

Pennsylvania Mennonite Heritage



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Contributors to This Issue



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THE COVER

Map of Bern, Switzerland, 1638, by cartographer Matthäus Merian the Elder (1593-1650). An engraver, he was born in Basel but lived most of his life in Frankfurt, Germany. His son Caspar Merian was one of the investors in the Frankfurt Land Company, which owned German Township in early Pennsylvania. This exquisitely detailed map, left to right, shows the location of the Bern armory, cathedral, town hall (*Rathaus*), and Aare River, all tinted in grey. See article, page 12.

Diverse patterns emerge in the fabric of three centuries of southeastern Pennsylvania Mennonite church life.

Tracing the Weave, Discerning the Patterns: Remembering Three Hundred Years of Lancaster Mennonite History

By Steven M. Nolt

Where Do We Begin?

Where do we begin this story, this witness of remembering? That may seem like an odd question. After all, we are marking three hundred years of Mennonite history in Lancaster, Pennsylvania. Does that anniversary not imply a beginning?¹

In his book *The Unredeemed Captive: A Family Story from Early America*, historian John P. Demos begins his colonial New England narrative four times. He starts telling the story in Cambridge, England. Then, after a few paragraphs, he starts over again, beginning the story in a Mohawk village in the Iroquois heartland of what is now upstate New York. A page later, Demos starts over yet again, launching the book in Deerfield, Massachusetts. Finally, he begins the story in Madrid, Spain.² Demos asks: Which opening is the real one? Which is the correct place to start? One doesn't get far in *The Unredeemed Captive* before it becomes clear that each of the openings is a proper beginning of that tale. The threads from each place are essential to the story being woven. Who can say which one should come first?

And so we ask, where does the Lancaster Mennonite story begin? Often we begin in a Catholic cathedral school in Zürich, Switzerland, where a group of young students are beginning to question, along with their teacher, Ulrich Zwingli, some of the traditions handed down to them. As we follow that story, a number of the students take their questions further than their teacher and his city council allies like—all the way to rebaptism.

Or maybe we begin the story in London in 1681 as a wealthy and idealistic Quaker named William Penn receives from King Charles II English rights to land thousands of miles away, land whose Native American inhabitants do not know the king or Penn or that Europeans have named the place Pennsylvania.

Or perhaps we begin almost thirty years later, still in London, as a group of twenty-nine Mennonites, Swiss but lately living in the Palatinate, board a ship named *Mary Hope*. Not exactly fleeing persecution, they have come from the tolerant Kraichgau region and are looking for economic opportunity in what would become North Carolina. Or so they had told Dutch Mennonites when asking for two hundred guilders to complete the financing of their trip. The Swiss had made their way across the English Channel to London and, at some point, changed their destination to Pennsylvania. These Kendigs,

Meylins, Millers, and Oberholtzers from Zürich and Herrs from Bern would leave London and end up in a place soon to have an equally English name: Lancaster.



Abram B. (1880-1969) and Fannie (Denlinger) Landis (1881-1960) married on November 6, 1902. About twelve years afterwards, young Jewish immigrant Bernard B. Katz joined the family as a farmhand, and Laura R. Lefever, also of non-Mennonite background, was assisting with farm and domestic work and care of the couple's three (five by 1916) young children.

¹This text was presented orally at the Lancaster Mennonite Historical Society annual banquet, April 10, 2010, Yoder's Restaurant, New Holland, Pa. It is not comprehensively documented.

²John P. Demos, *The Unredeemed Captive: A Family Story from Early America* (New York: Alfred A. Knopf, 1994), 3-10.



Bernard B. Katz (later changed to Kautz) and Laura R. Lefever as young Mennonites prior to their 1916 marriage on the Landis farmstead at the eastern edge of Lancaster along the north side of Lincoln Highway East, currently Pa. Route 462.

But maybe a Lancaster Mennonite story actually begins in Varpalunka, Hungary, in 1895, where Moses and Ida (Brown) Katz, Orthodox Jews, welcomed the birth of an eighth child, Bernard (1895-1978). It was from here that most of the family emigrated to New York City's lower east side, home to several million East European Jews. There, as was the case with so many immigrants, the forces of life in America broke the family apart. Mother Ida, unable to adjust, returned to Hungary, some adult children set off for California, others remained in Manhattan. And Bernard, an adolescent, took to the road and worked odd jobs. While in Illinois, he worked for a



Z. Marwa Kisare, who went from being a goatherd in Kiseru on the eastern shore of Lake Victoria in Tanzania, East Africa, to become the first African Mennonite bishop



Andrews Bridge Mennonite Church, Christiana, Pennsylvania, where the Kautz family served actively in outreach to a predominantly Black community

Mennonite farm family and attended their church. Later, having hopped a train east, Bernard (who had changed his surname to Kautz) disembarked in Lancaster to earn some money and found work on the farm of Abram B. and Fannie (Denlinger) Landis. Then, on July 26, 1916, he married Laura R. Lefever (1891-1974), who also worked for the Landises. After living for a time in Nebraska, Bernard and Laura settled their family back in Lancaster and became deeply involved in church life, including years working with the Andrews Bridge Mennonite Church near Christiana.³

Or perhaps we should begin our story in northern Tanzania, where a woman named Okech gave birth about 1910 to Marwa Kisare. The women of the village urged her to throw the child out to "show that your heart is not knit to this, your offspring" and thereby trick the malevolent spirits who would harm the boy if his mother loved him too much. Okech was afraid, but she kept the child and called a traditional healer. The healer, festooned with black and white ostrich feathers, took the baby away from the thatched house where Okech sat, put a pinch of medicine under her child's nose, and made him sneeze again and again. "Life is in this one," the folk healer said. "This son of the earth will live."⁴ Fifty-four years later, Zedekiah Marwa Kisare (ca. 1910-1999) was a bishop in the Tanzanian Mennonite Church, ordained by Lancaster Conference moderator David N. Thomas.

The Mystic Weaver

Switzerland, London, Hungary, New York City, and Kiseru: all of these are places to begin our story. Lancaster Mennonite stories start in these places, weaving their way through time and across miles. And some stories continue on from here to other places, whether through voluntary service

³Grace L. (Kautz) Landis, "Briefly, the Life and Times of Bernard and Laura Kautz," 6-page ms., Lancaster Mennonite Historical Society vertical files.

⁴Z. Marwa Kisare, *Kisare, a Mennonite of Kiseru: An Autobiography* (Salunga, Pa.: Eastern Mennonite Board of Missions and Charities, 1984), 13-14.

workers going to Alabama in the 1950s or Old Order Mennonites moving from the Weaverland Valley to Yates County, New York, in the 1980s. These threads, these remarkable human stories, come together from various sources, sometimes depart, and then in some cases connect again here.

In 1859 Henry Harbaugh (1817-1867), a well-loved local poet, published "The Mystic Weaver," a poem about how God guides the threads of our lives into patterns of meaning, the significance of which we cannot always see. Harbaugh's mother was a York County Mennonite although as a young adult Harbaugh joined his father's German Reformed Church. He served as a pastor in the cities of Lancaster and Lebanon before becoming a teacher at the forerunner of Lancaster Theological Seminary. Harbaugh wrote poems in English and Pennsylvania Dutch, which were loved by Reformed and Mennonite audiences alike.⁵ These are some lines from "The Mystic Weaver":

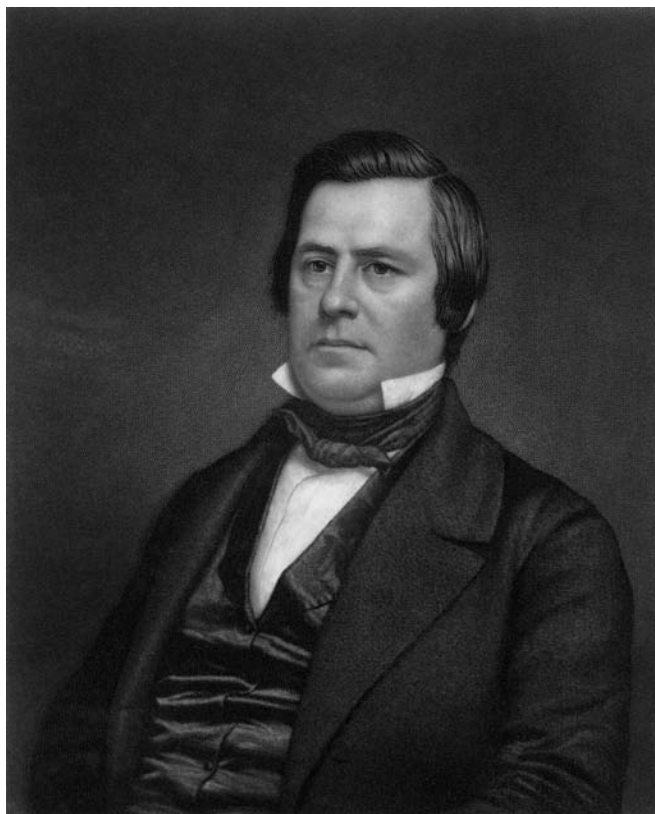
At his loom the weaver sitting
 Throws his shuttle to and fro;
 Foot and treadle,
 Hands and peddle,
 Upward, downward,
 Hither, thither,
 How the weaver makes them go!

 Calmly see the Mystic Weaver
 Throw His shuttle to and fro;
 'Mid the noise and wild confusion,
 Well the Weaver seems to know
 What each motion—
 And commotion,
 What each fusion
 And confusion,
 In the grand result will show,
 As the nations,
 Kings and stations,
 Upward, downward,
 Hither, thither,
 As the mystic dances go.
 In the present all is mystery;
 In the past 'tis beauteous history.⁶

Perhaps the image of a divine weaver suggests the Reformed sensibilities of predestination. However, I think it also conveys a quiet confidence in divine providence that has marked so much of Mennonite piety and is still especially prominent in the faith of our Old Order Mennonite brothers and sisters.

Yet, such confidence never bred passivity. Instead, as we trace the weave in the Mennonite stories of the past three hundred years, we find persistence in discipleship and serious effort in trying to discern together and follow Jesus. Siaka Traore, a Mennonite pastor in Burkina Faso, West Africa, who was reared in a Muslim home, put it this way: "God includes us in the management of time and events so we must not simply be subjected to history. We must make history. We must influence history in the direction God wants."⁷

These themes shape the pattern we recognize as we follow the weave of stories across three hundred years, combining threads that begin in many places and interlace in some way with life here in Lancaster. As I consider the Lancaster Mennonite experience, my mind has turned to



Henry Harbaugh, son of a German Reformed father and York County Mennonite mother, became a much-loved poet of the Pennsylvania Germans by writing poems in English and in Pennsylvania German dialect.

stories of *discipline* and *dedication*, *peace* and *patience*. At their best, discipline and dedication were the twin sides of discipleship, of seeking to live as Jesus calls us, of making history in the direction God wants, as our brother from Burkina Faso reminds us. And in turn, Lancaster Mennonites have often understood discipleship in terms of peace and patience.

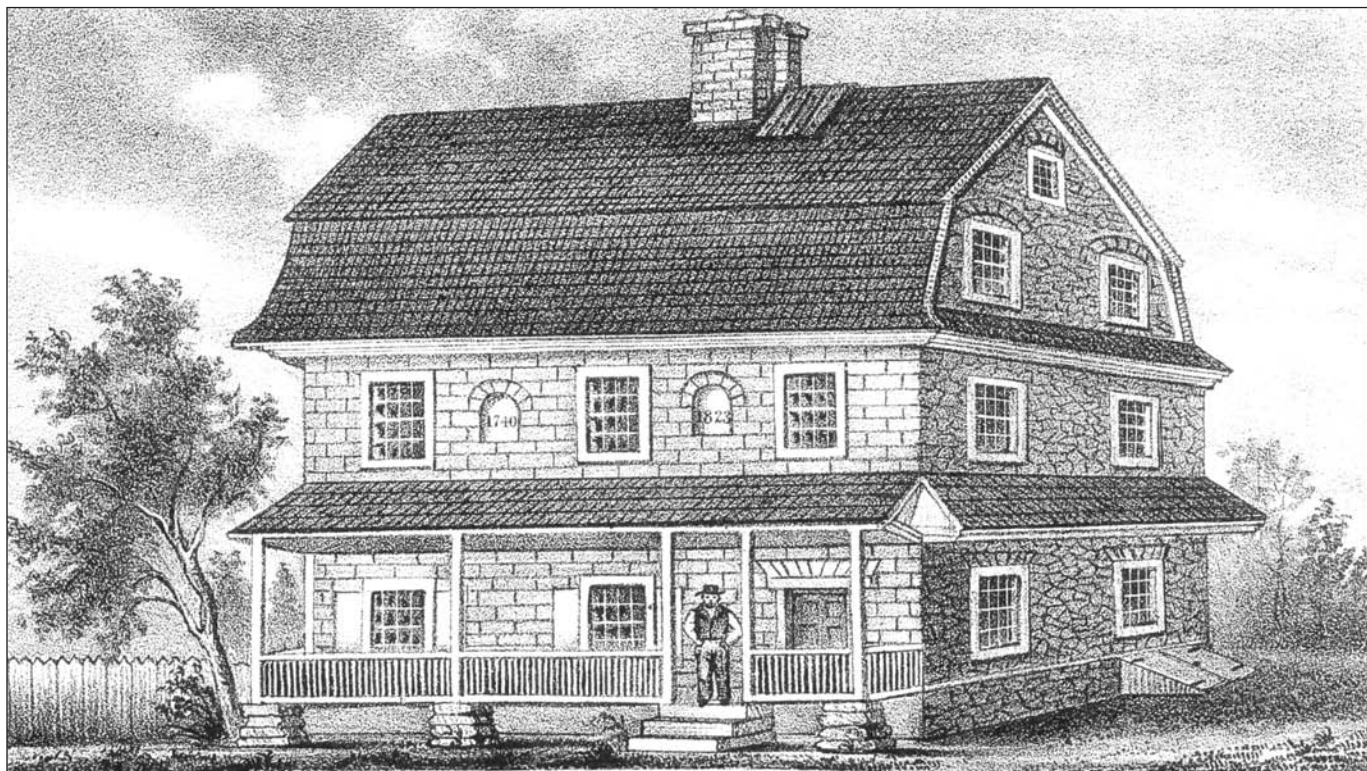
Stories of Discipline

There is a lot of mythology around Lancaster Mennonite discipline, often quite negative; and some of the myth and negativity may be deserved. One of the foundational stories Mennonites tell is of Martin Meylin, son of a 1710 immigrant family, whose sandstone home got him into churchly trouble in 1742. Church leaders considered it palatial and out of place for a Mennonite family

⁵In the 1990s I ran across a memoir of an Old Order Mennonite man in Wakarusa, Indiana—Paul Hoover, with roots in Lancaster County—that quoted a Pennsylvania Dutch poem by Harbaugh, a poem passed down through time in a community Harbaugh himself had never visited, a legacy that illustrates these very connections. See Paul Hoover, *My Memories in Poetry and Prose: Life at Five Points, Goshen, Indiana*. Nappanee, Ind.: Evangel Press, 1996), 171.

⁶Henry Harbaugh, *Poems* (Philadelphia: Reformed Church Publication Board, 1859), 13, 18.

⁷Alemu Checole, et al., *Anabaptist Songs in African Hearts*. Global Mennonite History Series: *Africa* (Intercourse, Pa.: Good Books, 2005), 268.



In 1742 Mennonite church leaders called Martin Meylin to account for his “palatial” sandstone home.

and called Meylin to account for worldliness. According to later memory, concern to uphold traditional ways in the colonial era came especially from “that old Tshantz”—immigrant Hans Tshantz—who, it was said, received a letter from elders in Europe who sternly “warned that he should begin nothing new” in the American church. Discipline, then, could be seen simply as resisting all change.⁸

Yet, often the call for restraint came from those who recognized that a *lack* of discipline and a refusal to temper human inclinations often produced pain and suffering. In the early 1840s, in the Groffdale Valley, there was a remarkable case of abuse and litigation. Although we cannot be certain of the parties’ identity today, it seems that a young woman was so mistreated by her husband that she fled to the home of her foster parents. Her father obtained

a warrant for the arrest of his son-in-law, and then the young woman’s brothers sought to retrieve her property by force. They were successful, and on the way home, loaded with the confiscated goods, they stopped at a tavern, became loudly drunk, and boasted about having done in their brother-in-law.⁹

This mess of broken relationships was part of the background for the protests of Jacob Stauffer (1811-1855), who, along with like-minded folk, formed the so-called Stauffer (Pike) Mennonites in 1845. The Stauffer, or “Piker,” people condemned what they saw as a lack of good discipline in Lancaster Mennonite homes and conference life. The Stauffer Church, as an early Old Order movement, embraced discipline, even when Lancaster Mennonites chided Stauffer’s objection to lightning rods as petty. If no lightning rod, some scoffed, why a roof? Well, Stauffer said, Noah’s ark had a roof, so there was biblical example for that.¹⁰

But alongside stories of contentious discipline there were also many leaders who approached discipline as pastoral care and countless ministers and lay members who were gentle with one another in setting boundaries and responsibilities. In the history of the Mellinger Mennonite congregation, my home church, such stories



The original Stauffer (Pike) Mennonite meetinghouse stands along the north side of U.S. Route 322 between Hinkletown and Blue Ball, Pennsylvania.

⁸I. Daniel Rupp, *History of Lancaster County* (Lancaster, Pa.: Gilbert Hills, 1844), 286-87; David J. Rempel Smucker and Noah G. Good, “Church Practices of Lancaster Mennonites: Writings by Christian Nissley (1777-1831),” *Pennsylvania Mennonite Heritage* 13 (July 1990): 5.

⁹John L. Ruth, *The Earth Is the Lord’s: A Narrative History of the Lancaster Mennonite Conference* (Scottsdale, Pa.: Herald Press, 2001), 518-19.

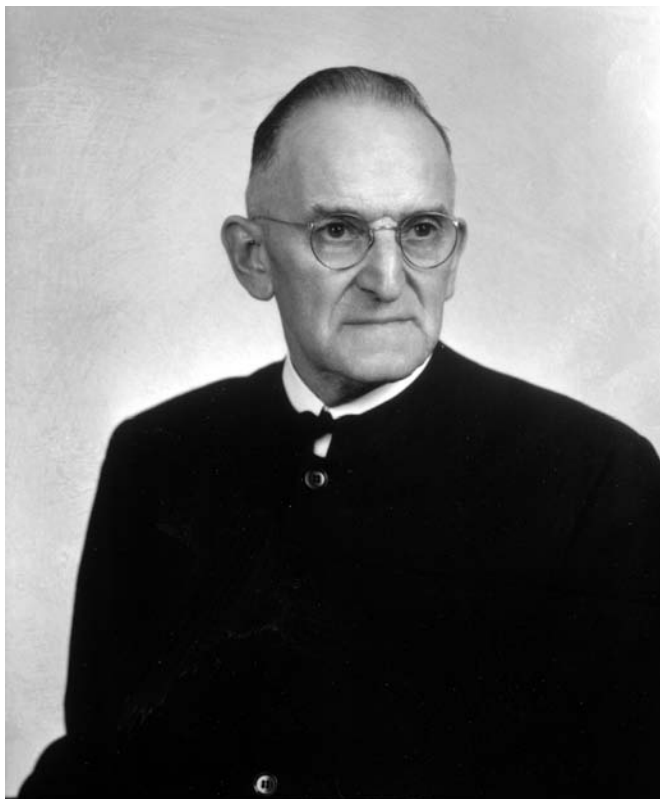
¹⁰Jacob W. Stauffer, *A Chronicle or History Booklet about the So-Called Mennonite Church*, trans. by Amos B. Hoover (Lancaster, Pa.: Lancaster Mennonite Historical Society, 1992), 143.

are warmly associated with David L. Landis (1882-1961), minister for a half century, from 1911 until his death. People do not recall in much detail the content of "Preacher Dave's" sermons, but they remember his integrity and that he was a caring—and a confessing—man.

