

# Pennsylvania Mennonite Heritage



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# Contributors to This Issue



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Lefever's research has focused on topics of sociology of religion, urban ethnography, urban sociology, civil rights, the history and cultures of the Caribbean and Central America, and the civil rights movement in the United States. He has published two books—*Turtle Bogue: Afro-Caribbean Life and Culture in a Costa Rican Village* (1992) and *Undaunted by the Fight: Spelman College and the Civil Rights Movement, 1957-1967* (2005)—as well as numerous articles in *Anthropology and Humanism Quarterly*, *Sociological Analysis*, *Atlanta Historical Journal*, *Journal for the Scientific Study of Religion*, *Labor History*, and *South Eastern Latin Americanist*.

Lefever has worked and traveled abroad extensively. From 1956 to 1959 he worked with a Mennonite Central Committee medical team among the Rhade, an aboriginal tribe of Central Vietnam and with Saigon University students in the capital city of Saigon (now Ho Chi Minh City). Included in his travels during those years were visits to Japan, Hong Kong, Cambodia, Burma, India, the Middle East, and Europe. In 1981 he returned to India for seven weeks of travel and study with a group of United States high school and college teachers. His most recent travels have been to Costa Rica, Nicaragua, Guatemala, Mexico, and Cuba. He resides at 442 Oakdale Road N.E., Atlanta, GA 30307; e-mail: hlefever@spelman.edu.

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**Arlene Huss** was born in Middletown, Pennsylvania. As was the case with many of her ancestors, she moved many times in her life—nine times around central Pennsylvania before she completed high school and twenty-seven in total before she settled at Brethren Village in Lititz, Pennsylvania.

In two tours during and after World War II, she served in the Women's Army Corps in Georgia, Arkansas, Florida, England, and Germany and between those tours worked in Washington, D.C. She attended Hershey Junior College and graduated from the University of Pittsburgh with a degree in business administration, following which she returned to Germany to work with the United States Air Force as a civilian. Returning to central Pennsylvania, she continued working with the military at Middletown Air Matériel Area and New Cumberland Army Depot and retired in 1971.

Since then she has volunteered at a number of historical and genealogical organizations; helped to author the *David and Anna Miller Story*; was active with the League of Women Voters; taught English as a Second Language; traveled extensively; and has found more kin than she can handle. At age eighty-six she is ready to pass on some of her knowledge and hopes her mother's ancestry chart will help others in their research. She is available at P.O. Box 5093, Lancaster, PA 17606; e-mail: arlehus@aol.com. Correspondents should use "Ancestry Chart" as the e-mail subject line.

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## THE COVER

The Metzger Family Graveyard in Londonderry Township, Dauphin County, Pennsylvania, overlooks the Susquehanna River and the giant cooling towers of the now-world-famous Three Mile Island nuclear facility. It is located on land purchased by Jacob Metzger (d. 1785) in 1771 and on which seven generations of Metzgers lived until 1936. It is now owned by Exelon Nuclear, a division of Exelon Corporation. In the graveyard stand eighty-one headstones and many footstones, forty-nine of which are known to be Metzger-related. The earliest burial is that of Jacob Metzger Jr. (d. 1803), and the last, that of Ira Metzger (d. 1956). Now overgrown and in disrepair, many of the stones no longer remain in their original positions. A few field stones purportedly mark unknown early graves.

*With assistance from other family members, the youngest Lefever sibling shares his mother's oral recollections and photographs from family albums*

## Memories of Childhood, Growing Up, and Early Marriage

*By Mary Metzler (Groff) Lefever  
Edited and annotated by Harry G. Lefever*

### Introduction

On a sunny day in June 1987, the four surviving children of Mary Metzler (Groff) Lefever – Paul, Anna Elizabeth, Alma, and Harry – loaded Mother into a van and traveled to three of the four places where she had lived before she married. At the time, she was eighty-eight years old and in good health. Also in the van were Paul's wife, Mary; Anna Elizabeth's husband, Melvin Hershey; and Alma's husband, John Weaver. John had borrowed the van from a friend, so John drove.

The three places we visited were: (1) the Metzler farm where Mother was born and where she lived for the first three years of her life (1898-1901), (2) 2117 Old Philadelphia Pike, where she lived from 1901 to 1905, and (3) the Enos Rohrer farm on the north side of Bridgeport, where she lived from 1905 to 1908. We did not visit the farm on Creek Hill Road, east of Salem Heller's Evangelical Reformed Church in Leola, where she lived from 1908 until she married in 1919. However, she told us many stories during the trip about growing up on that farm.

I had a tape recorder and hung the microphone from the roof of the van so that Mother spoke directly into the mike as we traveled. Except for minor editorial changes and additions, indicat-

ed by the use of brackets, the following pages are all Mother's verbatim words. I gratefully acknowledge the help of my sister Alma in transcribing these tapes.

As Mother comments, two of the immediate family members were not with us that day. Dad (whom Mother refers to as Harry or Daddy) had died on December 16, 1985; and Elvin, our oldest brother, had died on March 23, 1987, just three months prior to the trip.



The former Metzler farmhouse (front and back) where Mary M. Groff was born. In the late 1980s and 1990s the house and barn, located directly west of Mellinger Mennonite Church in East Lampeter Township, were razed and replaced with a housing development known as Eastland Hills.



Mary M. (Groff) Lefever (1898-2000) shares memories with her children during a van tour.

### Birth and Early Years at the Metzler Farm (1898-1901)

The children want to take me back to the Metzler farm to see where I was born. Oh, my, here I am eighty-eight years old, and I don't know if I can find it. But we're going to try.

We found it! This is the place where I was born on August 26, 1898. The barn looks like it always did. [The house was built in 1892. Since our visit in 1987, the house and barn have been razed, and the farm is now a housing development known as Eastland Hills, located directly west of Mellinger Mennonite Church.]

My grandmother [Mary Kreider (Denlinger)] Metzler lived here as a widow. She was thirty-some years of age when her husband, Henry, died [in 1890]. He was from the Kinzer area. He would have been my grandfather. I never saw my grandfather. I think he had Bright's disease. But, also, he had a farm accident, and in a few

months' time he was gone. Grandmother lived to be almost ninety. Eighty-seven years and some months.

When Grandfather died, Grandmother was left with two children. The one was my mother, Lizzie Metzler.



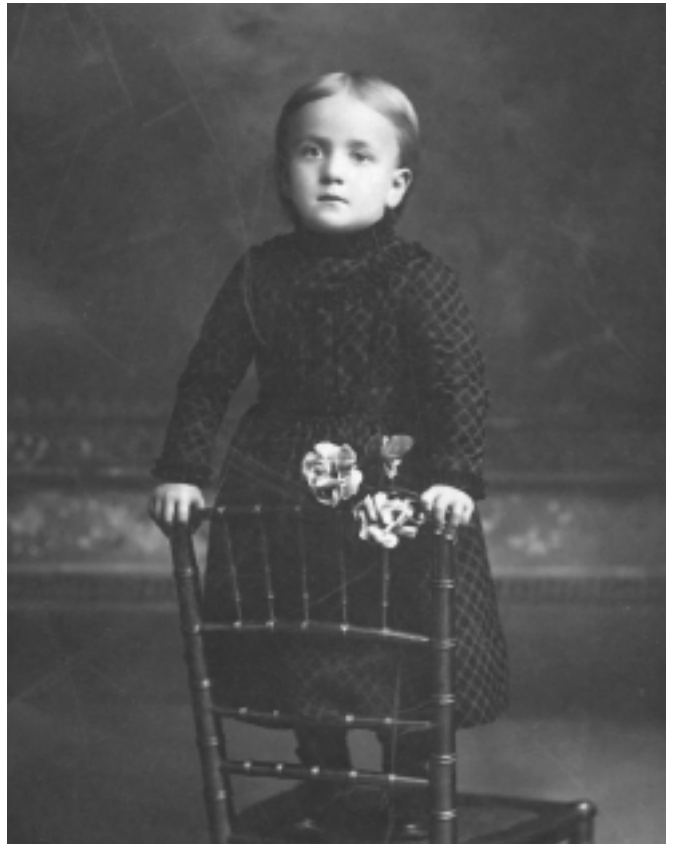
The former Metzler farm barn



Henry E. Metzler



Lizzie Metzler (1878-1966) as a teenager prior to her marriage to Amos K. Groff



Mary Metzler Groff at two to three years of age, about 1900 to 1901

She was thirteen years of age when her father died. Later she married Amos Groff, my father.

Mother had one brother, Abram Metzler. I always said "Uncle Abe." In later years Uncle Abe moved to Holtwood. But they lived here a long time and raised their children here. After Grandfather died, Grandmother lived here with her two children and kept on farming. When my mother married, my parents stayed here on the farm with Grandmother and Uncle Abe. And the two oldest of us were born here: me first [August 26, 1898], then Anna [June 7, 1900].

My grandfather bought this farm sometime after they got married. First, they lived down at the old Metzler farm near Vintage, near Hershey's [Mennonite] Church. It is Aaron Lapp Jr.'s farm now. Mother was born down there. I think, however, that Uncle Abe was born here. My grandfather bought the farm for himself, but then he died young. We stayed here until Uncle Abe got married, and then we moved to a small farm along the Old Philadelphia Pike, close to where Melvin and Anna Elizabeth now live [152 Iris Drive].

My grandfather Henry Metzler was a brother to A. J. Metzler's father. A. J. [Abraham Jacob Metzler, Mennonite minister and bishop, best known as general manager of the Mennonite Publishing House, Scottsdale, Pennsylvania, in the mid-1900s] and my mother were first cousins. Their fathers were brothers.

I have one memory that stands out from this place. My great-grandmother [Anna Kreider Denlinger] came here to see her daughter, Mary [my grandmother]. Although my great-grandmother was blind, she thought she could help a little. They tell me she held me many times, but she couldn't see me. She also made me a little pair of booties. They were wonderful, with little flowers on. I had them for a long, long time. I still wish I had them.

My grandmother's maiden name was Mary Denlinger. She came from a family of thirteen. The two oldest were deaf, and the two youngest were deaf. So you can all think what that did to my great-grandparents. But they all grew up and helped each other. My great-grandparents just lived on the next farm, the Denlinger farm.



Twin sisters Mary (left) and Lizzie Denlinger (right) about 1870. Mary later married Henry Metzler; and Lizzie married Christian M. Brackbill, who later became a Mennonite bishop.



Three nieces of Mrs. Henry E. (Mary K. Denlinger) Metzler pose in their youthful finery in the late 1890s: Annie Musser (left), daughter of John E. Musser and Hettie K. Denlinger, and sisters Hettie (standing; m. Tobias G. Leaman) and Anna H. Denlinger (m. Abram L. Heller), daughters of Daniel K. Denlinger and Hettie Hershey

The Denlinger farm was the farm below Mellinger's [Mennonite] Church, the farm that we knew later as the Brackbill farm.

My grandmother was a twin. Her twin sister was **Lizzie** [Bolded names are Mary (Denlinger) Metzler's siblings].

Some of you might remember Lizzie's husband, Christ Brackbill, a bishop in the Mellinger district, [which at the time was part of the Pequea District]. We said "Uncle Christ." Daddy and I were married by Uncle Christ. [Bishop Brackbill was Mother's great-uncle.]

When Uncle Abe was eleven and Mother was thirteen, Grandmother had a hired boy by the name of Harry Mowery. He was very, very good. He could do things almost by himself. Uncle Abe was the helper with Grandmother's brothers coming in. They all came to help.

The one that lived right next to the farm was Uncle **Ben** Denlinger. That was Martha Buckwalter's grandfather. Another one was Grandmother's older brother, **Abram** Denlinger. She said he was kinda the gentleman of the family. You know his grandson Roy Denlinger. Then there was Uncle **John** and Uncle **Martin**. They were my great uncles. They were deaf, and they came to see Grandmother many, many times.

Uncle John was the oldest one to die. He was killed at a railroad station at Bird-in-Hand. [A deaf mute, he was killed July 21, 1912, at a Pennsylvania Railroad crossing at

Witmer, Pennsylvania.] I still can remember him [as well as] Uncle Martin. Then there was Uncle **Dan**, Katie Neff's father. I thought Katie was my cousin, but she was a cousin to my mother. The older deaf boys were never married; they lived with their younger brother, Uncle Dan. When Uncle Mart would come, he would always have pink mint candy in his pocket. We knew what we would get when Uncle Mart came.

Then there was Aunt **Hettie** Musser. She was the oldest living. I said to my grandmother, "Who'd your mother look like?" Well, she didn't know. She was a little, chunky woman—I guess like Aunt Hettie Musser. My



Hired boy Harry E. Mowrer (1875-1932), son of Hiram S. Mowrer and Emma S. Laird, in the 1890s or early 1900s. In 1902 he married Hettie Ann Buckwalter, who was a daughter of David L. Buckwalter and Anna K. Denlinger and a niece of Mrs. Henry E. (Mary K. Denlinger) Metzler. In local parlance the surname Mowrer was often shortened to Mowrey for ease of pronunciation although some other families did spell the surname as Mowrey.



Martin K. Denlinger (1838-1921) (left) and John K. Denlinger (1839-1912), both deaf mutes and the oldest brothers of Mrs. Henry E. (Mary K. Denlinger) Metzler, probably in the 1870s

grandmother was a little more of a tall person. And you all know of Uncle John Mellinger. His wife, **Barbara**, was one. And Israel Rohrer's mother, Aunt **Lydia**, was one. She was deaf. She was a very fast talker—I mean with her fingers and with signs. My mother could talk signs, but she said when it came to Aunt Lydia, that was really hard; she went so fast.

Aunt **Katie** was more of a slow-type person. She married Henry Kulp, who also was deaf. They all were kind; all helped each other. But they had no children, so we have no memory of them. The oldest girl was **Anne**



The First Mennonite Church for the Deaf was erected on Witmer Road, east of Lancaster, Pennsylvania, during the winter of 1956-57 after more than ten years of meetings in homes and other church facilities. Israel D. Rohrer—son of deaf mute parents, Daniel H. and Lydia (Denlinger) Rohrer—was ordained as the first minister for the deaf on September 15, 1949. Israel's deaf mute son, Raymond, succeeded him in the ministry. Currently the First Mennonite Church for the Deaf meets in the former East Lampeter High School, 2270 Old Philadelphia Pike (Pa. Route 340), Lancaster, Pennsylvania.

## FEBRUARY WEDDINGS.

### Wedding of Deaf Mutes.

Mr. Daniel H. Rohrer, of Rockingham county, Virginia, and Miss Lydia Denlinger, of East Lampeter township, this county, were united in marriage on Tuesday at the bride's home by Bishop Isaac Eby, of Kinzer's. Both the bride and groom are deaf mutes. The ceremony was witnessed by about seventy-five friends of the contracting parties, among them being fifteen mutes from Philadelphia, York and this county. A wedding dinner followed the tying of the nuptial knot. Mr. and Mrs. Rohrer received many useful and handsome gifts. They left on a wedding trip to Washington, Baltimore and Philadelphia, and will make their home in Virginia. The groom is a brother of Mr. H. H. Rohrer, of 847 East Orange street, this city.

Clipping from Lancaster *New Era* on the marriage of deaf mutes Daniel H. Rohrer and Lydia K. Denlinger in the late 1890s

["Annie"]. She was married to a Buckwalter. When my grandmother was a girl, she said she went many times there to help her sister Anne. I think that would be a great-grandmother of our deacon, David Buckwalter.

Grandmother said they were all so glad to see all of them. All twelve never forgot Grandmother. [Mother forgot to mention **Tobias**. The thirteen in their order of birth were Martin, John, Abe, Annie, Ben, Tobias, Daniel, Hettie, Lizzie, Mary, Barbara, Lydia, and Katie. See the "Maternal Ancestors" chart.]

When Mom dated, you know how they did then? They'd have a date with some fellow, and another fellow would go in and make a date. Did you ever hear of that?

That's what my dad did. He said he and Mother met at a party one time. He thought if he ever has a chance, he wants to make a date with Mother. "But," he said, "I guess I couldn't wait." There was some Landis from Hartman Station going with Mother. So Dad came in [while Landis was with Mother] one Saturday night.

I said, "What did you do?"

He said, "Well, we just called them out." They visited a little; then the girl went along. He made a date and left the other fellow sit inside. I guess they felt pretty bad sometimes, but other times they didn't. Well, that's how Pop got Mother.

My parents got married here [on the Metzler farm] and lived here until Uncle Abe got married. Uncle Abe took over the farm and raised a family here. He was always jolly and thorough-going as the children could tell you. Then he decided he wanted to sell this farm. He had seen such a wonderful farm down near Rawlinsville. He came and told my grandmother, "This is wonderful!" He



Wedding photograph of Amos K. Groff (1876-1943) and Lizzie Metzler (1878-1966) in 1897



Amos K. and Lizzie (Metzler) Groff in their later years

said he would raise turkeys and things, and he would bring Grandmother a turkey; but Grandmother wasn't very well pleased with this. She said, "Well, Abe, you have a nice farm." She advised him to stay up here. "Well, Mother," he said, "I've asked a lot of people. But you know what? In the end I have to make my own decision, and I feel that I ought to make the move." Grandmother said that was right, but she still felt it wasn't such a good move.

He wasn't down there more than a couple years than they made him a minister at Mechanics Grove near Rawlinsville. At Mechanics Grove and—I forget the other church [New Providence]. Mechanics Grove, though, was where Uncle Abe was ordained [on September 19, 1916], and he was a minister there for many years. They did like their farm down there. We all liked to go to Uncle Abe Metzler's.

#### Early Childhood and First Year at School (1901-1905)

Here at 2117 Old Philadelphia Pike is where we lived and here's where my brother Sanford was born [May 16, 1902]. From here we'd all go down to Mamie Balm. Many, many times we walked down to Mamie Balm. And she'd come and do our tin work—clean and shine our tinware. We had lots of tin. She'd shine it with wood ashes.



