

The Earliest Doner Family in America

Ira D. Landis

Michael Do(w)ner¹ came across the ocean with the second influx of immigrants about 1717 and purchased on February 20, 1718² from George Doner and Barbara Kendrick (brother-in-law of Jacob Kendrick) of the London Company 200 acres adjoining Jacob Do(w)ner, Felix Landis, and others. On August 22, 1734 he purchased 260 acres and 61 perches, which descended to John, Sr. and others. His family was as follows:

Michael Dohner (1700-1762); wife Magdalena (Maudlin) (1734-1789)

1. John Dohner,³ Sr. (1726-1803), married Anna Landis (1734-1791), dau. Preacher Henry Landis-Veronica Groff; Rocherty

(1) Barbara, born 1753; married Martin Heisey
(2) Mary (1755-1810), married John Light (Apr. 4, 1750-Dec. 1, 1829), s John-Anna Landis

(3) Bishop Jacob (Apr. 23, 1759-May 17, 1845), married Elizabeth Bossler (1755-c. 1828 or 1830) 7 ch.

(4) Anna⁴ (1761-), married John Yordy (-1795)

(5) Bishop Johannes,⁵ Jr. (1762-1847), married 1786 Anna Brackbill (1768-1837), 13 ch.; 1806 to Canada, Markham, York County, Ontario; Brethren in Christ bishop (1820-1840)

(6) Henry (1764-), married Barbara Kreider; 9 ch.
(7) Abraham (1769-1789) S.

(8) Catherine (1771-1821), married John Kreider (Jan. 12, 1777-Aug. 3, 1864), s Jacob-Catharine Long

(9) Joseph (1772-1848)⁶, married Anna Kreider (b. 1778), dau. Jacob-Catharine Long

(10) Christian (1773-1793) S.

2. Maria (Feb. 11, 1729-June 21, 1802), married April 30, 1751 Wid. John Brubaker,⁷ Jr. (Sept. 9, 1719-Apr. 9, 1804), s Hans-Anna Brubaker

(1) John⁸ (Feb. 19, 1752-Mar. 30, 1783), married Anna Eby (Aug. 28, 1753-Sept. 17, 1830); 4 ch.

(2) Anna⁹ (Aug. 28, 1753-Sept. 17, 1830), married John Mayer; 2 ch. or dsp (?); Cocalico

(3) Maria¹⁰ (July 6, 1756-July 12, 1827), married John Baer (June 9, 1750-Feb. 5, 1802), s Henry- 10 ch.

(4) Jacob¹¹ (June 11, 1758-Aug. 31, 1793), married Susan Erb (Mar. 17, 1762-Jan. 22, 1844), dau. Christian-Maria Shirk; widow went to Canada in 1809; 7 ch.

(5) Abraham (Feb. 22, 1760-1762)

(6) Magdalena (Dec. 12, 1761-June 2, 1832), married John Bruckhart; 8 ch.; Virginia; then to Lancaster County, Penna.

(7) Elizabeth (Nov. 16, 1764-Jan. 17, 1803), married Christian Martin

(8) Veronica (Mar. 29, 1766-Mar. 6, 1824), married John Bomberger; nfr.; Lebanon County

(9) Barbara¹² (Oct. 18, 1768-Sept. 15, 1846), married Abraham Martin (Mar. 7, 1767-Mar. 2, 1831), s Christian-Elizabeth; 3 ch.

(10) Infant son

(a) Christian married Susan; 1 ch.; nfr.

3. Veronica or Anna (born 1731), married¹ Daniel Brubaker¹³ (1735-Apr. 21, 1762), s Hans-Anna 2 ch.

(1) Anna (Oct. 29, 1756-Oct. 15, 1839), married Michael Graybill (Apr. 25, 1748-Nov. 1, 1823)

(2) John¹⁴ (Nov. 7, 1759-Nov. 14, 1828) married Elizabeth Bomberger (Feb. 24, 1758-Jan. 30, 1842); 12 ch.

1. Christian (Mar. 18, 1781-Oct. 13, 1821), married Anna Horst

2. Daniel (July 12, 1783-Jan. 21, 1863), married Elizabeth Bucher (June 25, 1785-Sept. 25, 1858), dau. Joseph-Elizabeth Eby

3. Joseph (Sept. 23, 1785-Apr. 11, 1875), married Mary Bucher (Nov. 28, 1787-Feb. 14, 1858), dau. Joseph-Elizabeth Eby

4. Maria (July 1, 1787-June 24, 1851), single

5. Elias (July 20, 1789-June 10, 1847)

6. John (1791- 1865), married Elizabeth Musser



The Doner homestead, built in at least two sections, still stands east of East Towne Mall in East Lampeter Township slightly south of Route 30.

7. Peter B. (1794-1863), married Anna Horst Brubaker
8. Susan (1795-1858), married Abraham Eby

9. Elizabeth (Oct. 22, 1799-June 16, 1847), married Christian Wenger

10. David

a. Abraham

b. Veronica

(3) Daniel (Apr. 15, 1762-Aug. 29, 1821), married Elizabeth Stauffer (Oct. 1, 1765-Mar. 7, 1828), dau. Christian-Anna Eby; 13 ch.; Heidelberg Township, Lebanon County

Widow Anna married (2) Peter Eby¹⁵ and their children were:

(1) Joseph (Feb. 17, 1763-), married Elizabeth Breckbill; 5 ch.; Elizabeth Township

(2) Peter (Mar. 10, 1766-Dec. 9, 1836), "The Hermit"

(3) Susan, married Abraham Long; Lebanon County

4. Abraham (1732-1790), married Magdalena Landis (-1798), dau. Preacher Henry Landis-Veronica Groff (sister of John Dohner's wife)

(1) Christian (1762-1831), married Nancy Friesner; 7 ch.; Centre County, Penna.; Fairfield County, Ohio.

(2) Elizabeth (1763-); nfr.

(3) Abraham (1765-), married Anna (Oct. 1, 1762-Sept. 24, 1825)

(4) Anna (1767-), married Martin Myers; 8 ch.; Hanover

(5) Esther (1770-)

(6) John (1773-), married Elizabeth Shertzer (Apr. 15, 1781-Apr. 29, 1847)

(7) Henry (1777-Feb. 12, 1855), married Susanna (Aug. 27, 1775-Dec. 29, 1845)

(8) David (1779-), married Anna Neff, Clark County, Ohio

(9) Daniel (Dec. 15, 1781-Feb. 25, 1853), married Elizabeth Musser (Jan. 11, 1779-Mar. 8, 1875); 10 ch.

Michael Do(w)ner, after coming across the water, settled with his co-religionists in this Mennonite community, built two houses according to his will, and lived in the house that is illustrated.¹⁶ Here he brought up a family of four who were thankful for their heritage and were an asset to the cause.

Michael Doner's Will¹⁷

May 29th Anno Domini 1759. I, Michael Doner of Lampeter township in the county of Lancaster do with good and sound memory and understanding make my last will and testament. It is my will that all my debts and other expences shall be paid first.

(Continued on Page 15)

Orie O. Miller: Foreign Missionary Enroute

Ira D. Landis



Orie O. Miller

Orie O. Miller was born July 7, 1892 in the home of Bishop D. D. and Jeanette Hostetler Miller near Emma in La Grange County, Indiana. He graduated from Goshen College in 1915. All of his brothers, like their father, had double initials (E. E., T. T., W. W., and S. S.).

I recall the day spent with his father near the Forks Church. In the evening he took me to his son Ernest E. Miller at Goshen for the service. When Ernest asked his father to stay, he said, "I'm going on to Salem, where they 'use a fellow.'" This spirit was handed down to the next generation. This home was more than a cradle for Orie, the oldest in the family of thirteen, six of whom still survive. When his father was away in church work, he would help mother (1894-Feb. 14, 1958) to advance the farm work.

His bride for life was Susie Elta Wolf (May 20, 1893-Feb. 1958) daughter of Albert N. and Annie S. Hess Wolf, and they lived very peacefully together. The children blessing this home were:

1. Lois, born Sept. 23, 1916; married Ronald Beach; Doylestown, Pennsylvania
2. Albert W., born Mar. 18, 1922; married Esther Lehman, born Nov. 12, 1918, daughter of E. C. and Mary Basinger Lehman; Akron, Pennsylvania
3. Daniel W., born Feb. 16, 1924; married Eunice Litwiller, born Feb. 5, 1926, daughter of Nelson and Ada

Ramseyer Litwiller; formerly of Argentina and later Montevideo, Uruguay

4. John W., born Dec. 22, 1926; married Louise Heatwole, born Nov. 25, 1928, daughter of Elmer and Fannie Martin Heatwole; Kitchener, Ontario
5. Robert W., born Aug. 8, 1930; married Jean Carper, born Jan. 6, 1931, daughter of Reuben and Eva Weber Carper; Evanston, Illinois

In 1960 Orie as a widower married Elta Myers Sensenig (born Jan. 1, 1911), who had been a widow for sixteen years. She was the daughter of Nathan and Carrie Reitz Myers. Her former marriage had been to Isaac Sensenig (Oct. 27, 1906-Apr. 26, 1942), son of Isaac G. and Anna Martin Sensenig.

Years of Preparation (1892 - 1920)

As a boy at Cloverdale Farm Orie enjoyed life and became a member of the Forks Mennonite congregation, where his father had become a minister in 1891 and where he himself later became Sunday school superintendent. He graduated from Goshen College, married an Akron, Pennsylvania girl from a Goshen friendship, and married into the shoe business of her father. Then he was ready for service.

Early Service Period (1920-1932)

He went to Turkey for relief, aided in organizing the Mennonite Central Committee, and brought refugees to the United States. John Mellinger brought him into the Eastern Mennonite Board of Missions and Charities, first as editor of the new missions publication, the *Missionary Messenger*. He soon became vice-president and later secretary of the Mission Board. He was a liaison between the East and West, serving on the Peace Problems Committee, Interboard Committee, and Young People's Problems Committee.

Prime Service Years (1932-1952)

He traveled abroad for the Church — East and West, South America, Tanganyika, and India. He began to attend Mennonite World Conference. He prospected Africa and later other fields for missions, relief and charity.

Declining But Useful Years (1952-1976)

Later in life he began to see the fruits of his wisdom and labors. In a biography by the first Elta's cousin, Paul Erb, in the appendix he lists seventy positions that Orie filled during his long and useful life. These related to Mennonite Central Committee, Mennonite Board of Education and other committees of Mennonite General Conference, Eastern Mennonite Board of Missions and Charities, Goshen College, historic peace churches, American Leprosy Mission, National Service Board, Miller-Hess Shoe Company, Mennonite Automobile Aid, Menno Travel Service, Schowalter Foundation, Mennonite Mutual Aid, Mennonite Indemnity, Mennonite Economic Development Associates, Goodville Mutual Casualty, Mennonite Biblical Seminaries, Menno Housing, and others.

When at home with the family, he and his relatives read the Bible and closed their prayers with the Lord's Prayer in unison. For forty years he read the Bible through annually. This gave him wisdom and fortitude for his mission in the world.

He started in relief work in Turkey at the age of twenty-six. He thought he had traveled around the world eight times and had been to Europe more than sixty times; he was also south in Latin America. As secretary of both the Eastern Mennonite Board of Missions and Charities and Mennonite Central Committee (1935-58) he could unite the missions of both, taking him to points of need around the world.