One day Preacher Dave was stopped by the police for speeding.¹¹ He had been caught roaring up the hill just west of the Conestoga bridge toward East King Street. Surprisingly, he was still in second gear when he hit sixty miles per hour in his 1949 Cadillac. The Cadillac was not a status symbol but a mark of thrift, he felt—it lasted the longest with the least repairs for the money. Just then, however, he was having trouble with the carburetor. The car was stalling and letting him sit in the most awkward places. The garage man had suggested accelerating rapidly and then coasting and then accelerating again. This advice, on what is now Pa. Route 462, approaching Lancaster City, had gotten him a speeding ticket.

Appeasing the state of Pennsylvania was easy enough. But what about the church? The bishop in the Mellinger district held that traffic violations necessitated public confession on Sunday morning. Not everyone agreed that speeding was a sin that rose to that level. One contemporary explained that he thought traffic violations were not a premeditated sin and could be confessed in silent prayer. Frankly, exceeding the speed limit was not one of "the things Christ had died for."

But Dave Landis knew that other members in the district had had to confess speeding, and he would, too. But perhaps he could do so in a way that also signaled his perspective on the public confession of such matters. On Sunday, when it was his turn to read the Psalm in worship, he rose from his place on the bench behind the pul-



The Mellinger Mennonite congregation's Minister David L. Landis (1882-1961), affectionately known as "Preacher Dave"



Lancaster County native Anna Buckwalter, church worker amid dangerous neighborhoods of the Bronx borough of New York City in the 1950s and 1960s. Here she stands at the microphone with a group of singers at Burnside Mennonite Church.

pit and announced the Psalm to be read, asking the congregation to turn with him. With people looking for the place in their Bibles and amid all the rustling of thin India-paper pages, Preacher Dave said quickly, "According to what you saw in the paper, I should be confessing arrest for a traffic violation." Then he proceeded to read the Psalm. His confession did not go unnoticed, and people loved him for it.

Stories of Dedication

About the same time that David Landis was wrestling with discipline in Lancaster County, other Mennonites were grappling with different circumstances. Anna Buckwalter, born and reared in Lancaster County, moved to the Bronx borough of New York City in 1950, serving what was then called the Fox Street Mission. During the later 1960s and early 1970s all the buildings around Fox Street were destroyed by fires, often started by landlords seeking insurance money or drug addicts trying to keep warm in run-down apartments. When a fire took a building three doors down, Buckwalter took in the eighty-nine-year-old man and his eighteen-year-old grandson, who had lived there. By 1969 she was the only member of the congregation who actually lived in the neighborhood. *The New York Times* described the area as "a total breakdown of services, looting is rampant, fires are everywhere." But Anna Buckwalter remained, noting with considerable understatement in one of her mission reports that "it is dangerous living here."¹²

The dedication of the folks at Glad Tidings Mennonite in the Bronx caught the attention of Neftali Torres. In a recent interview with Mennonite historian Felipe Hinojosa, Torres recalled his encounter with these persistent Mennonites. His family had emigrated from Puerto

¹¹This story circulates among long-time members of Mellinger Mennonite Church, but the version here follows closely the wording in an unpublished manuscript by Joseph C. Shenk (1938-2005), "A Corn of Wheat," located in the Lancaster Mennonite Historical Society archives.

¹²Richard K. MacMaster, *Mennonite and Brethren in Christ Churches in New York City* (Kitchener, Ont.: Pandora Press, 2006), 198.

Rico to East Harlem. Torres had gotten involved with street gangs, despite his mother's prayers and pleading, and was cynical about church until he met the people of Glad Tidings.¹³

It wasn't that they always did the right thing or never made mistakes. "But," he recalled, "they were different." It was more what they did than what they said, and the fact that they walked around in coveralls, fixed leaking pipes, and joined a coalition for affordable housing. Torres was impressed and joined their church. By 1969 he and his wife, Gracie, were headed to Chicago, where Torres had been called to pastor Lawndale Mennonite Church. Neftali and Gracie provided important leadership among Latino Mennonites across the United States until the couple left for Puerto Rico as missionaries.

A different sort of dedication, dedication to mutual aid despite their own financial challenges, marked the generosity of *Iglesia Menonita Hispana* (Spanish Mennonite Church) in New Holland in late 1983, when they learned that God was calling someone with almost no means to minister among them.

This story also began far from Lancaster. Samuel and Soledad López were living in Oregon when they felt God calling them to move to Pennsylvania. It seemed strange since they knew no one there, but when Samuel and Soledad turned to their church community for counsel, the congregation told them to go.¹⁴

This was not the first time their dedication had been tested. In 1980, with only ten dollars in his pocket—and that intended for groceries—Samuel responded to a divine urge to use the money for a seminary application fee and soon found himself telling the admissions counselor about how, as an angry teen arriving from Guerrero, Mexico, he had found help and hope through a



Samuel López—director of the New Holland, Pennsylvania, Spanish Bible Institute, a church planting coach, and specialist for Hispanic churches—greetes Lourdes and Eduardo Morales and family, candidates for church planting leadership in 1994.

Mennonite church in Chicago. (Here we might pause and trace a thread from Chicago's Hispanic Mennonite community through the ministry of the Torreses back to Glad Tidings and the ministry of John Smucker and from there back to Pennsylvania where Samuel and Soledad were now headed.)

López telephoned the only person he knew in Pennsylvania, who arranged for Soledad and him to move to New Holland. The town's Hispanic Mennonites "opened their arms even though they never met us, and said we could stay in the church for a couple of months," Samuel recalled. He began sharing his gifts of teaching and pastoral care, eventually becoming the assistant pastor and then pastor. From there López's giving to the Mennonite community spread more broadly. He served as president of the Hispanic Mennonite Convention and on the committee that drafted the 1995 *Confessional of Faith in a Mennonite Perspective*. A story of dedication, woven into—and from and beyond—the Lancaster Mennonite story.

Stories of Peace

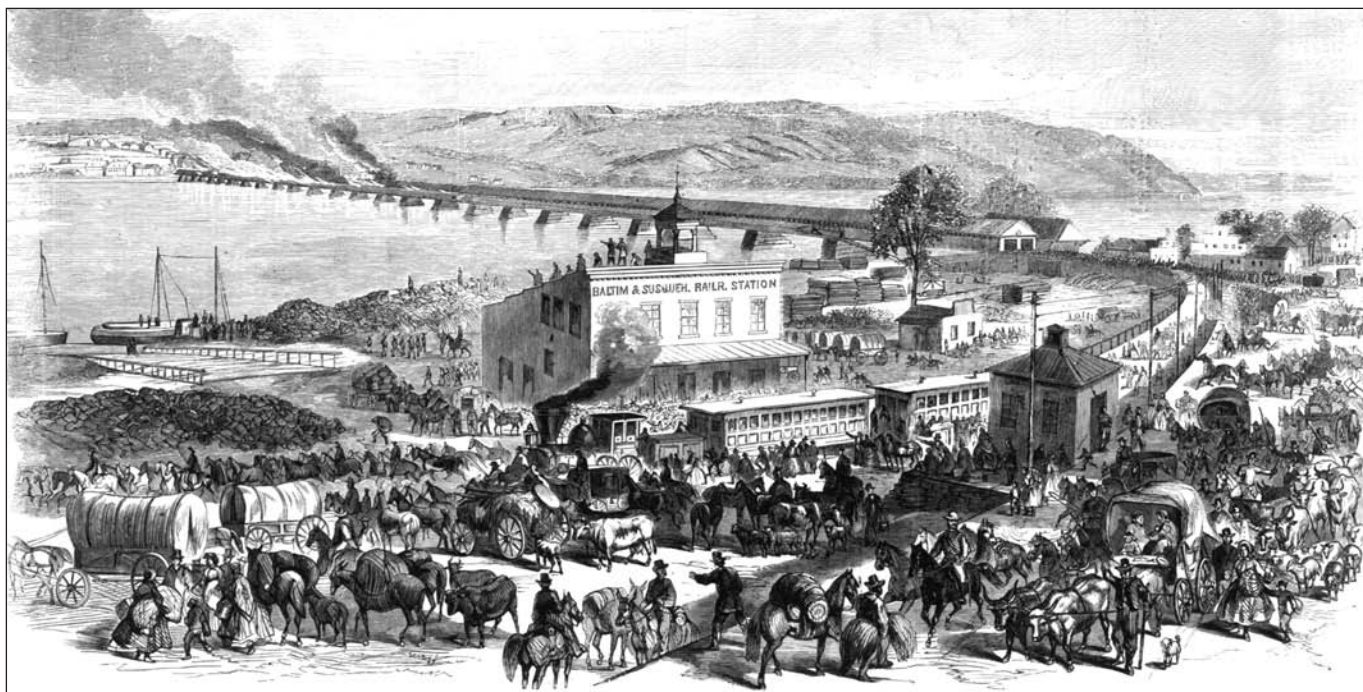
At first blush, stories of peace may seem obvious for Lancaster Mennonites, a historic peace church safely settled in a section of the United States that, unlike so many parts of the world, has hardly felt the impact of war. Yet, the challenge of peace in families, churches, and among neighbors was always near at hand, not to mention opportunities to object to warfare in its traditional forms. As early as the 1750s, when the so-called French and Indian War stirred up fear and mistrust in Pennsylvania,



Pastor John Bauman (left), Margaret Blanks, and Jesus Cruz in front of Glad Tidings Mennonite Church in the Bronx area of New York City about 1979

¹³Felipe Hinojosa, "Making Noise among the 'Quiet in the Land': Mexican American and Puerto Rican Ethno-Religious Identity in the Mennonite Church, 1932-1982" (Ph.D. diss., University of Houston, 2009), 104-105.

¹⁴Sue V. Schlabach and Glen A. Roth, *Shared Burdens* (Intercourse, Pa.: Good Books, 1993), 110-14.



The burning of the Columbia-Wrightsville railroad bridge on June 28, 1863, during the Civil War as depicted in Frank Leslie's *Illustrated Newspaper*, July 18, 1863



About 1978 Mrs. Noah W. (Mary R. Hershey) Kreider points to one of four small stones which mark the head and foot of the graves of two Indians, Michael and Mary, who lived out the last years of their lives on the farm of Mennonite Christian Hershey in what is now Penn Township, east of Manheim. They were the last two known survivors of the Conestoga Indians in Lancaster County.

Mennonite names appeared prominently on the list of those who contributed money to the Friendly Association, a Quaker group that supported negotiation with rather than warfare against Native peoples.

By 1763 there were few Indians remaining in Lancaster County, about twenty Conestogas living on a corner of the Penn family's manor west of the borough of Lancaster. Although the French and Indian War had ended, a new conflict in the Ohio country again raised anxiety among some white Pennsylvanians, even those living far from any actual fighting. Fresh calls arose to expel or relocate the long-settled Native Americans in the eastern part of the colony. That summer Michael and Mary, two elderly Delaware-speaking Conestogas, took refuge on the farm of Mennonite Christian Hershey (1719-1782), near Manheim. They were afraid that they would be forced to move far away and that they would not be able to keep up on the long march.

Something much worse than a forced departure transpired. In December a vigilante group known as the Paxton Boys, or Paxton Rangers, from near Harrisburg raided Conestoga Town and killed the few residents they found on the Penn proprietary manor. When those who had been off selling wares that day and thus survived the massacre sought safety in Lancaster's workhouse, the Paxtons returned and killed them, too. It was said that for a time Michael and Mary hid in the Hersheys' arch cellar. The two spent their final years living on the Hershey farm, the last Native people in Lancaster County.¹⁵

A century later, in 1863, the sound of deadly battle, this time at Gettysburg, echoed across western Lancaster

¹⁵C. H. Martin, "Two Delaware Indians Who Lived on the Farm of Christian Hershey," *Proceedings of the Lancaster County Historical Society* 34 (1930): 217-20.

County. A portion of the Confederate army had marched across York County, looking for a way to cross the Susquehanna and get to Harrisburg. Northern militia gathered at Wrightsville knew it was hopeless to defend the massive bridge at Columbia. They tried to drop the center span and render the bridge useless. When that failed, they lit the bridge afire.

"We had some trying times," reported sixty-one year-old Mennonite Minister Peter Nissley (1802-1890), who lived near Marietta, Pennsylvania, just up river from the Wrightsville-Columbia bridge. "The Rebels came 6 miles from our place—that was at Writesville—on the Susquehanna River."¹⁶

Nissley's reflections highlighted the immediacy of wartime events. "We heard the cannon plain & saw the Fire of the burning bridge from my house," Nissley noted. Then, "the Thursday following we heard the battle of Gettysburg quite plain—the cannonading soundet like distant Thunder but could hear Each separate report Distinctly, that is 35 mile from us . . . what awfull destruction of life and property this war has brought on us."

Then, too, in his use of language, Nissley betrayed identification with the Union cause. "They tried to shell Columbia but could not reach it," he wrote of the Confederates, but then switched to first-person when describing Union troops: "Our few men that resisted them, retreated to, and Fired that magnificent Bridge." He was thankful that the Southerners had been turned back.

Yet, Nissley was not playing with common patriotism, and he offered a clear nonresistant critique. Ever since "the Lord spake onto Noah—he that sheddeth mans blood that blood shall be shed by man," lethal force had been forbidden the children of God, Nissley insisted. True, "we are engaged in a severe war-fare," the preacher averred, but it was a battle against pride and greed. "Christ expects all his followers to resemble him. . . . to abound in every good word and work, to be honest and Just in all our actions—to be charitable to the poor and needy—to visit the sick, feed the hungry, clothe the naked—in a word to love our neighbor as ourselves."

A different wartime memory circulated among Amish Mennonites near Gap. There, people remembered that John S. Stoltzfus had hired a draft substitute and that the man did not survive the war. Stoltzfus kept the man's uniform, occasionally taking it out in private to look at and contemplate. (Similar ambiguity, but perhaps without as much self-conscious reflection, would still be there in the 1980s, when many Lancaster Mennonites seemed to support the politics of aiding the Nicaraguan *Contras*, dubbed "Freedom Fighters" by politicians in the United States, even as *Contras* attacked the Moriah Mennonite Church in Honduras, a congregation related to Eastern Mennonite Missions, and took the pastor and some members hostage.)¹⁷

The all-day prayer meeting at Bossler Mennonite Church during World War II remains a prominent peace story among Lancaster Mennonites. In 1942 the War Department announced plans to expand Olmstead Air Force base near Middletown by appropriating 11,520 acres of northwestern Lancaster County, including 186 farms, many of them Mennonite-owned. As non-Mennonite civic leaders went to Washington to appeal the choice, arguing that it would decimate business in towns such as Mount



Ministers Martin R. Kraybill (1893-1979) (left) and Simon E. Garber (1863-1952) (right) of the Bossler Mennonite congregation

Joy, Mennonites gathered at the Bossler Church under the leadership of Ministers Martin R. Kraybill and Simon E. Garber to pray that the proposal would be withdrawn.

Garber was clear that his opposition did not stem from a selfish not-in-my-backyard attitude. "We will not pray that this burden be lifted from us and placed upon the shoulders of others," he said. "If it is our task, we pray for faith to carry the burden. Perhaps this is a blessing in disguise. Perhaps our testimony is needed somewhere else." Nevertheless, someone cabled the business delegation in Washington and reported on the all-day prayer meeting. The telegram reportedly swayed defense officials, who dropped their plans to militarize the Lancaster countryside.¹⁸ Kraybill, and others since then, credited divine intervention.

As the war ended, Lancaster Mennonites Mary Hottenstein Lauver (1916-1990) and Melvin Lauver (1913-2003) found themselves in Puerto Rico, where Melvin supervised conscientious objectors in Civilian Public Service and Mary started a sewing cooperative for native women in the La Plata valley. She took an interest in local culture and urged women to reclaim older styles of embroidery and other needlework and fostered sales to tourists and others visiting from the mainland. In 1946 Edna Ruth Miller Byler (1904-1976), one of many Mennonites transplanted to Lancaster County through the years by the ties of Akron-based Mennonite Central Committee (MCC), visited Puerto Rico on MCC assignment with her husband. Byler took the patterns that Lauver had sketched on graph paper, along with some examples of finished work, back home. There she shared with the Associated Mennonite Sewing Circles of the Lancaster, Pennsylvania, area the dream of financially supporting Puerto Rican women through direct market-

¹⁶Quotations here from Peter Nissley, Marietta, Pennsylvania, to John F. Funk, August 6, 1863, John F. Funk Collection, Hist. Mss. 1-1, Mennonite Church USA Archives, Goshen, Ind.

¹⁷A. Grace Wenger, *A People in Mission, 1894-1994* (Salunga, Pa.: Eastern Mennonite Missions, 1994), 67-68.

¹⁸Ruth, *The Earth Is the Lord's*, 979-80, sorts the myth and fact in this well-known series of events.



In Puerto Rico Mary H. Lauver (right) and Evelyn Good (left) study embroidered textiles made by the women on the other side of the table—including Emma Malone and Maria Luisa Torres. These textiles were the first products of what became SELFHELP crafts and later Ten Thousand Villages, a branch of the international relief organization Mennonite Central Committee.

ing of their handicrafts. Orders came in, seeding a project that eventually grew into Ten Thousand Villages—another story of peace in a world so often wracked by hostility.¹⁹

Stories of Patience

In their commitment to peace, Edna M. Byler, Mary H. Lauver, and Simon E. Garber expressed profound patience. They prayed and acted but also trusted that history is in God's hands, which gave them the freedom to wait. This sort of patience, whether in the form of traditional nonresistance or in other forms, has also been a common thread in Lancaster Mennonite piety.

Martin Mellinger (1763-1842), a deacon at the same congregation where David Landis would later confess to speeding, often had to exercise patience with his church and community. He was an immigrant from the Palatinate in a time when most Lancaster Mennonites were North American-born. One wonders if people respected him yet were sometimes wary of his new ideas. (Are newcomers called to exercise extra patience? The Kautz family recalls that, despite Bernard Kautz's conversion and marriage and settling down, there remained some residual suspicion of him. When he went to Detroit for several months to complete an auto manufacturer's mechanics course, rumor circulated that he would, no doubt, abandon the family. Of course, he returned—and he did not hold the rumors against his new church.)

In the 1790s Deacon Mellinger apparently traveled with Preacher Benjamin Hershey Jr. to Cumberland County, Pennsylvania, where he witnessed a love feast that included a footwashing service, recapitulating Jesus' servanthood on the night he was betrayed. Mellinger found the service moving and returned home thinking it would be a good thing to try, a physical ritual that would nurture the spirit of Christ in Mennonite hearts.²⁰

Not everyone agreed. Some probably objected that footwashing was an Amish practice, the Amish having promoted it in 1693, and perhaps Mennonites were loath to admit that the Amish had gotten something right. Johannes Stauffer (1737-1811) and Heinrich Buckwalter (1742-1805), the preachers in Martin Mellinger's congregation, were opposed to the innovation. Mellinger was

patient. He waited until Buckwalter and Stauffer had died, then brought up the matter again. Apparently by 1820 the church was practicing footwashing without dissent.

