

Pennsylvania Mennonite Heritage



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THE COVER



This ceramic bowl, glazed in muted blue, green, brown, and yellow colors, measures nine inches in diameter and five inches in height. It was donated to the Lancaster Mennonite Historical Society in 1979 by a member of the Eberly family whose oral tradition is that Mother Eberly brought it from Europe to Lancaster County, Pennsylvania, in the early eighteenth century.

Illustration Credits: Amos B. Hoover, p. 2; Doopsgezinde Bibliotheek, Amsterdam, The Netherlands, p. 3; Menno Simons Historical Library, Harrisonburg, Virginia, p. 5; Eastern Mennonite Board of Missions and Charities, p. 6 lower left; General Conference News Service, p. 6 upper right; Lancaster Mennonite Historical Society, pp. 7 left, 9, 22; Marvin Bennetch, p. 7 right; author, pp. 8, 17, 21, 27, 28, 29; Jane E. Best, p. 13.

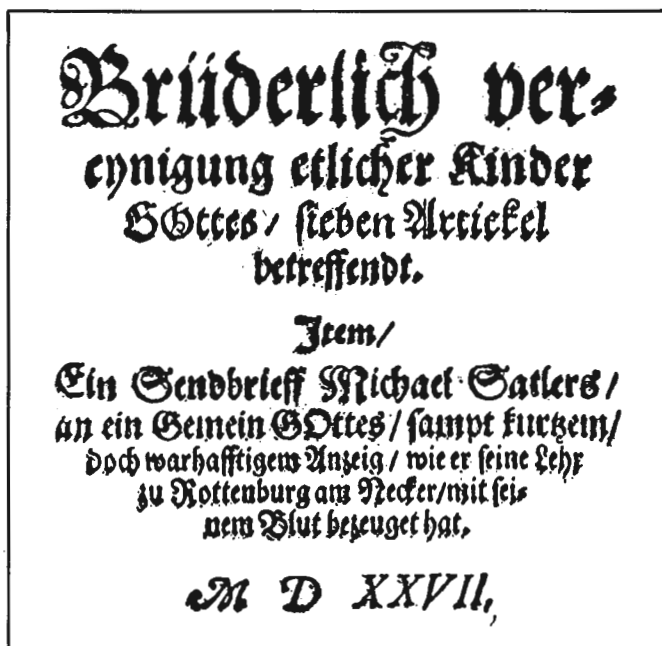
*As expressions for a given time and place,
Mennonite confessions of faith have been numerous.*

The Place of Confessions in the Mennonite Church (MC)

by Beulah Stauffer Hostetler

The completely new translation of the Dordrecht Confession of Faith by Irvin B. Horst is cause for celebration among Mennonites and Amish.¹ Several articles in *Pennsylvania Mennonite Heritage* have already treated the Dordrecht Confession in considerable detail.² This discussion builds on those two articles, and will focus on the use of confessions in the Mennonite Church and on the role they have played in unity and division. Further, the “Mennonite Church” is here being used in the narrow sense, referring to those conferences and congregations which participate in the Mennonite Church General Assembly.

The Dordrecht Confession may justly be called the classic Mennonite confession of faith for Mennonites of Swiss/South German descent in North America. This is something of an anomaly since the confession was initially written in 1632 by Mennonites in the Netherlands in order to clarify faith and provide a basis for unity between Flemish factions. While the confession soon had wide usage, in time European Mennonites moved on to other confessions. The new settlements in North America, composed principally of Swiss/South German Mennonites, formally adopted the confession early in the eighteenth century and did not officially replace it until the second half of the twentieth.



The first known Swiss Brethren or Anabaptist confession, called “Brotherly Union” was drawn up at Schleithem, Canton Schaffhausen, Switzerland, on February 24, 1527.

Dordrecht and Schleithem

Mennonites began to formulate confessions almost as soon as the movement began in the sixteenth century—sometimes as expressions of faith by individuals, but also as group efforts. Howard Loewen has written a book on Mennonite confessions—there were and are so many.³ This suggests that Mennonite confessions of faith have been somewhat fluid—that they were frequently expressions for a given time, place, and circumstance. However, some

¹Irvin B. Horst, trans. and ed., *Mennonite Confession of Faith*, Mennonite Sources and Documents, no. 2 (Lancaster, Pa.: Lancaster Mennonite Historical Society, 1988).

²Irvin B. Horst, “The Dordrecht Confession of Faith: 350 years,” *Pennsylvania Mennonite Heritage* 5 (July 1982):2-8; Gerald C. Studer, “What Place Confessions,” *Pennsylvania Mennonite Heritage* 6 (April 1983):2-6.

³Howard Loewen, *One Lord, One Church, One Hope, and One God: Mennonite Confessions of Faith* (Elkhart, Indiana: Institute of Mennonite Studies, 1985).

IV:
Confessie

Ende

Vredehandelinghe/

Geschied tot Dordrecht/ A°. 1632.

**den 21^{en} April/ tusschen de Doops-ghelinde
diemen de Vlaminghen noemt: Waer-
in een yder kan sien ende mercken/
hoe en waer op dat desen Dye-
de gemaect en be-
vesticht is.**

Math. 1, 9.

**Salich sijn de Dye-de-maekers/ want sy sullen Gods kin-
deren ghenaemt worden.**

Hebr. 12, 14.

**Gaeckt nae den Dye-de ende Gheplijchmaekinghe / sonder de-
welcke niemant den Heere sien en sal.**

1 Corinth. 7, 15.

Godt heeft ons in Dye-de gheroepen.



TOT HAERLEM,

**Ghedrukt by Hans Passchiers van Wesbisch, Boeck-drukker
op 't Marcktbeldt inden bellagen Wybel. 1633.**

The first printed edition of the Dordrecht Confession appeared at Haarlem, The Netherlands, in 1633.

expressions such as the Dordrecht Confession have been very enduring. In other instances such as the Schleithem Confession, the confession itself has not endured although its central focus has lasted.⁴ Confessions of faith tend to be written when there is need to clarify issues and come to unity in the faith. The Dordrecht Confession referred to itself as a peace agreement. But confessions may also mark points of difference that result in exclusion. The libertine views of some who were gathered at Schleithem in 1527 were excluded by the "Brotherly Union," whose seven articles also crystalized those understandings of belief on which the Anabaptists disagreed with the Protestant Reformers.

Just two years after the first baptisms that marked the beginning of the Anabaptist movement in 1525, leaders with divergent and sometimes contradictory views met together at Schleithem, Switzerland, to consider their differences with the hope of coming to agreement. According to their own testimony, the Spirit brought unity in this experience. The statement of faith and practice growing out of this meeting was the "Brotherly Union of a Number of Children of God Concerning Seven Articles."⁵ These articles dealt with how their beliefs were to be

expressed in the life of the church. While some have denied the status of a confession to the "Brotherly Union" because it deals with polity and church order rather than dogmatics, the issues treated were considered so important that they became matters of life and death to both Anabaptist and state church authorities.⁶ The articles concerned baptism, the ban, the breaking of bread, separation from the world, shepherds of the flock, the sword, and the oath.

Comparison and Contrast

In his introduction to the new translation of the Dordrecht Confession, Horst notes that twice the Dordrecht Confession is referred to "as 'Our Brotherly Union.'" He raises the question of whether this citation is an explicit reference to the Swiss confession, noting that a Dutch translation of the 1527 "Brotherly Union" appeared in the Netherlands in 1560.⁷ The Dutch scholar Samuel Cramer also noted the continuing significance of the Schleithem document, stating that not a "single trait of the 'Brotherly Union' do we fail to find again in the later Mennonite brotherhood. Hardly a phrase does not recur."⁸

These observations invite comparison and contrast of selected articles of the Dordrecht Confession with those in the "Brotherly Union." The Dordrecht Confession was formulated more than a century after the "Brotherly Union," and it reflects the beginning institutionalization of church structures. The text of the ninth article, "The Choosing and Ministry of Teachers, Deacons, and Deaconesses in the Church," outlines the role and function of leaders. This differentiation of leadership, it states, is to provide for the needs evoked by continuity and growth. The simpler pattern designated in the Schleithem article names only the shepherd of the flock, and gives great prominence to his *worthiness*. He is supposed to take care of the body of Christ. This article provides a way of replacing the shepherd in case of death or arrest. No mention of ordination and no differentiation of offices appear.

The Dordrecht Confession gives specific instructions for ordination, with multiple biblical references from I Timothy, and one citation each from Luke, Acts, and Titus. North American Mennonite leadership patterns from the eighteenth to the mid-twentieth centuries followed the Dordrecht article rather closely. However, the Mennonite Church (MC) in North America seems to have dropped the formalized role of the deaconess, with the exception of the Virginia Conference, which continued to call and install deaconesses.⁹

⁴Beulah S. Hostetler, *American Mennonites and Protestant Movements* (Scottsdale, Pa.: Herald Press, 1987).

⁵For the text of the "Brotherly Union" see *The Legacy of Michael Sattler*, trans. and ed. by John H. Yoder (Scottsdale, Pa.: Herald Press, 1973), pp. 27-43.

⁶Gerald C. Studer, "The Dordrecht Confession of Faith, 1632-1982," *Mennonite Quarterly Review* 58 (October 1984): 503-519.

⁷Horst, *Mennonite Confession of Faith*, p. 12.

⁸*Bibliotheca Reformatoria Neerlandica* 5 (1909): 593, as quoted in Yoder, *Legacy*, p. 47.

The Dordrecht Confession begins with basic theological statements—articles concerning God and Creation, the Fall of Man, the Restoration of Man, the Coming of Christ and the Law of Christ. By contrast, the Schleithem “Brotherly Union” begins with baptism, the breaking point with the Reformed Church. An article on the ban, or church discipline, follows the one on baptism and the third article concerns the breaking of bread. All three are closely interrelated in the text. Baptism is to be given to all who have been taught repentance and amendment of life, who truly believe that their sins are taken away through Christ, and who desire to walk in the resurrection of Jesus Christ. Those who have made a commitment, received baptism, and still fall into error, are to be counselled twice privately as commanded in Matthew 18. If this fails to bring a resolution to the matter, they are to be admonished before the congregation. This is to be done before the breaking of bread so that all might in unity eat from one bread and drink from one cup.

In the Dordrecht Confession the articles on baptism, discipline, and the Lord’s Supper do not follow each other in the text, but are widely dispersed in the seventh, tenth, sixteenth, and seventeenth articles. Perhaps in this peace agreement such distancing was deliberate because the practice of shunning had caused considerable tension among Flemish Mennonites. In North American Mennonite communities communion continued to be closely associated with discipline. An inquiry or counsel meeting preceded the breaking of bread and provided the context for mutual admonition and church discipline, so that all might in “one spirit and one love eat from one bread and drink from one cup.”¹⁰ While the intent was to provide unity and oneness, close association of church discipline with the Lord’s Supper frequently made the observance of communion very stressful. Most Mennonite Church (MC) communities in North America did appropriate the practice of footwashing as called for by the Dordrecht Confession.¹¹ The practice is not designated in the “Brotherly Union.”

While the Schleithem Confession contains a strong article on Separation from the World, the Dordrecht Confession does not include such an article. Here again, Swiss influence seems evident as one notes the strong Mennonite Church (MC) emphasis on separation from the world. Thus, while the Schleithem Confession emphasizes separation, the Dordrecht Confession emphasizes non-resistance.

Amish Division

The Dordrecht Confession inadvertently contributed to division as well as unity. In the decades following its initial adoption in 1632, other conferences or regions adopted it, including the Alsatian Mennonites in 1660. A score or so of years later, a zealous young minister in their midst named Jacob Amman began calling their attention to the fact that their practice did not match their confession of faith, and he attempted to call them back to more careful observance. He pointed out neglect of footwashing, and neglect of

shunning or social avoidance of those who had been excommunicated. A group of letters from this troubled time survive, and give us considerable insight into the dissension and 1693 division.

The Mennonites in Alsace who adopted the Dordrecht Confession were for the most part originally from Switzerland. The Swiss Mennonites did not adopt the Dordrecht Confession, nor did they practice either footwashing or the social avoidance of excommunicated persons. The “Brotherly Union” does not call for either of these expressions but the Dordrecht Confession does. To Amman, who came on the scene a score or more of years after the Dordrecht Confession had been adopted in Alsace, Mennonites were no longer faithful to their old practices. The Alsatian Mennonites were not consistently observing footwashing, and if they practiced social avoidance at all, it was in a very mild form.

Amman severely criticized their neglect. Writing to their brethren in Switzerland, the Alsatians stated that they thought all of the European Mennonites were adopting the Dordrecht Confession and so they, too, adopted it. They had not intended to institute anything new. This suggests that when the Alsatian Mennonites adopted the Dordrecht Confession, either they did not carefully observe its contents, or they deliberately chose not to follow those articles that delineated practices not customary among them. In any case, the disagreement resulted in separation of Amman’s supporters from the Mennonites.¹²

Functions of Confessions

The Schleithem Confession does not dwell on complex theological truths, although the cover letter which accompanies the “Brotherly Union” acknowledges God as Father, atonement through the blood of Christ, and the gift of the Holy Spirit. Rather, it spells out matters of ethics and church order, that is, how Christianity is to be *lived*. This is a very important point. A common judgment concerning divisions in the Mennonite denomination is that they are based on insignificant differences because they focused on practice, not theology. Sectarians such as Mennonites have always been concerned with how Christianity is lived. Sectarian groups were among Pennsylvania’s first settlers

⁹Loewen, *Mennonite Confessions*, pp. 29-30; Yoder, *Legacy*, pp. 38-39; Harry Anthony Brunk, *History of the Mennonites in Virginia* (Verona, Virginia: McClure Printing Co., 1972), vol. 2, pp. 93, 110. Brunk notes that numerous deaconesses were called by Virginia Mennonite congregations in the early decades of the twentieth century and formally installed. The General Conference Mennonite Church (GC) also continued the deaconess role.

¹⁰Yoder, *Legacy*, p. 37.

¹¹The Franconia Mennonite Conference did not practice footwashing and was one exception.

¹²See the Jonas Lohr letter in *The Letters of the Amish Division*, trans. and ed. by John B. Mast (Oregon City, Oregon: Christian J. Schlabach, 1950), pp. 18-23. See also Milton Gasho, “The Amish Division of 1693-1697 in Switzerland and Alsace,” *Mennonite Quarterly Review* 11 (October 1937): 235-266, and Isaac Zürcher, “Die Amman-Reist Kontroverse,” *Informations Blätter* 10 (1987): 3-18.

The
Christian
CONFESSIO

Of the Faith of the harmless
Christians, in the Ne-
therlands, known by
the name of

M E N N O N I S T S.



A M S T E R D A M.
Printed, and Re-printed and Sold by
Andrew Bradford in Philadelphia,
in the Year, 1727.

Lancaster and Franconia area Mennonites in Pennsylvania adopted the Dordrecht Confession in 1725 and published an English translation in 1727 on the press of Andrew Bradford of Philadelphia.

and its charter gave religious groups the *right to live* according to their consciences, not only the *right to worship*. Church divisions are always deplorable, and often focused on issues which later appear trivial. But those who stem from the Anabaptist tradition should hardly make theology rather than practice the valid criterion for a division.

The role of Mennonite confessions at times has been to inform others of what Mennonites believe. This was probably a primary consideration in 1725 when the Dordrecht Confession was initially adopted by the Mennonite settlers in North America. Various representatives signed a statement, taking the confession to be wholly theirs. But they requested and subsequently printed an English translation, even though they were German-speaking.

Their primary purpose was to distribute it to their English-speaking neighbors, probably in response to religious fluidity in Pennsylvania. The recently arrived German Baptist Brethren had been spreading a renewal in the backwoods settlements. The resultant revival not only stirred lapsed Brethren, but spawned the Ephrata community and drew many Mennonites out of their own denomination.¹³

After 1725, the Dordrecht Confession served as the official confession for both the Amish and the Mennonite communities in North America. Further, immediately following the divisions separating modernizing Mennonites from Old Order Mennonites between 1870 and 1902 in Indiana, Ohio, Virginia, and Canada, all groups continued to use this confession. This bears testimony to the flexibility and adaptability of the Dordrecht Confession.

An important role of confessions among Mennonites has been for instructional purposes. In the mid-nineteenth century, according to Benjamin Eby from New Berlin (now Kitchener), Canada, Mennonites used the Dordrecht Confession for the instruction of baptismal candidates in at least Lancaster and Canada.¹⁴ Apparently the Franconia and Virginia conferences in the nineteenth century did not follow this usage. While all of the established communities adopted the Dordrecht Confession, not all of its articles were adhered to in every community. This may have accounted for the variation in usage.

Another role of confessions has been to "establish the faith." Neither the Dordrecht Confession nor the Schleithem Confession contains an article on Scripture. At that time *all* Christians assumed the authority and inspiration of the Bible. By the second decade of the twentieth century, both the authority and the inspiration of the Bible were being widely challenged by progressive Christians and some Mennonites wanted to supplement the Dordrecht Confession to meet this and other challenges. In 1921 a statement entitled "Christian Fundamentals," initially prepared for and adopted by the Virginia Conference, was adopted by Mennonite General Conference (MC) in Garden City, Missouri.¹⁵ The framers did not claim it as a replacement for the Dordrecht Confession, but as a supplementary statement. It was designed to "safeguard . . . Mennonites from the inroads of false doctrines" concerning the Bible, and to make a "declaration regarding the fundamental doctrines" of the faith. "Article I. Of the Word of God," strongly echoes fundamentalist influences, speaking of verbal inspiration and inerrancy.¹⁶

¹³*The Life of Benjamin Franklin*, ed. by John Bigelow (Philadelphia: Lippincott, 1893), p. 286. When a member of the Ephrata community complained to Benjamin Franklin concerning the many false rumors that were circulating about them, Franklin recommended that they publish the articles of their belief and the rules of their discipline. Whether anyone made a similar recommendation to the Mennonites, we do not know. We do know, however, that many converts to the Ephrata community were Mennonites; see Lamech and Agrippa, *Chronicon Ephratense: A History of the Seventh Day Baptists at Ephrata*, trans. by J. Max Hark (Lancaster, Pa.: S. H. Zahm and Co., 1889); p. 55.

¹⁴Benjamin Eby, *Kurzegefasste Kirchen-Geschichte und Glaubenslehre der Taufgesinnten Christen oder Mennoniten* (Berlin, Canada: Gedruckt bey Heinrich Eby, 1840).

¹⁵*Proceedings, Mennonite General Conference*, Garden City, Missouri, 1921.

¹⁶For a further treatment of Fundamentalism see Beulah S. Hostetler, "Leadership Patterns and Fundamentalism in Franconia Mennonite Conference, 1890-1950," *Pennsylvania Mennonite Heritage* 5 (April 1982): 2-9, and Hostetler, *American Mennonites and Protestant Movements*, pp. 201-244.

Another new element was an article on creation which states that the Genesis account is “a historic fact and literally true,” obviously responding to stresses caused by the rising emphasis on the theory of evolution. Article ten concerns separation from the world, which we have noted was not included in the Dordrecht Confession. “Article XII. Of Ordinances,” was also new. Menno Simons, the sixteenth century Dutch Anabaptist leader, believed in only two ordinances, baptism and communion. Daniel Kauffman, powerful Mennonite leader in the early decades of the twentieth century, listed seven. The twelfth article refers to each of the seven, beginning with baptism, the Lord’s Supper, and “feetwashing.” It specifies that a woman praying or prophesying is to have her head covered; a salutation with the holy kiss, anointing with oil, and that marriage is to be between one man and one woman and “only in the Lord.” “Article XIII. Of Restrictions.” was also new. It deals with the Christian’s relationship to government (stressing obedience), the separation of church and state, non-participation in office holding, non-participation in warfare, modest apparel, non-swearing of oaths, and the rejection of life insurance and secret societies—all in one sentence!

The “Christian Fundamentals” was well adapted for baptismal instruction in at least some conferences at the time, and signaled a strong turn toward defensive structuring in many communities. It was at least partly the formulations of this 1921 confession that motivated the request for a new doctrinal statement by Mennonite General Conference in 1957. The committee assigned to the task recommended to the 1959 conference that instead of a doctrinal statement a new confession “thoroughly saturated with the insights of the Anabaptists” should be written.¹⁷

During this period an influential leader named Orie O. Miller, Executive Secretary of an international relief and development organization (Mennonite Central Committee), called for a confession not limited by time and culture.¹⁸ However, the committee and/or the church felt a need to reinforce certain specific teachings and practices such as the prayer veiling (or white cap) for women



Created in February 1987, the Joint Confession of Faith Committee of the General Conference Mennonite Church (GC) and the Mennonite Church (MC) is pictured at a meeting in September 1988. Left to right (first row)—Marlin E. Miller (MC co-chairperson), Helmut Harder (GC co-chairperson), Samuel Lopez; (second row)—Lawrence Hart, Beulah Stauffer Hostetler, David Ewert (Mennonite Brethren non-member observer), Jacob Tilitzky; (third row)—Lois Barrett (editor), Ted VanderEnde, Martha Smith Good, David Garber. The committee expects to provide a draft statement by the early 1990s so that the respective conferences can test, revise, and act on a final draft in 1995.

members. Certain prohibitions in the 1921 statement such as life insurance were dropped. Specifics of this type had not been included in the Dordrecht Confession, but the committee attempted to retain the general pattern of the Dordrecht Confession. The new confession, initially presented in draft form to Mennonite General Conference in 1961, aroused intense discussion. Two years later it was adopted amidst considerable rejoicing.

Conclusion

In 1988 the Mennonite Church (MC) appointed members on a committee to formulate a new Mennonite confession of faith in conjunction with committee members from the General Conference Mennonite Church (GC). Specific references to practices that are no longer uniformly observed has prompted the call for a new statement. Since confessions have traditionally been used as the basis of interchurch dialogue as well as for the instruction of new believers, a confessional statement that does not coordinate with practice is dysfunctional and also fails as an adequate framework for testing new teaching.

The Dordrecht Confession was a statement of unity for various factions in 1632 and therefore dwelt on central truths—one reason it has endured so well. It continues to be the standard confession for the Old Order Amish, the Old Order Mennonites, and a continuing point of reference for the Mennonite Church (MC). □



Mennonite leader Orie O. Miller (left) along with other leaders advocated a new confession for the Mennonite Church (MC) in the late 1950s not as limited by time and culture as the one adopted in 1921 under the direction of Daniel Kauffman (right).

¹⁷*Mennonite General Conference Proceedings, 1959, LX.* “Committee Statement of Doctrine,” pp. 54-55. See also *Mennonite General Conference, Harrisonburg, Virginia, August 25-27, 1957, “Plan for Preparing a Doctrinal Statement,”* pp. 79-80.

¹⁸“Mennonite Confession of Faith (1-4-35),” Archives of the Mennonite Church, Goshen, Indiana.

The author sifts various traditions to evaluate, and finally question, claims that the two surnames are interchangeable.

The Eberly and Eckerlin Controversy

by Charles H. Eberly

The early history of the Eberly family who settled in the area of what is now Durlach, Clay Township, Lancaster County, Pennsylvania, is shrouded in tradition. Since traditions rather than primary sources are what we have available concerning the beginnings of our Eberly family in America, we should examine them. Eberly family historians such as Elias Elmer Sensenig (b. 1879)¹ David G. Eberly (1873-1940),² Reuben B. Eberly (1868-1957),³ and Paul C. Bennetch (1905-1982)⁴ differ considerably.

The accompanying boxed material at the end highlights these differences over the first three known generations. The first two historians, Elias E. Sensenig and David G. Eberly, worked in the same time period. Reuben B. Eberly, although born in the same generation as Sensenig and David Eberly, worked one generation later. Bennetch did so one generation after Reuben B. Eberly and I am coming into the picture a generation after Bennetch.

Sensenig and David Eberly composed entirely different scenarios for the origins of our family. Sensenig dealt exclusively with Eberlys, while David Eberly included the Eckerlin family of the Ephrata Cloister, Ephrata, Pennsylvania. Reuben Eberly and Bennetch essentially recorded the same information as David Eberly, except that Bennetch did not mention a husband of Veronica Ulrich Eberly. Yet he did list an unnamed wife of Michael Eckerlin, who he states is the father of the children whose surname he gives as Eberly.⁵

Sensenig Tradition

Sensenig reports that Heinrich Eberly and his wife, Veronica Ulrich, who was born in Switzerland, lived for a while in the Palatinate on the Rhine River in Germany. They left the Palatinate for North America in 1727, but Heinrich was left behind by the boat when he returned for something. Nothing was heard from him after that. The mother and her six children landed in Philadelphia on September 17, 1727. Her oldest son, Jacob (b. 1715), was only twelve years of age, while her youngest son, Ulrich, was one year of age. They wandered westward and finally settled in a little hamlet called Hickorytown with some of the immigrants who came on the same ship.