As Rufus Jones said about himself, "He was divinely busy all over the world." For twenty years he served in foreign territory one-third of the time. His being a Mennonite of Lancaster Conference was no hindrance to being a Christian, but rather a stimulus and a help. While not an initial promoter of the African mission field, he was one who was sent in 1932-33 to prospect. Since he knew Alex-

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ander MacLeisch at World Dominion in London, they stopped for directions as to where to locate. Then he was directed to Larry Shields and James P. McKnight at the Khartoum Presbyterian Mission on the Nile. He was sent to follow the Nile and to go through the Red Sea to Dar Es Salaam (City of Peace). This they did. Then Emil Sywulka told them of an unoccupied area in Tanganyika along Lake Victoria. While this was being prospected, he went on to India to visit his brother, Ernest E. Miller, who was sick at the time. When he returned, the present field was located.

Orie directed the Board to many of the later fields especially Africa and Asia. When he traveled, he carried his Bible, an atlas, the *Mennonite Yearbook*, and a new *Wall Street Journal* when available. His favorite chapter was Psalm 15; his favorite verses were Isaiah 26:3; Romans 8:28,29; and his favorite hymns, "Before Jehovah's Awful Throne," "Lord Thou Hast Searched," and "Lift Your Glad Voices." His work was a favorite too, for he said, "I married into the shoe business (Miller-Hess Co., Inc.) to make my living; when I wasn't working for the Church, I depended on the shoe business to make my livelihood. This made my life completely full. I was happy and complete, and I enjoyed every bit of it."

THE EARLIEST DONER

(Continued from Page 1)

Item — I give and bequeath unto my beloved wife Magdalena one hundred pounds in cash also a chest which she pleases. Also much of the Linen and of kitchen furniture as much as she shall please to take, also a spinning wheel and a cow which she please to chose, also the table in the house and garden either the old or the new house which she pleases.

Item — It is my will and I give to my eldest son John the Land or Plantation whereon he now lives to him his heirs and assigns for 200 Pounds out of which sum he shall take his share equal to the rest of the heirs — and shall pay yearly from the date hereof the sum of Ten pounds.

Item — It is my will and I give to my son Abraham the Land or Plantation whereon I now live to him his heirs and assigns for 500 Pounds out of which sum he shall take his share equal to the rest of the heirs and shall pay to me yearly the sum of 20 Pounds as long as I shall live and after my decease he shall pay yearly the sum of 50 Pounds until the whole is paid. And besides this he shall give to his mother yearly as long as she lives of the Plantation the following goods: First the house and garden as mentioned above. Also 20 bushels of wheat, 3 bushels of malt, 1 bushel of Indian corn. Also 100 Pounds of Pork, 40 Pounds of beef, 12 Pounds of hacket flax, 12 pounds of hacked hemp, 7 pounds of wool, 3 barrels of cider, 12 gallons of stilled liquer, and apples as many as she shall need and shall feed and put her cow to pasture along with his own and shall provide and deliver firewood for her as much as she shall have need of — N. B. If my son John can live without danger on his Plantation he then shall pay after my decease the sum of 20 Pounds.

And it is my will that all my children shall divide my estate peaceably share and share alike from the oldest to the youngest.

Declaring that this is my last will and testament. In witness whereof have I here set my hand and seal the day and year first mentioned.

Michael Doner (SEAL)

Signed, sealed and declared by the above testator as his last will and Testament in presence of us

Benjamin Landis¹⁸
Jacob Hartman¹⁹

Footnotes:

1. Other pioneer Michaels:
a. Michael Tanner (Danner) was a native of Mannheim, Germany. On September 27, 1727 at 31 he and his wife Magdalena are in the port of Philadelphia. Strassburger and Hinke, *Pennsylvania German Pioneers* (Norristown, Pa.: Pennsylvania German Society, 1934). Vol. I, pp 10, 11. The Swiss name may come from Thunder (Donner). They spent the winter here and then crossed the Susquehanna. He was involved with the Cresap War and later settled in Digges Choice, Hanover. He was prominent in not only the settlement but also in some of the political divisions and highways of the area and in the founding of the Bair's-Hanover Mennonite Meetinghouse. *The Pennsylvania German Society*, XXIV, 57n-58n, 161; XXV, 169, 183, 261.

b. Michael and Dietrich Danner of Waldorf immigrated September 24, 1742. Strassburger and Hinke, I, 331. Dr. Friedrich Krebs, "Pennsylvania Dutch Pioneers." *The Pennsylvania Dutchman* VI (September, 1954), 87.

His funeral at the Ephrata Mennonite Meetinghouse was a meaningful service of three hours and ten minutes, in which telegrams and mementoes of appreciation were received from around the world from most of the committees and institutions that he so vitally touched. He was remembered for "his compassion in service, the weight he placed on the Bible, and his servanthood in administration." He "had strong, careful, prophetic insight" into plans for the future, especially in the field of economics. He was one of those rare combinations of an ecumenical churchman and businessman. He believed that the old men always had a mission in the world to train the young (Tit. 2:26). When he saw a financial balance sheet, he could not only see the blind spots but could assess the improvements.

He and Elta provided funds for the chapel at Goshen College, and a dormitory is named in recognition of the contribution to their development. The friends he touched were the relief field of Asiatic Turkey, and refugees from Russia and from the various mission and relief fields entered around the world to show what Christ could do through him for this generation. Some of these agencies and people who were blessed will remember him for years to come. He, though dead, yet speaketh.

c. Michael Danner immigrated October 10, 1742. Strassburger and Hinke, I, 494.

2. "Agreed with Mich'l Danager, late of Germany, but now of this Province, for 300 acres of Land on or near Pequee Creek, in Chester County, for £30, money of this Province, the whole, and the yearly quit-rent of one shilling Sterling for each 100 acres. A warrant for ye same is signed, dated ye 4th of 8ber, 1718." Wm. H. Egle, Editor, *Pennsylvania Archives* (Harrisburg, Pa.: E. K. Meyers, 1890), Series II, XIX, 650. In 1794 John deeded 110 acres to Christian. Lancaster Court House Deed 00-529.

3. The family was found at Rocherty, in the Cumberland Valley, and elsewhere in the early years.

4. Lancaster Court House Deed 22-307. Amos K. Stauffer, "Kreider Genealogy," pp. 238, 256.

5. Doner, Harry and Harold, *The Dohners in Canada, 1806-1974*, p. 3.

6. Dohner, Harry H., *The Dohners and the Doners of America*, 1950, pp. 37-38. Stauffer, pp. 256, 238. cf. Dohner, A. R., *Genealogy of the Doner Family*, 1910-11.

7. *Biographical Annals of Lancaster County*, p. 352.

8. *Brubaker Genealogy*, p. 13.

9. *Ibid.*, p. 14.

10. *Ibid.*

11. *Erb Genealogy*, p. 377.

12. I. W. Martin. "Martin Genealogy." I, p. 3.

13. *Brubaker Genealogy*, p. 7; Lancaster Court House Deed CC 369; Ellis & Evans, *History of Lancaster County*, p. 1072; Franklin Weber Cemetery.

14. Phares B. Gible, *Brubaker Genealogy*, p. 61. Franklin Weber Private Cemetery.

15. *Eby Genealogy*, p. 134. Jacob N. Brubacher, *Brubaker Genealogy*, p. 7-11, especially p. 10. Phares B. Gible, *Brubaker Genealogy*, p. 51.

16. This house ("the old") was his home, probably built in at least two sections, and the other was the Wickersham Farmhouse, razed for the East Towne Mall in East Lampeter Township near Lancaster Mennonite High School along the Lincoln Highway East.

17. Lancaster Court House Will X-2-104 (translation).

18. Benjamin Landis (1697-1781) was the Mellinger minister who lived where Elvin and Harold Landises live, near the Mellinger Meetinghouse.

19. Jacob Hartman (1714-Mar. 18, 1796), who was ordained also by 1760 and married Veronica Buckwalter (June 19, 1746-Feb. 16, 1826), was a Mellinger leader and a neighbor on the present Hobson Road.

EVEN HISTORY

In the schools of the South the history of the Civil War is beclouded. An American soldier after World War I was sent to France to teach United States history. The British coloring to our early history he found unbelievable. Now Frederic Harrison in the words of Dr. Walsh, Romanist, says regarding the century preceding the Protestant Reformation, "This great century, the last of the true Middle Ages, has a special character of its own that gives it an enchanting and abiding interest. There was one common creed, one ritual, one worship, one sacred language, one church, a single code of manners, a uniform scheme of society, a common system of education, an accepted type of beauty, a universal art, something like a recognized standard of the good, the beautiful and the true. Men utterly different from each other, all profoundly accepted one common order of ideas and could all feel that they were all together working out the same task." Latourette calls it the close of "The One Thousand Years of Uncertainty"—and we call that period the Dark Ages ending in the Reformation and the Peasant Wars of 1525.

Eighteenth Century Amish in Lancaster County

(Concluded)

Joseph F. Beiler

The Cocalico Settlement

The Cocalico Valley, consisting of East and West Cocalico, Ephrata, and Clay Townships, can also include parts of Brecknock and Elizabeth Townships. This region was scarcely thought of as a haven for early Amish settlers, until very recent years. Former history writers as C. Z. Mast, Silas Hertzler, and Grant M. Stoltzfus have frequently touched traces of early Amish families living there but have rarely placed them there. Not until extensive deeds and land grant studies were made was this area opened to research.

Today it has become so essential that it would be hard to complete many family lines without referring to Cocalico Township, Lancaster County. Some early land grants refer to this region as a branch of the Conestoga although quite early it is named Cocalico and some deeds mention the Cocalico hills. In the last four years more lost or hidden subjects in early Amish history were uncovered in this area than any other in the east and we suspect many more are yet to be found. Truly it is the least cultivated spot in the field of Amish and Mennonite history of Lancaster County, yet it may prove to be the richest. Some historians link this section with the West Conestoga to which David Beiler refers. Actually it does link together but it also binds in with every other early Amish community in the East, even to Virginia and the Carolinas. Some researchers have already earmarked this area to be the first Amish settlement in America. Much remains to be uncovered.

We cannot write a complete history of the Amish in Cocalico today. We can, however, produce an outline of points that proves its existence and we can prove that it was early. Bishops and notable church leaders who labored a lifetime in the aforementioned districts came from Cocalico—namely, Bishop Peter Plank of Morgantown and John Blank of Spring Garden.³²

Intermarriages like Ulrich Shirk from Cocalico to our foremost Kurtz families indicate definite association. A certain Christian Kurtz, who came from an Ephrata-Lincoln homestead, gave a daughter to one of our foremost Stoltzfus families. John Hertzler,³³ the oldest son of Bishop Jacob Hertzler, lived in Cocalico before he moved to Cumru Township, Berks County. John Sherrick³⁴ near Schoeneck was married to a daughter of widow Barbara Yoder. Other Amish family names who resided in Cocalico were Jacob Mast, David Beiler, Kurtzes, Hershbergers, Mischlers, Erbs, Hochstetlers, Zugs, and Blanks.³⁵

Besides these there are names to appear in this section that were European Amish names but that never became families in America. To avoid overemphasis, we will list only a few, such as Shirk, Zimmerman,³⁶ Bear, Good, and Huber. These can nearly all be fitted together on a 1732 ship list and consist of Palatinate Amish as well as Mennonite names. Peter Bricker is a shipmate on the foremost Amish ship list. In every respect it is reasonable to predict that Amish elements existed in Cocalico early, but much must be left for future study.