In that case, patience seems to have been the wise route in keeping peace. Patience was an important piece of Mennonite piety, but did it sometimes ask more of some people than others? As Martin Mellinger continued to travel, making long trips even into his senior years, his second wife and his sister, both of whom relied on his help, grew frustrated with the churchly requirement that they patiently suffer his absences. "My brother visits sick people," ailing sister Maria Mellinger (1751-1822) told a woman who sat with her in her loneliness and shared a pipe, "and I myself lie here in misery."²¹

Indeed, it seems that women have often been asked disproportionately to be patient. Some practiced patience creatively. Minnie O. Eberly (1908-2004), reared in the Metzler Mennonite congregation, was the source of many Mennonite sermons, though she never preached them publicly. Minnie, who trained as a practical nurse, spent a good deal of time in home mission work and Bible-school teaching in Philadelphia, Virginia, West Virginia, and Tennessee. In midlife she married widower Irvin M. Holsopple (1894-1961), who was also a preacher at Kaufman Mennonite Church near Johnstown, Pennsylvania.

Irvin had always found preaching to be a struggle. He was not the first minister to find the pulpit challenging, of course. Back in 1843 at Bowmansville, after Joseph Gehman was ordained, he hardly knew what to say except "repent." That was about it. After a decade of this, someone finally took him aside and said, "We would be ready to hear a little something more." He is said to have responded, "Do that once, and then I'll tell you more." Two years later, at his request, and with the unanimous vote of the congregation, he became a deacon and no longer had to preach!²² Irvin Holsopple's preaching was not as challenged as that of Joseph Gehman, but he still found it rough—until he married Minnie.

Minnie had no trouble developing sermons. All week, as she worked, she would think and pray, consult the Bible, develop a theme with examples, and then write a synopsis. As she explained late in life, "Irvin didn't know how to make an outline for his sermons, so I offered to do it for him. You know, I'd be working and I'd have two or three ideas going at a time. I'd stop and write the outline. Friday evenings Irvin would come in from the farm chores and say, 'Minnie, did you make a sermon ready?' And I'd say, 'Yes, I have one ready, but let's have supper first.'" Then as they would sit on the sofa or the front porch swing, she would preach the sermon to him. "I kept telling him, Irvin you have to put more emphasis here.

¹⁹Steven M. Nolt, "Self-Help Philosophy and Organizational Growth: The Origins and Development of SELFHELP Crafts, 1946-1970," *Pennsylvania Mennonite Heritage* 14 (October 1991): 14-27.

²⁰Ruth, *The Earth Is the Lord's*, 409; David J. Rempel Smucker and Noah G. Good, "Church Practices of Lancaster Mennonites," 7-8.

²¹Quoted in Ruth, *The Earth Is the Lord's*, 448.

²²Amos B. Hoover, "Supplement to M. G. Weaver's Mennonites of Lancaster Conference" (Denver, Pa.: A. B. Hoover, 1984), 13, quoted in Ruth, *The Earth Is the Lord's*, 518.



Minnie O. (Eberly) Holsopple Good, widow of Minister Irvin Holsopple of the Johnstown, Pennsylvania, area and later of Bishop Howard Z. Good of Bowmansville, Pennsylvania

You have to make it live.”²³ Six years after Irvin died, Minnie married another ordained leader, a bishop, this time back in Lancaster County, who told her bluntly that he did not need her help with preaching.

The pattern of patience has often been a virtue, but can it be problematic? Can change come too late? Usually mind-mannered, Lester T. Weaver (1916-1990), first a deacon at Lancaster’s South Christian Street Mennonite Church and then, after 1956, the congregation’s pastor, was shocked and angry when he learned that the expansive Mellinger Mennonite Cemetery on the east side of the city had adopted a segregated burial policy. The bodies of African Americans could still rest in the cemetery, but they would have to be interred in the back.

“This upset me very much,” Weaver remembered years later. He confronted a cemetery trustee. “I listened to his reasoning,” Weaver said, but that only made the matter worse since the trustee switched the subject to his distaste for interracial marriage. He said, “You don’t see blackbirds mating with crows. You don’t see chickens mating with ducks.” Weaver tried to control himself. “I said, ‘Brother this is quite, quite different. We are talking about human beings. These are people.’” Eventually the

cemetery trustees rescinded the segregation policy, but Weaver knew that the damage would never be completely undone. At least one black family who left the Mennonite Church in disappointment had moved from the area by that time.

Late in life Weaver took some comfort in the fact “that later the cemetery had to be enlarged, and now the back of the cemetery was no longer the back.” In God’s time Weaver’s black brothers and sisters in the faith now rested in the center of the cemetery. Still, his disappointment remained: “We are so sorry that something like this could happen to our dear black [brothers and sisters]” was his conclusion.²⁴

In the Light of Faith and History

We began by asking where our story properly starts. We may also ask where the story continues and where it ends. Here the threads run in even more directions, to so many parts of the world that the Herrs and Mylins and Kendigs of 1710 could probably not even imagine. And I, in 2010, must confess, I cannot completely fathom it either.

Again, Henry Harbaugh:

’Tis believed, by all believing,
That great God himself is weaving,
Bringing out the world’s dark mystery
In the light of faith and history
And as warp and woof diminish
Comes the grand and glorious finish—
When begins the golden ages,
Long foretold by seers and sages.²⁵

Indeed, in one sense all our stories end with God. Here I think of the words of Annie M. Blank (1934-2008) as conveyed by her husband of fifty-three years. Benuel S. Blank (1932-2009) was an Old Order Amish minister near Narvon whose estate auction of books last fall benefited the Lancaster Mennonite Historical Society. Ben was a prolific writer, and not many months before his own death, in a letter reflecting on Annie’s recent passing away, he gave the last word to her.

Ben wrote that during Annie’s final year of life she had spent a lot of time in the waiting rooms of doctors’ offices and hospitals. It could have been a discouraging, lonely time, but she used the time to strike up conversations with people sitting next to her, some of whom found it difficult to wait patiently. “She would remark to me later,” Ben said, “[that] she felt life . . . was like living in heaven’s waiting room. She wanted to make the best of her time here until the door opens and her name is called to come in. She never showed a fear of death because she believed in a God of love.”²⁶

May that blend—striving to make the best use of our time and a firm trust in God’s tender weaving, no matter how we fall short—remain the fabric of Lancaster Mennonite life. □

²³Louise Stoltzfus, *Quiet Shouts: Stories of Lancaster Mennonite Women Leaders* (Scottsdale, Pa.: Herald Press, 1999), 82.

²⁴Lester T. Weaver, *Short Stories of South Christian Street Mennonite Church* ([Lancaster, Pa.?]: The Children of Lester T. Weaver, 1997), 48-49.

²⁵Harbaugh, *Poems*, 20.

²⁶Benuel Blank, “Grief,” in *The Scriptures Have the Answers: Inspirational Writings by Ben Blank* (Parkesburg, Pa.: The Blank Family, 2009), 174.

Apparently working on his own behalf, Bundeli received a lower price and favorable payment terms on five hundred acres from the property commissioners for his services in helping sundry Swiss Mennonite families acquire land in the province of Pennsylvania in 1710.

Hans Rudolf Bundeli and the Mennonite Migration of 1710

By R. Martin Keen¹

Visiting Germantown, Pennsylvania about May 1704, Franz Ludwig Michel, the Swiss Bernese promoter of silver mines in the Mid-Atlantic region, wrote that he had met the son of the gunsmith Bondeli.² This one sentence permits the determination of the Swiss ancestors of Hans Rudolf Bundeli (1684-1758), who was involved with the initial land purchase of the 1710 Mennonite migration. In both Swiss and American records the name appears as Bondeli or Bundeli.



Cathedral in Bern, Switzerland, about 1800, as depicted by painter and engraver Gabriel Lory Sr. (1763-1840), a resident of Bern. Construction began in 1421 and for the most part was completed in 1575. The upper portions of the steeple were not built until 1889 to 1893.

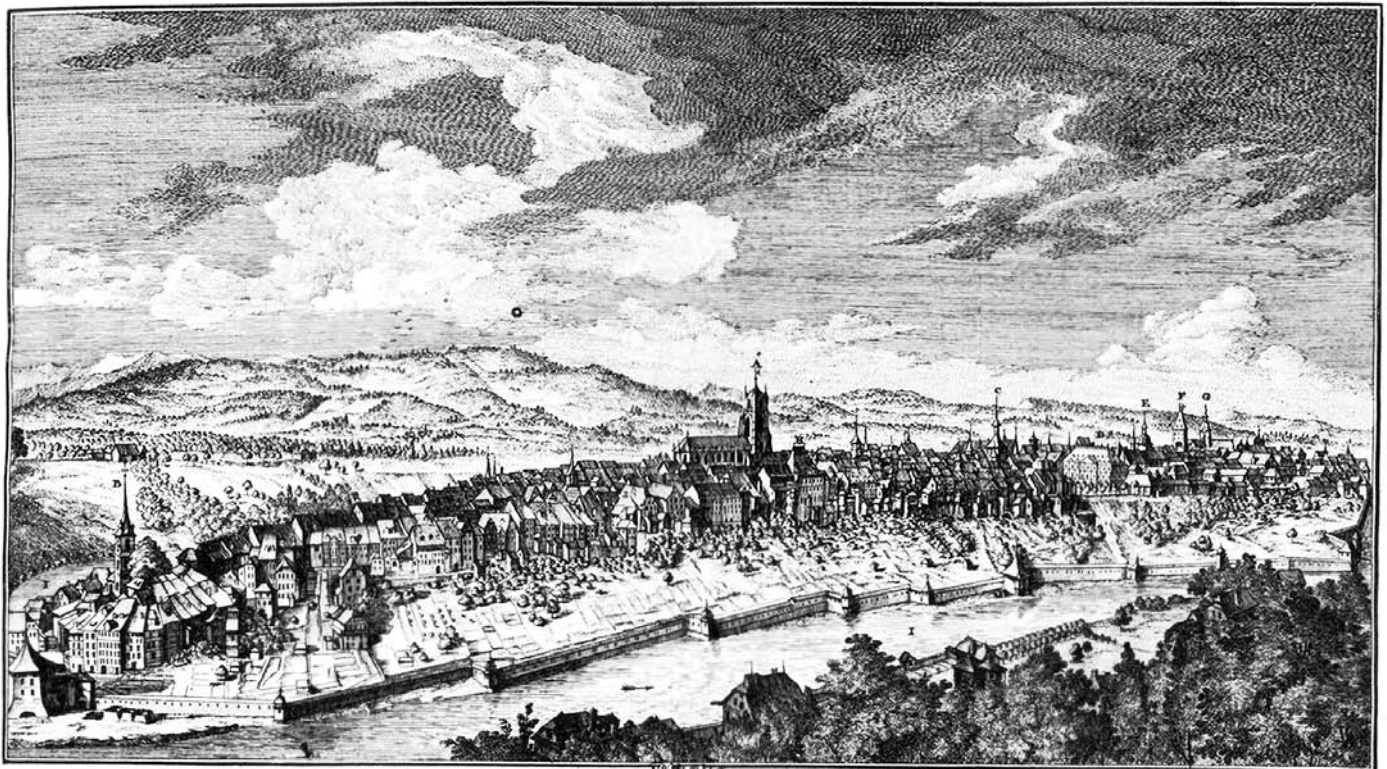


This baptismal font in the cathedral of Bern, Switzerland, was made by Albrecht of Nuremberg in 1524. Hans Rudolph Bundeli was baptized here in 1684. Others baptized in this cathedral included his father, David; mother, Elisabeth Dick; and his friend Conrad Matthay, who accompanied him to Pennsylvania.

¹Preparing an article relies on the help and cooperation of numerous people. I would like to thank Joe Puleo, technical editor of *Man at Arms for the Gun Collector* magazine, for a reference that opened the door to the Bundeli family of gunsmiths. From Switzerland I am deeply indebted to Dr. Sabine Schlüter of the Universitätsbibliothek Bern for information on the Bundeli family and Dr. Denise Wittwer Hesse of the Burgerbibliothek Bern. The staff of the Family History Center in Lancaster, especially Roy Grube and Marlene Schuck, offered their help and put up with my popping in for many short sessions. Hard-to-find books and articles were tracked down by the Interlibrary Loan Department of the Lancaster Public Library. Ann Woodlief of the Huguenot Society of Manakin, Va., supplied information on the arrival of the *Nassau* in Virginia. Maps and photographs were prepared by Kyle Keen of Codoba Consulting, LLC, Lancaster, Pa. Both David Rempel Smucker and June Heller reviewed the manuscript and provided constructive ideas. Lastly, Carolyn C. Wenger, editor of *Pennsylvania*

Mennonite Heritage, remained patient through many course changes during the preparation of this article.

²The journal and letters of Franz Ludwig Michel were first transcribed in J. H. Graf, "Franz Michel Michel von Bern und seine ersten Reisen nach Amerika 1701-1704," *Neuer Berner Taschenbuch auf das Jahr 1898* (Bern: K. F. Wyss, 1897), 59-144. An English translation was done by William J. Hinke, "Report of the Journey of Francis Louis Michel from Berne, Switzerland, to Virginia, October 2, 1701-December 1, 1702," *Virginia Magazine of History and Biography* 24 (1916): 1-43, 113-141, and "Letters Regarding the Second Journey of Michel to America, February 14, 1703 to January 16, 1704, and His Stay in America till 1708," *Virginia Magazine of History and Biography* 24 (1916): 275-303. Another transcription of the letter mentioning Bundeli is in Leo Schelbert and Hedwig Rappolt, *Alles ist ganz anders hier Auswandererschicksale in Briefen aus zwei Jahrhunderten* (Freiburg im Breisgau: Walter-Verlag Olten, 1979), 34-39. Hinke unfortunately translated this important sentence as "I



STATT BERN,

von Mitternacht.

A. Die Große Kirche. B. Nidegg-Kirch. C. Zeit-Glockenthurm. D. Das Kornhaus. E. Gefängnis-Thurm. F. Kristoffelthurm. G. Die Heil-Geist-Kirch. H. Rathhaus. I. Die Aar.

Herliberger del. 1757.



LE VILLE DE BERNE,

Centre du Nord.

A. La grande Eglise. B. l'Eglise de Nidegg. C. Le grand Horloge. D. Le grand Magasin. E. La Prison. F. La Tour de Goliath. G. L'Eglise de St-Espirit. H. La Maison de Ville. I. L'Aar.

D. Herliberger Ex. Cum priv.

The city of Bern, Switzerland, 1757, as portrayed by David Herliberger (1697-1777), a Swiss engraver and publisher born in Zürich, where he lived most of his life. This map shows the Bern cathedral (A), Rathaus (town hall)(H), and Aare River (I).

Hans Rudolf Bundeli's Swiss Ancestors

Hans Rudolf Bundeli's great-great-grandparents were Abraham Bundeli and Anna Kornli, who were married on October 23, 1587, in Bern, Switzerland.³ Abraham received his citizenship for Bern in 1591.⁴ Their first child, Johannes or Hans, depending on the source, was baptized on August 1, 1588, in Bern.⁵

Johannes was Hans Rudolf's great-grandfather. His profession was a clerk, and in 1607 at the age of nineteen he became the *Landschreiber* (magistrate's clerk) in Wangen, Switzerland.⁶ Wangen is today known as

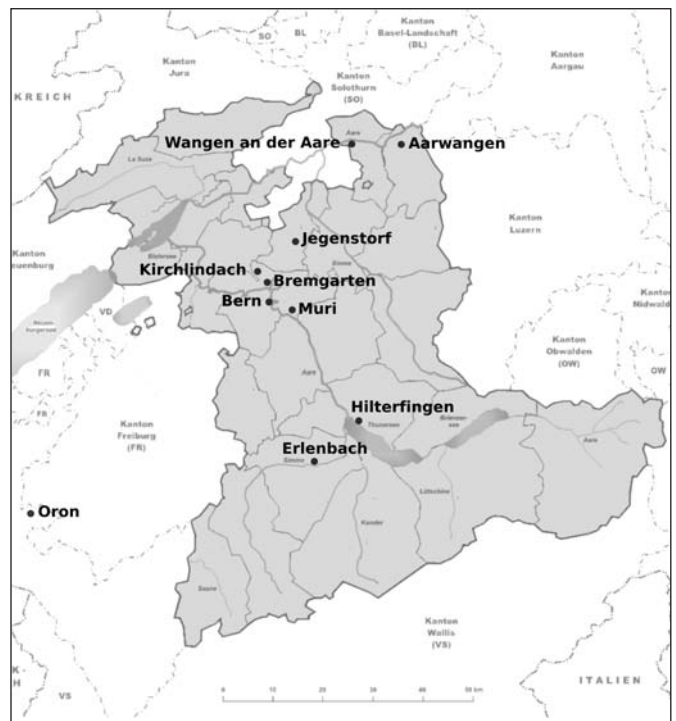
[Michel] met there the prefect Matheys of Heimbhausen and the sons of the gunsmith Bondeli" (p. 294). This translation has created a great deal of confusion on the identity of Matthey and the presumed presence of more than one son of the gunsmith Bondeli. The sentence should read that Michel met the sons of the *Landvogt* Matthey and the gunsmith Bondeli.

³537 *Copulation der Bernburger und Geistlichen*, 7, Family History Center, Church of Jesus Christ of Latter-day Saints (hereafter LDS) film no. 2005350.

⁴Anonymous, *Der Descendenten weiland Hans Bundeli, Landvogts zu Aarwangen, Rechtliche Verwahrung, wider das von denen Herren Descendenten weiland Mshlrrn. Rathsherrn Bundeli publicierte grundlose Vorgeben* (Bern: Samuel Kuppfer, 1757), 71.

⁵Ibid., 70.

⁶Ibid., 70-71. Translations of occupations is based on the glossary found in Lewis B. Rohrbach, ed., *Men of Bern: The 1798 Bürgerverzeichnis of Canton Bern*, vol. 3 (Rockport, Maine: Picton Press, 1999), 1439-74.



Map of the canton of Bern, Switzerland, showing towns mentioned in the article



The tower of the castle at Aarwangen by the river Aare. Hans Rudolf Bundeli's great-grandfather Johannes Bundeli was the provincial governor of Aarwangen and would have resided in this castle from 1636 to 1642.



Opposite view of the castle at Aarwangen



Wangen an der Aare, Switzerland, 1670, as portrayed by Albrecht Kauw the Elder (1621-1681), born in Strasbourg, Alsace, and died in Bern, Switzerland.



The covered bridge over the river Aare at Wangen an der Aare with the castle in the background. Hans Rudolf Bundeli's great-grandfather Johannes served here as a magistrate's clerk and Hans's grandfather Abraham was born here. Hans Conrad Matthey, the father of Conrad Matthey, served as the provincial governor of this town from 1674 to 1680 and would have lived in this castle at that time.

Wangen an der Aare in the Oberaargau district of Canton Bern.⁷ Johannes became a member of the Great Council of Bern in 1619 and the *Seckelschreiber* (treasury clerk) from 1633 through 1635.⁸ In 1636 he became the *Landvogt* (provincial governor) of Aarwangen, a position he held until 1642.⁹ Johannes married Elisabeth or Elsbeth Müller.¹⁰ No exact date of death is known although he did

⁷Wangen an der Aare in Canton Bern should not be confused with the town of Wangen in Canton Schwyz.