The family home at 2117 Old Philadelphia Pike, Lancaster, Pennsylvania, where Mary Metzler Groff spent her early childhood (1901-1905) years.

She lived with her daughter, a Miss Balm. She was a very, very nice neighbor.

My parents lived here about four years. Here's where I had the experience of the first year of school. From here I went up to Locust Grove.

Beside the house is the barn. This is the barn that was fixed up for prisoners. Daddy and I used to come here, and Daddy had a service in here one night for the prisoners. A few houses east, at 2141 Old Philadelphia Pike, is where Davey Groff, the singer and mission worker, lived. I used to walk there when I was about five years old. He had no children and always liked to talk to the neighbor children. In later years Bertha Martin lived there, and I used to take my mother to visit Bertha Martin. Mother was a good friend of Bertha's mother. In the next place west lived a painter by the name of Harry Diffenbach. Everybody liked him. I think they had no children and, of course, all us children learned to like him.

The place next to Diffenbach's was Henry Hershey's. He happens to be Melvin's [Anna Elizabeth's husband] great-grandfather. Everybody liked him although he was a little bit different. He was a very good singer. He was a chorister, a good chorister at Mellinger's with Jacob Mellinger. Jacob was the younger of the two. I remember Jacob singing, "No, not one, no, not one." I always remember that.

Henry Hershey lived when telephones were first here and we had party lines. I guess I oughtn't to say this, but I'll say it anyway. You all remember the singer Clarence Shenk. He was a neighbor, also on our party line. And, you know, when you lifted the receiver, you could hear each other talking. So one time Clarence Shenk was talking on the phone, and he said, "Well, if that person would hang up his receiver, we could hear."

And Henry Hershey said, "Well, it is up."

And they knew his voice, but he was a very, very nice man.

Henry Hershey's wife was Lizzie Hershey. She's the one that I used to go to on Friday mornings. I knew when it was bake day. Lizzie would always bake an apple butter pie, and if she had a little left over she'd make little cin-

namon rolls. Then I'd come home and show my little baked things to my mother and grandmother. You know, I wasn't supposed to do that. Then I heard them talk in Dutch. One of them said to the other, "Well, we can't blame her because Lizzie invited her up."

There was someone [ragman?] that came around who always had a bag. I really don't know what he put in his bag. But Grandmother said that if we weren't good little girls, my sister Anna and I, when that man comes around, we'd have to go in that bag with him. Well, that was very frightful.

And so one morning on my way to school, I seen him coming—way, way down, about down where Melvin and Anna Elizabeth live now. Somewhere along there. I seen him coming. Well, I couldn't walk. I was looking and looking, and he was coming closer. So I came back. I couldn't get back home. So I went in to Lizzie Hershey. "Ah," she said, "Just go in the front room, and stay there till he is past." How I got to school that morning I forget. I think maybe I went back home. I know my parents didn't like it very well. Maybe I went with Clarence Shenk when he came along. What I remember is Lizzie Hershey's front living room.

My father never had any cows when we lived here. My father trucked [truck-farmed], I guess, first from here. I don't know too much about this place. But, Sanford, our little baby brother, was born here. That was the highlight. Grandmother Metzler lived with us here. She lived with us always. When my parents moved away, my father sold the place to my grandfather David Groff. And he lived here until he retired. So this is where Aunt Lizzie, Aunt Naomi, and Uncle Willis lived. Uncle Willis and Aunt Naomi went to school at Locust Grove from here.

I remember my first years at school. I was six years old in August, when I started school that fall at Locust Grove in East Lampeter Township. I went to school with Bertha Landis, a neighbor girl a little older than myself. Bertha lived with her mother and her half sister, Hettie Buckwalter. You children remember her home as the Walter Landis farm on the Old Philadelphia Pike [2014]. Bertha's mother was an aunt to Grandmother Lefever. Bertha's mother always called her little girl Berthalie. Daddy knew them as Aunt Hettie and little Berthalie. Little Berthalie had a half brother by the name of Joseph Leaman, who was a first cousin to Uncle Amos and Aunt Lizzie Stauffer and Grandmother Lefever.

From Bertha's house, Bertha and I would walk alone to Locust Grove School in the morning. But in the evening, Clarence Shenk would walk along home with us. He kinda took care of us. It was his last or next-to-last year, and he really was in no hurry. He would play with us and talk to us. From Bertha's down, it was just Clarence and I. But I'm sure when Clarence had me home safe, his steps got a little faster because his mother would want to know where he was. Then on the way at Horseshoe Road there was a little boy walked with us, a little boy by the name of Arthur Groff. I forget if he was in my class or a class higher. I think he was in my class though.

I had about a mile to school, maybe a little more. There is no schoolhouse there now. It is High Welding business now. I think you's all remember what the school looked like. It was a nice brick building. I think it was new, or maybe I went the first or second year in a new building. My mother had gone in the old building.



The former Locust Grove School, located on the northeast corner of Old Philadelphia Pike (Pa. Route 340) and Greenfield Road in East Lampeter Township, Lancaster County, Pennsylvania. After consolidation of the public schools, in 1938 the Locust Grove Mennonite School Association, later renamed the Mennonite Parochial School Association, purchased the school for use as a Christian day school. It served until 1964, when High Realty Company bought the building and eventually built an office building for its industries on the site.

I liked it at Locust Grove. It was a one-room school; there were eight grades. And the big boys and girls went a couple of years—like I said, Clarence Shenk. My first teacher was Sue Rohrer. She was a friend of my mother, and we really all liked her. I liked school.

I remember we played many games out of doors such as Drop the Handkerchief and Look and See. We took sides.

One side would ask, "Where are you from?"

The other side would say, "Stumptown, where all the pretty girls and boys come from." Then we would do things for each other and guess what each side was doing. The side which guessed right the most would win.

### More School Years and Growing Up at the Rohrer Farm (1905-1908)

From the place where Sanford was born we came here to the [Enos] Rohrer farm [at Bridgeport]. And here I went to school another year by myself and then two years with my sister Anna. So I went to Locust Grove four years until my parents moved to Upper Leacock Township. I wanted to show you where I lived, but now it's only the land. The buildings are all gone. They told me this morning that Clarence Rohrer farms it. Here I am looking at the corn where I used to live.

I'll have to tell you an experience. It was a pretty big lane for a little girl to walk out, and there was a great big bend in the lane. I went around this bend, and there was a drunken man laying. But it was a man that my parents knew good, a man by the name of Jimmy. They said, "Oh, you didn't need to get scared of him."

Another time I was just at the bend, and somebody came in on horseback, going fast. I said, "Oh, I bet Uncle Abe's baby died." Sure enough, that's what happened. Uncle Abe's little Henry passed on. Somebody came over on horseback to tell my parents about that.

When I went to school, where the Stauffer girls now live, at 1653 Old Philadelphia Pike, was the Harry Neff farm. I came out to the road, walked up the hill, and then

walked east to the same school, Locust Grove, where I had gone before. The next two years I had the fun of having my sister Anna along. We came out here to the Neffs just the same. Had the same fun walking up the hill with the Neff children. However, we often warmed up a little at the Neffs before we went on to school. You know now, I went two ways, but I had the same teachers; and it was the same schoolhouse, Locust Grove School.

A little west of the school was the Burkhart farm. Everything's torn away now except the old barn. Sanford High's Welding owns it now. We always made an evening stop there to get cider. They had a cider press.

Once we had a mock wedding at Locust Grove. Miles Landis, Paul Landis's father, and Ella Shultz were the bride and groom. And Arthur Groff (who always had dirty hands, which is the only thing I can really say against him) and I were their attendants. I wish I could tell you who the minister was, but I just can't. But I can see him yet, coming walking with a Bible, and I'm sure he read a Bible verse. That was the end of the wedding party. But one thing sure, we had everybody laughing in the audience.

I'll never forget the Harry Neff family that lived right next. It was Elsie and Leta and Virgie and Amos and Harry and Emma. Harry was a florist. Mrs. Neff was always cheerful. Us girls went in there often. We never felt we weren't welcome. And, today, we still have the same feeling.

At the Neff farm there was a public watering trough where people could stop and water their horses. It is said that George Washington stopped there to water his horses. Another person I well remember who watered his horses there was Abe Diffenbach. Abe Diffenbach, the auctioneer's uncle. I knew his father, Henry, and grandfather very well. When we were up at school, us children would see Abe Diffenbach, the auctioneer's uncle, drive his milk wagon home. He was sleeping, and he had the lines fastened up to the roof. And, sure enough, the horses took him home. I think it was two horses.

Right now, the three Stauffer girls are standing here beside us, listening to this. The children got a van, and we're all in one van. But Daddy isn't with us anymore, and Elvin isn't with us; but we know they're well off. The Stauffer girls are sisters to Marvin Stauffer, married to Uncle John and Aunt Esther's Mary. [Mother's reference to "Uncle John" and "Aunt Esther" was to her brother-in-



The barn to the Burkhart farm, which stood slightly west of Locust Grove School along the Old Philadelphia Pike. The Groffs frequently stopped here for cider from the Burkhart press. None of the farm buildings remain today.



Martin's Pork and Sausage Products, founded by Ezra W. Martin (1863-1946) along the Old Philadelphia Pike (Pa. Route 340) near Bridgeport in East Lampeter Township (1927 photograph). Later a sign promoted the company as "Home of Garden Spot Sausages."



Weaver W. (1886-1971) and his wife, Elizabeth (Diffenbach) Martin (1889-1984)

law John Stoner and her sister Esther.] And their neighbors two houses down are Landis and Ruth Hershey. Landis is Melvin's cousin.

[Dorothy Stauffer added the following story about the Neff farm: "They claim that the springhouse along the road was a part of the underground railroad. There was a loft up in the springhouse where they would hide the slaves. It was a big stone house. It had water running through, and the water went from there to the watering trough. After we tore it down (it would have taken repairs), the historical society got a little upset at us. The spring was filled in, although on the lower side of the house there are still springs."]

So this is where we lived when we moved from where Sanford was born. My father had a milk route here. Great big meadow, two meadows—and that he liked. He ran a milk route by horse and wagon. Milk was served out of the milk cans with a dipper. People would come out for some milk. We had a springhouse where we could keep all this milk sweet. Oh, it was nice; it was really nice. The Rohrer's were Enos Rohrer, Emma Rohrer, and Mary Rohrer. It was their farm. My father only rented it.

Here at the Rohrer farm is where Fannie and Esther were born [Fannie, on July 29, 1906; and Esther, on February 10, 1908]. And the day Fannie was born, I was out here with the Neff girls. I didn't know what was going on, but I knew something was happening. The oldest daughter here, Elsie, combed my hair. She was used to little girls. I had to wait till evening, about four o'clock when my father came out and said, "What do you know, you have another little sister. Her name is Fannie." And then before we moved from this farm, why, I had another little sister; and her name was Esther. So this is the place on the Rohrer farm where my sisters Fannie and Esther were born. Now they're both Mrs. John Stoner.

Next to the farm was the Elmer Landis place. He was a mailman for a long time—Lester Landis. And Elizabeth Landis, who, I think, was a music teacher. Beautiful buildings right here. And across the road was the Johnson's greenhouse. That was Johnson's place. They helped us on the Rohrer farm. Katie Johnson worked back on the farm for us. Grandma Johnson lived with them. What I remember they had most in the greenhouse was violets.

And what do you know, in later years Harry Neff, who was in my class in school, bought the greenhouse. His sisters just loved that, and they all worked there for Harry. Harry's still living, and so is Emma.

And close by lived the Weaver Martins. Now here we are at the Martin's Butcher Shop. This isn't run no more. These are the old buildings. Weaver Martin, Landis Hershey's father-in-law, lived right next to Landis and Ruth Hershey. Weaver Martin was one we learned to know and love. Daddy liked them all in the ministry, but he especially liked Weaver Martin. Weaver always wanted to do something very quietly so no one else would know. That's the kind of a man he was. One time he wrote a letter, and he said, "Here, Harry. I wrote this out for you, but you put your name on." That's the kind of man Weaver Martin was.

Here we are, sitting next to Turkey Hill in Bridgeport. Here's where Daddy and I came many times to get things. We also went here to the Acme store many, many years.

### Later Childhood and Teenage Years (1908-1919)

When I was ten years old, we left the Rohrer farm and moved to a farm at [2712] Creek Hill Road, east of [Salem] Heller's [Evangelical Reformed] Church. The farm was near what at that time we called the State Road. It was mud and partly stone. It was ready to be finished the summer we moved. It was there that Lester and Walter were born [Lester, on October 4, 1909; and Walter, on February 8, 1916. Walter lived for only thirteen months; he died on March 25, 1917].

Many people were kind and helped us move. It was a little far move, and Mother had two little babies. I remember Lizzie Myer was the hired girl. That winter her sister also helped, and Grandmother Groff helped. But, how we got there was kinda a highlight.

Mother said she can take the children. Lizzie Myer said she'll go down early and prepare the dinner, which she did. And Mother said she'll take the carriage and Nellie, the tame horse. It was a beautiful carriage and a beautiful horse. And she said she'll put the two grandmothers in the back—that is, Grandmother Metzler, who



Photograph of the farm at 2712 Creek Hill Road, northeast of Salem Heller's Evangelical Reformed Church, Leola, Pennsylvania (top), and a painting of it (bottom) by Chester Groff, son of Mary M. (Groff) Lefever's brother Sanford Groff

lived with us, and Grandmother Groff. They sat in the back, and each held a baby—that is, Fannie and Esther. Esther was three months, and Fannie, I guess, less than two years. And she put Sanford and Anna in front, with Sanford in the middle. That way she could take care of them and drive.

Then, there I was, a girl of ten. "Oh," Uncle Abe said, "I'll take you on a two-horse wagon." You know what them big wagons looked like with a big seat on top, up pretty high? There I sat, and I didn't mind it a bit. I was with Uncle Abe. One time it got a little shaky, but Uncle Abe fixed it. He came back and said, "Are you all right?"

"Sure, I'm all right," I said. I was with Uncle Abe!

Uncle Jake Landis sold the farm to my father. And Aunt Mary Groff also lived there. She was so nice. Aunt Mary welcomed us the day we moved. She was so glad she was invited to the moving. She helped a little but not much. We asked Aunt Mary questions. We were in the little back porch, and I said, "Aunt Mary, who's our neighbors over here?"

"Oh," she said, "they're Farmers."

Well, I was a girl ten years old, not quite ten. I think I would have been ten till August. I said, "Well, I know that, but I want to know their names."

She said, "That is their name."

Well, I never heard of anybody by the name of Farmer. So we certainly learned to love our neighbors by the name of Farmer.

We also learned to know the neighbors by the name of Grubb. I never heard a name like that either. But, oh, they were people we loved. There was Frank, Park, and then here comes Richard. Richard was to the neighborhood a little like Henry Hershey was up at the other place [2117 Old Philadelphia Pike]. They were people everybody



Students at Locust Grove School in Upper Leacock Township about 1909 to 1910. Mary M. Groff stands in the back row, far right; second row, third person from left, her sister Anna; front row, sixth person from left, her brother Sanford.



The former Locust Grove School in Upper Leacock Township is now a residence at 139 Newport Road (Pa. Route 772), Leola, Pennsylvania



This meetinghouse served the Stumptown Mennonite Church of Upper Leacock Township from 1882 to 1916.

learned to know and love. And Richard's living today yet. Comes to visit me at Landis Homes. He still lives at the old home place.

We asked our father what the name of the new school was. He told us it was Locust Grove. And we said, "That was the name of the *old* school. We want to know the name of the *new* one."

He said, "It's the same name, but in a different township. The old one is in East Lampeter Township, and the new one is in Upper Leacock Township."

And that was really the only difference. And I liked them both. I also had the same teacher, Sue Rohrer, at both schools. I'll tell you, the spelling book was very hard down at Leacock. Well, such words.

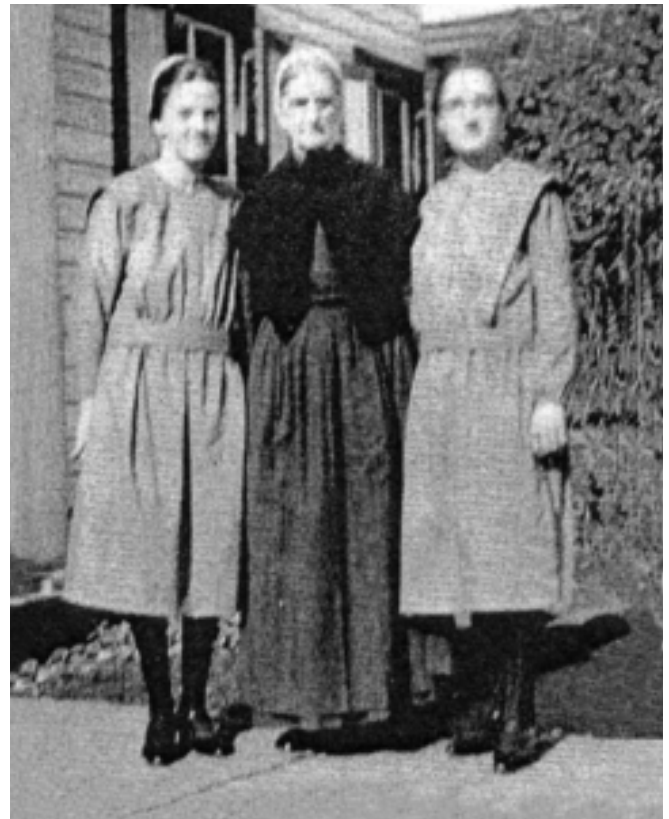
We also asked what the name of the new church would be. He said, "Stumptown." That was the name of the game we played at school: "Stumptown, there's where all the pretty boys and girls come from." I'll never forget Stumptown [Mennonite] Church. I remember Becky Herr, my Sunday school teacher for years and years and years. I'll always have many, many memories of Stumptown Church. There's where Daddy and I used to go when we were single.