The family name Zimmerman is a common Mennonite name but never became a popular Amish name in America. However, in nearly every early Amish community there are Zimmermans included. Hans Zimmerman, a 1737 shipmate to Jacob Beiler³⁷ and Jacob Mast, settled adjoining Jacob Beiler in Bern Township, Berks County. Every Amish settlement of Berks County had Zimmerman neighbors.³⁸ When some of this Bern Township group migrated west to both Somerset and Westmoreland Counties, there were Zimmermans right in their midst. This is true in other settlements as well. Surely there is a social tie with the Zimmermans and the Amish in our studies. A Joseph Zimmerman³⁹ of Cocalico who married Anna, a daughter of John Hershberger of Cocalico, later moved to Earl Township.

C. Z. Mast in his book, *Annals of the Conestoga Valley*, has written that a petition was sent to the Provincial Assembly by the Amish for exemption from oaths to become naturalized. He continues that this petition was framed by a brilliant, young Amishman by the name of Henry Zimmerman⁴⁰ at the age of sixteen. That this young lad of sixteen was brilliant is too true for him to be an Amish boy. A

closer study reveals the fact that this lad was an Emanuel Carpenter (Zimmerman), a son of Henry Zimmerman, who was born in 1702. The petition was erected in 1718 instead of 1742 and was signed by Pequea Mennonites instead.

However, an Amish petition was forwarded to the Provincial Assembly also asking to be exempted from taking oath for naturalization. This petition was arranged by Emanuel Carpenter, then an elected esquire in Earl Township and most likely signed by Amishmen there. Since this manuscript has not been located recently, we cannot give the names of the signers, but three different sources maintain that the petition was drawn for the Amish and signed by them. Emanuel Carpenter owned a large plantation in Earl Township (now West Earl).

Part of this tract was transferred to his son Emanuel where he lived the prince of his career and died there. Henry Carpenter also held a large tract in Cocalico Township.⁴¹ This family was neither Amish nor Mennonite but very likely descended from Mennonite stock in Europe. That Emanuel Carpenter was sympathetic to the plain people is demonstrated frequently. One writer refers to him as the Amish law-giver. Another Lancaster County document to prove that this Carpenter family favored the Mennonites was a 1792 will of Hans Carpenter that when this large Cocalico tract of 900 acres was dispersed, it was bequeathed to Bishop Abram Brubaker, an arbitrator for the Mennonist congregation there.

Our studies favor the theory that this Mennonist congregation was an aftermath of a Palatinate Amish established group. However, it must be remembered that these were not Alsatian Amish and did not adhere to more strict disciplines. When the few Alsatian Amish families moved away, it automatically became Mennonite. It is doubtful if the Cocalico congregation fully communed with the Alsatian Amish in Berks County. More likely it communed with West Conestoga since not a single subscription goes from these groups to the Alms book of the Northkill.

The well known Lutheran pastor, Heinrich Muhlenberg, writes in his *Hallsche Nachrichten* that he visited the Mennonites on the Conestoga and preached for them in a barn. He praised the well attended meeting and was invited to come back again. Since the Cocalico Creek is a branch of the Conestoga, the incident may have been in this section which was not far away from the Berks County region where Pastor Muhlenberg labored. Again this incident is a reflection of lack of leadership or an unestablished ministry like their sister congregations at West Conestoga, which, all in all, were early but short lived.

We must include one more note on the early Zimmermans of Cocalico. A 1751 Lancaster County courthouse deed release⁴² states that Hans Zimmerman of Cocalico (perhaps the 1732 immigrant) was a brother and heir at law to William Zimmerman, an inhabitant of the colony of Virginia who was now deceased. His widow Elizabeth did sell and dispose of a number of Negro slaves as a part of the estate. That Mennonites of German-Swiss origin lived in Virginia is well known, but not all is known. A conjectural note to this statement occurs in a document found in the *List of Swiss Emigrants to American Colonies* by Faust and Brumbaugh.⁴³ Jacob Ammann, son of Jacob Ammann of the Parish Altikon (Switzerland) in 1735 at the age of twenty-four journeyed to the Carolinas. Perhaps to the Swiss at that time the Carolina territory extended from Maryland to Georgia. From a recent letter of Paul Ammann of Zurich, Switzerland, a descendant of Jacob Ammann who is making a study of Jacob's descendants, we learn that he maintains that Bishop Jacob Ammann sailed to America. Was there an Amish establishment in the South? Was it related to colonies of Pennsylvania or even Cocalico? The field is open to prospective study.

As the sands of time run on, social ties linger and memories fade. Little attachment remains between the Amish in the Pequea and Cocalico. Yet as late as 1806 two Amish ministers of the Pequea, namely Christian Stoltzfus and Christian King,⁴⁴ each purchased two lots of land in Canada to aid Mennonites who moved from Cocalico to Canada and failed the Beazley deal. Perhaps this was a contribution of the congregation endorsed by two ministers, one from Pequea and one from Millcreek. Even though we are generations apart, the potential distance may not be as great as we had supposed.

32. C. Z. Mast, *Annals of the Conestoga Valley*, p. 279.

33. Lancaster Courthouse Deed X 2 16.

34. On Society patent maps for East and West Cocalico.

35. Ernst Miller, *Geschichte der Bernischer Taufer* (Frauenfeld. J. Huber Dealer, 1895), Chapter XII.

36. Bern Twp., Berks Co. Land Grant — Harrisburg Office.

37. Ibid.

QUOTES AND OBSERVATIONS OF CHRISTIAN B. BUCHER (1867-1960)¹

Earl B. Groff

Jonas H. Hess, minister for Hess-Hammer Creek District. On a certain Sunday morning it was his turn to preach at Indiantown. The countryside was blanketed with a very heavy snow, making travel most difficult. Allowing for this, Jonas hitched in the sleigh, started early and took along his grandson, Jonas H. Bucher, then about six or seven years of age, to meet his appointment. No one else came to Indiantown church that morning except the janitor who opened the meeting house. Nevertheless, a service was held, Jonas preached to two people, the janitor and his own grandson. Afterwards Jonas said in Pennsylvania Dutch, "Now I done my part."

Isaac Eby,² bishop of Pequea District [and leading Conference bishop], a man of vision and foresight. [He] saw the benefits of Sunday schools. He sent Christian [M.] Brackbill to attend a Sunday school convention (non-Mennonite). As a result both these men promoted and helped establish Sunday schools in the Mennonite Church.

Ephraim [N.] Eby,³ deacon of Hess-Hammer Creek District. [He was] one of the first deacons to keep church records pertaining to that office.

Anthony [P.] Heatwole⁴ [1855-1935], bishop from Virginia, preached a sermon at Hammer Creek in 1894 from I Thessalonians 5:16-25.

John W. Weaver,⁵ minister in Weaverland, delivered the main sermon at the dedication of the Hammer Creek Meetinghouse on Aug. 16, 1913. He used the subject, "Jesus Only."

Adam B. Brenneman,⁶ minister at Landis Valley, personally felt that two votes should be required for nominees to be eligible for office of bishop.

Other Observations

In the late 1800's a June snow fall occurred when wheat was in blossom. Some farmers took a span of light rope and walked through the field to knock the snow off the wheat heads, fearing that the snow would damage the heads. Those that did this got no wheat because they knocked the blossoms off.

Christian R. Bucher,⁷ concerned about inflationary farm prices following the Civil War, was told of fine farms at reasonable prices in Central Pennsylvania. He was advised to take the Pennsylvania Railroad west to Mt. Union and look from there. He got off the train at Mt. Union. From the station platform he saw nothing but mountains, rocks, wasteland and rough country. He never left the station, but took the next train — East. Lime Rock and Erb's Church community never looked so good. The "Go West Fever" never returned.

Christian R. Bucher⁸ as a single young man went to Lancaster on business, included a visit to a photographer, and "got his picture taken." He was severely reprimanded by his parents for this transgression. To them this was sinful. (Earl B. Groff has the original picture.)

During "the roaring twenties" [when] prosperity abounded on every hand and farmers were enjoying high incomes, Christian B. Bucher and his son Ammon were discussing farm economics. The father cautioned that one should spend cautiously as this "boom" will not last. The son felt so sure that this easy money could not change. In a few years the son took over the farm. The depression of the 30's struck. Heavy rains and rust ruined a mature tobacco crop. The son could not make up the interest on the farm mortgage. Then the father called to remembrance the conversation of former years.

Bishop Christian Bomberger II in pursuit of his church responsibilities was away from home frequently. Christian B. Bucher often worked for his grandfather on the farm along with the Bishop's youngest son, Henry. This uncle and nephew were about the same age. Their farm work assignment was not without its pranks and fun. In the horse-feed entry one day a friendly contest developed to see which one

could throw the other into the feed bin. The nephew won over the uncle. They both laughed about that prank as long as they lived. Bishop Christian Bomberger II never farmed tobacco.

A special weekday morning preaching service was held at Erb's [Church] on Tuesday, March 13, 1888 to hear a visiting Mennonite minister from the west. That was the day that the famous 1888 blizzard struck with its record-breaking fury. The people could hardly get home from church. Bitter cold and high winds with snow level with the fences. Roads were impassable. Teams took to the fields. Snow was frozen hard enough to carry horse and sleigh over rail fences. A Reading Railroad passenger train was stuck for several days in a cut east of Landisville near where Myron B. Rohrer now farms. The Pennsylvania Railroad trains were also stalled on the main line near Lancaster. In the absence of communications and weather reports, this storm was a complete surprise. Several days prior to the storm, Christian B. Bucher drilled several acres of spring oats!!

Old Philip Seppi⁹, was a man who was wise to the ways of the world. In the old Country he saw governments and empires rise and fall. He saw panic, inflation, worthless script and silver coin. At a certain time during World War I, when it appeared that Germany could be triumphant, he decided it was time to make a trip to the local bank. By this time he was living on a small farm near Halfville, northwest of Lititz.

He went to his local bank and withdrew all his accounts in gold coin and took it home and placed the gold in a box. Then he told members of his family to get the tools, plaster and cement, that they must work at some "rat holes" in the cellar wall. So the coin box was sealed in the stone foundation wall. Much later, after World War I was over, the family was instructed to get all the necessary tools and supplies to work over some "rat holes" in the cellar. The money was recovered and deposited in the bank again.

Old Philip told grandfather Bucher that if the worst would come, no money would have any value except gold. This explains his actions.

There was a dug well, about 20 feet deep, away from the present buildings on the John B. Keller Farm¹⁰ at Lime Rock. To decide something on the underground streams, chaff was dumped into the well and two days later the chaff emerged at the Lititz Springs. That established at least this underground stream.

During the depression year land was cheap, and money was very scarce. A few people desiring farms chose to consider buying farms in marginal or fringe areas. Grandpaw Bucher was sometimes asked to go along to inspect farms and to give advice. After returning from one of the inspection trips, he was asked for his opinion about a certain farm.

"No good," he said.

"Why?"

"Because you can throw a bushel basket out through the barn roof."

"Nuff sed!"