Two Eberly family historians were Reuben B. Eberly (left) and Paul C. Bennetch (right).

Mother Eberly resided at what is now North Queen Street, Lancaster, Pennsylvania. A few years later she bought a tract of land about one square mile in Durlach,

¹A *History of the Heinrich Eberly Family and Their Descendants: A Detailed History of Samuel Eberly 5, of David 4, of Jacob 3, of Jacob 2, of Heinrich 1*. Compiled by Alvin B. Eberly, Eberly Paul Burkholder, Sara Esther Burkholder, Earl K. Eberly, Sept. 7, 1927. Pamphlet no. 1; Elias Elmer Sensenig, *A History of the Heinrich Eberly Family and Their Descendants*, Eberly Family Association, Sept. 7, 1927. Pamphlet no. 2.

²David G. Eberly, "History and Genealogy of the Alsastian [sic] Branch of the Eberly Family in Europe and America." January 1, 1928. Typewritten copy in the Lancaster Mennonite Historical Society, Lancaster, Pa.

³Reuben B. Eberly was an Eberly Family Association historian and spent many years on research. He and David G. Eberly exchanged notes and had many conferences about their various findings, resulting in differences of interpretation. Reuben B. Eberly's handwritten unpublished records are available at the Lancaster Mennonite Historical Society, Lancaster, Pa.

⁴Paul C. Bennetch, *Eberly Family History, 1700-1974* (Denver, Pa.: P. C. Bennetch, 1974). This is the most comprehensive record we have of the Durlach Eberlys, and the only published record aside from Sensenig's pamphlets. His record of Jacob and Peter, the first and second sons of Veronica, is particularly complete. Bennetch carried forward the work of Elias E. Sensenig, David G. Eberly, and Reuben B. Eberly.

⁵*Ibid.* p. 32.

along the south side of the Black Ridge of South Mountain, five miles from Ephrata. She moved to this place with her four sons and two daughters; her scanty household furniture was unloaded under a big white oak tree near a spring which still marks the spot. The people in this little settlement were called “Durlachers” after a small town in Baden, Germany, situated a few miles southeast of Karlsruhe, the present capital of Baden. I heard this story of our origins from my family.

It is now generally believed that the family landed in Philadelphia before 1727, when significant ship records first began. Also, I believe that the father’s name was probably Michael, not Heinrich, and that Mother Eberly did not buy one square mile of land but squatted on the land and died before it was officially purchased by her oldest son, Jacob, in 1750. We know that she and her six children squatted on land at what is now known as Durlach as early as 1732. The warrant was issued to Jacob “Eberly,” oldest son of Mother Eberly, on June 24, 1747, authorizing the survey of certain land. The survey was conducted on June 30. On April 15, 1750, a patent was issued to Jacob Eberly. The quit rent was calculated from March 1, 1732, indicating the Eberly family was on the property at that time and possibly some years before 1732.⁶ However, their immigration date and the father’s name cannot be documented.

A Hendrich Aberlee did arrive in Philadelphia with five other Aberlees and took the oath of allegiance on



In 1920 the Eberly Family Association erected this memorial marker to “Mother” Eberly and her family in a small cemetery in Durlach, Clay Township, Lancaster County, Pennsylvania.

September 27, 1727.⁷ On April 19, 1744, a Henry Aberlee was naturalized and listed as a Quaker.⁸ These Aberlees are not connected with the Eberly family of Durlach to my knowledge.

David G. Eberly Tradition

In a manuscript dated January 1, 1928, David G. Eberly provides an entirely different scenario for the origins of the Eberly family.⁹ Due to persecution and oppression the family emigrated in an unknown year from Switzerland to southern Alsace, where they took up their abode a short distance from the Rhine River. After residing in this location for a time the family again moved to a new location. David G. Eberly claims that the Eckerlins of the Ephrata Cloister and our Eberlys are the same family. Bennetch agrees with David G. Eberly and has quoted him extensively.¹⁰

My summary of their position follows: Michael Eckerlin (ca. 1670-ca. 1724) lived on the street Fladergasse in Strasbourg as a master tailor and counselor. He became converted to the Pietist movement and, as a result, was deprived of his office. His first wife is unknown and his second marriage was to Anna Henderson (b. ca. 1670). They had four sons named Michael (b. ca. 1693), Samuel (b. ca. 1698), Israel (b. 1705), and Gabriel (b. 1706)—all baptized as Lutherans. The last two were recorded in the family Bible, according to Bennetch. In about 1713 Michael, Jr. married an unnamed woman in Schwarzenau, apparently the daughter of a Swiss family who fled Switzerland on account of religious persecution. Six children were born in Europe: Jacob (b. 1715), Peter (b. 1717), Michael Henry (b. 1718), Magdalena (b. 1720), Maria (b. 1722), and Ulrich (b. 1724).

In 1715 a number of families left the main stem of the Pietists in Schwarzenau and settled in the Marienborn district. They later took refuge from persecution in Crefeld in the Upper Palatinate. According to David G. Eberly and Bennetch the family became connected with Mennonites in Crefeld. Tradition has always provided these pioneers with Mennonite identity. In 1719 a division occurred in the Pietist congregation when a member married the daughter of a Mennonite preacher.

After the death of Michael Eckerlin, Sr., in Schwarzenau or Crefeld, widow Anna Eckerlin, Michael, Jr., and his

⁶Warrant no. 120, June 24, 1747 and Patent A-15-392, Division of Land Records, Pennsylvania Historical and Museum Commission, Harrisburg, Pa.

⁷Ralph 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), p. 1:10.

⁸*Pennsylvania Archives*, 2nd ser., XVIII, p. 20.

⁹“History and Genealogy of the Alsastian [sic] Eberlys,” p. 71.

¹⁰Bennetch, *Eberly Family History 1700-1974*, pp. 22, 38; David G. Eberly’s account of the Eckerlins diverges clearly from the generally accepted account in the *Brethren Encyclopedia*.

¹¹*Ibid.* p. 40.



Bird's-Eye View of Durlach, Lancaster Co., Pa. Sketched by Reuben B. Eberly, 1893.

Williamson, W. Va. Jan. 29, 1940.

Reuben B. Eberly sketched this view of nineteenth century Durlach, Lancaster County, Pennsylvania. The stone house (inset) was built (ca. 1751-ca. 1771) by Jacob Eberly.

wife and six children came to America about 1725, presumably to Philadelphia. No record exists of their arrival. They lived for a while in Germantown where Anna bought property from Rudolph Nägele. After a few years, Anna sold the property and journeyed with others to what is now Leacock Township, Lancaster County. Here Anna bought property from John Hildebrandt in an area now known as Groffdale; she died in 1729 and is buried there.

Between 1727 and 1730 Samuel, Israel, Gabriel, Michael, and Michael's family became converted to the movement at Ephrata led by Conrad Beissel. Michael left the Cloister and lived nearby in a cabin as a hermit. His wife had a cabin for herself and her six children near or at the Cloister. When the Eckerlins were banished from the Cloister in 1745, Michael went to South Carolina where he died about 1760. His wife left the Cloister in 1745-46 to occupy a small cabin six miles northwest of the Cloister accompanied by her children.

A more recent belief is that Michael's wife took the name Eberly to remove herself and her children from the stigma of the Eckerlins' banishment from the Cloister. David G. Eberly and Bennetch used the name Eberly in their accounts whereas I have used the name Eckerlin in my summary.

Reuben B. Eberly Tradition

Reuben B. Eberly's handwritten narrative is an emotional document expressing the feelings we all have about the difficulties, trials, and hardships our ancestors must have endured.

In fact the command "Honor thy father and mother, that thy days may be long in the land which the Lord, thy God giveth thee," comes to us with unusual force when we have to acknowledge our most fortunate estate bequeathed to us by a father and mother, Michael Eberly and Veronica Ulrich Eberly, our worthy ancestors, by leaving their native Switzerland for no other reason but to find a home where they and their children could worship God in a pure and Evangelical way, without being persecuted and molested.¹²

He lists several traditions, including the belief that the Eckerlins and the Durlach Eberlys were the same family. He then refers to his version which follows as "the most probable and most generally accepted."¹³ According to

¹²Rueben B. Eberly Collection, Box 1, Book 1xxx, p. 3, Lancaster Mennonite Historical Society.

¹³Ibid., p. 11.

him, the whole family (Michael, his wife, Veronica Ulrich, and their six children) left the Palatinate. Either on the way or while in Rotterdam, Michael returned on an errand to the place they had just left. He failed to return before the ship sailed, and nothing was heard from him or about him. Others say that he was called back or ordered back, possibly for military reasons, or that he decided of his own free will to return home for some business in Germany.

The family crossed the ocean with a company of Mennonites who had escaped from persecution in Switzerland. In 1724 or 1725 our pioneers immigrated by way of Rotterdam to Philadelphia. Probably from Germantown they journeyed to Lancaster County in the vicinity of Mill Creek where others of their religious persuasion were locating.

The mother and children, ages one to twelve years when they arrived in America, found ready homes and employment in that agricultural country before squatting on virgin land north of Hickorytown.

According to Rueben G. Eberly they buried an Indian chief at Indiantown, brought pear seed from Europe, worked together as long as their mother lived, and lived in a log cabin until 1751 when they began to build a big house. None of the sons married until the land was fully paid. I have previously noted that the first documented evidence of the existence of these Eberlys is the 1747 warrant authorizing the survey of the land on which they were living and the 1750 patent.

Some of the glimpses in the Reuben B. Eberly tradition are suspect. The boys *did* marry before the land was fully purchased—even before it was warranted or patented. If they did work together until Mother Eberly died, many more cabins would have been needed, but such possible cabins are never mentioned; the big house was not started until 1751 and finished some twenty years later.

Paul C. Bennetch Tradition

Bennetch accomplished a magnificent feat in attempting to record all that was known about the family. He included the work of the earlier Eberly historians and no new traditions are found in his work. It was impossible for him to authenticate all of the material submitted to him. As a result, some confusion and obvious errors occurred. However, his diligence and sincerity have resulted in the only complete record we have of our family in its entirety up to 1974.

Conclusions

In my opinion Bennetch went astray by accepting David G. Eberly's contention that the Eckerlins and the Durlach Eberlys were the same family. My claim that the Eckerlins of the Ephrata Cloister and the Eberlys of Durlach are different families is supported by the following considerations.

David G. Eberly reported that Mrs. Michael Eberly departed from Ephrata in 1745 or 1746 and lived in a small cabin about six miles northwest of the Cloister.¹⁴ However, she lived on that land as early as 1732. Also, Rueben B.

Eberly fittingly questions the probability that Eberly descendants could "have kept the Ephrata episode from leaking out at Durlach or elsewhere."¹⁵

According to Clarence E. Spohn, museum educator at Ephrata Cloister Historic Site, no eighteenth century documents use the name Eberly when referring to the four Eckerlin brothers. Both Peter Miller and Ezekiel Sangmeister, whose quotations follow respectively, knew the brothers.

After his [Michael Eckerlin] death, our mother with her four sons, moved to Pennsylvania in the year 1725.¹⁶

In the fall of 1725, Michael Eckerlin's surviving widow and her four sons came to this country. Her traveling companions were Abraham Debon and Luy, and the old widow Becker and her children.¹⁷

Spohn reports that the four Eckerlin brothers received new names when they joined the Cloister: Gabriel (Brother Jotham), Israel (Brother Onesimus), Samuel (Brother Jephune), and Emanuel (Brother Elimelich). Although Michael is constantly used by David G. Eberly and Paul C. Bennetch when referring to Emanuel, no other independent reference to Emanuel used the name Michael. No proof now exists which reveals the first name of Veronica's husband. Scholar Julius F. Sachse does not mention the Eberly surname.

Another noteworthy incident of the year (1729) was the arrival during the summer of the widow Eckerling with her youngest son Gabriel. She came to Lancaster County and for a time lived in the house of John Meyle. She did not remain long in the congregation as she died within a month or two after her arrival and was buried beside Landert's wife and Beller's daughter in the family graveyard on Sigmund Landert's farm. This was the first graveyard of the Conestoga congregation.¹⁸

In his book entitled *Ephrata: A History*, James E. Ernst never mentions the surname Eberly, only Eckerlin. Only Samuel Eckerlin is mentioned either by Sachse or Ernst as being married, and no children of the Eckerlins are ever mentioned. Samuel was baptized into the Ephrata Cloister community in 1730, and his wife asked for baptism—thus agreeing to celibacy. Of course, this baptism was long after

¹⁴"History and Genealogy of the Alsatian [sic] Eberlys," p. 265.

¹⁵Rueben B. Eberly Collection, Box 1, Box 1xxx, p. 8.

¹⁶*Chronicon Ephratense: A History of the Community of Seventh Day Baptists at Ephrata, Lancaster County, Pa.*, by "Lamech and Agrippa," possibly Jacob Gass and Peter Miller. Translated from the original German by J. Max Hark, D. D. (Lancaster, Pa.: S. H. Zahm & Co., 1889), p. 41. See also Julius F. Sachse, *German Sectarians in America, 1708-1800: A Critical and Legendary History of the Ephrata Cloister and the Dunkers* (Philadelphia, Pa.: author, 1899-1900), p. 211.

¹⁷Brother Ezechiel Sangmeister, *Life and Conduct of the Late Brother Ezechiel Sangmeister*, translated from the German *Leben Und Wandel* by Barbara M. Schindler (Ephrata, Pa.: Historical Society of the Cocalico Valley, 1986), p. 20.

¹⁸Sachse, *German Sectarians in America*, vol. I, pp. 173-4.

¹⁹James E. Ernst, *Ephrata: A History* (Allentown, Pa.: Pennsylvania German Folklore Society, 1963), vol. 25, p. 78.

the Eberly children were born. Numerous other historians do not associate these Eberly and Eckerlin families.²⁰

Anna Eckerlin bought land in Germantown from Martin Jervis and sold this same land to John Naegele.²¹ She must have had enough money to buy this land almost immediately upon arriving in Philadelphia. The Eberly family, on the other hand, only managed to scrape enough together by the 1740s to begin to plan for the purchase of land.

People in the area where the Eberly family settled were called "Durlachers," and one might suspect that they came from that region in Baden, Germany. Through archivists I have undertaken an exhaustive search of the Durlach area. No record of Eberlys has been found there.

One cannot fully prove all these statements, but this brief analysis sheds more light on the origins of this Eberly family.

²⁰Israel Daniel Rupp, *History of Lancaster County* (Lancaster, Pa.: Gilbert Hills, 1844), pp. 211, 234; Clyde L. Groff to Charles H. Eberly, February 24, 1987; Strassburger, *Pennsylvania German Pioneers*; E. G. Alderfer, *The Ephrata Commune* (Pittsburgh, Pa.: University of Pittsburgh Press, 1985); *The Brethren Encyclopedia*, s.v. "Eberle (Eberly) Family," and "Eckerlin, Michael"; Klaus Wust, *The Saint-Adventurers of the Virginia Frontier: Southern Outposts of Ephrata* (Edinburg, Va.: Shenandoah History Publishers, 1977).

²¹Deed H-2-313 [dated Mar. 10, 1727; recorded Feb. 10, 1742/3], Philadelphia City Archives, Philadelphia, Pa. Deed H-3-426 [dated March 13, 1727], Philadelphia.

Elias E. Sensenig Tradition (1927)

The first and second generation of Eberlys were born in Europe; the third, in America.

E Heinrich Eberly, imm. Sept. 27, 1727
m. _____

E1 Jacob Eberly, b. 1715, Europe; d. 1800, Durlach, Lancaster Co., Pa.

m. _____

E11 Jacob Eberly, b. 1715; d. 1807, Durlach

E12 John Eberly, b. 1755; moved to Cumberland Co., Pa.

E13 Henry Eberly, built a mill.

E14 Peter Eberly, moved to Cumberland Co., Pa.

E15 Maria Eberly

E16 Veronica Eberly

E2 Daughter

E3 Daughter

E4 Peter Eberly, d., Sinking Springs, Berks Co., Pa.

E41 Jacob Eberly

E42 Peter Eberly, lived at Lutz farm, Denver, Pa.

E43 Michael Eberly, lived at Indiantown, Pa.

E44 Henry Eberly

E45 Abraham Eberly

E46 Christian Eberly

E47 Daniel Eberly, lived at Greencastle, Pa.

E5 Michael Eberly, b. 1718; d. 1756. Penn Twp., Lancaster., Pa.

E51 Jacob Eberly

E52 Henry Eberly

E53 John Eberly

E6 Ulrich Eberly, b. 1726; d., Providence Twp., Lancaster Co., Pa.

E61 Michael Eberly

E62 Henry Eberly

E63 Abraham Eberly

E64 John Eberly

David G. Eberly Tradition (1928)

The first, second, and third generations were all born in Europe.

E Michael Eberly, d. in Europe

m.(1) _____

m.(2) Anna Henderson, d. 1729, Groffdale, Lancaster Co., Pa.

E1 Michael Eberly, b. 1693; d. 1760/65, S. Carolina
m. _____

E11 Jacob Eberly, 1715-1800

m. Maria Huber; lived at Durlach.

E12 Peter Eberly, 1717-1796

m. Catherine Newcomer; Berks Co., Pa.

E13 Henry Eberly, 1718-1760

m. Catherine Burkhardt; Penn Twp., Lancaster Co., Pa.

E14 Magdalena Eberly, 1720-1796

m. John Gockley; Cocalico Twp.

E15 Maria or Elizabeth Eberly, 1722-ca. 1790s

m. Jacob Kurtz (?); Berks Co., Pa.

E16 Ulrich Eberly, b. 1723/4

m. Barbara Shenk; Martic Twp., Lancaster Co., Pa.

E2 Samuel Eberly, b. 1700; d., Ephrata, Pa.

m. Catherine _____

E3 Israel Eberly, 1705-1758; single

E4 Gabriel Eberly, 1706-1758; single

Reuben B. Eberly Tradition (1951)

The first and second generations were born in Europe; the third, in America.

E Michael Eberly

m. Veronica Ulrich; arrived at Durlach, March 1732.

E1 Jacob Eberly, 1712-1800

m. Maria Huber; Durlach

E11 Jacob Eberly, Durlach

E12 John Eberly, Cumberland Co., Pa.

E13 Maria Eberly, Schoeneck, Lancaster Co., Pa.

E14 Peter Eberly, Cumberland Co., Pa.

E15 Henry Eberly, Durlach

E16 Veronica Eberly

E2 Peter Eberly, 1715-1796; Berks Co., Pa.

E21 Samuel Eberly

E22 Peter Eberly

E23 Michael Eberly

E24 Christian Eberly

E25 John Eberly

E26 Henry Eberly

E27 Abraham Eberly

E28 Daniel Eberly

E29 Catherine Eberly

E20 Jacob Eberly

E2a Susan Eberly

E2b Infant

E2c Joseph Eberly

E3 Henry Eberly, 1716; Manheim, Pa.

E31 Henry Eberly

E32 Jacob Eberly

E33 John Eberly

E4 Barbara Eberly, 1718-1796

E5 Maria Eberly, 1720-1798

E6 Ulrich Eberly, 1723-1809; Martic Twp.

m. Barbara Shank

E61 Mrs. Chris. Lines

E62 Abraham Eberly

E63 John Eberly

E64 Henry Eberly

E65 Michael Eberly

E66 Mrs. Henry Bear

E67 Mrs. Samuel Baer

E68 Mrs. O. McConnel

E69 Ocley Eberly

Paul C. Bennetch Tradition (1974)

The first and second generations were born in Europe; the third, in America.

E Veronica (Ulrich) Eberly, b. ca. 1690; imm. to Philadelphia, Pa. with six children.

E1 Jacob Eberly, 1715-1800

m. Maria Huber; Durlach

E11 Henry Eberly, b. 1748

E12 Jacob Eberly, b. 1751

E13 Michael Eberly, d. infant

E14 John Eberly, b. 1755

E15 Peter Eberly, b. 1757

E16 Maria Eberly, b. 1759

E17 Veronica Eberly, b. 1760

E2 Peter Eberly, 1717-1798

m. Catherine Newcomer; Berks Co., Pa.

E21 John Eberly, b. 1746

E22 Jacob Eberly, 1748-1807

E23 Henry Eberly, b. 1750

E24 Peter Eberly, b. 1752

E25 Michael Eberly, b. 1754

E26 Christian Eberly, b. 1756

E27 Abraham Eberly, b. 1758

E28 Daniel Eberly, b. 1761

E29 Susan Eberly, b. 1767

E20 Catherine Eberly, b. 1769

E3 Michael Henry Eberly, 1718-1760

m. Catherine Burkhart; "Sun Hill" on Fruitville Pike

E31 Henry Eberly, b. 1748

E32 Jacob Eberly, b. 1752

E4 Magdalena or Barbara Eberly, 1720-1796

m. John Gockley; near Durlach.

E41 John Gockley, b. 1755

E42 Catherine Gockley, b. 1758

E43 Sebastian Gockley, b. 1761

E44 David Gockley

E45 Dietrich Gockley, b. 1767

E46 Christina Gockley

E5 Maria or Elizabeth Eerly, 1722-179?

m. _____ Kurtz

E6 Ulrich Eberly, 1724-1809; Providence Twp.

m. Barbara Shenk

E61 Abraham Eberly, b. 1751

E62 John S. Eberly

E63 Henry Eberly

E64 Michael Eberly

m. _____ Martin

E65 Mrs. Henry Bear

E66 Mrs. Samuel Bear

E67 Mrs. O. McConnell

E68 Ocley Eberly; Drowned □

The author carefully outlines a family of Mennonites from the German Palatinate.

The Family of Jacob Oberholtzer (1704-1755) of Brecknock Township, Lancaster County, Pennsylvania

by Jerold A. Stahly

Jacob Oberholtzer of Dirnheim (Dühren) near Sinsheim in the Upper Palatinate region of Germany brought his children Elisabeth and Samuel to Pennsylvania in 1732. He eventually remarried and settled in Brecknock Township, Lancaster County. He died in 1755, leaving a widow Barbara, and ten children, the youngest eight probably being the children of Barbara. The first published account naming all ten children of Jacob Oberholtzer was written in 1986 by Grace Overholtzer Milligan.¹ This article attempts to summarize the European and North American records concerning this immigrant family.

European Background and Immigration

In 1732, about seventy Mennonites from the Upper Palatinate emigrated to Pennsylvania. The Amsterdam Mennonite Archives contain four manuscript lists of these families, giving each adult man's name, mentioning whether he had a wife, and giving the number of children.



Reformed Church and parsonage in Dühren, Germany.

Jacob Oberholtzer was named on these lists as a widower with two children.

Two of the lists are contained in German letters written by ministers in the Upper Palatinate on April 6 and May 10, 1732, and sent to Bartholomeus van Leuvenig in Amsterdam.² Van Leuvenig was the head of the Commission for Foreign Needs of the Dutch Mennonites. The other two lists are Dutch translations of facts in the two German letters, often referred to as list A and list B.³

The April 6 letter was apparently written by Christian Eicher of Immelhauser Hoff, and signed by himself and nine other ministers. The letter reported that many families were quickly selling their belongings in order to move to Pennsylvania at their own expense, without burdening the Dutch commission. It asked for the Dutch Mennonites to

¹Grace Overholtzer Milligan, *Christian A. Overholtzer and His Father Jacob* (Baltimore, Md.: Gateway Press, 1986), pp. 440-449.

²The letters are labeled respectively as no. 2284 and no. 2280 in the Amsterdam Mennonite Archives. See the inventory, Dr. J. G. de Hoop Scheffer, *Inventaris der Archiefstukken Berustende bij de Vereenigde Doopsgezinde Gemeente te Amsterdam* (Amsterdam: Amsterdam Mennonite Church Council, 1883), 1:457-458. The date of no. 2284 was incorrectly given there as October 6, 1732, instead of April 6. In the letter, the month was written "Abril," with the "l" in an unusual horizontal position. The archivist apparently misread the month as 8ber (October). These and other Amsterdam Mennonite Archives documents are available on microfilm at the Lancaster Mennonite Historical Society, Lancaster, Pa.

³The two lists together are no. 2281 in the Amsterdam Mennonite Archives. The date given in the Scheffer inventory, May 10, 1732, could not have been the date of making the translation, but was the date of one of the letters. The translators dated list A as simply 1732, and list B as 10 May 1732, according to the dates they found on the German letters.