I don't remember a thing about church when I was two years old at the Metzler farm, though they'd have gone to Mellinger's. Then when we moved over to the little place where Sanford was born, we went to Mellinger's. And when we moved up to the Rohrer farm, we also went to Mellinger's. So until I was ten years old, I went to Mellinger's. Then, after we moved to the farm east of Heller's Church, my parents had their membership at Stumptown, and we went to Stumptown.

In the last years of her life Mother came back to live with us [at 1931] Millport Road, and she then changed her membership to Mellinger's, and her burial place is at Mellinger's. I guess Grandmother Metzler always had her membership at Mellinger's.

Up until Daddy was ordained at Mellinger's [1943], they had church one Sunday morning at Mellinger's and the next Sunday morning at Stumptown. They took turns. They had the same ministers for both places, but they had Sunday school at both places each Sunday afternoon. This changed when Daddy was ordained. Then they had church every Sunday morning at both church houses, and Sunday school was also in the morning. [Anna Elizabeth recalls that the Sunday school change happened *before* Dad was ordained. She remembers attending Sunday school at Mellinger's in the morning before Dad's ordination.]

My grandmother Metzler was living with us on the farm east of Heller's Church and Aunt Mary would come over many times. And my mother never had a mending basket that was very full. My grandmother kept it pretty well empty. So Aunt Mary was there one time, and



Left to right: Fannie Groff; her maternal grandmother, Mrs. Henry (Mary K. Denlinger) Metzler; and Esther Groff. Both Fannie and Esther eventually married different husbands by the name of John Stoner.

Grandmother was patching some underwear. I think it was pretty patchy. And, oh, Aunt Mary said she liked that. She said Grandmother was putting patch beside patch. She said that was good. She said, "Patch beside patch looks neighborly, but when you put patch upon patch, that looks beggarly." Aunt Mary really liked to watch Grandmother.

Grandmother Metzler always lived with us. She was a wonderful grandma. Mother was a little more strict with us than Grandmother. If we didn't listen, Mother was pretty sharp. One time we didn't have our hair quite right. We had a little barrette or something we wanted to wear, and Mother surely thought that we shouldn't do that. That was very, very hard on us girls. But Grandmother thought it really wouldn't hurt for us to wear that. We never talked back to her. I never knew any of us ever to talk back to Grandmother. She always had us under control with her kindness. Mother was a little sharper, and then we got a little sharp, too, sometimes.

[However,] when Fannie and Esther grew up, they changed their style of bonnets a little bit. And I guess that was the greatest sin they ever done, according to Grandma. She just couldn't hardly bear to look at these girls. And she was very, very hurt from the heart. And I guess the girls were hurt about as bad. Sometime you ask Fannie and Esther about the experience they had with Grandmother Metzler. [However,] she was a very, very wonderful person to live with.

We didn't have a refrigerator. We had the wash tub out in the washhouse to wash in. And in the winter time, back of the stove. Heated with two heatrolas. Many times



Esther Groff on a sled, pulled by her older sister Fannie (front) on the family farm along Creek Hill Road.



David B. and second wife Fannie H. (Kauffman) Groff wedding photograph, about 1875



"Grandpap" David B. Groff (1849-1934), paternal grandfather of Mary M. Groff



The house on the Creek Hill Road farm, Lancaster, Pennsylvania, was originally a log house, which is now invisible because of extensive remodeling and additions. Currently an Amish family owns the property.

in winter, unless it was awful cold, we just had one. Didn't get much heat from the cookstove the way the house was laid out. Uncle Jake Landis built part of that house, and he thought it was nice. You didn't see the cookstove. It was a little out of the way. There was a dining room that was really nice. But, then, when he had to heat it, my father didn't know if that was so nice or not.

We bought that farm from Uncle Jake Landis, Father's uncle. He was an uncle through marriage. His wife was Lizzie Groff. She was a sister to Grandpap Groff. You all

know Grandpap David Groff. When my father was looking at that farm, Grandpap thought he'd like it. He said, "Well, the first thing I'd want to do would be to build a new barn." That was my father who built the barn.

I remember the raising day. Clayton Overly raised it, and many, many Amish were around. Each piece they lifted up. We were watching. Everything went right to its place. Clate Overly said that was a headache. He was a carpenter and an undertaker. The two jobs went together. Undertaker Herr was the same way.

The house originally was an old log house. We don't remember that. They just told us. Four rooms down and four rooms up. And the kitchen was toward the barn. Uncle Jake Landis fixed it all over. Then the parlor was toward the barn, and he made a new kitchen where I remember it. The old part is still the log house—all covered up; you don't see it. The porches are closed up now, also. Amish own it.

My father farmed tobacco and some other things. He thought he had to have tobacco. It wasn't a very big farm. There was a tobacco shed there and a stripping room. Us girls helped with the tobacco.

One time a minister from Souderton, Henry Bechtold (his wife was a cousin of my father), came to visit, and he certainly didn't think we should raise tobacco. He said "Amos, what's that up there? What's the scaffolding up in the barn for?"

"Yes," Father said, "I know, Henry."

"Well, Amos," he said, "You ought to farm something else."

But that's what my father did. He didn't have the milk route anymore but farmed, and I guess he had a good life there.

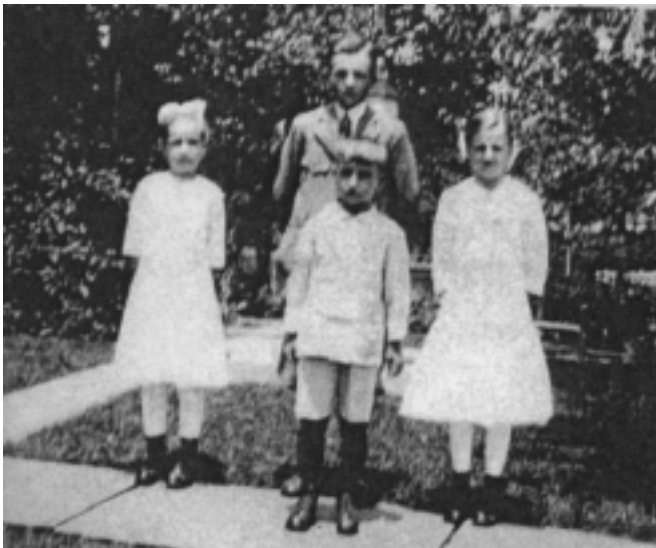
And we had cows, but I never liked to milk cows. One time the cow stepped in the bucket, and, oh, that was worse yet. And I just didn't like to milk cows. So Daddy came along and I was engaged to be married to a fellow that was going to raise flowers. I thought that was better than milking cows, but that's the way it was with me. Many like to milk cows, but I sure didn't like to milk by hand.

When I was about thirteen, I remember going back to the Metzler farm. Uncle Abe wondered if I could come back and help with the children. "Sure," Grandmother said, "she can do that." She thought that was good.

But when I got on the Metzler farm, I wasn't feeling so good. I had a stomachache. On the Metzler farm we used the chambers after night, but I had to [go] a little more than that. They also used to have a building out back. You came down the steps and around the back was the restroom. I was sick, and in the night I went out there, and nobody knew it; but I didn't get better. Uncle Abe laughed and said, "Well, you're homesick." But in a day or two he seen that I wasn't homesick. He called Mother and said I guess he'd have to bring me home, that I was-



Mary M. Groff (right) with her younger sister Anna Groff



Mary M. Groff's brothers and sisters during their childhood and teenage years: left to right, Esther, Sanford, Lester, and Fannie



Mary M. Groff (left) and friends make snowballs on the farmstead.

n't feeling very good. I went home, a girl of thirteen, and was very, very sick. I had blood poison and different complications. There I accepted the Lord. My parents didn't expect me to live, but I lived and was well after that.

When we were living east of Heller's Church and went to visit Uncle Abe on the Metzler farm, we came up what they called the State Road. They call it the Horseshoe Road now. And we came up to Mellinger's Church, and then from Mellinger's we went toward Lancaster and turned on the first road to your left, Landis Avenue. I think that's what it's called now. And then we went in there past the Landis home—Ben and Lydia Landis's home. That was just before we got to Uncle Abe's. You know the Landises. Melvin, you know Phares and Harry, married to Irene Hershey, and Martha, married to Menno Eby. They were just friends of ours. Oh, and Mart and Emma. Mart and Emma lived there on Millport Road, [next to] where Daddy and I lived. You children all know Mart and Emma. Well, that was the Landis farm. Then we always went in past there, and next was Uncle Abe Metzler's farm.

When I worked at Uncle Abe's or when we went to visit there, we used to walk up the field lane to Mellinger's Church, up through what later was the Brackbill farm.

When I was eighteen years old, I went down to help Uncle Abe and Aunt Emma. Uncle Abe wanted to go to a



Mary M. Groff hangs up wash with the aid of her little sister Esther.

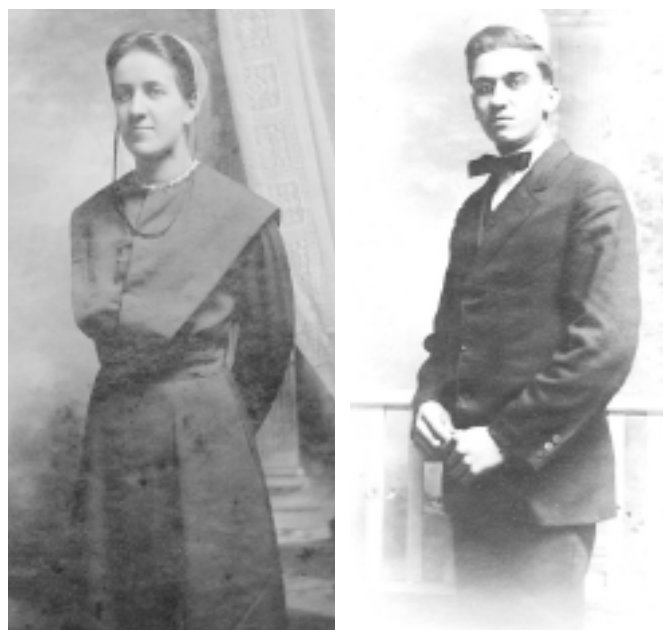
special meeting at Millersville, and Aunt Emma wanted to go along, which she didn't do very often. She asked Mother if I could come. "Sure," Mother said. "She can do that." So I went down there. And Mary was a girl about eight to ten years old. The rest were littler. Ben was a little fellow in the cradle.

But that same winter and spring Mary died of rheumatic fever. It was February, I think, and I sure wanted to go to that funeral, and we all wanted to go. But we had our little baby brother, Walter. We didn't want to take him along, so a neighbor woman by the name of Emma Bushong [probably Mrs. B. Frank (Emma F.) Bushong (1876-1936)] kept little Walter, and I was at the funeral.

Little Walter got sick after that and died with pneumonia. I felt very, very bad. I felt I should have stayed home. But it was very hard for me to miss Mary's funeral, and it was still harder when I had to give up my little brother. Walter came way on behind. I was seventeen years old. I helped him about as much as my Mother did. I wish you had a picture. We have one picture of him, but I really don't know where it is now. He was one year, one month, and seventeen days old when he died [in 1917].

When I was eighteen years of age, I had a boyfriend. It was Daddy. I had a few others, too, but I thought Daddy was the best, although I thought he was a little tall. But I never minded that after we got married; I thought he was nice in other ways. My parents liked the family, which you all know; you had a nice Daddy.

Lizzie and Dave Landis lived across the way. They were brother and sister. They lived with their parents at that time. Lizzie liked to play the organ; that was her joy. We'd sit out there in the backyard, my Father and all, and listen to Lizzie Landis play that wonderful music.



Mary M. Groff and Harry S. Lefever in their late teens

Lizzie never had many boy friends, but one time she had one by the name of John. And, sure enough, Dave thought this was a wonderful boy, which, I guess, he was. One time John came over to visit Daddy before we were married. [Lizzie came with him.] It was getting time for Daddy to go home. I don't know what time it was, but it was after twelve o'clock. Harry and I were wishing he'd go. Anyway, he didn't make no move to go home. So I guess Lizzie thought she had to say something about it was time for them to go.

"Oh, yes," he said, "time's flying rapidly." So after while he thought it was time to go home.

Later Lizzie said, "Do you know what? He took me to the gate and said he wouldn't be back anymore."

And he wasn't. He just wanted to act mean to her. Daddy and I never forgot that.

In our dating Daddy and I traveled with a lot of people you might know: Mary and Martha Denlinger, Harry Landises, Willis Groffs, and Elsie Shirk's parents. Elsie Shirk's mother was one of my best friends. I never had to cry so hard as when Elsie went to India. It was very hard for me because it brought many memories back of her mother. Elsie asked me many times about things I know of her mother. Her father was a first cousin of my father. He seemed like a first cousin to us because he was our age.

One time Daddy wanted to take me to Hershey Park, and he took his sister Mary along, which I didn't think was so nice. But, anyway, we did. I have pictures of that.



Mary M. Groff's first visit to the home of her boyfriend Harry S. Lefever. Harry's little sister, Ella S. Lefever (left), clutches a kitten while his teenage sister Mary S. Lefever, is at right.



Mary S. Lefever and Mary M. Groff, photographed at Hershey Park, Hershey, Pennsylvania, by Harry S. Lefever



A girl crowd, including Mary M. Groff, fourth from right in back row; her sisters Fannie (left) and Esther Groff in front; her sister Anna Groff, middle row, second from right; Mary S. Lefever, Harry S. Lefever's sister, far right, back row

There's only one instance [from which] I remember we had a telephone before I was married. One evening I crossed Daddy's path for some reason. Just the time he came to see me, I had some dates for crowds. We had many, many crowds. I had two myself. I didn't tell him right away, but then I told him about these both, and he was pretty smart. He only took me to the one, and I don't know if we got to the other. But one night he didn't make a date to come back.

Well, I was too spunky. I didn't know what it was, but I crossed his path some way. But he was sorry, and I was sorry. I got a telephone call Monday night. He had some excuse why he called, but we understood each other. He didn't tell his parents, and I didn't tell mine. But Fannie remembers. She tells the story that I didn't tell Daddy's name, but she says that night I said his name. I don't know, but that's what Fannie tells me. I guess I have to believe her, but that's really the only time that I remember talking on the phone at home.

When Daddy came to see me, he always had a car. I never drove with horse-and-buggy with Daddy. [Mother must have forgotten that several times Dad did go to see her in the horse-and-buggy (known as the Jenny Lind) or in a sleigh. Dad recorded at least two such occasions in his diary. On March 11, 1917, he wrote: "I was down at the home of Miss Groff this evening in the horse and Jenny Lind. Muddy." And on January 3, 1918, he wrote: "I took Miss Groff home from church this evening in a sleigh."]

His father already had a car, a big one. They got Daddy an Overland. I guess he got it when he was eighteen. He wouldn't have got a car before he was eighteen, I'm sure. He got it a little before he came to see me, and I wasn't quite eighteen. And Father said I could date, maybe a little, not much, before I was eighteen. That was the age, good age. Daddy's car looked like a buggy. Had a top on, and you could put the top down. I have a picture with the top down. I was pretending I was driving. That's the time I should have learned to drive, but I never learned.

Daddy was one of the first young fellows at Mellinger's to have a car. Enos Buckwalter (I forget his car, a little older) and Daddy each thought they had the best car. Daddy thought he had a pretty good one, and Enos Buckwalter thought his was just a little better. It didn't go long till all the young fellows had cars. However,



Mary M. Groff, who never obtained a license, pretends to drive boyfriend Harry S. Lefever's first car, an Overland, purchased in 1915.

many girls my age still had a horse-and-buggy. They stepped up in the buggy on a little step. I didn't see how in the world I'd ever do that. A carriage was just not quite that little. The girls did it, I remember, but I don't believe I ever did.

### Early Years of Marriage (1919-Early 1920s)

When we got married, Daddy was a florist, and he said, "Well, the business starts in the fall." His father thought, too, we ought to start in the fall. Well, we thought that's all right. I'll be twenty-one in August, and we'll just get married the day after my birthday. So the day I was twenty-one, we went for our marriage license, which we could get ourselves. The day after, August 27, 1919, we went to Uncle Christ Brackbill and got married. Uncle Willis [Groff] and Aunt Frances [Myer] were our attendants (they were not yet married). Willis was three years older than me; nevertheless, he was my uncle.

Around the time I was married, my father got his first car, a new one. On our wedding day, my father said that Uncle Willis could drive his car, but Willis wasn't a very good driver. I said, "Uncle Willis, all the young people will laugh."

So he took us to be married early on a Wednesday morning. And after we were man and wife, Uncle Willis backed up on somebody's yard. We didn't get upset, but



The Bishop Christian M. Brackbill house at Kinzer, Pennsylvania, where Harry S. Lefever and Mary M. Groff were married. Bishop Brackbill was Mary's great-uncle.

Uncle Willis didn't feel very good about that, and we didn't either. But nothing happened, although Father looked pretty sober when we came back and told him. We came back and changed our clothes and went to Atlantic City for a wedding trip. Daddy had a car, but we went by train. Daddy said, "Well, we might have a flat tire." You



Harry S. Lefever and Mary M. Groff pose with the attendants for their 1919 wedding: Frances W. Myer (1895-1982) (left) and Willis K. Groff (1895-1973) (right), who later married. Willis was an uncle of Mary.



Mary (Groff) Lefever at Atlantic City, New Jersey, on her honeymoon



Harry S. and Mary (Groff) Lefever at Atlantic City, New Jersey, on their honeymoon

didn't go that far, especially not on a wedding trip. So we went on the train.

We had been at Atlantic City the year before. We liked it so much. We were down there with Landis Buckwalters. Landises asked us to go along. They weren't married either. We were visiting Uncle Abe Lefever the Sunday before we went, and Harry told John Lefever that we're going to Atlantic City. Well, John was kinda shocked. "He said, "We're going, too. We'll just meet you down there and, also, Paul Weavers." You's all know Paul up at Landis Homes.