Christian B. Bucher owned only four automobiles in his life time. He only changed cars when necessary never "just to be in style." His last car was a 1933 Chevrolet sedan. One day while stopping at Jacob Shenk's store at Sporting Hill he was challenged by a neighbor farmer how any one can afford a new car while some farmers cannot pay their taxes. C. B. Bucher replied, "When farm crops were bringing record prices a few years ago, I put some money back for a rainy day."

Footnotes:

38. Lancaster County Deed X 609 — 1784 date.
39. Annals of Conestoga Valley, p. 93.
40. Samuel Hazard, *Hazard's Register of Pennsylvania* (Philadelphia, Pa.: W. F. Geddes, 1828-35) V, 21; H. Frank Eshleman, *Historic Background and Annals of the Swiss and German Pioneer Settlers of South-eastern Pennsylvania* (Lancaster)
41. "Our Carpenter Neighbors," *Mennonite Research Journal* XVIII (Jan. 1977), I ff. Cocalico land grants and Lancaster County deeds.
42. Lancaster Court House Deed C 128.
43. Faust and Brumbach, p. 30.
44. L. J. Burkholder, *A Brief History of the Mennonites in Ontario* (Markham, Ont.: Livingstone Press, Limited, 1985), p. 42. Christian Konig bought three lots and Christian Stoltzfus, two lots.

1. See Jan. 1977 MRJ for the informers and Jonas Hess
2. Jan. 26, 1834 — June 17, 1910. MRJ, 1961, p. 33; 1963, p. 26.
3. May 8, 1852 — Mar. 24, 1937. Ordained Sept. 23, 1884. "It is the preacher's business to warn the people against wildcat schemes. Beware of goldmines, leadmines, and marble quarries in Colorado and real estate in Brooklyn. Speculation of this kind, whether of gain or loss, is not in accordance with Bible teaching." — Daniel S. Metzler Scrapbook.
4. Southern District, Waynesboro, Virginia. A leader after 1900 in the Virginia Conference. Ordained Dec. 27, 1885, June 26, 1887, and Dec. 3, 1891. Apr. 23, 1855 — 1935. Heatwole History, p. 123. H. A. Brunk, *History of Mennonites in Virginia* II.
5. John W. Weaver went through the lot six times before ordained, but when ordained in 1909, his tools were ready and he soon was in the evangelistic field at Red Well and Bossler, and then over the Conference and beyond. His dates were July 4, 1870-Feb. 18, 1944.
6. Oct. 3, 1834-Feb. 16, 1898.
7. Cf. *Mennonite Research Journal*, Oct. 1976.
8. (Aug. 14, 1844-Apr. 10, 1920), son of Joseph-Catherine Risser, married Oct. 5, 1865 Nancy Bomberger (May 14, 1843-Feb. 12, 1901), dau. Bishop Christian-Catharine Hess.
9. Philip Seppi (August 24, 1871-March 29, 1954), w. Becky Weidman (April 9, 1868-May 5, 1941). Both came from Mannheim, Germany, (single) in 1890. They are buried in Lititz Moravian Cemetery. They had two places beyond Halfville. During World War I he sold steers, presented the check for \$1,750.00 to Hiram Diehm at the Lititz National Bank, and asked for cash in yellow (gold). Now observe the above.
10. This farm was the Christian R. Bucher homestead.

The United Brethren bishop enters the year 1815 and continues his travels through Pennsylvania to Maryland and Virginia.

The Christian Newcomer Diary

[Sept. 12, 1814] I rode to Daniel Lyday's, and stayed for the night. 13th—I preached in Middletown. A gentleman who keeps a public house insisted on my going home with him, which I did; he entertained me very kindly. 14th—I stopped with Henry Huber for refreshment, rode through Zanesville and lodged with John Bowers. 15th—We rode to Mr. Hoffman's at a public house. 16th—It was a rainy day, and the roads were very deep; reached Mount Pleasant, Ohio. 17th—Today I crossed the Ohio River, and stayed for the night with Perry McCoy in Washington county.

Sunday 18th—This day I preached in Washington, in the German church; the hearts of the hearers were sensibly effected; dined with Christian Harnish. At night I preached three miles from town, at John Moser's. 19th—We had a blessed meeting at Stecher's. 20th—I came to Worman's. 21st—To old Bro. Draksel's.²⁰² 22d—I preached at Bonnet's school house. 23d—I rode to Liganor Valley and lodged with Mr. Drapp. 24th, and

Sunday 25th—We had a sacramental meeting here; Winter, Dreyer, and Berger were present; I spoke from Acts 16, v. 30, 31, and lodged with Christian Senft. 26th—I preached in Somerset, and stayed for the night with Adam Sneider. 27th—I came to Mr. Smidt's. 28th—To McConnellsburg. 29th—To Henry Kumler's,²⁰³ here they had just commenced meeting; Abraham Meyers²⁰⁴ spoke first, I followed him; we had a blessed time, some jumped and shouted for joy. 30th—I arrived at home: bless the Lord for all his goodness and mercy.

October 1st and Sunday 2d—We had a Quarterly meeting in Hagerstown; in the afternoon I attended a funeral at Samuel Newcomer's.

Sunday 9th—We had meeting at Schnebly's, visited Sister Hess,²⁰⁵ found her near close of life; attended a prayer meeting at Simon Geeting's, returned to old Bro. Hess's. Sister Hess died about 4 o'clock, while we were praying. 11th—I attended the funeral and spoke from John 5, v. 24. 12th—I set out for Sherman's Valley, in Pennsylvania; came to John Cryder's, and stayed for the night. 13th—I came to Shallenberger's. 14th—To Mr. Hock's, a pious family. 15th, and

Sunday 16th—We had a sacramental meeting at John Sneider's, in Sherman's Valley, we had a good time, Christian Berger, John Neidig and David Sneider were present; I lodged with Mr. Dunlop, rode 17 miles to Abraham Meyer's. 17th—I lodged with Joseph Knegi. 18th—This morning I set out before day, rode through Shippensburg, took refreshment in Chambersburg with Bro. Brasher.²⁰⁶ at night I reached my son David's, found him very ill, to all appearance near his end; he confessed with a contrite heart that the spirit of God had often convicted him of the error of his ways, but that he had resisted the grace of God continually; he desired, with tears in his eyes, to be prayed for, and expressed his fears that it might be too late, that he had grieved the Holy Spirit, and God would no more have mercy on him. We all humbled ourselves before a throne of grace and mercy, crying mightily to God not to cut him off in his sins, but have mercy and prepare him for the awful change which he perhaps may shortly have to make. 19th—Returned home. 20th—I rode again to my son David's, found him still very ill. 21st—He was somewhat better: O! that the Lord may truly convert him, before he shall be removed to an awful eternity. 22d, and

Sunday 23d—We had a sacramental meeting at Shank's church; I rode in the afternoon, 19 miles to my son David's. He still continues very ill. 24th—I returned home. 25th—Last night my sick son sent a messenger to me to come and see him again. On my arrival I found him exceedingly distressed; he chattered like a crane and mourned as a dove; said "O! father, what shall I do? I have to die and meet a God whom I have so often offended,—whose mercy I have so often refused: a God to whom I am not reconciled; no hope, no assurance of a better world in my soul." This language pleased me greatly; I prayed with him, encouraged him not to despair, but fly for his life to the outstretched arms of sovereign mercy, cry mightily to God for the pardon of his sins, and pray him to have mercy for Jesus' sake. 26th—I remained with him. 27th—Returned home. 29th, and

Sunday 30th—We had a sacramental meeting at the old church near Jacob Thomas's. 31st—I set out for Lancaster,

came to Bro. Bowlus's, where I lodged.

November 1st—This evening I preached at Valentine Daub's from 1st. Peter 1, v. 3, 4. 2d—I had meeting at Benjamin Sauder's. 3d—I stayed for the night at Henry Sneider's. 4th—I visited the Rev. Mr. Grubb, in Taneytown, dined with him and rode to Bishop's.

Sunday 5th—This forenoon I preached here, rode in the afternoon to Spangler's. 6th—This forenoon I preached in the Pigeon hill church; at night in York. Lodged with W. Bentz. 7th—Bro. David Sneider met me today; we rode across the new bridge at Columbia, came to Christian Herr's, where we had a blessed meeting. 8th—I preached at Abraham Herr's, from Eph. 2, v. 16, 17; at night we had meeting in Millerstown. 9th—I visited my sister in Lancaster, rode to my father's-in-law, who is now 89 years old, and stayed for the night.²⁰⁷ 10th—I visited several old friends, and lodged with John Gerber. 11th—I visited Buckwalter, and lodged with John Cryder. 12th—Preached at Christian Hershey's.

Sunday 13th—This forenoon I preached in Rupp's school-house, from Hebrews 2, v. 3; at night in Lancaster, from Matthew 15, v. 24; lodged with my sister. 14th—I came to John Neidig's. 15th—Came through Harrisburg, stopped with Erb for refreshment, rode to John Stemm's, where I stayed for the night. 16th—I preached at David Sneider's, from Isaiah 3, v. 10, 11. 17th—Lodged with Abraham Bauman. 18th—This day I came to my son David's. I had left him very sick, but found him considerably better. 19th—Returned home.

Sunday 20th—We had meeting at Schnebly's; I lodged with old Mr. Hess.

Sunday 27th—I preached at Leymeister's, in Virginia. 28th—I stayed for the night at my son Jacob's. 30th—Rode with Bro. Henry Spayth to Mr. Shaffner's.

December 1st—Today I came through Winchester, stopped with Mr. Lauck, rode to Newtown and lodged with Peter Geeting. 3d—I called with John Senseny, rode to George Shepler's, and stayed for the night.

Sunday 4th—I preached at Abraham Neuswander's, from John 11, v. 43, 44; I stayed for the night with John Senseny. 5th—I came to Christian Crum's. 6th—To my son Jacob's. 9th—I stayed with J. Hoffman. 10th—With Jacob Hess.

Sunday 11th—Preached at Schnebly's. 17th, and

Sunday 18th—I attended a Quarterly meeting in Shepherdstown. 19th—Returned home. 21st—I set out for Baltimore, came to Middletown and lodged with Valentine Bowlus.²⁰⁸ 23d—I reached the city; Bro. Joseph Hoffman is now stationed here: I lodged with Benjamin Macher. 24th—I visited some of the friends in the city.

Sunday 25th—This morning at 4 o'clock we had prayer meeting; the Lord was near. Bro. Hoffman preached in the forenoon, I exhorted after him; we then administered the sacrament. I preached in the afternoon from Luke 2, v. 12; had meeting in the evening at Mrs. Bender's, lodged with John Hildt. 27th—I stayed all day with John Hildt;²⁰⁹ we were engaged in forming or revising our discipline. 28th—Today Bro. Bowlus also came to the city; I attended class meeting and returned again with Bowlus to Hildt's, where we lodged. 29th—I visited Bros. N. Reed, Baker and Rehman; at night I preached at Lewis Kalbfus's, to a large congregation. 30th—Today old Mr. Weller and myself visited many of the friends in the city; at night we had a blessed meeting at Mrs. Bender's which continued until after midnight.

