'Connor  
4712 Springfield Avenue  
Philadelphia, PA 19143

# Genealogical Tips

*Readers are invited to share suggestions and new findings. Address items to Pennsylvania Mennonite Heritage, 2215 Millstream Road, Lancaster, PA 17602.*

**CHARLES/CARLE:** The following family Bible record appears in German in the original but is translated below. Information in brackets was supplied from Lancaster County Courthouse Deed T-35-54, the Millersville Mennonite Cemetery, and the Abram H. Charles farm cemetery in Manor Township, Lancaster Co., Pa.

Carle [Charles], Christian H[err], Oct. 6, 1845-July 7, 1921 (75-9-1); son of John Carle and Susanna [Herr].

m. May 4, 1869 Elizabeth Brubaker, Oct. 6, 1851-May 5, 1927 (75-6-29)

1. John B., Mar. 8, 1870-Jan. 4, 1934 (63-9-27)  
[m. Fanny Herr, Apr. 18, 1875-Jan. 28, 1945]
2. David B., May 22, 1871-[Dec. 11, 1961]  
[m. Annie Kendig Nissley, Dec. 28, 1872-Sept. 19, 1928]
3. Christian B., Mar. 26, 1874-Sept. 27, 1956  
[m. Annie M. Bender, May 23, 1872-Dec. 30, 1943]
4. Susanna B., July 20, 1875-[Nov. 10, 1937]  
[m. Jacob Brubaker, May 6, 1870-Jan. 30, 1940]
5. Infant dau., Nov. 1876-[Nov. 15, 1876]
6. Sarah/[Sadie] B., Jan. 8, 1878-[Sept. 10, 1971]  
[m. Amos R. Miller, July 23, 1874-Dec. 26, 1935]
7. Amos B., b. Dec. 28, 1888  
[m. Edith Haverstick, b. May 7, 1886]
8. Abram B., Nov. 16, 1890-[June 23, 1973]  
[m. Anna G. Heller, b. June 2, 1897]

The Bible is in possession of:

—C. Earl Charles  
1021 Creek Road  
Leola, PA 17540

**MARTIN:** The following data was abstracted from a family Bible record housed at the Lancaster Mennonite Historical Society from a portion of the Bible with the nameplate reading "Jacob Martin, East Earl Township, Lancaster County, [ ] February 17, 1853":

Jacob Martin, June 29, 1830-Mar. 4, 1914 (83-8-5)

- m. Mary [ ], June 2, 1830-July 29, 1897 (67-1-27)
1. Johannes Martin, Aug. 29, 1853-Feb. 15, 1930 (76-5-16)
  2. Ezra Martin, June 2, 1855-June 13, 1887 (32-[0]-11)
  3. David Martin, Dec. 4, 1856-Mar. 6, 1908 (51-3-2)
  4. Elizabeth Martin, b. June 17, 1858
  5. Susanna Martin, Dec. 6, 1859-Sept. 12, 1925 (65-9-6)
  6. Anna Martin, Apr. 8, 1862-June 15, 1931 (69-2-7)
  7. Maria Martin, July 5, 1864-June 7, 1939 (74-11-2)
  8. Barbara Martin, June 8, 1867-Jan. 15, 1935 (67-7-7)
  9. Rebecca Martin, Dec. 26, 1868-Sept. 17, 1952 (83-8-[?])
  10. Lidia Martin, Sept. 27, 1870-Jan. 9, 1940 (69-13-12)

**SHOEMAKER:** The following was abstracted from a translation of a 1776 Saur Bible in German script handwriting. Information in brackets was supplied from the Shumaker Cemetery in Rapho Twp., Lancaster Co., Pa. Christian Shoemaker purchased the Bible for \$6.00 on July 18, 1815. Christian Schuhmacher/[Shoemaker], May 14, 1788-[Feb. 13, 1859]

m.(1) May 24, 1825 [Anna Brubacher], 1790-Jan. 14, 1828 (37-[?]-4)

1. Christian, b. Jan. 12, 1828

m.(2) Apr. 2, 1832 [Anna Rennert, Apr. 10, 1803-Nov. 7, 1874]

2. Abraham, Jan. 16, 1833-Sept. 27, 1834 (1-8-11)
3. Anna, July 19, 1835-
4. Jacob R., Aug. 27, 1841-

m. Jan. 29, 1867 Leah Light

—Franklin Heatwole  
1117 Yuba Street  
Janesville, WI 53545

**STITZEL:** In an album I received from my great-aunt, Laura Blakely, who married a Dan Kauffman, are some photographs related to the Stitzels. I would like to give these to relatives to whom they would be important. They are identified as follows:

1. John D. Stitzel and son Thomas E.
2. Sarah Stitzel Kaufman
3. Dan, Grandma Stitzel, Sarah (mother), \_\_\_\_\_, Harry
4. Mother Kaufman and Grandma Stitzel
5. Flora Duexel (?), Dan Kaufman's cousin

Two of the photographs were made by Reading, Pa., photographers, Charles A. Saylor and J. Hess.