So Paul and Naomi, Katie and John, Landis and Ruth, and Harry and I were down at Atlantic City. It was us eight. Well, John wanted to show us a good time. I don't know what they called it, but we went in some kind of playhouse and jumped around. Well, Harry and I and Landis and Ruth, we were just glad to be by ourselves again. That wasn't quite to our liking, but we have many pictures, and we had a good time.



At Atlantic City, New Jersey, in 1918: left to right, Katie Brackbill, Harry S. Lefever, Mary M. Groff, Landis Buckwalter, and Ruth Myers

When we first went to housekeeping [at what is now 1945 Millport Road], we had a telephone. It was a party line. We also had our first electricity when I went to housekeeping. I thought that was pretty nice, and my parents thought that was pretty nice. We all thought Daddy was pretty nice, having electricity right off. It wasn't off the line; it was a Delco plant. It didn't go very long, though, until we had electricity off the line. But I had no refrigerator and no electric stove or anything like that. When Alma was a baby [born June 11, 1929], some things went a little faster. Then we got a little more electric. So you see, I have many, many memories.



The house at 1945 Millport Road, East Lampeter Township, Lancaster County, Pennsylvania, where Mary (Groff) Lefever started housekeeping



Early in her marriage Mary (Groff) Lefever works in her kitchen. Her hot-water range sits at the right.



Mary (Groff) Lefever harvests peppers from her garden and picks chrysanthemums in the greenhouse.

## Epilogue

As Mother mentions above, Dad took over the greenhouse business at what is now 1945 Millport Road shortly after they married in the fall of 1919. Dad purchased the house and business from his father, Enos, on October 18; and on November 3 his parents and sisters, Mary and Ella, moved to a new home at the northwest corner of U.S. Route 30 and Witmer Road.

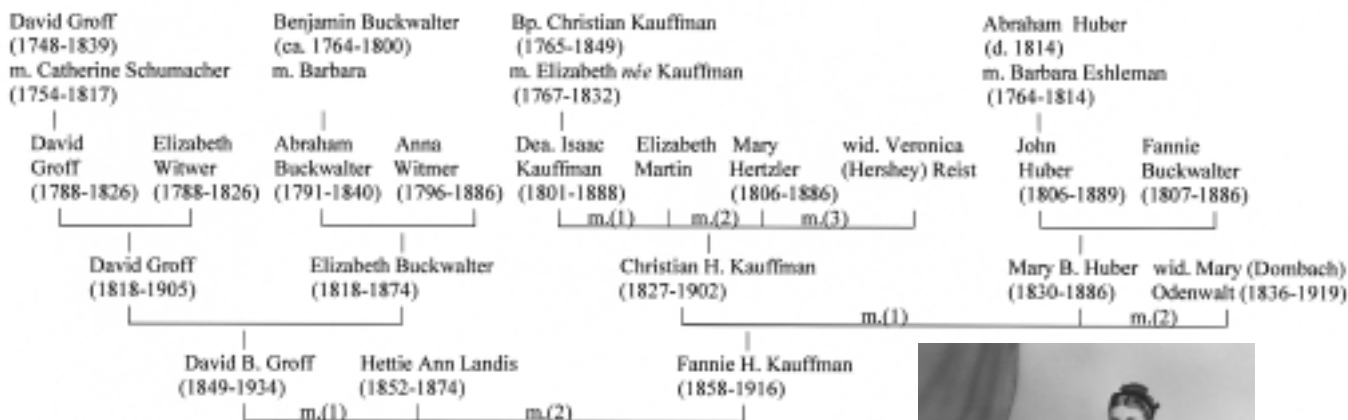
Dad and Mother had five children, all born in the house on Millport Road—Elvin, born on August 4, 1920; Paul, born on June 22, 1922; Anna Elizabeth, born on November 27, 1925; Alma, born on June 11, 1929; and Harry, born on December 7, 1931. Also, following his father's death in a farm accident on November 27, 1937, Dad and Mother's nephew Chris Peifer came to live with us on February 9, 1938. Chris is nine months younger than I am, so we grew up as brothers.

I recount more details of Mother's life between 1916 and 1927 in an article I wrote in the January issue of *Pennsylvania Mennonite Heritage*, based on information from the diaries that Dad kept between 1912 and 1927. The article is entitled "Glimpses of Lefever Family Life: Diaries of Harry S. Lefever, 1912-1927."

In 1951 Dad and Mother moved out of the house at what is now 1945 Millport Road and built a new house on the southwest corner of the greenhouse property. Their new address was 1931 Millport Road. They lived in that house until March 1985, when they had a public sale of their personal belongings and sold the house to their grandson David Lefever (Elvin's son) and moved to Landis Homes, a retirement home several miles north of Lancaster. Dad died there from heart problems on December 16, 1985; he was eighty-eight years old. Mother died at Landis Homes on July 19, 2000; she was several weeks shy of her 102nd birthday. In addition to her five children, at the time of her death Mother had twenty-six grandchildren, seventy-two great-grandchildren, and twelve great-great-grandchildren. □

# Ancestors of Mary Metzler (Groff) Lefever

## Paternal



Amos K. and Lizzie (Metzler) Groff, 1897



David B. and Fannie (Kauffman) Groff, ca. 1875

Amos K. Groff (1876-1943) Mary K. (1878-1878) d.y. Lizzie K. (1879-1969) Emma K. (1883-1960) Elmer K. (1887-1959) Naomi K.\* (1895-1980) Willis K.\* (1895-1973)

Mary M. Groff (1898-2000) Anna M. Groff (1900-1995) m. Frank K. Hess (1902-1980) Sanford M. Groff (1902-1973) m. Anna M. Myers (1902-1979) Fannie E. Groff (1906-2002) m.(1) Christian S. Peifer (1905-1937) m.(2) wid. John H. Stoner (1904-1992)

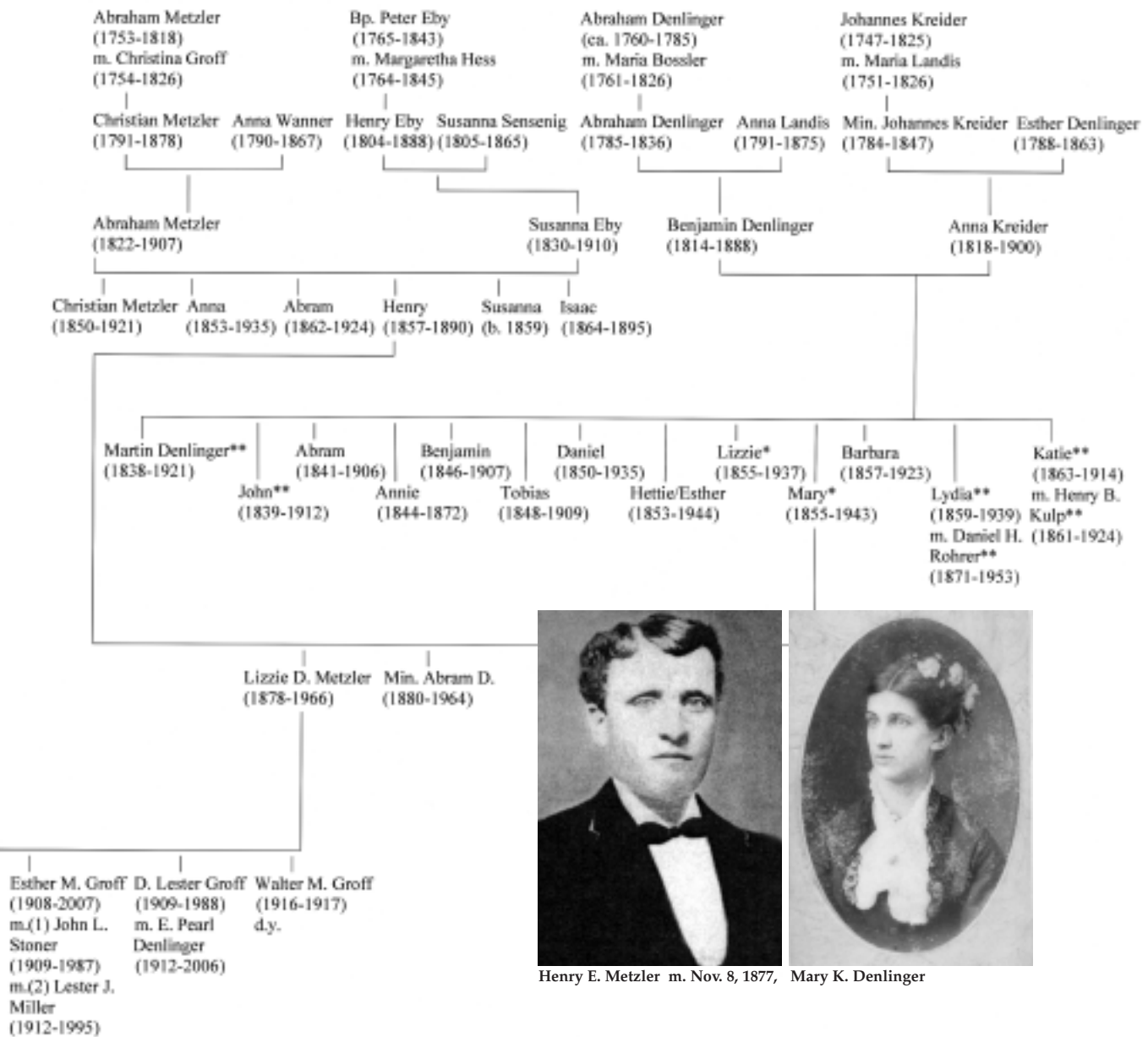
Min. Harry S. Lefever (1897-1985)



Harry S. and Mary (Groff) Lefever, 1919

Elvin G. Lefever (1920-1987) m. Mary E. Hostettler (1920-1982) Paul G. Lefever (b. 1922) m. Mary E. Weaver (b. 1922) Anna Elizabeth Lefever (b. 1925) m. Melvin L. Hershey (1926-2006) Alma G. Lefever (b. 1929) m. John M. Weaver (b. 1927) Harry G. Lefever (b. 1931) m. Esther Peachey (1931-1991)

## Maternal



\*Twins  
\*\*Deaf mutes

Chart by Harry G. Lefever and Carolyn C. Wenger

*The author provides an introduction to and census of known copies of the 1744 reprint of the most commonly found edition of Christoph Froschauer's Zürich Bible.*

## The 1744 Strassburg Reprint of the 1536 Zürich Bible

By David Luthy

After enduring more than a century of persecution in their homeland, the Swiss Anabaptists began migrating about 1646 into Alsace, a region situated on the west side of the Rhine River, which today forms the eastern border of France.<sup>1</sup> They took with them their Swiss Bibles, which had been printed during the previous century at Zürich by Christoph Froschauer and his nephew of the same name.

Of the many printings of the Zürich Bible in a variety of sizes, the most popular was the full-size or folio format, measuring 9" x 14". Froschauer's first Bible of that size was printed in 1531. Five years later he printed the 1536 folio edition. It was followed by the 1540/1539 edition, which, however, was not an exact reprint of the previous edition. The language of the New Testament was revised in 1539 with that date appearing on its final page. The Old Testament was revised the following year with 1540 printed on the front title page.<sup>2</sup>

No scholar is known to have made a comprehensive study of the language changes in the 1540/1539 edition. That major changes were made is readily apparent, even if random pages are compared with those of previous editions. For example, Psalm 22 has three very obvious changes. This is the well-known "Shepherd Psalm," which is Psalm 23 in the Hebrew Psalter and in modern Bibles. It also was number twenty-three in Martin Luther's first complete German Bible, printed in 1534, and in the earliest King James English Bible, printed in 1611. It is undoubtedly the most frequently quoted Psalm today.

The 1536 Zürich edition begins Psalm 22 with *Der HERR hirtet mich* (the Lord shepherds me) whereas the 1540/1539 edition has *Der HERR ist mein hirt* (the Lord is my shepherd). Then where the 1536 has *treibt mich auff den pfad*, the 1540/1539 replaces *treibt* with *leitet*. And where the 1536 has *du begüßest mein haupt mit gsalb*, the 1540/1539 has *du machst mir mein haupt feisst mit öl*.

It is commonly held that the Anabaptists preferred the older language of the 1536 edition.<sup>3</sup> While this may be true, they did not balk at buying the later printings as is evident from the many post-1536 copies found among their Amish and Mennonite descendants today in North America. It is, though, a fact that the most commonly found edition among them is the 1536.<sup>4</sup> There is the possibility that the 1536 edition had the largest pressrun, thus accounting for so many still in existence.<sup>5</sup> We simply do not know.

What we do know for a certainty is that two centuries after it was printed at Zürich, the 1536 edition was reprinted in 1744 at Strassburg,<sup>6</sup> the largest city in Alsace. No direct credit is given to the Alsatian Amish as its publisher, but who else would have reprinted the so-called *Täuferbibel*? Its fifty-line preface credits "some Christian lovers of the divine Word, out of love for future generations." It also states that they "assisted with much expenditure of effort and cost." The preface is dated *den 6, Augstmonat 1744*.

### The Preface

#### Beloved Christian Reader

*Translated by John A. Gingerich*

Under so much benevolence from Almighty God to the human race, and in particular to his Christians, this is one of the greatest causes for which we give him thanks, that he has revealed his divine Word and will to us and allowed us to know his justice. This was completely hidden from the common person because of the infamous prohibition against reading the Bible. However, it was through the holy work of the blessed Reformation that this prohibition was lifted, and through faithful teachers each Christian is encouraged to diligently read this precious Word of God in accordance with the admonition of Paul.

When this blessed work of the Reformation also spread throughout Switzerland more than two hundred years ago, several learned, pious, and faithful servants of the divine Word in Zürich at that time endeavored to thoroughly and properly translate the entire Bible, the Old and New Testaments, into German.

<sup>1</sup>David Luthy, "The Amish in Europe," *Family Life* [6] (March 1973): 10.

<sup>2</sup>Five copies exist in North America of a hybrid 1536/[1540]/1539 folio edition in which Froschauer used leftover pages of the 1536 printing with its old language combined with pages from the 1540/1539 edition with the revised text.

<sup>3</sup>The preface to the 1744 Strassburg Bible states: "The Froschauer Bibles, particularly the edition from the year 1536, are sought after again and again because of their faithful translation."

<sup>4</sup>David Luthy, "Census of German Bibles and Bible Portions Printed by Christoph Froschauer and Known to Have Come to North America," *Pennsylvania Mennonite Heritage* 30 (October 2007): 2-13.

<sup>5</sup>The pressrun of each folio Froschauer Bible is unknown. Also not known is how many copies of the *Ausbund* each of the seven printings in the 1800s had. The most commonly found edition from that time period is the 1846, which had no textual changes. It quite likely had the largest pressrun.

<sup>6</sup>Throughout this article the author uses the eighteenth-century spelling of *Strassburg* as it appears on the title page of the 1744 edition.

These first teachers of the truth have left us without any doubt that they produced this translation in faithfulness before God and their conscience and without vanity. Their attitude was only to promote honor to God and to be of assistance to all genuine lovers of the divine Word, as testified repeatedly by the book printer in Zürich, Christoph Froschauer, in the foreword of his 1536 printing of the Bible. Due to good confidence in these pious and faithful men, whom we have mentioned above, the Froschauer Bibles, particularly the edition from the year 1536, are sought after again and again because of their faithful translation. However, over a period of approximately two hundred years, there are gradually fewer to be found. In order that this would not remain entirely hidden to posterity, some Christian lovers of the divine Word, out of love for future generations (for which they owe them many thanks), decided to promote this printing of the Bible from the year 1536; wherefore they also assisted with much expenditure of effort and cost. This is thus brought to completion under divine guidance.

It has been the goal of this work, as much as possible, to most accurately reprint the old edition word for word, and as far as we know, not a syllable has been altered.

As there is no book without errors, then also here. With such a large work, errors can easily slip in, which the Christian reader would want to correct out of love. In conclusion, with this biblical work it is necessary that one have the fear of the Lord and be concerned with the welfare of his soul, as have those who have undertaken this.

Written the 6th day of the month of August, 1744.<sup>7</sup>

## An Alteration

The 1744 Bible was printed by Simon Kürssner III, who resided in Strassburg and was the official state printer.<sup>8</sup> How remarkable—a *Täuferbibel* printed by the state printer! Toleration apparently had come for the Anabaptists' descendants.

Besides having the aforementioned short preface, the 1744 Bible includes Christoph Froschauer's ten-page *Vorred* from the 1536 edition. Even the large woodcuts used for the front title page and the second one between Maccabees and Job look remarkably like those Froschauer used.<sup>9</sup>

At first glance, one would think that Kürssner had, indeed, located and obtained the 1536 woodcuts. However, upon closer examination, one can see that the 1744 has copies, not originals. When people's faces are compared, noticeable differences exist. And if the shapes of bricks in walls are studied and their number counted, there are also differences. But the woodcuts are amazingly similar.

Both title pages in the 1536 and 1744 editions were first printed with black ink, then a second time with red ink on selected portions of the woodcuts. Exact placement was essential. Once again, at a casual glance the coloring appears to be identical in both editions. However, when studied closely, the 1744 woodcuts exhibit various omissions of red ink. For example, in the scene where the angel is banishing Adam and Eve from the Garden of Eden, the 1536 has red on both arms of the angel, whereas the 1744 has red only on the right arm. The apple the serpent is offering to Eve is colored red in the 1536, but not in the 1744.

Returning once more to the fifty-line preface, one reads that "it has been the goal of this work, as much as possible, to most accurately reprint the old edition word for word and, as far as we know, not a syllable has been altered." Since each word had to be hand-set letter by letter, it is understandable that some spelling errors might

occur. But textual changes are another matter, for they are willfully done. It would take months to compare the 1744 text word for word and line by line with the 1536. But at least one major textual change was made—thus invalidating the statement that "not a syllable has been altered." It appears in Matthew 5:34 as follows:

**1536 Froschauer:** *Du solt nit falsch schweeren/ oder fluchen/ aber/ deine schwur solt du dem Herren geben. Ich aber sag euch/ Das ir aller ding nit schweeren sollend/weder by dem himmel/ dann er ist Gottes stul.*

**1744 Strassburg:** *Du sollt kein falschen eid tun, und sollt Gott deinen eid halten. Ich aber sag euch, Das ir aller ding nit schweren sollend, weder by dem himmel/ dann er ist Gottes stul.*

**1545 Luther:** *Du solt keinen falschen Eid thun/ und solt Gott deinen Eid halten. Ich aber sage euch/ Das ir aller ding nicht schweren solt/ weder bey dem Himel/denn er ist Gottes stuel.*

As can be readily seen, that verse in the 1744 Strassburg edition is from Luther's translation, not from the 1536 Froschauer printing of the Zürich edition.

