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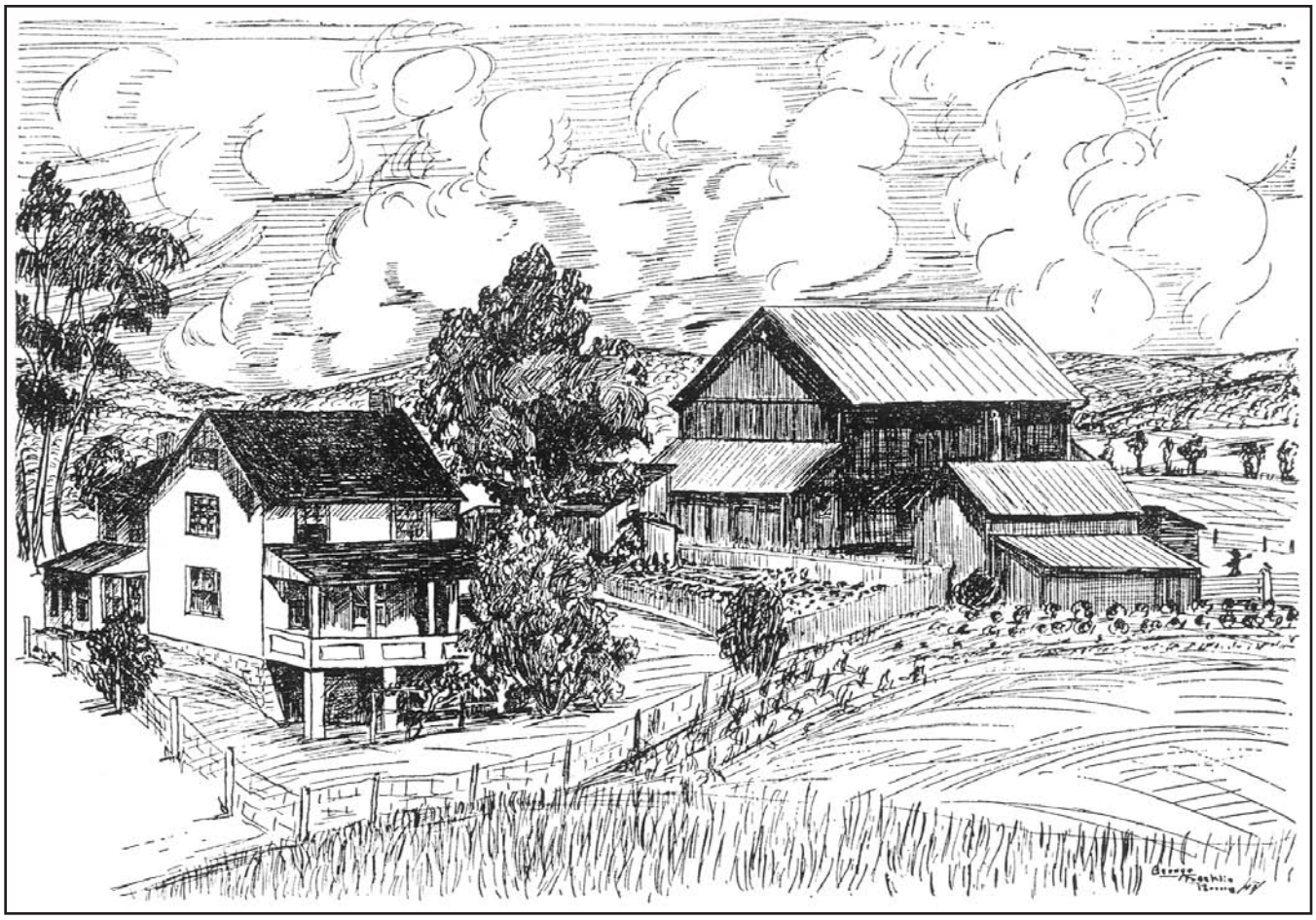

Contributors to This Issue

S. Duane Kauffman was born near Mattawana in the Juniata Valley of Mifflin County, Pennsylvania, across the mountain from Joseph W. Yoder's home in the Kishacoquillas Valley. Presently he lives near Perkasie in Bucks County, Pennsylvania.

He graduated from Eastern Mennonite College, Harrisonburg, Virginia, with a B.S. degree in secondary education and from Temple University, Philadelphia, Pennsylvania, with an M.A. in history. He retired from Christopher Dock Mennonite High School near Lansdale, Pennsylvania, in June 2004 after forty-five years as a social studies teacher and department chair. Since retirement he has continued his relationship with the school by devoting time to organizing the school's archives.

He sings with the Franconia and Lancaster Choral Singers. Also, he devotes considerable time to family history. He published *Christian Kauffman: His Descendants and His People* and *The Descendants of George Huffman* and is currently researching his paternal grandmother Youtzy's family. Along with his wife, Naomi (Hoover) Kauffman, he is an active member of Perkasie Mennonite Church, where he currently serves as congregational historian and archivist.

His interest in Joseph W. Yoder comes from childhood memories of visiting in his home in Huntingdon, Pennsylvania, and hearing him lead singing and sing solos in local Mifflin County settings. His mother said she hoped that some day he "could sing bass like J.W. Yoder" but that he "should not make an ugly face like he does when he sings." (His tendency to draw his mouth to one side led to a contorted expression.) His interest was further stimulated as a result of research for his 1991 *Mifflin County Amish and Mennonite Story*, which revealed the impressive but at times controversial contributions Yoder made in music, literature, and education. Kauffman's address is 1411 West Schwenkmill Road, Perkasie, PA 18944-2111; e-mail: ndkauffman@aol.com.

Daniel R. Lehman, a Mennonite historian and genealogist of Franklin County, Pennsylvania, has been writing historical articles, booklets, and books for several decades. Initially his interests focused on eighteenth-century Lehman family immigrants and their descendants, published in *Pennsylvania Mennonite Heritage* in 1980 and 1982, and Reiff (1999), Eshleman, and Martin families. He also compiled a book on *The Descendants of Daniel Lehman* (1983). Later his interests broadened to include local and church history and biography. He authored *Mennonites of the Washington County, Maryland, and Franklin County, Pennsylvania, Conference* (1990), *Endeavor of Faith: A History of the Mennonite Messianic Mission Voluntary Service Units*, 1967-1974, and two study guides, *The American Mennonites: Tracing the Development of the (Old) Mennonite Church* (1998) and *The Russian Mennonites* (2002). He also writes for the *Conococheague Mennonist* and other magazines. He is a member of the Antrim congregation of the Eastern Pennsylvania Mennonite Church and lives at 4799 Sunset Pike, Chambersburg, PA 17202.

Samuel S. Stoltzfus, a free-lance Old Order Amish writer, serves as assistant librarian for the Pequea Bruderschaft, the Old Order Amish library in Gordonville, Pennsylvania. Aged sixty-three, he is married and the father of nine children. He lives at 3184A Mill Lane, Gordonville, Leacock Township, Lancaster County, Pennsylvania, where he operates Irishtown Shop, a business that specializes in gazebos, sheds, and horseradish.

Illustration credits: Cover, p. 8 bottom, p. 8 top, p. 10 bottom, p. 10 right column right, p. 11 right, Joseph W. Yoder, *Rosanna's Boys* (1948), 47, 226, 153, 150, 152, 151, respectively; p. 2, 7 top, 7 bottom, Joseph W. Yoder, *Rosanna of the Amish* (1940), frontispiece, 80, 92, respectively; pp. 6, 10 left in right column, 11 left, S. Duane Kauffman; pp. 12, 14 top and bottom right column, p. 16 top and bottom left column, *The Omwakes of Indian Spring Farm: Pictorial, Descriptive, Biographical* (Cincinnati, Ohio, 1926), 43, 35, 42, 33 top, 33 bottom; pp. 13, 14 top and bottom left column, p. 15 top, p. 16 top and bottom right column, p. 17, Daniel R. Lehman; pp. 3, 4, 9, 15 bottom, 20, 23, Lancaster Mennonite Historical Society; p. 18, *The History of McLean County, Illinois* (Chicago: W. LeBaron Jr. & Co., 1879); pp. 26-28 left column, Ann Louise (Miller) Seip; p. 28 bottom, *The David and Anna Miller Story* (1979), 5; p. 31, Muddy Creek Farm Library, Ephrata, Pa.

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THE COVER

Line drawing of the Mifflin County, Pennsylvania, setting of Christian Z. ("Little Crist") and Rosanna (McGonegal) Yoder's farmstead near Belleville as depicted in the book *Rosanna's Boys* (1948), written by their son Joseph W. Yoder, a singer, lecturer, entertainer, and writer.

With the lens of historical analysis the author scrutinizes J. W. Yoder's assertions regarding factual episodes, actual names of characters, and other biographical details in a much-loved Amish classic.

Rosanna of the Amish: Fact or Fiction?

By S. Duane Kauffman

Since its 1940 publication Joseph W. Yoder's *Rosanna of the Amish* has gone into more than thirty-five printings and gained almost a half million sales. Replete with romance, pathos, and intrigue, the book's popularity has persisted as evidenced by its stock in today's bookstores and promotion on Internet listings.

In addition to being a good story, its appeal can also be attributed to the assumption that the book was a factual account of Rosanna and her people. Shortly after its release John Umble, a history professor at Goshen College, vouched for its authenticity by saying that the book "not only is not fiction in any commonly accepted definition of the term, but is actual biography and history."[1] In her introduction to the 1995 "Centennial Edition," published by Herald Press in Scottdale, Pennsylvania, Rosanna's great-granddaughter Rosanna McGonegal (Yoder) Hostetler states, "*Rosanna* is not fiction. It is notable for its documented settings, names, and happenings." The book's current promotion by www.MennoLink.org[2] quotes from the author Yoder himself, who insisted, "All the episodes [of the book] are based on fact." "Every name . . . is the real name of the person mentioned, and the story is the actual life story of Rosanna." He went on to say that he "knew personally every principal character . . . except Simeon Riehl whose name is fictitious." He "tried according to his early training to portray them just as he knew them, truthfully. Every ceremony and service is described exactly as it takes place."[3]

However, by using the tools of historical research and genealogical resources, a careful examination of the story of *Rosanna of the Amish* raises serious questions about these assertions. The search for documentation suggests that at times in his narrative Yoder deliberately or inadvertently strayed considerably from the facts. In this article I shall attempt to summarize Yoder's account in his early chapters and then contrast it with the facts that I have been able to establish through public records and other sources.

Rosanna McGonegal from the frontispiece of *Rosanna of the Amish* (1940)

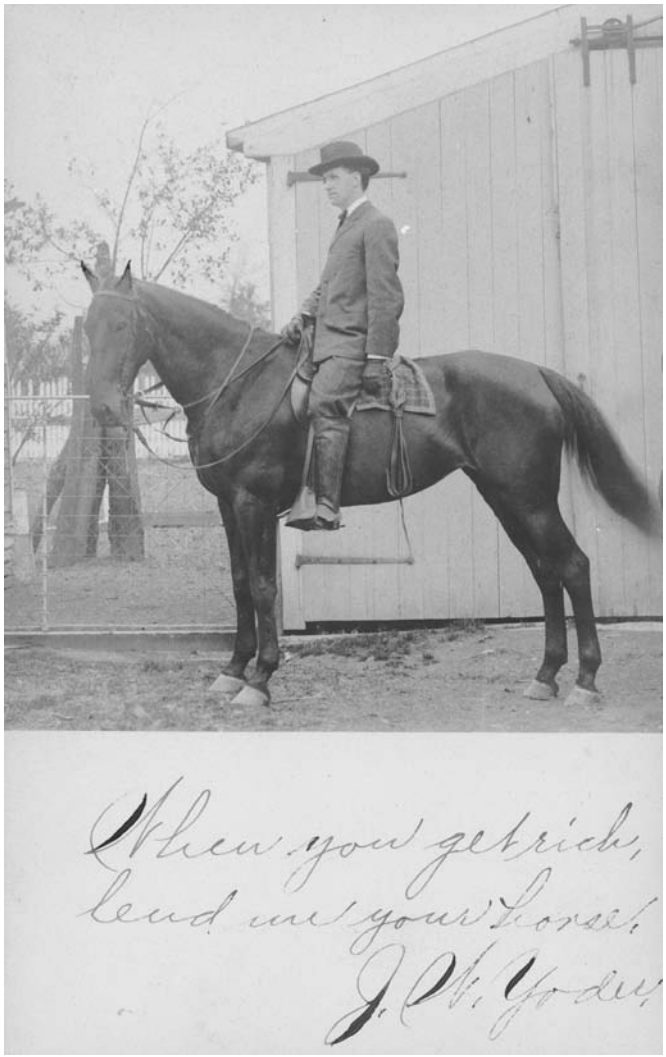
[1]John Umble, "Book Reviews," *Mennonite Quarterly Review* 15 (April 1941): 144.

[2]www.MennoLink.org is a Web page promoted as "an independent inter-Mennonite, user supported service providing news, information and discussion through email interest groups and links to Mennonite-related sites."

[3]Joseph W. Yoder, *Rosanna of the Amish* (Scottdale, Pa.: Mennonite Publishing Company, 1940), vii-viii. Valuable insights about J. W. Yoder can be gained by reading Julia Kasdorf's *Fixing Tradition: Joseph W. Yoder, Amish American* (Telford, Pa.: Pandora Press, 2002).

The Arrival, Scranton, and Half Moon Valley: The Yoder Account

After arriving at the New York City port on the steamship *Normandie,* John O'Connor and his younger brother William from Killarney, Ireland, found their way to Scranton in the heart of Pennsylvania's hard-coal country. After a period as a bartender and bouncer in the White Horse Hotel, John became the proprietor of Scranton's Hotel Killdare. William O'Connor became the head clerk of Patrick O'Harra's large store in Scranton. After three years John O'Connor sent a check to his sister Bridget in Ireland so that she could come to America and work in his hotel. John and his brother William met her steamship in New York, and the three O'Connors took the train to Scranton. Not long after this, Bridget's Irish suitor, Patrick McGonegal, also immigrated and found his sweetheart in John O'Connor's hotel. Since Pat had experience in iron mining, he found his way to Centre County, Pennsylvania, to work in the mines there. Following the advice of a Bellefonte priest, Father O'Day, he sought lodging among the Half Moon Valley Amish. With the help of Reuben Kauffman, a long-haired Amish man with a sparse beard, he found a room with spinster Elizabeth Yoder, who occasionally took in boarders.

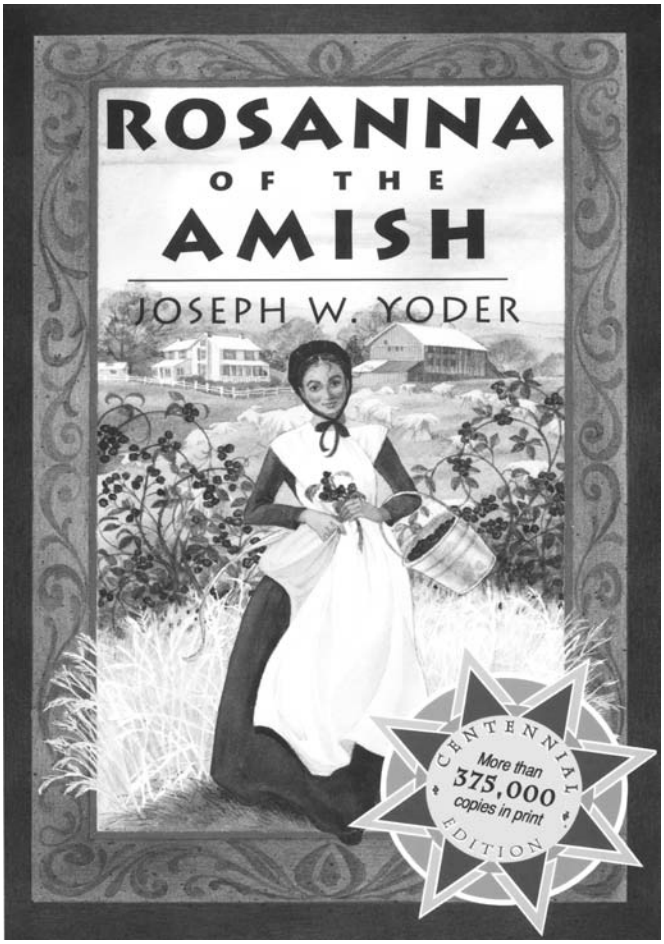


Undated, real-photo postcard autographed by J. W. Yoder for Anna Mellinger of Ronks, Pennsylvania: "When you get rich, lend me your horse" (early 1900s)

Joseph W. Yoder, from a newspaper clipping, probably in the late 1940s, advertising several of his programs in Lancaster County Church of the Brethren congregations, including "a hymn sing, solos, and a short talk on some phase of Amish life and culture. Mr. Yoder, singer, lecturer, and entertainer, is a teacher at Juniata College."