—Kristi Holbert McNall  
400 Grouse Creek Road  
Samuels, ID 83864

**TOPOGRAPHIC MAPS:** The United States Geological Survey has closed its Eastern Distribution Branch at 1200 South Eads Street, Arlington, VA 22202, and consolidated it with its Western Distribution Branch in Denver. All mail orders for current maps should now be addressed to United States Geological Survey, Map Distribution, Federal Center Building 41, Box 25286, Denver, CO 80225. Inquiries about out-of-print topographic maps should continue to be addressed to:

—National Cartographic Information Center  
United States Geological Survey  
507 National Center  
Reston, VA 22092

**WITMER:** Recently I discovered the original Philadelphia County Courthouse Will K-314-495 for Benjamin "Weitmore" of East Lampeter Twp., Lancaster Co., Pa. This will provides the first primary source evidence of the names of the daughters of this man, who donated the land for the Mellinger Mennonite meetinghouse. The will, written Feb. 7, 1744, and proved Dec. 18, 1756, in Lancaster County and Feb. 10, 1757, in Philadelphia, lists the following children: Benjamin, Barbara, Abraham, Anna, Magdalena, and John (youngest son and executor).

—Phillip E. Bedient  
975 Helen Avenue  
Lancaster, PA 17601

**YODER:** Dorothy Coffman has continued her efforts to extract Yoder census data for the benefit of family researchers. Previously available was her extract from the 1790 to 1830 Pennsylvania censuses. Now available is the 1840 census data, entitled "Census Records for Yoder Families, 1840." Eleven pages of information cover Pennsylvania, and four additional pages, Ohio. Copies may be ordered from: Dorothy Coffman

30 Grouse Road  
Malvern, PA 19355

# Queries

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

**BECHTEL:** Peter Bechtel (Aug. 15, 1778-Sept. 10, 1863), born in Maryland or Berks Co., Pa., married ca. 1805 Sophia Kinch (d. 1822), dau. of Jacob Kinch from Hesse, Germany. Sophia died in Lancaster Co., Pa., but Peter moved with his family to Richland Co., Ohio, about 1824. He was a member of the Mennonite Church. Their children were Barbara (b. Mar. 2, 1807, Berks Co., Pa.), m. ca. 1830 David Stoner; Joseph K. (b. Aug. 28, 1811, Lancaster Co., Pa.), m. June 3, 1833, Magdalena Baum in Richland Co., Ohio; and Jacob (b. May 30/31, 1815, Lancaster Co., Ohio), m. Apr. 20, 1837, Anna Moyer in Ashland Co., Ohio. Who were Peter's parents and siblings, and when and where was he married? Where was Sophia buried, and who were her mother and siblings?

—Mary Jo Powers  
755 South Glencoe  
Denver, CO 80222

**DAVIS/DAVIES:** John Davies, born in Wales as the son of a Methodist minister, came to America with his son, Morgan Davies (b. ca. 1858-60 in Merthyr-Tydfil, Wales). His mother was Elizabeth Abrams, who died in Wales. John and his son came to America in 1873 and are believed to have been in Marion, Ohio. The grandfather came to Pennsylvania and received his citizenship in 1884 in Wilkes-Barre, Pa. He married Mary Elizabeth Rees Butler on July 4, 1885, in Plains, Pa. I need all the information I can find about John Davies and his other children: Benjamin, John, Jr., Evan, and Thomas. Benjamin was a teacher in Lebanon, Pa., in the early 1880s.

—Elizabeth Davies Waters  
1244 James Avenue  
Piscataway, NJ 08854

**HERR:** How is the lineage of Ester Herr, wife of Martin Eshleman, traced back to the immigrant Hans Herr? Her father was Francis Herr, who left a will, proved Feb. 6, 1810, in Lampeter Twp., Lancaster Co., Pa. His wife was Feronica, and they had the following children: John, Francis, Martin, Elizabeth, Ester, Matty, Anna, and Fanny.