January 1st, 1815—This morning we had meeting at Hoffman's; I preached from John 1, v. 45 to 47; in the afternoon I attended a funeral in the African church, I presume more than 1000 colored persons were present; at night we had meeting at Smidt's, where I lodged. 2d—Today the male members of the society had their annual meeting to elect elders and trustees for the church; I stayed for the night with Joseph Hoffman. 3d—The weather is remarkably cold; I attended a class meeting and went to my lodging at Hildt's. 4th—I attended another class meeting; at night we had prayer meeting at Hoffman's. 5th—I again preached at Kalbfus's. 6th—I rode with Hildt 4 miles out of town and visited old Brother and Sister Tschudy, dined with them and returned again to Hildt's. 7th—I visited several friends, rode

to Fort McHenry which the British had bombarded so tremendously in September last, the effect whereof is yet plainly to be seen.

Sunday 8th—This morning I led the class; at 11 o'clock I preached from Isaiah 3, v. 10, 11; at night we had meeting at Mrs. Bender's, returned with Hildt to my lodgings and rested comfortably. **9th**—This morning I set out early from Baltimore, rode 40 miles to J. Funck's, in Montgomery county, and stayed for the night. **10th**—I came to Ewi's. **11th**—To Fredericktown, lodged with Byerly. **12th**—Was appointed by the President a day of humiliation and prayer; I attended meeting in the Lutheran church and heard the Rev. Mr. Shaeffer deliver an appropriate discourse, rode to Valentine Doub's, and stayed for the night. **13th**—Returned home.

Sunday 15th—Preached in Shank's church.

Sunday 22d—We had a tremendous snow-storm, which forced me to stay at home.

Sunday, February 5th—This day I attended meeting at Hauser's (Mt. Zion).

Sunday 12th—This forenoon I preached at Peter Stadtler's; at night in Hagerstown, lodged with John Hershey. **13th**—I preached at Henry Kumler's. **14th**—At Abr. Bauman's. **15th**—In the forenoon at John Creider's; at night I spoke at Huber's, from Romans 5, v. 1, 2, 3. **16th**—I preached at Wolgamott's, from John 3, v. 17, 18. **17th**—Came to David Sneider's and stayed for the night. **18th**—I lodged with M. Barr.

Sunday 19th—I preached at David Sneider's, from Romans 5, v. 1 to 4. **20th**—I was at Joseph Kneig's. **21st**—I visited Bro. John Davis, preached at Yost Kneig's in the evening; the grace of God wrought powerfully. **22d**—We had meeting at Mr. Boyer's; the meeting continued till after midnight, several persons were happily converted to God: glory be to his name. **23d**—Today I visited Abraham Huber; several neighbors collected together, we began to sing and pray. The power of God came down, several persons cried for mercy; and while all engaged: bless the Lord, the mother of the house and daughter-in-law obtained peace with God, through the merits of Jesus Christ. **24th**—I came to my son David's. **25th**—To Hagerstown, from thence home.

Sunday 26th—I attended a quarterly meeting in Hagerstown, rode with Bro. Painter to Williamsport, where we had a watch-night; I lodged with Weber.

March 1st—This day I received information that John Hess (Antietam, Md.) was very ill; got my horse and rode there, found him very low. When attempting to speak, I perceived that he still knew me. I prayed with him, and about 9 o'clock he expired while we were at prayer around the bed. **2d**—I attended a funeral in Boonsboro in the forenoon, and spoke from Matthew 15, v. 27, 28. **3d**—I preached at John Hess's funeral, from John 12, v. 46.

Sunday 5th—This forenoon I preached in Sharpsburg, from John 6, v. 37; in the afternoon I preached at Schnebly's, and lodged at Geeting's. **11th**—I preached in Sharpsburg, from Romans 8, v. 17.

Sunday 12th—I preached again at Schnebly's. **18th**—I had meeting at H. Kumler's.

Sunday 19th—This morning Kumler accompanied me to Habecker's, where I had an appointment; I spoke to a numerous assembly from Romans 5, v. 1 to 4; rode in the afternoon about 20 miles home. **22d**—I set out for Baltimore, to the Methodist Conference, came to Mr. Barsh's, and stayed for the night. **23d**—I reached the city and lodged with John Hildt. **24th**—This morning I paid a visit to Bishops Asbury and McKendree, went with them to the Conference room. At 11 o'clock Enoch George preached an ordination sermon, Bishop McKendree gave an exhortation; seven brethren were then solemnly ordained. At night James Smidt preached a powerful sermon; I lodged again with Hildt. **25th**—I attended Conference again; in the evening I was at Eutaw meeting house, and returned to my lodgings at Hildt's. I have a room to myself at his house: (like the Prophet Elisha with the woman of Shannon,) where I can go in and out as I please.

Sunday 26th—This forenoon Bro. George Geeting preached in Otterbein's church, I exhorted after him; Bro. John Swartzwelder preached in the afternoon. At night I heard Asa Shinn preach in the Eutaw meeting house; he is a wonderful orator and reasoner. **27th**—I was again at the Conference; Bro. Hoffman preached in Light street meeting house at 11 o'clock, I exhorted after him; in the afternoon the session of the Conference was brought to a close. **28th**—This day I bid Bishops Asbury and McKendree farewell; rode a short distance out of the city to Kalbfus's, and stayed for the night. **29th**—This morning I feel my spiritual strength renewed, and fresh courage to be more engaged

than ever. O Lord! strengthen this resolution, and grant that my old days may be appropriated to thy name's glory. Came to Mr. Sumwalt's and stayed for the night. **30th**—I rode to Jacob Kleinfelter's. **31st**—I visited W. Bentz, and lodged with old Mr. Naylor; had a bad night's rest, and wrestled for a clean heart.

April 1st—I attended a meeting of the Albright Brethren, near Conewago, and returned to Naylor's.

Sunday 2d—This day I was in York; Bishop McKendree and Henry Smidt preached in the meeting house; I spoke after them in German, lodged with W. Bentz. **3d**—This morning my poor soul is drawn out in prayer to God for sanctifying power: O! Lord, impart into my soul thy nature and thy perfect love. I rode with Bro. Henry Smidt to Jacob Kleinfelter's; the Albright Brethren had their Conference here; about 14 or 15 preachers were assembled. I made another attempt to effect a union between the two societies, but in vain. **5th**—I left them, rode to Bishops in Littlestown, and stayed for the night. **6th**—I felt the love of God powerfully in my soul; rode all day long joyfully and serene. Towards evening I reached Benedict Sauder's, where I tarried for the night. **7th**—This day my soul was also enabled to rejoice on account of the presence of the Lord; came to Middletown and lodged with Valentine Bowlus. **8th**—Returned home.

Sunday 9th—I preached at Schnebly's. **12th**—I left home, called at Henry Kumler's, and lodged at night with Abr. Huber, at the Rocky Springs. **13th**—This morning I set out early, stopped at John Meyer's, and took refreshment; rode to Peter Brown's, in Sherman's Valley, where I tarried for the night. **14th**—I rode all day over hills and vallies, and stayed for the night with David Long. **15th**—Rode to Michael Mase's, in Union county.

Sunday 16th—This morning I rode to Martin Dreisbach's, where I preached with great liberty. **17th**—I preached at George Miller's, from 2d. Peter 1, v. 5 to 8. **18th**—I remained here and had a long conversation with Miller and Niebel respecting the union of our respective societies, but all in vain; we could not bring matters to bear. **19th**—This morning I left them and came to Fry's, he rode with me to Charles Straub's, where I preached from Romans 8, v. 17, and stayed for the night. **20th**—I preached at David Long's, from Luke 24, v. 49. **21st**—I reached Abr. Meyer's. **22d**—I had meeting at Yost Kneig's.

Sunday 23d—I preached at the Rocky Springs, from Luke 24, v. 47; rode to Fetherhoff's and stayed for the night. **29th**, and.

Sunday 30th—I attended a Quarterly meeting at Britton's; I preached from Acts 16, v. 30, 31; rode to my son David's and stayed for the night.

May 3d—I preached at Henry Stadtler's, from John 3, v. 17, 18. **6th**, and

Sunday 7th—We had a Sacramental meeting at Fetherhoff's; I spoke from Luke 24, v. 46. Bless the Lord we had a good time; several were convicted, and some, I trust, happily converted to God. **8th**—I preached to a numerous congregation at Henry Kumler's, from John 3, v. 17, 18. **9th**—Our Conference commenced here today: may the God of peace be with us. In the evening Bro. Hoffman preached with great power. **10th**—This was also a day of grace; at night I preached at Bro. Neidig's. **11th**—Bless the Lord for the love and union that prevails in the Conference; this evening I preached first, Hoffman followed me; I then washed my preacher Brethren's feet, in imitation of our Lord and Master, and administered the Lord's Supper. The meeting continued till after midnight, and all were filled with love and joy in the Holy Ghost. **12th**—This day Brs. Abr. Meyer and Jacob Dehof were solemnly ordained and the session of the Conference concluded. **13th**, and

Sunday 14th—We had a Sacramental meeting at the Antietam; a vast number of people were collected; I stayed for the night with Michael Thomas. **15th**—We had meeting in Shank's church; Hoffman spoke first, I followed him. **20th**—I rode to Fredericktown; the Lutheran Synod is here in session at this time; the Rev. Mr. Probst preached at night from Romans 8, v. 1; rode home with Valentine Doub.

Sunday 21st—This forenoon the Rev. Mr. Helmuth from Philadelphia, preached from Acts 20, v. 28, with power; in the afternoon Mr. Walter spoke from Ephesians 5, v. 14; at 3 o'clock Mr. Shafer spoke from 1st Peter 2, v. 16; at night Mr. Lochman, from the words, "If the son therefore shall make you free, you shall be free indeed." **22d**—This day I attended the session of the Synod; in the evening Mr. Muhlenberg preached from Luke 19, v. 10. **23d**—I rode to Virginia to visit my daughter.

(Continued on Page 21)

Anabaptists As Others Saw Them

"Their walk and manner of life was altogether pious, holy and irreproachable. They avoided costly clothing, despised costly food and drink, clothed themselves with coarse cloth, covered their heads with broad felt hats, their walk and conduct was altogether humble. They carried no weapon, neither sword nor dagger, nothing more than a pointless bread knife, saying that these were wolf's clothing which should not be found on the sheep. They would never swear an oath, not even upon demand of the government. And if anyone transgressed, he was excluded by them."¹

Schleitheim Confession on Non Resistance²

Jesus Christ has made us free from the servitude of the flesh and meet for the service of God through the spirit which He has given us. Therefore we shall surely lay down the unchristian, yea satanic weapons of force, such as sword, armor and the like, together with all their use, whether for the protection of friends or against personal enemies; and this in the strength of the words of Christ, "I say unto you that ye resist not evil."

The government using the sword to punish and put to death the wrongdoers and to guard and protect the good is an appointment of God outside the perfection of Christ. In the law of the Old Covenant the sword is ordained against wrongdoers for punishment and death, and to exercise it the worldly governments are appointed.

In the perfection of Christ, however, church discipline alone is used for the correction and exclusion of those who have sinned, not indeed for the destruction of the flesh but as an admonition and injunction to sin no more.

Here it is asked by many who do not know Christ's will toward us, whether a Christian may or should use the sword against wrongdoers for protecting or defending the good or for love's sake.