Mennonite Emigrants from the Upper Palatinate to Pennsylvania in 1732

Origin	Surname	Emigrants	Passenger	Age	Ship	Pennsylvania Residence	Death Date
1. Immelhäuser	Behr	Hans'	Madelen ²	20	<i>Plaisance</i>		
	Beer	2 dau.	Frena ³	18			
2. Bockschaft	Brand	Samuel	Samuel ⁴	24	<i>Samuel</i>	Rapho Twp.	d. 1761
	Brant	wife	Rossina	20			
3. Bockschaft	Burckhalter	Ulrich	Ullrich ⁵	22	<i>Samuel</i>	?Lebanon Twp.	d. 1786
		wife	Ester ⁶	20			
4. Haselbach	Dierstein	Michel	Michel	20	<i>Samuel</i>	Rockhill Twp., Bucks Co.	d. 1777
5. Hösselinhoff	Frantz	Christian	Christian ⁷	47	<i>Samuel</i>	Tulpehocken Twp.	d. 1739
		wife	Anna	37			
		11 ch.	Christian 26, Barbara 20, Eva 19, Magdalena 15, Judith 12, Veronica 8, Johann 7, Michel 6, Elizabeth 3				
6. Haselbach	Geman	Benedick	Bendich ⁸	20	<i>Samuel</i>	Skippack Twp., Montgomery Co.	
7. Haselbach	Geman	Christian	Christian	24	<i>Samuel</i>	Hereford Twp.,	d. 1772
	Gehman	wife, 1 ch.	Anna	23		Berks Co.	
8. Bockschaft	Gut	Jacob	Jacob ¹⁰	20	<i>Samuel</i>	Brecknock Twp.	d. 1777
	Gud/Guth	wife	Susanna	20			
9. Haselbach	Hochstätter	Oswalt	Oswalt ¹²	30	<i>Samuel</i>	Elizabeth Twp.	d. 1749
	Hostetter	wife, 4 ch.	Maria Barbara 10, John 10, Anna 6, Veronica 3	28			
10. Dühren	Huber	Christian	Christ'n ¹³	34	<i>Plaisance</i>	Hempfield Twp.	d. 1747
		3 ch.	Hans Martin, Jacob				
11. Bockschaft	Huber	Hans	Hans ¹⁴	54	<i>Plaisance</i>		
		2 ch.	Franey 20, Barbary 18				
12. Bockschaft	Marty	Christian	Christ'n ¹⁵	63	<i>Plaisance</i>	East Earl Twp.	d. after 1748
	Martin	wife, 2 ch.	Ells ?Fravin 16, ?Fronik, ?Martin	60			
13. Bockschaft	Meyer	Martin	Martin ¹⁶	37	<i>Plaisance</i>	?Manheim Twp.	d. 1741
	Mayer	wife, 4 ch.	Anna ?Christon, ?Anna	32			
14. Bockschaft	Meyer	Samuel	Sam'l ¹⁷	50	<i>Plaisance</i>	?Lancaster Co.	d. 1755
	Mayer	wife, 2 ch.	Franick ?Jacob, ?Martin	39			
15. Meckesheim	Muselman	Hans	Hans	23	<i>Samuel</i>	Brecknock Twp.	d. 1762
	Mosieman	wife	Anna ¹⁸	20			
16. Dühren	Oberholtzer	Jacob	Jacob	28	<i>Samuel</i>	Brecknock Twp.	d. 1755
	Oberholzer	2 ch.	Elisabeth 6, Sam'l 3				
17. Bockschaft	Schärer	Hans'	Veronica	46	<i>Samuel</i>		
	Scherer	widow					
		1 ch.	Samuel	21			
18. Bockschaft	Schärer	Hans	Hans	27	<i>Plaisance</i>		
	Scherer	wife	Magdelin ¹⁹	26			
19. Bockschaft	Schärer	Jacob	Jacob ²⁰	65	<i>Plaisance</i>		
	Scherer	wife, 2 ch.	Magdalin 20, Michel				
20. Zimmerhof	Witmann	Hans	Johannes	--	<i>Dragon</i>		
	(Witmer?)	wife, 2 ch.					

¹Information in the columns entitled origin, surname, and emigrants comes from the Amsterdam Mennonite Archives as described in the body of the article. Information in the columns entitled passenger, age, and ship comes from *Pennsylvania German Pioneers*. Information in the columns entitled Pennsylvania residence and death date comes from the Lancaster Mennonite Historical Society and/or sources given in subsequent footnotes. All locations were in Lancaster County in 1732, except where noted.

²Jane E. Best, "A Bear Saga: Lancaster County and Beyond," *Pennsylvania Mennonite Heritage* 10 (Jan. 1987): 26. See BA51831.

³Ibid. Veronica Beer married Jakob Rohr. See BA51832.

⁴Miscellaneous Book 1765, p. 299, Lancaster, shows that he left a widow Rosina and 7 children.

⁵Will A-40, Dauphin County Courthouse, Harrisburg, Pa., shows that he left a widow Barbara and 7 children.

⁶Esther (Schärer) Burckhalter was the daughter of Hans and Veronica Schärer (no. 17).

⁷Intestate papers (1739, Lancaster) show that he left a widow Anna. Christian Frantz should have had a wife and 11 children, but only 10 other Frantzes were on the ship. Most likely, Anna was a

second wife, the other 9 were children of Christian Sr., and 2 children had died or decided not to emigrate.

⁸Benedick was the brother of Christian Gehman (no. 7) and he married Mary Gehman.

⁹Richard E. Taylor, "They Called Him Father Gehman," *Pennsylvania Mennonite Heritage* 11 (July 1988): 2. Bond 3-79, Berks County Courthouse, Reading, Pa. He left a widow Magdalena and 13 children.

¹⁰He had 2 children after 1732.

¹¹Susanna (Schärer) Guth was the daughter of Hans and Veronica Scharer (no. 17).

¹²Will A-1-181, Deed A-29, Deed S-152, all Lancaster, show that he left a widow Maria and 4 children.

¹³He left a widow Mary and 9 children.

¹⁴Hans Huber should have had 2 children, and Christian Huber should have had 3 children, but there are only 4 Huber children on the ship. Hans Martin and Jacob almost certainly belong to Christian, and the two young women are too old to be his.

¹⁵Jason Martin, "Christian and Ellis Martin: Immigrant Patriarch and Matriarch," *Pennsylvania Mennonite Heritage* 10 (July 1987): 13. Christian Marty should have had 2 children, but 3 Martin

children seem to have been on the ship. It is not possible to be certain which 2 belong to him.

¹⁶Jane E. Best, "A Bear Saga: The Birmensdorf Connection," *Pennsylvania Mennonite Heritage* 11 (Apr. 1988):39. See ?MA1212.

¹⁷*Ibid.*, p. 40, See ?MA131. Intestate papers (1755, Lancaster). Samuel Meyer should have had 2 children, and Martin Meyer should have had 4 children, but only 4 Meyer children were on the ship. Christian almost certainly belonged to Martin, but others are less certain. Boys Hans and Christian "Zimmerman" on the ship apparently joined the Mennonites. Could they have been stepsons of one of the Meyer men?

¹⁸Perhaps Anna Muselman was the sister of Jacob Guth (no. 8).

¹⁹Magdalin (Huber) Scherer was the daughter of Hans Huber (no. 11).

²⁰Jacob Scherer should have had a wife and 2 children, and Hans Scherer should have had a wife, but there are only 3 Scherer women and children. Probably Jacob's wife had died, since none of the women was near his age. Michel Scherer traveled as a child, but signed the required affirmations upon arrival in Philadelphia, implying that he was 16 years old.

assist them as necessary so that they might travel on good ships with trusted captains. Each head of household was named, with the name of their congregation, the value of their fortune, the number of family members, and occasional additional comments.

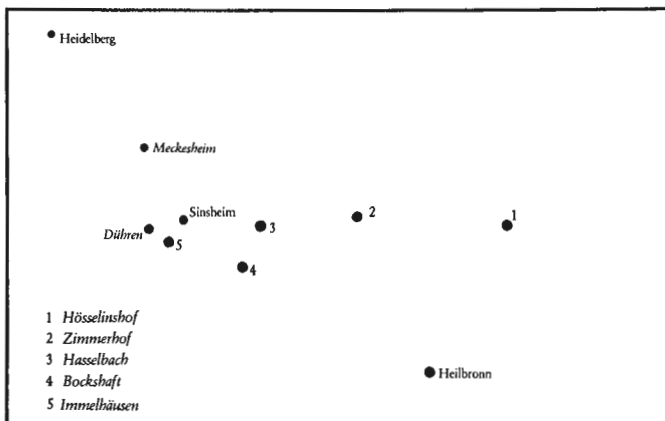
The May 10 letter was apparently written by Heinrich Küntig of Grunbach (Grombach), on behalf of himself and three other ministers whose names were added at the bottom. Küntig was the minister at Bockschaft, the home congregation of almost half of the emigrants. This letter was very similar to the first, but contained less detail about the emigrants. It incorrectly gave Christian Frantz' name as Michel Frantz, and failed to mention the five children of widowers Christian Huber and Jacob Oberholtzer. However, it showed that Samuel Brant of Bockschaft had a wife, whereas he was listed as unmarried in the April letter. In a postscript, this letter stated that a letter had been sent on April 6, but no answer had yet been received.

Both letters made clear that the listed emigrants expected no financial aid from the Mennonites of the Netherlands. Most families carried enough money for their passage, and the rest had promises of help from friends and relatives

already in Pennsylvania. The April letter stated that Jacob Oberholtzer possessed 60 florins (less than most other listed families) and had promises of help from a brother and friends. The clear implication was that his brother and friends were in Pennsylvania.⁴

On May 12, 1732, Hans Burckhalter, with two other ministers in the Lower Palatinate, wrote a letter to van Leuvenig from Geroltzheim.⁵ This letter mentioned that information on the Mennonite emigrants had been sent, but with no response. Burckhalter described the extreme poverty in the region, exacerbated by a heavy frost and cold spell on April 27 which froze the grain in the field. He pointed out that more people were leaving Germany for Pennsylvania than ever before, especially Lutherans and Reformed. He worried that there would be overcrowding on the journey, and that many would declare themselves Mennonites to request help from the Mennonites of the Netherlands. He pleaded to be informed immediately whether the two lists were received, and whether they met the needs of the commission.

It is not known exactly when the emigrants left their homes in the Upper Palatinate, when they arrived at Rotterdam, or when their ships sailed. It is very likely that most of them began their journey during the first two weeks



Community names in italics are locations in the Upper Palatinate, Germany, from which Mennonites immigrated to Lancaster County, Pennsylvania, in 1732.

⁴The April letter stated at the beginning that some emigrants had promises from "Freinden" in Pennsylvania. This could be translated "friends" or "relatives," since both usages were common. Where details were given, it stated that Christian Frantz had written assurance from Pennsylvania to cover five fares for his family. His brother Michel Frantz was already there. Christian Marty had promises of funds from "friends" in Pennsylvania. At least two of his sons were already there, as shown in Jason S. Martin, "Christian and Ellis Martin: Immigrant Patriarch and Matriarch," *Pennsylvania Mennonite Heritage*, 10 (July 1987): 13-24. Christian Huber had assurance of funds from his "friends" and father in Pennsylvania. The references to "friends" of Michael Dierstein, and a brother and "friends" of Jacob Oberholtzer, implied that this help also was from Pennsylvania.

⁵Amsterdam Mennonite Archives, no. 2282.

The signatures of Jacob Oberholtzer and Hans Moseiman (also spelled Mussleman) in 1732 on the Philadelphia ship list of the *Samuel* confirm the oral tradition that a Musselman accompanied Jacob on the ocean voyage.

Perhaps Hans and Anna, who were still childless, helped Jacob to care for his two young children on the journey. Jacob's deceased wife may have been a sister of either Hans or Anna. Anna Muselman's brother Jacob Guth was also on the ship with his wife Susanna and her mother Veronica Scherer.

Remarriage and Settlement in Lancaster County

Jacob Oberholtzer's residence and situation between 1732 and 1738 are unknown. The April 1732 letter referred to a brother, apparently already in Pennsylvania, who would help to pay Jacob's travel costs. Most Mennonite Oberholtzer families in Pennsylvania in 1732 had arrived in 1710. It is unlikely that any of the 1710 immigrants would have had a brother in Europe born about 1704. The only immigrant Oberholtzer known to be a Mennonite of Jacob's generation was Samuel Oberholtzer, who arrived in 1727, settled in Conestoga Manor in Lancaster County, and died in 1748. These immigrants Samuel and Jacob Oberholtzer of Lancaster County were very likely brothers.

Jacob probably married Barbara before he obtained a land warrant in 1738, judging by the ages of their eight children. According to a story passed down among the Christian Overholtzer descendants, Christian's father had married a Killeffer. It is interesting that Samuel Oberholtzer of the Conestoga Manor settled next to Henry Killeffer, on opposite banks of the Little Conestoga Creek. Perhaps the Killeffer genealogists can help us to evaluate this possible relationship.¹²

⁶In various years, Upper Palatinate emigrants left home in early May, as shown in Annette Kunselman Burgert, *Eighteenth Century Emigrants from German-Speaking Lands to North America Volume I: The Northern Kraichgau* (Breinigsville, Pa.: Pennsylvania German Society, 1983), p. 430.

⁷Amsterdam Mennonite Archives, no. 1471. See summary in Ernst Müller, *Geschichte der Bernischen Täufer nach den Urkunden da gestellt* (Frauenfeld: I. Huber, 1895), p. 209-210.

⁸For more information about this group of emigrants, see Burgert, *The Northern Kraichgau*, pp. 420-423.

⁹John L. Overholt, in "The Marcus Oberholtzer (1664-1725) Family," *Pennsylvania Mennonite Heritage*, 9 (October 1986): 27-28, attempted to reconstruct the Upper Palatinate Oberholtzer families. He assigned the code V41 to the 1732 immigrant Jacob Oberholtzer and named his parents as Johannes Oberholtzer (V4) and Ann Fry.

¹⁰Ralph 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 (Norristown, Pa.: Pennsylvania German Society, 1934), 1:59-66; 2:50-57.

¹¹Milligan, *Christian A. Overholtzer and His Father Jacob*, p. 441.

¹²For the story of marriage to a Killeffer, see Milligan, *Ibid.* Maps from the Taylor papers showing land of Samuel Oberholtzer and his neighbors are printed in J. Spencer Overholser, "The Terre Hill Oberholtzer Family," *Pennsylvania Mennonite Heritage*, 1 (April 1978): 4-5. A possible marriage relationship between Jacob Oberholtzer and the Zimmerman family also should be studied. A Barbara Zimmerman, age 27, arrived in 1732 on the pink *Plaisance*. Two boys on the same ship, Christian and Hans Zimmerman, may have been her younger brothers or nephews. They later warranted land next to Jacob and Barbara Oberholtzer in Brecknock Township. Even though they left the township in 1748, the Zimmerman brothers were called upon to help administer and bond themselves for the Oberholtzer estate in 1756.

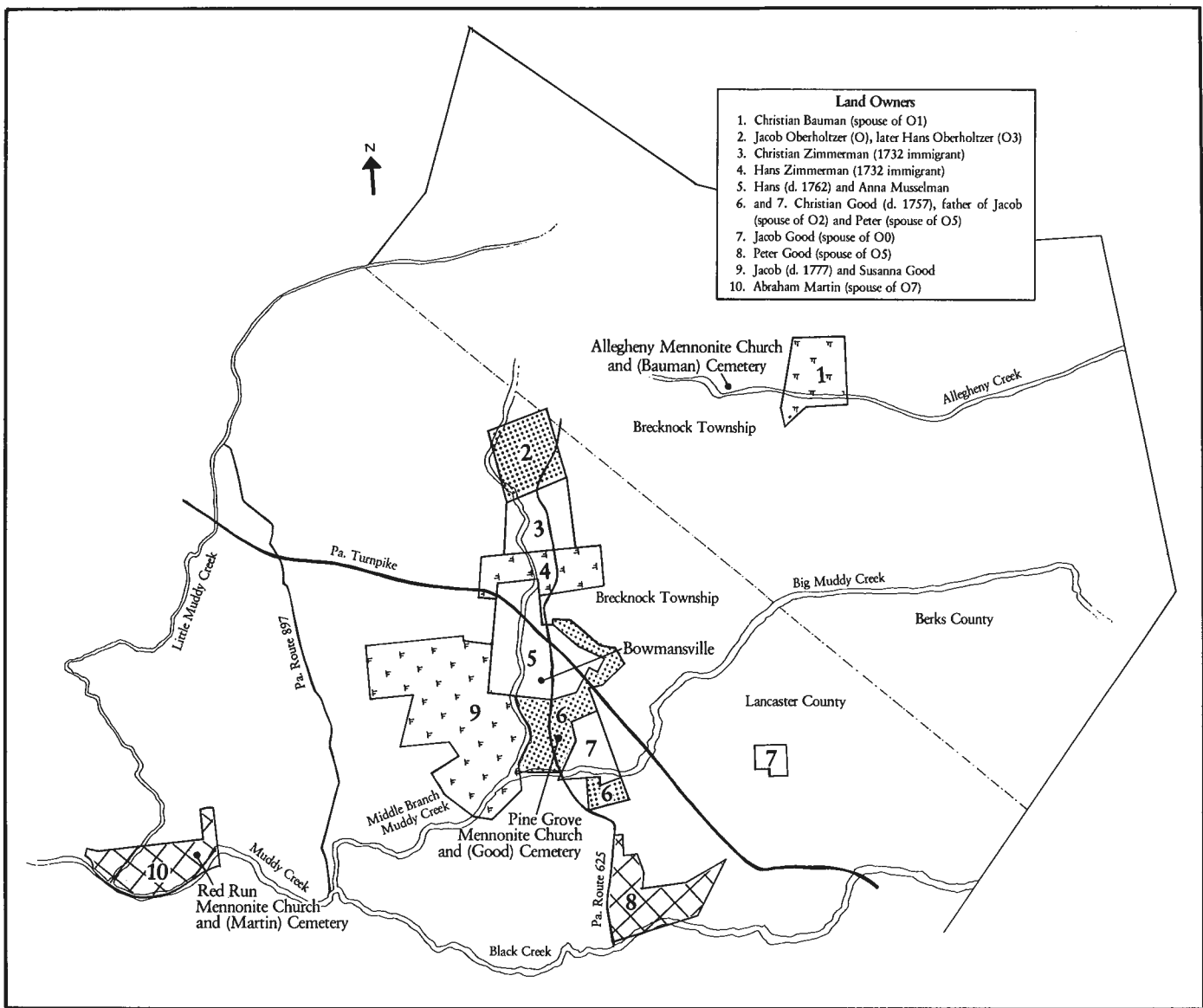
of May, about the time of these last two letters.⁶ Since they were not expecting financial aid from the Mennonites of the Netherlands, it is understandable that no further record of these families can be found in the Amsterdam Archives.

The April 6 letter named Jacob Oberholtzer's congregation as Dihnheim, which the Dutch list A transcribed incorrectly as Dichelheim. In the May 10 letter, this location seems to be spelled Dörnen, and Dutch list B used this spelling. A November 1731 archives document named this congregation as Dirnheim or Thirnheim, one half hour on foot southwest of the town of Sinsheim.⁷ The correct present name of the village is Dühren, and it has long since consolidated with Sinsheim.⁸

The 1731 document listed heads of households in the Mennonite congregations of the Upper Palatinate. In this list, Dirnheim had no Oberholtzer families, but the nearby Immelheuserhof congregation included a Jacob Oberholtzer and a Martin Oberholtzer. Another Jacob Oberholtzer belonged to the Bockschaft congregation several miles farther east. The 1732 emigrant Jacob Oberholtzer must have recently moved to Dirnheim before deciding to emigrate, and his origin is uncertain.⁹

The 1732 Palatine Mennonite emigrants split into two groups for their ocean passage to Pennsylvania. Jacob Oberholtzer and his two children sailed from Rotterdam on the ship *Samuel*, which stopped at Cowes, England, and arrived at Philadelphia on August 11. The passenger list included the following Oberholtzers: Jacob, age 28; Elisabeth, age 6; and Samuel, age 3. The Oberholtzers were accompanied on the ship by thirty-one other Palatine Mennonites with surnames Brant, Burckhalter, Dierstein, Frantz, Gehman, Guth, Hochstetter, Muselman, and Scherer.¹⁰ The rest of the Palatine Mennonite emigrants sailed later on the pink (ship) *Plaisance*.

According to a story passed down among the Christian Overholtzer descendants, a Musselman accompanied their ancestor across the ocean.¹¹ Hans and Anna Muselman (also spelled Moseiman) from Meckesheim were apparently the companions especially remembered by the family. Hans Muselman signed the required declarations of allegiance and abjuration immediately below Jacob Oberholtzer.



Brecknock townships in the Pennsylvania counties of Lancaster and Berks span several branches of Muddy Creek, including the middle branch on which Jacob Oberholtzer (O) and other 1732 immigrants settled. Most of his children married persons from this area.

On July 3, 1738, Jacob Oberholtzer obtained a warrant for 100 acres of land at the head of the middle branch of the Muddy Creek in Cocalico Township in Lancaster County. He promised to have his claim surveyed and pay £15.10.0 and the annual quit-rent of one half-penny per acre, within six months, in order to patent the land. Jacob and Barbara Oberholtzer settled just a few miles up the creek from Hans and Anna Musselman and Jacob and Susanna Guth, who obtained warrants for their land claims two weeks earlier.

Jacob Guth's brother Christian Guth also settled nearby, and offered his house as a meeting place for the Mennonites of the area. Christian Guth may also have served as a preacher.¹³

Two tracts along the creek between Jacob Oberholtzer and Hans Musselman were warranted by Christian and Hans Zimmerman/Carpenter. These two young brothers arrived in 1732 on the pink *Plaisance* under the age of sixteen. The Zimmerman families on the ship were

¹³Warrants dated June 15, 1733 for Jacob Good, Christian Good, and John Musselman. Warrant dated July 3, 1733 for Jacob Oberholtzer. These and other warrants mentioned later are kept in the Division of Land Records, Pennsylvania Historical and Museum Commission, Harrisburg, Pa. According to the warrant register, a January 8, 1733, warrant allowed a Jacob Overhulser to claim 200 acres of land on the Quittapahilla Creek, 9 miles beyond Tulpehocken, in Lancaster County. The precise location of this intended claim is hard to pinpoint, and no survey based on this warrant was ever

returned to the land office for issuance of a patent. However, in 1773 a Jacob Overholtzer received a patent (AA-13-546) for a 169-acre tract nearby on a branch of the Swatara Creek in Bethel Township (now Lebanon County), based on a warrant dated May 18, 1739 (survey A-64-260). No connection between the Brecknock and Bethel Township Oberholtzers is known. Christian Guth named as a preacher and brother of Jacob Guth, in Don Yoder, "Brother Hantsch visits the Mennonites," *The Pennsylvania Dutchman*, 3 (Nov. 1, 1951): 5-6.

probably not Mennonites in Europe, but these two boys did associate with the Mennonite church in Lancaster County.¹⁴

On March 28, 1739, the colonial surveyor, Samuel Lightfoot, reached Jacob Oberholtzer's area and surveyed his claim, then containing over 174 acres.¹⁵ Jacob never returned the survey to apply for a patent, perhaps because he could not afford the necessary price of almost £27. In 1740 Brecknock Township was formed; it included the Oberholtzer tract.

On July 11, 1748, George Hantsch and a Mr. Brandmiller of the Moravian church visited Jacob Oberholtzer and his Mennonite neighbors along the Middle Muddy Creek. Here is how Hantsch recorded the occasion in his diary, according to Don Yoder's translation.

On the way we visited first Jacob Oberholzer, a Mennonite. We found him mowing in the field. He showed himself friendly toward us. We were able to speak quite reasonably with him. He said too, that he had no objection to our visit, but that he liked it.¹⁶

Hantsch and Brandmiller continued down the creek, visiting at Johannes Muselman's house, where they received dinner. Next they briefly visited Christian Guth, apparently the local Mennonite preacher. The Moravians called at the house of Christian's brother Jacob Guth, who was not at home, and they visited briefly with his wife. After spending the night with friends in Earltown, the Moravians visited seventy-nine-year-old Christel Marti, another 1732 immigrant, his sons David and Heinrich Marti, and Georg Weber.

Surviving tax lists for 1750, 1751, and 1754 for Brecknock Township show Jacob Oberholtzer as a head of family taxed for fifty cultivated acres and several animals.¹⁷ In 1752, the northeastern half of Brecknock Township became part of the new Berks County, and the new county line ran across a corner of Jacob Oberholtzer's land.

Death and Estate of Jacob Oberholtzer

At the end of 1755 Jacob Oberholtzer of Brecknock Township died, and on December 22 an inventory of his estate was appraised by Christli Gut, Lebold Jost, Konrad Schreiber, and Jerg Weber. Konrad Schreiber's mark was "KS", and the other appraisers signed their full names. Christian Guth/Good has been mentioned above. Konrad Schreiber/Shriver was the Oberholtzers' immediate neighbor to the south, having received the patent for the tract first warranted to Christian Zimmerman, who had moved to Earl Township. Lebold Jost/Leopold Yost lived just across the line in Berks County. Probably Jerg Weber/George Weaver was the Mennonite resident of Earl Township.