—Charleen Tilley Dunn  
117 West Seventh North  
Brigham City, UT 84302

**KINZIE:** While looking through the 1852 census for Rainham Twp., Haldimand Co., Ont., I came across the following information: John Kinzie, born ca. 1799 in Pennsylvania; Mennonite preacher; non-resident. He may have been on sabbatical from Pennsylvania for a short period of time before returning to the United States. Do any records exist from churches that might pinpoint the place from which he came? The name does not appear in the 1861 census so that I can only hypothesize that he returned to Pennsylvania.

—Catherine L. Neff  
Alma College  
96 Moore Street  
St. Thomas, Ont. N5R 5B6  
Canada

**MEYERS:** I need proof that Barbra Meyers (ca. 1796-1825) was the daughter of Michael Meyers (1762-1835) of Berlin, Somerset Co., Pa., and his wife, Maria Beeghly (1774-1825), of Berlin, Pa. I am offering a reward of \$20.00 for documented proof.

—Dorothy J. DeGruchy  
351 Preswick Way  
Severna Park, MD 21146

**MOHR:** Johann Peter Mohr was baptized in Feb. 1740 at First Reformed Church in Lancaster, Pa. He was the son of Peter Mohr, Sr., and Catherine Mattheis of York. He married Mary Magdalena Stauffer. Who were Magdalena's parents?

—Nancy Gunder Mosier  
6022 East Silverspur Trail  
Anaheim Hills, CA 92807

**SIPE:** I am seeking information on Mary Sipe, wife of John Yoder and mother of Michael Yoder (b. Apr. 4, 1813). Any information on her parents or the Sipe family would be appreciated.

—Andrew Postlewaite  
115 Llanfair Road  
Ardmore, PA 19003

**SMITHTON:** Who were the parents of Elizabeth Smithton (b. Dec. 8, 1802) of Pittsburgh, Allegheny Co., Pa., who married William Wesley Hollinger?

—Shirley M. Robinette  
175 South Third Street  
St. Helens, OR 97051

**SPRENKEL:** I am looking for any information on the parents and background of Michael Sprenkel (before 1700-June 1748), who migrated to Pennsylvania about 1725 and died in Lancaster Co. His wife was Ann Miller, dau. of Rudy Miller (will proved 1732) of Conestoga, Lancaster Co., Pa., and sister of Henry and Jacob.

—Cary S. Lowe  
766 Dan River Avenue  
Deltona, FL 32725

**WEAVER:** I am seeking ancestral information on and the birthplace of Bennard Weaver, born 1794, probably in Pennsylvania, and died June 24, 1871, in Harrison County, Ohio. He married Gertrude Minnafield, and their children were: Jeremiah, Joseph, John, Nancy, Ann, Margaret, Mary, and Abigail. He farmed and owned property valued at \$10,000 in Ohio, according to the 1860 census.

—Margaret Allen Bagshaw  
7204 Hanson Drive  
Jacksonville, FL 32210

**WILSON:** I would like to know the name of the parents and siblings of Thomas Wilson, killed in the Civil War at Vicksburg, Miss. The enlistment papers state that he was born in Lancaster Co., Pa., but enlisted in Iowa City, Iowa, on Dec. 5, 1863, at thirty-one years of age. His son was reared by a guardian.

—Verle Mary Ann Houghtaling  
717 - 122 Avenue, N.E., B-6  
Bellevue, WA 98005

# Book Reviews

**The Story of Hinkletown Mennonite Church, 1943-1985.** Edited by Paul S. Hoover and Edna K. Wenger. Ephrata, Pa.: Hinkletown Mennonite Church, 1985. iv, 218 pages. Illustrations, maps, music, portraits. Clothbound. \$11.95.

A congregational history spanning forty-two recent years presents unique challenges to the compiler. On the one hand, sources abound both written and oral; this means that the crucial question of origins can usually be covered adequately. On the other hand, two problems arise. How does the compiler describe the major features and the inner character of such a new phenomenon when the principal actors (or their children) are still alive with all their subjectivity and sensitive memories? Also, how does the compiler sift through all the information?

For the most part the book grapples with this special situation in a successful manner. The committee responsible for this book—chairman, photography editor, and copy editor—directly drew upon the written and oral recollections of many persons to the degree that chapters and sections have been written by various persons. However, the fine copy editing work blended the various voices into a uniform textual style. The copy editor also provided a unifying influence in the first chapter entitled “History of Hinkletown Mennonite Congregation: An Overview.”

The other chapters are as follows: The Village of Hinkletown; Founders of the Summer Bible School; Leaders of the Church; Worship, Fellowship and Service Groups; Music Through the Years; Sunday School and Summer Bible School; Serving in Areas Beyond the Hinkletown Community; East Asian Brothers and Sisters; The Voganville Story, Village Chapel; and Memories. An appendix concludes the book with lists of committees, teachers of the Hinkletown schools, baptisms (an especially thorough list), and the constitution of the church council.