Our unanimous answer is: Christ teaches and commands that we should learn of Him, for He is meek and lowly in heart and we shall find rest to our souls. Now Christ did not say concerning the woman taken in adultery that she should be stoned to death according to the law of His Father, and yet He says: "I do nothing of myself but as my Father has taught me." He spoke to her words of mercy and forgiveness and admonition to sin no more. In such a way we also should act, according to the rule of church discipline.³

The regenerated do not go to war, nor engage in strife. They are the children of peace who have beaten their swords into plowshares and their spears into pruning hooks, and know of no war. They render unto Caesar the things that are Caesar's and unto God the things that are God's. Their sword is the sword of the Spirit which they wield with a good conscience through the Holy Ghost.

Since we are to be conformed to the image of Christ (Rom. 8:29), how can we then fight our enemies with the sword? Does not the apostle Peter say: "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps; who did no sin neither was guile found in his mouth; who, when he was reviled, reviled not again." etc. (1 Pet. 2:21-23; Matt. 16:24)?

Again, our fortress is Christ, our defense is patience, our sword is the word of God, and our victory is the sincere, firm, unfeigned faith in Jesus Christ. Spears and swords of iron we leave to those who, alas, consider human blood and swine's blood of well-nigh equal value. He that is wise, let him judge what I mean.

The people of the Lord arm themselves not with carnal weapons, as, sad to say, some have done for want of understanding, but with the armor of God, with the weapons of righteousness, at the right hand and at the left . . . and with Christian patience, with which to possess their souls and overcome all their enemies.

"The Mennonites shun immodesty in dress, swearing, insincerity, intemperance, immorality, and discord. Judging from their lives you would suppose that they are all true and holy Christians."

George Thormann, a minister of the Swiss Reformed state church, writing in 1693, says that the Swiss Brethren insisted on simple dress. In a mandate against the Brethren in the canton Bern warning was given against giving aid to Mennonite fugitives; it was stated that they were readily recognizable at first sight; apparently they were known by their simple manner of life. In 1568 a conference of the

Swiss Brethren held at Strasburg ruled that church members who were tailors and seamstresses should refrain from making clothing that was unbecoming for a Christian.⁴

Civil government is ordained of God for the protection of the pious and the punishment of the wicked; it is the duty of all Christians to render obedience to the government and remember it in prayer. Revenge whereby "we resist the enemy with the sword" is contrary to the doctrine and example of Christ; swearing of oaths also is contrary to New Testament teaching.⁵

The practice of foot washing was inaugurated by certain groups of Anabaptists, and was based upon a literal interpretation of the example of Jesus at the Last Supper . . . It was regarded as a binding ordinance among such churches as kept it, and its significance was two fold according to the confessions which advocated it,—“an act of humiliation and a sign of the true washing of the soul in the blood of Christ.”⁶

—L

1. Johannes Kessler (1502-'74), the Reformed Historian. John Horsch. *Mennonites in Europe*, p. 83
2. Ibid. p. 360
3. Ibid. p. 360
4. Ibid. p. 363
5. Dirk Philips (1504-'68), the Dutch Theologian. Ibid. p. 364
6. August Pfeiffer (1640-1698), Lutheran Orientalist. Ibid. p. 368
7. Ibid. p. 368
8. C. Henry Smith. *The Mennonite Immigration to Pennsylvania*, p. 363
9. Ibid. p. 363

WESTERN PENNSYLVANIA FRONTIER LIFE

Selected by Wilmer D. Swope

Three brothers Eckarlins,¹ Dunkards by profession, left the eastern and cultivated parts of Pennsylvania and plunged into the depths of the western wilderness. Their first permanent camp was on a creek flowing into the Monongahela River, in the southwestern part of Pennsylvania, to which stream they gave the name Dunkard's Creek, which it still bears. These men of peace employed themselves in exploring the country in every direction, in which one vast, silent, and uncultivated waste spread around them. From Dunkard's Creek these men removed to Dunkard's Bottom on Cheat River, which they made their permanent residence, and, with a savage war raging at no considerable distance, they spent some years unmolested and—indeed, it is probable—unseen.

In order to obtain some supplies of salt, ammunition, and clothing, Dr. Thomas Eckarlin recrossed the mountains with some peltry. On his return from Winchester to rejoin his brothers, he stopped on the south branch of the Potomac at Fort Pleasant and roused the curiosity of the inhabitants by relating his adventures, removals, and present residence. His avowed pacific religious principles, as they have everywhere else done, exposed him to suspicion, and he was detained as a confederate of the Indians and as a spy come to examine the frontier and its defenses. In vain did Dr. Eckarlin assert his innocence of any connection with the Indians and that, on the contrary, neither he nor his brothers had even seen an Indian since their residence west of the mountains. He could not obtain his liberty until by his own suggestion he was escorted by a guard of armed men, who were to reconduct him as a prisoner to Fort Pleasant in case of any confirmation of the charges against him.

These arbitrary proceedings, though in themselves very unjust, probably, saved the life of Dr. Eckarlin, for his innocence was made manifest in a most shocking manner. Approaching the cabin he had left and anxiously hoped to find his brothers, he himself and his guard were presented with a heap of ashes. In the yard lay the putrid and mangled remains of the two brothers, and as if to add to the horrors of the scene, beside the corpses lay the hoops on which their scalps had been dried. Dr. Eckarlin and the now sympathizing men buried the remains, and, not a prisoner but a forlorn and desolate man, he returned to the south branch.²

1. The Eckerlins, possibly Eberlys, were in the Cocalico Townships and at the Ephrata Cloisters. They were at Snow Hill in Franklin County and in Southwest Virginia, but I never knew of them in Western Pennsylvania.
2. Ingram, A. P. *Early History of Western Pennsylvania and of the West*, 1848, p. 339.

Book Reviews

James H. Lehman, *The Old Brethren* (Elgin, Ill.: The Brethren Press, 1976); 384 pp; illus, indexed; paperback; \$2.45.

Here is the Brethren Church not only in Lancaster County (pp. 289, 300) but in the "far west" of Indiana and Illinois (pp. 190, 204, 318, 356) in the 1840's and 1850's in a commonplace, readable, life-like portrayal. It covers elders such as John Metzger (p. 20); Yelles and Abraham Cassel (p. 24); John Kline (pp. 30, 237); D. B. Sturgis (p. 34); Peter Nead (pp. 82, 261-273); John Kurtz (p. 165); George Hoke (p. 180); George Wolfe (p. 188); Elder Hendricks (p. 197); Samuel Weir (black) (p. 216); John Mohler (p. 222); Henry Carter (p. 225); Jacob Fahrney (p. 243); John H. Umstead (p. 252); the Majors (p. 272); and Philip Younce (p. 324).

Described

"In war we can safely say that no brother who was in full use of his mental facilities ever could be found in the military ranks" (p. 56).

Women were expected to cover their heads when praying (p. 348); being conformed to the world in fashionable dressing, building and ornamentation is dangerous and an alarming evil (p. 348).

The same style of architecture existed with the passport of indispensable utility. Neither inside nor outside was a penny spent for ornamentation. Meetinghouses were far removed from spires, towers, stained windows, painted or cushioned pews, wall-to-wall, plush carpet, and ornamental pulpits. It was here where God met saints and Gentiles (p. 97).

He gave up his fashionable clothes and began to convert others (p. 254). "I reasoned that I did not love the world, but I loved the Church. I will not be like the world I hate but will be like the Church I love."

Worship was simple and unliturgical and did not allow a trained ministry. It forbade musical instruments (p. 53, 113) but eloquence of the heart was manifest. They always knelt when they prayed as a sign of sincerity (p. 116).

When an elder was not "in order," the pulpit was never given to him. The Brethren were model citizens and entirely law abiding (p. 57). They were consistently sober and clean-living folks (p. 53).

The moustache was associated with the military (pp. 297, 353).

The mature were not to come to communion until they denied themselves and became transformed from the world (p. 348).

Problems:

- (1) Insuring and enforcing correct order and discipline
- (2) Proper observance of the ordinances
- (3) Defenseless, non-litigation, and nonconformity
- (4) Divorce and alcohol (p. 359-360).

Whether they then had a certain cut of clothes unfortunately is left uncertain (pp. 46-54, 350).

The present world is deceived into disobedience and proud rebellion to God and his laws, and it has so readily and foolishly imbibed that wicked principle of the deceiver—pride (p. 49). The east was more stable and ingrown (p. 315), and the rural was more so than the city (p. 274).

"It is very dangerous and certainly unbecoming . . . to imitate the world in its costly and unnecessary adorning of the body. Such conduct is indicative of a high mind" (p. 51).

This is not only about the "good old days" but it should teach us that what was possible 1800 years after Pentecost is today possible with God's power 1935 years after. May we learn from history? By His grace, let's try!

—L.

Charles M. Hall, *The Atlantic Bridge to Germany*. Vols. I-IV. (Logan, Utah: Everton Publishers, Inc., and Heritage International, 1974, 1976). ca. 150 pp/vol.; index; maps; ill.

- I. Baden-Württemberg
- II. Hessen, Rheinland-Pfalz (The Palatinate)
- III. (Not yet published)
- IV. Saarland, Alsace-Lorraine, and Switzerland

These books are exactly what I have been looking for these many years. I was told that in 1967 such an atlas of Germany was produced but was soon unavailable. I checked for Bosebiesen and soon located it where I expected to find it. I looked for a suburb of Berne; it was not only there but easy to find.

For Steinfeldt, where Christian Bomberger said farewell to his last homeland in 1722, I get Volume II, check the index, and am directed to page 13, C 3, and for Pirmasens I check Volume II, p. 18, and have the area where the German *Martyrs Mirror* was published in 1780.

I will be delighted to see all of these maps. For a researcher on our early Southeastern Pennsylvania German pioneers, it is a real find. You'll be delighted too. —L.

Baron De Montesquieu on Suffrage by the Lot

Selected by Wilmer D. Swope

The suffrage by lot is natural to democracy as that by choice is to aristocracy.¹ The suffrage by lot is a method of electing that offends no one but animates each citizen with the pleasing hope of serving his country.² Yet as this method is in itself defective, it has been the endeavour of the most eminent legislators to regulate and amend it. Solon made a law at Athens that military employments should be conferred by choice; but that senators and judges should be elected by lot. The same legislator ordained that civil magistracies, attended with great expense, should be given by choice and the others, by lot. In order, however, to amend the suffrage by lot, he made a rule that none but those who presented themselves should be elected, that the person elected should be examined by judges,³ and that every one should have a right to accuse him if he were unworthy of the office;⁴ this participated at the same time of the suffrage by lot and of that by choice. When the time of their magistracy had expired, they were obliged to submit to another judgment in regard to their conduct. Persons utterly unqualified must have been extremely backward in giving their names to be drawn by lot.⁵

Footnotes

1. Aristotle's *Polit.*, Lib. IV., Cap. ix.
2. The mere suffrage might occasion mortification to those who were excluded and undue pride to the favored ones. It was in order to avoid this contingency that they had recourse to lot, and thus change precluded this danger, for it does not deal in humiliation or inflation (Servan).
3. See the oration of Demosthenes, de falsa legat, and the oration against Timarchus.
4. They even used to draw two tickets for each place, one which gave the place, and the other which named the person who was to succeed in case the first was rejected. (These two tickets sufficed when the people were called upon to deliberate in a question of law; but in the election of magistrates, each citizen received as many tickets as there were candidates (Crevier).
5. Baron De Montesquieu, *The Spirit of Laws*, trans. Thomas Nugent. Two volumes (London: George Bell & Sons, 1878). See Vol. I, Book 2, Chap. 2, "Laws in Relation to Democracy," 11-12. (Charles De Montesquieu was a noted French jurist, born 1689 and died 1755. In 1714 he was admitted a counsellor in the parliament of Bordeaux, and two years later he became president a mortier (chief justice).