⁸Anonymous, *Der Descendenten weiland Hans Bundeli*, 71. Johann Rudolf Gruner, *Deliciae Urbis Bernae. Merckwürdigkeiten der hochlöbl. Stadt Bern* (Zürich: Marcus Rordorf, 1732), 393.

⁹Hans Jacob Leu, *Allgemeines Helvetisches, Eydgenössisches, oder Schweitzerisches Lexicon*, vol. 1 (Zürich: Hans Ulrich Denzler, 1747), 361. Paul Kasser, "Geschichte des Amtes und des Schlosses Aarwangen," *Archiv des Historischen Vereins Kantons Bern* 19 (1909): 424.

¹⁰Anonymous, *Der Descendenten weiland Hans Bundeli*, 71. The wife's maiden name is also recorded in all baptisms in the *Burger Taufrodel* of Bern.

die sometime between Easter of 1649 and Easter of 1650.¹¹ The known sons of Johannes and Elisabeth Bundeli were all born in Wangen an der Aare.

Sons of Johannes and Elisabeth Bundeli¹²

Niklaus	December 12, 1608 (baptismal dates)
Joh. Rudolf	December 2, 1610
Johannes	January 17, 1613
Abraham	March 16, 1617
Johannes	1622
Jakob	Feb. 12, 1624
Johannes	1627 (November? 4?) ¹³

Abraham was the grandfather of Hans Rudolf Bundeli. He worked as a *Büchsenmacher* or gunsmith and became a master gunsmith in 1648. As a gunsmith, Abraham worked at the *Zeughaus* or armory in Bern, Switzerland.¹⁴ His first marriage was to Veronica Tillman, and all baptisms are recorded at the Reformed church in Bern. Verena Jung was his second wife, but no children have been identified from this marriage.¹⁵

Children of Abraham and Veronica Bundeli

Veronica	March 4, 1649 ¹⁶ (baptismal dates)
David	August 4, 1650¹⁷
Elsbeth	July 22, 1652 ¹⁸
Anna Barbara	July 22, 1655 ¹⁹
Hans Rudolph	February 27, 1657 ²⁰
Samuel	January 2, 1660 ²¹
Johanna	September 26, 1661 ²²
Anna Maria	December 30, 1664 ²³

David, the eldest son of Abraham and Veronica Bundeli, was the father of Hans Rudolf, the youngest son. Like his father Abraham, David was also a gunsmith and worked at the armory in Bern. He made ordinary rifles and swivel-breech (*Wender*) guns. A gun made by David Bundeli is extant and in a private collection.²⁴ On January 22, 1675, David married Elisabeth Dick at Muri bei Bern.²⁵ Elisabeth was the daughter of Rudolf Dick, a gunsmith. David married a second time to Dorothea Ulrich.²⁶



The *Zeughaus* (armory) in Bern, Switzerland, where Hans Rudolf Bundeli's father, David; grandfather Abraham; and cousin David Dick all worked as gunsmiths. It was built between 1517 and 1526 and expanded in 1560 and 1577.

Children of David and Elisabeth Bundeli

Abraham	February 16, 1676 ²⁷ (baptismal dates)
Anna Margrets	November 18, 1677 ²⁸
David	December 21, 1679 ²⁹
Samuel	March 5, 1682 ³⁰
Hans Rudolph	January 20, 1684³¹
Elisabeth	October 16, 1685 ³²
Johanna Barbara	October 31, 1689 ³³

The Rudolf Dick Family

Hans Rudolf Bundeli's maternal grandfather, Rudolf Dick, was also a gunsmith working in Bern. He was the fourth son of David Dick and Magdalene Lutstorf. Rudolf was baptized May 9, 1628, in Erlenbach in the Simmental, Canton Bern, and died in 1690.³⁴ Numerous gunsmiths apprenticed with Rudolf Dick: Henrich Kohler, 1652; Martin Schneider, 1659; Emanuel Landau, 1663-1665; Hans Rudolf Griff, 1665-1668; Daniel Luntschi, 1668-1671; Johannes Rohr, 1672-1675; and David Angliker 1676-1677.³⁵ Rudolf married Elsbeth or Elisabeth Schneider on March 8, 1650, in Bremgarten, a small town outside of Bern.³⁶ He married a second time to Ursula Grätz, but no children have been identified from this marriage.³⁷ Two of Rudolf's sons, David and Hans Rudolf, became gunsmiths. David apprenticed with Hans Georg Schwendimann and later worked at the armory in Bern, but in 1680 he moved to Kassel, Germany.³⁸ Hans Rudolf also moved to Kassel, Germany, and from 1692 to 1719 he was working as the court gunsmith in Kassel. His son

¹¹Ibid., 71.

¹²*Land Tauf Rodel* (Bern), Wangen, 20, LDS film no. 2005349. The *Land Tauf Rodel* of Bern lists only baptisms of sons of burgers who were living elsewhere in the canton of Bern.

¹³Anonymous, *Der Descendenten weiland Hans Bundeli*, 71. The baptism date for Johannes in 1627 is unclear in the *Land Tauf Rodel*.

¹⁴Hugo Schneider, *Schweizer Waffenschmiede vom 15. bis 20. Jahrhundert* (Zürich: Orell Füssli Verlag, 1976), 70.

¹⁵Ibid., 70.

¹⁶*Burger Taufrodel der Stadt Bern*, vol. 8: 1639-56, 145, no. 2, LDS film no. 2005344.

¹⁷Ibid., 173, no. 6.

¹⁸Ibid., 218, no. 8.

¹⁹Ibid., 303, no. 1.

²⁰*Burger Taufrodel der Stadt Bern*, vol. 9: 1657-71, 8, no. 7, LDS film no. 2005344.

²¹Ibid., 86, no. 1.

²²Ibid., 139, no. 4.

²³Ibid., 257, no. 6.

²⁴Schneider, *Schweizer Waffenschmiede*, 70.

²⁵40 *Burger Copulationen zu Muri und Bolligen*, 3, LDS film no. 2005350.

²⁶Schneider, *Schweizer Waffenschmiede*, 70.

²⁷*Burger Taufrodel der Stadt Bern*, vol. 10: 1671-89, 160, no. 5, LDS film no. 2005345.

²⁸Ibid., 217, no. 2.

²⁹Ibid., 286, no. 3.

³⁰Ibid., 370, no. 1.

³¹Ibid., 426, no. 1.

³²Ibid., 483, no. 4.

³³*Burger Taufrodel Bern*, vol. 11: 1689-1711, 5, no. 4, LDS film no. 2005345.

³⁴*Land Tauf Rodel, Erlenbach*, 8, LDS film no. 2005349. See n. 12. Schneider, *Schweizer Waffenschmiede*, 86.

³⁵Schneider, *Schweizer Waffenschmiede*, 86.

³⁶39 *Copulation Der Bernburger und geistlichen zu Bremgarten*, 1539-1753-1789, 4, LDS film no. 2005350.

³⁷Schneider, *Schweizer Waffenschmiede*, 86.

³⁸Ibid., 85. In 1926 the official spelling of the city was changed from Cassel to Kassel.

Peter Rudolf held this position after his father. Besides regular guns, Hans Rudolf also manufactured *Windbüchsen* (air guns) and compasses or dividers. He is further credited with inventions for wind and water-works. Four of his sons—Hartmann, Johann Reinhard, Peter Rudolf, and Reinhard Rudolf—became gunsmiths in Kassel, Germany.³⁹



Reformed church in Erlenbach in the Simmental area of Switzerland. Hans Rudolf Bundeli's grandfather Rudolf Dick was baptized here in 1628.



Interior of the Erlenbach Reformed church, showing paintings that date from the fifteenth century



Bremgarten bei Bern, Switzerland, 1656, as drawn by Albrecht Kauw the Elder (1621-1681), who was born in Strasbourg but died in Bern. Hans Rudolf Bundeli's grandfather Rudolf Dick married Elisabeth Schneider in 1650 in this town.

Children of Rudolf and Elisabeth Dick

David	June 6, 1650 ⁴⁰ (baptismal dates)
Elisabetha	November 20, 1651 ⁴¹
Rudolph	February 27, 1653 ⁴²
Elsbeth	October 29, 1654⁴³
Magdalena	May 25, 1656 ⁴⁴
Anna	February 11, 1658 ⁴⁵
Magdalena	February 26, 1660 ⁴⁶
Hans Jacob	June 26, 1662 ⁴⁷
Emmanuel	April 30, 1664 ⁴⁸
Dorothea	December 24, 1665 ⁴⁹
Hans Rudolf	November 22, 1668 ⁵⁰

Hans Rudolf Bundeli came from an extended family of gunsmiths. Both grandfathers, father, two uncles, and four cousins were all gunsmiths. No evidence has been found that Hans Rudolf Bundeli was also a gunsmith.

About October or November 1703, at the age of nineteen, Hans Rudolf Bundeli arrived in Germantown from New England with Conrad Matthey, who was twenty.⁵¹ He and Conrad most likely arrived in New England that fall and shortly thereafter made their way to Germantown. Conrad Matthey was mentioned by Franz

³⁹Ibid., 86.

⁴⁰*Burger Taufrodel der Stadt Bern*, vol. 8: 1639-56, 170, no. 4, LDS film no. 2005344.

⁴¹Ibid., 202, no. 10.

⁴²Ibid., 234, no. 2.

⁴³Ibid., 281, no. 7.

⁴⁴Ibid., 329, no. 4.

⁴⁵*Burger Taufrodel der Stadt Bern*, vol. 9: 1657-71, 37, no. 2, LDS film no. 2005344.

⁴⁶Ibid., 91, no. 2.

⁴⁷Ibid., 167, no. 3.

⁴⁸Ibid., 232, no. 3.

⁴⁹Ibid., 290, no. 2.

⁵⁰Ibid., 389, no. 4.

⁵¹*The Diarium of Magister Johannes Kelpius*, With annotations by Julius Friedrich Sachse (Lancaster, Pa.: Pennsylvania German Society, 1917), 78. The time of Bundeli's arrival in Germantown is based on Johannes Kelpius's letter of October 4, 1704, in which he states that Bundeli and Matthey came to us about a year ago. William J. Hinke, "Letters Regarding his Second Journey," 294-295. Michel states that Bundeli and Matthey arrived in Germantown from New England.

Ludwig Michel as the son of “H[err] Landvogt Matheys [sic] [from] heimbhausen” [Heimenhaus].⁵²

The Johann Conrad Matthey Family

Johann or Hans Conrad Matthey was the provincial governor of Wangen an der Aare in the Oberaargau district of Canton Bern from 1674 to 1680.⁵³ From 1668 to 1674 he served as the treasury clerk for Bern, a position held by Hans Rudolf Bundeli’s great-grandfather, Johannes Bundeli, in 1633.⁵⁴ Heimenhaus was an estate, owned by Johann Conrad Matthey and the Matthey family in Kirchlindach, a small town in the Bern-Mittelland district of Canton Bern.⁵⁵ The estate was inherited by his son-in-law, Hans Jacob Lerber, in 1703.⁵⁶ Johann Conrad first married Esther Jenner. He married a second time to Judith Wunderlich on April 3, 1685, in Kirchlindach.⁵⁷

Children of Johann Conrad and Esther Matthey

Rudolf	October 4, 1660 ⁵⁸ (baptismal dates)
Susanna	May 8, 1662 ⁵⁹
Marya	September 29, 1664 ⁶⁰
Esther	November 16, 1666 ⁶¹
Catharyna	May 14, 1668 ⁶²
Hans Conrad	July 22, 1670 ⁶³
Anna Margrets	June 17, 1672 ⁶⁴
Susanna	August 4, 1673 ⁶⁵
Magdalena	September 17, 1674 ⁶⁶
Susanna Cathrina	July 4, 1681 ⁶⁷
Conrad	December 21, 1682 ⁶⁸

John Rudolph Bundeli in Pennsylvania

Once in Pennsylvania, Hans Rudolf Bundeli usually appears in records as John Rudolph Bundeli. He obviously brought cash with him from Switzerland. On February 29, 1704, several months after arriving in Germantown, Bundeli purchased lot no. 5, containing one hundred acres, in the village of Sommerhausen in German Township from Daniel Faulkner.⁶⁹ Faulkner, at this time, was the main agent for the Frankford Land Company, owners of German Township, Philadelphia County. Bundeli was listed on the deed as yeoman of the county of Philadelphia. During this time period the term “yeoman”

meant a commoner, a free landholding individual who most likely worked his own land.⁷⁰

The price paid for the land was thirty pounds in silver at the rate for currency in Pennsylvania. During the colonial period the value of silver currency in Pennsylvania was increased over its value in England, and periodically this rate would change. During 1704 the value of silver in Pennsylvania was 74% greater than its value in England.⁷¹ The cost of this land would be equivalent to £17.5.0 (£17.25) sterling or the value in silver in England.⁷² The lot purchased by Bundeli was just a little less than a half mile from the eighty-four acres purchased by Hans Graff on March 27, 1704.⁷³ This is the Hans Graff who was a participant with Martin Kendig and the other Mennonites in the 1710 warrant for land in what was then western Chester County. Hans Graff eventually settled on land in what would become Earl Township in Lancaster County.

Franz Ludwig Michel in his letter of May 20 to 30, 1704, reported that Matthey and Bundeli were rather inexperienced in their undertaking and had little profit so far. He also portrayed them as being hopeful and having brought the newly purchased farm of one hundred acres into fairly good condition.⁷⁴ They must have been very successful in improving the farm. John Rudolph Bundeli sold the land on July 7, 1704, for forty pounds in silver at the Pennsylvania rate for currency, an increase of 33% in just over four months.⁷⁵ On this deed Bundeli is listed as a yeoman of Germantown.

After the sale of the farm it would appear the two joined the so called Hermits of the Wissahickon, a Pietistic brotherhood led by Johannes Kelpius in Roxborough Township, Philadelphia County. The land occupied by Kelpius and his followers was only about two and a half miles down the Wissahickon Creek from the farm purchased by Bundeli. The Hermits of the Wissahickon, also known as the Society of the Woman in the Wilderness, was originally a group formed around Johann Jacob Zimmerman, a Lutheran minister who became a Pietist and developed a millennial theology with an initiation date of late in 1694 at the edge of the wilderness. As the group was preparing to leave Rotterdam in 1694 for Pennsylvania, Zimmerman died, and Johannes Kelpius became their leader. The group continued under Kelpius’s

⁵²Graf, “Franz Michel Michel von Bern,” 135. See n. 1. Matthys is a separate surname found in the church records of Bern and should not be confused with Matthey.

⁵³Hans Jacob Leu, *Allegemeines Helvetisches, Eydenössisches, oder Schweizerisches Lexicon*, vol. 19 (Zürich: Hans Ulrich Denzler, 1764), 161.

⁵⁴Johann Rudolf Gruner, *Deliciae Urbis Bernae*, 393.

⁵⁵Albert B. Faust and Gaius M. Brumbaugh, *Lists of Swiss Emigrants in the Eighteenth Century to the American Colonies*, vol. 2 (Washington, D.C.: National Genealogical Society, 1925), 4. Historisches Lexikon der Schweiz—Kirchlindach. <http://www.his-dhs-dss.ch/textes/d/D212.php>.

⁵⁶William J. Hinke, “Letters Regarding his Second Journey,” 294 n. 17.

⁵⁷537 *Copulation der Bernburger und Geistlichen*, 79, LDS film no. 2005350.

⁵⁸*Burger Taufrol der Stadt Bern*, vol. 9: 1657-71, 108, no. 2, LDS film no. 2005344.

⁵⁹*Ibid.*, 163, no. 1.

⁶⁰*Ibid.*, 248, no. 7.

⁶¹*Ibid.*, 322, no. 1.

⁶²*Ibid.*, 372, no. 7.

⁶³*Ibid.*, 438, no. 5.

⁶⁴*Burger Taufrol der Stadt Bern*, vol. 10: 1671-89, 32, no. 5, LDS film no. 2005344.

⁶⁵*Ibid.*, 69, no. 1.

⁶⁶*Ibid.*, 104, no. 3.

⁶⁷*Burger Taufrol der Stadt Bern*, vol. 10: 1671-89, 346, no. 5, LDS film no. 2005345.

⁶⁸*Ibid.*, 392, no. 4.

⁶⁹J. M. Duffin, *Acta Germanopolis, Records of the Corporation of Germantown Pennsylvania, 1691-1707* (Philadelphia: Colonial Society of Pennsylvania 2008), 603-604.

⁷⁰Henry Campbell Black, *A Law Dictionary containing Definitions of the Terms and Phrases of American and English Jurisprudence, Ancient and Modern, Second Edition* (Union, New Jersey: Lawbook Exchange, Ltd., 1995), 1236-37.

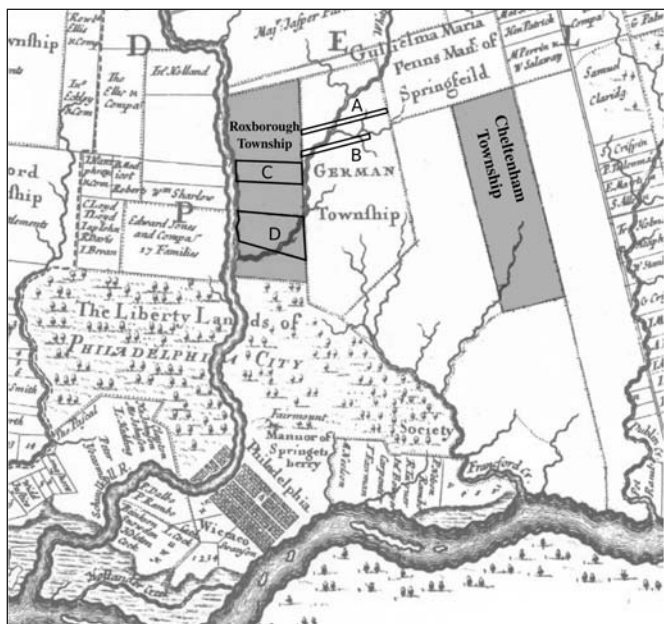
⁷¹*The Statutes at Large of Pennsylvania from 1682 to 1801*, vol. 2, 1700-1712 ([Harrisburg, Pa.]: State Printer of Pennsylvania, 1896), 87-88.

⁷²All amounts in pounds, shillings and pence are also shown in their decimal equivalent in pounds. This amount is shown in parentheses.

⁷³Duffin, *Acta Germanopolis*, 588. See also 588 n. 112.

⁷⁴Hinke, “Letters Regarding his Second Journey,” 295. Graf, “Franz Michel Michel von Bern,” 135.

⁷⁵Duffin, *Acta Germanopolis*, 604. Philadelphia County Deed Book E.3, vol. 6, 94.



Map, based on a portion of Thomas Holme's 1687 map of Pennsylvania, showing Roxborough Township, German Township, Cheltenham Township, and the city of Philadelphia.