About a year after his arrival, Patrick McGonegal and Bridget O'Connor had a June wedding in a Catholic church in Scranton. Following the ceremony a train took them to Philadelphia to be with friends for several days. Pat then returned with his new bride to the Half Moon Valley and moved in with Elizabeth Yoder, living with her several months until they found a house of their own within walking distance of the Yoder boarding house. Within seven years Patrick and Bridget had four children. The first was a daughter named Margaret. A year later William was born. Two years later John followed, and finally after two more years Rosanna arrived. Unfortunately, after a little over seven years of marriage, Bridget died of childbirth complications so Patrick decided to take the three oldest children with him to Philadelphia. Planning to return to Half Moon Valley, he left nine-day-old Rosanna with Elizabeth Yoder and boarded the train at Bellefonte for Philadelphia.

Since Patrick McGonegal never returned to Centre County, spinster Elizabeth Yoder kept Rosanna and reared her. On one occasion Mary, the wife of Minister



Cover of the paperback Herald Press centennial edition of *Rosanna of the Amish* (1995)

Jacob Riehl, teased Elizabeth about the attention Reuben Kauffman's uncle Christian Kauffman was giving her. Christian eventually married Elizabeth, but questions arose in their minds about staying in Half Moon Valley. Only two preachers, John and Jacob Yoder, remained, and all the other Amish families seemed to be moving to the Kishacoquillas Valley, Buffalo Valley, or Lost Creek Valley. When Rosanna was four years old, the decision was made to move. Thus, Christian, Elizabeth, and Rosanna made their sojourn to the Lost Creek Valley in Juniata County, Pennsylvania.

The Arrival, Scranton, and Half Moon Valley: Examination of the Facts

In order to determine the accuracy of Yoder's story, it is necessary to examine his presentation in its historical context. Though Yoder's writing is very specific in identifying persons and places, he gives himself flexibility by refraining from pinning down events by dates. It would seem that the best fix for developing a time frame would be to establish Rosanna's date of birth and use it as a reference for providing a sense of chronology. However, making this determination has been problematic. Rosanna's official death record, filed in the Mifflin County Courthouse, states that she was born in Centre County, Pennsylvania, and died of lung disease in Mifflin County on October 9, 1895, at the age of fifty-seven years, six months, and twenty-nine days. This establishes her birth date as March 10, 1838. Her tombstone inscription gives the same date of death and the age as fifty-seven years and seven months, a difference of one day. Census records, which are notorious for inconsistency in providing ages, in the 1880 account give 1837 as the year of birth while 1870 and 1860 state that it was 1838.[4] However, the 1850 record, closest to her actual date of birth, gives the year as 1835.[5] This three-year difference becomes a significant factor in analyzing the unfolding events.

According to Yoder, after a little more than seven years of marriage, Patrick McGonegal left Centre County for Philadelphia nine days after Rosanna was born. The official death record would place the time of departure as March 1838 and the time of the June wedding in Scranton in the year 1830. Assuming Bridget and Patrick arrived in Scranton no later than that year and since Bridget's brothers were there three years before she arrived, the arrival of the O'Connor brothers could have occurred no later than 1827.

A search of the names of arrivals in the port of New York fails to yield good prospects for any McGonegal or O'Connor characters in the book. (The most common rendition was McGonigle, and other variations are McGonagle, McGonegal, McGonigal, and McGonagal. Some were O'Connor, and others, O'Conner.)[6] An examination of the immigrants into New York reveals that 404 different Bridget O'Connors are listed, but the only one who arrived before 1842 was Bridget O'Connor, who came on June 26, 1821, on the *Weser* from Sligo, Ireland. She was born in 1797, which would make her forty when Rosanna supposedly was born. Exactly 282 William O'Connors arrived in New York, but the earliest was in 1855. Further, 523 John O'Connors entered by way of New York, but the only one before 1848 was a nineteen-year-old from the United States who returned again in April 1821. There were forty-five with the name Patrick and a surname of McGonigle, McGonagal, McGonegal, or McGonigal coming into New York City; but none came

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[4]It is significant to note that in the 1870 United States Federal Census for Mifflin County, Pa., no indication exists that Rosanna's father was foreign born, and in the 1880 census for Mifflin County the birthplaces for both her father and mother are given as Pennsylvania.

[5]This census listing for Fermanagh Township, Juniata County, Pennsylvania (indexed "Mifflintown") states Elizabeth Kaufman, 45; C. Reel, 20; and Rosan Magonagh[*sic*], 15. The C. Reel would have been Charity Riehl, a daughter of Lewis and Veronica Riehl, and Elizabeth Yoder Kauffman's niece.

[6]The immigration and census records cited in this review appear in data provided by www.ancestry.com.

[7]Information provided by Marian Yevics of the Lackawanna Historical Society in Scranton, Pa., August 1, 2002. She also provided a booklet that contained the early history of Scranton: J. C. Platt, "Scranton," in Lackawanna Institute of History and Science, *Historical Series*, no. 2, November 9, 1886, 1-4.

[8]Two different Bernard O'Connors from Ireland have been found that would seem to be good fits. A Bernard O'Connor is listed with his family in the 1850 census for Lancaster, Pa., and another is found in the 1860 census for Logan Township, Blair County, Pa. Though additional information has been found, efforts to connect them to immigrant arrivals or the Danville O'Connors have not been successful.

[9]This information seems to be in error. Instead of applying to John O'Connor, it would more likely be correct for John McGonegal.

before 1852. Therefore, it seems safe to conclude that there is no support for New York City as the port of entry for Rosanna's ancestors.

A review of immigrants coming into the port of Philadelphia is somewhat more promising. Although no Bridget O'Connors or William O'Connors are found who fit into the assumed time scheme, a Patrick McGonigle, aged 22; along with Mary McGonigle, aged 18; and Margaret McGonigle, aged 21, arriving on the *Manchester* from Liverpool on April 27, 1826, present a good possibility. Of the forty-six John O'Connors who came in by way of Philadelphia, three came in 1830 or before. One, aged 21, arrived on the *Ann* from Liverpool on November 5, 1829. Listed with him is Rachel O'Conner, aged 22, and Maria, aged 1. In 1830 came another John O'Connor, aged 11, from Londonderry on the *Onyx* on April 4, 1830. On July 22, 1826, the ship *Philadelphia* arrived from Londonderry with four O'Connors listed together. One was John, aged 11; and with him were Peggy, aged 16; Thomas, aged 18; and Daniel, aged 21. As will be detailed later, these four were probably Rosanna's mother and uncles.

An examination of Scranton's early days makes this city a dubious setting for Yoder's account and suggests that this episode is entirely fabricated or that the writer erred in identifying the correct location. In the 1820s and 1830s what would later become Scranton was a small village called Slocum Hollow in Providence Township, Lackawanna County. It was later called Unionville and finally became known as Scranton in 1851, long after the events in question were said to have occurred. A review of census records failed to show any O'Connors or O'Harras living in Lackawanna County at this time and, according to the Lackawanna County Historical Society, there was never a White Horse or Killdare Hotel in the Scranton vicinity.[7]

Though the Scranton setting seems doubtful, there is good reason to believe that O'Conners in Danville, a Pennsylvania borough on the Susquehanna, do fit into the story. This connection was suggested by information provided on the reverse side of a portrait in a framed set of five in possession of the Mifflin County Mennonite Historical Society in Belleville, Pennsylvania. The figure in the photo in the center is not identified by name but is given as the father of John and George O'Connor. It goes on to note that he had a brother Bernard O'Conner,[8] and the word Danville is included. To his left is a man identified as Rosanna's cousin John O'Conner, and it states that he was born in Germantown in 1830.[9] To the right of the father is George O'Connor, another of Rosanna's cousins. The two photos on the ends are given as John and William McGonegal, Rosanna's brothers. (These two were obviously used for the sketches found in *Rosanna's Boys*, Yoder's later publication.)

A check of the 1850 and 1860 census records for Danville, Pennsylvania, provides a good match with the information provided on the portraits. It shows a John O'Conner born in Ireland as the head of the family. His wife was given as Sabina and they had four sons given as Edward, James, George, and John. Since no other O'Conners or O'Connors were found in Danville, it makes the identification quite certain. This also corresponds favorably with the assertion in *Rosanna of the Amish* that Rosanna's mother had a brother John O'Conner, and it can be assumed it is his portrait in the middle of the five.[10]

Though Rosanna's birth in Centre County is substantiated in the death record, evidence to support Centre County details presented by Yoder has been elusive. Supporting documentation is lacking, and in some cases serious discrepancies arise. No Patrick McGonegal shows in the 1830 Centre County census. Allowing for the possibility he was not there until 1831, it is surprising to discover that he is never listed in tax records in Half Moon Township or any of the neighboring townships of Centre or Huntingdon Counties. Though individuals were occasionally missed in such recordings, to be absent for six or seven annual listings seems unlikely at best. Probate, census, and tax records do not show any other McGonegals in the Half Moon Valley or nearby communities during this time span. This lack of data suggests that if Patrick

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Examination of the writing on the backs of the photographs shows that the one identified as John McGonegal had originally been labeled John O'Connor and that the one given as William McGonegal had been written as William O'Connor. The changes are consistent with the two images printed in *Rosanna's Boys* and are assumed to be correct.

[10]Census and probate records, tax assessment listings, and data found in the records of the Christ Episcopal Church of Danville provide information that makes it possible to construct a genealogy of the John and Sabina (Barnet) O'Connor family. The family head, John O'Connor, first appears in Danville as a witness to a baptism in December 1842. However, before that, in 1835 and 1839, John and Sabina are listed in church records of Saint John's Lutheran Church in Easton, Pa., John O'Connor is also listed as a "tinner" in Easton tax lists from 1835 to 1837. He does not show in Easton or Danville in 1840, but an 1840 census listing in Southwark, Philadelphia, is a good and only fit for the family at that time. Danville tax lists show him as a tinsmith and later as an ice merchant. In 1880 he is living alone as a confectioner in Shamokin, Pa. No exact date for his death has been found, but since he was taxed in 1891 and the entry in 1893 says "John O'Connor estate," it seems logical to conclude that he died about 1892.

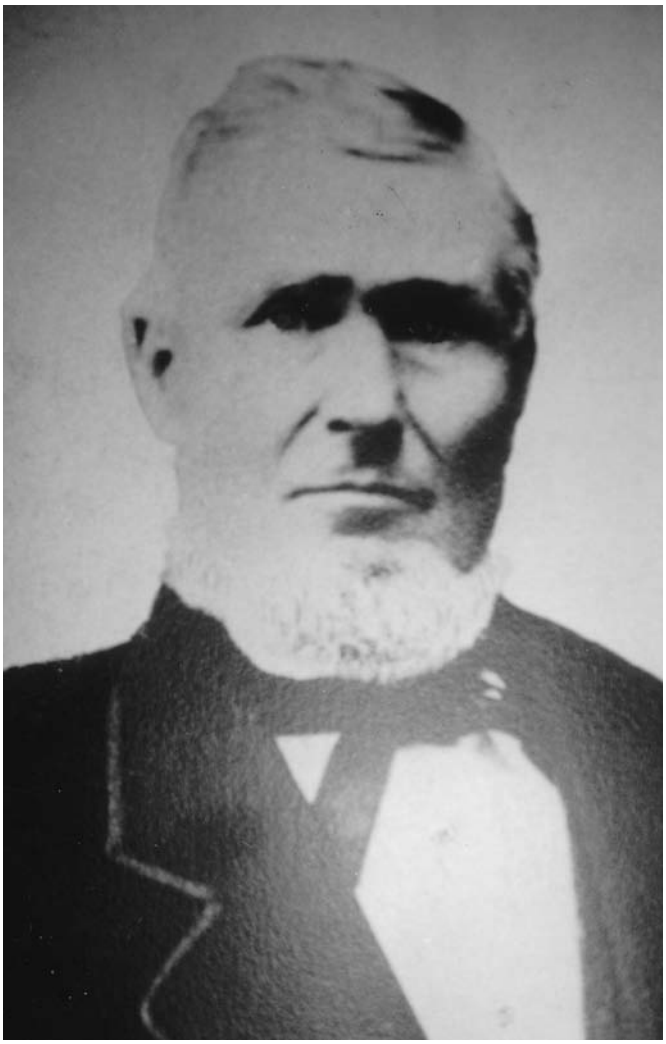
Though the oldest son, Edward (1835-1865), and the third son, James T. (1845-1871), were both married, neither had any children who reached adulthood. The second son and one of the two in the frame of five portraits, George B. O'Connor, was the only one to have a child who reached maturity. George (1841-1919) married Mary Virginia Torrence, and they had a daughter, Mary Torrence O'Connor, who at the age of twenty-five married John Calvin Peifer, age thirty-three, at Riverside Heights, April 4, 1894. John C. (1861-1929) and Mary (O'Connor) Peifer (1868-1948) had a son, George Torrence Peifer, born May 21, 1899. He married Clara F. Bridle from New Hampshire, who died in Danville on February 8, 2000. George died in Danville on December 16, 1987, and since his obituary in the *Sunbury Daily Item* explicitly stated that his widow was his only survivor, it appears as though the family line of John and Sabina O'Connor ended at that point.

The other O'Connor in the portrait collection, John Barnet O'Connor, was the youngest son. He was born May 17, 1854, died June 5, 1925, and was buried in Christ Episcopal Cemetery in Danville. At the age of thirty-two he married Huldah Schick, age twenty-nine, May 9, 1886, in Danville. The census of 1900 indicates that John and Hulda had been married thirteen years and had no children. In Huldah's will, written May 3, 1907, she had appointed her husband, John B. O'Connor, as executor, but at the time it was probated, July 2, 1910, her niece Mary T. Peifer served as administrator because "John B. O'Connor [was] of unsound mind and unable to attend the duties of executor." John's Christ Episcopal death record gave Philadelphia as his last place of residence. A check of the 1920 Philadelphia census record showed an inmate of the "Old Man's Home" on Saunder's Avenue by the name of John B. O'Connor, age sixty-five. His death certificate substantiates this identity and notes that he had suffered from arteriosclerosis for ten years.

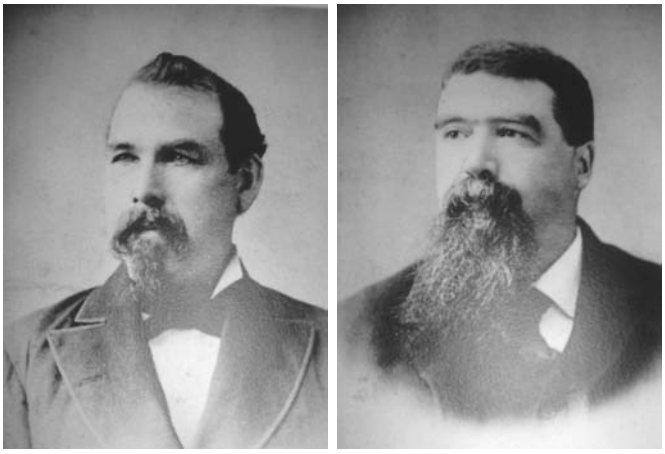
McGonegal ever lived in Centre County, his residency was of a much shorter duration than Yoder's account. It is also likely that Rosanna's older siblings were born in Philadelphia and not in Half Moon Valley.