Although writing of congregational history should describe the surrounding cultural environment, a better organization of chapters one and two would have meant less confusion of congregation and town. Because the account of the various groups (such as the Church of the Brethren and the United Brethren) that used the Bethel Union Church in Hinkletown is not fundamentally a part of the congregational history, the first section of the first chapter would have been more appropriate in chapter two—The Village of Hinkletown. The courageous and self-sacrificing work of Esther Mellinger Bair in 1934 with Hinkletown children could stand at the beginning of the first chapter because in the third chapter the copy editor states that her Bible School “marks the beginning of the Hinkletown Mennonite Church” (p. 53).

The copy editor lifts out three major themes—giving, harmony, and pioneering. Hinkletown Mennonite Church often pushed into territory untried by the larger Lancaster Conference. In this regard one reads about prayer meetings, noncongregational music (that is, special music), innovative audience room design, and a “pledge to give money regularly to support the bishop” (p. 23). Wherever one finds pioneers, one also finds settlers, and I wonder if Hinkletown Mennonite Church ever trod on forbidden ground. I wish the authors had found a way of more fully describing the tensions between this congregation and the Groffdale District, to which it has belonged, in terms of the conference-wide winds of innovation and conservatism during the 1950s and 1960s.

The frantic building program during those two decades certainly illustrates giving. Beginning with the old Union Church

building in 1943, the congregation added an annex in 1945, an entirely new meetinghouse in 1951, a south wing in 1962, and a west wing in 1971. In addition, a daughter congregation at Voganville emerged during the middle 1970s.

The major strength of this history is the appropriate overall balance of personal and institutional details. The short biographical accounts of church leaders provide the reader with a window into the familial, economic, and spiritual aspects of their lives. Footnotes accompany the first chapter, and general sources are often cited at the ends of sections and chapters. This book should provide a solid foundation for the historical consciousness of Hinkletown Mennonite Church members as they seek to follow Jesus Christ in the future.

—David J. Rempel Smucker

**Brethren Hymn Books and Hymnals, 1720-1884**, by Donald R. Hinks. Gettysburg, Pa.: Brethren Heritage Press, 1986. Illustrations, music, bibliography. Clothbound. \$19.50 plus tax.

In 1950 Nevin W. Fisher prepared for his master's thesis *The History of Brethren Hymnbooks*, which covered a wider span of time than the present publication. However, no one in the past thirty-six years has presented any critical publication on this subject. Donald Hinks' volume deals primarily with the hymnbooks published before the three-way division forming the Old Order German Baptist Brethren, the Progressive Brethren, and the continuing German Baptist Brethren (later known as the Church of the Brethren). Hinks has made a more careful study of the German hymnals produced by this group than any student prior to this time.

His basic studies are presented in the following ten chapters: The European Hymn Book, The First Brethren Hymn Book Published in America, The First Brethren Hymn Book in English, The Mid-Nineteenth Century Brethren Hymn Books, The First Brethren Hymn Book Authorized by Annual Meeting, The First Brethren Hymn Books with Full Musical Notation, The Hymn Books Resulting from Division in the Brethren Church, The Regional Brethren Hymn Books, Brethren Sunday School Hymn Books and Hymnals, and Conclusion: Brethren Hymn Books of Today. A section of footnotes on the preceding material follows. Fifteen appendices present further supporting material as well as an extensive bibliography of the hymnbooks referred to in the study.

With each book described in the ten chapters Hinks has included a reproduction of the title page and sometimes of the outside cover. He carefully defines the variants of the different hymnbooks and specifies where each can be seen.

Hinks has benefited from research of former Brethren hymnologists but has done extensive research beyond what they did. This book is a major piece of research for the years covered. Someone should take up a similar study of the music publications of the German Baptist Brethren during the close of the nineteenth century and the change of hymnbook format and content beginning in 1901.

The Old Order German Baptists continue to use only reprints of the first printing they made after the division. The Progressive Brethren have also done little to supply their own hymn materials since the period covered by Hinks.

The book is printed on an excellent quality of paper and is easy to read. It also has a good binding. It is an excellent source of research material for anyone making a study of music publications of the German Baptist Brethren of that period.