CHRISTIAN NEWCOMER DIARY

(Continued from Page 19)

Sunday 28th—This day we had meeting at our house; Br. Jacob Bowlus spoke first, I followed him in the English language. **29th**—This day I set out to our General Conference in Westmoreland; we rode to Henry Kumler's and had a blessed meeting. **30th**—Came to McConnellstown, preached at night in a schoolhouse, from Luke 21, v. 36; lodged with Henry Brubacher. **31st**—Brs. Jacob Bowlus and Neuswander overtook me today on the top of Sidling Hill; I expected Bro. Hoffman to be with them, but learned to my sorrow that he was very ill in Baltimore. We rode through Bedford and on the road overtook Brs. Meyer and Sneider; we all rode together to M. Smidt's, who entertained us kindly.

(To be continued)

Footnotes

292. Abram Draksel in 1797 was in Lebanon Township. By 1804 he was in Westmoreland County and later in Montgomery County, Ohio. However, he died in 1825 in Westmoreland County, Pennsylvania.
293. Henry Kumler of Butler County, Ohio, in 1820 married a daughter of Andrew Zeller of Montgomery County.
294. Preacher Abram Meyers of Carlisle died between October 1826 and January 1827.
295. Mrs. Jacob Hess, Sr., of Antietam, Maryland, was the mother of Jacob, Jr., Martinsburg, West Virginia, who married on Mar. 17, 1797 the only daughter of Bishop Newcomer. The daughter died Dec. 20, 1828.
296. Brashear at Chambersburg died before Mar. 28, 1823.
297. At home in Lancaster County with relatives and friends.
298. Valentine Bowlus, brother of Jacob who moved to Sandusky, Ohio, by Feb. 5, 1822 and Nicholas of the Middletown, Pennsylvania, community.
299. Rev. John Hildt, translator and transcriber of the Newcomer diary, was formerly of Washington County, Maryland, and later of Baltimore, Maryland, and Martinsburg, West Virginia (1818). In 1818 he married the second time Widow Wolgamot and moved to Crooked Run, Conshohocken County, Ohio, about June 15, 1827. Rev. George Hildt was a son by the first marriage.

EPITAPHS

Earlier tombstones in private farm cemeteries in some cases consisted only of field stone markers although later ones carried initials as did some early footstones. Soon, however, there appeared symbols such as a hand lifted to Heaven and other marks and often verses which spoke of their hope. In some cases the full dates of heads of households, sometimes even consorts, how long they lived in matrimony, and how many children blessed the home are given.

In the Shreiner Cemetery in Lancaster on the tombstone of Thaddeus Stevens, born at Danville, Caledonia County, Vermont, on April 4, 1792 and died at Washington, D. C., on August 11, 1868, is the following epitaph:

I repose in this quiet and secluded spot, not from any preference for solitude, but, finding other cemeteries limited as to race by charter rules, I have chosen this that I may illustrate in my death the principles which I advocated through my long life — equality of man before his Creator.

In the same cemetery is Mary Jackson's (d. 1859 at 50 years) stone:

Dear mother, be thou still the watchful guide
In honor's path of him who was thy pride;
So shall my feet from snares of error prey
Tread only paths of Truth toward Heaven and thee.

In the Moravian cemetery of Lititz, in some cases the tombstone tells where the person was born, sometimes in Europe, and in Lancaster County, or elsewhere. In the Reformed Mennonite Cemetery in Clark County, Ohio, and in the Martin Cemetery near St. Jacob's, north of Waterloo, Ontario, stones say "born in Lancaster County, Pennsylvania." H. Frank Eshleman was born in Martic Township, Lancaster County, but was buried in the Sterling, Illinois, cemetery on the Rock. On Sweigart Hill is the 1733 Hans Hess tombstone. John Landis (1729) is buried north of Leola.

Epitaphs on the Clayton R. Landis farm cemetery on the Landis Retirement Home farm near Lititz are as follows:

She has gone to Heaven before us;
But she turns and waves her hand,
Pointing to the glories o'er us,
In that happy spirit land.
Sleep, dear brother, and take your rest,
God called you home: He thought best;
'Twas hard indeed to part with thee,
But Christ's strong arm supported me.
(In German)

My journey on earth has come to an end,
My pilgrimage is soon made;
O God, send me an escort,
Who holds me to the right road;
Who stands beside me at the rudder,
When I encounter the last storm.
Farewell, dear Mother, a long farewell,
Your sorrows and sufferings are o'er;
Each of us hope to meet you at last,
On the beautiful Heavenly shore.

(In German)
Your green twig took the journey,
To the realm rich in honey,
Bloom in the opening Paradise,
Truly as a belle;
Let thy soul a young jubilee make,
A wonder on your journey.

In the Charles B. Landis Cemetery at Roseville in Manheim Township is the following:

Heinrich Landis, welcher erblickte das Lichte dieser Welt den 5 December 1760 und verliesz die Zeit dieser Lebens den 22 Februar, 1839. Er brachte sein Alter auf 78 Jahr 2 Monate und 18 Tage.

(Henry Landis, who first saw the light of this world on December 5, 1760, and departed the time of this life on February 22, 1839. He reached the age of 78 years, 2 months and 18 days.)

Seid getröstet, ihr Glaubensbrüder
(Be comforted, you brothers in the faith)
Ihr die ihr alt im Leben seid
(You who are old in life)
Denkt, der frommen Menschen Huter
(Be mindful of the Shepherd of the pious)
Hülft eich bald ins kühle Grab
(Who soon will help you into the cool grave)
Gleich wie ich einst mit euch lebte
(Just as I once lived with you)
Also lebet ihr jetzt noch
(So you are living even now)
Gleich wie ich bin abgeschieden,



(Just as I have departed)
Also scheidet euch der Tod.
(So death will separate you)
Barbara Herschey died Dec. 9, 1828 (59-9-8)
Christus ist mein Leben
(Christ is my life)
Sterben is mein Gewinn.
(Death is my gain.)

IN MEMORY OF
SUSAN MILLER
WIFE OF PETER MILLER
BORN MARCH 16, 1756
MARRIED IN 1773
HAD 2 SONS AND 8 DAUGHTERS
DIED NOV. 22, 1815
59 YEARS 8 MO. AND 25 DA.
SHE HELD THE CALLING OF A MIDWIFE
AND DELIVERED IN HER LIFE TIME 1,667 BABIES'
John Hohman's (1745-1824) stone in the Brick United Brethren Cemetery in Pfautz Valley, Perry County, reads:
Daily our Mortal flesh decays
But Christ our life shall come
His unresisted power shall raise
Our bodies from the Tomb
Farewell my friends
Dry up your tears
Here I must lie
Till Christ appears.

In the Bergstrasse Lutheran Cemetery is the following verse:

Andrew Youndt is my name,
America was my station;
Hinkletown was my dwelling place;
And Christ is my salvation.
When I am dead and in my grave,
And all my bones are rotten;
When this you see remember me,
Lest I should be forgotten
Remember me as you pass by,
As you are now, so once was I.
As I am now, so must you be
Prepare for death and follow me."

In the old Tchantz or Musser graveyard the following inscriptions are on fine large sandstone tombstones. There is also a foot-stone, on which appears simply "1742, Was Gott Thut Das est Wohl." (What God does is well.)

HERE
LI/ES
BUR/IE/D
BARBARA MEI-
LIN. SHE WAS OLD
MARTIN MAILIN'S
WEDDED WIFE. WITH
HIM IN MARRIAGE SHE
LIVED 24 YEARS.
SHE DIED (DEPARTED)
OUT OF THIS WORLD
(Continued on Page 23)

The Willow Street (Brick) Mennonite Cemetery

Ira D. Landis

WENGER

JOHN 1872 Emanuel-Anna Griffith
w Anna L. Fetzter Wengen Chap. VIII
dau Ethel M., July 13, 1899-Nov. 29, 1906

WERTH

PAUL
w Abigail
s Milton J., Sept. 4, 1867-Sept. 8, 1875

WHITE

REUBEN E., Apr. 20, 1851-Dec. 28, 1909
w Anna L., Sept. 19, 1847-Apr. 15, 1884
w (2) Elizabeth Minnie, Aug. 26, 1866-Jan. 3, 1936
s Landis, Oct. 5-Nov. 2, 1877

WIGGINS

BENJAMIN F., Mar. 28, 1857-Dec. 4, 1942
w Alice B., Aug. 5, 1847-Dec. 9, 1911
s Charles F., 1884-1950
s Harry K., Aug. 5, 1881-Feb. 7, 1935
JOHN F., 1921-Jan. 17, 1971
s Ross B.-Evelyn Mae Phillips
w Jane Houck 149 S. Queen St.
ROSS B., Jan. 24, 1891-Feb. 27, 1969 446 S. Plum St.
s Benjamin F.-Alice (nee) Wiggins
w Evelyn Mae Phillips, Mar. 9, 1896
dau Edward H.-Bertha Shenberger
dau Joy 1923-1923
WALTER R., 1889-1953
w Bertie M. Kendig 1888-1947

WIKER

? -Aug. 27, 1916 Lampeter
BENJAMIN O., Nov. 9, 1866-July 6, 1945
w Elizabeth, Apr. 4, 1869-June 21, 1944
s Marvin C., Aug. 6, 1907-Feb. 27, 1912
ENOS L., 1893-Sept. 5, 1957

WILDSMITH

MARY R. 1902-1946

WILE

CLAYTON G., Mar. 27, 1899- s Harry-Elizabeth Gross
w Miriam V. Finley, Dec. 5, 1897
dau Sylvester-Elizabeth Hershey

WILKINSON

HAROLD H., 1909-June 19, 1972
s Norris-Elizabeth Harvey
w Anna Carolyn Herr

WILSON

BARBARA - 1818
BENJAMIN D., 1863-1940 s Samuel-Mary
w (1) Martha J. Coble 1861-Apr. 1, 1915
Inf. -1888
GEORGE D., 1847-July 2, 1927 s Samuel-Mary
w Laura N., 1846-Sept. 5, 1925
dau Emma E., July 2-5, 1887
dau Helen M., Oct. 5, 1886-Sept. 5, 1887

ON THE 2D OF APRIL

1742. HER FULL

AGE WAS 70 YEARS³

17 43

HERE LIES

BURIED SAMUEL MILLER

OLD JACOB MILLER'S SON.

ALSO HIS WEDDED WIFE

WHO WAS NAMED MAGDALENA

HE LIVED WITH HER IN

MATRIMONY 46 YEARS AND

18 DAYS. SHE DIED

THE 4TH NOVEMBER 1739.