The total value of the Oberholtzer estate was appraised at £216.14.1. This sum included £150 for the improvement on his land, about £40 for his various farm animals, £5 for a wagon, about £5 for his clothes, about £3 for a Bible and other books, and the rest for various tools and household effects.

On January 19, 1756, the widow Barbara Overholtzer

and Christian Zimmerman/Carpenter were made administrators of the estate. The administrators were joined by Jacob Gut/Good and Hans Zimmerman/John Carpenter in bonding themselves for the sum of £500. Barbara Overholtzer's mark was a cross, Hans Zimmerman marked with his initials "HZM", and the others signed their full names. On February 14, 1756, the inventory was filed in the Lancaster County courthouse. The Lancaster accounts index shows that an account was filed in 1758.¹⁸

The tax lists of Brecknock Township in Lancaster County for 1756 through 1759 all show a "widow Oberholtzer," named on three 1757 lists as "Boebey" Oberholtzer. This is probably an anglicized spelling of Bābi, a Swiss short form of Barbara.

On December 22, 1762, Jacob Oberholtzer's two children born in Europe relinquished any further claim to their father's estate. Samuel Oberholtzer and Christian and Elizabeth Bowman signed a tripartite deed which was never recorded. Samuel Oberholtzer signed with his initials "SO", Christian Bowman signed "CB", and Elizabeth Bowman signed with a cross. Together they acknowledged receipt of £80 from the administrators, and agreed that they would expect no more even if any of the other children died without issue.¹⁹

The 1762 deed listed the American-born children of Jacob Oberholtzer as Jacob, John, Christian, Mary, Anna, Barbara, Magdalena, and Veronica. Without definite evidence, it is assumed that they were all children of the widow Barbara. The deed may or may not give the actual birth order. Cemetery records indicate that Christian was probably born in 1740, and Barbara in 1746. Other records date the birth of Maria/Mary in 1750. Tax lists suggest that the sons' order of birth was Hans/John, Christian, Jacob.²⁰

Someone returned Jacob Oberholtzer's 1738 warrant and 1739 survey to the land office in Philadelphia on January 12, 1763, paying £26.19.4. A patent was issued on December 22, 1764, clearing title so that the heirs of the late Jacob Oberholtzer could legally inherit and deed the land.²¹

¹⁴Warrants dated Aug. 16, 1733 for Christian Carpenter and John Carpenter, Harrisburg. Passenger list in Strassburger, *Pennsylvania German Pioneers*, 1:78-81.

¹⁵Survey C-148-295, Harrisburg, Pa. The survey was dated the 28th day of the first month. "First month" was March, according to the common usage of the Friends (Quakers), who rejected the pagan names of the months. The surveys for Jacob Oberholtzer's neighbors along the middle Muddy Creek were all dated between March 25 and March 29, 1739.

¹⁶Don Yoder, "Brother Hantsch visits the Mennonites," p. 6.

¹⁷These and other Lancaster County tax lists are kept at the Lancaster County Historical Society, Lancaster, Pa., and have been filmed by the Division of History, Pennsylvania Historical and Museum Commission, Harrisburg.

¹⁸The original inventory and administration bond are now kept at the Lancaster County Historical Society, but the account cannot be located there or at the Lancaster County Archives.

¹⁹Unrecorded deed possessed by James A. Lessley of Ephrata, Pa.

²⁰Tax lists from 1760 to 1762 might clarify in what order the sons attained their majority, but these lists have not survived. Hans/John

The children of the widow Barbara Oberholtzer did not settle the disposition of the Oberholtzer real estate until 1791, although they had all achieved legal age by 1777. Their mother probably lived until about 1790, but there is no evidence of her date of death. A deed of release granting the land to John Oberholtzer was signed on August 19, 1791, by Christian Oberholtzer, Maria and Abraham Martin, Anna and Peter Good, Barbara and John Heiger, Veronica and Jacob Good, and Magdalena and Jacob Weaver.²²

Immigrant Children Elisabeth and Samuel

In about 1745, Elisabeth Oberholtzer (O1) married Christian Bauman or Bowman, son of the late Wendel Bauman, a Mennonite farmer in Lancaster County. Christian and Elisabeth Bauman settled along the Allegheny Creek in Brecknock Township, a few miles east of her father's claim. When Berks County was created in 1752, it included the half of Brecknock Township where Christian and Elisabeth Bauman lived. Tax lists show that the northern portion of this township was transferred to Cumru Township, but returned to Brecknock Township by 1830. Christian and Elisabeth Bauman signed the 1762 deed as residents of Cumru Township in Berks County, yet the 115-acre tract patented to Christian Bauman in 1761 lies wholly within the present Brecknock Township.²³

The county line did not interfere with the unity of the Brecknock Township Mennonite congregation. For some years, Christian Bauman served as minister for the congregation meeting in the house of Christian Guth in Lancaster County.²⁴

When war began in 1776, Christian Bauman refused to associate with the revolutionaries. As a leader of the Mennonites, he held to the church's teachings on non-resistance. Christian Bauman was labeled "a Tory" on a 1779 Berks County tax lists.²⁵ He refused to take the oath of allegiance to the revolutionary government, and was assessed double taxes along with other nonjurors. Along with some other nonjurors, Christian Bauman failed to

return a list of assessed property in 1779 for taxation purposes.

Christian Bauman died in 1790. When Elisabeth Bauman died on February 27, 1791, her age was recorded in the family Bible as sixty-six years and six months. If this age was correct, she was seven years old when crossing the ocean on the ship *Samuel* in 1732, rather than six years old as recorded on the passenger list. Five of Christian and Elisabeth Bauman's six known children grew up and survived their parents. The graves of Christian and Elisabeth Bauman are in the Allegheny Mennonite Cemetery in Berks County.²⁶

Since Samuel Oberholtzer (O2) was about three years old at the time of the 1732 ship journey, he should have become taxable upon reaching age twenty-one in 1749 or 1750. The 1750 and 1751 tax lists for Brecknock Township included Samuel as an unmarried laborer with no possessions. Samuel Oberholtzer, like his sister, signed the 1762 deed as a resident of Cumru Township in Berks County, and he was taxed there from 1760 to 1770. A Samuel Overholtz held a tract of 150 acres in neighboring Robeson Township between 1756 and 1765, but it is not certain if this was the same man, since the 1765 deed named his residence as Robeson Township.²⁷

On September 8, 1765, the Reformed minister Johann Waldschmidt recorded the marriage of Samuel Oberholtz, son of the late Jacob Oberholtz, and Maria Eva Hauswirth, daughter of the late Christian Hauswirth. Waldschmidt served several townships from his home in Robeson Township. In 1771, Samuel Overholtzer of Cumru Township bought land in what is now Shenandoah County, Virginia. His will was probated there in 1783, and he was survived by his widow Eve and their eight children.²⁸

Sons of Jacob and Barbara Oberholtzer

Hans Oberholtzer (O3) was taxed for 170 acres of land by 1763, being considered head of household for the family living on the Oberholtzer homestead. He probably married and started his own family late in the 1760s. Hans

and Christian Oberholtzer appeared on the 1763 tax list, where Hans was a head of household, and Christian a freeman. Jacob was not taxed in Brecknock Township as late as 1770, so he must have been younger or residing elsewhere. Regarding birthdates of Christian, Barbara, and Maria, see notes 34, 40, and 41 below.

²¹Patent AA-6-91, Harrisburg. A note on the return of survey document stated that a patent based on the warrant for Jacob Overholtzer would be issued to "sd. J. Overholtzer." This indicates that regardless of whoever returned the survey and paid for the patent, the person filing the return believed that the warrantee was still alive. The patent record also clearly acknowledged receipt of the money "paid by the said Jacob Overholtzer," the warrantee, and granted the land to him, as if he were living.

²²Deed P-3-635, Lancaster County Courthouse, Lancaster, Pa. The 1791 deed was cited on p. 636 of this record.

²³Patent AA-1-358, Harrisburg.

²⁴Martin G. Weaver, *Mennonites of Lancaster Conference* (Scottsdale, Pa.: Mennonite Publishing House, 1931), p. 144. Charles D. Spotts, *The People of Bowmanville*, Community Historical Annual, no. 9 (Lancaster, Pa.: Lancaster Theological Seminary, 1970), p. 20.

²⁵*Pennsylvania Archives*, 3rd ser., XVIII, 189.

²⁶Photocopies of family Bible records of Christian and Elisabeth Bauman are in the Bauman file folder at the Lancaster Mennonite Historical Society. Genealogies of some descendants have been published in Ezra E. Eby, *A Biographical History of Waterloo Township and other Townships of the County Being a History of the Early Settlers and Their Descendants* (Berlin, Ont.: author, 1895 and 1896); Angus S. Bauman, *Bauman Family History* (1940); and many other books.

²⁷Deeds 10-145a [25 11th month 1756] and 10-145b [10 April 1765], Berks County Courthouse, Reading, Pa. The signature copy in the record of the 1765 deed is spelled Samel Holtzer, although the text consistently has Samuel Overholts. Jacob Mourey or Maurer, who bought the land in 1765, lived in Chester County, so this Samuel Overholtz(er) may have continued to live on the land as a tenant. Maurer sold the same land in 1771 to Henry Overholtz of Robeson Township, whose relationship to other Oberholtzers is unknown.

²⁸This family has been traced in Helen Overholser Turn, *Samuel Overholtzer of Virginia and Some of His Descendants* (Belton, Tex.: Centex Press, 1981).

Oberholtzer appeared on the 1776 and 1777 tax lists as a nonassociator. In early 1779, he was assessed the nonjurors tax. Hans Oberholser failed to return a list of assessed property in 1779.²⁹

Johannes Oberholtzer (O3) served the Mennonite church as a deacon, receiving the funds for the poor as early as 1789. From 1784 until 1790, Hans Oberholtzer took care of a certain Catharina Burkhart. He signed a 1786 deed of release with his wife Elizabeth, daughter of Joseph and Anna Brand of Lower Paxton Township in Dauphin County. Elizabeth probably died before 1800. Hans Oberholtzer died intestate in 1801, and seven children are named in an 1802 deed of release. The Oberholtzer farm was kept by descendants for four more generations.³⁰

Christian Oberholtzer (O4) was listed as an unmarried taxpayer in Brecknock Township in Lancaster County from 1763 to 1773, and in Caernarvon Township from 1778 to 1793. He was listed in 1776 and 1777 as a nonassociator. A 1779 list showed that Christian Overholtzer had taken the oath of allegiance. No evidence exists that he took part in the revolution. Claims that Christian Overholtzer of Caernarvon Township served as a gunsmith in lieu of military service are based on confusion with Christian Oberholtzer of Hempfield Township, who was a gunsmith under William Henry.³¹ The 1792 tax list showed Christian Overholtzer as a miller, but he did not own his own land or mill. He was a tenant paying £60 annual rent to Emanuel Newswanger, Junior, a Mennonite who owned a grist mill. The 1790 census showed him

living with one free nonwhite person, perhaps a servant or a worker at the mill.³²

In 1793 Christian Overholtzer bought land in York (now Adams) County. He married Christina Musselman, daughter of Christian and Maria Musselman of Earl Township.³³ Deeds indicate that this family associated with the Mennonite church. Christian (d. 1819) and Christina (d. 1835) Overholtzer had four children and lie buried in the Carrollsburg Cemetery, Liberty Township, Adams County.³⁴

The story of Jacob Oberholtzer Jr. (O8) is still impossible to tell with certainty, but several documents probably refer to him. Although his name was listed before his brothers on the 1762 deed, Jacob Oberholtzer was not taxed in Brecknock Township for ten years. He was unmarried and landless on tax lists from 1772 through 1780. Jacob Oberholtzer was listed in 1776 and 1777 as a nonassociator. In early 1779, he was assessed a nonjurors tax.

A Jacob Oberholtzer appeared in Lower Paxton (later Swatara) Township in Dauphin County in the late 1700s. He married Anna, the daughter of Peter and Barbara Lehman, and they had one known child. Deeds and estate records suggest a relationship with the Brecknock Township Oberholtzers. Jacob Oberholtzer witnessed John Oberholtzer's signature along with John Higer on the 1786 release mentioned above. In 1805, letters of administration for Jacob Oberholtzer's estate were issued to Harry Heiger (O64), son of John and Barbara (O6) Heiger.³⁵

²⁹His oldest son, John Oberholtzer, Junior, was not yet taxed in 1793, but was taxed in 1799. Three other sons were still under age 16 in 1790, *Heads of Families at the First Census of the United States Taken in the Year 1790: Pennsylvania* (Washington: Government Printing Office, 1908), p. 127.

³⁰Some Bowmansville Mennonite alms book references are mentioned in Weaver, *Mennonites of the Lancaster Conference*, p. 150. Other notes made by Noah G. Good, Lancaster Mennonite Historical Society, Lancaster, Pa. John and Elizabeth Oberholtzer signed a deed dated March 1, 1786 (Deed Q-1-145, Dauphin County Courthouse, Harrisburg, Pa.) with other heirs of Joseph Brand. No female above age 45 listed in 1800 "Population Schedules of the Second Census of the United States," (Lancaster County, Pa.) microfilm 39: 267. Inventory dated July 17, 1801, kept at Lancaster County Historical Society.

In Deed P-3-635, six of the seven children signed a release, clearing title to the land for their eldest brother, John. This deed gave the residence of all heirs as Brecknock Township, Lancaster County. John's three unmarried sisters and two of the brothers signed on October 16, 1802. Their brother Abraham signed March 26, 1804, and two days later the deed was recorded.

The deed record gives no reason for the delay in obtaining Abraham's signature. The deed implies that Abraham was the youngest child in the family, so he may have waited to attain his majority before signing. This helps to identify him as the Abraham Oberholtzer who married Susanna Wenger, moved to Earl Township, and lies buried in the Martindale Cemetery. According to his gravestone, he was born on February 2, 1783, so he would have signed the deed less than two months after reaching age 21. Many descendants of Abraham and Susanna Oberholtzer have been listed in Samuel S. Wenger, *The Wenger Book* (Lancaster, Pa.: Pennsylvania German Heritage History, 1978), beginning pp. 189, 261, 262, 484, 485.

Deed F-12-234 [dated March 30, 1835], Lancaster, names the five surviving children of John Oberholtzer Junior. Esther, Elizabeth, and Feronica were paid for their shares of the land, which Daniel and Abraham then owned jointly until Abraham died without issue in 1859. Elizabeth's husband Isaac Good bought 19 acres of the land, which she sold out of the Oberholtzer family in 1877. Daniel and his wife Sarah sold 12 acres to Henry Kring, whose daughter Elizabeth later married their son John M. Oberholtzer. John inherited the main farm of about 140 acres, which later passed to his widow Elizabeth and daughter Agnes. In 1924, after her mother and husband died, Agnes Messner sold this land out of the Oberholtzer family to Edwin L. Kern.

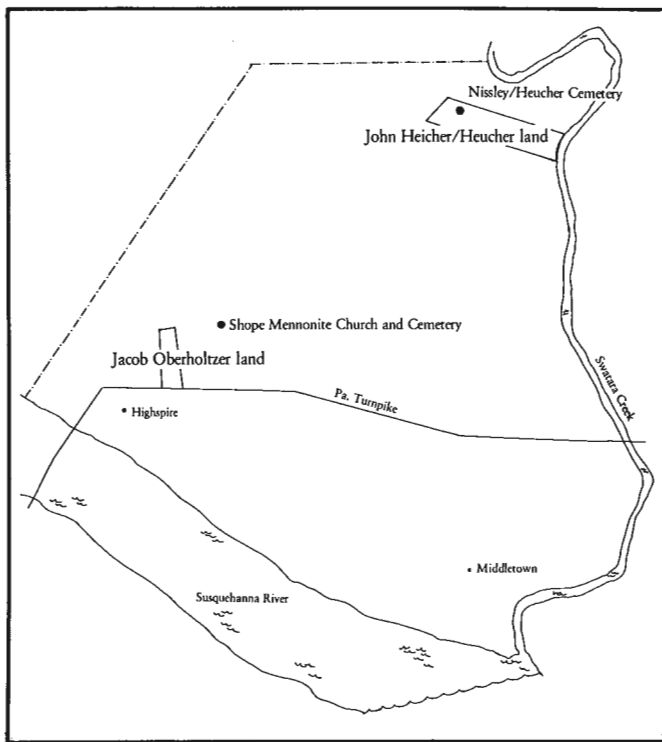
³¹A Christian Oberholtzer swore loyalty to the new government before James Jacks on August 8, 1777, according to two identical lists. R. Thomas Mayhill, *Lancaster County, Pennsylvania, Deed Abstracts and Oaths of Allegiance*. Revised and Enlarged Edition (Knightstown, Ind.: The Bookmark, 1973), pp. 154 [Deed L-390T], 161 [Deed L-398B(2)]. The identity of this Christian Oberholtzer is unclear. Samuel E. Dyke, *The Pennsylvania Rifle* (Lancaster, Pa.: Lancaster County Bicentennial Committee, 1974) includes both Christian Oberholtzer Sr. (d. 1789) and Christian Oberholtzer Jr. (d. 1812) of Hempfield Township on a list of gunsmiths.

³²*First Census of the United States: Pennsylvania*, p. 127.

³³Any relationship of this Christian Musselman to Hans Musselman of Brecknock Township is unknown. Christian Musselman was probably the only son of Hans and Margaret Musselman of Earl Township.

³⁴This family has been traced by Milligan, *Christian A. Overholtzer and His Father Jacob*. According to his gravestone, Christian Overholtzer died on February 15, 1819. His age on the stone is probably 78 years, 6 months, and 3 days. One digit is very difficult to read, so that the age might be 75 or 76 years.

³⁵Deed Q-1-145; Administrations Index O: Orphans Court C-123, 127, 436; all in Dauphin County Courthouse, Harrisburg, Pa.



Lower Swatara Township, Dauphin County, Pennsylvania, was a part of Lower Paxton Township, Lancaster County, in 1785. In the 1780s John Heiger and his wife Barbara (O6) settled there. Jacob Weaver and his wife Magdalena Oberholtzer (O9) and Jacob Oberholtzer (possibly O8) also settled in Lower Paxton Township, although Weaver's precise location is unknown. Jacob Oberholtzer (O81) did patent the indicated tract. The Shope Mennonite meetinghouse is now (1989) Garden Chapel.

There are problems with this theory as with all other claims concerning Jacob Oberholtzer Jr. of Brecknock Township. The 1791 release signed by the Brecknock Township Oberholtzer heirs apparently did not mention Jacob. If he or his heirs were alive, their claim to his father's estate should have been released in a separate unknown deed. Also, if this Jacob Oberholtzer of Swatara Township was the son of Jacob Oberholtzer of Brecknock Township, his age must have been slightly understated in the 1800 census record.³⁶

³⁶Jacob Overholtz of Swatara Township was aged at least 26 but less than 45 in 1800, according to the "Second Census of the United States," (Dauphin County, Pa.), 40: 192. Jacob Oberholtzer Jr. of Brecknock Township should have been about 49 years old in 1800, based on his first appearance on tax lists as a freeman in 1772.

According to a story told by Samuel S. Overholtzer many years ago, his ancestor Christian Overholtzer had a brother Jacob who left home, and the family never heard from him or knew where he went. See Milligan, *Christian A. Overholtzer and His Father Jacob*, p. 443.

Some descendants of Jacob Oberholtzer (1741-1811) of Colebrookdale Township in Berks County have claimed that their ancestor was the son of the 1732 immigrant widower by a Pennsylvania marriage. This theory was accepted by Turn, *Samuel Overholtzer of Virginia*, p. 312; Milligan, *Christian A. Overholtzer and His Father Jacob*, p. 444; and Overholt, "The Marcus Oberholtzer Family," p. 28. (Mrs. Turn no longer accepts the theory.) However, documentary evidence has so far failed to show a relationship between Jacob Oberholtzer of Colebrookdale Township and any other Oberholtzer

Anna, the widow of Jacob Oberholtzer of Swatara Township, raised their only child, Jacob, with the help of the boy's guardians, first her brother Peter Lehman, and later Martin Nissley. Martin Nissley's daughter Maria soon after married Jacob Heiger (O65), son of John and Barbara Heiger. In 1815, Jacob Heiger and the younger Jacob Oberholtzer each contributed \$5 toward building a Mennonite meetinghouse in the township. Jacob Oberholtzer received a land patent next to the planned meetinghouse in 1815, married, and then died in 1819 without issue. His mother Anna Oberholtzer was killed in 1823.³⁷

Daughters of Jacob and Barbara Oberholtzer

Jacob and Barbara Oberholtzer's daughter Anna (O5) married Peter Guth/Good. This Peter Guth appeared on the Brecknock Township tax lists as a head of household by 1763. His father, the Christian Guth who appraised the Oberholtzer estate in 1755, had at least seventeen children and died in 1757, leaving a widow Magdalena. Peter Guth was a farmer, and he held over 100 acres of land. He was assessed double taxes as a nonjuror in 1779.

Peter Good of Brecknock Township died intestate in 1807, and his widow Anna moved to Earl Township before dying intestate in 1825. According to an unrecorded 1808 deed cited in a recorded deed dated 1818, there had been seven children.³⁸

On October 28, 1766, Barbara Oberholtzer (O6) married Johann Heucher/Heiger. Johann may have been a son of Christopher Heucher/Heicher of Earl Township, who immigrated in 1742. Tax lists show John Heiger/Heighert/etc. as a married tenant or inmate in Caernarvon Township from 1775 to 1777, and in Earl Township from 1779 to 1783. One 1779 list gave his rent as £40. John Heiger was assessed double taxes as a nonjuror in 1779.³⁹

The Heucher family moved by 1786 to Lower Paxton (now Lower Swatara) Township in Dauphin County, Pennsylvania. In 1796 John Higer received a patent for a tract of land containing 101 acres along the Swatara Creek. Johann and Barbara had at least eight children, and died

family. Deed A-19-199, Reading, shows that he bought land in Colebrookdale Township in 1774 as a resident of Hanover Township in Philadelphia (now Montgomery) County.

³⁷Deed U-1-317 [dated March 9, 1816], Harrisburg, provides a list of subscribers. For more information about this congregation, see Lloyd Zeager, "A Dauphin County Mennonite Congregation: Strickler and Mumma/Shope," *Pennsylvania Mennonite Heritage*, 10 (April 1987): 12-20. Patent H-11-689; Orphans Court E-172, F-322, 341, 362, 393, G-77, 124; Will of Anna Oberholtzer D-310; Dauphin County Courthouse, Harrisburg. Benjamin Stewart killed Ann Oberholtzer, apparently during a rape attempt. He was hanged for murder on Feb. 4, 1824. See the *Pennsylvania Intelligencer* (Harrisburg, Pa.), Feb. 6, 1824.

³⁸Deed 18-623, Lancaster, cited an unrecorded deed poll April 2, 1808, which listed all 7 children. Bond C-1-102, Lancaster, for estate of Ann Good was dated October 5, 1825.

³⁹Marriage recorded at First Reformed Church, Lancaster. The 1783 tax list in Earl Township gave number of persons in family as 10.

April 16 1776
 Jacob Weber
 Hans Oberholtzer
 Spröb Weber
 3 15 0

This entry in the alms book of the Bowmansville Mennonite congregation in Lancaster County shows that mutual aid was a strong faith tradition among the Mennonites who loaned money to Jacob Weber (spouse of O9) via Hans Oberholtzer (O3). “[On] April 16, 1776, I [Daniel Gehman] loaned £6 to Hans Oberholtzer from the poor fund money for Jacob Weber. Jacob Weber paid back the sum of £3.15.0.” The cross marks probably indicate that the remaining amount was also paid at a later date.

intestate in 1803 and 1808 respectively. They lie buried with several of their children in a small cemetery on their farm, now known as the Nissley cemetery.⁴⁰

In about 1770, Maria Oberholtzer (O7) married Abraham Martin, the son of David Martin of Earl Township by his third wife Anna Groff. David Martin, who arrived in 1727 on the ship *Molly* with Samuel Oberholtzer, was the son of Christian Marti, the 1732 immigrant from Bockschaft in the Upper Palatinate. In 1771, Abraham Martin received patents for 202 acres of land along the Muddy Creek in the southwest corner of Brecknock Township. He was taxed as a farmer for 130 acres in 1772. Abraham Martin was assessed the nonjurors tax, and failed to return lists of assessed property in 1779.⁴¹

⁴⁰John Heger on 1786 Pennsylvania septennial census for Lower Paxtang Township. John Haggart family had 4 men, 2 boys, and 4 females in *First Census of the United States: Pennsylvania*, p. 91. John Heigert family in “Second Census of the United States,” (Dauphin County, Pa.) 40: 199. Patent P-29-143, Harrisburg. John Heigert estate account listing heirs in Dauphin County Orphans Court B-327. Incomplete cemetery data published in William Henry Egle, *Notes and Queries*, 4th Series, 2:347, gave birthdates and death dates in English, with some errors. According to this record, Barbara Heucher was born Jan. 14, 1746, and died July 4, 1808. Remaining gravestones actually have only death dates and ages at death in German, and Barbara’s stone is now missing. Descendants in Dauphin County use the spelling Heicher.