## Reprint of 1975

More than two hundred years would again pass before another printing of the 1536/1744 Froschauer Bible was made. This time it was in North America. Old Order Mennonite book collector and historian Amos B. Hoover of Denver, Pennsylvania, spearheaded the project. He wrote a short notice about it that was published in the February 6, 1975, issue of a Kansas newspaper, *Mennonite Weekly Review*, under the heading "1744 Froschauer Edition: Old Bible Being Reprinted":

Recently I found a 1531 Froschauer Bible owned by a Brackbill family which contained a note stating that this Bible "was buried for a time because of the persecutors."

Years ago Harold S. Bender told a friend of mine that the death penalty was given to Anabaptists if a Froschauer Bible was found in their home. J. C. Wenger recently stated that the Anabaptists greatly preferred this Bible to the Lutheran translations. A relative who owns the Froschauer Bible of my immigrant Burkholder ancestor had offers in four digit figures from one who desired to buy this rare Bible.

The thought haunted me that we are letting so precious a legacy get lost for mere dollars. The Old Order Mennonites and Old Order Amish encouraged me to help find copies for them. I reproduced some parts by the photo copy process.

This project entered a second phase two years ago when three Hutterite bishops visited Mennonites and Amish here in the East. One told me that they used any Bible they may have for private devotions, but that all of their sermons, since the beginning, have been based on the Froschauer Bible. He said they carefully copy and recopy sermons used years ago and also

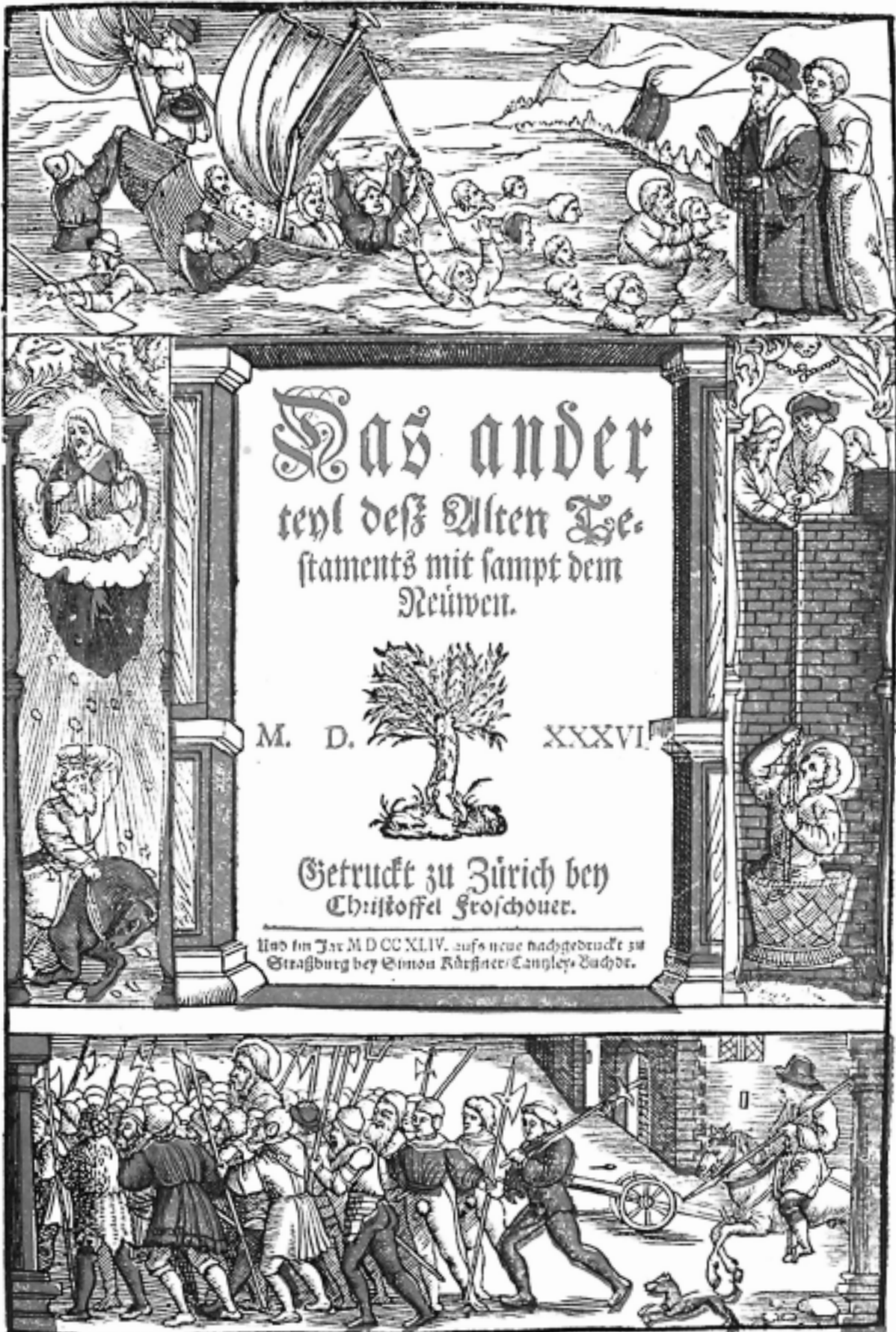
<sup>7</sup>Translator's note: References to the Deity appear in lower case, not from disrespect, but because they are not capitalized in the original German.

<sup>8</sup>Urs B. Leu, *Die Froschauer-Bibeln und die Täufer: Die Geschichte einer Jahrhunderte alten Freundschaft/The Froschauer Bibles and the Anabaptists: The History of an Old Friendship*, trans. Gary J. Waltner (Herborn, Germany: Sepher Verlag in cooperation with Concepcion Seidel, 2005), 55.

<sup>9</sup>No attempt, however, was made in the 1744 reprint to duplicate the woodcut illustrations found in the 1536 edition.



Front title page illustrations of the 1744 Bible as reproduced from the Frantz copy in the Lancaster Mennonite Historical Society



Second-title-page illustrations of the 1744 Bible as reproduced from the John A. Gingerich copy in Ohio

copy many letters of the early martyrs, and all the Bible quotes are from the Froschauer version. They even have some entire Froschauer Bibles that were copied by hand.

When I asked Peter Tschetter where they get their Froschauer Bibles, he quickly replied, "That's the problem. I'll take 1,000 copies."

We are now jointly publishing these Bibles with a company in Michigan, with the understanding that I will sell to the Amish and Mennonites and the Hutterites will distribute their own.

There are still several unknowns. The quantity will be either 1,500 or 2,000 copies. My 1744 copy of the book is now being taken apart and laid out on negatives. It will be reproduced by the offset method.

Actually 1,925 copies were printed.<sup>10</sup> The front title page (minus red ink) bears the names of the joint publishers: "Amos B. Hoover, W. Muddy Creek Road, Route 3, Denver, PA 17517" and "Macmillan Colony, Cayley, Alberta, Canada."

This facsimile reprint on very white paper (compared to the handmade off-white paper of the 1744 edition) was done at 75% of the original page size (thus narrower margins) but with the typeface at 88% of the 1744. This made a legible but more compact volume.

Bound in black cloth with *Froschauer Bibel, 1536-1744-1975* stamped in gold foil on the front cover and much

smaller on the spine, it lost its antique beauty. Gone was the warm look of aged leather and protruding ribs on the Bible's spine caused by the rope binding.<sup>11</sup> However, its retail price of \$16.00 was certainly reasonable.<sup>12</sup> For reference or reading, it served the purpose well.

## Census of Copies Known to Have Come to North America

**1744. *Die gantze Bibel, das ist alle bücher allts unnd neüws Testaments / den ursprunglichen spraachen nach, auffs aller treuwlichst verteütschet. Getrucht zu Zürich bey Christoffel Froschouer, im Jar als man zalt M. D. XXXVI.***

*Und im Jar MD CC XLIV. aufs neue nachgedruckt zu Strassburg bey Simon Kürssner / Cantzley=Buchdrucker.*

[42] 683 [3] 275 pages. Folio.

Unlike the 1536 Zürich edition, which numbered only leaves with Roman numerals at the top right corner of a leaf's recto with no numerals on the verso, the 1744 Strassburg edition numbered pages using both Roman and Arabic numerals at the top of each page (except for forty-five pages which bear no numerals at all).

## District of Columbia

1. The Library of Congress, Washington, D.C. Bound in pigskin with brass corners. Brass plate on front cover bears initials "V. B.," and back cover's brass plate, "1754." Association: Contains no written family records, but placed inside is the passport of Mennonite immigrant Francis Diller, who immigrated to America in 1754.

## Indiana

2. Private Amish collection, LaGrange County. Brass diamond on front cover bears the date "1754."
3. Mennonite Historical Library, Goshen College, Goshen. Association: Inscription states that "Jacob Bender bought this Bible Nov. 13, 1795 from Christi Lantz for 2 Kr. Jacob Bender, Jr. got it from his father. The Benders came to America in 1831 from Curfürstendamm Hessen Von den Helnheuserhof. Arrived in New York, November 12, 1831."
4. Mennonite Historical Library, Goshen College, Goshen. Association: Owned by Jacob Moser (1860-1949) of the Swiss Mennonite Sonnenberg congregation in Wayne County, Ohio. Donated in 1969 by J. C. Wenger of Goshen College, who had received it from Rev. Moser.
5. Mennonite Historical Library, Goshen College, Goshen. This copy is in rather poor condition and bears no ownership information.
6. Mennonite Historical Library, Goshen College, Goshen. Association: Owned by Amishman Johannes Esch from

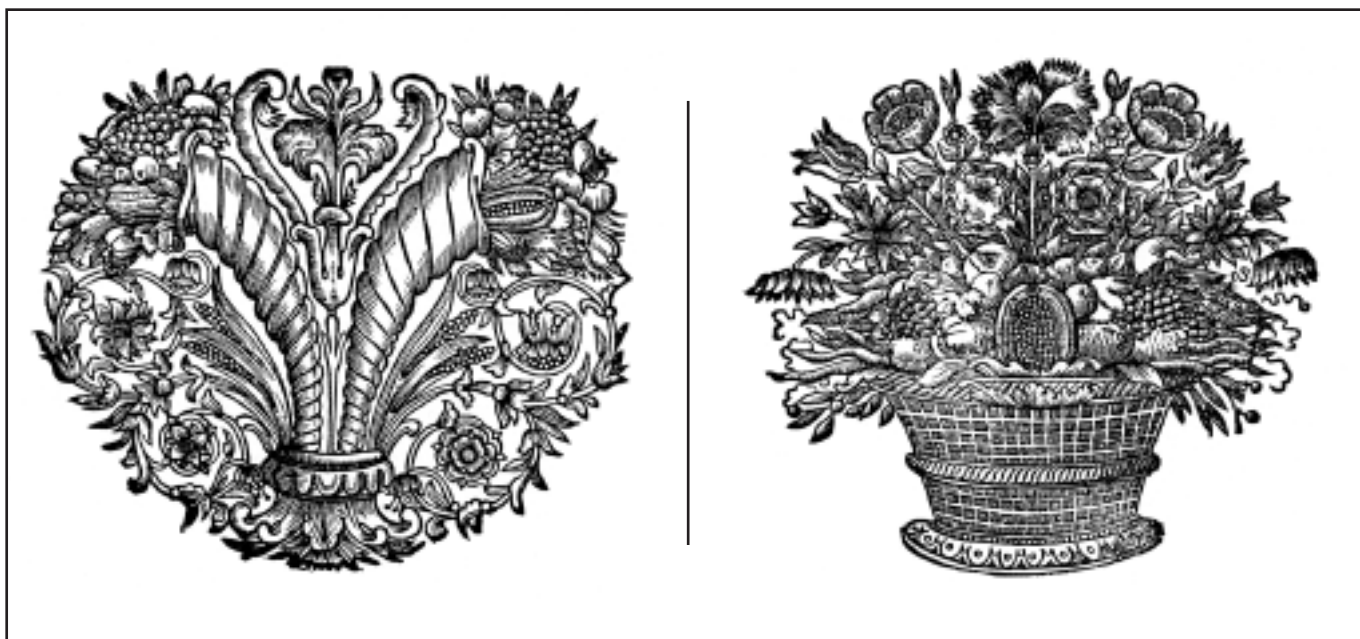
<sup>10</sup>Amos B. Hoover, Denver, Pa., to David Luthy, Aylmer, Ont., November 12, 1977.

<sup>11</sup>Five copies of the 1536/1744/1975 edition were bound in simple leather with a standard binding and no metal bosses. One is in Heritage Historical Library, Aylmer, Ontario.

<sup>12</sup>In 2005 the 1975 reprint was listed on the Web site of Books, Etc., Wichita, Kansas (<http://www.abebooks.com/home/DIXIE1/>), for the unrealistic price of \$6,000.



At the beginning of Genesis appears an unusual printer's ornament, two columns wide, as well as a woodcut for the capital A that begins the first line of the Bible's text.



Two printer colophons—one (left) from the end of Maccabees (p. 683) in the Apocrypha and the other (right) from the end of the Revelation of Saint John (p. 275). The latter, on the volume's last page, also indicates the printer and date of the original edition as well as the year of the reprint.

1786 to 1820, when it was purchased by Friederich Hage (1794-1863), who was an Amish bishop in Holmes County, Ohio. Descended via the Bontrager side of his family for several generations in Elkhart County, Indiana, until 1997, when Sue Bontrager of Middlebury, Indiana, donated it.

#### Iowa

7. Mennonite Church USA Archives, Goshen. Dark-brown binding is secure but has some gouge marks and lacks brass fittings; page size cut from original 9½" x 14¼" to 9" x 13"; some initial pages repaired. Association: Brought in 1827 from Alsace to Waterloo County, Upper Canada, by Amish immigrant Peter Litwiller (1809-1878), who was ordained a minister in 1845 in the Wilmot congregation and bishop in 1850. Later owned by his son, Christian Litwiller (1848-1924), who was ordained a deacon in 1877 and later that year a minister. He had the Bible rebound in 1881 by "Chas. Schmidt, Bookbinder, Waterloo, Ontario," whose label is glued inside the front cover. Later owned by Christian's grandson, Nelson Litwiller, who was called to the ministry at Goshen, Indiana, in 1925 and sailed that year for Argentina, where he served as a missionary for many years. Nelson gave the Bible to his son, John Litwiller, who died on September 4, 1970, in Argentina. It later returned to Nelson and was placed in the above archives as part of the Nelson and Ada (Ramseyer) Litwiller Collection (Hist. Mss. 1-109).
8. Mennonite Church USA Archives, Goshen. Leather cover richly tooled; possesses square brass corner pieces; front title page missing but replaced by second-division title page. Association: Early Reist family ownership in Switzerland; later owned in North America by Mrs. C. P. (Barbara Thut) Steiner; currently part of the John S. Steiner Collection (Hist. Mss. 1-663).
9. Mennonite Historical Library, Kalona. Association: Many birth records for Kräienbühl family members. Inscription states: "I bought this Bible at Erbselshiem at the price of 2 fl. 6 bazen. Samuel Kräienbühl is the owner of this Bible and I greatly love and prize it. It is the Book of the com-

mandments of God and the Law that will stand forever. All those who accept it will receive Life, and those who forsake it will come unto death. Baruch Chapter 4. April 2, 1795." On loan in 1979 from Clifford Fisher Books, Cobleskill, N.Y.

#### Kansas

10. Mennonite Library and Archives, Bethel College, North Newton. Association: Donated by Mrs. John R. Thierstein. Thought to have belonged to her husband's family. John R. Thierstein (1867-1941) was born at Bowil, Canton Bern, Switzerland, and came to America with his parents in 1882. John was a Mennonite teacher, editor, conference worker, and college president.