HER FULL AGE

WAS 78 YEARS 9 MONTHS

AND 14 DAYS 1743.⁴

JOHN

w Jane
dau Leah, June 20, 1816-Mar. 30, 1817
s Benjamin, Infant -Sept. 2, 1810
LEVI, 1860-Dec. 20, 1918 s Samuel-Mary
w Martha A., 1862-1960
Inf. July 7-27, 1904
s B. Ralph, Feb. 6, 1883-Mar. 21, 1894
Inf. -Apr. 11, 1861
MARTHA ANN 1862-Oct. 15, 1960 Conestoga Rt. 1
SAMUEL, Apr. 18, 1807-Dec. 30, 1880
w Mary, Jan. 3, 1817-Feb. 21, 1886
dau Susan
s Samuel
s Enos
s John Feb. 8, 1850-May 19, 1852
s David, Jan. 30, 1846-Jan. 8, 1860
SARA 1810

WIMER

ARTHUR M.
w Kathryn E. Gall 1914-Dec. 30, 1971,
dau, Samuel G.-Anna Lehman
C. EDGAR, Sept. 24, 1884-Mar. 26, 1970
s John-Martha Mowery
w Edna Lefever, Oct. 3, 1888-
dau Martin K.-Amanda C. Mylin Dr. Mylin M 76
s Roy L., Mar. 25, 1927-Sept. 7, 1949
HARRY 1888-1967
HARRY M. 1909-1953

WINTERS

ALBERT T., Aug. 23, 1880-May 12, 1946 ASK 63
s George Washington-Mary Elizabeth Thomas
w Martha Jane Eshleman, Oct. 1, 1874-Apr. 1947
m Sept. 27, 1904
dsp Rawlinsville Merchant Dr. Mylin Gen. C 9

JOHN

w Elizabeth
s Ezra, Jan. 26-July 19, 1851

WIRT

CLARENCE R. 1913-Mar. 5, 1976
s Rufus-Dora Clark
w Annie Hayes

WIRTH

CHARLES J. (Sr.) 1907-Aug. 27, 1975
s Jacob-Hannah Kinsey
w Eva Bishop

WIRTH

HARRY W., 1859-1937
w Elizabeth Hess, 1856-1941
dau Daisy, 1886-Oct. 15, 1971
s John O., Oct. 9, 1893-Jan. 8, 1908
dau Esther E., July 28, 1897-July 6, 1899
HERMAN 1914-1961
w Elsie, 1914-
JACOB
w Elizabeth Weaver, 1836-1897
dau David-Margaret Kendig Herr, 208
s Enos, May 31, 1872-Aug. 23, 1875
JACOB W., 1866-1953
w Hannah R., 1870-1940
JOSEPH -Mar. 16, 1925
TIMOTHY AUSTIN, Jan. 24-Dec. 2, 1963

WITMER

(?)
Child -Sept. 5, 1920
AARON L. (Dr), Apr. 13, 1832-Nov. 15, 1900
s Jacob-Sarah Lefever Herr, 195, 403
w Mary Ann Herr, Dec. 19, 1831-Apr. 19, 1908
dau Abram-Leah Mayer
dau Hettie Ann, Feb. 9, 1862-July 25, 1865
s Christian E., Sept. 6, 1865-Oct. 10, 1866

(Continued on Page 24)

1. Rhoda H. Wenger, *Out of the Silent Past*. Lancaster, Pa.: Author, 1950, p. 18.
2. *Pennsylvania Dutchman*, I (No. 1) 2.
3. Lancaster County Historical Society Historical Papers and Addresses. XIV (1910), 36.
4. *Ibid.*, 37.

THE WILLOW STREET (Brick) MENNONITE CEMETERY

(Continued from Page 23)

ABRAHAM H., June 10, 1857- 1958
s Aaron-Mary Ann Herr
w Mary A. Bachman, Sept. 1, 1854-Feb. 17, 1939
dau Eli-Elizabeth Miller
w Mary K. -Mar. 12, 1927
ADAM M., June 29, 1874-June 14, 1958
s Martin-Mary Ann Mowery
w Lizzie A. Groff, July 1865-Mar. 26, 1933
dau John H.-Lydia L. Landis Landis, III, 40
AMOS M., Oct. 27, 1879-May 29, 1959
s Martin-Mary Ann Mowery
w Anna S. 1883- 1939
AMOS S. 1896-July 30, 1972
s Samuel B.-Sidney Groff
w Lottie Charles
ARTHUR G., Sept. 29, 1895-Oct. 18, 1965
s Jacob E.-Lizzie F. Herr Landis, II, 309
w Katie H. Landis, July 14, 1896-
dau Jacob B.-Annie Hess
BENJAMIN HARRISON, May 8, 1889-Oct. 16, 1935
s Daniel-Mary M.
w Hilda M. Romick Shissler, Dec. 27, 1889-Apr. 5, 1969
BENJAMIN HARRISON, JR. Feb. 17, 1917-Mar. 28, 1964
353 E. King St.
w Edith Centinie
BENJAMIN W., Oct. 1, 1856-Apr. 14, 1944
w Susan H., May 16, 1959-Mar. 23, 1933
dau Cecelia R., July 29, 1888-Aug. 22, 1973
CLAIR H., Apr. 14, 1890-
s Jacob E.-Lizzie F. Herr Herr, 602
w Minnie B. Rohrer, Nov. 26, 1893-
dau Frank B.-Barbara Harnish
s Mervin R., May 4, 1917-June 13, 1919
DANIEL, Oct. 28, 1852-Oct. 7, 1933
w Mary M., 1852- 1926
DONALD, -Dec. 31, 1918
ELI R., Dec. 8, 1886-Oct. 23, 1961
s Abraham-Mary Ann Bachman ASK. 624; Landis, II, 444
w May Kreider, Oct. 25, 1887
dau Ezra-Lizzie Myer
ELMER J., Oct. 23, 1893-Jan. 19, 1973
s Abraham-
w Catharine R. Mowrer, Apr. 18, 1895-
dau. John M.-Fannie Kreider ASK. 78; Herr, 463
FRANK A., Sept. 27, 1897-May 30, 1964
s Frank-Mary Ann Herr
w Minerva M. Kreider, Apr. 4, 1903-Nov. 9, 1961
dau Tobias-Emma Herr
dau Elverta K., June 1-16, 1924
FRANK B., Nov. 20, 1891-Sept. 11, 1950
w Cora T. Lefever, Nov. 21, 1894-
dau Charles A.-Estella Trimble Lefever, 140
FRANK E., July 27, 1855-Dec. 10, 1931
s Aaron-Mary Herr Herr, 403, 462, 236; Biogs., 599
w Mary Ann Herr, May 29, 1857-Oct. 28, 1943
dau Joseph-Esther Stauffer
GEORGE A., July 20, 1891-Oct. 12, 1963
s Abraham-Mary Ann Bachman
w Elsie B. Neff, Aug. 25, 1892
dau Harry E.-Fannie B. Myer
HOWARD BLAINE, 1881- 1966
w Sara Sigman, 1896-
JACOB, Nov. 11, 1834-Jan. 21, 1916
w Catherine Miller
JACOB, Feb. 28, 1855-Apr. 17, 1947
w Matilda, Jan. 17, 1861-Dec. 16, 1888
w (2) Lydia Ann, Nov. 14, 1862-Feb. 27, 1944
dau Annie S., July 23, 1880-Oct. 24, 1894
Ida S., Mar. 17, 1884-Feb. 11, 1890
Mabel S., Sept. 13, 1887-May 13, 1889
Orpha J. 1905-
Anna R. 1906- 1910
Mary E. 1911- 1939
Edna M. 1913-
Donald A. 1917- 1919
Inf. 1920
Richard D. 1921
JACOB, Sept. 7, 1791-June 21, 1864
s John-Esther Bowman Lefever, 10-018; Biogs., 307; 438
w Sarah Lefever, Feb. 15, 1799-Sept. 9, 1890

dau George-Susanna Hartman
dau Naomi S., Oct. 30, 1838-Oct. 9, 1842
s John S., Aug. 8, 1830-Jan. 22, 1833
dau Anna D., Nov. 25, 1827-Sept. 16, 1829
s Jacob, Nov. 11, 1804-Jan. 31, 1916
JACOB E., Mar. 3, 1864-Mar. 25, 1901
s George-Annie Peoples
w Lizzie F. Herr, Dec. 30, 1864-Jan. 22, 1921
dau Andrew-Susan Hess Herr, 460, 602
JOHN B., June 5, 1889-Jan. 27, 1975
s Abram H.-Mary Anna Bachman
w Ida Leaman, June 10, 1890-
dau Isaac K.-Annie H. Landis
JOHN H., Oct. 3, 1864-Sept. 23, 1943
s Martin-Elizabeth Huber Biogs., 712
w Barbara Ervin, July 29, 1864-Aug. 8, 1937
dau Henry-Elizabeth
dau Grace M., inf., Mar. 1-Sept., 1906
Mary E., Sept. 10, 1911-Feb. 8, 1939
Richard Day, Oct. 21, 1921
LARRY E.
w Susan Dunlap
dau Krista Lynn, 1969-Aug. 29, 1972
MARTIN, July 6, 1836-Jan. 26, 1910
s Jacob-Sarah Lefever Biogs., 572, 712
w Lizzie Huber, June 11, 1841-Oct. 27, 1871
dau Levi-Catherine Kuperts
w (2) Mary Ann Mowrer, Oct. 14, 1836-Oct. 4, 1916
dau Adam-Mary
s Abram, Jan. 12-Sept. 7, 1870
MARTIN H., Mar. 11, 1868-Aug. 7, 1916
s Martin-Elizabeth Huber Biogs., 712
w Naomi L. Finefrock, Aug. 20, 1869-June 25, 1910

WITTER

JAMES, Dec. 20, 1911-
s James Amos-Amber Smith Tyrone
w Kathryn Louise Rutt, Mar. 3, 1913-May 21, 1956
(suicide, drowning)
dau Jacob-Kathryn L. Hess

WOLF

MARK R., Dec. 25, 1880-July 14, 1973
s Abram-Ella Dearolf
w Mae S. Mowery 1886-Mar. 20, 1963
s Norman M., Apr. 25, 1906-Nov. 5, 1966
dau Beulah M., May 17, 1913-Feb. 15, 1914

WOLF

s Harold M., Dec. 23, 1922-Mar. 8, 1929

WOOD

J. - 9, 1967

YEAGLEY

KENARD M., Dec. 22, 1886-June 24, 1939
s Edwin H.-Eleanor McFarland (Manheim)
W. Willow baker. Klein's Hist., IV, 254
w Bertha M. Ressler, June 25, 1881-Feb. 11, 1949
dau Frederick Columbus-Kathryn Breneman
YINGLING
JOHN, Sept. 7, 1868-Mar. 30, 1945
w Ida Barley, Nov. 6, 1871-Feb. 17, 1950
dau Martin-Amanda Hersh

YODER

GEORGE B.
w Gertrude A. Rineer, 1909- 1950
dau Benjamin F.-Elizabeth Herr

ZANDER

WILLIS C. 1901-
w Edith M. 1902-

ZEITLER

PETER, Dec. 17, 1890-Nov. 24, 1969 (1923 immigrant)
s Johann-Margaret Kueffner Theta, Germany
w Elizabeth (nee Zeitler) Jan. 18, 1891-Sept, 1970
(1924 immigrant) dau Johann-Bärber Germany

ZERCHER

ELAM L., Oct. 10, 1852-Jan. 3, 1911
w Elizabeth U., Apr. 10, 1860-Nov. 17, 1942
dau Meta U., May 27, 1882-Apr. 13, 1923

ZUG

JOHN W. 1906-Feb. 9, 1972
s Levi M.-Bertha Diffenbaugh
w Esther E. Zimmerman
LEVI M.
w Bertha Diffenbaugh, 1883-July 27, 1970
dau Adam B.-Mary Christ