- A. One hundred acres that John Rudolph Bundeli purchased on February 29, 1704, and sold on July 7, 1704; he purchased eight acres in Cheltenham Township in 1708 and was living there in 1710.
- B. Land (eighty-four acres) that Hans Graff purchased on March 27, 1704, and on which he was living in 1710. He sold it on May 16, 1715.
- C. James Claypool's land, of which the Reformed Pietist minister Samuel Guldin purchased about half, 275 acres, on January 11, 1711.
- D. Johannes Kelpius and the so-called "Hermits of the Wissahickon" located on a portion of this tract. There are no known deeds showing that they ever purchased any of the land.

leadership along the Wissahickon Creek until his death in 1708.⁷⁶

From 1704 until Johannes Kelpius's death in 1708, John Rudolph Bundeli was probably a member of the Hermits of the Wissahickon. In a letter dated October 8, 1704, Johannes Kelpius reported that Bundeli and Matthey "came to us about a year ago and have in this short time increased powerfully in the renunciation of the cares of this world and the allurements thereof." Kelpius also added "may the Lord strengthen and confirm these dear souls furthermore." The letter was written to Maria Elisabeth Lerber in Virginia, and Johannes Kelpius also wrote that Herr Bundeli sends his best regards to her.⁷⁷ In 1708 Bundeli purchased ten acres of land in Cheltenham Township while his friend Conrad Matthey became the new leader of the much diminished Hermits of the Wissahickon after the death of Johannes Kelpius.⁷⁸

The Daniel Lerber Family

Who was Maria Elisabeth Lerber, and how would John Rudolph Bundeli have known her? Conflicting information on the Lerbers has been published numerous times. They have been reported as among the earliest Swiss Anabaptists to come to America.⁷⁹ However, there is no information to substantiate this claim.

The Lerber story begins with Daniel Lerber, who became a captain about 1677 of a Bern military company involved in the defense of Strasbourg during the Franco-Dutch War of 1672 to 1678.⁸⁰ On December 2, 1669, Daniel married Maria Elisabeth Bourgeois at Jegenstorf, Canton Bern.⁸¹ The parents of Maria Elisabeth Bourgeois were David Bourgeois and Margreth Steiger, who married on October 29, 1641, at Hilterfing[en] in Canton Bern.⁸² David Bourgeois served as the provincial governor of Oron from 1657 to 1663 and was also a member of the Great Council of Bern.⁸³

Children of Daniel and Maria Elisabeth Lerber

Johanna Margreth	May 9, 1673 ⁸⁴ (baptismal dates)
Maria Elisabeth	January 29, 1675 ⁸⁵
Martha	June 3, 1681 ⁸⁶
Franz Daniel	July 26, 1687; ⁸⁷ d. bef. 1689

Daniel Lerber died about 1689, with no male heirs, leaving a widow and three daughters. The eldest daughter, Johanna Margreth, was living a hedonistic lifestyle and was warned by the church's *Sittenbehörde* (Council on Morals). She refused to change her lifestyle, had various love affairs, and eventually became the mother of an illegitimate girl in August 1698.⁸⁸

⁷⁶A modern history about Kelpius and the Society of the Woman in the Wilderness has yet to be written. For information see Julius Friedrich Sachse, *The German Pietists of Provincial Pennsylvania* (Philadelphia: Author 1895).

⁷⁷*The Diarium of Magister Johannes Kelpius*, With annotations by Julius Friedrich Sachse, 64-79. Sachse's translation, stating that the letter was to Mary Elizabeth Gerber in Virginia, has created confusion.

⁷⁸Journal B, no. 1, Office of the Receiver General, 79, Pennsylvania State Archives, Harrisburg, Pa. Julius Friedrich Sachse, *The German Pietists of Provincial Pennsylvania* (Philadelphia: Author, 1895), 196, 390.

⁷⁹Misinformation on the Lerbers being Anabaptists began with the initial transcription of Franz Ludwig Michel's journal. In Graf, "Franz Michel Michel von Bern," 83-84 n., the Lerber sisters are supposedly mentioned as *Teuffer* in official proceedings. The same footnote lists the sisters as probably being the daughters of Franz Ludwig Lerber, which is false. William J. Hinke repeats the same information in "Report of the Journey of Francis Louis Michel," 116n. The same mistakes are repeated in Klaus G. Wust, "German Mystics and Sabbatarians in Virginia, 1700-1764," *Virginia Magazine of History and Biography* 72 (1964): 331-33. Leo Schelbert, in "Eighteenth Century Migration of Swiss Mennonites to America," *The Mennonite Quarterly Review* 42 (1968): 165-66, states that "the Lerber sisters may have been among the earliest Anabaptists who came directly from Switzerland to America."

⁸⁰Sophie E. v. Jakubowski, *Beziehungen zwischen Strassburg, Zürich und Bern im XVII. Jahrhundert* (Strassburg: Heitz & Mündel, 1898), 141-43. Heinrich Türlér, *Neues Berner Taschenbuch auf das Jahr 1905* (Bern: K. F. Wyss, 1905), 289.

⁸¹537 *Copulation der Bernburger und Geistlichen*, 73, LDS film no. 2005350.

⁸²*Ibid.*, 8.

⁸³Ch. Pasche, *La contree d'Oron soit le district de ce nom, dans les temps anciens, au moyen age et sous la domination bernoise* (Lausanne: Librairie F. Rouge, 1895), 201. "Bourgeois Giez Grandson Yverdon Bonvillars Suisse," <http://fribourg.com.ar/genealogy/Bourgeois/genealogie/001.genealogieBourgeois.htm> 80. Today Oron is in the Oron district of Canton Vaud, but from 1557 to 1798 it was part of Canton Bern.

⁸⁴*Burger Taufrodel der Stadt Bern*, no. 10: 1671-89, 61, no. 4, LDS film no. 2005344.

⁸⁵*Burger Taufrodel der Stadt Bern*, no. 10: 1671-89, 116, no. 3, LDS film no. 2005345.

⁸⁶*Ibid.*, 343, no. 2.

⁸⁷*Ibid.*, 548, no. 4.

⁸⁸Faust and Brumbaugh, *Lists of Swiss Emigrants*, vol. 2, 2-4. Faust and Brumbaugh present the best information on the Daniel Lerber family in Bern.

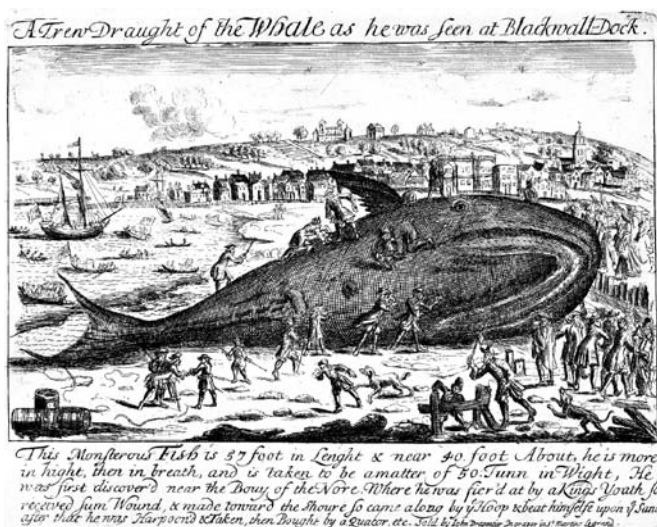
Anabaptists were not the only individuals subject to expulsion from the city and canton of Bern. Anyone the ruling class found undesirable could be forcibly removed. On August 29, 1700, the Great Council of Bern decided the Maria Elisabeth Lerber family should be sent away and never return. The canton of Bern gave the widow of Captain Lerber two hundred Bernese pounds or fifty Reichsthalers on September 8, 1700, to transport her family to Florida and also forgave a mortgage of six hundred Bernese pounds or 150 Reichsthalers against their house.⁸⁹ In British pounds the amount supplied for the voyage was equal to £11.10.0 (£11.5).⁹⁰ Franz Ludwig Michel reported in 1701 that the cost of the voyage across the Atlantic was usually five pounds and sometimes six pounds.⁹¹ Obviously the amount given by the canton of Bern was not enough for the entire family. The amount forgiven on the mortgage was equal to £34.10.0 (£34.5).



Cathedral in Strasbourg, Alsace. Completed in 1439, it served as a Protestant church from 1524 to 1681. From 1647 until 1874 it was the world's tallest building. Maria Elisabeth Lerber's (d. ca. 1701) husband, Daniel, served as a captain in a Bern military company to defend the city during the Franco-Dutch War of 1672 to 1678.



The chateau at Oron, Switzerland, where Maria Elisabeth Lerber's father, David Bourgeois, lived when he was provincial governor from 1657 to 1663. Maria Elisabeth (d. ca. 1701 in Virginia) probably lived here as a young girl.



Blackwall dock, London, England, featured in a 1690 sketch of a 57 ft. x 40 ft. beached whale. Maria Elisabeth Lerber (d. ca. 1701 in Virginia), with her three daughters and granddaughter, left for America on the *Nassau* from these docks in December 1700.

The Lerber family left Bern but, instead of going to Florida, sailed for Virginia on the *Nassau* with a large group of Huguenots. The *Nassau* departed from Blackwall, London, England, on December 8, 1700, and arrived in the York River, Virginia, March 5, 1701.⁹² The ship's list of 191 passengers includes five names of Swiss origin. A Madame Herbert with four young ladies, her daughters, is on the list.⁹³ This is undoubtedly Maria Elisabeth Lerber with her three daughters and granddaughter. With the chance to start a new life, the illegitimate granddaughter would become her daughter. Also, on the ship's list of Swiss-origin passengers is a Jacob Aigle.⁹⁴ On the same day that the Lerbers received their payment of two hundred Bernese pounds for the voyage, the druggist Eggli received forty-eight Bernese pounds for his voyage.⁹⁵ The two on the same ship list and the number of daughters strongly suggests that indeed Madame Herbert is the widow Maria Elisabeth Lerber.

The Lerbers settled in what is today Gloucester County, Virginia, in the tidewater region. Shortly after their arrival the mother, Maria Elisabeth Lerber, died, leaving the three daughters and granddaughter to fend for themselves. On his first trip to America, the wandering Swiss Bernese promoter Franz Ludwig Michel stumbled

⁸⁹Ibid., 2-4

⁹⁰John J. McCusker, *Money and Exchange in Europe and America, 1600-1775: A Handbook* (Chapel Hill: University of North Carolina Press, 1978), 9. The conversion of Reichsthalers to English pounds is based on Sir Isaac Newton's Assay Report of 1702. There are £0.23 per Reichsthaler. For the value of a Bernese pound compared to a Reichsthaler, see <http://pierre-marteau.com/wiki/index.php?title=Switzerland:Money>.

⁹¹Hinke, "Report of the Journey of Francis Louis Michel," 5.

⁹²Richard L. Maury, "The Huguenots in Virginia," *Tercentenary Celebration of the Promulgation of the Edict of Nantes* (New York: Huguenot Society of America, 1900), 303.

⁹³R. A. Brock, *Documents, Chiefly Unpublished, relating to the Huguenot Emigration to Virginia* (Richmond, Va.: Virginia Historical Society 1886), 33.

⁹⁴Ibid., 33.

⁹⁵Faust and Brumbaugh, *Lists of Swiss Emigrants*, vol. 2, 3-4.

upon the Lerber sisters during the spring of 1702. Their condition was so poor that he did not want to describe their situation. Franz Ludwig felt it would be very desirable if they had someone to manage the place and secure servants for them.⁹⁶ The Michels had known the Lerbers in Bern. Daniel Lerber served as one of the sponsors for Franz Ludwig's sister, Ursula, at her baptism on August 23, 1680.⁹⁷

One other mention of the Lerbers is made in Franz Ludwig Michel's travelogue. When Michel was preparing to leave Virginia in 1702 at the conclusion of his first trip to the area, one of the Lerber sisters was also on the ship set to sail for England. She was returning to England to purchase supplies. Before sailing, Michel transferred to the same ship on which he had arrived previously, leaving the Lerber sister on the other ship.⁹⁸

At the same time the Lerbers were having their problems, it would seem Hans Rudolf Bundeli's father, David, was also having problems. The *Chorgerichtsmanual* (city or village morals court records) and *Ratsmanuals* (city records) of the period mention David Bundeli, the gunsmith, and indicate that his family affairs were in complete confusion.⁹⁹ Although Maria Elisabeth Lerber, the daughter, was nine years older than Hans Rudolf, both of their families had troubles with the authorities in Bern. Hans Rudolf would have been almost seventeen when the Lerber family was forced to leave Bern for America. He certainly would have been aware of the Lerber family and could even have known them.

Bundeli and the Mennonites

On September 23, 1710, the ship *Mary Hope* arrived in Philadelphia at noon.¹⁰⁰ The next day, passengers on the ship disembarked and found lodging with friends and others.¹⁰¹ Among the passengers were the Mennonites, Martin Kendig, Martin Mylin, Hans (John) Herr, Christian Herr, Jacob Miller, and their families. The most logical connection between this group and John Rudolph Bundeli would be Martin Mylin.¹⁰² When the *Mary Hope* arrived in Philadelphia, Bundeli owned ten acres of land in Cheltenham Township that he had purchased in 1708, most likely after leaving the Hermits of the Wissahickon.¹⁰³ He could have provided lodging for a family. Mennonites, such as Hans Graff and Wendel Bauman, who were already living in the Germantown area, probably supplied housing. In 1710 Hans Graff owned eighty-four acres of land in the village of Krissheim in German Township.¹⁰⁴

All information available at the present time would indicate that John Rudolph Bundeli was acting alone when he helped the 1710 Mennonites acquire land. No other names are mentioned in any records in regards to the land obtained in 1710. John Rudolph Bundeli is never involved in any later land dealings with this group or any subsequent group of German immigrants. He never received any actual money for his services from William Penn's Commissioners of Property, only a reduced price and favorable payment terms on five hundred acres of land. John Rudolf Bundeli could be labeled as opportunistic. When the 1710 Mennonite group arrived in Philadelphia, he saw an opportunity to act as their agent in dealing with the Commissioners of Property and possibly acquire some land that would be beneficial for him.

Shortly after the Mennonites arrived in Philadelphia, Bundeli most likely visited the Commissioners of Property and informed them he had a group of recent immigrants that were eager to purchase land. This cannot be verified because during this period no minutes from the meetings of the commissioners were kept. James Logan, a member of the commissioners, had served as its secretary, but he left Pennsylvania on December 3, 1709, for England and did not return until March 22, 1712.¹⁰⁵

On October 10, 1710, the Commissioners of Property—Edward Shippen, Griffith Owen, and Thomas Story—issued a warrant for ten thousand acres of land to “John Rudolph Bundeli, Martin Kundig, Jacob Miller, Hans Graeff, Hans Herr, Christian Herr, Martin Oberholts, Hans Funk, Micael Overholts and one Bauman.” This grant of land was to be about twenty miles east of “Connystoga” and near the head of the “Pecquin Creek.”¹⁰⁶ Land descriptions in warrants are usually vague and give only a general location for the survey. The land selected by the warrantees or surveyor does not have to be in the exact location stated on the warrant. The price and time of payments for the land was stipulated in the warrant.

The following day on October 11, 1710, John Rudolph Bundeli was issued a warrant by the commissioners for five hundred acres adjoining or close to the ten thousand acres warranted the previous day.¹⁰⁷ No price or payment terms were recorded in the warrant, only the quitrent of one shilling sterling of Great Britain per hundred acres was listed. The warrant does state that it was issued “pursuant to a minute of our agreement with him on the tenth day of October.” No copy of this agreement has been found.

Both warrants were forwarded to James Taylor, the surveyor general of Pennsylvania. On October 16, 1710, James Taylor sent two letters to his brother Isaac, surveyor for the County of Chester. The first letter authorizes Isaac to survey and lay out ten thousand acres of land to [John] “Rudolph Bundeli and Company.”¹⁰⁸ This is the first record of the group being labeled as Rudolph Bundeli

⁹⁶Graf, “Franz Michel Michel von Bern,” 83-84. Hinke, “Report of the Journey of Francis Louis Michel,” 116.

⁹⁷*Burger Taufrodel der Stadt Bern*, no. 10: 1671-89, 310, no. 1, LDS film no. 2005345.

⁹⁸Hinke, “Report of the Journey of Francis Louis Michel,” 141. Graf, “Franz Michel Michel von Bern,” 110.

⁹⁹Faust and Brumbaugh, *Lists of Swiss Emigrants*, vol. 2, 4-5.

¹⁰⁰Samuel Gilden, “Journey from Newcastle, England, to New Castle, Delaware, Letter dated December 1, 1710,” Andreas Mielke, trans., *Pennsylvania Mennonite Heritage* 33: (April 2010): 25.

¹⁰¹*Ibid.*, 26.

¹⁰²A possible connection between Martin Mylin and Bundeli is under investigation.

¹⁰³Journal B, no. 1, Office of the Receiver General, 79, Pennsylvania State Archives, Harrisburg, Pa. No deed has been found for this transaction in Cheltenham Township.

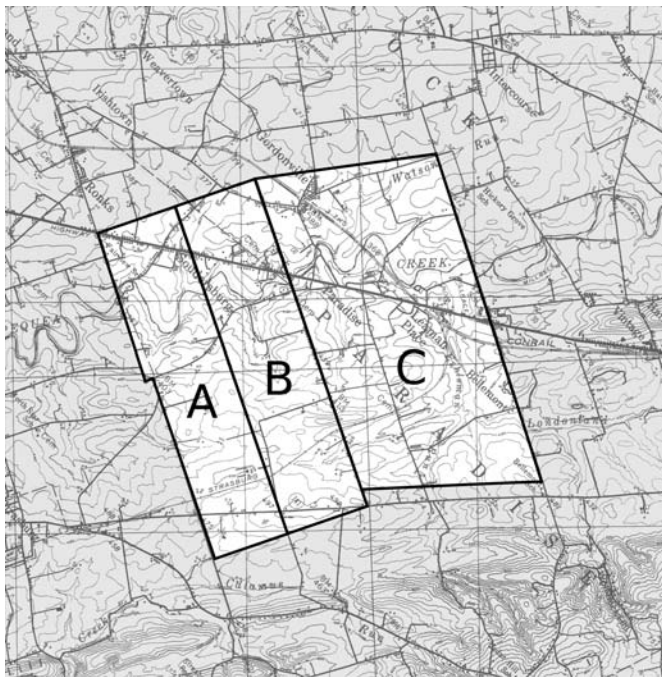
¹⁰⁴Duffin, *Acta Germanopolis*, 588.

¹⁰⁵Mary Maples Dunn and Richard S. Dunn, eds., *The Papers of William Penn* (Philadelphia: University of Pennsylvania Press, 1981-87), 4:650, n. 12, 710, n. 5.

¹⁰⁶Warrant B-23-216, copied survey books, Pennsylvania State Archives, Harrisburg. Both warrants and surveys are found in the copied survey books.

¹⁰⁷Warrant D-66-181, copied survey books, Pennsylvania State Archives, Harrisburg.

¹⁰⁸Taylor Papers, no. 572, Historical Society of Pennsylvania, Philadelphia, Pa.



Location of approximately 4,240 acres in present Paradise, Leacock, and East Lampeter Townships that were surveyed for "John Rudolphus Bundely and Company" in October 1710.