⁴¹For more information on Abraham’s parents and grandparents, see Martin, “Christian and Ells Martin,” p. 13-24. Patents AA-13-5 and AA-13-6, Harrisburg. Canadian descendants of this family have named Abraham Martin’s wife as Barbara Oberholtzer, as in Eby, *Early Settlers in Waterloo Township*, 2:18. Deeds show that Abraham Martin’s wife was named Mary or Maria. Mary’s birthdate was June 25, 1750, according to the Isaac W. Martin collection, book 10, p. 1, Lancaster Mennonite Historical Society.

⁴²Notes from the Bowmansville Mennonite alms book made by Noah G. Good, Lancaster Mennonite Historical Society.

⁴³Harvey Hostetler, *Descendants of Barbara Hochstedler and Christian Stutzman* (Scottsdale, Pa.: Mennonite Publishing House, 1938), p. 829. According to a note supplied by Emmanuel B. Weaver of Dundee, Ohio, Jacob Weaver married Magdalena Overholser in 1779 or 1780. Other published sources give Magdalena’s residence as Lancaster County or Chester County. A large memorial stone to Jacob

Abraham and Maria Martin raised five known children, and the family associated with the Mennonite church. Their graves in the old Martin farm cemetery behind the Red Run Mennonite meetinghouse are marked “1815 A + M” and “1816 M + M”.

Magdalena Oberholtzer (O9) married Jacob Weber/Weaver. In 1776 Hans Oberholtzer borrowed several pounds from the Mennonite poor fund for Jacob Weber, who later repaid the money.⁴² This is probably the Jacob Weber/Weaver on the Brecknock Township tax lists from 1778 to 1780, a landless sickleman. Jacob Weaver paid the nonjurors tax early in 1779. A later 1779 list indicated that Jacob Weaver “affirmed.” This referred to a formal affirmation of loyalty accepted from Mennonites and others in lieu of an oath.

Descendants of the Jacob Weaver who died in Somerset County, Pennsylvania, in 1820 claim that Magdalena Overholser was his first wife and the mother of his children. Claims by this Jacob Weaver’s descendants that he had been a revolutionary war soldier are probably based on confusion with other Pennsylvanians named Jacob Weaver. No primary record of service, pension, or land grant clearly refers to Jacob Weaver of Somerset County.⁴³

Jacob and Magdalena Weaver of Somerset County had seven sons and two daughters, all born before 1790. The only family matching theirs in the 1790 census was in Lower Paxton Township in Dauphin County, where they had arrived as early as 1786. Jacob and Magdalena moved to Bedford County, Pennsylvania, by 1800, and to Somerset County soon after. They probably lie buried in the Shetler cemetery in Conemaugh Township, Somerset County.⁴⁴

and Magdalena has been placed since 1938 in the Shetler Cemetery, Conemaugh Township, Somerset County. In 1938, a descendant applied for membership to the Daughters of the American Revolution based on Jacob Weaver’s alleged service as a Berks County militia Colonel. The DAR researcher approved the application, but only after replacing the claimed service with that of a Cumberland County militia private. The researcher cited a statement that Jacob Weaver of Somerset County had first settled in Juniata County, from William H. Koontz and William Welfley, *History of Bedford and Somerset Counties* (New York: Lewis Publishing, 1906), 3:386. Juniata County was part of Cumberland County during the revolutionary war. Neither story about this Jacob Weaver’s settlement in Berks or Juniata County is documented. For Magdalena Oberholtzer of Brecknock Township to have found her husband up the Juniata River is especially unlikely. Most of Jacob and Magdalena Weaver’s children were born before the war ended. The children stayed among the traditional peace church communities.

⁴⁴Magdalena probably died between 1810 and 1820. As a widower, Jacob Weaver married a widow Elizabeth Foley, and he died in November 1820. The best summary of his family to three generations is found in Hugh F. Gingerich and Rachel W. Kreider, *Amish and Amish Mennonite Genealogies* (Gordonville, Pa.: Pequea Publishers, 1986), pp. 481-488. The Jacob Weaver family, with one man, seven boys, and three females, appeared in the published *First Census of the United States: Pennsylvania*, p. 90. A comparison of the census and tax lists shows that this Jacob Weaver lived in Lower Paxton Township. Jacob Weaver was not taxed there in 1782, when it was still part of Lancaster County, but he was listed there on the 1786 septennial Pennsylvania census.

Veronica Oberholtzer (O0) married Jacob Guth/Good. This Jacob Guth was probably the brother of Anna's husband Peter Guth, the son of Christian Guth. From his father's estate he received 155 acres of land in 1769. He first appeared on the Brecknock Township tax lists as a head of household in 1773. Several tax lists referred to him as a farmer and stiller (distiller), or as Jacob Good Junior, because he was younger than his uncle and cousin. Jacob Good paid the nonjurors tax early in 1779. A later 1779 list indicated that he affirmed his loyalty to the new government.

When Jacob Guth sold a small tract in 1786, he was a widower. When he sold another tract in 1802, his wife Feronica also signed the deed. Since Jacob Oberholtzer's daughter Veronica released her claim to the Oberholtzer estate in 1791 with her husband Jacob Good, she must have been the second wife. Veronica helped to raise three sons from Jacob Guth's first marriage. Jacob and Veronica had one child, Samuel. The wills of Jacob and Feronica Guth were probated in 1812 and 1831, respectively.⁴⁵

When Jacob Oberholtzer died in 1755, his descendants were ten children and three grandchildren, all living at his home or a few miles from his home. Eventually there were over 275 great-grandchildren, scattered within Pennsylvania, Maryland, Virginia, Ohio, Ontario, Tennessee, Indiana, Michigan, Illinois, and Kansas.

Genealogical Outline

- O Jacob Oberholtzer, ca. 1704-1755
 - m.(1) ca. 1723, _____
 - m.(2) ca. 1736, Barbara _____
- O1 Elisabeth Oberholtzer, Aug. 27, 1724-Feb. 27, 1791
 - m. ca. 1745, Christian Bauman, Aug. 13, 1724-July 25, 1790; son of Wendel Bauman and Anna _____ .
- O11 Barbara Bauman, Sept. 9, 1746-May 14, 1810
 - m. John Good, 1731-1792; son of Christian Guth.
- O111 Barbara Good
 - m. Nov., 1788, Peter Mosser, Jan. 22, 1761-March 25, 1845; son of Henry Mosser and Frony _____ .
- O112 Magdalena Good
 - m. Peter Becker, d. 1837
- O113 Elizabeth Good, d. 1834
 - m. Martin Good, 1767-1824; son of Jacob Good and Elizabeth Steiner.
- O114 John Good, Nov. 20, 1773-Dec. 23, 1843
 - m. Elizabeth Mosser, Nov. 1, 1771-Jan. 29, 1849; dau. of Henry Mosser and Frony _____ .
- O115 Anna Good
- O116 Samuel Good, b. 1777
- O117 Christian Good, d. 1798
- O118 Catharine Good
 - m. Christian Mosser, Dec. 12, 1781-April 16, 1867; son of Henry Mosser and Frony _____ .
- O12 Jacob Bauman, Feb. 20, 1751-July 4, 1820
 - m. Maria Fohantzer, Jan. 10, 1752-March 24, 1814
- O121 Christian Bowman, Dec. 12, 1773-Sept. 12, 1850
 - m. Barbara Warner, Jan. 4, 1780-Aug. 21, 1860
- O122 Samuel Bowman, June 11, 1776-June 11, 1847
 - m. Elizabeth Diller, April 24, 1786-June 18, 1853; dau. of Peter Diller and Magdalena Engel.

- O123 Elizabeth Bowman, July 25, 1777-Feb. 2, 1846
 - m. March 25, 1800, Francis Diller, March 17, 1776-May 17, 1845; son of Francis Diller and Elizabeth Beam.
- O124 Mary Bowman, d. by 1815
- O125 Magdalena Bowman, Oct. 29, 1785-Feb. 20, 1857
 - m. Henry Gehman, June 6, 1784-June 6, 1883; son of Abraham Gehman and Maria Light.
- O126 Abraham Bowman, Dec. 11, 1788-April 21, 1846
 - m. Maria Magdalena Messner, April 29, 1788-Jan. 9, 1855; dau. of Michael Messner and Anna Barbara Mosser.
- O13 Christian Bauman, Oct. 21, 1753-May 26, 1807
 - m.(1) Feb. 17, 1782, Anna Huber, Sept. 17, 1756-March 10, 1792; dau. of Martin Huber and Magdalena Musser.
 - m.(2) 1792, Anna Gehman, d. July 5, 1830; dau. of Daniel Gehman and Fronica Gehman.
- O131 Magdalene Bauman, Jan. 9, 1783-March 22, 1859
 - m. 1800, John Good, March 18, 1777-Jan. 10, 1862; son of Jacob Good (husb. of O0) and Magdalena _____ .
- O132 Joseph Bauman, Jan. 22, 1784-Jan. 9, 1841
 - m. Mary Huber, Dec. 13, 1791-Sept. 1826; dau. of Jacob Huber and Elisabeth Weber (wife of O14).
- O133 Elisabeth Bauman, Nov. 20, 1785-July 6, 1866
 - m. Jacob Good, Nov. 22, 1781-Aug. 12, 1844; son of Jacob Good (husb. of O0) and Magdalena _____ .
- O134 Samuel Bowman, Dec. 1, 1789-Jan. 9, 1857
 - m. Elizabeth Bauman, July 1, 1794-July 24, 1854
- O135 Anna Bauman, ca. 1794-1843
 - m. Samuel Weber, 1783-1852; son of Heinrich Weber and Maria Huber.
- O136 Daniel Bauman, June 24, 1796-March 24, 1875
 - m. Elizabeth Good, Dec. 9, 1798-Aug. 14, 1877; dau. of John Good (O114) and Elizabeth Mosser.
- O137 Mary Bauman, April 21, 1799-Feb. 17, 1847
 - m. March 20, 1821, Jonas Good, March 25, 1794-Sept. 15, 1881; son of Abram Good.
- O138 Salome Bauman, Oct. 7, 1800-March, 1889
 - m. Jonathan Weber, March 30, 1801-Feb. 4, 1881; son of Heinrich Weber and Elizabeth Huber.
- O14 Wendel Bauman, Feb. 25, 1758-Nov. 20, 1842
 - m.(1) May 4, 1784, Maria Huber, May 20, 1760-April 20, 1816; dau. of John Huber and Margaret _____ .

⁴⁵Deeds LL-261 and L-3-363, Lancaster. Will L-1-129, Lancaster, of Jacob Guth of Brecknock Township [dated Nov. 7, 1811 / probated April 25, 1812], named his widow, Veronica, and his four sons, John, Christian, Jacob, and Samuel. Will Q-1-101, Lancaster, of Feronica Guth [dated Jan. 15, 1825 / probated Oct. 10, 1831], clarified that her only son was Samuel Guth, and that Jacob's other three sons were her stepsons. Descendants of one of these three, Jacob, have named Frances Oberholtzer as the mother of the three, and named Samuel as her stepson. Apparently this tradition has reversed the children of the two wives. Jacob Guth who married Veronica Oberholtzer is easily confused with his cousin Jacob Good, the son of the 1732 immigrants Jacob and Susanna Good, who married Veronica Groh as his second wife. Jacob and Veronica (Groh) Good moved to Virginia after selling a tract of 36 acres in Brecknock Township which he had bought from his brother Peter (Deed RR-40, Lancaster).

- m.(2) Aug. 17, 1817, Elisabeth Weber, Dec. 22, 1764-Feb. 4, 1843; widow of Jacob Huber.
- O141 **Benjamin Bauman**, Feb. 15, 1787-Dec. 7, 1874
m. Sarah (or Susannah) Bechtel, June 16, 1797-Dec. 19 (or Sept. 19), 1870; dau. of Joseph Bechtel and Magdalena Allebach.
- O142 **Elisabeth Bauman**, May 24, 1788-Dec. 10, 1868
m. Daniel Gehman, Feb. 5, 1779-March 5, 1859; son of Daniel Gehman and Fronica Gehman.
- O143 **Maria Bauman**, Aug. 15, 1789-Dec. 2, 1791
- O144 **Esther Bauman**, July 31, 1790-Sept. 11, 1827
m. Oct. 20, 1816, Heinrich Weber, June 17, 1794-Jan. 16, 1873; son of Heinrich Weber and Maria Huber.
- O145 **Sem Bauman**, Jan. 13, 1792-March 15, 1792
- O146 **Susanna Bauman**, March 30, 1793-Aug. 2 (or Nov. 9), 1882
m. John Huber, Oct. 27 (or Nov. 13), 1796-Oct. 5, 1882
- O147 **Daniel Bauman**, Dec. 15, 1794-Sept. 11, 1795
- O148 **Joseph Bauman**, March 8, 1796-Dec. 21, 1864
m.(1) Sept. 23, 1821, Anna Schantz, Oct. 19, 1801-Oct. 19, 1822; dau. of Christian Schantz and Magdalena Cressman.
m.(2) Feb. 20, 1825, Elizabeth Hoffman, Feb. 12, 1795-May 6, 1879 (or 1877); dau. of George Hoffman and Barbara Ann Good.
- O149 **Christian Bauman**, May 14, 1797-July 19, 1876
m. Elizabeth Musser
- O140 **Barbara Bauman**, Jan. 17, 1799-June 7, 1871
m. Samuel Bechtel, Jan. 24, 1795 (or 1791)-Feb. 21, 1861; son of Joseph Bechtel and Magdalena Allebach.
- O14a **Lydia Bauman**, July 7, 1802-March 16, 1832
- O15 **Elisabeth Bauman**, May 2, 1762-May 2, 1762
- O16 **Joseph Bauman**,⁴⁶ July 19, 1766-Jan. 19, 1849
m. Maria Baer, Jan. 23, 1772-Oct. 29, 1842; dau. of Henry Baer and Margaret Newcomer.
- O2 **Samuel Oberholtzer**,⁴⁷ ca. 1729-1783
m. Sept. 8, 1765, Maria Eva Hauswirth, d. after 1783; dau. of Christian Hauswirth and Barbara _____ .
- O21 **Peter Overholtzer**, ca. 1766-1818
m. Nov. 22, 1791, Ann Baughman, d. after 1835; dau. of Jacob Baughman and Catherine Neff; remarried Daniel Bowers.
- O22 **Barbara Overholtzer**, ca. 1768-after 1809
- O23 **Eva Overholtzer**, b. ca. 1770
m. Jan. 28, 1794, John Riser
- O24 **Samuel Overholtzer**, ca. 1771-1848
m. April 11, 1798, Nancy Ann Eagle, d. 1849; dau. of Timothy Eagle.
- O25 **Anna Overholtzer**, ca. 1773-ca. 1833
m. Jan. 7, 1792, Andrew Criner, d. 1827
- O251 **Barbara Criner**, b. ca. 1793
m. ca. 1813, Thomas Bare
- O252 **John Criner**, b. ca. 1794
m. ca. 1816, Susannah Harless
- O253 **Christian Criner**, b. ca. 1796
- O254 **Ann Criner**, b. ca. 1798
m. ca. 1816, Anthony Plymale
- O255 **Elizabeth Criner**, b. ca. 1799
m. Oct. 27, 1816, Henry Scott
- O256 **Samuel Criner**, b. ca. 1800
m. Aug. 27, 1827, Frances Harless
- O257 **Susannah Criner**, b. ca. 1801
- O258 **Andrew Criner**, b. ca. 1805
m. ca. 1826, Nancy Webb
- O259 **Jacob Criner**, b. ca. 1807
m. Nov. 30, 1830, Catherine Niday
- O250 **Nancy Criner**, b. ca. 1810
- O26 **Veronica Overholtzer**, b. ca. 1775
m. Sept. 12, 1799, John Durst
- O27 **Jacob Overholtzer**, July 2, 1777-Nov. 14, 1825
m. Hannah Iles, Aug. 6, 1786-Oct. 1, 1853; dau. of William Iles and Jane _____ .
- O28 **Susannah Overholtzer**, b. ca. 1779
m. 1804, Joseph Foltz
- O3 **Johannes / Hans Oberholtzer**, ca. 1739-1801
m. Elizabeth Brand, d. after 1786; dau. of Joseph Brand and Anna _____ .
- O31 **John Oberholtzer**, ca. 1769-1835
m. Elizabeth Gehman, d. after 1811; dau. of Daniel Gehman and Fronica Gehman.
- O311 **Esther Oberholtzer**, May 21, 1805-March 14, 1865
- O312 **Feronica Oberholtzer**, June 26, 1806-April 29, 1866
m. Elias Guth, March 8, 1802-March 2, 1865; son of Joseph Guth.
- O313 **Daniel Oberholtzer**, June 21, 1807-April 15, 1880
m. Sarah (possibly Musselman), Nov. 11, 1814-March 11, 1887
- O314 **Elizabeth Oberholtzer**, May 14, 1809-Jan. 23, 1879
m. Isaac B. Good (O551), Feb. 17, 1811-Nov. 20, 1876; son of Christian Good.
- O315 **Abraham Oberholtzer**, July 17, 1811-Dec. 17, 1859
- O32 **Barbara Oberholtzer**, ca. 1771-after 1803
- O33 **Elisabeth Oberholtzer**, b. ca. 1774
m. 1803, Christian Good, b. ca. 1779; probably son of Jacob Good (husb. of O0) and Magdalena _____ .
- O34 **Joseph Oberholtzer**, ca. 1776-after 1803
- O35 **Jacob Oberholtzer**, ca. 1778-1812
m. _____ .
- O351 **daughter Oberholtzer**
m. Michael Karrer
- O36 **Anna Oberholtzer**, ca. 1780-after 1803
- O37 **Abraham Oberholtzer**, Feb. 2, 1783-Feb. 4, 1835
m. Susanna G. Wenger, July 11, 1788-March 18, 1850; dau. of Hans Wenger and Barbara Gundy.
- O371 **Jacob Oberholtzer**, Dec. 20, 1816-Oct. 2, 1882
m. Nov. 17, 1850, Maria Garman, June 12, 1826-June 20, 1908; dau. of George Garman and Elizabeth Corl.
- O372 **Barbara Oberholtzer**, Dec. 23, 1817-Feb. 1, 1870
m. David Z. Wenger, Dec. 22, 1811-Oct. 14, 1878; son of David Wenger and Barbara R. Zimmerman.
- O373 **John W. Oberholtzer**, March 25, 1819-Feb. 19, 1881
m. Lydia Davis, Oct. 21, 1827-Dec. 25, 1893
- O374 **Joseph W. Oberholtzer**, Sept. 12, 1820-Oct. 17, 1896
m.(1) 1845, Magdalena Wanner, July 3, 1828-Oct. 16 (or Feb. 16), 1862; dau. of Daniel Wanner and Maria Eby.
m.(2) Aug. 8, 1865, Catherine Wanner, Nov. 22, 1841-Sept. 25, 1909; dau. of Daniel Wanner and Maria Eby.
- O375 **Anna Oberholtzer**, Dec. 19, 1824-July 6, 1849

⁴⁶See Eby, *A Biographical History of Waterloo Township*, pp. 15, 16, for the descendants of O16.

⁴⁷See Turn, *Samuel Overholtzer of Virginia*, for descendants of O2.

- O376 Abraham Oberholtzer, Dec. 28, 1826-July 3, 1898
m. Lizzie Steffy, April 8, 1843-Oct. 17, 1917
- O377 Susanna Oberholtzer, Dec. 28, 1826-June 6, 1888 (or 1890)
m. Joseph B. Wenger, Dec. 2, 1825-April 12, 1897; son of John Wenger and Susanna Brubaker.
- O378 Samuel W. Oberholtzer, 1830-after 1908
m. Elizabeth _____
- O4 Christian Oberholtzer,⁴⁸ Aug. 10, 1740-Feb. 15, 1819
m. ca. 1793, Christina Musselman, May 31, 1763-Feb. 5, 1835; dau. of Christian Musselman and Maria _____.
- O41 Christian Overholtzer, March 7, 1797-Oct. 24, 1865
m. Oct. 25, 1818, Elizabeth Shindledecker, Dec. 19, 1798-Aug. 25, 1873
- O42 Mary Anna Overholtzer, June 11, 1799-March 24, 1887
- O43 Christina Overholtzer, June 2, 1800-April 11, 1879
m. Feb. 19, 1820, John N. Lohr, May 8, 1794-Dec. 13, 1863; son of Joseph Lohr.
- O44 Emanuel Overholtzer, Nov. 6, 1802-June 8, 1876
m. Rebecca Baker, Oct. 11, 1811-Jan. 29, 1892
- O5 Anna Oberholtzer, ca. 1743-1825
m. Peter Good, ca. 1740-April, 1807; son of Christian Guth.
- O51 Jacob Good, d. after 1825
- O52 Barbara Good, d. 1812
m. ca. 1800, Christian Horst, d. after 1826; son of Jacob Horst and Margaret _____.
- O521 Nancy Horst, b. ca. 1801
- O522 Mary Horst, b. ca. 1802
- O523 Peter G. Horst, b. ca. 1804
m. _____
- O524 Samuel Horst, b. ca. 1806
m. _____
- O525 Jonathan Horst, b. ca. 1810
- O53 Joseph Good, 1777-after 1825
- O54 Peter Good, March 1, 1778-July 4, 1850
m. ca. 1810, Maria Weber, Sept. 15, 1788-Oct. 21, 1865; dau. of Heinrich Weber and Maria Huber.
- O541 Benjamin Good, June 24, 1809-April 4, 1891
m.(1) 1834, Barbara Huber, Nov. 6, 1809-Jan. 24, 1838; dau. of Peter Huber and Veronica Souder.
m.(2) Jan. 6, 1839, Barbara Bergey, Sept. 19, 1813-Dec. 11, 1882; dau. of Joseph Bergey and Elizabeth Wagner.
- O542 Henry Good, Nov. 5, 1810-March 11, 1891
m. Maria Burkhart, March 29, 1812-April 4, 1896; dau. of David Burkhart and Elizabeth Sauder.
- O543 Jacob Good, April 2, 1812-Jan. 23, 1881
m. Susanna Musser, Aug. 5, 1832-June 24, 1896; dau. of John Musser and Susanna Weber.
- O544 Elizabeth Good, Jan. 20, 1814-Nov. 15, 1875
m. May 24, 1836, Christian Wenger, Dec. 20, 1802-Feb. 4, 1858; son of Joseph S. Wenger and Elizabeth Zimmerman.
- O545 Anna Good, Dec. 20, 1815-May 6, 1850
m. Amos W. Stauffer, Nov. 20, 1813-Jan. 7, 1889; son of Jacob Stauffer and Maria Weber.
- O546 Peter Good, b. Oct. 8, 1817
- O547 Jonathan Good, Jan. 20, 1820-March 30, 1889
m. Lydia Gehman, Aug. 9, 1823-Aug. 20, 1892; dau. of Samuel Gehman and Veronica Bowman.
- O548 Maria Good, b. Oct. 13, 1821
- O549 Magdalena Good, April 28, 1823-March 10, 1888
- m. Jacob Musser, Nov. 14, 1821-Feb. 5, 1897; son of John Musser and Susanna Weber.
- O55 Christian Good, March 21, 1779-April 8, 1850
m. Maria (or Nancy) _____, 1777-Aug. 23, 1827
- O551 Isaac B. Good, Feb. 17, 1811-Nov. 20, 1876
m. Elizabeth Oberholtzer (O314), May 14, 1809-Jan. 23, 1879; dau. of John Oberholtzer and Elizabeth Gehman.
- O552 Jonas Good, Dec. 22, 1812-March 9, 1880
m. Catharine Burkhart, Oct. 6, 1814-Oct. 9, 1897; dau. of John Burkhart and Elizabeth Good.
- O553 John M. Good, Dec. 25, 1814-Feb. 28, 1892
m. Barbara Musselman, July 9, 1824-March 20, 1866; dau. of Christian Musselman and Judith Weber.
- O554 Mary Good, June 22, 1817-Nov. 24, 1862
- O56 Feronica Good, d. 1816
- O57 Samuel Good, ca. 1788-after 1822
m. Barbara, b. ca. 1799
- O571 Daniel Good, b. ca. 1834
m. Catherine _____
- O572 Jacob Good, b. ca. 1837
- O6 Barbara Oberholtzer, Jan. 14, 1746-July 4, 1808
m. Oct. 28, 1766, Johann Heucher, Aug. 23, 1743-Jan. 12, 1803; possibly son of Christopher Heucher.
- O61 Barbara Heucher, ca. 1767-after 1807
m. Herman Moyer, d. after 1807
- O62 Johann Heichert, ca. 1769-1832
m. ca. 1807, Magdalena _____, ca. 1788-after 1850
- O621 Jacob Heichert, ca. 1808-1858
- O622 John Heichert, ca. 1810-after 1842
- O623 Herman Heichert, ca. 1812-after 1842
- O624 David Heichert, ca. 1814-after 1842
- O625 Rudolph Heichert, ca. 1816-after 1836
- O626 Anna Heichert, ca. 1818-after 1842
- O627 Magdalena Heichert, ca. 1820-after 1842
- O628 Issac Heichert, ca. 1822-after 1842
- O63 Christian Heucher, Nov. 26, 1771-Sept. 5, 1803
m. before 1800, Anna Witmer, d. ca. 1806; dau. of Frena _____.
- O631 Johannes Heucher, ca. 1801-after 1842
- O64 Heinrich Heicher, Oct. 7, 1773-Feb. 18, 1837
m. Catharine Ebersole, May 6, 1782-March 6, 1836; dau. of Peter Ebersole.
- O641 Catherine Heicher, ca. 1812-after 1850
m. Jan. 28, 1836, Michael Ulrich, ca. 1810-April 6, 1889; son of Michael Ulrich and Catherine Stover.
- O642 John Heicher, Jan. 24, 1820-March 30, 1862
m.(1) ca. 1842, Sarah Eberly, July 31, 1821-Jan. 23, 1852; dau. of David Eberly and Catherine Frankenberger.
m.(2) 1852, Mary Ann Neavling, June 18, 1830-Jan. 11, 1896; dau. of Samuel Neavling.
- O65 Jacob Heucher, Jan. 6, 1779-Sept. 14, 1835
m. Maria Nissley, April 13, 1792-May 21, 1825; dau. of Martin Nissley and Elizabeth Lehman.
- O651 Martin Heucher, Oct., 1818-Aug. 17, 1819
- O652 Johannes Heucher, Dec. 31, 1822-April 17, 1836
- O66 Catharine Heucher, Sept. 26, 1780-Feb. 26, 1842
- O67 Elizabeth Heicher, July 28, 1782-April 24, 1866

⁴⁸See Milligan, *Christian A. Overholtzer and His Father Jacob*, for descendants of O4.