#### Maryland

11. Private Amish home, Oakland. Condition rather poor. Association: Thought to have belonged to David Slabaugh.

#### Michigan

12. The William Clements Library, University of Michigan, Ann Arbor. Association: Belonged to a Witmer family.

#### New York

13. Cornell University, Ithaca.
14. American Bible Society Library, New York.

#### Ohio

15. Ohio Amish Library, Millersburg. Obtained October 28, 2006, at the estate sale of Paul E. Wengerd, Fredericksburg, Ohio. Association: Fancy German handwriting in the front states: "This Bible is the most valuable possession of Johannes Bircke. He who steals it is a thief." Contains the birth records of the Holmes County, Ohio, Amish pioneer Christian Wengerd and his wife, Fronica Miller, whose mother was a Berkey.
16. Collection of John A. Gingerich, Geauga County. Original

- binding but no metalwork. Both title pages present and in excellent condition.
17. Private Amish home, Sugarcreek. Association: Brass plate on front cover has "H. E." and brass plate on back cover has "1751."
  18. Private Amish collection, Millersburg. Excellent condition except missing front title page. Association: "Henry Good and Barbara Meyer."
  19. Private collection, Millersburg. Association: Ownership statement dated 1767 of Amish immigrant "Michael Treier" (Troyer).
  20. Private collection, Wayne County. Association: May have been brought to America by Abraham Neuenschwander, who immigrated in 1876, as it belonged to his son Jacob and later to Jacob's son Paul. It could also have descended via the Amstutz side of the family.
  21. Private collection, Wayne County. Association: Brass plate on front cover bears the date "1756." Brought to America in 1852 by Christian Nussbaum of Switzerland. Thought to have belonged to his paternal grandfather, who bore the same name.
  22. Private collection, Millersburg. Association: Amishman Michael Yoder's copy. Owned in 1978 by a Kauffman.
  23. Musselman Library, Bluffton University, Bluffton. Leather binding scuffed and chipped but brass clasps, studded spine straps, corner and edge pieces, and center diamonds present and handsome. Front cover's diamond bears the date "1745." Back cover's diamond present but bears no initials. Association: Inscription states that Jacob Lugibühl inherited the Bible from his father, David Lugibühl, on February 27, 1894. Contains a lengthy typescript of David's two marriages, birth records of his children, et cetera.
  24. Musselman Library, Bluffton University, Bluffton. Binding worn with leather on spine detaching; one brass edge piece and clasps missing. Center brass diamonds present on both covers. Initials "C. S." embossed on a separate piece of brass several inches above diamond on front cover. Association: Typed on a piece of paper inside the Bible is the statement: "Wilhelm Amstutz. This Bible belonged to Christian Steiner, first bishop of the Swiss Mennonite Congregation. This is a reprint of the Froschauer Bible, dated 1744. Note the initials C S on the cover."
  25. Musselman Library, Bluffton University, Bluffton. Once beautiful, intricately tooled leather binding now worn and torn. Handsome brass work still present, including center diamond on front cover bearing initials "P. L." and center diamond on back cover bearing date "1780." Association: Steiner and Welty families.
  26. Musselman Library, Bluffton University, Bluffton. Binding worn with leather scuffed and chipped. Spine straps, clasps, and brass work present. Center diamond on front cover bears initials "P. T." Diamond on back cover bears "1775." Association: Possibly belonged to Mennonite immigrant Peter Thut of Normanvillars, France, who settled in Virginia in 1824 but later migrated to Ohio.
  27. Musselman Library, Bluffton University, Bluffton. Binding intact but badly chipped. Scalloped brass corner pieces and center pieces on both covers. Association: Donated June 19, 1977, by James Suter, Pandora, Ohio, who said it had belonged to Christian Suter.
  28. Musselman Library, Bluffton University, Bluffton. Binding intact but quite scuffed. Brass corner pieces and center pieces quite plain. One of two brass clasp holders intricately engraved with a flower motif. Association: A handsome ownership statement with intricate lettering and many swirls of scrivener Joseph Beutler's pen states: "Peter Steiner's BIBEL. Milton Township, Wayne County Stat Ohio. 1843" (original spelling). Donated in 1971 by Mr. and Mrs. Fred Augsburg, Columbus, Ohio. Two letters from Mrs. Augsburg are kept inside the Bible.
  29. Musselman Library, Bluffton University, Bluffton. Binding intact but badly marred. Brass work, including clasps, in good condition. Front center diamond bears the date "1766."
  30. Musselman Library, Bluffton University, Bluffton. Leather binding badly scuffed. Rather plain brass work present. Clasps missing. Association: A typed donor statement is kept inside the front cover: "This 1744 German Bible, an heirloom of the Jacob P. Habegger family, apparently [sic] came from Switzerland with the Peter Habaegger (father's) family in 1876. Now, as the children of Anna Lehman and Jacob P. Habegger, we entrust this book for safe-keeping and use to the Mennonite Historical Library at Bluffton, Ohio. April 28, 1956. Joel F. Habegger, Louise Eichenberger, Esther Girod, Christina Leiper, Carl T. Habegger."
  31. Musselman Library, Bluffton University, Bluffton. A once beautiful binding with intricate tooling in the leather but now showing centuries of wear. Brass center diamond on back cover bears the date "1745."

## Ontario

32. Heritage Historical Library, Aylmer. Appears to have its original binding with fine tooling in the leather, which is dark from aging. Scalloped brass corner and center pieces intact on both covers, adding antique beauty to the volume. Both clasps are missing as are the three leather spine straps. Front title page and last leaf also missing. Second-division title page present, bearing same dates and printing information as front title page. Association: Written inside front cover—"Alvin M. Yoder," from whom it was purchased July 16, 1976, at Nappanee, Indiana.
33. Private collection, Waterloo. Association: "Joseph Ruby. Joseph M. Bender. Mar. 8, 1897" written on front flyleaf. Joseph Ruby (1813-1897) was born at Les Quelles, Commune La Broque, Lower Alsace, France. Immigrated to Canada in 1838. Ordained a minister at the East Zorra Amish Mennonite congregation in Perth County, Ontario, in 1852. Ordained a bishop in 1853. Joseph M. Bender (1851-1915) was his son-in-law.

## Pennsylvania

34. Private Amish home, Mifflin County. Binding and brass corner and center pieces match copy at Heritage Historical Library, Aylmer, Ontario. Clasps present but spine straps missing. Association: The clearly written signature of Amish bishop Jacob Hertzler and "March 1746" appear inside the front cover. He arrived aboard the ship *Saint Andrew* at Philadelphia, Pennsylvania, on September 9, 1749. A later, lengthy inscription inside the front cover tells the Bible's descent until it was owned by Adam Hertzler (1821-1885). At some unknown time it left the Hertzler family. In the early 1950s it was found in a hunting cabin near Belleville, Pennsylvania. It was purchased by Andrew M. Miller of Hartville, Ohio. Eventually it was resold and returned to Mifflin County, Pennsylvania.
35. Private Amish home, Mifflin County. Association: Amish minister Sam W. Peachey purchased it June 13, 1927, from A. B. Meyers, Millersville, Pennsylvania, for \$15.00. Later owned by Christian K. Swarey, who bought it at Sam W. Peachey's sale. Still today in the Swarey family. Written inside the front cover is "Hans Brubacher, 1720," which is twenty-four years before the Bible was printed.

36. Private Amish collection, Centre County. Missing front title page. Association: Inscription in German difficult to transcribe: "Christian Friedrich G[?]ster, 1761" and *im jahr 1764 MD*. Stamped on front flyleaf: "Property of John L. Meyer, Greble, Leb. Co., Pa."
37. Private Amish collection, Centre County. Association: Contains the name of "John A. Miller, Mattawana, Pa., Mifflin Co." and records of a large Botteicher family.
38. Private Amish home, Lancaster County. Association: Brought to America by "Strong" Jacob Yoder (b. ca. 1726).
39. Private Amish home, Lancaster County. Leather binding has intricate tooling. Brass diamond on front cover has "1766." Brass diamond on back cover has "C. C." Association: Belonged to Amish immigrant Christian Miller, whose name and birth date of February 15, 1784, are written inside along with his two children's birth dates and his own death date of December 26, 1837.
40. Lancaster Mennonite Historical Society, Lancaster. Association: Contains records of Jacob (b. Mar. 1, 1773) and Elizabeth (b. Dec. 4, 1775) Frantz and their eight children. Donated in 1983 by Richard A. Eby, Lancaster, Pa.
41. Lancaster Mennonite Historical Society, Lancaster. Association: Family records of Joseph Hershey (1731-1763) and Mary Buckwalter and of Christian Hershey (1755-1800) and Catherine Huber (d. 1788).
42. Pennsylvania Farm Museum of Landis Valley, Lancaster. Missing front title page. Association: Owned by *Jacob Shenk, geböhren zu Cana-Stocken den 6ten Agusty, 1719*.
43. Muddy Creek Farm Library, Ephrata. Association: Purchased February 27, 1928, at a bookstore in Lancaster, Pennsylvania, by Amish deacon Joseph E. Peachey of Belleville, Pennsylvania, who in November 1963 made a large, colorful ownership bookplate in the front.
44. Muddy Creek Farm Library, Ephrata. Association: Bäcker family in Ohio. This copy was used to make the offset reprint in 1975.
45. Mount Hope Historical Library, Manheim.
46. Private Mennonite collection, Snyder County. Association: Birth records of the children of Christian Schmeid and Anna Maria Rebänn, who married on March 4, 1810.
47. Private Mennonite collection, Juniata County. Intricately tooled leather binding, worn and scuffed; leather on spine cracked and missing a portion; two of three brass-studded leather spine straps present but torn; one clasp and strap missing; square brass cornerpieces on covers, each having a row of *fleur-de-lis* engraved along the perimeter; center brass diamond on front cover bears initials "C. N."; larger initials "C. B." affixed both above and below center diamond. Purchased October 25, 2007, on eBay.com for about \$950.
48. Juniata College Library, Huntingdon. Rare books collection; gift of Donald F. Durnbaugh.
49. Juniata College Library, Huntingdon. Formerly in possession of Snow Hill Cloister, Quincy, Franklin County, according to Denise Ann Seachrist, "Snow Hill and the German Seventh-Day Baptists: Heirs to the Musical Traditions of Conrad Beissel's Ephrata Cloister" (Ph.D. diss., Kent State University, 1993), 350. Transferred to the library's Special Collections in January 1997.

## Virginia

50. Menno Simons Historical Library, Eastern Mennonite University, Harrisonburg. Association: A card inside the Bible states: "This Bible presented by Sidney Schaefer was in his grandfather Lehman's family who migrated from Alsace-Lorraine. Donated Sept. 3, 1952." Sidney's parents were William Schaefer and Katie Lehman, daughter of Simon Lehman.



The 1744 Bible used two different woodcuts for the capital P.

## Present Location Uncertain

51. Owned in 1940 by Amishman Jonas Stoltzfus, Wyoming, Delaware, who entered it in the "Old Bible" contest in the (Sugar Creek, Ohio) *Budget*, October 17, 1940, p. 4. He described it in detail as being "in almost perfect condition except the last page of Revelation is missing. The Old Testament is in two parts. There is a Zug or Zook family record written in same and dated before the Declaration of Independence was signed, and on another page a Miller family record dated from 1812 to 1824. The Bible has heavy wooden lids covered with leather, heavy brass corners, and heavy leather straps on lids to keep book closed." A daughter in 1979 said it had been given to her father in 1907 by Jonathan Yoder.
52. Missing front title page and a few front pages; otherwise in good condition. Association: Brought to America ca. 1801 by Amish immigrant Jacob Wenger(d). Belonged in 1976 to his great-great-great-granddaughter Lydia Miller, wife of Amish deacon John J. Stutzman, residing in the Norwich, Ontario, community. They later moved to Erie County, Pennsylvania; likely owned by a descendant today.
53. Christian Grieser's copy was owned in 1960 by Mrs. Rosa D. Grieser in Fulton County, Ohio. Photo of its title page appears on an unnumbered page of Orland R. Grieser and Ervin Beck Jr.'s book, *Out of the Wilderness* (1960).
54. Listed for sale for \$12.00 by Amish publisher and bookseller John A. Raber, Baltic, Ohio, in his *Der Neue Amerikanische Calender* (1932), p. 31. This was during the Great Depression with its price according to the times.
55. Jonathan B. Fisher in his column, "Lancaster County Briefs," in the (Sugar Creek, Ohio) *Budget*, October 10, 1940, p. 5, reported that Menno Swarey had "a 1744 Froschauer" (possibly the same as no. 33).
56. Listed in the public auction sale bill, September 20, 1980, of Lester R. Sauder, Clay Township, Lancaster County, but is thought not to have been sold that day.
57. Owned in 1984 by a Kurtz in Stark County, Ohio. Association: Contains the name of "Stephen Kurtz."
58. Fine condition except missing one clasp. Association: Written in pencil on the last flyleaf is "Peter Lora." Families with that surname lived in the area around Bluffton, Ohio, where about 1944 the Bible was given to Arnold C. Schultz in appreciation for a funeral service he conducted near Bluffton. He resided at Tucson, Arizona, in 1979.
59. According to "The Editor's Corner" in the (Sugar Creek, Ohio) *Budget*, October 10, 1940, p. 4, Noah J. Coblenz, Route 2, Beach City, Ohio, owned a copy.
60. Purchased on eBay.com (<http://hub.ebay.com/buy>), April 30, 2007, for \$2,185 by Rocky Mountain Books, Utah. Leather scuffed. One clasp and one spine strap missing. Association: Brass diamond on front cover has "H. L.," and diamond on back cover has "1780." □

# 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.*



Emma Metzger Rider (no. 1) as a young woman

**Emma (Rider) Huss**—like her mother, Amanda Metzger Rider, before her—was born on the Metzger homestead in Londonderry Township, Dauphin County, Pennsylvania, across from Three Mile Island as the youngest of five children. When Emma was five, the family moved to the then-lower farm on the island and remained there for three years. From there the family moved to Conoy Township, Lancaster County, because her mother's uncle, Deacon Abram Martin, had died and Aunt Betsy needed their help to run the farm. Three years later they returned to the Metzger homestead to take over the farm and care for her grandparents, Henry and Fanny (Miller) Metzger.

Emma remained at home until 1919, when she went to work at the Masonic Homes in Elizabethtown, where she became forelady of the laundry. Her future husband, Joseph Huss, also worked there, and the following year they were married in Elizabethtown.

They began housekeeping in Middletown and became the parents of four children. They also continued to move many times because Joseph was a successful meat salesman for Swift, Rath, and Kunzler; each time a new territory was to be opened, he was sent. They lived in Lebanon, Lancaster, and Hummelstown before returning one more time to the homestead for two years to help brother Will rear his five children after his wife, Margaret (King) Rider, died. In 1935 the family, along with Emma's mother, Amanda, returned to Hummelstown, where Emma and Joseph spent the rest of their lives. These were caring, compassionate people who spent their lives caring more for others than themselves.

This chart was compiled by Emma's daughter, Arlene Huss (see contributors), who may be contacted at P.O. Box

5093, Lancaster, PA 17606; e-mail: arlehus@aol.com. Correspondents should use "Ancestry Chart" as the e-mail subject line.

**1. RIDER, Emma Metzger**, b. Sept. 11, 1893, Londonderry Twp., Dauphin Co., Pa.; d. June 14, 1980, Derry Twp., Dauphin Co., Pa.; m. July 17, 1920, Joseph Jacob Huss, b. Apr. 15, 1899, Royalton, Dauphin Co., Pa.; d. Sept. 26, 1955, Hummelstown, Dauphin Co., Pa., son of John Huss (1861-1929) and Mary Fuchs (1866-1936); all bu. Hillsdale/Geyer's (hereafter Hillsdale) Cem., Londonderry Twp., Dauphin Co., Pa. Children: Arlene (b. 1922, living), Geraldine (1923-1995), Joseph Jr. (1925-1985), and Elise (1926-1998).



John Brinser Rider (no. 2) as a young man.



Sisters of John Brinser Rider (no. 2): Mrs. Levi K. (Elizabeth Rider) Jones, standing; left to right—Mrs. Daniel (Susan Rider) Shenk, Mrs. Aaron L. (Sarah Rider) Engle, and Mrs. Solomon (Anna Rider) Fackler



Peck's (formerly Nissley's) Schoolhouse, Londonderry Township, Dauphin County, Pennsylvania (1951), attended by three generations of Metzgers and Riders over a century of time. It no longer exists. Emma Metzger Rider (no. 1) attended this school from the farm pictured below. Her two older brothers rowed her and her sister across the Susquehanna River each day; then all hiked up the towpath of the canal and across the field to the schoolhouse.



Amanda M. Metzger (no. 3) in 1883 and after joining the Mennonite church, probably after marriage

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2. **RIDER**, John B., b. May 1, 1855, Londonderry Twp., Dauphin Co., Pa.; d. Oct. 31, 1921, Londonderry Twp., Dauphin Co., Pa.; bu. Hillsdale Cem., Londonderry Twp., Dauphin Co., Pa.; m. Jan. 3, 1884, Londonderry Twp., Dauphin Co., Pa., Amanda Miller Metzger.

3. **METZGER**, Amanda M., b. Jan. 21, 1860, Londonderry Twp., Dauphin Co., Pa.; d. Dec. 21, 1961, Londonderry Twp., Dauphin Co., Pa.; bu. Hillsdale Cem.



Rider family from back left: father John (no. 2), daughter Fanny, son Clayton, mother Amanda (no. 3), mother-in-law Fanny (Miller) Metzger (no. 7); front: daughter Emma (no. 1) and son William, about 1917



Home of John Rider family (1898-99) (tenant farmers) on the lower two-thirds of Three Mile Island during ice flood of 1904



Postcard view of farm of Michael Rider (no. 4) family, Londonderry Township, Dauphin County, Pennsylvania, about 1907-08



Left: Amanda Rider (no. 3) about age ninety. Right: As a centenarian, doing her daily chore



Gravestones of Michael (no. 4) and Elizabeth (Brinser) Rider (no. 5)

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4. **RIDER**, Michael, b. July 26, 1812, West Hanover Twp., Dauphin Co., Pa.; d. Mar. 20, 1895, South Hanover Twp., Dauphin Co., Pa.; bu. Brinser Gvyd., Londonderry Twp., Dauphin Co., Pa.; m. Elizabeth Brinser.

5. **BRINSER**, Elizabeth, b. Jan. 22, 1818, Londonderry Twp., Dauphin Co., Pa.; d. July 15, 1876, Londonderry Twp., Dauphin Co., Pa.; bu. Brinser Gvyd.



Amanda Rider (no. 3) on her centennial birthday with her children: left to right—Mrs. Joseph J. (Emma Rider) Huss, William Rider, Clayton Rider, and Mrs. Harrison L. (Fanny Rider) Noll



Fifteen of thirty-nine students attending Ebersole Schoolhouse in Conoy Township, Lancaster County, Pennsylvania, in the 1902-03 term were Millers. Grandchildren of Henry and Frances (Miller) Metzger (nos. 6, 7): Emma Rider, second row, second from left; William Rider, third row, fourth from left; Clayton Rider, third row, seventh from left; Fannie Rider, top row, sixth from left



Believed to be Henry Metzger (no. 6) as a young man and Frances (Miller) Metzger (no. 7) as a young woman, about 1851

6. **METZGER**, Henry, b. Sept. 17, 1827, Londonderry Twp., Dauphin Co., Pa.; d. Apr. 17, 1907, Londonderry Twp., Dauphin Co., Pa.; bu. Metzger Gvyd., Londonderry Twp., Dauphin Co., Pa.; m. Jan. 21, 1851, Frances Miller.