- A. Tract of 1,060 acres surveyed in the name of "John Rudolph Bundly." Bundeli released his claim on this land to Herman Richman, a blacksmith from New Jersey, on October 22, 1715.
- B. Tract of 1,060 acres surveyed in the name of Hans Graff. Graff released his claim on this land to Abraham Dubois of Ulster County, New York, on May 10, 1717.
- C. Tract of 2,120 acres surveyed to "Marten Kundy." Martin Kendig released his claim on this land to Maria Warenbūr (Madame Ferree) on September 10, 1712.

and Company. The approximate location of the land to be surveyed was repeated from the warrant. The second letter authorizes the surveying of five hundred acres for John Rudolph Bundeli adjoining the ten thousand acres laid out to "John and Company."¹⁰⁹

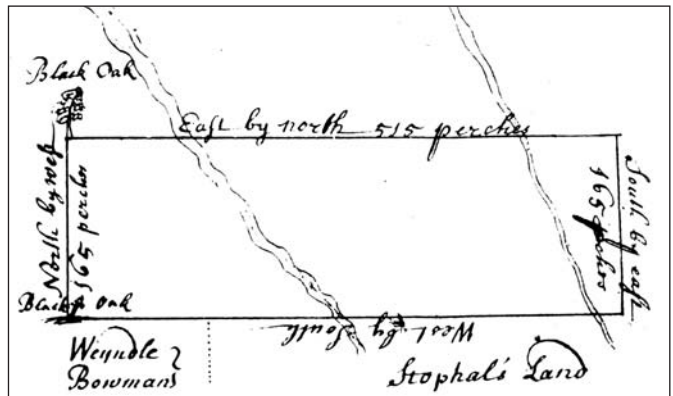
Isaac Taylor headed into the forests of western Chester County and surveyed land farther west than any he had surveyed to date. On October 23, 1710, he surveyed 4,240 acres to "John Rudolphus Bundely and Company."¹¹⁰ Today this land is located mostly in Paradise Township, Lancaster County. The eastern 2,120 acres were surveyed to "Marten Kundy," and the western half was surveyed to "John Rudolph Bundly, Hans Graff," and most likely Martin Overholt.¹¹¹ Neither John Rudolph Bundeli nor any member of the Mennonite group seemed to have had much interest in this tract of land. Initially no money was paid by any member of the group for any portion of the tract. Eventually, by October 22, 1715, John Rudolph Bundeli released any right he might have to his half of the 2,120 acres surveyed on October 23, 1710. He released his claim on the land to Herman Richman, a blacksmith from New Jersey, but originally from Hamburg, Germany.¹¹² The remaining six thousand acres that could be issued from the ten thousand-acre warrant were surveyed sometime in October 1710 to other members of the group, including Martin Kendig, Martin Mylin,

Christian Herr, John Herr, John Funk, Jacob Miller, and Wendel Bauman, but none to Bundeli. It is impossible to tell which of the two tracts issued with the ten thousand-acre warrant was surveyed first. Both areas are listed as surveyed in October 1710.¹¹³

On December 1, 1710, Isaac Taylor returned to the area and surveyed the five hundred acres that were warranted to Bundeli.¹¹⁴ The land surveyed was located along the northern boundary of the larger six-thousand-acre tract and was adjacent to land issued to Wendel Bauman and Christopher Franciscus.

From the survey done by his brother Isaac, Jacob Taylor prepared the return of survey on May 18, 1711.¹¹⁵ The return of survey gives the measurements of the tract, a copy of the survey, and states that it is adjacent to land laid out to the "Company of Swissers." Jacob Taylor sent the return of survey he had prepared to the secretary of proprietary affairs office. This office then prepared the patent with the information from the warrant and return of survey.

A patent for the five hundred acres issued to John Rudolph Bundeli in Strasburg Township, Chester County,



Surveyor-general Jacob Taylor's May 18, 1711, copy of the survey for John Rudolph Bundeli's five hundred acres adjoining "Weyndle" Bowman and Christophel Franciscus in West Lampeter Township, Lancaster County, Pennsylvania. The original survey work was done by his brother Isaac Taylor, surveyor for Chester County, on December 1, 1710, and sent to Jacob.

¹⁰⁹Ibid., no. 573.

¹¹⁰Survey D-87-197, copied survey books, Pennsylvania State Archives, Harrisburg.

¹¹¹Ibid. The name of Martin Overholt has been obliterated on the original survey. The name does appear on the reverse, but that might have been added later.

¹¹²Warrant D-85-168, copied survey books, Pennsylvania State Archives, Harrisburg.

¹¹³Clyde L. Groff, Walter B. Groff, and Jane Evans Best, *The Groff Book, vol. 1, A Good Life in a New Land* (Ronks, Pa.: Groff History Associates 1985): 274-75. In the document "A Supplement to the Account of the Surveyed Lands in the County of Chester," done by Isaac Taylor sometime after 1718, all land surveyed with the ten-thousand-acre warrant is listed as surveyed in October 1710. No day of month is listed. Warrants and Surveys, Penn Mss., 32, Historical Society of Pennsylvania, Philadelphia. In this document, done by John Taylor, Isaac's son, sometime after 1721, all land surveyed with the ten-thousand-acre warrant is listed as surveyed on October 23, 1710. It would have been impossible for Isaac to survey all ten thousand acres and divide it into numerous plots in one day.

¹¹⁴Return of survey, Land Office (LO) microfilm: 5.116, no pagination, Pennsylvania State Archives, Harrisburg. Returns of survey on the microfilm are in approximately chronological order. The original survey has not been located.

¹¹⁵Ibid.

63. *John Rudolph Bundily* 33rd Day
 3. To Acco^t of Land for 500 acres granted him at Strasburg by the
 former commissioners for 25th King to be paid in 5 years without
 interest in recompence for his being instrumental in bringing
 over sundry families of Switzers to this province £20.0.0
 To Acco^t of Interest for 2 years on y^e said 25th after y^e 5 y^e expired £3.4.0
 To Acco^t of Quitrent for 7 years due on y^e 500 acres in full £21.5.0 £24.9.0 £33.5.4
 63. *Cash* D^t to John Rudolph Bundily Paid of him in full £33.5.4

This entry in Journal B, no. 1, of James Logan, receiver general, shows John Rudolph Bundeli's involvement with the Mennonite group of 1710 and his payment terms for the five hundred acres in what was then Strasburg Township, Chester County.

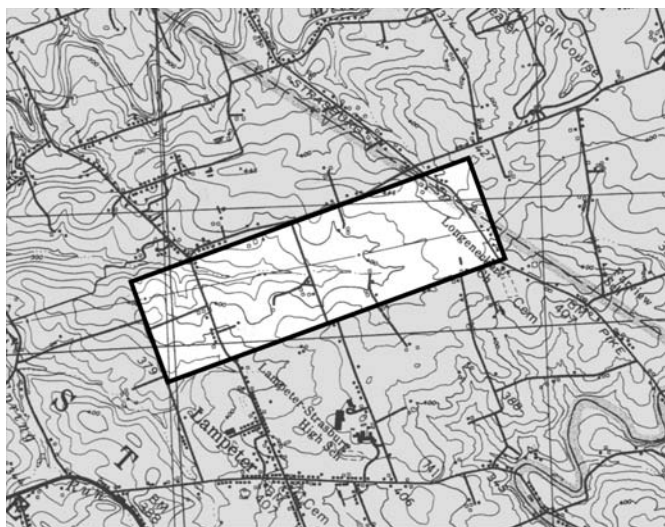
was witnessed on June 30, 1711, by the Commissioners of Property—Edward Shippen, Griffith Owen, and Thomas Story. It was recorded by the master of the rolls on July 1, 1711.¹¹⁶ The document recites the boundaries of the tract found in the return of survey and for the first time gives a price of twenty pounds lawful money of Great Britain for the land or four pounds per hundred acres. The land surveyed with the ten-thousand-acre warrant was priced at five pounds sterling money of Great Britain per hundred acres. The price of twenty pounds for Bundeli's land was only viable if it was paid in Great Britain. If the land was paid in Pennsylvania, the price would be based on the value of silver in Pennsylvania, not in England. During the entire Colonial period, the value of silver coins in Pennsylvania increased over its value in Great Britain.

Bundeli must have been concerned that his unrecorded agreement with the Commissioners of Property would be forgotten or a new group of commissioners would be appointed that would have no knowledge of the oral agreement. Sometime in 1711 he attempted to have the agreement formalized with a signed indenture, but the document was never signed and dated.¹¹⁷ The indenture is between "John Rudolph Bundily" of Germantown in the county of Philadelphia and unspecified individuals in the government of Pennsylvania. The document gives the boundary descriptions of the five hundred acres and

states the price of twenty pounds lawful silver money of Great Britain. If the purchase price is paid before October 10, 1715, no additional charges, taxes, or assessments could be made to the purchase price.

Although the patent acknowledges receipt of money, no payments were made by Bundeli on the five hundred acres until October 30, 1717. The payment and conditions of the purchase are detailed in the ledgers and journals of the receiver general, James Logan.¹¹⁸ John Rudolph "Bundily" was granted five hundred acres "at Strasburg by the former Commissioners for £20 Sterling to be paid in 5 years without interest in recompence for services done by his being instrumental in bringing over sundry families of Switzers to this province."¹¹⁹ This is the only entry in the provincial records that reveals John Rudolph Bundeli's role in the 1710 Mennonite migration.

By 1717 the value of silver currency in Pennsylvania advanced by 33% over the value of silver in Great Britain.¹²⁰ With the payment being made in Pennsylvania, the money due on Bundeli's land was actually £26.13.4 (£26.67), or £5.6.8 (£5.34) per hundred acres, versus seven pounds per hundred acres for members of the Mennonite group. The commissioners also gave Bundeli a five-year reprieve on any interest due on the land payment. Usually interest was charged on the unpaid balance of the purchase price beginning when the return of survey was filed by the surveyor general. His five-year grace period ended in October 1715. During this period in Pennsylvania, 8% simple interest was charged on the purchase money due. When Bundeli finally paid for the land in October 1717, he owed two years' interest, which amounted to £4.5.4 (£4.27), based on the exchange rate for silver in



John Rudolph Bundeli's five-hundred-acre patent in present West Lampeter Township, Lancaster County, Pennsylvania. On October 30, 1717, this tract was sold and divided between Hans Weber (three-fifths) and Ulrich Hauser (two-fifths), both of Germantown.

¹¹⁶Patent A-4-231, Pennsylvania State Archives, Harrisburg.

¹¹⁷Mary Lou Houser, *A Weaver's Source Book: Uphome with Jonas and Emma* (Willow Street, Pa.: Author, 1997), 30. A complete transcription of this document is recorded in the book. The original is in a private collection.

¹¹⁸Journal B, no. 1, Office of the Receiver General, 71. Ledger B, no. 1, Office of the Receiver General, 3, 60, 63, 65, 66, Pennsylvania State Archives, Harrisburg.

¹¹⁹Journal B, no. 1, Office of the Receiver General, 71 Pennsylvania State Archives, Harrisburg. This entry is undoubtedly what Charles P. Keith is referring to as appearing in the "Penn day-book" in *Chronicles of Pennsylvania from the English Revolution to the Peace of Aix-la-Chapelle, 1688-1748*, vol. 2 (Philadelphia: Patterson & White Co., 1917), 528. No daybook was kept by the Office of the Receiver General until 1719. See also Andreas Mielke and Sandra Yelton, "Pequea's Bundeli, Delaware's Bundelin," *Pennsylvania Mennonite Heritage* 33 (April 2010): 35.

¹²⁰*The Statutes at Large of Pennsylvania from 1682 to 1801*, vol. 2: 1700-1712 ([Harrisburg, Pa.:] State Printer of Pennsylvania, 1896), 294-97.

Pennsylvania. A yearly quitrent of one English shilling sterling was also due for each one hundred acres, or five schillings per year, for his tract. The quitrent, like the purchase price, was valued at the price of silver in Great Britain and had to be converted into Pennsylvania's rate for silver. Quitrent payments were due for seven years, from October 1710 (date of the warrant) until October 1717. His total quitrent payment was £2.6.8 (£2.34). Land purchased by the Mennonites with the ten-thousand-acre warrant had a two-year grace period, during which no quitrent was due.¹²¹ Their quitrent payments were to start with October 1712.

From the Commissioners of Property, Bundeli received a five-year grace period on his interest payments while the Mennonites received a two-year grace period on their quitrent payments. Both Bundeli and the Mennonites received their patents before paying for all the land. This is an extremely rare occurrence and might actually be unique to these land transactions for the province of Pennsylvania. For his five hundred acres John Rudolph Bundeli paid a total of £33.5.4 (£33.27).¹²² If the same amount of land had been purchased with the ten-thousand-acre warrant used by the Mennonites and with the same payment date, the total cost would have been £54.13.0 (£54.65). The Commissioners of Property gave up £21.7.7 (£21.38) in income to accept John Rudolph Bundeli as being instrumental in bringing over sundry families to the province of Pennsylvania. It is unknown how much negotiation Bundeli did to secure the warrant and payment terms for the Mennonite group.

On the same day, October 30, 1717, Johann Rudolph Bundeli paid for his five hundred acres in Strasburg Township, Chester County, he sold it to Hans Weber, yeoman, and Ulrich Hauser, yeoman, both of Germantown, for sixty-two pounds in "lawful money of America."¹²³ On the deed John Rudolph "Bundely" is listed as gentleman from the city of Philadelphia. In the Colonial period a gentleman is a rank above a yeoman. The individual has no formal title, but his ancestors were freemen, and he was considered a person of superior birth.¹²⁴ Hans Weber purchased three-fifths or three hundred acres of the tract for £37.4.0 (£37.2), and Ulrich Hauser purchased two-fifths or two hundred acres for £24.16.0 (£24.8). Bundeli made £28.14.8 (£28.73) on the transaction, an exceptional increase of 86% on his money for the day.

Conclusions

Johann Rudolf Bundeli and the other Bernese residents—Conrad Matthey, Franz Ludwig Michel, and the Lerbers—were members of the aristocracy or patrician class of Bern. Bundeli's ancestors had been a magistrate's clerk, treasury clerk, provincial governor, member of the Great Council of Bern, and master gunsmiths. Conrad Matthey's father had been a treasury clerk and a provincial governor. Franz Ludwig Michel's father, David, was a member of the Great Council of Bern and had been a provincial governor.¹²⁵ The husband of Maria Elisabeth Lerber had been a captain in a Bern military company, and her father was a member of the Great Council of Bern and was also a provincial governor. All were members of what today we would call the upper class of Bern, Switzerland. It is most likely they or their families knew one another in Bern.

When Franz Ludwig Michel met the daughters and granddaughter of Maria Elisabeth Lerber, they had been in the tidewater region of Virginia for only a year. Their mother had died, and they were probably living in a very crude and basic log cabin. Quite a change from only two years previously when they would have been living in Bern as members of the elite class. No wonder Franz Ludwig Michel did not want to comment on their situation. The fate of the Lerber sisters reveals the possible outcome for anyone who was deemed undesirable by the ruling class of Bern during this time period. Anabaptists were not the only individuals marked for deportation from Bern. The Great Council of Bern exiled Maria Elisabeth Lerber and her family even though her husband had been a military captain and her father had been a member of the Great Council. If they could exile the Lerbers, it would have been extremely easy for them to deport Anabaptists, who would not serve in the military, would not swear an oath, were not members of the Reformed church, and were certainly not members of the aristocracy.

What drove Bundeli, Matthey, and Michel to visit and emigrate to America? Franz Ludwig Michel's father had died in 1696, and it is unknown if his estate was capable of leaving any inheritance to Franz Ludwig.¹²⁶ Heimenhaus, the estate of Johann Conrad Matthey, was inherited in 1703 by a son-in-law and not by his youngest son, Conrad. Bundeli's father was having problems about this time period and appears in the *Chorgerichtsmannuals* and *Ratsmannuals* of Bern. Did financial problems push all these members of Bern's upper class towards America and a new beginning? Further research in the estate records, *Chorgerichtsmannuals*, and *Ratsmannuals* of Bern will be needed to answer these questions.

Johann Rudolf Bundeli is known to have helped the members of the 1710 Mennonite migration to acquire land shortly after their arrival in Philadelphia. His exact role is shrouded in uncertainty because of the lack of written records maintained by the Commissioners of Property during the time period when the warrant was issued. How Bundeli knew any members of the Mennonite party is purely speculation at this time. He did receive a lower price and favorable payment terms on five hundred acres from the commissioners of property for his services in bringing over sundry "Swiss" families to the province of Pennsylvania. Bundeli appears to be working on his own behalf when he helps the Mennonites acquire their land. No other individuals are mentioned in the provincial records in regard to this land purchase. After the warrant was issued and the land surveyed in 1710, no other contact between Johann Rudolf Bundeli and members of the 1710 Mennonite migration is known. Bundeli's motivation in helping the Mennonites acquire their land appears to be entirely self-serving in return for favorable land purchase terms. □

¹²¹Warrant B-23-216, copied survey books, Pennsylvania State Archives, Harrisburg.

¹²²Ledger B, no.1, Office of the Receiver General, 63, 65, Pennsylvania State Archives, Harrisburg.

¹²³Philadelphia County Deed Book E.7, vol. 10, 400.

¹²⁴Henry Campbell Black, *A Law Dictionary*, 538-39.

¹²⁵Graf, "Franz Michel Michel von Bern," 61.

¹²⁶*Ibid.*, 61.

Readers' Ancestry

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

The July 2010 issue initiated this story of Weaver and Martin lines from East Earl Township, Lancaster County, Pennsylvania, joining together again after 280 years and two widely separate paths. It provided background on the Weaver family. This issue shows the connection to the Martin family (see no. 51).

Richard Huey, born in West Chester, Pennsylvania, and Lou Weaver, born in Salt Lake City, Utah, were married on September 8, 2001, in Valley Forge, Pennsylvania, where they now reside. They are active members of the Valley Forge Ward of the Church of Jesus Christ of Latter-day Saints.



Richard M. Huey

They each knew of their own Lancaster roots and have loved and frequently visited Lancaster county. Their first date, in fact, included dinner at Plain and Fancy, the Lancaster Mennonite Historical Society book auction, and a visit to the Green Dragon farmers market in Ephrata. Shortly after they were married they compared their respective ancestries and made three interesting discoveries:

1. They are thirteenth cousins through Hans Neff (b. ca. 1540), of Zürich, Switzerland.
2. There is a cemetery in East Earl located between their respective immigrant ancestors' farms (Weaver and Martin), which consists of the remains of members of those two families.
3. Richard's son lives in the springhouse on the 1713 Chester County, Pennsylvania, homestead of Francis Buckwalter, who is Lou's ancestor.

Richard's Martin ancestors departed Lancaster County to reside in Washington County, Maryland, before 1800. Lou's Weaver ancestor, Jeremiah Elias Weaver, left Lancaster soon after the Civil War and joined the Army and, like most members of the Army after the Civil War, was assigned out West to secure the land from Indian uprisings. He was posted to Camp Douglas on the east side of Salt Lake City. Camp Douglas's mission at the time was to keep an eye on the Mormons. When his army "hitch" was up, he was discharged at Camp Douglas. He

decided to stay in Utah and soon fell in love with a Mormon and married her.

Richard was born in West Chester, Chester County, Pennsylvania, and went through high school there. He attended Virginia Tech in a co-op program which involved working at the Philadelphia Navy Yard. After graduation he worked one year at DuPont's Richmond, Virginia, plant helping to produce the first Nomex® fiber. He then joined the Air Force, completed pilot training at Craig Air Force Base in Alabama, flew cargo planes at Dover AFB, Delaware, followed by two years stationed on Midway Island in the Pacific, where he joined the Church of Jesus Christ of Latter-day Saints (the Mormons) and had his interest in family history kindled.

While on Midway and isolated from genealogical resources, a friend, Freda Wood, a volunteer at the Chester County Historical Society, quickly assembled a quarter of Richard's ancestry, consisting of his Chester County Quaker heritage. The other three-fourths has taken forty years of searching and continues.