- O68 Peter Heicher, ca. 1784-after 1842
m. Catharine _____
- O7 Maria Oberholtzer, June 25, 1750-1816
m. Abraham Martin, June 28, 1749-July 15, 1815; son of David Martin and Anna Groff.
- O71 David Martin,⁴⁹ March 16, 1771-Sept. 6, 1854
m.(1) May 4, 1794, Maria Guth, Jan. 26, 1775-July 5, 1820; dau. of Christian Guth and Barbara _____
m.(2) June 13, 1824, Catherine Guth, Nov. 11, 1777-Nov. 14, 1848; dau. of Samuel Guth.
- O72 Barbara Martin, Sept. 15, 1773-1837
m. Samuel Good, d. 1833; possibly son of Samuel Guth.
- O721 Samuel Good, March 7, 1814-Jan. 11, 1886
m.(1) Esther Good, Nov. 9, 1819-Oct. 10, 1855; dau. of Christian Good and Maria Horst.
m.(2) Rachel Bauman, Aug. 29, 1826-Sept. 17, 1883; possibly daughter of John Bauman.
- O722 Barbara Good, May 29, 1816-Oct. 18, 1854
- O73 Maria Martin, ca. 1776-1858
m. Johannes Sollenberger, ca. 1768-1847
- O731 Abraham Sollenberger, July 24, 1801-June 30, 1886
m. Anna _____, April 24, 1811-Dec. 4, 1893
- O732 Elizabeth Sollenberger
- O733 Maria M. Sollenberger, Nov. 8, 1804-Jan. 9, 1880
m. George Weinhold, Sept. 4, 1798-Jan. 4, 1887; son of Philip Weinhold and Catharine Lorah.
- O734 Barbara Sollenberger, ca. 1806-Aug. 20, 1887
m. John Henry Becker, Nov. 20, 1807-March 11, 1870
- O735 John M. Sollenberger, Jan. 23, 1809-Oct. 3, 1883
m. Catharine Yundt, Sept. 18, 1817-Feb. 18, 1896
- O736 Samuel Sollenberger, d. before 1882
m. Eurastius _____
- O737 Anna Sollenberger, d. 1845
m. Daniel Good, 1807-Sept. 4, 1875; son of Christian Good and Maria Bauman.
- O738 Catharine Sollenberger
m. Levi Ranck, 1812-Jan. 10, 1899; son of Daniel Ranck.
- O739 Lydia M. Sollenberger, Oct. 11, 1819-Aug. 11, 1894
m. William W. Ludwig, March 12, 1818-July 21, 1862; son of George Ludwig and Rachel Wendell.
- O74 Jacob Martin, Dec. 1, 1777-April 12, 1847
m. Esther Newswanger, May 26, 1787-Oct. 15, 1863; dau. of Emanuel Newswanger Jr. and Esther Zimmerman.
- O741 Mary Martin, Feb. 22, 1812-May 7, 1847
m. Benjamin Burkholder, Aug. 2, 1813-Feb. 14, 1860 (or 1866); son of Abraham Burkholder and Barbara _____
- O742 Esther Martin, Oct. 30, 1813-Dec. 9, 1895
m. 1835, Peter Whistler, May 23, 1813-June 1, 1857; son of Abraham Whisler and Susanna Bowman.
- O743 Emanuel Martin, Dec. 9, 1814-Jan. 18, 1911
m. Elizabeth Long, March 8, 1823-March 27, 1883
- O744 Anna Martin, Dec. 9, 1814-Feb. 22, 1872
m. Andrew Campbell, 1812-1868
- O745 Jacob Martin, Dec. 18, 1816-Dec. 21, 1902
m.(1) Lydia Mary Stout, April 22, 1823-July 18, 1880
m.(2) 1882, Catherine Whistler, May 18, 1835-May 30, 1909
- O746 Catherine Martin, Sept. 17, 1818-Dec. 17, 1886
m. Samuel Lehman, Sept. 7, 1819-Oct. 4, 1878
- O747 Abraham Martin, April 18, 1820-June 28, 1868
m. Oct. 12, 1848, Elizabeth Lehman, Dec. 8, 1824-Sept. 28, 1877; dau. of Benjamin Lehman and Magdalena Oberholtzer.
- O748 David Martin, 1823-1826
- O749 Elizabeth Martin, Dec. 18, 1824-Sept. 28, 1877
- O75 Abraham Martin, Oct. 11, 1781-April 3, 1858
m. Elizabeth Bauman, May 10, 1785-March 29, 1852
- O751 Maria Martin, May 19, 1818-May 30, 1899
- O752 Isaac Martin, Feb. 25 (or June 25), 1821-Aug. 2, 1895
m. Anna, Jan. 13, 1824-Jan. 2, 1905
- O753 Christian Martin, Feb. 25, 1824-April 21, 1900
m. Dec. 15, 1844, Elizabeth Wenger, Dec. 4, 1820-Oct. 27, 1891; dau. of John Wenger and Barbara Sensenig.
- O754 Elizabeth Martin, Dec. 7, 1827-March 23, 1915
m. Jonas Weber, Aug. 11, 1822-July 21, 1855
- O8 Jacob Oberholtzer, ca. 1751-[possibly 1805
m. ca. 1792, Anna Lehman, ca. 1774-1823; dau. of Peter Lehman and Barbara _____
- O81 Jacob Oberholtzer, ca. 1793-1819
m. ca. 1817, Esther Burkholder, Aug. 24, 1798-July 17, 1879; dau. of Abraham Burkholder and Barbara _____; m. (2) David M. Ebersole.]
- O9 Magdalena Oberholtzer,⁵⁰ ca. 1753-after 1791
m. ca. 1773, Jacob Weaver, June 8, 1748-Nov., 1820; m.(2) Elizabeth Foley.
- O91 Elizabeth Weaver, ca. 1774-before 1820
m. David Blough, 1777-July 25, 1846; son of Christian Blauch and Elizabeth Bender.
- O92 Jacob Weaver, b. ca. 1776
m. Catherine Naught, ca. 1780-Aug., 1847
- O93 Catherina Weaver, b. ca. 1778
m. Garrett Ream, d. Sept., 1847
- O94 Christian Weaver, b. April 10, 1780; probably married twice and had 12 children.
- O95 Abraham Weaver, Aug. 4, 1782-Oct. 25, 1845
m. 1810, Christina Kauffman, ca. 1786-April 6, 1848; dau. of Christian Kauffman and Magdalena _____
- O96 Peter Weaver, ca. 1784-Feb. 17, 1836
m.(1) Magdalena Swoveland, ca. 1785-after 1826; possibly daughter of Peter Swoveland.
m.(2) Eve _____
- O97 John Weaver, ca. 1786-May 31, 1813
m. Magdalena Mishler, ca. 1794-1830; dau. of Christian Mishler.
- O98 Samuel Weaver, March 22, 1788-Sept. 11, 1868
m.(1) Elizabeth Keim, Dec. 4, 1790-Oct. 20, 1860; dau. of Nicholas Keim and Fanny Stutzman.
m.(2) Magdalena Schlabach, April 25, 1804-May 15, 1884; widow of Michael Otto.
- O99 David Weaver, ca. 1790-Sept. 18, 1856 (or 1852)
m. Susannah Mishler, b. ca. 1797; dau. of Christian Mishler.
- O0 Veronica Oberholtzer, ca. 1755-1831
m. ca. 1789, Jacob Guth, 1752-1812; son of Christian Guth.
- O01 Samuel Guth, ca. 1791-Sept. 29, 1860 □

⁴⁹See Eby, *A Biographical History of Waterloo Township*, pp. 229-233, for descendants of O71.

⁵⁰See Gingerich and Kreider, *Amish and Amish Mennonite Genealogies*, pp. 29, 369, 481-483, for descendants of O9.

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.

Richard Keith Slaymaker is Administrative Services Officer for the Housing and Redevelopment Agency of Sacramento, California. He received a B.A. in Business Administration from Indiana University and an M.B.A. from the University of North Carolina at Chapel Hill. The following ancestry was prepared by his wife Susan, a Professor of Geology at California State University. Their address is 11463 Mother Lode Circle, Gold River, CA 95670.



Richard Keith Slaymaker and Susan (Clark) Slaymaker

1. **SLAYMAKER**, Richard Keith, b. Aug. 15, 1941, Clinton, Clinton Co., Iowa; m. Aug. 14, 1971, Clinton, Hinds Co., Miss.; Susan Clark, b. Nov. 23, 1943, Jackson, Hinds Co., Miss.; dau. of Woodrow Wilson Clark and Annie Ruth Wilson.



Earl M. Slaymaker (no. 2) and Adeline M. Keisel (no. 3)



William M. Slaymaker (no. 4) and Mary L. Fike (no. 5)

2. **SLAYMAKER**, Earl McIlvaine, b. Feb. 1, 1902, Gardenplain, Whiteside Co., Ill.; d. Jan. 13, 1981, Clinton, Clinton Co., Iowa, bu. Kingsbury Cem., Whiteside Co., Ill.; m. Feb. 27, 1924, Newton Twp., Whiteside Co., Ill., Adeline Marguerite Keisel.
3. **SLAYMAKER**, Adeline Marguerite, b. Feb. 24, 1903, Newton Twp., Whiteside Co., Ill.; d. Dec. 12, 1977, Clinton, Iowa, bu. Kingsbury Cem.

4. **SLAYMAKER**, William McIlvaine, b. May 18, 1873, Whiteside Co., Ill.; d. Jan. 17, 1961, Whiteside Co., Ill., bu. Kingsbury Cem.; m.(1) Feb. 28, 1899, Lost Springs, Marion Co., Kans., Mary Lichty Fike; m.(2) Martha Alice or Alice Martha Craig (1875-1931); m.(3) _____.
5. **FIKE**, Mary Lichty, b. Jan. 20, 1874, Dysart, Benton Co., Iowa; d. June 8, 1919, Fenton, Whiteside Co., Ill., bu. Kingsbury Cem.
6. **KEISEL**, John Martin, b. Feb. 27, 1871, Ippesheim, Germany; d. Jan. 5, 1942, Erie, Whiteside Co., Ill., bu. Erie Cem.; m. Nov. 20, 1901, Clinton, Iowa, Ida Mae Jackson.
7. **JACKSON**, Ida Mae, b. Apr. 4, 1884, Delhi, Whiteside Co., Ill.; d. Dec. 19, 1976, Clinton, Iowa, bu. Erie Cem.

8. **SLAYMAKER**, William Dixon, b. Jan. 28, 1839, Williams-town, Lancaster Co., Pa.; d. Dec. 28, 1919, Gardenplain, Whiteside Co., Ill., bu. Whitechurch (Minta) Cem.; m. Mar. 3, 1870, McKeesport, Allegheny Co., Pa., Martha Ann Curry.
9. **CURRY**, Martha Ann, b. Dec. 18, 1845, Allegheny Co., Pa.; d. Sept. 15, 1912, Gardenplain, Ill., bu. Whitechurch Cem.
10. **FIKE**, Joseph, b. Feb. 8, 1843, Shanksville, Somerset Co., Pa.; d. Oct. 28, 1907, Nezperce, Lewis Co., Idaho, bu. Nezperce Community Cem.; m. Dec. 17, 1863, Whiteside Co., Ill., Anna Lichty.
11. **LICHTY**, Anna, b. June 1, 1836, Lancaster Co., Pa.; d. Dec. 2, 1904, Lost Springs, Marion Co., Kans. bu. Lewis Cem., Ramona, Kans.
12. **KIESEL**, Johann Adam, b. Oct. 4, 1833, Ippesheim, Germany; m. May 12, 1861, Ippesheim, Ursula Barbara Schubert.
13. **SCHUBERT**, Ursula Barbara, b. Dec. 3, 1833, Ippesheim, Germany.



In 1910 this family posed for a postcard photograph: Left to right (seated)—William D. Slaymaker (no. 8), Earl M. Slaymaker (no. 2), William M. Slaymaker (no. 4); (standing)—Martha Ann Curry (no. 9), Margaret Slaymaker, Mary L. Fike (no. 5).

14. JACKSON, Orange Dean, b. Jan. 30, 1851, Ontario, Canada; d. Feb. 14, 1918, Vernon Co., Mo., bu. Montevallo, Mo.; m.(1) Oct. 11, 1876, Fenton, Ill.; Lorinda Ellen Pinkley; m.(2) Martha _____.
15. PINKLEY, Lorinda Ellen, b. Apr. 21, 1849, Ohio; d. Sept. 29, 1914, Vernon Co., Mo., bu. Olive Branch Baptist Cem.

16. SLAYMAKER, James Hamilton, b. Oct. 20, 1807, Lancaster Co., Pa.; d. Dec. 23, 1848, Lancaster Co., Pa., bu. Old Leacock Presbyterian Cem.; m. Jane Elizabeth McIlvaine.
17. McILVAINE, Jane Elizabeth, b. Jan. 29, 1809, Lancaster Co., Pa.; d. Nov. 4, 1896, Marion Co., Kans., bu. Prairie Lawn Cem., Peabody, Marion Co., Kans.
18. CURRY, John, b. Dec. 18, 1804, Va.; d. Sept. 12, 1853, Allegheny Co., Pa.; m. ca. 1830, Jane McRoberts.
19. McROBERTS, Jane, b. Jan. 10, 1814, Pa.; d. Oct. 6, 1853, Allegheny Co., Pa.
20. FIKE, Christian, b. June 30, 1792, near Salisbury, Somerset Co., Pa.; d. Mar. 21, 1869, Benton Co., Iowa, bu. Gnagy Cem.; m. Sept. 10, 1816, Somerset Co., Pa., Susanna Beeghly.
21. BEEGHLY, Susanna, b. July 3, 1798, near Berlin, Somerset Co., Pa.; d. Aug. 30, 1860, Vinton, Benton Co., Iowa, bu. Gnagy Cem.
22. LICHTY, Peter, b. Oct. 9, 1807, ?Lancaster Co., Pa.; d. Mar. 3, 1885, Whiteside Co., Ill., bu. Whitechurch Cem.; m. Barbara _____.
23. _____, Barbara, b. ca. 1810, Pa.; d. after 1891, ?Wis.
24. KIESEL, Nikolaus, b. Oct. 23, 1797, Ippesheim, Germany; d. Nov. 2, 1869, Ippesheim; m. Feb. 16, 1823, Ippesheim, Dorothea Gerlinger.
25. GERLINGER, Dorothea, b. Mar. 15, 1797, Ippesheim, Germany; d. Dec. 6, 1835, Ippesheim.
26. SCHUBERT, Johann Martin, b. Jan. 27, 1802, Ippesheim, Germany; d. Apr. 8, 1839, Ippesheim; m. Aug. 7, 1831, Ippesheim, Maria Bergmann.
27. BERGMANN, Maria, b. Oct. 8, 1799, Ippesheim, Germany; d. June 26, 1869, Ippesheim.
28. JACKSON, John S. b. ca. 1826, Ontario, Canada; m. between Aug. 27, 1848 and Sept. 18, 1849, Talbot Dist., Norfolk Co., Ontario, Phoebe L. Dean.

29. DEAN, Phoebe L., b. Aug. 10, 1822, Trafalgar, Halton Dist. or Grimbsby, Lincoln Dist., Ontario, Canada; d. May 30, 1854, Villanova, Norfolk Dist., Ontario.
30. PINKLEY, Joseph, b. ?Oct. 13, 1814, Pa., ?Bedford Co.; d. Oct. 1890, Whiteside Co., Ill., bu. Fenton Cem.; m. Nov. 26, 1843, Knox Co., Ohio, Sarah France.
31. FRANCE, Sarah, b. Nov. 1824, Ohio; d. between 1900 and 1910, bu. Fenton Cem.

32. SLAYMAKER, John, b. Nov. 18, 1772, Strasburg Twp., Lancaster Co., Pa.; d. Sept. 4, 1863, Lancaster Co., Pa., bu. Old Leacock Presbyterian Cem.; m. between 1790 and 1799 (Jane Hamilton or Jeanette) McIlvaine. John Slaymaker; John Slaymaker (1732-Mar. 27, 1796) and Elizabeth White (1736-1797); Mathias Schleiermacher (d. 1762/63) and Catherine _____.
33. McILVAINE, Jane Hamilton or Jeanette, b. 1781, Lancaster Co., Pa.; d. Oct. 18, 1853, Lancaster Co., Pa., bu. Old Leacock Presbyterian Cem. (Jane Hamilton or Jeanette) McIlvaine; George McIlvaine (Sept. 16, 1742-Sept. 16, 1807) and Jane Hamilton (July 3, 1758-May 3, 1790); Robert McIlvaine (ca. 1712-Oct. 11, 1770) and Mary Duffield (b. ca. 1712); Andrew McIlvaine (Nov. 10, 1696-ca. 1754) and Elizabeth Swan; John McElvain (1656-Sept. 9, 1735) and Sarah Clark (b. Aug. 4, 1660); John McElvain (b. ca. 1630) and Anne Cunningham; John McIlvain (ca. 1600-1669), Laird of Grimmet,¹ and Juliana Schaw (d. Aug. 29, 1643); Johanne M'Kelvane (ca. 1570-1637) and Juliana Corry; Sir Patricio M'Luano (ca. 1540-1613) and Isabella Kennedy; Sir Gilbert MacYlveyne (ca. 1510-Sept. 18, 1547) and Janet Corry; Sir Alano Makilvano (before 1480-ca. 1567) and Marian Ferguson (d. after 1546); Sir Gilberto M'Ylveyne (ca. 1450-1529) and _____ Kennedy, sister of the Earl of Cassilus; Sir Nigel M'Ylveyne (ca. 1420-1484); Gilbert _____.
34. McILVAINE, Robert, b. Jan. 12, 1777, Lancaster Co., Pa.; d. May 3, 1832, Lancaster Co., Pa., bu. Old Leacock Presbyterian Cem.; m.(1) Oct. 12, 1802, Sarah Slemmons; m.(2) Abigail Whitehill (ca. 1791-May 6, 1832); (same ancestry as no. 33, his sister).
35. SLEMONS, Sarah, b. Feb. 23, 1781, Lancaster Co., Pa.; d. Apr. 21, 1818, Lancaster Co., Pa., bu. Old Leacock Presbyterian Cem. Sarah Slemmons; Thomas Slemmons (1733-Dec. 21, 1791) and Margaret Brown (1750-Feb. 19, 1817); Thomas? Slemmons.
36. CURRY, Robert, b. Dec. 1, 1772, Chester Co., Pa.; d. Jan. 18, 1845, Coal Valley, Allegheny Co., Pa.; m. Mar. 5, 1801, Ann Barnes. Robert Curry; Moses Curry (1739-Mar. 16, 1822) and Sarah Moore (1738-Mar. 2, 1821); Samuel Curry.
37. BARNES, Ann/Nancy, b. Apr. 4, 1782, Havre de Grace, Harford Co., Md.; d. July 27, 1855, Coal Valley, Allegheny Co., Pa. Ann/Nancy Barnes; Gregory Farmer Barnes (Jan. 21, 1734-Mar. 27, 1808) and Elizabeth Mitchell (June 16, 1739-Apr. 18, 1832); Ford Barnes (Apr. 12, 1698-June 1749) and Margaret Farmer (b. Sept. 2, 1706); Job Barnes (ca. 1676-Fall 1703) and Elizabeth Ford

¹All given male ancestors of John McIlvain (ca. 1600-1669) held the title of Laird of Grimmet.

- (d. after Oct. 1735); prob. William Barnes (ca. 1655-May 20 or 22, 1720).
38. McROBERTS, James, b. ca. 1791, Pa.; d. between May 18 and July 27, 1858, Jefferson Twp., Allegheny Co., Pa.; m. Mary Lowden. James McRoberts; James McRoberts (ca. 1760-ca. July 18, 1823) and Agnes Nishart (1755-after 1826); William McRoberts (d. Feb. 24, 1808) and Hannah (d. after 1808).
 39. LOWDEN, Mary, b. ca. 1792, Pa.; d. Feb. 17, 1860, Allegheny Co., Pa.
 40. FIKE, Christian, b. June 3, 1760, York Co., Pa.; d. Feb. 2, 1850, near Meyersdale, Somerset Co., Pa., bu. Union Cem.; m. Apr. 18, 1784, Somerset Co., Christina Livengood. Christian Fike; Christian Fike (ca. 1725-between Aug. 27 and Sept. 20, 1771) and Barbara Berntzger.
 41. LIVENGOOD, Christina, b. Mar. 2, 1763, York Co., Pa.; d. May 5, 1857, Elklick Twp., Somerset Co., Pa., bu. Union Cem. Christina Livengood; Peter Leibundgut (May 14, 1730-Apr. 27, 1826) and Barbara Nafziger (ca. 1742-between 1810 and 1820).
 42. BEEGHLY, Jacob, German Baptist Brethren Minister, b. Dec. 10, 1766, Cocalico Twp., Lancaster Co., Pa.; d. July 2, 1834, near Berlin, Somerset Co., Pa., bu. Beachdale Cem.; m. 1791, Mary Hendricks. Jacob Beeghly; Johann Michael Buchele (Jan. 21, 1742-Aug. 12, 1812) and Barro Inken (Sept. 9, 1742-Jan. 20, 1770); Johann Adam Buechele (b. Mar. 12, 1718) and Cathrina Hirtzler (July 19, 1722-after 1751); Michael Buchele (1680-Oct. 14, 1761) and Agnes Hermann (b. 1690); Johann? Buchele.
 43. HENDRICKS, Mary/Polly, b. Mar. 10, 1776, Pa., d. Sept. 2, 1831, Somerset Co., Pa., bu. Beachdale Cem. Mary Hendricks; John Hendricks (before 1755-between May 29 and Aug. 4, 1818) and Margaret Markley (ca. 1748-after 1813); Andrew Hendrickson (Feb. 6, 1727-between July 5 and Aug. 9, 1779) and Jane _____; Andrew Hendrickson (Aug. 6, 1697-between June 26 and Sept. 2, 1758) and Maria Hendrickson (d. after Sept. 2, 1758); John Hendrickson (ca. 1659-ca. 1720) and Magdalena Gottshall (d. between 1742 and 1752); Hendrick Johnson (d. 1676) and Femmetje Albertse.
 44. _____.
 45. _____.
 46. _____.