7. **MILLER**, Frances/"Fanny," b. Aug. 18, 1830, Conoy Twp., Lancaster Co., Pa.; d. Oct. 9, 1917, Londonderry Twp., Dauphin Co., Pa.; bu. Metzger Gvyd.



Mrs. Henry (Frances Miller) Metzger (no. 7), about 1917



Home (now razed) built in 1866 on River Road (now Pa. Route 441), Londonderry Township, Dauphin County, Pennsylvania, across from Three Mile Island by Henry and "Fanny" Metzger (nos. 6, 7) with attached buildings from former log house, about 1920-21



Metropolitan Edison representative Edward Schneider presents date stone—reading “Built by Henry & Fanny Metzger, 1866”—to their grandchildren. Left to right: William Rider, Mrs. Joseph J. (Emma Rider) Huss, Mrs. Harrison L. (Fanny Rider) Noll, Edward Schneider, and Clayton Rider

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8. **RIDER**, Henry, b. Sept. 28, 1786, Mount Joy Twp., Lancaster Co., Pa.; d. Mar. 28, 1862, Londonderry Twp., Dauphin Co., Pa.; bu. Milton Grove Cem., Mount Joy Twp., Lancaster Co., Pa.; m. Maria Riegel.



Gravestones of Jacob (no. 10) and Susanna (Maitzler) “Brenzer” (no. 11)



Gravestones of David (no. 12) and Eva (Rothrock) Metzger (no. 13)

9. **RIEGEL**, Maria, b. Nov. 22, 1786, Cocalico Twp., Lancaster Co., Pa.; d. June 17, 1852, Rapho Twp., Lancaster Co., Pa.; bu. Milton Grove Cem.

10. **BRINSER**, Jacob G., b. Apr. 8, 1792, Londonderry Twp., Dauphin Co., Pa.; d. June 2, 1857, Londonderry Twp., Dauphin Co., Pa.; bu. Brinser Gvyd., Londonderry Twp., Dauphin Co., Pa.; m. Susannah Maitzler/Metzler.

11. **MAITZLER/METZLER**, Susanna, b. Mar. 19, 1793, Strasburg, Lancaster Co., Pa.; d. Aug. 25, 1851, Londonderry Twp., Dauphin Co., Pa.; bu. Brinser Gvyd.

12. **METZGER**, David, b. Sept. 1, 1779, Londonderry Twp., Dauphin Co., Pa.; d. Sept. 16, 1832, Londonderry Twp., Dauphin Co., Pa.; bu. Metzger Gvyd., Londonderry Twp., Dauphin Co., Pa.; m. Dec. 16, 1806, Eva Rothrock.

13. **ROTHROCK**, Eva, b. June 23, 1789, Donegal Twp., Lancaster Co., Pa.; d. Mar. 18, 1843, Londonderry Twp., Dauphin Co., Pa.; bu. Metzger Gvyd.



Gravestones of David (no. 14) and Anna (Longenecker) Miller (no. 15)

14. **MILLER**, David, b. Aug. 3, 1805, Earl Twp., Lancaster Co., Pa.; d. July 16, 1889, Conoy Twp., Lancaster Co., Pa.; bu. Good Mennonite Cem., West Donegal Twp., Lancaster Co., Pa.; m. Mar. 5, 1828, Anna B. Longenecker.

15. **LONGENECKER**, Anna B., b. Feb. 23, 1808, Dauphin Co., Pa.; d. Aug. 21, 1894, Conoy Twp., Lancaster Co., Pa.; bu. Good Mennonite Cem.

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16. **RIDER**, Michael, b. Sept. 29, 1746, Cocalico Twp., Lancaster Co., Pa.; d. Sept. 7, 1821, Londonderry Twp., Dauphin Co., Pa.; bu. first in Huber [Hoover] Gvyd. and later Spring Creek Church of the Brethren Cem., both in Derry Twp., Dauphin Co., Pa.; m. ca. 1768-69 Magdalena Newman.

17. **NEWMAN**, Magdalena, b. Apr. 21, 1747, Heidelberg Twp., Berks Co., Pa.; d. Aug. 26, 1821, Londonderry Twp., Dauphin Co., Pa.; bu. first in Huber [Hoover] Gvyd. and later in Spring Creek Church of the Brethren Cem.

18. **RIEGEL**, John Adam, b. Sept. 7, 1754, Stouchburg, Lancaster Co., Pa.; early United Brethren minister; d. Aug. 2, 1822, West Hanover Twp., Dauphin Co., Pa.; bu. first unknown; ca. 1843 moved to Union



Gravestones of Johann Adam Riegel (no. 18), an early United Brethren preacher, and his wife, Catharine (no. 19)

Meetinghouse Gvyd., Hummelstown, Dauphin Co., Pa., and in 1877 to Hummelstown Cem.; m. Catharine Schwarz.

**19. SCHWARZ**, Catharine, b. Mar. 17, 1764, Tulpehocken Twp., Berks Co., Pa.; d. Oct. 22, 1820, West Hanover Twp., Dauphin Co., Pa.; bu. first unknown; ca. 1843 moved to Union Meetinghouse Gvyd. and in 1877 to Hummelstown Cem.

**20. BRINSER**, John, b. June 24, 1750; bp. July 15, 1750, Upper Saucon Twp., Northampton Co., Pa.; d. Oct. 11, 1820, Londonderry Twp., Dauphin Co., Pa.; m. Anna Maria Gish.

**21. GISH**, Anna Maria, b. Oct. 25, 1757, White Oak, Penn Twp., Lancaster Co., Pa.; d. May 10, 1846, Londonderry Twp., Dauphin Co., Pa.

**22. MAITZLER/METZLER**, Henry.

**23.** \_\_\_\_\_, Elizabeth.

**24. METZGER**, Jacob Jr., b. June 12, 1746, Warwick Twp., Lancaster Co., Pa.; d. Nov. 20, 1803, Londonderry Twp., Dauphin Co., Pa.; bu. Metzger Gvyd.; m. Margaret Brandt.

**25. BRANDT**, Margaret, b. Aug. 21, 1755, Derry Twp., Lancaster Co., Pa.; d. Dec. 3, 1842, Londonderry Twp., Dauphin Co., Pa.; bu. Metzger Gvyd.

**26. ROTHROCK**, Peter II, b. 1748, Leiselheim, Germany; immigrated 1767; d. Feb. 29, 1799 [on gravestone!], Londonderry Twp., Dauphin Co., Pa.; bu. Blasser Reformed Cem., West Donegal Twp., Lancaster Co., Pa.; m. 1771 Christina Welker.

**27. WELKER**, Christina, b. Mar. 1, 1750; bp. May 6, 1750, Donegal Twp., Lancaster Co., Pa.; d. Mar. 3, 1815, Londonderry Twp., Dauphin Co., Pa.; Blasser Reformed Cem.

**28. MILLER**, Ernst, b. Feb. 19, 1740, Germany; immigrated 1753; d. Feb. 22, 1806, Earl Twp., Lancaster Co., Pa.; bu. Bergstrasse Lutheran Cem., Ephrata, Pa.; m.(1) Oct. 2, 1769, Christina Veit (d. between 1795 and 1803); m.(2) wid. Elizabeth (\_\_\_\_\_) Willis.

**29.** \_\_\_\_\_, Elizabeth (wid. John Willis), b. 1761; d. Feb. 28, 1824, Donegal Twp., Lancaster Co., Pa.; bu.



Gravestone in German of immigrant Ernst Miller (no. 28), translated: "Here rest the remains of the deceased Ernst Miller, who died February 22 in the year 1806 at the age of 66 years and 3 days."

Maytown Union Cem., East Donegal Twp., Lancaster Co., Pa.

**30. LONGENECKER**, Christian, b. May 5, 1785, West Donegal Twp., Lancaster Co., Pa.; d. July 31, 1855; bu. Bossler Mennonite Cem., West Donegal Twp., Lancaster Co., Pa.; m. Feb. 5, 1805, Veronica Brenneman.

**31. BRENNEMAN**, Veronica, b. May 22, 1789, Londonderry Twp., Dauphin Co., Pa.; d. Oct. 5, 1868, West Donegal Twp., Lancaster Co., Pa.; bu. Bossler Mennonite Cem.

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**32. REUTER**, Philip Jacob, b. June 1, 1721, Eckenstein, Baden, Germany; immigrated 1737; d. ca. 1755, western Pa.; m. Feb. 27, 1743, Anna Maria Frey, Muddy Creek, East Cocalico Twp., Lancaster Co., Pa. Philip Jacob Reuter; Michael Reuter (1697-1760) and Magdalena DeGage (ca. 1700-1731); Michael Reuter (ca. 1670-1734) and Anna Margaret (ca. 1670-ca. 1706).

**33. FREY**, Anna Maria, b. Apr. 7, 1726, Wingen, Alsace, France; immigrated 1733; m.(2) \_\_\_\_\_ Geib. Anna Maria Frey; Johann Peter Frey (1689-1766) and Anna Barbara Schmid (1696-1768); Johann Jacob Frey (1659-1705) and Anna Marie Schaub (ca. 1665-aft. 1725); Gregory Frey (1610-1687) and Verena Oberdorfer (ca. 1614-1683); Johann Heinrich Frey (b. ca. 1588) and Anna Hoehn (b. 1589); Jorg Frey (b. 1554) and Margaret Burgester (b. 1557); Marti Frey (b. ca. 1521) and Ursula Wysy (b. 1524).

**34. NEWMAN**, Peter, b. Nov. 18, 1718, Heidelberg Twp., Lancaster (now Berks) Co., Pa.; d. 1791; m. Magdalena Esther Chryst. Peter Newman; Walter Samuel Newman Jr. (1696-1776) and Elizabeth Seidel (ca. 1700-aft. 1742); Walter Samuel Newman Sr., (1662-1728/9) and Mary Catherine Brooks (ca. 1668-aft. 1716); William Newman (ca. 1642).

**35. CHRYST**, Magdalena Esther, b. ca. 1725, Heidelberg Twp., Lancaster (now Berks) Co., Pa.; d. Apr. 26, 1791.



Gravestone of Michael Reuter (1697-1760) (no. 64) in Bergstrasse Lutheran Cemetery, Ephrata, Pennsylvania

36. **RIEGEL**, Johannes, b. June 8, 1709, Grebsweiler, Rheinland-Pfalz, Germany; immigrated 1733; d. June 9, 1795, Tulpehocken, Berks Co., Pa.; m. Jan. 19, 1738, Catharine Elisabetha Schurmann/Shirmann. Johannes Riegel; Johannes Cornelius Riegel (1674-ca. 1750) and Anna Gertruitha; Jost Riegell (1635-1662) and Maria Elizabeth Hoenen (b. 1642); Mattheis Riegell (ca. 1610-1672) and Marie Werner (1615-1672).

37. **SCHURMANN/SHIRMANN**, Catharine Elisabetha, bp. Jan. 17, 1720, Landau, Rheinland-Pfalz, Germany; immigrated 1733; d. 1795. Catharine Elisabetha Schurmann; Simon Schurmann (b. 1684) and Catharine Heberling (b. 1699); Ulrich Schurmann (1652-bef. 1709).

38. **SCHWARTZ**, John Leonard, b. 1729, Affoltern, Canton Zürich, Switzerland; immigrated 1731; d. Aug. 5, 1803, Bethel Twp., Berks Co., Pa.; m. Nov. 12, 1759, wid. Anna Elizabeth (Zeller) Batdorf. John Leonard Schwartz; Heinrich Ludwig Schwartz (b. ca. 1689) and Maria Elizabeth (b. ca. 1690).

39. **ZELLER**, Anna Elizabeth (wid. John Adam Batdorf), b. 1725, Livingston Manor, Sullivan Co., N.Y.; d. bef. 1803. Anna Elizabeth Zeller; Johannes Heinrich Zeller (1684-1756) and Anna Maria Briegal (1689-1765); Jacques Zeller (1660-1709) and Clothilde DeValois (1660-1749); Hans Rudolph Zeller (1637-1697); Hans Heinrich Zeller (1609-1672); Heinrich Zeller (bef. 1594-1645).

40. **BRINSER**, Christian, b. 1708; m. Anna Ursula; immigrated 1740.

41. \_\_\_\_\_, Anna Ursula.

42. **GISH/GISCH**, Johann Mattheis, bp. Oct. 19, 1710, Answeiler, Rheinland-Pfalz, Germany; immigrated 1733; d. Nov. 23, 1757, Penryn, Lancaster Co., Pa.; m.

Catherine Bauer. Johann Mattheis Gisch; Hans Jacob Gisch (1682-1720) and Marie Catherine Heyl (1690-1755); Phillip Gisch II (1645-1699) and Magdalena (ca. 1643-1719).

43. **BAUER**, Catherine, b. 1709, Osthofen, Baden-Württemberg, Germany; immigrated 1733; d. ca. 1790. Catherine Bauer; Andreas Bauer (d. 1777) and Maria Mohrlock.

44. **MAITZLER**, \_\_\_\_\_.

45. \_\_\_\_\_.

46. \_\_\_\_\_.

47. \_\_\_\_\_.

48. **METZGER**, Jacob Sr., b. ca. 1722, Zweibrücken, Rheinland-Pfalz, Germany; immigrated 1742; d. Aug. 1786, Londonderry Twp., Dauphin Co., Pa.; m. Eva Ding. Jacob Metzger; Jacob Metzger.

49. **DING**, Eva, b. ca. 1724; d. bef. 1785. Eva Ding; Christopher Ding.

50. **BRANDT**, Martin, b. Feb. 26, 1718, Germany; d. Oct. 5, 1809, Derry Twp., Dauphin Co., Pa.; bu. first in Brandt Gvyd., Derry Twp., Dauphin Co., Pa., and in 1904 moved to Hummelstown Cem., Hummelstown, Pa.; m.(1) 1744 Anna Margaret Kroner; m.(2) Dec. 17, 1782, Esther (Schneider) Hollinger (wid. of John Daniel Hollinger).

51. **KRONER**, Anna Margaret, b. Mar. 7, 1718; d. Apr. 13, 1782; bu. first in Brandt Gvyd. and in 1904 moved to Hummelstown Cem.

52. **ROTHROCK**, Johann Peter I, b. 1700, Leiselheim, Germany; d. aft. 1750, Germany. Johann Peter Rothrock I; Hans Jacob Rothrock (d. ca. 1730) and Catharina; Johann Valentin Rothrock (1628-1695); Michael Rothrock; Conrad Rothrock.

53. \_\_\_\_\_.

54. **WELKER**, Valentine, b. ca. 1720, Germany; immigrated 1748; d. Oct. 1782, Donegal Twp., Lancaster Co., Pa.; m. Anna Elizabeth.

55. \_\_\_\_\_, Anna Elizabeth.

56. **MILLER**, \_\_\_\_\_.

57. \_\_\_\_\_.

58. \_\_\_\_\_.

59. \_\_\_\_\_.

60. **LONGENECKER**, John, b. June 1741, Rapho Twp., Lancaster Co., Pa.; d. Mar. 1798, Donegal Twp., Lancaster Co., Pa.; m. ca. 1784 Barbara Shearer. John Longenecker; Christian Longenecker (1695-1754) and Anna Barbary (ca. 1706-ca. 1763); Ulrich Longenecker (1664-1752) and Anna Blaser (1673-1768); David Langenegger (b. 1642) and Madlena Gerber; Ulli Langenegger (b. 1593) and Cathrin Gäumann; Michel Langenegger (b. ca. 1565) and Barbel Neuenschwander.

61. **SHEARER**, Barbara, b. 1757, Conewago Twp., Lancaster Co., Pa.; d. 1789. Barbara Shearer; Ulrich Shearer (1722-1777) and Barbara Stauffer (1725-1806).

62. **BRENNEMAN**, Christian, b. ca. 1756, Donegal Twp., Lancaster Co., Pa.; d. ca. 1817-18, Dauphin Co., Pa.; m. Catherine. Christian Brenneman; Rev. Melchoir Brenneman (1726-1809) and Anna Snavelly (1730-1809); Christopher Brenneman (ca. 1693-1758) and Margaret; Melchoir Brenneman (ca. 1665-1737) and Elizabeth Stehman (b. 1670); Melchoir Brenneman (ca. 1631-ca. 1688) and Christina Reusser (b. 1636).

63. \_\_\_\_\_, Catherine, b. Nov. 11, 1766; d. Feb. 15, 1829, Dauphin County, Pa.; bu. St. Peter's Lutheran Cem., Middletown, Dauphin Co., 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](mailto:cwenger@lmhs.org).

**COLD WEATHER:** The following information is reported in Ben Gelber, *The Pennsylvania Weather Book* (Brunswick, N.J.: Rutgers University Press, 2002), 85: "January 14, 1912 [a Sunday, I believe] is the coldest recorded day in Lancaster history." The low for Lancaster is recorded as -27°F. In his diary Harry S. Lefever (see "Glimpses of Lefever Family Life: Diaries of Harry S. Lefever, 1912-27," *Pennsylvania Mennonite Heritage* 31 (January 2008): 2) bested that by one degree. Other lows for that day in Pennsylvania were -35° at Stroudsburg and Pocono Lake, -31° at Mifflintown and Emporium, and -17° at Lebanon. If this was a Sunday, I would think church attendance would have been diminished.

R. Martin Keen,  
1732 Niblick Avenue,  
Lancaster, PA 17602-4826

**GOOD:** A new translation by Amos B. Hoover, Ephrata, Pennsylvania, of the German script will of Peter Good (d. 1754) in the Lancaster Courthouse (B-1-69) indicates that the first daughter to the second marriage is Nancy, not Mary. It also indicates that Nancy was deceased by 1753, when the will was written. This changes GC4 Mary Good (m. Jacob Graffe) in Jane Evans Best and Howard C. Francis, "Six Good Families of Early Lancaster County, Pennsylvania," *Pennsylvania*

*Mennonite Heritage* 12 (July 1989): 26. See Good Web site: [www.dgatx.com/family/people/Peter-Gut-1690/pubs/1753/Will-X/hs.html](http://www.dgatx.com/family/people/Peter-Gut-1690/pubs/1753/Will-X/hs.html).