One breakthrough came in using the Franklin County cemetery records at the Lancaster Mennonite Historical Society. The record of the burial of Richard's ancestor, Jacob H. Miller, was on a 3" x 5" card, indicating his grave was in Shank's Church Cemetery near Greencastle, Cumberland County, Pennsylvania. Richard found it and made a rubbing of the marker.

He also visited the Greencastle Public Library. There he found a book, *Life of D. L. Miller* by Bates. A quick glance showed that D. L. was not related to his Millers, and after flipping through the pages, he then put the book back on the shelf. However, he had an inkling that he had missed something of interest. A closer inspection of the book revealed on page 21, "At six, the small D. L. fell in love with their hired girl, Nancy Hufford. "As she was twenty-one" he writes, "and I had reached the mature age of six, the case was hopeless." Jacob Miller's wife was Nancy Hufford of Welsh Run, Pennsylvania, where D. L. Miller lived. Calculating her age when D. L. was six, she would have been twenty-one. Just a little tidbit of information, but exciting to find! He has since purchased several copies of the *Life of D. L. Miller* at the LMHS book auctions. Details are available from Richard at richardhuey@g-mail.com.

1. **HUEY** Richard Miller, b. May 11, 1939, West Chester, Chester Co., Pa.; m.(2) M. Lou (Weaver) Chandler. Children to w.(1): Blaine Abram Huey, Ann Elizabeth Woolard, Craig Stong Huey, and Richard Miller Huey Jr.

* * * * *

2. **HUEY**, Abram Dilwyn, Jr., b. Dec. 4, 1911, West Chester, Chester Co., Pa.; d. Towson, Baltimore Co., Md., Nov. 30, 1972; m. Elizabeth Fahrney Miller.



Left: Abram Dilwyn Huey Jr. (no. 2), 1931 graduate of Pennsylvania Nautical School. He became production manager for Denney Tag Company, West Chester, Pennsylvania. Right: Elizabeth Fahrney Miller (no. 3), graduate of West Chester State Teachers College, 1933



Emily Elizabeth Raeder (no. 5), age nine, 1888, in Wilkes-Barre, Pennsylvania



Richard M. Huey (no. 1) and sister Ann on floor with brother Dilwyn Huey III standing. Parents, A. Dilwyn Huey Jr. (no. 2), and Elizabeth Fahrney Miller (no. 3) about 1952

3. **MILLER**, Elizabeth Fahrney, b. Dec. 19, 1913, Riverside, Burlington Co., N.J.; d. Nov. 30, 1954, West Chester, Chester Co., Pa.

* * * * *

4. **HUEY**, Abram Dillwyn Sr., b. Aug. 3, 1873, Pocopson Twp., Chester Co., Pa.; d. Mar. 22, 1947, Houston, Harris Co., Tex.; m. Emily Elizabeth Raeder.

5. **RAEDER**, Emily Elizabeth, b. July 19, 1879, Wilkes-Barre, Luzerne Co., Pa.; d. June, 1968, West Chester, Chester Co., Pa.



Emily Elizabeth (Raeder) Huey (no. 5) with Abram Dilwyn Huey Jr. (no. 2) on her lap in 1912, along with brothers Richard and David



Abram Dillwyn Huey Sr. (no. 4) and Emily Elizabeth (Raeder) Huey (no. 5) with seven sons. Standing (left to right): David, Harold, Richard, Abram Dilwyn Jr. (no. 2), J. Raeder (standing in middle), about October 1925. Seated: youngest, Charles, and oldest, John Edward ("Ned")



Abram Dillwyn Huey Sr. (no. 4) and Emily Elizabeth (Raeder) Huey (no. 5) about 1940



Emily Elizabeth (Raeder) Huey (no. 5) on her seventy-fourth birthday, July 19, 1953



Wilfred Henry Miller (no. 6) and Bertha Elizabeth (Oerther) Miller (no. 7) with children, daughters Marie and Winnifred, about 1913

6. **MILLER**, Wilfred Henry, b. Feb. 25, 1880, York, York Co., Pa.; d. July 31, 1970, Miami, Dade Co., Fla.; m. Bertha Elizabeth Oerther.

7. **OERTHER**, Bertha Elizabeth, b. Sept. 28, 1889, Pottsville, Schuylkill Co., Pa.; d. Aug. 7, 1971, Miami, Dade Co., Fla.

* * * * *



John Edward Huey (no. 8) and Hanna Mary Darlington (no. 9)



Left: Peter Raeder Jr. (no. 10), graduate of Heidelberg University about 1877. Right: Bertha Deborah (Smith) Raeder (no. 11) with Emily Elizabeth Raeder (no. 5), 1879



Bertha Deborah (Smith) Raeder (no. 11) about 1926

8. **HUEY**, John Edward, b. Oct. 18, 1842, Birmingham Twp., Chester Co., Pa.; d. Mar. 22, 1923, Los Angeles, Calif.; bu. Lafayette Cem., Birmingham, Chester Co., Pa.; m. Hanna Mary Darlington.

9. **DARLINGTON**, Hanna Mary, b. Sept. 5, 1841, Chester Co., Pa.; d. Oct. 15, 1916, West Chester, Chester Co., Pa.

10. **RAEDER**, Peter, b. Jan. 15, 1856, Wilkes-Barre, Luzerne Co., Pa.; d. May 7, 1895, Philadelphia, Pa.; m. Bertha Deborah Smith.

11. **SMITH**, Bertha Deborah, b. Feb. 8, 1861, Berwick, Columbia Co., Pa., d. 1950, Brownsville, Cameron Co., Tex.; bu. Lafayette Cem., Birmingham Twp., Chester Co., Pa.

12. **MILLER**, Abraham Wilfred, b. May 18, 1855, Hagerstown, Washington Co., Md.; d. Feb. 23, 1933, Philadelphia, Pa.; m. Barbara Ellen Fahrney.

13. **FAHRNEY**, Barbara Ellen, b. 1853, Washington Co., Md.; d. Jan. 17, 1931, Philadelphia, Pa.

14. **OERTHER**, John J., b. Feb. 2, 1852, Alsace, Germany; d. July 29, 1907, Pottsville, Schuylkill Co., Pa.; m. Mary Elizabeth Kalbfleisch.

15. **KALBFLEISCH**, Mary Elizabeth, b. July 9, 1853, Minersville, Schuylkill Co., Pa.; d. Oct. 22, 1905, Pottsville, Schuylkill Co., Pa.



Postcard image of Barbara Ellen (Fahrney) Miller (no. 13) with granddaughter Marie (daughter of nos. 6 and 7), 1910



Barbara Ellen (Fahrney) Miller (no. 13) with Wilfred Henry Miller (no. 6) and sister Minnie Miller about 1883 in York, Pennsylvania



Abraham Wilfred Miller (no. 12) on a Philadelphia postcard about 1911

* * * * *



Abraham Wilfred Miller (no. 12) and Barbara Ellen (Fahrney) Miller (no. 13) with two grandchildren, Marie and Wilfred, about 1912

16. **HUEY**, Abram, b. Nov. 3, 1806, Chester Co., Pa.; d. May 8, 1883, Birmingham Twp., Chester Co., Pa.; m. Emeline Brinton.

17. **BRINTON**, Emeline, b. Oct. 1812, Harford Co., Md.; d. Apr. 1, 1865, Birmingham Twp., Chester Co., Pa.

18. **DARLINGTON**, Edward Brinton, b. Dec. 16, 1798, Chester Co., Pa.; d. May 6, 1851, Chester Co., Pa.; m. Hanna Sharpless.

19. **SHARPLESS**, Hanna, b. Oct. 4, 1805, Chester Co., Pa.; d. July 3, 1882, Chester Co., Pa.

20. **RAEDER**, Peter, Sr., b. Jan. 2, 1823, Heppenheim, Hesse, Germany; d. Jan. 24, 1878, Wilkes-Barre, Luzerne Co., Pa.; m. Katharina Elizabeth Nachbar.

21. **NACHBAR**, Katharina Elizabeth, b. Feb. 19, 1825, Gaugreweiler, Rheinpfalz, Bavaria; d. Aug. 19, 1890, Wilkes-Barre, Luzerne Co., Pa.

22. **SMITH**, Jacob, b. Nov. 21, 1819, Luzerne Co., Pa.; d. Apr. 9, 1895, Berwick, Columbia Co., Pa.; m. Catherine Barnes.

23. **BARNES**, Catherine, b. Aug. 21, 1823, Luzerne Co., Pa.; d. July 23, 1862, Berwick, Columbia Co., Pa.

24. **MILLER**, Jacob H., b. Dec. 3, 1813, Washington Co., Md.; d. Apr. 21, 1873, Franklin Co., Pa.; m. Nancy Huffer.

25. **HUFFER**, Nancy, b. Dec. 25, 1828, Antrim Twp., Franklin Co., Pa.; d. Dec. 18, 1893.

26. **FAHRNEY**, Samuel Jr., b. Sept. 8, 1822, Boonesboro, Washington Co., Md.; d. Aug. 2, 1863; m. Hannah Wiles.

27. **WILES**, Hannah, b. Jan. 12, 1833, Washington Co., Md.; d. Feb. 4, 1914.

28. _____.

29. _____.

30. **KALBFLEISCH**, Alexander, b. June 20, 1820, Arsdorf, Luxemburg; d. bef. 1880, Minersville, Schuylkill Co., Pa.; m. Barbara Finkler.

31. **FINKLER**, Barbara, b. 1820, Prussia; d. Feb. 26, 1884, Minersville, Schuylkill Co., Pa.

* * * * *

32. **HUEY**, John, b. Jan. 26, 1779, Chester Co., Pa.; d. May 1, 1848, Chester Co., Pa.; m. Phoebe Martin. John Huey; James Huey (Jan. 6, 1737-1822) and Mary Miller (abt. 1740-Sept. 19, 1798); William Huey (abt. 1700-Sept. 1767), 1729 Irish immigrant, and Genet.

33. **MARTIN**, Phoebe, b. May 24, 1774, Aston, Chester Co., Pa.; d. Dec. 29, 1852, Birmingham Twp., Chester Co., Pa. Phoebe Martin; Abraham Martin (1729-Jan. 24, 1811) and Lydia Weldon (1729-1779); Thomas Martin (Sept. 16, 1681-1763), 1800 English immigrant, and Mary Knight (Mar. 31, 1695-1782).

34. **BRINTON**, Edward, b. Nov. 4, 1780, Birmingham Twp., Chester Co., Pa.; d. May 16, 1849, Chester Co., Pa.; m. Susanna Bond. Edward Brinton; Amos Brinton (Dec. 22, 1754-Nov. 28, 1823) and Sarah Darlington (Mar. 1, 1752-June 16, 1822); George Brinton (1730-May 31, 1792) and Esther Matlack (Aug. 23, 1733-Jan. 18, 1809); Edward Brinton (Feb. 12, 1704-May 17, 1779) and Hannah Pierce (b. 1696); William Brinton (1670-Aug. 17, 1751), English immigrant, and Jane Thatcher (Dec. 17, 1670-Feb. 17, 1755).

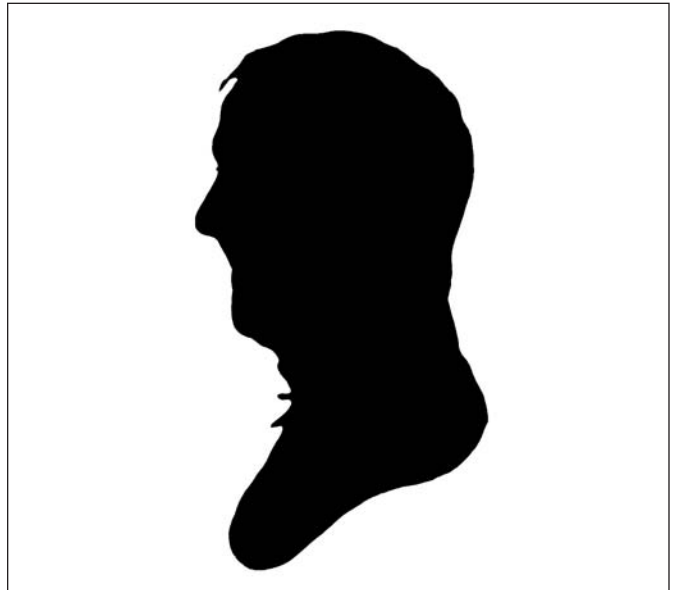
35. **BOND**, Susanna, b. June 29, 1791, Harford Co., Md.; d. Dec. 15, 1826, Chester Co., Pa. Susanna Bond; John Bond (1750-1803) and Sarah Elliot (1762-bef. 1814); John Bond (b. Nov. 10, 1712) and Alice Anna Webster (Jan. 12, 1716-Oct. 13, 1768); Thomas Bond (1679-1756) and Anne Robertson; Peter Bond (d. 1705), English immigrant.

36. **DARLINGTON**, Edward, b. Jun. 13, 1755, East Bradford, Chester Co., Pa.; d. Apr. 1, 1825, Chester Co., Pa.; m. Hannah Townsend. Edward Darlington; Thomas Darlington (abt. 1725-Dec. 17, 1808) and Hannah Brinton (abt. 1730-Oct. 12, 1811); Abraham Darlington (chr. Mar. 13, 1690-Feb. 9, 1776), English immigrant, and Elizabeth Hillborn (1695-Jan. 28, 1771).

37. **TOWNSEND**, Hannah, b. Dec. 17, 1760, East Bradford, Chester Co., Pa.; d. Aug. 10, 1826, Chester Co., Pa. Hannah Townsend; John Townsend (Feb. 2, 1717-Aug. 18, 1803) and Joanna England (Sept. 29, 1721-May 30, 1786); Joseph Townsend (Jan. 18, 1685-Apr. 9, 1766), English immigrant, and Martha Wooderson (Nov. 18, 1683-Mar. 2, 1767).

38. **SHARPLESS**, Nathan Hunt, b. May 18, 1779, Chester Co., Pa.; d. Mar. 22, 1838, Chester Co., Pa.; m. Martha Price. Nathan Hunt Sharpless; William Sharpless (Jan. 9, 1752-Oct. 11, 1817) and Ann Hunt (Jan. 16, 1755-Nov. 5, 1820); Nathan Sharpless (Nov. 2, 1715-1755) and Hannah Townsend (Aug. 9, 1718-Dec. 31, 1790); Joseph Sharpless (Sept. 28, 1678-1757), English immigrant, and Lydia Lewis (b. 1683), Welsh immigrant.

39. **PRICE**, Martha, b. Nov. 3, 1785, Kingsessing, Philadelphia Co., Pa.; d. Sept. 11, 1852, West Chester,



An 1806 silhouette of Philip Price of Kingsessing, Philadelphia, grandfather of Martha (Price) Sharpless (no. 39)

Chester Co., Pa. Martha Price; Philip Price Jr. (Jan. 8, 1764-Feb. 26, 1837) and Rachel Kirk (Apr. 18, 1763-Aug. 6, 1847); Philip Price [silhouette above] (Jan. 5, 1731-Sept. 17, 1811) and Hannah Bonsall (Jan. 18, 1731-May 8, 1802); Isaac Price Jr. (1705-June 1738) and Margaret Lewis (Nov. 17, 1700-July 1738); Isaac Price (abt. 1660-Feb. 1707), Welsh immigrant, and Susanna Shoemaker (1672-aft. 1707), German immigrant.

40. **RAEDER**, John, b. Feb. 2, 1794, Heppenheim, Hesse, Germany; d. July 14, 1866, Wilkes-Barre, Luzerne Co., Pa., German immigrant; m. Anna Catherina Seilheimer. John Raeder; Philipp Leonard Raeder (1754-1820) and Maria Elisabeth Schneider (1770-1812).

41. **SEILHEIMER**, Anna Catharina, b. Dec. 30, 1793, Framesheimer, Hesse, Germany; d. 1853, Wilkes-Barre, Luzerne Co., Pa. Anna Catharina Seilheimer; Johan Philipp Seilheimer (b. Sept. 14, 1761) and Anna Petronella Rudolph (b. July 17, 1767).

42. **NACHBAR**, Johann Philipp, b. abt. 1790, Kriegfeld, Rhinepfalz, Germany; m. Anna Katharina Engel.

43. **ENGEL**, Anna Katharina, b. Apr. 11, 1788, Gaugrehweiler, Rhinepfalz, Germany; d. July 22, 1839, Gaugrehweiler, Rhinepfalz, Germany. Anna Katharina Engel; Johann Wilhelm Engel (Apr. 11, 1757-Jan. 10, 1824) and Christina Opp Taenzerin (Feb. 6, 1760-Oct. 4, 1828).

44. **SMITH**, Samuel, b. Nov. 1789, Warren Co., N.J.; d. [hit by a train] June 18, 1864, Mausdale, Montour Co., Pa.; m. Jane Engle. Samuel Smith; Phineas Smith (1766-1848) and Catherine Van Nise (1765-1842).

45. **ENGLE**, Jane, b. Apr. 30, 1789, Warren Co., N.J.; d. Nov. 8, 1858, Mifflin Twp., Columbia Co., Pa. Jane Engle; John Engle (July 12, 1763-Aug. 12, 1847) and Catherine Sargent (June 20, 1767-Oct. 2, 1842); William Angle and Mary Thomas.

46. **BARNES**, John, b. Mar. 14, 1777, Warren Co., N.J.; d. Mar. 7, 1855, Black Creek Twp., Luzerne Co., Pa.; m. (2) Anna Cool.

47. **COOL/KUHL**, Anna, b. Jan. 9, 1795, Warren Co., N.J.; d. Feb. 18, 1860, Pa.

Research Tips

Readers are invited to share new research findings or photocopies of relevant heirloom or family records in their possession. Mail: Pennsylvania Mennonite Heritage, 2215 Millstream Road, Lancaster, PA 17602-1499; electronic mail: cwenger@lmhs.org.

BURKHOLDER: The following is a merging and genealogical digest of three-generations of Burkholder family records, found in Bishop Christian Burkholder's *Martyrs Mirror* (Ephrata, 1748) and the family Bible of his grandson John Burkholder (1807-1862) via Abraham, beginning with the immigrant family and translated by Amos B. Hoover, Ephrata, Pennsylvania. Bracketed items were added from secondary sources not in either volume.

Burkholder, [Ulrich, ca. 1700-Mar. 1755; *Anabaptiste* of Rüderswil, Canton Bern, Switzerland, in 1745]

[m. Barbeli, ca. 1705-1789]

1. Barbara Burkholder, b. 1734
2. Anna (Ana) Burkholder, b. 1735
3. Ulrich (Uli) Burkholder, b. 1737
4. Elisabeth (Olsbet) Burkholder, 1740-[Aug. 12, 1782]
[m. Jacob Sensenig, 1730-Mar. 13, 1814]
5. Peter (Beter) Burkholder, b. May 7, 1743
6. Christian (Chrystli) Burkholder, June 1, 1746-May 13, 1809
m. [Anna] Groff, d. Nov. 13, 1795

Bishop Christian Burkholder, June 1, 1746-May 13, 1809
1754 immigrant to America

[s. Ulrich Burkholder and Barbeli]

m. July (Häumonat) 13, 1766, [Anna] Groff, d. Nov. 13, 1795
(*Martyrs Mirror*)/Oct. 11 (*Bible*)

dau. Daniel Groff and [Ann]

Christian was ordained minister August 12, 1770, and bishop, October 18, 1778.