John M. Keisel (no. 6) and Ida Mae Jackson (no. 7)

47. _____.
48. KIESEL, Johann Georg Henrich, b. June 12, 1747, Herbolzheim, Germany; d. Dec. 25, 1799, Ippesheim, Germany; m. Aug. 14, 1781, Ippesheim, Anna Susanna Naser; Johann Georg Heinrich Kiesel; Johann Heinrich Kiesel (Dec. 20, 1700-Apr. 26, 1772) and Margaretha Neubauer; Johannes Kiesel (Feb. 15, 1663-Feb. 15, 1719) and Ursula Wolff?
49. NASER, Anna Susanna
50. GERLINGER, Friedrich Marcus, b. Nov. 17, 1763, Ulsenheim, Germany; m. Apr. 6, 1797, Ulsenheim, Anna Dorothea Bischoff. Friedrich Marcus Gerlinger; Johann Jakob Gerlinger (July 27, 1734-Oct. 29, 1808) and Anna Maria Braun (d. Feb. 10, 1772); Johann Valentin Gerlinger (Apr. 5, 1709-Dec. 6, 1784) and Regina Grieser (d. Dec. 31, 1745); Johann Georg Gerlinger (b. 1672); Georg Leonhard Gerlinger and Eva Barbara Jacob.
51. BISCHOFF, Anna Dorothea, b. Sept. 1, 1767, Ulsenheim, Germany; d. Aug. 7, 1826, Ulsenheim.
52. SCHUBERT, Caspar, b. Oct. 5, 1762, Ippesheim, Germany; d. Oct. 1, 1824, Ippesheim; m. Jan. 13, 1795, Ippesheim, Anna Margaretha Schmidt. Caspar Schubert; Johann Michael Schubert (Apr. 2, 1734-Nov. 22, 1804) and Elizabeth Volkamer (d. Feb. 12, 1774); Jakob Schubert (Jan. 23, 1685-Aug. 3, 1733) and Maria Magdalena Schneider; Hans Schubert (d. July 30, 1728) and Margaretha Michel (d. Aug. 25, 1703).
53. SCHMIDT, Anna Margaretha, b. May 13, 1772, Ippesheim, Germany; d. Sept. 9, 1841, Ippesheim, Anna Margaretha Schmidt; Johann Nikolaus Schmidt and Anna Dorothea Ott.
54. BERGMANN, Johann Michael, b. ca. 1765; d. Oct. 28, 1843, Ippesheim; m. Maria Appollonia Fink.
55. FINK, Maria Apollonia, d. Nov. 29, 1814, Ippesheim.
56. _____.
57. _____.
58. DEAN, Philemon Doolittle, b. Mar. 13, 1794, Sheffield, Berkshire Co., Mass.; d. Dec. 11, 1870, Townsend, Norfolk Dist., Ontario; m. Jan. 2, 1822, Grimbsby, Lincoln Dist., Ontario, Canada, Rebecca Kenney. Philemon Doolittle Dean; Orange Dean (Sept. 19, 1767-Mar. 28, 1842) and Phebe Doolittle (May 25, 1759-Oct. 27, 1818); Faxon Dean (Jan. 27, 1719-Apr. 1807) and Mehitable Cleavland (b. Feb. 16, 1727); Joseph Dean (Mar. 14, 1683-Dec. 20, 1721) and Mary Faxon (Jan. 12, 1689-Oct. 12, 1720); John Dean (ca. 1650-Dec. 13, 1727) and Sarah (Farrington?) (d. May 20, 1727).
59. KENNEY, Rebecca, b. Apr. 9, 1802, Trafalgar, Halton Dist., Ontario, Canada; d. July 20, 1869, Townsend, Norfolk Dist., Ontario, Canada, ?David Kenney (1760-June 1, 1840) and Margaret Fus/Fuss (d. Feb. 4, 1848).
60. PINKLEY, David, b. Mar. 16, 1786, Md., ?Anne Arundel Co.; d. July 20, 1863, Brown Twp., Knox Co., Ohio, bu. Sand Ridge (Pleasant Hill) Cem., Hanover Twp., Ashland Co., Ohio; m. June 14, 1812, Pa., Sarah Brown.
61. BROWN, Sarah, b. Jan. 10, 1794, Pa.; d. May 5 or 20, 1871, Brown Twp., Knox Co., Ohio, bu. Sand Ridge Cem.
62. FRANCE, Frederick H., b. 1800, Pa.; d. June 19, 1871, Whiteside Co., Ill., bu. Fenton Cem.; m. Margaret Ann _____.
63. _____, Margaret Ann, b. ca. 1794, Pa.; d. July 1877, Whiteside Co., Ill., bu. Fenton Cem.

Yuscht Bisseli Rau

by Noah G. Good

Yohrelang hott hinne im Busch bei meine Grosseltere'n alt Heisle g'schtanne. Es worr noch gut; awwer's hott des un sell gebraucht. Es Dach hott aag'fange schlecht warre. Es hott neie Schindle gebraucht. Es henn aa Frnschterscheiwe g'fehlt. Die Grundsei henn sich unnich de Wand neig'losst. Des glee Heisle worr alt un gut; awwer es worr hoch Zeit fa wennich flicke un schaffe draa. Wann so'n Gebei nimme gans wetterdicht iss geht's schnell zu nix.

Mei Grosseltre sinn als nach Reading uff der Marrick gange. Im alte Heisle henn sie fiel Sache abg'schtellt. Was ma im Summer nett gebraucht hott is in's Heisle gange bis Winter. Wann ma im Gorte g'schafft hott worr's haendich fa die Hack und der Reche in's Heisle shtelle. Die menscht Zeit worr's foll g'nung im Heisle.

Mol ee Daag im Frieyohr iss der Grossdaadi in's Haus kumme. Er hott g'saat zu de Grossmommi, "Ich denk sell glee Heisle im Bush misse ma abreisse odder ufflicke. Es geht shtarrick hinnitusch. Die Grundsei henn aag'fange drinn wiele. Wann die Feggel un die Eechhaase und die Grundsei all drinn schaffe im Summer un sich Neschter mache muss ich mei Sache raus nemme. Sie ferschmutze alles so wiescht."

"Abreise? Duh sell awwer nett! Sell waer doch fiel zu schaad. Sell alt Heisle haemelt mich so aa; die Kinner henn all drinn g'schpielt. Denkscht nett ma sett's uff flicke un wennich Addnung mache? Es daet nett so fiel nemme fa's widder schee mache."

Der Grossdaadi hott sich nett ferwunnert dass die Grossmommi des alt Heisle nett so leicht uffgewwe hott welle. Er hott g'saat, "So meen ich aa graad. Awwer eens kann ich gut sehne, wann ma nix duht iss eb lang kenn Heisle meh. Es geht kaputt, — un nett so langsam."

"So meen ich aa graad. Froog mol en Schreiner was es koschte daet fa's widder gut mache."

Der Grossdaadi hott wennich frie uffg'hoert schaffe un iss zum Nochbar gange. Der Nochbar Fichthorn hott oft wennich Schreiner Arewet g'duh bei de Nochbere. Doh hott der Grossdaadi ihm wennich ferzaelt wie's schteht mitt'm alte Heisle im Busch.

Der alt Fichthorn worr begeischtert. Er hott g'saat, "Sell alt Heisle abreise? Duh sell absolut nett! Loss mich mol paar Daag draa schaffe; no iss es so gut wie nei. Sell Heisle iss noch gut. Wo ich'n glee Kind worr henn die alte Leit drinn g'wohnt; un ma kann's widder wohnbar mache dass noch lang Leit drinn wohne kenne."

Wass worr doch die Grossmommi froh wo sie sell g'hoert hott! Sie hott g'saat, "Noh sette ma wennich Hoff drum mache un ebber eilaade fa drinn wohne. Es Heisle waer besser fersarrigt so."

In Reading am Marrick iss als en Mann kumme fa Sach kaafe fa die Kich. Alle Woch iss er kumme mit seinem Marrickkarreb. Bei dem Grossdaadi hott er Grumbiere, Salaat, Butter, Oyer, Riewe, un noch fiel meh gekaaft. Mol ee Woch iss er nett kumme.

Es naechst mol hott der Grossdaadi g'saat, "Ich hab dich letscht Woch fermissst Worrscht nett do?"

"Ney, mei Frau is gans schnell g'schtarrew. Ich wees yuscht nett was zu duh. Es iss mier alles so ferleed; ich daet gern aus de Shtatt ziege. En gans glee Heisle im Land wo ich ruhig bei mier selwer wohne kennt waer was ich gern hett."

"Meensch du sell wie du saagscht? Mier henn yuscht's glee Heisle fa dich," hott der Grossdaadi g'saat.

"Ich daet's gern sehne. Ich komm naechst Woch. Ma keene uns wennich b'sinne."

So iss alles recht schnell abgange. Der Pat Warner iss kumme. Es Heisle hott ihm gut aag'schtanne. Er hott schnell Fendue g'macht un iss in's Heisle im Busch gezogge un hott sich datt daheem g'macht. Er worr gans allenich; awwer so hott er's welle.

Oft hott er sich Sach zu esse fun de Grosseltere gekaauft. Sie henn ihm oft Sach aus'm Gorte gewwe. Dann un wann hott die Grossmommi in de Kich ebbis gutes gekocht un hott dem Pat aa'n Schisselfoll g'schickt.

Der Pat hott aa gern selwer gekocht. Im Busch un im Feld hott er sich oft Sach g'sucht zu esse dass annere Leit nett g'esse henn. Ma muss es aa zugewwe dass fiel Ungraut im Feld gut waer zu esse. Die wilde Bletter un Shtengel hott der Pat sich g'sucht un gekocht. Oft hott er ferzaelt wie so fiel fun dem wilde Ungraut so gut waer. Fiel Leit henn wennich g'lacht un g'schpoettelt driwwer.

Die Leit henn ihn schwetze losse misse. Er hott oft ferzaelt wie des un sell Ungraut graad so gut waer wie der Salaat un Schpinaat im Gorte.

Mol ee Owet hott er de Leit ferzaelt wie er sich Dischtlesalaat g'macht hett. Die Leit henn gut g'harricht wo sie sell g'hoert henn. Es hott eber wisse welle wie der Dischdlesalaat ihm aag'schtanane hett. "Ei," hott er ruhig g'saat, "sell briedli worr recht gut; awwer der Salaat worr yuscht bisseli rau."

Just a Bit Coarse

by Noah G. Good

For many years there was a little house back in the woods behind where my grandparents lived. It was still good but it needed repairs. The roof had begun to get bad. It needed new shingles. Some panes were missing in the windows. The groundhogs had found their way into the building under the wall. The little house was old and good, but it was high time to do some mending and work. When such a building is not entirely weather protected it will soon go to nothing.

My grandparents used to go to market in Reading. In the little old house a lot of things had been stored. What was not needed in summer was put in the little house till winter. When a person worked in the garden it was so convenient to set the hoe or the rake in the little building. Usually it was rather full in the little building.

One time in spring Grandpa came to the house. He said to Grandma, "I am thinking that little house in the woods will need to be torn down or repaired. It is going back fast. The groundhogs have begun to dig on the inside. When the birds and the squirrels and the groundhogs all have their nests in there I'll have to take my things out of there. They dirty everything up so badly."

"Tear it down? Just don't do that! That would be just too bad. That little house has so many fond recollections for me; all the children played in it. Don't you think one should repair it and put things in order in it? It really would not take so very much to make it nice again."

Grandpa was not surprised that Grandma was not so willing to give the little house up. He said to her; "That is just what I was thinking also. But one thing is easy for me to see: if nothing is done to the little building there will soon be no building. It is deteriorating, — and not so slowly."

"Just like I am thinking, too. Talk to a carpenter and find out what it would cost to restore it."

Grandpa stopped working just a little earlier than usual and went to see his neighbor. The neighbor, Mr. Fichthorn, frequently did a little carpenter work for the neighbors. So Grandpa told him a little about how things stood with the little building.

Fichthorn got excited. He said, "Tear that little old building down? Don't do that! Let me spend a little time on it. With a few days of work it will be as good as new. That little old building is still good and solid. When I was a small

child those old people lived in it; and one can make it fit to live in again so that people can live in it."

What joy that brought to Grandmother when she heard it! She said, "Then one ought to put a nice yard around it and invite somebody to live in it. That way the building is better cared for."

In Reading at market there was a man who came to Grandpa to buy things for the kitchen. Every week he came with his market basket. From Grandpa he bought potatoes, lettuce, butter, eggs, beets and many other things. Suddenly one week he did not appear.

The next week Grandpa said, "I missed you last week. Were you not around?"

"No, my wife died very suddenly. I just do not know what I should do. I am so very depressed; I should like to move out of the city. What I would like to have is a small house in the country where I could live all alone by myself."

"Do you really mean what you are saying? We have just the right little house for you," Grandpa said to him.

"I'd like very much to see it. I'll come next week to see it. In the meantime we can make up our minds."

It all took place so suddenly. This Pat Warner came. The little old house suited him perfectly. In short order he had public sale and moved into the little old house in the woods and called it home. He was all alone, but that is the way he wanted it.

He bought things for himself for the kitchen from Grandpa's garden. Often they shared things with him. Now and then Grandma cooked or baked something good and sent a choice dish of food for Pat.

Pat liked to do his own cooking. In the woods and the fields he hunted things that grew, plants and weeds that other people did not think of eating. One has to admit that many of the plants and weeds are good for food. He cooked many wild plants, using the leaves or stems. In conversation he often tried to convince people that many wild plants are good for food. Many people snickered a little or made scornful remarks about it.

One evening he was telling some people how he had prepared some thistle salad. The people really paid close attention to that. One person wanted to know how the thistle salad was and how he liked it. "Why," he said modestly and quietly, "that dressing was so very good, but the salad was just a wee bit coarse." □

Queries

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

ALBRIGHT: I am seeking the names of the parents of Eve Albright (m. Mennonite preacher John Rhodes/Johannes Roth) who lived near Luray, Va., in Massanutten in the early 1700s. They had 13 children, including Joseph, Daniel, Michael, Elizabeth, and Esther. Eve, John, and some of their children were killed about 1766.

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

BAHR: Who were the ancestors of William Joseph Bahr (Jan. 17, 1870-Mar. 10, 1953) who married Amanda A. Garman (Dec. 18, 1875-Mar. 24, 1943), daughter of John Weaver Garman (Feb. 17, 1856-Aug. 15, 1933) and Louisa Reiter (Feb. 17, 1857-Feb. 4, 1937)? They lived in Jackson Twp., Stark Co., Ohio. William Bahr was born in Munich, Germany, and moved to Georgia or South Carolina in 1861 with his parents. Amanda Garman and her parents lived in Green Twp., Stark Co., Ohio.

—Barbara Reffner
124 Powers Road
Bedford, OH 44146

BAUMGARDNER: I need any information on John Baumgardner and Rebecca Rose who were born in Germany and had a son Daniel Baumgardner (b. Sept. 16, 1833, Pa.; d. Nov. 12, 1914, Cambria Co., Pa.).

—Pamela L. Pletcher
9306 Robbins Road
LeRoy, NY 14482

BEHNE: Elizabeth Behne (b. 1759, Swatara Hills, Dauphin Co., Pa.) married Peter Ashleman. I seek information on her father (Henry Behne), mother, siblings, and grandparents.

—Ruby Mossel
99 East 37th
Holland, MI 49423

BOMBERGER: Who were the parents of Susannah Bomberger (b. Sept. 17, 1787, Lancaster Co., Pa.) who married Peter Erb in 1806? Susannah and Peter permanently immigrated to Waterloo Co., Ontario, in 1807.

—Mrs. Walter Reed
9 Arrowhead Court
Avon, CT 06001

BORRY: I am seeking the background of Peter Borry (b. June 19, 1808, Lancaster Co., Pa.) and his wife Sarah Adams (b. Sept. 10, 1813). They came to Ind. before 1850 and died in 1887 in Bartholomew Co. Their children were Mary, Elizabeth, John, George Washington, Emanuel, Fiannah, Priscilla, Samuel, and Sarah.

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

BOWMAN: I am searching for data on and descendants of John Bowman from Marietta, Donegal Twp., Lancaster Co., Pa., whose will was proved on July 13, 1813. His children were David, Barbara Graybiel, and Elizabeth Blauzer. I am a descendant of Barbara Graybiel (d. June 21, 1837, Wainfleet, Ontario).

—Audrey Thompson
7048 Silverview Road, N.W.
Calgary, AB T3B 3M1, Canada

BRANDT: Who were the parents of Maria Brandt (1760-1840) who married Christian Acker? She was probably born in Lancaster Co., Pa., and died in (now) Perry Co., Pa.

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

BROMSEY: I would like information on Thomas Bromsey (d. ca. 1770, Hampshire Co., Va.) who resided in Lancaster Co., Pa., in 1750. He married Mary and had a son named Joshua.

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

BRUBAKER: I am seeking information on the parents and siblings of my ancestor David Brubaker (b. ca. 1815; d. Feb. 24, 1857, Altoona, Pa.) who married Sarah Hazlett on Oct. 22, 1835, in Newry or Allegheny Twp., Huntingdon (now Blair) Co., Pa. David was a contemporary of Ephraim and Samuel—sons of Jacob. David's parents may have been John Brubaker of Frankstown Twp., Huntingdon Co., from about 1809 to 1821, and Nancy Allbaugh. David may have had siblings John Jr. of Knox Co., Ohio, Mary Kerrick of Texas, and Jacob, Abraham, and Martha. Any pertinent information regarding these people would be appreciated.

—Jan (Brubaker) Zerfoss
Route 6, Box 395
Sinking Spring, PA 19608

COPPESS: I am seeking information on Bolser Coppess of Rowan Co., North Carolina and his possible Pennsylvania origins.

—Brad Bahler
Route 1, Box 64
Walton, IN 46994

CROMER: I need information on the parents and siblings of John Cromer (b. Apr. 22, 1758, Warwick Twp., Lancaster Co., Pa.) who married Catherine Brubaker (d. ca. 1802) about 1784. John served with Pa. 7th militia in the Revolutionary War. He lived in Maryland in 1784 and Virginia in 1788. John then married Sophie Wiseman on Oct. 13, 1803. Catherine may have died in Rockingham Co., Va.

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

Pennsylvania Mennonite Heritage

ELLENBERGER: Our family Bible states that Ulrich Ellenberger (1726-1782) of Grunstat, Germany, married in 1757. Records in York Co., Pa., name a widow Sophronia/Veronica, son Ulrich, and daughters Eve and Anna. Another Ulrich Ellenberger (1777-1814) married Magdalena Funck in 1798; was he the son or grandson of Ulrich (b. 1726)?

—Mrs. C. V. Windsor
4830 Carriage Drive
Anderson, IN 46013

ESHLEMAN: Who were the parents of David Eshleman (1751-1831) of Berks Co., Pa.? He is buried in the Eshelman-Bowman Cem., Brecknock Twp., Berks Co., Pa. He married Anna Diller, daughter of Francis Diller, and their children were Anna (m. John Diller), Abraham, John (m. _____ Schmidt), Samuel (m. Nancy Bechtel), Elizabeth (m. Peter Good), Jacob (m. Elizabeth Siegrist), and Francis (m. Elizabeth Resh). I want to include them in my "Descendants of Francis Diller."

—Mrs. Donald E. Diller
3415-N Punta Alta
Laguna Hills, CA 92653

FISHER: I need information on Jacob Fisher (b. Oct. 15, 1817) who lived in Providence/Martic, Fulton, and Drumore twps. He and Elizabeth (Sept. 16, 1816-May 24, 1888) had 8 children. Jacob was buried in 1892 in the Bethel Methodist Evangelical Cem. His father, John (b. ca. 1782), a weaver, lived in Providence Twp., Lancaster Co., Pa. What was Elizabeth's maiden name? Older family members spoke Dutch and belonged to a plain group, perhaps the Dunkards/Brethren.

—Raymond Stoe, c/o Ronald Stoe
857 Roundtop Road
Middletown, PA 17057

FLENNER: I need data on the parents of both Alex Ike Fenner (b. 1865, Rathmel, Jefferson Co., Pa.; d. Dec. 24, 1905, Natrona Heights, Pa.) and his wife Alice Lucas (b. 1865, Massilon, Stark Co., Ohio; d. 1933, Mich.). They are buried in Plum Twp., Allegheny Co., Pa.

—Jacquelyn Kubla
244 Florida Drive
Lower Burrell, PA 15068

GOTSHALL: I need information on the parents and birth of Peter Gotshall (d. 1825, Center Twp., Union Co., Pa.). He and Elizabeth had children named Andrew, Edys, and Catherine (m. John Hendrix).

—Louise Miller
2930 Church Road
Bird-in-Hand, PA 17505

HALLMAN/HEILMAN: I need the parentage of Anthony Hallman (b. 1671, Germany; d. 1759, Pa.) who is buried in Lower Skippack Mennonite Cem. He married Maria Salome (1673-1745) and resided at Skippack, Montgomery Co., Pa. Their children were Anna, John, Mary, Henry, Dorothy, Christina, Anna Catharine, and Barbara.

—Barbara A. Prince
5365 Lancers Court, NE
Keizer, OR 97303-2127

HANDWERK: I need the names of parents and any siblings of Joseph Handwerk (b. Dec. 1854, Pa.) who married Theresa

Chatman/Jerman/German (b. 1865, Scotland). They lived in Summit Co., Ohio, in 1900.

—Erma L. Kerns
7643 South Race Street
Littleton, CO 80122

HERSHEY: I need names of the parents of Henry Hershey (b. 1850) who married Sarah Frances Walker (b. ca. 1859). They lived in Salisbury Twp., Lancaster Co., Pa.

—Lelia Mason
6040 Fyler
St. Louis, MO 63139

HIESTAND: I need information on the siblings plus date and place of first marriage and death of Barbara Hiestand (b. ca. 1705) who married Jacob Bear and then Jacob Sumy.

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

HINER: I am seeking information regarding parents and siblings of James Harrison Hiner (b. Aug. 23, 1853, Des Moines, Iowa; d. Mar. 4, 1928, Col.). He married Perlina Berry on Apr. 25, 1878. His father was George or David and his mother was Morindo Roberts.

—Mary E. Edlund
Route 2, Box 208
Crescent, OK 73028

HORST: Fannie Horst (Feb. 17, 1856-Apr. 28, 1915) of Caernarvon Twp., Lancaster Co., Pa., married David Horning of Brecknock Twp. on Dec. 15, 1878. She was the daughter of Moses Horst (Feb. 16, 1813-Apr. 1, 1899) and Mary Bauman. Moses is buried at Lichty Mennonite Cem. and had sisters named Mary (Nov. 4, 1804-Mar. 20, 1870) and Margaret (Jan. 17, 1806-Mar. 29, 1875) who married John Hoffman. Who was the immigrant ancestor of Moses Horst?

—Aden H. Brubacher
20 Hampton Street
Elmira, ON N3B 1X9, Canada

KNISLEY: Who were the parents or siblings of John Anthony Knisley, Sr. (b. 1795, York Co., Pa.)? He married Elizabeth Pipher (b. May 24, 1805) in Pennsylvania. Elizabeth's parents were Samuel Pipher and Barbara Laban. They had a child Abraham (b. 1827) in York County, Pa., and shortly thereafter both families moved to York Co., Ontario.

—Virgil C. Goold
Route 2, Box 76
Marionville, MO 65705

KRIEDER: I am seeking data on Esther Krieder (b. Sept. 5, 1816, Ontario; d. Oct. 21, 1884, Louisa Co., Iowa) who married Dr. John Overholt in Medina Co., Ohio. Her father may have been Daniel. Their children were Mollie A. (b. 1837), Daniel William (b. 1838), Jane (b. 1843), Ella M. (b. 1849), John Edward (b. 1853), and Charles Alwyn (b. 1855). The Krieders immigrated from Pennsylvania to Ontario.

—Clarie (Overholt) Haut
9836 McKnight NE
Albuquerque, NM 87112

LICHTY: I am seeking information concerning the ancestry of Peter Lichty (b. Oct. 9, 1807, Pa.) who moved to Henry Co.,

Ind. before 1840 and to Whiteside Co., Ill. in 1860. He and Barbara had these children: Anna (m. Joseph Fike), Henry, Mary, (m. George W. Hileman), Elizabeth (m. Isaac Drury), Sarah, (m. Mr. Horton), and Peter. Peter Lichty's father may have been Peter Lichty (b. ca. 1785, Pa.) who also lived in Henry Co. in 1840.

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

McELROY: I am seeking information on the parents of Benjamin McElroy (1820-1904) who married Susanna Fritz in Lancaster Co., Pa.

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

MARTIN: Does anyone have information on John Martin (b. 1738) son of David Martin who received his share of his father's estate in 1785? I am also looking for information on John Martin (b. ca. 1760) who lived in Derry Twp., Dauphin Co., Pa., from 1786 to 1805, in Guilford Twp., Franklin Co., Pa., from 1805 to 1812, and in Ayr Twp., Bedford (now Fulton) Co., Pa. from 1812 to 1830 or 1840.