Census records and tax lists do not show Elizabeth Yoder owning a house. Born in 1804, she was the daughter of Preacher "Red" Yost Yoder and was apparently a part of his household until her marriage to Christian Kauffman. The "bearded" Reuben Kauffman, who greeted Patrick McGonegal when he arrived in the Half Moon Valley, was identified by Yoder as Christian Kauffman's nephew. He was actually his younger brother, and his beard would not have been possible since he was only four or five years old when McGonegal supposedly arrived.[11]

In discussing the last years of the Amish of the Half Moon Valley, on several occasions Yoder identified a preacher by the name of John Yoder. Though a John Yoder, known as "Yotter Hannes," was one of the early ordained leaders, he had departed for Ohio at least ten years before the settlement's demise. Yoder also made reference to a Preacher Jacob Riehl and his wife, Mary. Riehl's wife was actually Gertrude Yoder, and although he was an ordained Amish minister in Juniata County, he



John O'Connor (1815-ca. 1892), Rosanna (McGonegal) Yoder's uncle



John B. (1854-1925) (left) and George O'Connor (1841-1919) (right), Rosanna (McGonegal) Yoder's cousins

and his wife were not a part of the Half Moon Valley settlement. In discussing the emigration of Amish from the Half Moon Valley, Yoder states that they went to the Kishacoquillas Valley, Buffalo Valley, and the Lost Creek Valley. Research shows that four of the twelve families went to Wayne County, Ohio, and though most of the others went to the Lost Creek Valley, none has been found to have gone to the Buffalo Valley of Union County, Pennsylvania.[12]

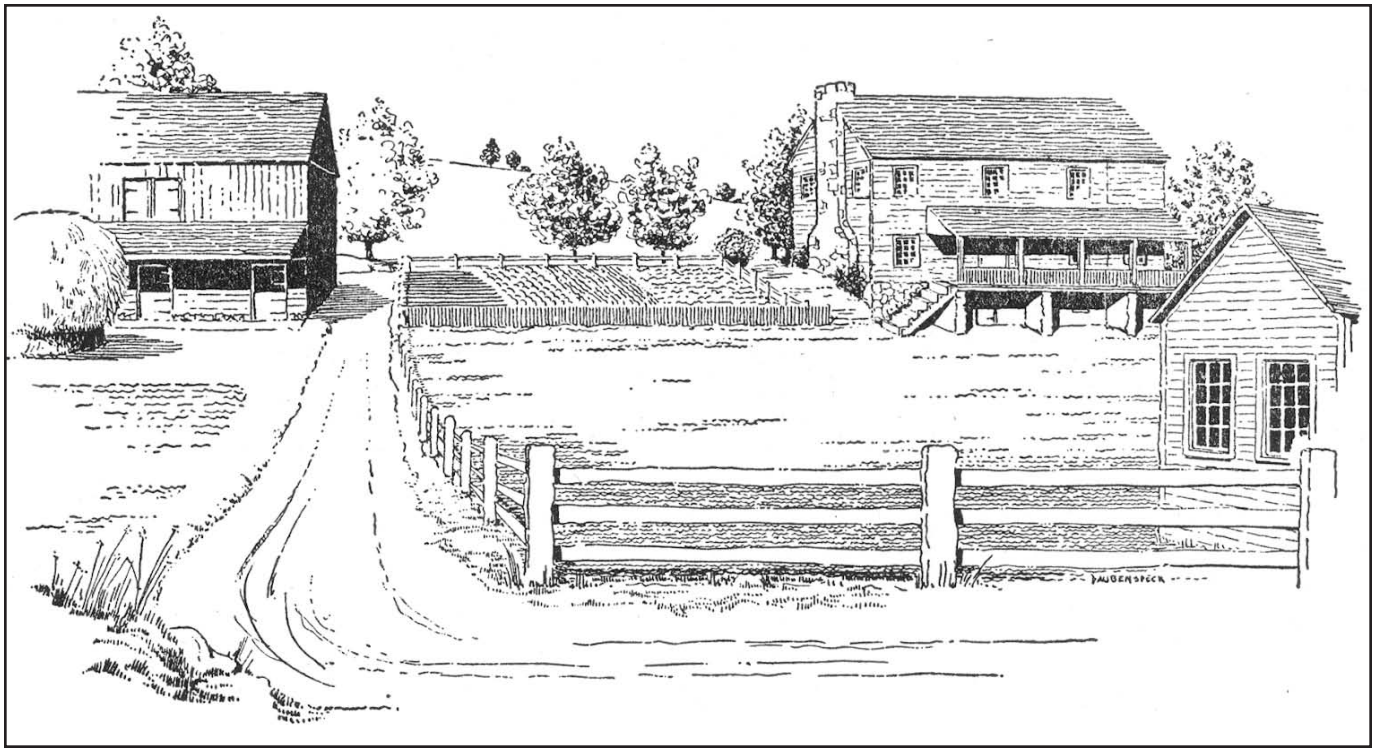
The Bellefonte Catholic Church records do not note any McGonegal baptisms or deaths, nor was any reference found of a Father O'Day.[13] Finally, one of the most puzzling and significant discrepancies pertains to the time of the migration to Juniata County by Christian Kauffman. According to Yoder, Rosanna was nearly four at the time, which would put the move in the year 1841 or 1842. However, Half Moon Valley tax records clearly show that none of the Amish families remained there after 1839. In fact, the 1839 listing, which states, "Christian Kauffman, gone—transferred to John Rowen," suggests that this family had left as early as 1838, the supposed year of Rosanna's birth.

Yoder's details about the modes of travel in the 1820s and 1830s also raise serious questions. According to the story, John, William, and Bridget O'Connor arrived in New York on a steamship. Though experimental steamships had successfully made the trans-Atlantic crossing in the 1830s, it would be another two decades before this kind of naval technology was used for transporting passengers. As for travel by train from New York to Scranton, Scranton to Philadelphia, and Bellefonte to Philadelphia, this also seems to miss the proper time

[11]Hugh F. Gingerich and Rachel W. Kreider in *Amish and Amish Mennonite Genealogies* (Gordonville, Pa.: Pequea Publishers, 1986; repr., Lancaster, Pa.: Lancaster Mennonite Historical Society, 2002) identify both as sons of Isaac Kauffman. Christian is identified as KF3323 (b. Apr. 10, 1810); and Reuben is KF332d (b. Feb. 1, 1826). Reuben had an older brother, Simon Kauffman (KF3321, b. Nov. 16, 1807), who also lived in Half Moon Valley and would have been a much better fit for Yoder's account.

[12]See S. Duane Kauffman, *Mifflin County Amish and Mennonite Story* (Belleville, Pa.: Mifflin County Mennonite Historical Society, 1991), 85-88.

[13]Records of Saint John the Evangelist Catholic Church, Bellefonte, Pa., the only Catholic church in the vicinity.



Drawing of Rosanna McGonegal's "Big Valley home" with her foster parents, Bishop Shem and Elizabeth (Yoder) Kauffman Yoder, as depicted in *Rosanna of the Amish* (1940)

frame by fifteen or twenty years.

Lost Creek Valley and the Philadelphia Connection: The Yoder Account

After describing the move to Juniata County, J. W. Yoder picks up the story by stating that Joseph Yoder, Christian Kauffman's distant relative, had helped them to obtain their property near Jericho and helped them to get settled. This Amish settlement in the Lost Creek Valley had a bishop named Shem Yoder and three preachers, two of which were Benjamin Byler and David Renno. When Rosanna was almost nine years old, Christian Kauffman died of heart trouble, leaving Elizabeth and Rosanna alone. Within a year widow Elizabeth married Bishop Shem Yoder, whose wife Sarah, had died, leaving him with two young children, Sam and Leah. At that point Elizabeth and Rosanna moved to Bishop Yoder's farm and became part of his household. Shortly after the marriage Bishop Shem returned from the Big Valley, where he had gone to hold communion, and announced that he had bought a farm there. As a result, ten years after Elizabeth and Rosanna had moved into the Lost Creek Valley, they found themselves moving again, this time to the old Armstrong estate in the Big (Kishacoquillas) Valley of Mifflin County.

In this segment of the book Yoder brings readers up to date about Rosanna's siblings in Philadelphia. Shortly after Patrick McGonegal had taken the three oldest children to Philadelphia, he was killed in a gravel-pit cave-in, and the children were taken into homes of friends and relatives. Yoder points out that "they were considerably older than Rosanna and had grown almost to young manhood and womanhood." William was working in a store and had actually at one point planned to go into partnership with a coworker by the name of John Wanamaker. John had become a typesetter for the *Philadelphia Public Ledger*, where he would work for his entire life. Margaret, "who was tall and stately like her O'Connor ancestors and had become a striking young lady," had attended Saint Mary's Academy and eventually was employed as an assistant librarian there.

William McGonegal longed to find his sister Rosanna and made it a practice to inquire of any Amish man who came into his store if he knew of a girl named Rosanna McGonegal. On one occasion, to his good fortune, he met Joseph Yoder from the Lost Creek Valley, who not only informed him about Rosanna but also told him to "take the train to Thompsontown, then a stagecoach to Jericho and ask for Mrs. Christal Kauffman." The following July, William made the journey and found Rosanna, who was a little over nine years old at the time. William wanted to take Rosanna back to Philadelphia with him and, when Elizabeth refused to give her up, conspired to abduct her and take her with him. Wise Elizabeth thwarted his ruse by making sure the stagecoach driver did not let this happen.

After the Kauffmans' move to the Kishacoquillas

Christian ("Little Crist") Z. Yoder's birthplace

Valley, William made a second visit and on separate occasions his sister Margaret and brother John spent time in the Big Valley with Rosanna and her family. Sometime after Margaret's Mifflin County sojourn she married "Rover" Will Reese, and together they moved to Arizona and lived among friendly Indians. When John came, he was met at Reedsville by Rosanna's husband, Chris Yoder, and little Joseph, their youngest son. (This would have been the author himself.) During John's stay he mentioned the fact that his brother William had a dangerous cough.

Lost Creek Valley and the Philadelphia Connection: An Examination of the Facts

In Yoder's Lost Creek Valley of Juniata County account, he seems to depart quite radically from reality. According to the author, Shem Yoder lived in the Lost Creek community and was the bishop of the Amish settlement there. Mifflin County tax lists, census records, and deeds show that he never lived in Juniata County but spent his entire life in Union Township, Mifflin County. Instead of purchasing the farm on the old Armstrong tract after his marriage to widow Elizabeth around 1852, deed records show that he actually acquired the property, which was his old family homestead, from his brother Gabriel Yoder in 1839.[14] Instead of his wife being Sarah, who died in 1844 or 1845, she was actually Veronica Byler, who had died as early as 1839. Furthermore, his youngest son was named Joseph and not Samuel, as given in the story; and there was a daughter Mary, who was never mentioned.[15]

According to Yoder, Christian Kauffman died when

Christian Z. Yoder

Rosanna (McGonegal) Yoder

Rosanna was nine years old. Since Kauffman died in 1846, this fits very well with an 1838 year of birth for Rosanna. However, Yoder also stated that widow Elizabeth married Bishop Yoder within a year of her first husband's death. This is disproved by the 1850 census for Fermanagh Township in Juniata County, which lists Elizabeth "Kaufman" without any males in the household.

Another misrepresentation pertains to the Joseph Yoder mentioned as Christian Kauffman's distant relative, who helped them acquire their Lost Creek property, get settled, and later hired Rosanna to work on his farm. The only candidate for this Joseph would have been the "Red" Yost Yoder (Yost is a common German variation for Joseph), who had earlier moved to Juniata County from Half Moon Valley. That this Joseph Yoder would have been involved in helping Christian and Elizabeth in their move to the Lost Creek Valley is not surprising because he was actually Elizabeth's father, and he, not Shem Yoder, was the bishop of the Amish settlement there.[16]

Yoder is correct in identifying David Renno as one of the Lost Creek ministers, but it seems certain that his claim that Benjamin Byler was also an ordained leader does not stand up under scrutiny. No Bylers were a part of the Lost Creek Amish settlement, and the only two Benjamin Bylers found in Juniata, Mifflin, or Huntingdon Counties at the time were teenagers.

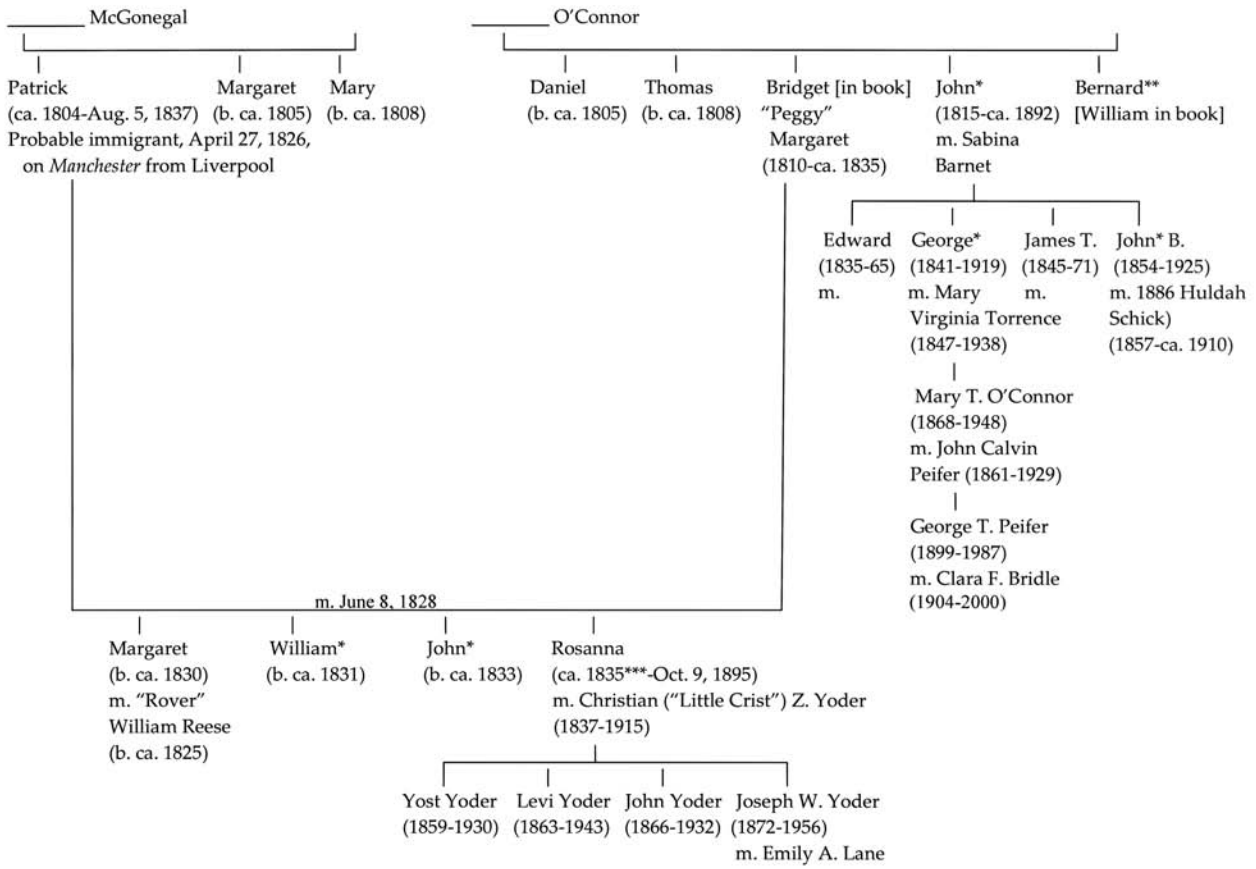
At this point attempts to verify Yoder's Philadelphia

[14]See Deeds X-508 and OO-54, Mifflin County Courthouse, Lewistown, Pa.

[15]Gingerich and Kreider, *Amish and Amish Mennonite Genealogies*, YR2681.

[16]Ibid., YR257.

Tentative McGonegal–O'Connor Family Tree



*Pictured in the Mifflin County Mennonite Historical Society portrait collection.
**Mentioned in the Mifflin County Mennonite Historical Society portrait collection.
***The Mifflin County Courthouse gives her death as October 9, 1895, @ 57-6-29, but her gravestone gives her age as 57-7-[0]. These records would make her birth March 9 or 10, 1838.

details have not produced a genealogical link with anyone living today. Though far from conclusive, information found in Philadelphia probate, death, marriage, and church records, along with city directories, does provide data that can be constructed to support much of the Yoder version.[17]

A Patrick McGonagle is listed in West Southwark, Philadelphia, in the 1830 census with a male between 40 and 50, a female between 30 and 40, another male between 10 and 15, and another female between 20 and 30. Obviously this is not a good match for Rosanna's father. However, another 1830 listing for Moyamensing, Philadelphia, of a Patrick McGonegal between the ages of 20 and 30 and a female between 20 and 30 is a good fit. In a record of marriages in the Saint Joseph's Catholic Church in Philadelphia, an entry shows that on June 8, 1828, Patrick McGonnagle and Margaret O'Conner exchanged vows.[18] Admittedly this was a Margaret and not a Bridget. As noted earlier, a review of the listings of Irish arrivals into the port of Philadelphia does not list any Bridget O'Conners. However, the ship *Philadelphia*, arriving June 22, 1826, from Londonderry, carried a sixteen-year-old "Peggy" O'Conner. A promising observation reveals that an assumed brother, eleven-year-old John, was on the same vessel. This discovery becomes even more significant when one realizes that this age is consistent with the one given in the 1880 census for John O'Connor of Danville. (He is in Northumberland County on that date.) Another intriguing observation is that the name of the only daughter of Patrick and his wife was also Margaret. In the Philadelphia records the death of Patrick McGonegall on August 5, 1837, of *Phthisis pulmonalis* (tuberculosis) is noted.[19] Since further details have not been found, it must be conceded that this death could have been either of the two Patricks of the 1830 census listings or somebody else. (Neither of these two Patricks was found in later census listings.) Rosanna's date of birth as calculated from the Mifflin County death records and Patrick's time of return to Philadelphia do not line up with this death record exactly, but using the 1850 census age for

[17]Admittedly this study is incomplete. Further Philadelphia research may yield additional pertinent information.

[18]Church record Ph B12, Historical Society of Pennsylvania, 1300 Locust Street, Philadelphia, Pa.

[19]*Marriages and Deaths in Poulson's Daily Advertiser,* 1834-1837, microfilm XR472.4, Historical Society of Pennsylvania.

Rosanna, it is congruent. Also, associating Patrick's occupation of mining/quarrying with a lung disease is not far-fetched.

A study of the life of John Wanamaker did not divulge the name of William McGonegal, but the *Philadelphia City Directory* provided some promising information in the search for a shopkeeper William McGonigal. It showed a merchant William McGonigal with a shop at 142 Market Street while residing at the Merchant's Hotel. He is listed from 1856 through 1861, but from 1862 through 1864 no merchant was found. From 1856 through 1868 another William McGonigle was given as a notions merchant at 1938 Locust Street.[20] No William appears as a merchant after that. A death record was found that identified a William McGonegal, aged thirty-nine, who died of tuberculosis March 18, 1867.[21] A notice in the *Philadelphia Public Ledger* two days later invited "relatives and male friends" to the funeral of William McGonegal at the same address. Though the occupation and cause of death fits Yoder's narrative well, the portrait at the Mifflin County Mennonite Historical Society seems to be of a later vintage.