—Martin E. Ressler

## Books For Sale

- Beam, C. Richard. *Pennsylvania German Dictionary: English to Pennsylvania Dutch*. Lancaster, Pa.: Brookshire Publications, 1985. ix, 180 pages. \$7.95.
- Braght, Thieleman J. van. *The Bloody Theater, or Martyrs Mirror of the Defenseless Christians . . .* 14th ed. Scottsdale, Pa.: Herald Press, 1985. 1,157 pages. \$29.95 (add \$2.00 for postage).
- Epp, Frank H. *Mennonites in Canada, 1920-1940: A People's Struggle for Survival*. Scottsdale, Pa.: Herald Press, 1982. xvi, 640 pages. \$21.95.
- Frey, J. William. *A Simple Grammar of Pennsylvania Dutch*. Lancaster, Pa.: Brookshire Publications, 1985. xliiii, 140 pages. \$7.95.
- Gerlach, Horst. *Bildband zur Geschichte der Mennoniten*. Oldenstadt: Günter Preuschoff, 1980. 216 pages. \$19.50.
- Groff, Clyde L.; Groff, Walter B.; and Best, Jane Evans. *The Groff Book*. Vol. 1: *A Good Life in a New Land*. Ronks, Pa.: Groff History Associates, 1985. 432 pages. \$34.95.
- Haag, Earl C. *A Pennsylvania German Reader and Grammar*. University Park: Keystone Books, 1982. xx, 299 pages. \$20.00.
- Hartzler, H. Harold. *King Family History*. [Mankato, Minn.]: 1984. 2 vols. \$35.00 (add \$2.00 for postage).
- Klein, Philip S. *Historical Problems with the Pennsylvania Germans*. Community Historians Annual, no. 8. Lancaster, Pa.: Schaff Library, 1969. [21]-35 pages. \$2.00.
- Landis, Ira D. *I Must See Switzerland*. Bareville, Pa.: Author, 1954. xi, 219 pages. \$2.00.
- The Mennonites of Southeastern Pennsylvania* [map]. Accompanied by an index by Joseph S. Miller and Marcus Miller. Franconia, Pa.: Horace Longacre, [1983]. 32 pages. \$3.00.
- Musser, Elmer L. *Genealogy of John and Susanna (Weber) Musser Family*. N.p., [1980]. 496 pages. \$16.00.
- The Pennsylvania Germans: A Celebration of Their Arts, 1683-1850*. Compiled by Beatrice B. Garvan and Charles F. Hummel. [Philadelphia]: Philadelphia Museum of Art, 1982. 196 pages. \$18.95.
- Pellman, Rachel and Kenneth. *The World of Amish Quilts*. Intercourse, Pa.: Good Books, 1984. 128 pages. \$15.95.
- Ruth, John L. *Maintaining the Right Fellowship: A Narrative Account of Life in the Oldest Mennonite Community in North America*. Studies in Anabaptist and Mennonite History, no. 26. Scottsdale, Pa.: Herald Press, 1984. 616 pages. \$24.95.
- . *'Twas Seeding Time: A Mennonite View of the American Revolution*. Scottsdale, Pa.: Herald Press, 1976. 224 pages. \$5.95.
- Shirk, Elizabeth W.; Weaver, Eva G.; and Weaver, Mary M. *Henry B. Weaver's Descendants*. Lititz, Pa.: Sutter House, 1981. ix, 336 pages. \$17.95.
- Stoltzfus, Christian P. *Golden Memories of Amos J. Stoltzfus: A Collection of Poems, Letters, and Other Writings Found in His Journals . . .* [Gordonville, Pa.]: Pequea Publishers, 1984. 353 pages. \$15.00.
- The Story of Hinkletown Mennonite Church, 1943-1985*. Edited by Paul S. Hoover and Edna K. Wenger. Ephrata, Pa.: Hinkletown Mennonite Church, 1985. iv, 217 pages. \$15.95.
- The Three Earls: An Historical Sketch and Proceedings of the Centennial Jubilee, Held at New Holland, Pa., July 4, 1876*. New Holland: Ranck & Sandoe, 1876; reprint ed., Hershey, Pa.: Gary T. Hawbaker, [1985]. 115, [5] pages. \$5.00.
- Wenger, J. C. *History of the Mennonites of the Franconia Conference*. Telford, Pa.: Franconia Mennonite Historical Society, 1937; [Eastern Pennsylvania Mennonite Church Publication Board]: 1985. xvi, 523 pages. \$20.00.
- Yothers, Richard J., Jr. *Descendants of Jacob Yothers, Bucks County, Pennsylvania*. Baltimore: Gateway Press, 1984. 210 pages. \$25.00.

Orders filled on a first-come, first-served basis while supply lasts. Add \$1.00 minimum for postage and handling. Pennsylvania residents add six per cent tax. Address requests to Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602.