—Roy J. Martin
105 Wedgewood, #5
Lincoln, NE 68510

MARTIN: I am seeking more information on the parents and siblings of Isaac B. Martin (Jan. 11, 1822-Dec. 4, 1910); his parents were William Martin and Nancy Burkholder. He married Mary Ann Halderman (1832-1880) in Dec. 1851, and both are buried at Bergstrasse Evangelical Lutheran Cem., Ephrata Twp., Lancaster Co., Pa.

—Raymond E. Martin III
635 North Parish Place
Burbank, CA 91506

NICKEY: I am seeking information on the family of George Nickey of Rapho Twp., Lancaster Co., Pa., who was appointed on Dec. 5, 1782, guardian over estate of Christina (his wife) and Catherine Hostetter, minor children of the deceased John Hostetter of Londonderry Twp., Lancaster (now Dauphin) Co.

—David J. Bachman
118 East 24th Street
Baltimore, MD 21218

OLDS: I need the names of the parents and any siblings of Ezra Olds (Feb. 6, 1790-Feb. 6, 1823) and Barbara Olds (Feb. 19, 1792-Mar. 29, 1864). They are buried in the George Mann Cem. and listed in the censuses of 1820 and 1830 for Manor Twp., Lancaster Co., Pa. Are they related to the Ezra Olds of Luzerne Co., Pa., or to Elizabeth Olds (ca. 1760-Oct. 2, 1832) who is buried in the St. James Episcopal Cem., Lancaster, Pa.?

—Anna E. Strenk
185 Quincy Street
Long Beach, CA 90803

VIELFORD: Edgar Vielford (b., Pa.) married _____ Stevenson. In the 1850s they lived in Decator Co., Ind. and changed the surname to Willeford.

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

SCHOCK: I need names of the parents and siblings of Abraham Schock (b. ca. 1785, Pa.) who migrated to Wayne Co., Ind. in the 1820s with his wife Anna. Was he a son of Jacob and Esther (Bauman) Schock? I would appreciate any help in sorting out the Schock families in Lancaster Co. during this time period.

—Mrs. Phyllis Brechbiel Hanson
1430 Academy Avenue
Albert Lea, MN 046007

SHELLY: I would like to correspond with anyone having information on the parents of Barbara Smith (b. ca. 1775-Feb. 1, 1863), wife of Abraham Shelly who lived in Williamsburg, Blair Co., Pa. Their son Abraham married Elizabeth Snively about 1831. They lived in Juniata Co., Pa., until about 1819.

—Mrs. Eleanor Witter
3480 Witter Way
Sacramento, CA 95834

SNYDER: Who were the parents of Jacob Snyder (Oct. 25, 1804-Aug. 5, 1884), who died intestate in Mt. Joy Twp., Lancaster Co., Pa., and his wife Adaline (Nov. 30, 1807-Mar. 28, 1884), who died near Milton Grove, Lancaster Co.? Both are buried at Risser Mennonite Cem. Their children were Joseph, John, Mary (m. Samuel Groff/Grove), Annie (m. Mr. Faus), Jacob R., Adaline (m. Benjamin Shearer), Henry, and Abraham. My mother says that my grandmother, Sarah Adaline (Grove) Garber (1872-1950), referred to relatives in Lebanon, Pa.

—Hope K. Lind
28773 Gimpl Hill Road
Eugene, OR 97402

SNYDER: I need the birthplace, death, parents, grandparents, and siblings of Christian Younce Snyder (Feb. 11, 1852-Oct. 9, 1928), who was married to Susanna Clair Ilyus on Sept. 13, 1874, by minister David Gerlach in Mount Joy, Lancaster Co., Pa.

—Doris E. Olson
Route 1, Box 52
Asbury, MO 04832

SOLLENBERGER: Daniel Sollenberger (d. Sept. 1792, Chester Co., Pa.) left Switzerland and arrived in Philadelphia on Oct. 6, 1767. He may have been an indentured servant the first 4 years in America. He paid taxes in Cocalico Twp., Lancaster Co., Pa., served in the militia from 1778 to 1783, and purchased land in Chester Co., Pa. in 1786. His wife was Catherine. His youngest son Peter Sollenberger (b. Dec. 4, 1781-Apr. 11, 1859) who married Maria Wenger (b. Oct. 16, 1782-Sept. 19, 1845) was a minister in the River Brethren Church. Peter's son Jacob Sollenberger (Mar. 5, 1814-1897) married Mary Rohrer (Feb. 1823-1842) and later her sister Susan (Apr. 21, 1825-1877).

—Judy A. Solenberger
6345 Roe
Prairie Village, KS 66208

WEAVER: I am looking for information on George Weaver (b. Apr. 3, 1811; d. Mar. 10, 1894, Bay City, Bay Co., Mich.). Where was he born in Canada? Is this George Weaver the same person who married Hanna Martin and briefly lived in New York state in the 1850s?

—Mrs. Yula Leona Dahl
4348 Regan Road
Bay City, MI 48706

Genealogical Tips

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

ALBERT: The following information was abstracted from a copy of an 1846 Bible record at the Lancaster Mennonite Historical Society.

Baltzer B. Albert, d. Feb. 8, 1883, 64y.-4m.-4d.

m.(1) Oct. 19, 1839, Mary Bomgardner, July 19, 1815-Mar. 20, 1868; dau. of Michael and Catarina Baumgardner
m.(2) Jan. 16, 1869, Amelia Klick, dau. of David and Hannah Klick

1. Mary Elizabeth Albert, Sept. 16, 1840-July 2, 1841
2. Louisa Albert, b. Apr. 4, 1842
m. Jan. 26, 1860, Henry Lingle
3. Jacob Albert, June 2, 1843-Aug. 23, 1844
4. Abraham B. Albert, Sept. 10, 1844-Feb. 12, 1875
m. Nov. 18, 1866, Fanny Sergeant
5. Richina Albert, b. May 21, 1846
m. Dec. 7, 1865, Jacob Stroh
6. George Adam Albert, b. June 18, 1847
7. Mary Catherine Albert, b. Dec. 6, 1848
m. May 2, 1867, Jacob Shaufler
8. Wesley David Albert, b. Apr. 12, 1850
9. Lasey Ann Albert, Aug. 30, 1852-May 19, 1870
10. Kate Elenora Albert, b. Aug. 17, 1870, Lebanon, Pa.

AMISH: I have drawn together many helpful sources for Amish family history in Pennsylvania and Europe. I would be glad to correspond with interested persons concerning the contents of these sources.

—John M. Byler
5845 CR 80, Route 3
Fredericktown, OH 43019

BARE: The following data was abstracted from a copy of an 1819 Bible record at the Lancaster Mennonite Historical Society.

George Bare, d. May 12, 1855, 51y.-2m.-2d.

m. May 22, _____, Sarah Smiser, d. Nov. 17, 1863, 65y.
1. Emanuel Bare, b. July 3, 1830
2. Lucy or Louisa Ann Bare, b. Oct. 11, 1833; d. Mar. 2, 1864, 30y.-4m.-20d.
m. Elias Good
3. Elisha Bare, b. Mar. 2, 1836

EBERSOLE: The following data was abstracted from a copy of a Bible record at the Lancaster Mennonite Historical Society. Bracketed material was supplied by Robert Heilman, 614 Plaza Apts., Lebanon, PA 17042, who has further information on this family.

Jacob [Moyer] Ebersohl, July 15, 1815-[Mar. 15, 1895]
m.[1] Dec. 4, 1845, Barbara Gish, Feb. 20, 1835-[1850]
1. Elizabeth Ebersole, b. June 30, 1846
2. Barbara Ebersole, b. Nov. 25, 1847
3. John Ebersole, b. Jan. 28, 1849
[m.(2) Mary Moyer, Feb. 20, 1835-Mar. 8, 1915]

4. Christian Ebersole, b. May 4, 1852
5. Jacob Ebersole, b. July 1, 1854
6. Benjamin Ebersole, b. Oct. 9, 1856
7. Anna Ebersole, b. Aug. 2, 1859
8. Joseph Ebersole, b. Apr. 24, 1862
9. Samuel Ebersole, b. Apr. 28, 1864
10. David Ebersole, b. May 26, 1867
11. Henry Ebersole, b. Sept. 22, 1869
12. Daniel Ebersole, b. Apr. 27, 1872

ELLIS ISLAND PASSENGER LISTS: From 1892 to 1954 most of the sixteen million immigrants to the eastern U.S. were processed at Ellis Island, New York, New York. The records are preserved in the National Archives, but unless the person needing information knows the name of the ship and the date of arrival, it is almost impossible to trace the immigrant. The Ellis Island Restoration Commission has been formed to computerize the passenger lists so that any name will be readily available. The Commission has set 1992 for the completion of the project; anyone visiting Ellis Island will be able to discover information on the computer. The rate of progress will depend on money available to forward this costly work. Tax deductible donations are urgently needed, and should be sent to:

—P. William Filby and Dr. Ira A. Glazier
Ellis Island Restoration Commission
26 Wall Street, Federal Hall
New York, NY 10005 (Tel. 212-265-4451)

HENERSON: On our farm in Salisbury Township, Lancaster Co., Pa., we found two gravestones for the infant sons of William and Margaret E. Henerson: Willie (Jan. 3, 1863-Feb. 18, 1865) and Ellsworth (Aug. 24, 1861-Mar. 21, 1863). Please send further information to the Lancaster Mennonite Historical Society.

—Levi F. Stoltzfus, Jr.
5393 Seldomridge Road
New Holland, PA 17557

LIGHT: The following data was abstracted from copies of two Bible records at the Lancaster Mennonite Historical Society. Please contact the Society if you have further information.

1. Felix H. Light, b. May 27, 1826, N. Lebanon Twp., Lebanon Co., Pa.
m. Sarah A. Light, b. Oct. 6, 1828, Londonderry Twp., Dauphin Co., Pa.
11. Anna Mary Light, b. Oct. 9, 1850, S. Annville Twp., Lebanon Co., Pa.; d. Apr. 2, 1851
12. Amanda Maria Light, b. March 7, 1852, N. Lebanon Twp., Lebanon Co., Pa.
1. Felix Light, b. Feb. 6, 1810
m. July 24, 1831, Veronica Light, b. Mar. 26, 1810
11. Rosanna Light, Feb. 3, 1833-Sept. 22, 1867
m. Harry Gilbert
111. John L. Gilbert, b. Mar. 18, 1861
112. Harry L. Gilbert, Jan. 1, 1865-Nov. 16, 1867
113. Rosanna B. Gilbert, June or Jan. 24, 1867
12. Amanda Light, b. Oct. 11, 1834
13. Leah Light, b. Oct. 18, 1836

- 14 Jacob Light, b. Feb. 9, 1838
- 15 Cyrus Light, b. Jan. 26, 1840
- 16 Mary Light, b. Oct. 10, 1841
- 17 Hiram Light, b. Feb. 21, 1844
- 18 Gideon Light, b. Feb. 10, 1846
- 19 Edwin Light, b. Jan. 4, 1848
- 10 John Light, b. Dec. 19, 1849
- 11 Sarah Light, b. Aug. 17, 1852

MEYERS/SHARER: The will (C-2-411) of Jacob Sharer (d. 1877) of Rapho Twp., Lancaster Co., Pa., provides for heirs of the brothers and sisters of his deceased parents, Abraham (1785-1861) and Catherine (1792-1861). A subsequent 1884 deed (E-12-386) describes part or all of the estate distribution through the deceased Christian Meyers of Hancock Co., Ohio, who had three children named Christian of Mehaska Co., Iowa, Jacob of Delaware Co., Ohio, and Barbara Feller(s) of Wyandot Co., Ohio, plus twenty-five named grandchildren

from Ohio, Ind., Tenn., Mo., and Iowa. What is the link between these Meyers and Sharer persons? The grandchildren were S. Samantha Aungst, Charles W. Meyers, Elizabeth J. Meyers, Harrison Meyers, John W. Meyers, Kate E. Meyers, Levi L. Meyers, Mary M. Meyers, from Richland Co., Ohio; Frances Ayers from Paulding Co., Ohio; Emily E. Bender, Asa Meyers, Lydia J. Douty, Christopher Meyers, and William H. Meyers from Wells Co., Ind.; Sarah Brecht from Humphrey Co., Tenn.; Rachel Collins and Josephine Huff from Williams Co., Ohio; Christian Grow from Crawford Co., Ohio; Samuel Grow from DeKalb Co., Ind.; Levi M. Lydy from Morrow Co., Ohio; Samuel Myers from Newton Co., Mo.; Elizabeth Russel from Tama Co., Iowa; Jefferson Swank and Washington Swank from Hancock Co., Ohio; and Wilson S. Swank from Wood Co., Ohio.

—Carol Tucker Gadbois
141 Maple Lane
Lancaster, PA 17601

Book Reviews

The Amish Wedding and Other Special Occasions of the Old Order Communities, by Stephen Scott. Intercourse, Pa.: Good Books, 1988. 128 pages. \$4.50.

This small book, one in a series on Mennonites and Amish published by Merle and Phyllis Good at the People's Place, Intercourse, Pennsylvania, captures certain Old Order religious traditions and customs associated with the life and faith of the Plain People. Stephen Scott is a member of the Old Order River Brethren. After what must have been endless hours of attending Old Order meetings, he recorded his detailed observations of what occurs behind doors normally closed to "English" neighbors.

Special meetings ranging from Amish weddings and other religious gatherings to social events such as workdays and auctions are given life with fictional characters common to the Old Order Amish and Mennonites. With names such as Levi, Mary, Eli, Harvey, the author allows the reader to more personally identify with events which otherwise could appear uninviting to the reader. The book's value in recording how Old Order groups observe such events as weddings, choosing ministers, baptisms, communions, funerals, and holidays stands on its own. It deserves a place among those books which bring about greater understanding between culturally diverse groups and break down religious stereotypes, but it is not a scholarly work.

The author, most likely intentionally, wrote so as not to offend the Old Order groups or betray a trust they had in him. However, in doing so Scott failed to interpret the rich symbolic meaning that these special events have for their religious heritage. For example, it would have been helpful to identify common themes such as family, community, discipleship, humility, and purity which permeate all these observances. I had hoped the author would risk some religious interpretation. Perhaps Scott knew that his book

would be purchased by tourists whose interest in theological and sociological interpretation is limited. By emphasizing Amish weddings when only about thirty pages describe them, the title itself suggests a tourist marketing strategy. In fact, most of the book is devoted to special meetings other than weddings.

What is the relatively fine line between exploitation of a people who desire not to be the focus of attention and the "public's right to know"? By recording only what he observes Scott writes with much respect and in no way offends either the Amish or the Mennonites.

The excellent and abundant photographs throughout the book speak a thousand words. They add to the interpretation of symbols so desperately needed for those unfamiliar with an Old Order approach to life. The all too brief section at the end of the book entitled "About the Plain Groups" provides some information, but the reader should receive this information in the beginning of the book.

Scott fails to adequately identify the particular groups he describes. Instead he chooses to refer to them by the counties in which they reside. The obvious point of reference for all groups, whether from Ohio, Indiana, Iowa, Ontario, or Virginia is Old Order groups of Lancaster County, Pennsylvania. That's the way it's done in Lancaster.

None of these weaknesses detract from the contribution the book makes toward a better understanding of the religiously rich heritage which many ethnic groups once had, but have since abandoned for more "modern" behavior. Long after the majority ceased celebrating these events with religious connotations, these people continue the traditions from an earlier European culture blended with more recent American rural practices. The reader learns just how precious and unique these special occasions are to Old Order life and faith. From this book we can all be enriched in the traditions of our various communities.

—John S. Weber, Lititz, Pennsylvania

The Brethren in Christ in Canada: Two Hundred Years of Tradition and Change, by E. Morris Sider. Nappanee, Ind.: Evangel Press, 1988. 322 pages. Illustrations. \$9.95.

The contemporary Brethren in Christ (hereafter BIC) trace their origins to the 1770s in northeastern Lancaster County, Pennsylvania, when a group of Mennonites came under the influence of the evangelical revival and formed a new denomination. They soon became known as River Brethren due to their proximity to the Susquehanna River. After some migrated to Canada, beginning with leader Hans/John Winger in 1788, they became known there as Tunkers due to their practice of total immersion for the baptism rite. The River Brethren incorporated beliefs and practices both of their Anabaptist/Mennonite ancestors and North American pietism. Nonresistance, "plain" dress, lay ministry, and the use of the lot to choose ministers stemmed from the Anabaptist heritage. Stress on sudden conversion (new birth) and sanctified living (the second work of grace) drew upon their pietist heritage.

No person has more knowledge, ability, and experience telling the BIC story than E. Morris Sider, the Canadian-born archivist and historian at Messiah College, Gratham, Pennsylvania. This unified and comprehensive account is solid rather than scintillating. Its strength lies in measured accuracy rather than interpretive creativity. Its weakness lies in not setting the BIC story in the wider context of other Canadian and U.S. denominations.

The book lacks a map. It needs one very badly since many persons know so little geography, especially U.S. citizens who scarcely know their own states; Canada exists as one northern blur for them. Also, the captions do not provide enough details, and the index is too sparse.

The basic themes will be familiar to Old Mennonites—faith struggles over ethnicity, plain lifestyle, tent campaigns, German language, Sunday schools, missions, urban living, and even the prohibitions against lightning rods. BIC cooperation with Mennonites, symbolized today in their full participation in Mennonite Central Committee, has been fueled by theological commonality plus economic and political necessity. For example, in 1918 the property insurance system which the Canadian BIC had created suffered a fatal blow; they soon joined the larger Mennonite Aid system with similar values. Necessity also impelled the BIC to cooperate with other peace churches, including the Mennonites, during the two world wars in order to maintain their convictions prohibiting participation in military service.

Some research sources which Sider uses are quite fruitful. The age at conversion was usually provided in obituaries in the *Evangelical Visitor*—the denominational periodical founded in 1887. This enabled him to trace patterns over decades. Also, Canadian census data in the nineteenth century provided denominational affiliation, thus enabling fairly accurate descriptions of economic status, prevalence of BIC in various locations, and other valuable insights. These two sources impressed me because such data is not usually available to historians studying religious groups in the U.S. He also relies on published family history for an

account of the earliest (ca. 1788-1820) generation of BIC immigrants to Canada.

The book offers one more valuable contribution from the prolific pen of a historian and believer.

—David J. Rempel Smucker, Akron, Pennsylvania

Map Guide to the U.S. Federal Censuses, 1790-1920, by William Thorndale and William Dollarhide. Baltimore: Genealogical Publishing Co., 1987. 420 pages. Maps, bibliography, index. \$49.95.

This very valuable research tool is an example of the fine scholarship which the surge in local history studies has inspired. If historians want to develop a more positive attitude toward the genealogical enterprise, they should use this book.

It consists of 393 maps which show the historical development of U.S. county boundaries. The maps of each state proceed at ten-year intervals to superimpose present boundaries on those for each particular census year from 1790 to 1920. They are clear and detailed on a format of 8½ by 11 inches.

A brief introductory history of the census occurs prior to the maps and provides some clarity with regard to the various copies of census schedules deposited (or *not* deposited) at county, state, and federal repositories. Accompanying each map are explanations of boundary changes, locality finding keys, and census availability.

The appendix of pitfalls in mapping county boundaries proves that the authors did not gloss over exceptions and problems, but the obscure details would only interest a reader with a concern for a specific county. The bibliography covers each state and reveals the fine quality of the authors' research. Their boundaries were drawn directly from original legislation for most of the states and territories. They used previously drawn maps, often inaccurate, only as supplementary guides.

The one exception to these inaccuracies in other maps is the authoritative and detailed study edited in 1984 by John H. Long, *Historical Atlas and Chronology of County Boundaries: 1788-1980*. Covering the states of Delaware, Maryland, New Jersey, Pennsylvania, Illinois, Indiana, Ohio, Michigan, Wisconsin, Iowa, Missouri, Minnesota, and the two Dakotas, this multi-volume work was used by the authors of *Map Guide* as an independent check. One can fruitfully use this *Map Guide* in conjunction with the more detailed scale of the *Township Atlas of the United States* by John L. Androit—a work that covers only contemporary township borders in twenty-three states of the northeastern and northcentral U.S.

A county name index by states at the end of the book enables a reader to locate a county on the maps; if the reader is not certain of the state, he or she will need to check each state. One integrated index would have been more useful.

For sensible reasons this volume is now a standard reference work at libraries and census research centers.

—David J. Rempel Smucker, Akron, Pennsylvania

Books for Sale

- Alderfer, Joel D. *Peace Be Unto This House: A History of the Salford Mennonite Congregation 1717-1988*. Harleysville, Pa.: Salford Mennonite Church, 1988. 87 pages. \$6.00 (paper).
- Checklist of American Coverlet Weavers*, A. Compiled for the Abby Aldrich Rockefeller Folk Art Center by John W. Heisey. Williamsburg, Va.: The Colonial Williamsburg Foundation, 1978. 149 pages. \$28.95.
- Chronicle of the Hutterian Brethren, The*. Translated and edited by the Hutterian Brethren. Rifton, N.Y.: Plough Publishing House, 1987. Vol. I. 887 pages. \$36.00. Postage \$3.00.
- Fisher, Aileen. *A Lantern in the Window*, Eau Claire, Wis.: E. M. Hale and Co., 1962. 126 pages. \$7.95.
- Fisher Family History 1988*. Third edition. Edited by Katie Beiler. [Lancaster Co., Pa.: Committee of Fisher Descendants, 1988]. 568 pages. \$24.00.
- Hamner, Sharon and Rudolf, Nancy. *Family Reunion ABCs*. Charlottesville, Va.: Forebears and Friends, 1981. 26 pages. \$3.95. (paper).
- Handy Book for Genealogists, The*. Seventh Edition. Edited by George B. Everton, Sr. Logan, Utah: The Everton Publishers, Inc., 1981. 370 pages. \$19.95.
- Hostetler, Beulah Stauffer. *American Mennonites and Protestant Movements: A Community Paradigm*. Scottsdale, Pa.: Herald Press, 1987. 366 pages. \$29.95.
- Luthy, David. "The Ephrata Martyrs' Mirror: Shot from Patriots' Muskets," *Pennsylvania Mennonite Heritage*, 9 (January, 1986), pp. 2-5. \$5.00 per issue.
- Martyrs Mirror of the Defenseless Christians*. Compiled by Thieleman J. van Braght. Scottsdale, Pa.: Herald Press, 1950. 1,157 pages. \$35.00. Postage \$3.00.
- Mennonite Confession of Faith*. Adopted by Mennonite General Conference. Scottsdale, Pa.: Herald Press, 1963. 29 pages. \$.95.
- Pennsylvania German Fraktur of the Free Library of Philadelphia*. Compiled by Frederick S. Weiser and Howell J. Heaney, Vols. I and II. Breinigsville, Pa.: The Pennsylvania German Society, 1976. Unpaged. \$60.00 Set.
- Roupp, Paul Ervin. *Roots Continuing Generations John Risser Hess 1828-1897*. Hesston, Ks.: Author, 1980. Paged in Sections. \$16.95. (paper).
- Ruth, John L. *Conrad Grebel: Son of Zurich*. Scottsdale, Pa.: Herald Press, 1975. 160 pages. \$9.95.
- Schlabach, Theron F. *Peace, Faith, Nation: Mennonites and Amish in Nineteenth-Century America*. Scottsdale, Pa.: Herald Press, 1988. 415 pages. \$19.95.
- Schleitheim Confession, The*. Translated and edited by John H. Yoder, Scottsdale, Pa.: Herald Press, 1977. 32 pages. \$1.45.
- Scott, Stephen. *Plain Buggies: Amish, Mennonite, and Brethren Horse-Drawn Transportation*. Lancaster, Pa.: Good Books, 1981. 96 pages. \$4.50.
- _____. *The Amish Wedding and Other Special Occasions of the Old Order Communities*. Intercourse, Pa.: Good Books, 1988. 128 pages. \$4.50.
- Showalter, Mary Emma. *Mennonite Community Cookbook: Favorite Family Recipes*. Scottsdale, Pa.: Herald Press, 1978. 494 pages. \$17.95.
- Stambaugh, Sara. *I Hear the Reaper's Song*. Intercourse, Pa.: Good Books, 1984. 221 pages. \$8.95. (paper).
- Writings of Pilgrim Marpeck, The*. Translated and edited by William Klassen and Walter Klaassen. Scottsdale, Pa.: Herald Press, 1978. 612 pages, \$24.95.
- Zimmerman's Family History 1720-1988*. Compiled by Ezra and Maria Zimmerman. [Ephrata, Pa.: Compilers, 1988]. 1,634 pages. \$30.00. Postage \$4.00.

Orders filled on a first-come, first-served basis while supply lasts. Add \$2.00 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.