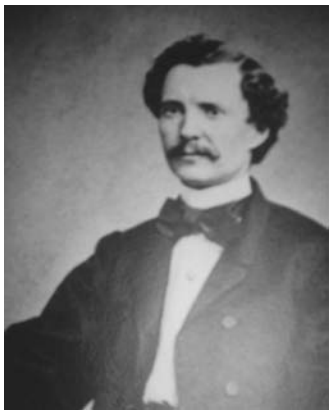
The 1850 census provides two possibilities for Margaret McGonegal. In one case a Margaret McGonigal, aged eighteen, was boarding in the ward of Lombard with John and Catherine Anesley and their children. Another listing shows a Margaret McGonigle, aged twenty, in the ward of Oxford, living with a widow Sarah Shaltrop. No Margaret McGonegal or Margaret Reese is found in the 1860 census, but in 1870 a William Reese, aged forty-five, and Margaret, age forty, are listed together (no children) in the second enumeration for District 43 in the Fifteenth Ward. (This listing does not provide additional information and was apparently a compilation of those missed in the previous counting.) Though later records include multiple examples of William Reese and Margaret Reese, none is found linking the two together. A search of Philadelphia marriage records did not disclose a marriage of William Reese and Margaret McGonegal. During the 1850s and 1860s the *Philadelphia City Directory* lists a Margaret McGonegal as a dressmaker or seamstress. In 1882 Margaretta Reese is identified as a dressmaker at 227 Risbine Avenue. This continues through 1886. In 1888 only the name Margaret "Rees" of 2042 Bainbridge is given, and in 1889 the directory states "Margaret Reese of 1918 Sharwood, widow of William."[22] (A search for the death record of William Reese was not successful.) Efforts to obtain information about Margaret's time at Saint Mary's were also unfruitful, and no census records documenting them in Arizona have been located.

Margaret (McGonegal) Reese (b. ca. 1830), Rosanna (McGonegal) Yoder's sister

Photograph and drawing (from *Rosanna's Boys*) of John McGonegal (b. ca. 1833), Rosanna (McGonegal) Yoder's brother

Philadelphia census records and city directory listings provide two different typecaster/printer John McGonigles. One, born in Ireland in 1805, would seem to be ruled out as a prospect because of age. In Philadelphia District 46 (1880) the census records of 1860, 1870, and 1880 show another printer, John McGonegal, born in Pennsylvania in 1834, and his family. (It included a son William H. and Charles W., who are also identified as printers.) From this data it seems like a perfect fit for the *Public Ledger* typecaster described in *Rosanna of the Amish.* As good as this prospect looks, a check of the 1850 Philadelphia census records provides a detail that seems to negate this particular John McGonegal as the object of the search. It gives a John McGonegal, aged fifteen, already identified as a printer in the household of typecaster James McGonegal. Therefore, it appears likely that neither of the two typecaster John McGonegals in the *City Directory* or census records is the character in the book. Apparently he was either missed in both the *Philadelphia City Directory* and census records or had a different occupation. Though the directories presented a plethora of John McGonigles or surname variation thereof (seventeen

[20]See annual listings in *McElroy's Philadelphia Directory.*
[21]*Philadelphia Public Ledger,* March 20, 1867.
[22]See annual listings in Gopsill's *Philadelphia City Directory.*



Photograph and drawing (from *Rosanna's Boys*) of William McGonegal (b. ca. 1831), Rosanna (McGonegal) Yoder's brother

listed in 1890), based on census records, deeds, wills, or death records, none seems to match the image of Rosanna's brother as portrayed by Yoder.[23]

One of the most dramatic episodes in the story was William McGonegal's contact with his sister in Juniata County. Here again the timing and circumstances raise some questions. According to Yoder, William's search for her occurred when she was a little over nine years old. In setting the stage for William's visit, Yoder seems to contradict himself by saying Rosanna's siblings "were almost young adults and considerably older than she." On the other hand, his chronology in an earlier chapter made William only four years older than Rosanna. If the latter were the case, he would have been only thirteen when he made the trip. If he made his initial excursion when Rosanna was a little over nine and within a year of Christian Kauffman's death, it would have been in the year 1847, which places it several years before the Pennsylvania Railroad was extended from Harrisburg to Lewistown. It would seem that if the journey were made by rail, Rosanna probably would have been a teenager at the time and not likely a naive potential kidnapping victim.

The Mifflin County Setting

No attempt was made to document the details or identify the numerous characters in the Mifflin County setting that is the major part of the book.[24] In continuing Rosanna's story, Yoder tells of her courtship, marriage, family, neighborhood, and death. It is in these pages where the author constructs his framework to present his positive picture of Amish life by relating cultural practices, placing strong emphasis on the Amish work ethic and conscientious efforts to follow the tenets of their religious faith.

On the whole, it seems that Yoder's Mifflin County representation is quite accurate. However, reviewer John Umble's one negative criticism is valid when he observes that Yoder's portrayal is distorted because he "makes no mention of anything derogatory."[25] Questions can also be raised about his understanding of local Amish history. According to Yoder, the group carrying various labels—such as "Nebraskans," "Old School," or "Whitetoppers"—was the mother stock from which those carrying names like "Byler Church," "Old Church," or "Yellowtoppers" split. The reverse was actually true. The Byler Church was the original body, and the "Nebraskans" departed from them in a conservative move in 1881.[26]

Conclusion

It appears that when carefully examined, by design or error much of the material in J. W. Yoder's *Rosanna of the Amish* does not stand the test of historical scrutiny. Nevertheless, a fair analysis would conclude that his basic plot remains intact even if it were likely that her Irish immigrant ancestors' port of entry was Philadelphia instead of New York, Rosanna's mother was Margaret instead of Bridget, her O'Connor uncle a Bernard instead of William. It also appears that her parents were married in Philadelphia instead of Scranton, her siblings born in Philadelphia instead of Centre County, and her father's death due to tuberculosis rather than a quarry accident. Though noting inaccuracies about ocean and rail transportation, pointing out the nonexistence of an 1820s Scranton, and raising a question about Reuben Kauffman's beard may seem to be cases of senseless nitpicking, they do represent inaccuracies that, in the minds of discerning readers, raise questions about the author's credibility.

Writers of historical fiction are entitled to create a framework for their efforts by including characters, events, and descriptions that are not based on actual facts. However, serious questions need to be asked when a writer identifies real people and ascribes qualities and acts to them that are untrue. One case in point would be his Lost Creek Valley chronicle. Stating that the resident bishop of the Lost Creek settlement was Shem Yoder, who never lived there, and ignoring completely the fact that it was Elizabeth Kauffman's own father, "Red" Yost Yoder, who was the bishop there, seems inexcusable. Abiding by the facts would have provided literary potential as good as or even better than his garbled account. Yoder created a dilemma for himself in his assertion that everything mentioned in the story is "the actual life story of Rosanna" and that he knew "every principal character." These contentions naturally raised the level of expectation that this would not be a work of mere historical fiction but, rather, a product that was historically authentic. That he needed to make this statement in itself raises suspicions that it might be otherwise.

Ultimately the chief lesson to be learned from this study is a reminder that the casual reader and careful researcher must understand that *Rosanna of the Amish* should be classified as fiction. It is also important to remember that in the final analysis the book was not written to present an accurate narrative about the author's mother. His primary motive was to correct distortions in previous books about the Amish and to present them in a positive light. By capitalizing on the intriguing story of his mother and her people and by weaving fictitious characters, conversations, and events into the fabric of his narrative, he was able to achieve his purpose. ❑

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[23]The search of the Philadelphia records did not yield conclusive identification on any of the three McGonegal siblings as presented in *Rosanna of the Amish.* Based on dates and places of birth, there is data that would make several William and John McGonegals a better fit as Rosanna's uncles instead of her brothers.

[24]Characters introduced in this part of the story have been identified and described by H. Harold Hartzler in "*Rosanna of the Amish* Brought Up to Date," *Mennonite Family History* 3 (July 1984): 96-99.

[25]Umble, "Book Reviews," 147.

The author traces the migration of a Lancaster County, Pennsylvania, Mennonite family into the Cumberland Valley.

Early Witmer Families of Antrim Township, Franklin County, Pennsylvania

By Daniel R. Lehman[1]

In the decade after Lancaster County, Pennsylvania, was organized in 1729, eager immigrants quickly claimed most of the remaining land within its present boundaries. Among these was Michael Witmer/"Witman", who arrived at Philadelphia, Pennsylvania, on August 28, 1733, aboard the ship *Hope*. He was sixty-five years old. With him came his sons—Ulrich, age thirty-one; Peter, age twenty-one; Hans, age twenty—and his daughter, Anna, age sixteen.[2] Michael Witmer settled in what was then Warwick Township, Lancaster County, Pennsylvania. On May 17, 1739, he obtained a warrant for ninety-three acres in that part of Warwick Township which became Penn Township in 1846. After Michael Witmer died, the survey and the patent for this tract were returned to his son John.[3] Michael's son Ulrich settled in Rapho Township, Lancaster County, Pennsylvania; and his son Peter, in Lebanon County, Pennsylvania.

On October 11, 1736, the Cumberland Valley was sold by the chiefs of the Six Nations (collectively called the Iroquois Indians) to John, Thomas, and Richard Penn, sons of William Penn, and opened to white settlers who, because of expanding population in eastern Pennsylvania, began spilling over into land west of the Susquehanna River. This valley lies between the Susquehanna River at Harrisburg, Pennsylvania, and the Potomac River at Williamsport, Maryland. It is bordered by Tuscarora Mountain on the west and by South Mountain on the east. The Pennsylvania portion of the Cumberland Valley was part of Lancaster County until Cumberland County was formed in 1750. In 1784 the southern portion of Cumberland County was carved off and named Franklin County in honor of Benjamin Franklin.

Conflicts between the German and Scotch-Irish settlers in Lancaster County led the proprietors of

Old stone house on Indian Spring Farm in Antrim Township, Franklin County, Pennsylvania, built by Hannes Gingery prior to 1766

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[1]The author wishes to acknowledge the research of Phillip E. Bedient as a helpful resource in the preparation of this article.

[2]Ralph Beaver Strassburger, *Pennsylvania German Pioneers: A Publication of the Original Lists of Arrivals in the Port of Philadelphia from 1727 to 1808,* vol. 1, ed. William John Hinke, Publications of the Pennsylvania German Society, no. 42 (Norristown, Pa.: Pennsylvania German Society, 1934), 116-17.

[3]Patent C-224-164, Pennsylvania State Archives, Harrisburg, Pa. Hereafter PSA.

The upper level of this springhouse on the Henry Snively farm in Antrim Township, Franklin County, Pennsylvania, served for Mennonite worship services before 1830 (2007 photograph).

Pennsylvania to adopt a settlement policy encouraging the westward-moving Germans of Lancaster County to settle in York County (formed in 1749) and the Scotch-Irish to settle in the Cumberland Valley. Consequently, nearly all the original patentees of the land there were Scotch-Irish.

After the French and Indian War ended in 1763, many of the restless Scotch-Irish settlers were ready to move further west or to leave their farms and take up other occupations. In those years the German population overflow from eastern Pennsylvania began moving into the Cumberland Valley and taking the places of the Scotch-Irish. Escalating land prices in Lancaster County sparked this westward push. This brought significant change to the demographic composition of the area.

Jacob Schnebele/Snively was a notable exception to this migration pattern. He earned distinction as the first Lancaster Mennonite to own land in what is now Franklin County, Pennsylvania. He came to what is now Antrim Township about 1734. He served as a land agent and tax collector for the Penns as early as 1739. Through successive purchases his land holdings eventually reached 1,500 acres, stretching from his home along Zarger Road near Greencastle eastward to Marsh Run, including all of Shady Grove. He also owned land in Guilford Township to the north. His large family inherited these lands, which became the hub of the first Mennonite community in Franklin County.

Evidently both this springhouse and this house on the Henry Snively farm were used for Mennonite worship services before the Brown's Mill Meetinghouse was built in 1830. Inside the house is a moveable partition.

When Antrim Township was formed in 1741, it included most of what is now Franklin County, then known as the Conococheague settlement after the Conococheague Creek, which drains this area.

A few years after the Snively family settled in Antrim Township, Hans Kingrey [John Gingrich] of Warwick Township, Lancaster County, Pennsylvania, obtained a

warrant in 1738 for a 347-acre tract just west of the Snivelys. A tributary of Muddy Run, fed by numerous springs, flows through this tract. Apparently the Snively and Gingrich land purchases were part of an effort by Lancaster Mennonites to start a new Mennonite community in this locality.

John Gingrich (ca. 1695-1769) owned this land for twenty-five years and built a stone house on the property. Since he was living in Warwick Township, Lancaster County, Pennsylvania, at the time of his death, the length of his residence here is uncertain. During the period of unrest preceding and during the French and Indian War, the Gingrichs may have fled to the safety of Lancaster County for fear of the Indians as did the Snivelys and other families in the area. Numerous forts were built primarily by the Scotch-Irish for protection from the Indians in the years 1754 to 1756.

At some point John Gingrich's son Abraham took up residence on his Antrim Township farm. As far as we know, no other Mennonite families besides the Snivelys and the Gingrichs lived in Antrim Township until after the French and Indian War. Then a few more Mennonites trickled into the area. However, migration did not bring significant numbers until the Revolutionary War ended in 1783 and Franklin County was organized in 1784.

In 1766 John Gingrich was living in Warwick Township, Lancaster County, Pennsylvania, when he wrote his will, granting 150 acres of his Antrim Township lands to the heirs of his son Abraham, who had died by that time. That same year he sold the remaining two hundred acres of his Antrim Township land to Peter Witmer [22], son of Ulrich Witmer and grandson of Michael Witmer. This was less than a year before Peter's marriage

Brown's Mill Mennonite Meetinghouse, built in 1830, once stood among the trees in the foreground in front of the Brown's Mill Elementary School. The meetinghouse was torn down in 1867 and moved to the site of the present Marion Mennonite Church.

The one-room Brown's Mill School, built in 1836, is now a museum. Here the Witmer children would have attended school. The deed refers to the building as "Trinity Meetinghouse."

Brown's Mill, Antrim Township, Franklin County, Pennsylvania

Pre-1826 springhouse on Indian Spring Farm, formerly owned by Peter Witmer of Antrim Township, Franklin County, Pennsylvania, and probably built by him. The structure no longer exists.

to Barbara Good, daughter of Jacob Good of neighboring Washington County, Maryland. This purchase was made just two years after the Enoch Brown massacre on July 26, 1764, about three miles west of the Gingrich farm. Indians scalped the kindly schoolteacher, Enoch Brown, and his pupils, only one of whom survived.

Two of Peter Witmer's cousins had come to the Cumberland Valley prior to his arrival. Veronica Witmer [63], a daughter of Peter Witmer, had settled near Clear Spring, Maryland, with her husband, Nathaniel Nesbitt, about 1756. Veronica's sister Barbara [64], who married Henry Snively about 1765, had settled on land received from his father in Antrim Township.

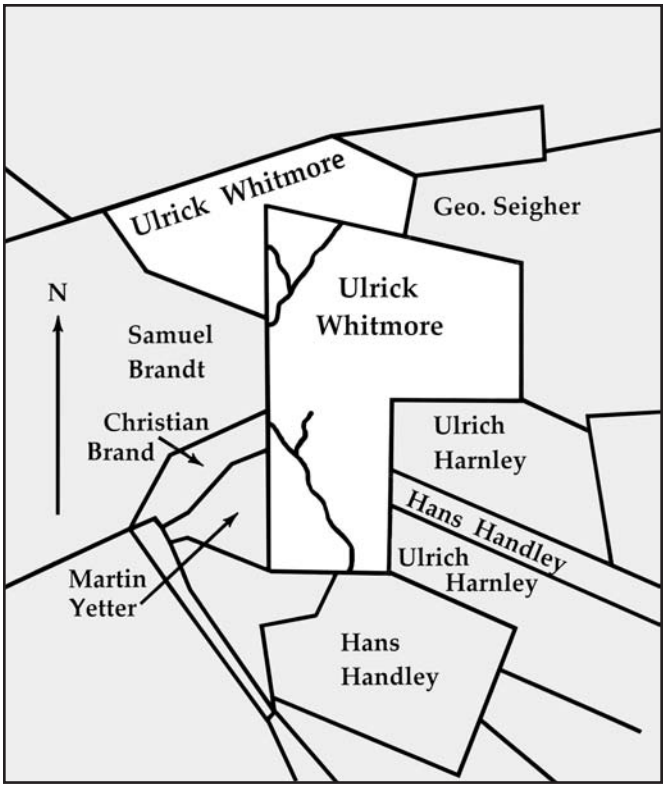
The upper level of the springhouse on Henry Snively's farm served as a Mennonite house of worship before 1830, when a more conventional meetinghouse was built at Brown's Mill. His dwelling house, which had a moveable partition, was also used for worship services.

Peter Witmer's farm was located about two miles southeast of Brown's Mill, where David Brown settled in 1769. It is situated along what is now Zarger Road.[4] Peter "Whitmore" was listed among the taxables for Antrim Township in 1786.[5] He is also listed in the 1790 census.