1. Maria Burkholder, b. May 16, 1767
[m. Joseph Weaver, Sept. 9, 1768-Feb. 6, 1844]
2. Abraham Burkholder, Nov. (Wintermonat) 27, 1768-Jan. 15, 1840 (71-1-18)
m. Catharina Eby, Oct. 30, 1771-Mar. 4, 1856 (84-4-4)
dau. Christian Eby
3. Deacon Daniel Burkholder, June (Brachmonat) 30, 1770-Feb. 12, 1858
m. Mar. 24, 1795, Elizabeth, b. July 1, 1776
4. Barbara Burkholder, b. Jan. 22, 1772
[m. Dr. Christian Weaver]
5. Anna Burkholder, b. Dec. 28, 1773
6. Christian Burkholder, b. Feb. 28, 1775
[m. Anna Bear]
7. Christina Burkholder, b. Aug. 28, 1778
[m. Samuel Reiff]
8. Anna Burkholder, b. Mar. 17, 1782
9. Elizabeth Burkholder, b. Sept. 12, 1787

Burkholder, Daniel, June 30, 1770-Feb. 12, 1858

s. Bishop Christian Burkholder and [Anna] Groff

m. Mar. 24, 1795, Elizabeth [Hess], July 1, 1776-[May 4, 1865]

1. Anna Burkholder, b. Sept. 17, 1796
2. Elizabeth Burkholder, b. Feb. 20, 1799
3. Christian Burkholder, b. Jan. 24, 1802
4. Susana Burkholder, b. Mar. 24, 1806
5. Barbara Burkholder, Feb. 8, 1813-Nov. 19, 1844
6. Daniel Burkholder, Apr. 13, 1815-Oct. 4, 1817

Daniel was ordained deacon March 31, 1811.

Photographs of the records were supplied by Romaine (Burkholder) Stauffer. The original volumes are the property of:

Muddy Creek Farm Library
296 Wheat Ridge Drive
Ephrata, PA 17522

BURKHOLDER: Immigrant Peter Burkholder (b. 1743), brother of Bishop Christian Burkholder of Groffdale, moved to Rockingham County, Virginia, in 1788. His wife, Margaret (Huber) Burkholder, died in 1798 and was buried in the cemetery at Trissell Mennonite Church in Rockingham County, Virginia. According to published genealogies and a new memorial stone in the cemetery at the Groffdale (Brick) Mennonite Church, Peter died in 1799 while visiting relatives in Lancaster County, Pennsylvania, and was buried beside his mother at Groffdale.

Before the new memorial was erected, an old stone on the spot was marked "P. B. 1799." The identity of this "P. B." is unknown. Information discovered by Richard Warren Davis and verified by Sheldon ("Pete") Burkholder of Harrisonburg, Virginia, proves that the "P. B." buried at Groffdale cannot be Peter Burkholder of Virginia.

A Rockingham County deed shows that Peter Burkholder bought land from Ulrich Kester on July 28, 1788. Peter was still living on June 9, 1807, when he sold 307 acres of land to his son Peter Jr. The deed states the land was part of the 555 acres patented to Peter Sr. on December 24, 1801. Peter Sr. appears on the Rockingham County tax list every year through 1812. When Peter Jr. sold his land in 1817, the deed states that his father was deceased. These deeds and tax records indicate that Peter Sr. died between the years of 1813 and 1817. He was probably buried in Virginia with his wife.

H. Romaine Stauffer
15 Harry Stoudt Drive
Bernville, PA 19506
E-mail: staufferhof@comcast.net

DNA FORUM: In response to Darvin Martin's recent article in *Pennsylvania Mennonite Heritage*, an online forum has been set up at <http://discuss.lmhs.org> for the discussion of DNA research as it relates to Mennonite family history. Hopefully this forum will become a place to discuss many topics of interest to the Lancaster Mennonite Historical Society and its constituents, but for the present discussions will be limited to the subject of DNA research.

Steven L. Ness
2215 Millstream Road
Lancaster, PA 17602-1499
E-mail: sness@lmhs.org

EBERLY: The following family record appears in a Mennonite hymnal, the *Unpartheyisches Gesang-Buch* (1829). A photocopy exists in the files of the Lancaster Mennonite Historical Society, Lancaster, Pennsylvania. Information supplied from secondary sources appears in brackets.

(Continued on page 33)

Book Reviews

The Amish Way: Patient Faith in a Perilous World, by Donald B. Kraybill, Steven M. Nolt, and David L. Weaver-Zercher. San Francisco, Calif.: Jossey-Bass, 2010. 288 pp. Hardcover. ISBN: 978-0-470-52069-7.

The Amish Way, cowritten by the same three authors as *Amish Grace*, is an excellent sequel to the first moving book. Kraybill, Nolt, and Weaver-Zercher's book provides us with an insightful view of Amish spirituality and living. Non-Amish people have many false perceptions of the Amish. Both people who live in a large urban setting and those who live in a rural community with Amish neighbors will gain many new understandings from this book.

The authors conducted numerous interviews with the Amish and drew heavily from Amish-written books and articles. They show a great deal of appreciation for the Amish people, their faith, and their practices, and they admire them for their patience and perseverance. They acknowledge that as college professors they do not consider joining the Amish community because the patient way of living that is ingrained in the Amish is in direct contrast to the busy life that is expected of teachers and authors.

The authors write extensively about the religious and spiritual lives of the Amish people. They help the reader to understand that Amish faith and worship have much in common with that of other Christians, especially those who are part of Anabaptist fellowships. However, they also point out the things that make Amish spirituality unique. Unlike for most Christians, it costs something to practice the Amish way. One must practice *uffgevvva*, the giving up of oneself. They are greatly influenced by the sufferings of their Anabaptist forefathers. Like them, they believe that following Jesus means being willing to yield themselves to him and obediently to follow the church. This is *Gelassenheit*. In their understanding of salvation Amish Christians talk about the "new birth," which makes them part of the community to which God has called them.

The authors are fair in their descriptions of the Amish. They acknowledge, as do the Amish themselves, that the Amish way is not perfect. The Amish people have doubts and struggles, and their leaders sometimes misuse authority. The Amish practice of shunning is described in the way that Amish themselves perceive it rather than the way that outsiders tend to see it. *Rumspringa*, the time when young Amish people are making choices about their lifestyle, is described from an Amish viewpoint, again quite different from popular opinion.

Another valuable insight learned from this book is that electricity, cars, modern farm equipment, and technology are not seen by Amish people as inherently evil or sinful. Rather, it is the effect they have upon the Amish community that makes them off-limits.

The *Ordnung* is referred to frequently. This is the rule of order which regulates many aspects of Amish life. When referring to their religious community, the Amish use the dialect term *Gmay*, derived from the German word *Gemeinde*.

There have been many books and films produced about the Amish that often describe them in sensational

and unrealistic ways. Fortunately, however, there are some very good books written. Kraybill, Nolt, and Weaver-Zercher's book ranks among the best.

David L. Sauder,
Akron, Pennsylvania

Lancaster County Privy Bags, by Clarke [E.] Hess. Volume 35, *Journal of the Historical Society of the Cocalico Valley*. Ephrata, Pa.: Historical Society of the Cocalico Valley, 2010. [32 pp.] unpaginated. Full-color illustrations. Paperback. \$12.95. ISBN: 978-1-61658-284-5.

This booklet accompanied an exhibit of privy bags by the Historical Society of the Cocalico Valley, Ephrata, Pennsylvania, from November 21, 2009, until May 15, 2010. The exhibition celebrated the local families who created these unpretentious works of art. According to the author,

privy bags are Lancaster County's most humble contribution to the genre of Pennsylvania German folk art. Humility was the only option for a decorative textile whose home was the outhouse instead of the main house.

Designed to hold scrap paper for use in the most dismal of domestic spaces, the family privy, this regional textile form developed in rural Lancaster County in the early decades of the 1800s. The bags were suspended by loops from two nails or from a wooden rod in the interior of the outhouse. The most elaborate ones were pieced or appliquéd as an outgrowth of the quilt tradition that gained popularity among Pennsylvania German women in the 1820s. These may have been kept in the house to collect scrap paper and were probably used only for guests. More simple examples for everyday use were sewn from whole-cloth yardage or from bed ticking. These could have served as practice for young needleworkers who were not yet experienced enough to piece or appliquéd a full-size quilt. Probably all privy bags were sewn from scraps rather than from specially purchased yardage.

A full-color image of each bag appears in the book, along with close-ups of special features such as an initialed nameplate or a central design motif as warranted. Bags are described by needlework style, date, type of material(s), size, and provenance where known. Included are thirty-nine examples from the 1820s to the 1920s. The quality of the photography is excellent.

The final two pages include examples of related types of needlework of Pennsylvania German women—pillow slips, pincushions, hand-loomed tape, doll quilts, hot pads, and waist pockets. These all employed similar patchwork or appliquéd designs.

This booklet makes a unique contribution to the literature on Pennsylvania German textiles in that it highlights a very localized and largely unknown needlework form that arose in central Lancaster County in the early 1800s. Especially popular among unmarried young Mennonite women as hope-chest items, they also appeared among

Amish, Church of the Brethren, River Brethren, Lutheran, and Reformed families. A few privy bags have been documented in adjacent Dauphin and Lebanon Counties.

Carolyn C. Wenger,
Lancaster, Pennsylvania

The Practice of Pluralism: Congregational Life and Religious Diversity in Lancaster, Pennsylvania, 1730-1820, by Mark Häberlein. Max Kade German-American Research Institute Series. Edited by A. Gregg Roeber. University Park, Pennsylvania: The Pennsylvania State University Press, 2009. 276 pp. Illustration, bibliography, index. \$79.00. ISBN: 978-0-271-03521-5.

More than many American towns of the 1700s, Lancaster, Pennsylvania, was a melting pot of religions and languages. How different or similar were the experiences of the various churches in that century? In Lancaster the churches went through a remarkably similar set of crises. The Reformed, Lutherans, Moravians, and Anglicans are followed at length, and others, more briefly. Before the Revolution they all had problems building their structures and finding and keeping ministers. Therefore, the lay leaders of each church provided the continuity and steady impetus to keep the church func-

tioning; this in turn led to repeated conflicts with those ministers for control. After the Revolution, things changed, with the ministers lasting much longer at their charges and becoming the real leaders of the churches.

For illustrations, only one line drawing exists in this book. A map of Lancaster, noting the church building locations, would have been beneficial. The Anabaptists are not covered, but they did not have a meetinghouse within the city at that time. The only factual error that I noted is that Boehm's Chapel is not in Soudersburg (p. 189), east of Lancaster, but south of Willow Street, Pennsylvania, near Baumgardner.

For researchers who want a single book to learn about Lancaster city churches in the town's first century, this is it. This volume was researched well and edited well. Sources are clearly noted with plenty of footnotes, as is necessary; yet the book is still a pleasant enough read. Most importantly, generalizations are made only after the homework is done of gathering all the data. Building to the overview from the multitude of facts is the way research should be done. Pastor Frederick S. Weiser would have been proud of this volume!

David R. Johnson
Oxford, Pennsylvania

Research Tips

(Continued from page 31)

- Eberly, Henry, Mar. 9, 1762-[Aug. 26, 1852] (90-5-17)
[s. Jacob Eberly and Maria Huber]
[m.(1) Elizabeth Erb, Sept. 27, 1764-Feb. 11, 1795]
 [1. Jacob]
 [m. Mary Martin]
 [2. Susanna]
 [m. Daniel E. Moore]
 [3. Samuel, Feb. 8, 1793-Jan. 29, 1876]
 [m. Catharine Wike, Dec. 21, 1801-Dec. 28, 1879]
wid. Henry m.(2) Feb. 24, 1796, Maria Hagy, Apr. 17, 1776-
 [Jan. 9, 1853] (76-8-23)
4. Henry [E.], Jan. 24, 1797-July 24, 183_
 [m. Sabina S. Merkel, b. Dec. 11, 1815]
5. Catharina, b. Feb. 21, 1800-[Aug. 26, 1880]
 [m. Jacob Bollinger, May 3, 1796-Oct. 28, 1876]
6. Polly [Mary H.], b. Feb. 20, 180_
 [m. Philip Royer]
7. Henry, b. Apr. 6, 1805
8. Johannes, Sept. 11, 1806-Dec. 6, 1829
 [m. _____ Mellinger]
 1. Polly, b. Feb. 12, 1829
9. Sale [Sally], b. June 2, 1809
 [m. Jacob Lutz]
10. Peter, June 2, 1809-Oct. 29, 1834
 [m. Susanna Hibshman]
11. Daniel, Oct. 7, 1811-Feb. 27, 1851
 [m. _____ Hibshman]
12. Lidea, Dec. 9, 1816-Sept. 25, 1817

The Lancaster Mennonite Historical Society genealogical card file shows a daughter Elizabeth, who married Paul Mourer, in the above family with no source for the information. However, Elizabeth does not appear in the

hymnbook record. The original hymnbook is part of the collection of and was shared by:

Muddy Creek Farm Library
296 Wheat Ridge Drive
Ephrata, PA 17522

LANCASTER COUNTY NEWSPAPERS ONLINE:

The *Lancaster Examiner & Herald*, 1834-1872; the weekly *New Holland Clarion*, 1873-1950; the *Columbia Spy*, 1830-1889; the *Intelligencer Journal*, 1848-1871; and the *Lancaster Farmer*, 1869-1884, are now digitized and available online to browse and search by keyword.

Prior to this effort, *The Lancaster Examiner & Herald*, one of Lancaster's several nineteenth-century newspapers, was only available on microfilm. It was first published in 1830 under the name *The Lancaster Examiner* and later merged with the *Anti-Masonic Herald* in 1834. The 1834-1872 collection of the *Lancaster Examiner and Herald* provides a look at slavery, the Civil War, and the Reconstruction period from a political perspective different from its contemporary, the *Intelligencer Journal*.

The *Clarion* served the eastern part of Lancaster County until the late 1950s, when competition began to occur. It provided local, world, and regional news as well as marriage announcements, obituaries, business articles and advertisements, and information on social events. Historical sketches of the town contained unique information, and editorials provided insight into how people in the community addressed major issues.

These newspapers are available via the Access Pennsylvania Digital Repository, the database which hosts the digital versions of these papers, at <http://www.accesspadr.org> or through a link at <http://www.lancasterhistory.org>.

Heather Tennies
Lancaster County Historical Society
230 North President Avenue
Lancaster, PA 17603-3125

Recommended Reading

Orders:

Lancaster Mennonite Historical Society
2215 Millstream Road
Lancaster, PA 17602-1499

Phone: (717) 393-9745

Fax: (717) 393-8751

E-mail: shop@lmhs.org

Add \$4.00 for first volume and \$1.50 for each additional one for postage/handling. Items marked with an asterisk (*) require \$1.00 extra per asterisk for postage. Pennsylvania residents add six percent sales tax to combined total of books and postage/handling. Prices are subject to change without notice.

- Boll, Shirley. *At Every Gate a Pearl: God at Work among Puerto Ricans in Lancaster County*. Harrisonburg, Va.: Christian Light Publications, 1986. 131 pp. (paper). \$7.50. ISBN: 978-0-87813-968-2.
- Checole, Alemu, et al. *Anabaptist Songs in African Hearts*: Global Mennonite History Series: *Africa*. 3rd ed. Intercourse, Pa.: Good Books, 2006. 291 pp. (paper). \$11.95. ISBN: 978-1-56148-549-9.
- Friesen, Steve. *A Modest Mennonite Home*. Intercourse, Pa.: Good Books, 1990. 128 pp. (paper). \$9.95. ISBN: 978-0-934672-90-3.
- Grove, Myrna. *The Path to America: From Switzerland to Lancaster County*. Bryan, Ohio: Myrna Grove, 2009. 99 pp. (paper). \$16.00. ISBN: 978-1-60126-208-0.
- Houser, Mary Lou Weaver. *A Weaver's Source Book: Uphome with Jonas and Emma*. [Lancaster, Pa.: Mary Lou Weaver Houser], 1997. 303 pp. (paper). \$30.00.
- Kenny, Kevin. *Peaceable Kingdom Lost: The Paxton Boys and the Destruction of William Penn's Holy Experiment*. New York, N.Y.: Oxford University Press, 2009. 294 pp. (cloth). \$29.95. ISBN: 978-0-19-533150-9.
- Lehman, James O., and Steven M. Nolt. *Mennonites, Amish, and the American Civil War*. Baltimore, Md.: Johns Hopkins University Press, 2007. 353 pp. (cloth). \$40.00. ISBN: 978-0-8018-8672-0.
- Loewen, Harry, and Steven M. Nolt. *Through Fire and Water: An Overview of Mennonite History*. Rev. ed. Scottdale, Pa.: Herald Press, 2010. 350 pp. (paper). \$16.99. ISBN: 978-0-8361-9506-4.
- Lowry, James W. *Documents of Brotherly Love: Dutch Mennonite Aid to Swiss Anabaptists*. Vol. 1: 1635-1709.* Berlin, Ohio: Ohio Amish Library, 2007. 737 pp. (cloth). \$34.95. ISBN 13: 978-0-9743602-3-2.
- Martin, Darvin L. *A Clash of Cultures: Native Americans and Colonialism in Lancaster County, Pennsylvania*. [Brownstown, Pa.: Darvin L. Martin], 2010. 30 pp. (paper). \$9.95.
- Nolt, Steven M. *Foreigners in Their Own Land: Pennsylvania Germans in the Early Republic*. University Park, Pa.: Pennsylvania State University Press and Pennsylvania German Society, 2002. 238 pp. (paper). \$24.95. ISBN: 978-0-271-03444-7.
- Reed, Ken Yoder. *He Flew Too High*. Enumclaw, Wash.: Wine Press, 2009. 350 pp. (paper). \$21.99. ISBN: 978-160615-006-1.
- Richards, Thomas Witwer, Denise Witwer Lahr, and Sally Miller Atkinson. *The Witwer Legacy: Lancaster County Swiss-German Sons and Daughters*. Alexandria, Va.: Global Printing, 2010. 456 pp. (cloth). \$49.95.
- Rupp, I. Daniel. *History of Lancaster County: to Which Is Prefixed a Brief Sketch of the Early History of Pennsylvania*. Bowie, Md.: Heritage Books, 2007. 568 pp. (paper). \$41.00. ISBN: 978-155613-295-7.
- Ruth, John L. *The Earth Is the Lord's: A Narrative History of the Lancaster Mennonite Conference*.** Scottdale, Pa.: Herald Press, 2001. 1,390 pp. \$80.00 (cloth). ISBN: 978-0-8361-9154-7.
- Shenk, Joseph C. *Silver Thread: The Ups and Downs of a Mennonite Family in Mission (1895-1995)*. Intercourse, Pa.: Good Books, 1996. 250 pp. (paper). \$9.95. ISBN: 978-1-56148-207-8.
- Stauffer, Jacob W. *A Chronicle or History Booklet about the So-Called Mennonite Church*. Lancaster, Pa.: Lancaster Mennonite Historical Society, 1992. 199 pp. (paper). \$9.95. ISBN: 0-9614479-8-2.
- Stoltzfus, Louise. *Quiet Shouts: Stories of Lancaster Mennonite Women Leaders*. Scottdale, Pa.: Herald Press, 1999. 245 pp. (paper). \$13.00. ISBN: 978-0-8361-9116-5.