Donald I. Good,  
14507 Sandy Side Drive,  
Austin, TX 78728-5492

**KEENER:** The following record comes from a family Bible, a photocopy of which is in the surname files of the Lancaster Mennonite Historical Society. Information in brackets came from secondary sources.

Keener, Philip M., Sept. 5, 1853 [Milton Grove, Pa.]-Oct. 9, 1924 (71-1-4)  
Rapho Twp., Lancaster Co., Pa.  
[s. Joseph Keener and Rebecca Missemmer  
m. May 24, 1877, Annie S. Diffenderfer, Feb. 26, 1854 [Sporting Hill, Pa.]-[May 15, 1939]

1. Mamie A. Keener, b. Apr. 27, 1878  
[m. John Cassel]
2. George W. Keener, b. Aug. 20, 1880  
[m. Alice Stauffer]
3. Albert W. Keener, Sept. 9, 1883-Nov. 27, 1886 (3-2-18)
4. Francis D., b. July 4, 1887  
[m. Anna Eshleman]
5. Samuel D. Keener, Sept. 10, 1890-Sept. 21, 1915 (@ 25 yrs.)  
[m. Minnie Flinchbach]
6. Walter D. Keener, b. May 15, 1892

The original Bible in possession of:

Mrs. Harold E. (Barbara Keener) Reed,  
Landis Homes,  
1001 East Oregon Road,  
Lititz, PA 17543

## Book Reviews

(Continued from page 37)

Long active in the nationwide movement to repatriate Indian remains, Hart is promoting the "Return to the Earth" project of Mennonite Central Committee, as described in the book, to give a proper burial and resting place to the thousands of unidentified Indian skulls and bones in museums across the country. (More information is available at [www.rfpusa.org/ReturntoTheEarth](http://www.rfpusa.org/ReturntoTheEarth)). The April 2006 conference included consecration of ground where Native remains, carefully wrapped in muslin cloth and laid to rest in small wooden boxes made by Lancaster County Amish, will be interred.)

Hart's role as peacemaker comes through in the author's depictions of his work with Cheyenne models of restorative justice and in his repatriation work—offered "without obvious bitterness, embracing both victim and offender" (p. 172)—as well as his bridge-building talks in predominantly Anglo settings.

One particular speech at Bethel College book-ends this narrative, in the prologue and in chapter twenty. Hinz-Penner describes Hart "connecting our peoples through history" by recreating "a world of interlinking destinies that had existed between the Cheyenne people and the Mennonites on the Central Plains" (p. 22). One conference speaker spoke of God's sense of humor in

bringing together German Mennonite frugality and the Cheyenne culture of gift-giving (what Hinz-Penner describes as their "giveaway" tradition [p. 167]). Hart views it through the eyes of faith. "Lawrence Hart had found sacred ground where he stood that day as he sensed the divine hand guiding two peoples across continents and centuries" (p. 170).

As the Lancaster Mennonite Historical Society looks toward the commemoration of three hundred years of Mennonite settlement in Lancaster County, which included significant interactions with the local Native Americans, this book contains useful parallels. Like Oklahoma Indians, local Conestogas (a band related to the Delaware or Lenni Lenape Indians) were a dislocated people who had experienced suffering, desired peace, and loved the land. So, too, were the German Mennonite settlers in Pennsylvania who ultimately helped displace them.

As we plan commemorative activities, we would do well to remember that *Maheo* (Creator God in the Cheyenne language) was among the Native American people long before the coming of white settlers. Everywhere, *Maheo* watches over all of us.

—Beth E. Graybill,  
Lancaster, Pennsylvania

# Book Reviews

*Mennonites, Amish, and the American Civil War*, by James O. Lehman and Steven M. Nolt. Young Center Books in Anabaptist & Pietist Studies. Edited by Donald B. Kraybill. Baltimore: The Johns Hopkins University Press, 2007. 366 pp. Black-white photos, maps, tables, appendices, notes, bibliography, index. \$40.00. Hardcover. ISBN 10: 0-8018-8672-4. ISBN 13: 978-0-8018-8672-0.

Once again James O. Lehman and Steven M. Nolt, authors surely familiar to many *Pennsylvania Mennonite Heritage* readers, have produced history of solid quality. This book exhibits the impressive skills of Lehman, an archivist and librarian retired from Eastern Mennonite University, especially his meticulous pursuit of local history in both civic and church sources. Nolt, well known for writings especially on the Amish and on how the various Pennsylvania German groups were similar and different, is a teacher of American history at Goshen College and editor of the book series *Studies in Anabaptist and Mennonite History*.

*Mennonites, Amish, and the American Civil War* is thorough on its subject, giving us the basic evidence, anecdotes, and stories with just the right amount of analysis—including that of setting its Mennonite and Amish story in the context of national history, which more church history ought to do. To be sure, the authors' research methods are traditional. Probably by necessity their evidence remains largely anecdotal. Some topics (for example, exchanges in certain newspapers or the thoughts of a certain deacon named Hildebrand in Virginia) may have gotten extra space partly because sources for them were nicely available. Yet the book is a much-welcomed accomplishment and will surely be definitive on its topic.

The authors' main scheme was to compare the Civil War experiences of Mennonites and Amish by regions, mainly three of them: eastern Pennsylvania, where those two nonresistant peoples had long been well established and inclined to participate quite deeply in civic life; the Midwest, where Mennonite and Amish communities were newer and scarcely integrated with civic life and politics; and Augusta and Rockingham Counties in Virginia's Shenandoah Valley, the main area where Mennonites lived and farmed on Southern soil—and where, because their farms were part of a breadbasket that the Northern army decided to destroy, they suffered much more than did their coreligionists in the North.

Within the authors' main scheme a recurring subject is complex efforts of various state and the two national governments to entice men into their armies and how these nonresistant Christians sought exemption. Lehman and Nolt emphasized that Mennonites and Amish pursued exemption with quite different strategies and arguments from those that Quakers used. Readers should not consider this material merely sectarian. Since both the Union and the Confederacy were beginning to develop the modern military draft, to discuss conscription is to speak directly to national history.

As one follows the authors among the three regions, the material on Mennonites in Virginia can sometimes seem the least fresh. That is because the main lines of their account resemble Samuel Horst's now-classic little book of 1967, *Mennonites in the Confederacy*. However, Lehman

and Nolt have added new evidence, nuances, and analysis. Especially, they offer more about Mennonites' political outlooks and participation and about pro-Confederate sympathies of some Virginia Mennonites, especially in Augusta County. Those are valuable additions. But for Amish and Mennonite history, perhaps even greater contributions are some contrasts the authors drew between responses in eastern Pennsylvania and those in the Midwest. Most profoundly, they wrote as if those two regions harbored different strategies for the ways that nonresistant, nonnationalistic Christians may relate to the civil-political orders around them. And the different strategies suggest some theological difference, especially between two distinguishable versions of the classic Anabaptist doctrine of church-state separation and the "two kingdoms."

In the authors' analysis, eastern Pennsylvania Mennonites and Amish had a niche in the civic order that made for considerable political participation; and from that niche they managed to protect their exemptions from military service by using political means. Specifically, they voted overwhelmingly Republican and, not least, for U.S. Congressman Thaddeus Stevens, well-known then and in history for wanting the North to pursue its war against the South ever more zealously. Those patterns of Pennsylvania Mennonites' voting are well-known, but Lehman and Nolt have added more. For instance, they made clear that even as Amish and Mennonites voted Republican to support exemption, they did so without much enthusiasm for the war or for the nationalism that stoked war fever. The key was their two-kingdom theology. For them, such theology did not mean sharp separation from the civic order. Implicitly, Lehman and Nolt left an impression of a two-kingdom doctrine which, compared to that in the Midwest, was somewhat more like the Lutheran version by which Christians must live fully and simultaneously in both kingdoms. Of course, unlike their Lutheran neighbors, eastern Pennsylvania's Mennonites and Amish did so with enough reservation that they kept their brand of nonresistance.

Of the Midwest, the authors offered quite a different picture. There, in both life and outlook, the Mennonites and Amish (many of them fairly recent immigrants) stayed much more separate from the civic order. Their context was different, for Midwestern states had more leaders with roots in New England's Calvinist-derived tradition of crusading, sometimes by force of arms, to make the civic order conform to God's righteousness. Regarding military exemption, the Mennonites and Amish—and also the region's politicians, editors, and other opinion makers—pursued a logic almost opposite that of the Pennsylvanians. By Midwestern logic, voting implied a willingness to defend, with arms, the civic order that the votes helped create. Vice versa, citizens who refused to fight forfeited their right to help make political decisions.

Compared to their counterparts in eastern Pennsylvania, Midwestern Amish and Mennonites entered the Civil War era with a more separatist version of two-kingdom doctrine. Then their wartime experiences made the line between the two kingdoms ever more dis-

tinct. Ironically, according to Lehman and Nolt, a key person who spread the increasingly separatist version was a transplant from eastern Pennsylvania: John F. Funk. Funk promulgated it through a new paper, *Herald of Truth*, that he started during the war. At the war's outset he had been a politically minded enthusiast for President Lincoln and the great cause of the North; but by its end he not only embraced but promulgated the increasingly separatist version of two-kingdom doctrine. So wrote the authors. We probably need more study and more attention to nuances before we fully accept their thesis about Funk. However, their analysis is intriguing as it treats a profound theme of Amish and Mennonite history.

Whatever the case concerning Funk, the book has a larger message for Mennonites in Pennsylvania. That message is that—regarding two-kingdom doctrine and relations with the civic order—the eastern Pennsylvania tradition is notably different from what was developing elsewhere. According to this book, the “Pennsylvania Mennonite heritage” is not quite the national Mennonite heritage.

—Theron F. Schlabbach,  
Professor Emeritus of History,  
Goshen College,  
Goshen, Indiana

***Searching for Sacred Ground: The Journey of Chief Lawrence Hart, Mennonite***, by Raylene Hinz-Penner. The C. Henry Smith Series, vol. 7. Telford, Pa.: Cascadia Publishing House, copublished with Herald Press, 2007. 205 pp. Black-white illustrations, chronology, bibliography, index. \$20.00. Paperback. ISBN-13: 978-1-931038-40-9. ISBN-10: 1-931038-40-6.

For all who care about welcoming diversity in the Mennonite family of faith, this is an important book as much for its aims as its accomplishments.

Certainly author Raylene Hinz-Penner (known more for her poetry than prose) did not set out to write a traditional biography. Given their common Oklahoma roots and Mennonite connections (Hart officiated at the burial of her aunt), Hinz-Penner found that she could not write the story of Cheyenne Indian peace chief and Mennonite pastor Lawrence Hart without telling her own. She weaves this narrative in concise, articulate chapters. Part memoir, part history, part participant-observation, her book situates Hart's exceptional life story in the larger Oklahoma Cheyenne and Mennonite-mission context.

Reared by his grandparents until age six, “a generation closer to the Cheyenne tribal ways than he should have been” (p. 189), Hart absorbed native Cheyenne language and customs during a period of transition when much of his generation was losing them. Hart's grandfather—a minister to the Ute Indians, traditional enemies of the Cheyenne—later called Lawrence, while Lawrence was serving as a pilot in the United States Air Force, to become his successor as a peace chief to the Cheyenne.

A unique aspect of this book is its literary voice, described by one reviewer as “postmodern.” By turns scholarly and poetic, objective and engaged, the voice reflects some conflict between author and editors (this book is volume seven in the C. Henry Smith Series of interdisciplinary works designed to serve the wider Anabaptist community). While those shifts can at times be unsettling,

if the reader does not like the literary voice in the section at hand, one can skip ahead, and it will change.

In an organizational style true to Native Americans, the book's chronology begins with Hart's ancestors, both tribal and spiritual, and continues with a sense of place or geography. The book includes a moving depiction of the Washita massacre site and Hart's engagement with that 1868 event, a historical touchstone even today for understanding Indian relations and the Cheyenne peace tradition.

Hinz-Penner's book is based on extensive research: multiple taped and transcribed interviews, archival research, trips to geographic areas relevant to understanding Hart's story, and participation in American Indian rituals.

In its exploration of Mennonite Indian-Anglo relations historically, the book is connected to an April 2006 conference (Hinz-Penner, along with Hart, was a driving force in its planning), entitled “Cheyenne, Arapaho, Mennonite: Journey from Darlington,” at which some three hundred persons, White and Native American, gathered in Oklahoma (more conference information available at <[www.bethelks.edu/mennonitelife/2006June](http://www.bethelks.edu/mennonitelife/2006June)>). Mennonite-run schools for Indians in Darlington and later Cantonment, Oklahoma, operated from 1880 to 1935. Some one hundred Anglo mission workers and six hundred baptized Native American members were part of these schools and subsequent mission churches.

Both the conference and the book used the journey metaphor, which is appropriate. Hinz-Penner's book is a journey of discovery, as was the conference for those of us involved in it. It is also a journey fraught with contradictions.

Hart expresses genuine appreciation for the Good News that Rodolphe Petter and other Mennonite missionaries brought and speaks “with the reverence one holds for a saint” (p. 58) of Petter, a German missionary who pioneered work in preserving the Cheyenne language, now taught on sophisticated computers at the Cheyenne Cultural Center, which Lawrence Hart directs.

Yet Mennonites, like other mission workers of that time, equated evangelism with “civilizing” Indian peoples away from native ways and “condemned traditional beliefs as devil worship” (p. 69). However, as Hinz-Penner points out, “the Cheyenne people had their own religion, strong values, and a system of tribal government before the Mennonites came to share their good news” (p. 70).

As a historian I would have liked more discussion of the change from the Indian reservation system to the 1887 land-allotment system, a history that overlapped with Mennonite mission involvement and is largely absent from this book. (The Oklahoma land rush followed two years later, when fifty thousand white settlers, including some Mennonites, raced on foot, horseback, wagons, and train to stake out “excess” Indian lands.) The forced move for Indian tribes—from community-based agriculture and nomadic hunting to individual farming—is generally viewed as having had disastrous social consequences for Native Americans.

Yet, if the book glosses over some problem areas, it paints an accurate picture of an exceptional individual of national renown beyond Mennonite circles who is surprisingly humble, prefacing the first of his many interviews with the author by saying, “I would not wish to be seen as boasting” (p. 30).

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## Book List

### Orders:

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- Alton, James T., and Thomas R. Ryan, eds. *Cars, Trains, Buggies, and Planes: Transportation in Lancaster County, Pennsylvania*. Lancaster, Pa.: Lancaster County Historical Society, 2005. 136 pp. (paper) \$16.95.
- Fee, Gordon D., and Douglas Stuart. *How to Read the Bible for All Its Worth*. Grand Rapids, Mich.: Zondervan, 2003. 287 pp. (paper) \$16.99 (sale price: \$13.59).
- Harnish, Florence Rheinheimer. *A Psalm of Joy and Lamentation: A Wife's African Memoir*. Ephrata, Pa.: Author, 2006. 238 pp. (hard) \$25.00 (sale price: \$22.50).
- Illustrated Historical Atlas of Lancaster County*. Limited ed. East Petersburg, Pa.: Historic Arts Publishing, 2006 (based on 1899 atlas). 275 pp. (hard) \$60.00.
- Kniss, Fred. *Disquiet in the Land: Cultural Conflict in American Mennonite Communities*. New Brunswick, N.J.: Rutgers, 1997. 257 pp. (paper) \$19.95.
- Minert, Roger P. *Deciphering Handwriting in German Documents: Analyzing German, Latin and French in Vital Records Written in Germany*. Provo, Utah: GRT Publications, 2001. 182 pp. (paper) \$26.95.
- Murray, Stuart. *Biblical Interpretation in the Anabaptist Tradition*. Kitchener, Ont.: Pandora Press, 2000. 277 pp. (paper) \$28.00.
- Sangrey, Abram Warfel. *Sangrey Family History: The Descendants of Mary and John Sangrey, 1788-1838*. Lancaster, Pa.: Author, 1989. 175 pp. (paper) \$21.00.
- Smith, C. Henry. *Smith's Story of the Mennonites*. Scottsdale, Pa.: Herald Press, 1981; repr. Wipf & Stock. 589 pp. (paper) \$59.00.
- Seitz, Ruth Hoover and Blair Seitz. *Pennsylvania's Tapestry: Scenes from the Air*. Harrisburg, Pa.: RB Books, 1999. 95 pp. (hard) \$25.00.
- Shumway, George. *Pennsylvania Long Rifles of Note*. York, Pa.: Author, 1993. 63 pp. (paper) \$15.00.
- Snader, Raymond. *A Branch of the Snaders: Descendants of Daniel H. Snader (1866-1899) and Mary Rissler (1868-1939)*. Mohnnton, Pa.: Author, 1999. 56 pp. (paper) \$9.00.
- Stauffer, Ezra N., et al. *Weber or Weaver Family History*. Nappanee, Ind.: E. V. Pub. House, n.d.; repr. Kokomo, Ind.: Selby Publishing, 1995. 180 pp. (hard) \$22.00.
- Stevick, Pauline. *Beyond the Plain and Simple: A Patchwork of Amish Lives*. Ashland, Ohio: Kent State Press, 2006. 159 pp. (paper) \$23.00.
- Swartley, Willard M. *Slavery, Sabbath, War, and Women: Case Issues in Biblical Interpretation*. Scottsdale, Pa.: Herald Press, 1983. 366 pp. (paper) \$18.00 (sale price: \$14.50).
- Weaver, William Woys. *A Quaker Woman's Cookbook: The Domestic Cookery of Elizabeth Ellicott Lea*. Mechanicsburg, Pa.: Stackpole Books, 2004. 355 pp. (paper) \$14.95.
- Unpartheyisches Gesangbuch: Translations and Lessons*. East Earl, Pa.: Schoolaid, 1997. 261 pp. (paper) \$10.00.