By the time Peter Witmer died in 1801, most of his children had left Franklin County. His farm passed to his son, Peter Witmer Jr. After Peter Witmer Jr. died, the farm passed out of the Witmer family because neither of his sons wanted to farm. His older son, Peter, moved to Illinois and became a banker. The younger son, Carl, who was still a minor when his father died, later became a minister in the Reformed church.

Peter Witmer Jr. was one of the first trustees of the Brown's Mill Mennonite Meetinghouse, built in 1830. By 1867 this building was torn down, and the materials were used to build another meetinghouse of the same size at the present site of the Marion Mennonite Church. This situation occurred because of declining membership in Antrim Township. By that time most of the descendants of former Antrim Township Mennonites had left the Mennonite church or moved out of the area. The remaining members lived further north in Guilford Township.

Marion Mennonite Church, built in 1898



Ulrich Witmer (1702-1769) patents of 1748 and 1761 in Rapho Township, Lancaster County, Pennsylvania

Witmer Family Outline

This record sets forth the early generations of descendants of immigrant Michael Witmer with a focus on his grandchildren who located in the Cumberland Valley. They used various spellings of the name such as Witmer, Whitmer, and Whitmore.

Michael Witmer, ca. 1668-ca. 1746; possibly a s. Uli Witmer;[6] immigrant; resided in Warwick [now Penn] Twp., Lancaster Co., Pa.[7]

m. Apr. 7, 1701, Anna Roth, b. 1678; dau. Ulrich Roth

1 John Witmer, b. Feb. 9, 1702; d.y.

2 Ulrich Witmer, Dec. 24, 1702-1769; immigrant arriving at Philadelphia, Pa., August 28, 1733, aboard *Hope,* age 31; resided in Rapho Twp., Lancaster Co., Pa.; took out a warrant for 134 acres in Rapho Twp., Lancaster Co., Pa., on Dec. 10, 1737; survey dated Mar. 18, 1738; patent Oct. 7, 1748;[8] also took out a warrant on Apr. 4, 1751; survey Apr. 12, 1751; patent for 71 acres in Penn Twp., Lancaster Co., Pa., on May 28, 1761.[9] His heirs are named in a Lancaster deed.[10]

m. _____

21 Catharine Witmer, b. ca. 1735

m. Christian Beam, b. ca. 1732; s. Rudolph Behme/Beam and Elizabeth; resided in Londonderry Twp., Dauphin Co., Pa.

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[4]Present address of the farm is 490 Zarger Road, Greencastle, PA 17225.

[5]*History of Franklin County, Pennsylvania* (Chicago: Warner, Beers & Co., 1887), 560.

[6]*Pennsylvania Mennonite Heritage* 11 (October 1988): 13; see also *Pennsylvania Mennonite Heritage* 15 (January 1992): 17.

[7]Will probated May 25, 1746, Lancaster County Archives, Lancaster, Pa. Hereafter LCA.

[8]Patent A-14-140, PSA.

[9]Patent AA-1-288, PSA; see also Will C-1-303, written December 20, 1768, probated January 16, 1769, LCA; executor was his brother, John Witmer.

[10]Deed Y-3-552, LCA.

22 Peter Witmer, ca. 1737, Lancaster Co., Pa.-1801

Peter Witmer bought land in what is now Antrim Twp., Franklin Co., Pa., in 1766.[11] He was a single man in his late twenties when he made this purchase. He built an addition on the west side of the stone house and built the log house. This farm was known as Indian Spring Farm.[12]

m. May 17, 1767, Barbara Good, ca. 1745-Nov. 1804; dau. Jacob Good and Elizabeth Garber of Washington Co., Md.[13]

12 ch.[14]

Peter Witmer was a conscientious objector during the Revolutionary War. He paid a fine of £40 in 1777.[15]

On March 29, 1785, Peter Witmer purchased a neighboring tract of 133 acres from John Snively and Barbara, his wife.[16] This land was owned by John Kingery, whose will was dated June 17, 1766. In the will John Kingery granted this land to the children of his deceased son Abraham: Daniel, Barbara (m. Hendrich Eshebraner), Ann (m. Jacob Yorty), Mary (m. Joseph Smith), and Elizabeth (m. Anthony Hollman). On October 19, 1782,[17] these children of Abraham Kingery sold the land to John Snively, who in turn sold it to Peter Witmer. This farm bordered land owned by Andrew Snively, Mary Smith, Henry Snively, and Peter Whitmore. This tract was the rest of the 347 acres in the Kingery patent, of which Peter Witmer had purchased two hundred acres earlier.

House on the Peter Witmer farm along Zarger Road in Antrim Township, Franklin County, Pennsylvania (1880 photograph)

Barn on the Peter Witmer farm along Zarger Road in Antrim Township, Franklin County, Pennsylvania

The Antrim Mennonite Church stands on land Peter Witmer (22) purchased from John Gingrich in 1766. Built in 1884 as a Brethren in Christ meetinghouse, it was purchased by the Mennonites in 1977.

Andrew Snively built this house in 1781 near the site of the log cabin erected by his father, Jacob Snively, the first known Mennonite settler in what is now Antrim Township, Franklin County, Pennsylvania.

Peter and Barbara Witmer were buried on their farm in the Witmer Family Cemetery, located a short distance west of the buildings and enclosed by a stone wall. The graves in this cemetery were later removed under the supervision of their grandsons and placed in Cedar Hill Cemetery, west of Greencastle, Pa.

221 Jacob Witmer, b. ca. 1768; purchased 101 acres in Antrim Twp., Franklin Co., Pa., from James and John McLanahan on Apr. 7, 1791 (land bounded by the Conococheague Creek, Abraham Fread, Jacob

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[11]Deed 2-290, Franklin County Courthouse, Chambersburg, Pa.; Hannes Gingrey/John Gingrich of Warwick Township, Lancaster County, Pa., sold a 200-acre tract of land in Antrim Township, Franklin County, Pa., on August 11, 1766, to Peter Witmer Jr. of Rapho Township, Lancaster County, Pa. This was part of a larger tract containing 347fl acres, for which Hannes Kingery obtained a warrant on August 8, 1738 (A-9-500, PSA). The tract was surveyed on July 5, 1740, and a patent was issued on August 4, 1741.

[12]George L. Omwake, *The Omwakes of Indian Spring Farm: Pictorial, Descriptive, Biographical* (Cincinnati, Ohio, 1926), 43.

[13]Will B-233, Franklin County Courthouse, Letters of Administration to Peter Witmer, December 5, 1804.

[14]Will B-117, written September 11, 1801, probated November 16, 1801, Franklin County Courthouse; executors were sons Jacob and Peter Witmer; witnesses, Andrew Snively and Jacob Lesher, Mennonite neighbors.

[15]Edsel Burdge Jr. and Samuel L. Horst, *Building on the Gospel Foundation* (Scottdale, Pa.: Herald Press, 2004), 118.

[16]Deed 3-8, Franklin County Courthouse.

[17]Deed F-267, Cumberland County Courthouse, Carlisle, Pa.

Haldiman, and Robert Sloan); sold this tract to Baltzer Frantz;[18] sold 10 acres in Antrim Twp., Franklin Co., Pa., to Frederick Mero on Apr. 14, 1795;[19] then moved to land his father owned near McConnellsburg in what is now Fulton Co., Pa.[20]

m. Catharine Snively, b. Nov. 12, 1775; dau. Christian Snively and Margaret Washabaugh

no ch.

222 Elizabeth Witmer, b. ca. 1769

m. Michael Bear, b. ca. 1762; resided in Bedford Co., Pa., in that part which later became Fulton Co. (in the area of Burnt Cabins and Fort Littleton)[21]

223 Catharine Witmer, Jan. 10, 1771-July 14, 1861

m. Michael Bair, Sept. 28, 1770-Mar. 10, 1846; s. George Michael Bair and Barbara Flickinger; resided in Heidelberg Twp., York Co., Pa.; bu. Mumma Cem., Penn Twp., York Co., Pa.[22]

10 ch.

224 Barbara Witmer, ca. 1774, Franklin Co., Pa.-1861

m. Frederick Stoner, ca.1769, Lancaster Co., Pa.-1835; s. Frederick Stoner; Mennonite; blacksmith; bought a farm near White Ash in Penn Twp., Allegheny Co., Pa., in 1796, and moved there the next year; gave up the blacksmith trade after moving to Allegheny Co.[23]

9 ch.

2241 Christian Stoner, 1794-June 22, 1876; resided in Penn Twp., Allegheny Co., Pa.; deacon in Mount Hope Baptist Church

m. Mary Stoner, 1797-Feb. 12, 1876, dau. John Stoner and Ann Kauffman

6 ch.

2242 John Stoner, b. ca. 1796

m. _____

2243 Martha Stoner

m. _____ Stotler

2244 Jacob Stoner; resided in Mercer Co., Pa.

m. _____

2245 Joseph Stoner, 1805-1861; farmer; school director; resided near White Ash, Penn Twp., Allegheny Co., Pa.

m. 1841 Nancy Stotler; dau. Rudolph Stotler

5 ch.

2246 David Stoner

m. _____

2247 Susan Stoner

m. _____ Bush; resided at Wooster, Ohio

2248 Abraham Stoner, b. 1811; merchant; postmaster; Presbyterian; resided at Wilkinsburg, east of Pittsburgh in Allegheny Co., Pa.

m. 1848 Rebecca Little, dau. David Little and Christina Stattenfield

6 ch.

2249 Frederick Stoner III, d. 1823; single; bu. Witmer Family Cem.

225 Mary Magdalena Witmer, Mar. 25, 1774-July 7, 1858

m. 1794 Henry Snively, Nov. 17, 1769-Nov. 1, 1840; s. Christian Snively and Margaret Washabaugh; resided on a farm in Antrim Twp., Franklin Co., Pa. After 1797 they located in Pitt Twp., Allegheny Co., Pa.[24]

11 ch.

2251 Barbara Snively, b. ca. 1796

m. Daniel Stotler, b. Oct. 17, 1782; s. Rudy Stotler and Barbara Scroggs

9 ch.

2252 Christian/Christopher Snively, 1798-1875; farmer; resided at Verona in Allegheny Co., Pa.

m. Mary Stotler, 1802-1889

11 ch.

2253 Joseph Snively, 1800-1827; single

2254 Susan Snively, b. 1803

m. Christian Newcomer

Memorial stone of Peter Witmer (Nov. 27, 1775-Sept. 8, 1852) in Cedar Hill Cemetery near Greencastle, Pennsylvania

2255 Peter Snively, b. ca. 1804

m.(1) Maria Hershey

m.(2) Jan. 20, 1857, Catherine Connor

2256 Martha Snively, b. ca. 1805

m. David Galley

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[18]Deed 3-193, dated May 24, 1794, Franklin County Courthouse.

[19]Deed 4-21, Franklin County Courthouse.

[20]1810 United States Federal Census, Dublin Township, Bedford County, Pa., p. 44.

[21]1814 tax list, Dublin Township, Fulton County, Pa., Michael Bare, age 52, farmer; see also Deed 12-18, dated March 20, 1816, Franklin County Courthouse: Michael Bear of Bedford County, Pa., and Elisabeth, his wife, signed a release to Peter Whitmore of Antrim Township, Franklin County, Pa. Elizabeth Bear was a daughter of the late Peter Whitmore Sr. of Antrim Township, Franklin County, Pa.

[22]Jane Evans Best, "Bear Saga Update: Part One," *Pennsylvania Mennonite Heritage* 21 (July 1998): 21-22.

[23]*History of Allegheny County, Pennsylvania,* vol. 2 (Chicago: A. Warner Co., 1889; repr. 1977), 408-409.

[24]1810 U.S. Federal Census, p. 23; see also Deed 12-17, dated May 20, 1816, Franklin County Courthouse: Henry Snively, Allegheny County, Pa., and Magdalena, his wife, of one part, and Peter Whitmer of Antrim Township, Franklin County, Pa., of the other part. The late Peter Whitmer of Antrim Township by his will bequeathed a certain plantation in Antrim Township to Peter Whitmer, who paid eighty pounds yearly after the death of his mother, widow of the late Peter, and sixty pounds before her death, to be divided equally among the twelve children of the late Peter until their equal proportions be completely paid. Since Joseph Whitmer, one of the heirs, died intestate, Henry and Magdalena Snively became eligible for a further share in the estate of Joseph. They received $1,602 from Peter.

2257 Elizabeth Snively, ca. 1807-1827; single

2258 Ann Snively, Feb. 9, 1809-Oct. 22, 1899

m.(1) Nov. 28, 1829, Daniel Herr, June 7, 1808-June 4, 1839; s. Benjamin Herr and Magdalena Lichte

4 ch.

m.(2) James Bonsall

1 ch.

m.(3) John Winter; minister.

2259 Margaret Snively, ca. 1811-1899

m. Edward Heath

225a Sarah Snively, Mar. 26, 1813-1889

m. 1835 James Ramsey Wilson, Nov. 5, 1803-Aug. 12, 1866; uncle of President Woodrow Wilson

4 ch.

225b Henry Snively

m. Mary J. Towner

3 ch.

226 Peter Witmer Jr., Nov. 27, 1775-Sept. 8, 1852

m.(1) Dec. 21, 1802, Mary Magdalena Shank, ca. 1784-ca. 1818; dau. John Shank and Magdalena Kauffman of Washington Co., Md.

2 ch.

Peter Witmer Jr. resided on his father's farm in Antrim Twp., Franklin Co., Pa.[25] This 223-acre farm was bounded by John Hade, Samuel Snively, Daniel Snively, Christian Royer, and John Grove. It was later known as the Omwake farm. After Peter Witmer Jr. died, seven good, honest, and lawful men were chosen to divide his estate: Benjamin Snively, Samuel Snively, James McCrae, Jacob Diehl, Samuel Phillippy, George Brindle, and George Vanderow.[26] Since none of the children would take the farm at the appraisement, it was sold on September 16, 1853, to David Singer.[27] David Singer sold it on March 7, 1868, to Henry Omwake. Thus, the farm passed out of the Witmer family. Peter Jr. and Magdalena Witmer were Mennonites and members of the congregation in Antrim Township. Peter Witmer was named as one of the first trustees for the meetinghouse built at Brown's Mill in 1830.[28] They were buried in the Witmer Family Cemetery on his farm, located south of Brown's Mill. The graves in this cemetery were moved by his sons to the Cedar Hill Cemetery, west of Greencastle, on October 6, 1886. In a letter dated October 7, 1886, Carl Witmer [226b] wrote to his son about the moving of the Witmer Family Cemetery:

> I came to Greencastle on Monday. Yesterday was the day set for removing our dead from the family burying ground on the old homestead to the cemetery near Greencastle. After a while they lifted up the skull of your grandfather Whitmer. He was a short, heavy man, broad shouldered and strong. Then came the heel, leg, hip, arm, etc. When the thigh bone was thrown up, the sexton said, "What an odd shape." But, no wonder he limped. That broken bone never was set.

Peter Whitmer, son of Peter Witmer [226] of Antrim Township, Franklin County, Pennsylvania

2261 Elizabeth Witmer, Mar. 26, 1804-Feb. 27, 1881

m. Herman Nissley, Sept. 27, 1797-Aug. 21, 1870; s. Abraham Nissley and Veronica/Francina Resh; resided in Franklin Co., Pa., until 1845, when they moved to Peru, La Salle Co., Ill.; bu. Peru City Cem.

2 ch.

2262 Nancy Witmer, Jan. 23, 1805-Aug. 8, 1887

m. Joseph Fuss, May 28, 1796-Oct. 26, 1881; blacksmith; resided near Greencastle, Pa.;[29] members of the Reformed church; bu. Cedar Hill Cem.

10 ch.

226 Peter Witmer Jr.

m.(2) Maria/Mary Hess, Apr. 2, 1796-Mar. 4, 1842; dau. John Peter Hess and Catherine; bu. Witmer Family Cem.

9 ch.

2263 Catherine Witmer, b. 1821

m. George Grove, b. 1815; resided near Greencastle, Pa.;[30] later moved to Sterling, Ill.

4 ch.

2264 Mary/Mollie Witmer, Mar. 13, 1824-May 15, 1905

m. Christian Royer, May 28, 1823-Mar. 31, 1902; s. Christian Royer and Catharine Stover; resided on a farm in Antrim Twp., Franklin Co., Pa.; elder in German Baptist Church; bu. Brown's Mill Cem.

13 ch.

2265 Esther Henrietta Witmer, July 29, 1826-Aug. 6, 1845; bu. Witmer Family Cem.

2266 Peter Whitmer, Feb. 22, 1828-Dec. 20, 1909; moved to Bloomington, McLean Co., Ill., in 1852; became a banker and was president of the People's Bank, Bloomington, Ill.

In a letter dated June 16, 1855, his younger brother Carl wrote: "Dear Brother, Glad to hear of your success in business. . . ."

His obituary in the Chambersburg newspaper described him as "a man who achieved financial success in his western home."[31]

m. 1855 Lucy McDonald; dau. John McDonald and Lucy McCoy

6 ch.

2267 John Witmer, Nov. 29, 1829-May 12, 1836; bu. Witmer Family Cem.

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[25]1850 U.S. Federal Census, p. 458.

[26]Orphans Court Docket G-301, June 1853; Franklin County Courthouse.

[27]Deed 35-53, dated April 1, 1854, 118 acres in Antrim Township, Franklin County, Pa., Franklin County Courthouse.

[28]Deed 15-96, dated Apr. 23, 1830, Franklin County Courthouse; land purchased from Benjamin Keyser. The trustees named in the deed were Jacob Hege, John Heicher, and Peter Whitmore

[29]1850 U.S. Federal Census, p. 476.

[30]Ibid., p. 458.

[31]*Chambersburg (Pa.) Public Opinion,* December 23, 1909, p. 3

2268 Maria Witmer, Aug. 25, 1830-May 16, 1838; bu. Witmer Family Cem.

2269 Carl Henry Witmer, Mar. 18, 1832-May 21, 1838; bu. Witmer Family Cem.

226a Samuel Witmer, Feb. 5, 1835-Nov. 10, 1835; bu. Witmer Family Cem.

226b Adam Carl Whitmer, June 7, 1837-Dec. 8, 1920. His father died when he was still a minor; John Kisecker became his guardian. Carl joined the Reformed church. A few months after he married, he was ordained a minister in the Reformed church on December 11, 1863. He made it a point to attend services in the old Mennonite church at least once a year in honor of his parents. He and his wife moved to Lancaster, Pa., in 1886. In 1906, after his wife's death, he moved to Waynesboro, Pa.; bu. Burns Hill Cem., Waynesboro, Pa.

m. Aug. 4, 1863, Susanna Fairer, Sept. 13, 1835, in England-Feb. 23, 1899; dau. Thomas Fairer and Jane; bu. Lancaster Cem.

5 ch.

227 Susanna Witmer,[32] b. ca. 1777

m. Christian Rife, 1771-Sept. 17, 1832; s. Jacob Reiff/Rife and Elizabeth Kauffman; resided in Greene Twp., Franklin Co., Pa., on 134 acres he bought in contract with his father.[33] By June 10, 1820, Christian Rife had become a lunatic and his affairs were administered by a committee composed of Mennonite neighbors Jacob Stouffer and John Frey. After Christian's death the committee granted his land to his sons, John and Jacob Rife.

4 ch.

2271 Dau. Rife, b. ca. 1797

2272 Dau. Rife, b. ca. 1798

2273 Jacob Rife, ca. 1799-after 1857

2274 John Rife, Apr. 20, 1803-Oct. 9, 1878; resided in Greene Twp., Franklin Co., Pa.; moved to Baughman Twp., Wayne Co., Ohio, in 1835; bu. Maple Hill Mennonite Cem., Medina Co., Ohio

m.(1) Oct. 25, 1827, Mary/Polly Ressler, b. 1801; bu. Martin Mennonite Cem., Ohio

4 ch.

m.(2) Sarah Bixler, Sept. 21, 1822-Aug. 31, 1879; dau. Joseph Bixler and Elizabeth Culp; bu. Maple Hill Mennonite Cem.

no ch.

228 Mary Witmer, June 12, 1779-Dec. 18, 1868

m. John Whitmore; resided near Dayton in Rockingham Co., Va.; Mennonites[34]

229 Ann Witmer, b. ca. 1781

22a Esther Witmer, b. ca. 1783

m. Abraham Whitmore; resided in Rockingham Co., Va.[35]

22b Joseph Witmer, ca. 1785-Sept. 1812; single[36]

22c David Witmer, b. ca. 1787; may have moved to Va.[37]

m. _____ Brubaker, b. ca. 1790; dau. Peter Brubaker and Maria Lesher

23 John Witmer, ca. 1739-1800; resided in Rapho Twp., Lancaster Co., Pa., and later in Paxton Twp., Dauphin Co., Pa.[38]

m. Apr. 1772 Feronica/Fanny Herr; dau. John Herr and Barbara Groff of Rapho Twp., Lancaster Co., Pa.

6 ch.

231 John Witmer

232 Abraham Witmer, d. 1808; single; handicapped[39]

233 Anna Witmer, d. 1806[40]

m. Christian Heucher/Heigart, Nov. 26, 1771-Sept. 5, 1803; s. Johann Heucher and Barbara Oberholtzer; resided in Swatara Twp., Dauphin Co., Pa.

2331 John Heucher/Heigart

234 Barbara Witmer

m. John Bishop; resided in Swatara Twp., Dauphin Co., Pa.[41]

235 Elizabeth Witmer

236 Feronica Witmer

24 Jacob Witmer, ca. 1742-1774; resided in Donegal Twp., Lancaster Co., Pa.

m. Catharine; she m.(2) Jacob Ebersole

1 dau.[42]

241 Barbara Witmer, ca. 1771-Aug. 1836

m. Sept. 18, 1787, David Coble, 1758-May 25, 1841; resided in West Donegal Twp., Lancaster Co., Pa.

8 ch.[43]

25 Christian Witmer, ca. 1744-1813; resided in Mount Joy Twp., Lancaster Co., Pa.[44]

m. Mary Martin, ca. 1748-Feb. 10, 1808; dau. Jacob Martin and Barbara; she m.(2) Emanuel Herr, b. 1745; s. Christian Herr and Barbara

4 ch.

251 John M. Witmer, d. Sept. 17, 1849

m. Nov. 26, 1844, Elizabeth/Lizzie Martin, d. June 13, 1889; she m.(2) John Hackman

252 Anna M. Witmer, Dec. 1, 1789-Aug. 6, 1860

m. Feb. 18, 1812, Jacob Brenneman, Sept. 20, 1789-Sept. 13, 1857; s. Jacob Brenneman and Catherine Wolf; bu. Brenneman Family Cem.

253 Abraham M. Witmer, 1793-1862[45]

m. Maria Kilheffner

no ch.

254 Christian Witmer,[46] d. 1804

m. Feb. 11, 1801, Susanna Horst

26 Barbara Witmer, b. ca. 1746

m. Daniel Longenecker, ca. 1740-1805; s. Ulrich Longenecker

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[32]Deed 12-18; Franklin County Courthouse: Peter Whitmore, late of Antrim Township, father of Susanna Reife of Greene Township, Franklin County, Pa., directed in his will, September 11, 1801, that his estate be equally divided among his twelve children: Jacob, Elizabeth, Catharine, Barbara, Magdalene, Peter, Susanna, Mary, Ann, Esther, Joseph, and David. Joseph died intestate and without issue. His estate was left to his representatives, of whom Susanna Reife was one.

[33]Deed 6-416, Franklin County Courthouse, dated April 2, 1792: Robert Cochran to Jacob Rife and Christian Rife.

[34]He is possibly the 1132 John Whitmore mentioned in *Pennsylvania Mennonite Heritage* 14 (April 1991): 14; see also Deed 12-17, Franklin County Courthouse: John Whitmore of Rockingham County, Va., and his wife, Mary, one of the daughters of Peter Whitmore, late of Antrim Township, Franklin County, Pa., signed a release on January 19, 1816, to Peter Whitmore.

[35]He is possibly the 1135 Abraham Whitmore mentioned in *Pennsylvania Mennonite Heritage* 14 (April 1991): 14; see also Deed 12-19, dated April 24, 1818: Abraham Whitmore of Rockingham County, Va., married Esther, one of the daughters of the late Peter Whitmore of Antrim Township, Franklin County, Pa. He appointed his trusty and loving friend, Jacob Stouffer (miller) of Guilford Township, Franklin County, Pa., as his true and lawful attorney, to act in his stead to obtain what his wife was entitled to in Peter Whitmore's estate.

[36]Will C-67, Franklin County Courthouse; Letters of Administration to Peter Whitmore, October 3, 1812.

[37]Deed 12-19, dated October 26, 1813; Franklin County Courthouse; David Whitmore, brother of the deceased Joseph Whitmore, was paid $263.67 by Peter Whitmore, administrator of Joseph's estate.

[38]Will B-33, written November 12, 1800, probated December 20, 1800, Dauphin County Courthouse, Harrisburg, Pa.

[39]Estate administration, May 4, 1808, LCA.

[40]Will B-322, written January 14, 1806, probated March 14, 1806, Dauphin County Courthouse.

[41]1810 U.S. Federal Census, p. 45.

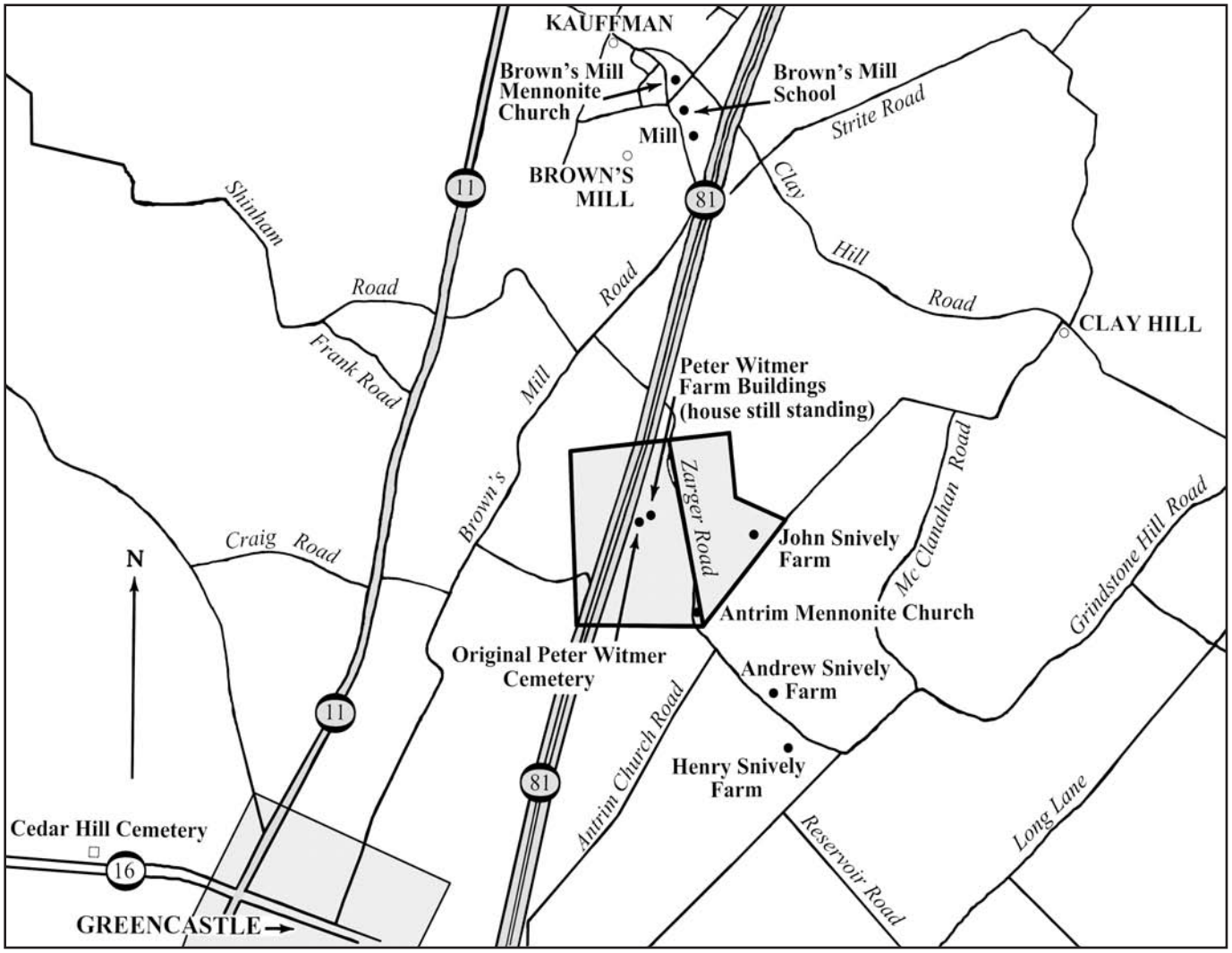
[42]Orphans' Court, September 3, 1792, LCA.

[43]1810 U.S. Federal Census, p. 376; Miscellaneous Book, Aug. 1841, 29-32, LCA.

[44]Will K-1-627, written February 10, 1806, probated November 27, 1813, LCA; executors: Christian Nisley and Jacob Hershey.

[45]Will probated March 4, 1862, LCA.

[46]Estate administration, October 20, 1804, LCA.



Current map showing sites pictured in the article. The central shaded area shows the John Gingrich tract, the western part of which went to Peter Witmer and the eastern part, to Abraham Gingrich. After the latter's death his heirs sold to John Snively, who in turn sold to Peter Witmer.

and Veronica Brenneman; resided in Donegal Twp., Lancaster Co., Pa.
6 ch.

27 Abraham Witmer, Nov. 14, 1753-Sept. 14, 1836; resided in Mount Joy Twp., Lancaster Co., Pa.;[47] bu. on the farm of his son Samuel Witmer in Mount Joy Twp., Lancaster Co., Pa.[48]
m. Elizabeth Huber, Feb. 15, 1756-Mar. 1, 1835; dau. Samuel Huber and Elizabeth Reist

271 Christian Witmer, Sept. 17, 1778-Nov. 10, 1854
m.(1) Feronica Nissley, 1779-1807
m.(2) Elizabeth Longenecker, Mar. 18, 1786-Nov. 21, 1837
m.(3) Peggy (*née* Manderbach) Phillips

272 Abraham Witmer, Sept. 1, 1780-July 29, 1861; bu. Chiques Church of the Brethren Cem., Rapho Twp., Lancaster Co., Pa.
m. Elizabeth Brubaker, Dec. 4, 1785-Dec. 28, 1869
7 ch.

273 Michael Witmer, d. 1821
m. Elizabeth B. Stauffer, Apr. 2, 1787-Aug. 3, 1873; dau. Jacob Stauffer and Elizabeth Brubaker
4 ch.

274 Joseph Witmer, d. 1823
m. May 5, 1818, Anna B. Stauffer, Sept. 20, 1798-Sept. 27, 1834, dau. Jacob Stauffer and Elizabeth Brubaker
1 ch.

275 Elizabeth Witmer, Jan. 21, 1787-Apr. 21, 1832
m. Peter Risser, Aug. 29, 1779-Apr. 22, 1857; s. Peter Risser and Anna Snyder
10 ch.

276 Samuel Witmer
m. Feb. 3, 1824, Barbara H. Brubaker, dau. Benjamin Brubaker and Veronica Heisey
10 ch.

28 Joseph Witmer, Sept. 29, 1755-Mar. 16, 1844; resided in Mount Joy Twp., Lancaster Co., Pa.; bu. West Greentree Church of the Brethren Cem., Mount Joy Twp., Lancaster Co., Pa.
m. Barbara Huber, Apr. 12, 1755-June 19, 1835; dau. Samuel Huber and Elizabeth Reist
8 ch.

281 Maria/Mary Witmer, Aug. 23, 1783-Jan. 27, 1863
m. Henry Snyder, Dec. 25, 1778-June 4, 1864; s. Jacob Snyder and Maria Hershey; bu. Kraybill Cem.
9 ch.

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[47]Warrant D-12-224, dated December 8, 1786, for 35 acres in Mount Joy Township, Lancaster County, Pa.; survey, April 8, 1787; patent, May 10, 1787.

[48]Will probated September 29, 1836, LCA.

282 Anna Witmer, Mar. 20, 1785-Mar. 8, 1872
m. Martin Nissley, May 15, 1784-Mar. 19, 1834; s. Martin Nissley Jr. and Barbara Reist
6 ch.
283 Peter Witmer, Oct. 18, 1787-Oct. 27, 1849; bu. West Greentree Church of the Brethren Cem.
m.(1) Apr. 9, 1816, Esther Burkholder, Apr. 17, 1796-May 28, 1830, dau. Joseph Burkholder and Maria Lehman
m.(2) Barbara Lehman, Nov. 29, 1797-Sept. 27, 1882; dau. Jacob Lehman; bu. Stauffer Mennonite Cem., Dauphin Co., Pa.; she m.(1) Jacob Ebersole, June 30, 1795-Dec. 12, 1867
284 Barbara Witmer, Apr. 21, 1789-Apr. 4, 1866
m. Daniel Wolgemuth, Dec. 23, 1778-Sept. 13, 1851
6 ch.
285 Catharine Witmer, 1791-1863
m. Jacob Hershey, Nov. 19, 1792-Sept. 14, 1842; minister
10 ch.
286 Veronica Witmer, Aug. 16, 1794-Aug. 17, 1857
m. 1818 John Horst, Sept. 6, 1789-Jan. 16, 1854; s. Michael Horst and Veronica Shelly
287 Samuel B. Witmer, Aug. 30, 1796-July 24, 1863
m. Mar. 18, 1823, Elizabeth H. Brubaker, Mar. 20, 1803-Sept. 22, 1843; dau. Benjamin Brubaker and Veronica Heisey
10 ch.
288 Christian Witmer, Mar. 20, 1799-Apr. 22, 1872; bu. West Greentree Church of the Brethren Cem.
m. Maria Wolgemuth, Jan. 18, 1801-Mar. 5, 1870
29 Anna Witmer, b. ca. 1757
3 Michael Witmer, 1706-1706
4 Peter Witmer, ca. 1708-Sept. 3, 1709
5 Joseph Witmer, b. July 17, 1711; d.y.
6 Peter Witmer, June 4, 1712-1795; arrived at Philadelphia, Pa., on Aug. 28, 1733, aboard the ship *Hope* at age 21 years; resided in Lebanon Twp., Dauphin Co., Pa., on 259 acres of land obtained from his wife's father[49]
m. Mar. 1738 Anna Catharine Baughman, b. 1720; dau. Michael Baughman and Catherine Siegrist
61 Michael Witmer, b. Mar. 28, 1739
m. Mary Meyer, b. ca. 1743; dau. Jacob Meyer and Susanna of Lebanon Twp., Lancaster Co., Pa.
62 Peter Witmer, b. Aug. 15, 1741; d.y.
63 Veronica Witmer, Aug. 31, 1743-Mar. 13, 1782
m. Nov. 18, 1761, Nathaniel Nesbitt, June 16, 1725-July 20, 1807; purchased a tract of land called "Locust Thickett" from Evan Shelby near the present site of Clear Spring, Washington Co., Md., on June 13, 1756; m.(2) wid. Elizabeth Streight
631 John Nesbitt, Sept. 28, 1762-Mar. 4, 1837; resided in Indiana Co., Pa.
m. ca. 1788 Catharine Wycoff, 1765-1841
632 Anna Nesbitt, Mar. 5, 1764-Feb. 13, 1850
m. ca. 1782 David Stutzman, ca. 1742-June 14, 1822; s. Jacob Stutzman and Hanna; resided in Montgomery Co., Ohio; bu. Musselman Cem.; he m.(1) ca. 1770 _____Martin; 7 ch. to m.(1)
10 ch.
633 Catharine Nesbitt, Aug. 9, 1765-ca. 1840
m. Nov. 22, 1782, Samuel Cripe, ca. 1765-ca. 1845; s. Jacob Cripe and Elizabeth Ulrich
634 Nathaniel Nesbitt, Dec. 9, 1767-1834; resided in Indiana Co., Pa.
m. Feb. 4, 1798, Elizabeth Seibert, 1766-ca. 1833
635 Jonathan Nesbitt, Mar. 5, 1770-May 3, 1856; resided in Washington Co., Md.; bu. St. Peter's Evangelical Lutheran Cem., Clear Spring, Md.
m. Dec. 4, 1802, Mary Conover, May 13, 1768-May 27, 1837
636 Jacob Nesbitt, June 1, 1771-July 16, 1856; resided in Hardin Co., Ohio
m. May 1800 Catharine Tyler, 1777-1849
637 Mary Nesbitt, Feb. 24, 1775-May 27, 1856
m. Dec. 30, 1796, Jacob Hanes, 1775-1841; resided in Greene Co., Ohio
638 Peter Nesbitt, Apr. 15, 1777-1809; resided in Washington Co., Md.
m. July 2, 1804, Elizabeth Davis, b. ca. 1785
639 Veronica/Fanney Nesbitt, ca. 1780-Sept. 24, 1831
m. George Stoltz, 1776-1847; resided in Fairfield Co., Ohio
64 Barbara Witmer, b. Sept. 1745
m. Henry Snively, 1739-1802; s. Jacob Schnebele/Snively and Barbara Eberly; resided on a farm in Antrim Twp., Franklin Co., Pa.[50] In his will he referred to "the meeting house spring" on his property. This springhouse and his dwelling house with its moveable partition were used for Mennonite worship services. He owned 450 acres of land.[51] To his son Jacob he granted "land whereon he now dwells," bounded by Lazarus Brown and David Fullerton. To his son Peter he granted 179 acres, bounded by George Brown, lands willed to his brothers Joseph and Jacob, Peter Whitmore, and Henry Sights/Sites. To his son Joseph he granted fifty acres, bounded by Peter Whitmore, Samuel Smith, George Brown, and also ten acres "where the still house now stands and all the vessels and may take water from the meeting house spring." To his son Henry he granted 153 acres, bounded by Peter Whitmore and Henry Sites. He also stated that "the burying ground in my field shall be paled round and remain as a burying place for the dead of my family and friends." Henry Snively and his wife were buried in the Snively Family Cemetery. The graves in this cemetery were later moved to the Cedar Hill Cemetery, west of Greencastle.
5 ch.[52]
641 Peter Snively, Mar. 7, 1767-Sept. 18, 1828; bu. Cedar Hill Cem.
m. Elizabeth Hollinger, Mar. 4, 1780-Sept. 16, 1844; dau. Philip Hollinger and Elizabeth Hess
2 ch.
6411 Joseph H. Snively, May 27, 1804-June 30, 1833; single; bu. Cedar Hill Cem.
6412 Mary Snively, Mar. 20, 1807-Oct. 30, 1881
m. Jan. 15, 1829, Joseph Strickler, 1793-Oct. 4, 1841; s. Henry Strickler and Anna Rhodes; bu. Cedar Hill Cem.
6 ch.
642 Elizabeth Snively, Aug. 20, 1769-Oct. 2, 1850
m. ca. 1790 John Price, Jan. 1765-1829; s. John Price and Mary Stoner
7 ch.
6421 Henry Price, Apr. 5, 1793-Jan. 1820; single
6422 Daniel Price, Jan. 29, 1797-Oct. 15, 1831; single
6423 Susannah Price, May 28, 1800-1867
m. Abraham Keefer, 1791-1864; s. Abraham Keefer and Catherine Beaver
6 ch.
6424 Elizabeth Price, May 29, 1803-Feb. 28, 1896
m. John Kugler
no ch.
6425 Hannah Price, Dec. 4, 1806-ca. 1835
m. 1827 John Keefer, 1804-1863; s. Jacob Keefer; he

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[49]Deed B-1-506, dated May 11, 1748, LCA; see also Will A-1-314, written October 31, 1794, Lebanon Township, probated January 17, 1795, Dauphin County Courthouse.

[50]Will B-147, written November 29, 1801, probated January 4, 1803, Franklin County Courthouse; executors: Andrew Snively, Peter Snively, Thomas Kirby.

[51]1790 tax list.

[52]Elizabeth F. Washburn, *Snively-Snavely* (Baltimore, Md.: Gateway Press, 1986), 273-393.

m.(2) _____ Grove
4 ch.
6426 John Price, Feb. 1, 1808-Oct. 22, 1877; farmer; resided near Waynesboro, Pa.; bu. Price's Church Cem. near Waynesboro, Pa.
m. Catharine Baer, Oct. 18, 1810-June 2, 1875, dau. Jacob Baer and Catherine Peters
10 ch.
6427 Jacob Price, Apr. 16, 1811-Oct. 19, 1883; resided near Waynesboro, Pa.; German Baptist; elected deacon in 1843; elected minister in 1849; ordained elder in October 1867 for the Antietam congregation; bu. Price's Church Cem.
m.(1) Catharine Dull, Apr. 1, 1813-Sept. 16, 1861
7 ch.
m.(2) Elizabeth Royer, Feb. 28, 1821-Mar. 1, 1887; dau. Christian Royer and Catherine Stover
643 Henry Snively, 1771-Nov. 2, 1826, of lockjaw after his foot was crushed in a cider press; moved from Franklin Co., Pa., to Wayne Twp., Butler Co., Ohio, about 1820; bu. Collinsville Cem., north of Seven Mile, Ohio
m. Catharine Henschi, Feb. 28, 1776-Aug. 17, 1848; dau. Heinrich Henschi and Barbara Jagadin; she m.(2) Apr. 22, 1828, Jesse Gough; bu. Miltonville Cem., Lemon Twp., Butler Co., Ohio
9 ch.[53]
6431 Joseph Snively, b. Apr. 28, 1795
m. Dec. 14, 1817, Eleanora Stotler, Aug. 1, 1793-July 26, 1819
1 dau.
6432 Elizabeth/Betsy Snively, Dec. 16, 1797-July 14, 1873
m. 1818 Henry Flickinger, May 21, 1792-Mar. 12, 1861
1 son
6433 Hannah Snively
m. James Johnson; bu. Crown Hill Cem., Indianapolis, Ind.
6434 Barbara Snively
m.(1) Henry Newcomb
m.(2) Samuel Nixon; Quaker
6435 Henry Snively, July 23, 1803-July 15, 1878; farmer; resided in Wayne Twp., Butler Co., Ohio; bu. Miltonville, Ohio
m.(1) Eliza Clark, d. 1832; dau. John Clark and Elizabeth
1 ch.
m.(2) Catherine Hursch, ca. 1810-1856; bu. United Brethren Cem., Miltonville, Ohio
7 ch.
m.(3) Isabel (Stanley) Wills, d. 1871
6436 David Snively, Apr. 30, 1804-Mar. 25, 1872
m. Oct. 30, 1828, Sophia Fahl, Nov. 11, 1808-Dec. 19, 1886; dau. Christian Fahl Jr. and Mary Witt
6 ch.
6437 Jacob Snively, Apr. 30, 1804-Mar. 21, 1871; single
6438 Samuel Snively, Mar. 13, 1807-May 13, 1863; bu. Greenwood Cem., Hamilton, Ohio
m. Mar. 4, 1830, Adaline C. Leigh, Dec. 4, 1806-Mar. 1, 1874; dau. Issian Leigh and Mary Randall
8 ch.
6439 Benjamin Snively, Dec. 1813-ca. 1858; insane; confined to an asylum
643a Isaac Crume Snively, Aug. 20, 1820-Sept. 22, 1869; farmer; Presbyterian
m. June 1, 1848, Malinda Ray, Oct. 7, 1831-Oct. 12, 1913; dau. Philip Ray and Eleanor McCain
9 ch.
644 Jacob Snively, ca. 1773-Apr. 1814
m. Anne Hoffard
no ch.
645 Joseph Snively, Aug. 29, 1777-Sept. 14, 1838; moved from Franklin Co., Pa., to Perry Twp., Stark Co., Ohio, in 1812; bu. Eden Cem.
m. Mary Sherman, 1791-Mar. 29, 1863; dau. John H. Sherman and Catharine Schneider
10 ch.
65 Catharine Witmer, Oct. 8, 1747-Dec. 2, 1788
m. Joseph Horst, July 10, 1743-Sept. 21, 1791; s. Michael Horst and Barbara
9 ch.
651 Abraham Horst, b. ca. 1767
652 Henry Horst, ca. 1769-1826; resided in Dauphin Co., Pa.[54]
m. _____
653 Peter B. Horst, Mar. 24, 1770-July 19, 1843; farmer; owner of Horst's Mill; physician; resided on 100 acres near Rexmont, Lebanon Co., Pa.; Mennonites; bu. Horst/Heisey Cem. near Rexmont, Lebanon Co., Pa.
m.(1) ca. 1793 Catherine Schmit, 1768-Aug. 26, 1807
11 ch.
m.(2) ca. 1809 Elizabeth Heisey, Jan. 1, 1780-June 6, 1833; dau. Michael Heisey and Barbara
no ch.
654 Samuel Horst, b. ca. 1771
655 John Horst, b. ca. 1773
656 Anna/Nancy Horst, b. Sept. 23, 1774
657 Jacob Horst, b. ca. 1775
658 Elizabeth Horst, ca. 1781-1816; bu. Hoernerstown United Brethren Cem., South Hanover Twp., Dauphin Co., Pa.
659 Michael Horst, 1785-1821; bu. Hoernerstown United Brethren Cem., South Hanover Twp., Dauphin Co., Pa.
m. Mar. 21, 1809, Barbara Ebersole, 1791-1861; dau. Peter Ebersole and Barbara Ober/Over
4 ch.
66 Elizabeth Witmer, Dec. 25, 1752-1839
m. Michael Breidenbaugh; farmer; resided in Lebanon Co., Pa.; later moved to a farm near Petersburg, Huntingdon Co., Pa.; bu. farm cem.
661 Fanny Breidenbaugh, d. 1851
m. Peter Sprankle, Oct. 1795, York Co., Pa.-1873; s. George Sprankle and _____ Null; bu. Shaffersville, Pa.
6 ch.
67 Magdalena Witmer, b. Sept. 9, 1756; d.y.
68 Peter Witmer Jr., Feb. 16, 1760-Jan. 1, 1828; resided in South Lebanon Twp., Lebanon Co., Pa.
m. Jan. 5, 1781, Anna Smith, Oct. 21, 1760-Mar. 21, 1835
4 ch.
681 Catherine Witmer, Oct. 27, 1781-Apr. 24, 1850
m. Mar. 6, 1804, Christian Crider, May 2, 1780-Mar. 12, 1863; s. Martin Crider and Anna; moved to Franklin Co., Pa., in 1811
9 ch.
682 Barbara Witmer, Apr. 4, 1783-May 15, 1863, single; resided in South Lebanon Twp., Lebanon Co., Pa.
683 John Witmer, Sept. 26, 1784-May 15, 1863; resided near Campbelltown, Lebanon Co., Pa.; bu. Salem Reformed Cem., Campbelltown, Pa.[55]
m. Nov. 12, 1811, Hannah Urich, Nov. 1, 1779-Oct. 18, 1858; dau. Philip Urich
5 ch.
684 Anna Witmer, Apr. 3, 1786-Nov. 8, 1855
m. Mar. 23, 1813, Jacob Reist, Nov. 18, 1784-Jan. 26, 1866; s. John Reist and Elizabeth Rupp; resided in South Annville Twp., Lebanon Co., Pa.
7 ch.

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[53]Ibid., 297.
[54]Will D-417, probated June 13, 1826, Dauphin County Courthouse.
[55]Will D-164, written May 11, 1863, probated June 1, 1863, Lebanon County Courthouse, Lebanon, Pa.

685 Peter Witmer, Sept. 16, 1787-July 28, 1854; resided in Cornwall Twp., Lebanon Co., Pa.; bu. Witmer Family Cem., West Cornwall Twp., Lebanon Co., Pa.
m. Mar. 17, 1812, Mary Yorty, Jan. 29, 1789-Nov. 7, 1872; dau. John Yorty Sr.
12 ch.

686 Mary Magdalena Witmer, May 6, 1789-Aug. 31, 1857
m. May 12, 1816, Christian Hoffer, Sept. 23, 1792-Sept. 26, 1865; s. George Hoffer and Catharine Hershey; farmer; resided in Potter Twp., Centre Co., Pa.; bu. Centre Hall Cem., Centre Co., Pa.
6 ch.

687 Jacob Witmer, Jan. 23, 1791-Jan. 5, 1868; farmer; resided in Cornwall Twp., Lebanon Co., Pa.; bu. Quentin Cem., Lebanon Co., Pa.
m. Anna/Nancy Shimp, Dec. 22, 1794-Dec. 13, 1878
11 ch.

688 Joseph Witmer, Nov. 15, 1792-Mar. 26, 1844; farmer; bu. Reformed Cem., Lebanon Co., Pa.; later reburied in Mount Lebanon Cem., Lebanon, Pa.
m. Feb. 18, 1819, Rosanna Bowman, May 1, 1798-Jan. 20, 1867; dau. George Bowman and Catharine Zinn
5 ch.

689 Abraham Witmer, b. June 24, 1794
no ch.

68a Michael Witmer, Jan. 15, 1796-Dec. 31, 1877; farmer; resided near Fontana, Lebanon Co., Pa.; members of the Reformed Church; bu. Reformed Cem., Lebanon, Pa.; later reburied in the Mount Lebanon Cem., Lebanon, Pa.
m. Apr. 19, 1821, Anna Burkholder, June 25, 1797-Apr. 25, 1869; dau. Abraham Burkholder and Mary Bear
9 ch.

68b Henry Witmer, July 22, 1798-July 3, 1880; merchant; moved to Aaronsburg, Centre Co., Pa., in the spring of 1828; in 1849 moved to Centre Hall
m. Feb. 9, 1826, Elizabeth Moyer, Feb. 26, 1801-Oct. 14, 1868; dau. Jacob Moyer
2 ch.

7 John Witmer, May 22, 1713-1782; resided in Warwick Twp. [now Penn Twp.], Lancaster Co., Pa.[56] His father took out a warrant on May 17, 1739, for 93 acres in Warwick Twp.; survey, dated May 27, 1746, was returned to John; he received a patent for this tract on June 4, 1746.[57] He took out a warrant on Mar. 14, 1750, for an adjoining 63 acres.[58] He took out a warrant on Dec. 11, 1750, for another adjoining tract of 63fl acres; survey, dated Feb. 27, 1751; received a patent on Feb. 1, 1752[59]
m. Mary
2 ch.

71 Michael Witmer, 1739-1804; resided in Warwick Twp., Lancaster Co., Pa.[60]
m. Ann Hiestand, dau. Johannes Hiestand and Elizabeth Ocher
9 ch.

711 Elizabeth Witmer, b. Dec. 29, 1767; d. y.

712 Elizabeth Witmer, Oct. 26, 1769-Nov. 24, 1828
m. Oct. 24, 1786, William Conley, July 14, 1763-Nov. 13, 1845

713 Barbara Witmer, b. Jan. 3, 1772; d. y.

714 Johannes/John Witmer, b. Feb. 9, 1774; d. y.

715 Christian Witmer, b. Dec. 17, 1776; d. y.

716 Barbara Witmer, b. May 1779

717 Anna Witmer, b. Jan. 25, 1781

718 Johannes/John Witmer,[61] Jan. 31, 1783-1841
m. Mary, Oct. 28, 1797-Dec. 28, 1888

719 Magdalena Witmer, Feb. 7, 1788-Mar. 7, 1826
m. Aug. 25, 1821, Johannes Miller, Dec. 1, 1788-Nov. 18, 1871; bu. Landisville, Pa., Reformed Mennonite Cem.

72 Anna Witmer, b. ca. 1748
m. Daniel Longenecker, ca. 1744-May 25, 1804, s. John Longenecker and Elizabeth Kendig; resided on 118 acres in Rapho Twp., Lancaster Co., Pa.[62]
4 ch.

721 Barbara Longenecker
m. Christian Gebel/Gibble

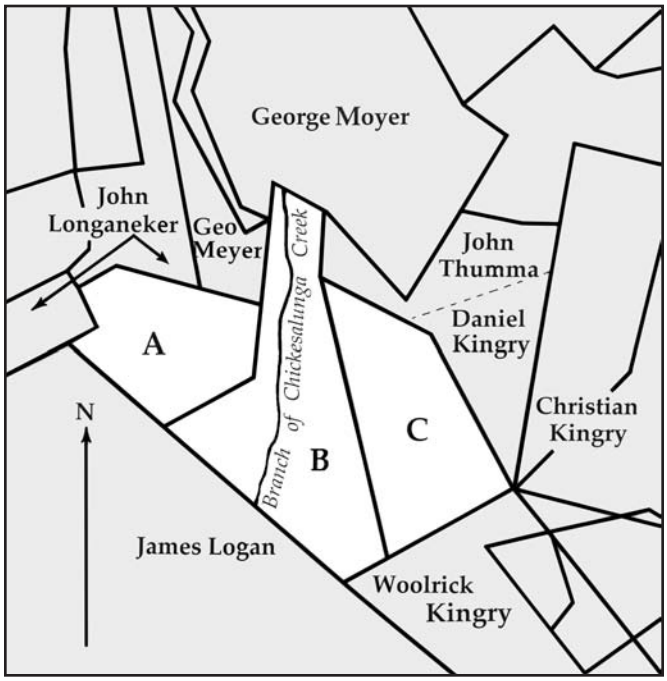
722 Mary Longenecker
m. David B. Brandt/Brand; s. Samuel Brandt and Anna Brubaker; he m.(2) Annie Witmer;
1 ch. to m.(2)
2 ch.

723 Anna Longenecker, Dec. 19, 1786-Oct. 7, 1868
m. John B. Brandt/Brand, Oct. 8, 1781-Feb. 23, 1849; s. Samuel Brandt and Anna Brubaker; minister; resided in Rapho Twp., Lancaster Co., Pa.
15 ch.

724 Catharine Longenecker, b. Mar. 29, 1791
m. Jacob Ritter, Feb. 11, 1792-1840

8 Anna Witmer, b. Feb. 2, 1717

9 Michael Witmer, b. Jan. 9, 1719; probably d. bef. Aug. 28, 1733, when his father and siblings arrived at Philadelphia, Pa., aboard the ship *Hope*. His name does not appear on the ship passenger list. ❑



John Whitmore's farm in present Penn Township (then Warwick), Lancaster County, Pennsylvania:
A. Patent A-17-59 for 63fl acres on February 1, 1752
B. Patent A-12-441 on June 4, 1746, for 93 acres, warranted to Michael Witmore on May 17, 1739, and surveyed to John Witmore (Note: This warrant went to Michael Witmore, who released to his son John, who was to take the patent; returned May 27, 1746)
C. Remainder of Patent A-17-59 to John Whitmore for 63 acres

[56]Will D-1-262, written July 24, 1776, probated April 16, 1782, LCA; executors: John Reist, Michael Witmer, Daniel Longenecker.
[57]Patent A-12-441, PSA.
[58]Warrant C-224-233, PSA.
[59]Patent A-17-59, PSA.
[60]Will H-1-571, written August 4, 1802; probated July 30, 1804, LCA; executor: John Erb.
[61]Will probated October 13, 1841, LCA.
[62]Orphans' Court, July 24, 1804, LCA.

Wann sie noch yung un uff der Bauerei sin, welle vier Cousins ausfinne, eb en amischer Bu fliege kann.

Der aerscht un der letscht amisch Paereschuut-Tschumb

vun der Samuel S. Stoltzfus[1]

Des waar eens vun de aerschde scheene Friehyaarsdaage lang zerick in der Neinzeh-Hunnerts—in 1954 fer 's graad recht saage. No waare mich (zehe Yaahr alt) un mei drei Cousins Hans (zwelf), Lester (zehe) un Daniel (nein) draus uff en Sunndaagnammidaags-Laaf (odder really en Buwe-Safari). In unsre gleene Buwes-Gedanke hot es menscht Deel vun unsre Schpiel mit der Eibilding zu duh. Mir hedde Seereewer uff de hohe See sei kenne, odder "Kaubois" uff der "Range" am Reide, odder der Lewis un der Clark uff ihre Rees, un so weiter.

So mir sin nausgange unser Feld-Lehn nunner, no iwwer die Felder un de Fensroi nooch. No hen mir ausgmacht fer der Pete Lapp sei Junk-loch unnersuche, as eegentlich es Nochberschaft-Damploch waar. Yaahre zerick waar des en gleener Schteebruch. No is es warre en haendicher Blatz fer der Traesch los warre. Des waar in 1954, du meindscht, un dann waare ken dumpster boxes odder garbage trucks. In so Damplecher hen die Leit der Abfall yuscht neigschmisse.

In dem Damploch hot yuscht ebaut eenicheppes sei kenne—verbrochne Schpielsache, Hoibendel, Beelerdroht, ausgwore Baueresach un wer wees was noch. Mir Buwe hen oft darich 's Damploch geguckt fer ebbes indressandes. "Haeh!" saag ich, "was is des?" Es waar en gross Schtick Plastik ebaut zwansich Fuus bei zwansich Fuus. "Mei, was fer e 'Find,'" saag ich zu mei Cousins. "Lesset uns mache en Paereschuut." Ich kann meinde sie waare net zu schlimm defer.

Der Hans hot gsaat, "du zaehlscht dich fariche tschumpe."

Der Lester hot gsaat, "Ich zaehl net vun eenichebbes tschumpe meh as sechs Fuus vun der Bodde demit."

Der Daniel hot awwer gsaat, " Ich helf des mache, awwer du muscht der aerscht Tschump mache."

So mir hen des gross Schtick Plastik aus der Damp groppt, hen 's abgebutzt un 's heemgschleeft—zu unser Scheier, as finf hunnert Yaerd weck waar. Nau du muscht draa denke, des waar weit zerick in selli alde Zeide in der Neinzeh-Hunnerts, wann e gross Schtick Plastik so raar waar wie en Schul-Report-Kaart mit all A's.

Mei Cousins un mich waare zweemol Cousins. Unser Daeds waare Brieder, un unser Maems waare Schweschdere. Awwer es hot allfatt gscheint, as mei Onkel sei Buwe oft e wennich vannich mich in Verschtand un rechde Geduh waare. Unser Bauereie waare yuscht drei Vaddel Meil vunnenanner; unser Daeds hen Hoimaschiene un Dreschrick ghatt mitenanner un hen ihre Fruchde zammegschafft; mir waare in der same Gmeedeel. Deswegge waare mir oft beinanner am Hoi Mache, am Dresche, am Welschkann Schaffe, un so weiter. So 's waar ken Wunner, as sie die Paereschuut-Eidie gegliche hen, awwer hen net selwert tschumpe welle.

Mer hen en grosser Haufe Hoibendle grickt un hen sie zammegbunne fer die Paereschuut-Schtrick mache. Mir hen sie zu der Plastik gbunne. No hen mir en Sadde vumme Belt un Gscharr gemacht fer um mich geh un unnich mei Sitz, so as der Paereschuut fescht waar zu der Tschumper. Mir hen gedenkt ghatt fer der Bendel aa zeppe, awwer mir waare zu arig imme Huddel, so selli Eidie waar "nixt."

Well 's hot net lang gnumme fer der Paereschuut mache, iewen unne "directions." Bei nau waare die Cousins ihre Hend am Glappe mit Blessier. Sie hen yuscht ebaut net waarde kenne bis ich der aerscht Tschumb mach. Ich selwert waar e bissli schwitzich un hab gwinscht ich hett nie net gedenkt fer en amisch Paereschuut-Tschumper sei.

Des waar ausgmacht der aerscht Tschumb waar in der Scheier—vun der Schpann in der Scheier fer vier Fuus nunnertschumpe uff es los Schtroh in der Schtrohbohre. So mer hen der Paereschuut fescht gmacht zu mich. No is der Hans aerscht nuffgegraddelt der Paereschuut am Draage. Er hot gschtanne uff der Duwackriggel vier Fuus owich mich un der Schuut ghowe. Der Lester un der Daniel waare aa owich mich der Paereschuut am Ausschpredde, der eener links un der anner rechts vun Hans. Ich hab e wennich datt gschtanne, no getschumpt nunner uff 's los Schtroh.

Hot daer Paereschuut mich "nunnergschloht" odder net? Die Cousins waare aa net schuur. So der zwett Tschumb waar notwendich. Der "wise" Hans hot gsaat, ich muss der ganz Weg nuff geh zu der "Peak" vun der Scheier so hoch as mieglich fer der neegscht Tschumb. So sin mir widder die Leeder nuffgegraddelt zu der neegscht zu ewwerscht Duwackriggel. Der Hans un der Lester waare owich mich am der Paereschuut Hewe. Der Daniel waar uff der Bodde un hot gsaat: "Tschump, Sammi, tschump!"

Oh mei, des hot so weit geguckt nunner zum Schtrohbohre—es waar yuscht verleicht finfunzwansich Fuus. Ich hab awwer getschumpt un gewiss es waar some Zieg an die Paereschuutbendle. So der Paereschuut hot gschafft, odder so hab ich gedenkt.

Noh sin der Paereschuut-Tschumper un die Paereschuut-Draager aus der Scheier gange un iwwer der Scheierhof zu der Hinkelschtall, wu der dritt Paereschuut-Tschumb Blatz waar. Mir sin all die Leeder nuffgegraddelt uff 's Dach vun der Hinkelschtall. Des waar en windicher Friehyaarsdaag un des hot mei Paereschuut so uffgfillt, as ich really am Schtrick ziehe misse fer zu 's heechscht Paert vun 's Dach kumme.

Dessemohl hab ich net datt gschtanne en bissel, weil ich hab gwisst, as der Paereschuut gschafft. Odder so hab ich gmehnt. Ich bin iwwer 's Dach gschprunge. Mei Paereschuut-Draager sin mit mich drei gschprunge. No bin ich nuffgetschumpt so hoch in die Heh as ich hab kenne un der Paereschuut hot e wennich gezoppt, awwer ich bin gfalle wie en grosser Schteh—KERPLOPP—uff der hatt Bodde bin ich gelandt. Wann der Paereschuut gschafft hot, 's waar net viel, weil ich schlimm Schmatze ghatt hab in mei Buckel; un mei

[1]Adapted to the Buffington-Barba-Beam orthography and edited by K. Varden Leasa, Downingtown, Pa. The reader should be aware that the grammar and vocabulary used in the Pennsylvania German version of this story reflect the contemporary form of the dialect as spoken by the Old Order Amish in Lancaster County, Pa.

When they are still young and on the farm, four cousins try to find out if an Amish boy can fly.

The First and Last Amish Parachute Jump

By Samuel S. Stoltzfus

It was one of the first nice days of spring long ago in the 1900s—in 1954 to be exact. My three cousins (Hans, twelve; Lester, ten; Daniel, nine) and I (ten) were out on a Sunday afternoon trek—or really a boys' safari. In our small boys' minds, most of our play had to do with the imagination. We could have been pirates on the high seas, cowboys riding on the range, Lewis and Clark on their expedition, and so forth.

So we started out down our field lane, then across the fields and along the fencerows. Then we decided to check out Pete Lapp's trash hole, which was actually the neighborhood trash dump. Years ago it had been a stone quarry. Then it became a handy place for getting rid of the trash. Remember, this was in 1954, and there were no dumpster boxes or garbage trucks then! Folks just threw their rubbish in such dumps.

Just about anything could be in that trash dump—broken toys, hay string, baling wire, worn out farm implements, and who knows what else. We boys often looked through the trash hole for something interesting. "Hey," I say, "What's this? It was a big sheet of plastic approximately twenty feet by twenty feet. "My, what a find," I say to my cousins. "Let's make a parachute." I recall they weren't too crazy about it.

Hans said, "You'll be scared to jump."

Lester said, "I won't jump off anything more than six feet off the ground with it.

But Daniel said, "I'll help make it, but you have to make the first jump."

So we yanked this big piece of plastic out of the dump; cleaned it off, and lugged it home—to our barn, which was five hundred yards away. Now you must recall this was way back in those ancient times in the 1900s, when a sheet of plastic was as rare as a school report card with straight A's.

My cousins and me were double cousins: our dads were brothers, and our mothers were sisters. But it always seemed that my uncle's boys were a bit ahead of me in common sense and correct behavior. Our farms were just three-quarters of a mile apart. Our dads shared hay and threshing equipment and did their crops together. We were in the same church district. Thus, we were often together making hay, threshing, doing corn, and so forth. So it was no wonder they liked the parachute idea but didn't want to jump themselves.

We got a big pile of hay twine and knotted it together to make the parachute ropes and tied them to the plastic. Then we made a sort of a belt and harness to go around me and under my seat so that the parachute was fastened to the jumper. We had thought of also braiding the ropes, but we were in such a great hurry that that idea was nixed.

Well, it didn't take long to make the parachute, even without directions. By now the cousins were clapping their hands with glee. They could hardly wait to see me make the first jump. I myself was getting a bit sweaty and wished I had never thought of being an Amish parachute jumper.

It was decided the first jump would be in the barn, to jump down from the high crossbeam at one end of the barn onto four feet of loose straw in the straw mow. So we tied the parachute fast to my body. Then Hans crawled up first, carrying the parachute. He stood on the tobacco rail four feet above me and held the chute. Lester and Daniel were also above me, one on the left of Hans and the other on the right, keeping the parachute spread out. I stood there a bit, then jumped down onto the loose straw.

Did the parachute slow me down or not? The cousins weren't sure either. So the second jump was necessary. "Wise" Hans deemed that I must go the whole way up, as high as possible, for the next jump. So we went back up the ladder to the next-to-the-highest tobacco rail. Hans and Lester were above me, holding up the parachute. Daniel was on the ground and saying, "Jump, Sammy, jump!"

Oh my, it looked so far down to the straw mow—it was only twenty-five feet or so. But I jumped and, sure enough, there were some tugs at the parachute ropes. So the parachute worked, or so I thought!

Then the parachute jumper and the parachute-bearers marched out of the barn and across the barnyard to the chicken house, where the third parachute jump would take place. We all climbed up the ladder onto the roof of the chicken house. It was a breezy spring day, which so filled my parachute that I really had to pull on the ropes to get to the highest part of the roof.

This time I didn't stand there for a while because I knew the parachute worked. Or so I thought. I ran across the roof. My chute-bearers ran faithfully with me. Then I jumped up as high as I could, and the parachute jerked a little, but I fell like a big stone. Then—KERPLOP—I landed on the hard ground. If the parachute worked at all, it wasn't much, as I had terrible pain in my back and my bottom, and my pride was badly hurt. I can recall that I was hollering and moaning. When my cousins saw I wasn't too badly hurt, they laughed and laughed. There was no pity for me.

Well, the parachute harness was cut loose from me, and the chute went back on the trash pile. And that was the last Amish parachute jump that I know of. I still recall limping into the house; lying down on the couch, and trying to get my pride back. Cousins Hans, Lester, and Daniel went home, still laughing. They probably didn't realize that they had witnessed a part of history. ❑

Sitz un mei Schtolz waar schlimm weh geduh. Ich kann meinde, as ich gegrische un gegrext hab. Wann mei Cousins mol gsehne hen, as ich net zu schlimm weh geduh waar, hen sie gelacht un gelacht. Es waar ken Daueres fer mich.

Well, der Paereschuut-Gscharr waar los gemacht vun mich un zerick uff der Abfallhaufe is es gange. Un sell waar der letscht amisch Paereschuut-Tschumb, as ich wees devun. Ich kann noch meinde, as ich ins Haus laamgange bin un uff die Kautsch annegelegt un hab broviert mei Schtolz zerickgriege zu wie es waar vorher. Der Cousins Hans, Lester un Daniel sin heemgange als noch am Lache. Sie hen vermutlich net gwisst, as sie en Paert vun "History" gsehne hen.

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.*

Ann Louise (Miller) Seip

Ann Louise (Miller) Seip was born in Lancaster, Lancaster County, Pennsylvania. She resided on State Street in East Petersburg and later, on Graystone Road, Route 1, Manheim, Pennsylvania. A graduate of East Hempfield High School, Landisville, Pennsylvania, she is currently employed by the Sharp Shopper at the Jamesway Plaza in Middletown, Pennsylvania. Ann and her husband have been actively researching their family genealogy for forty years. She is married to Sheldon S. Seip, and they currently reside at 1524 Old Reliance Road in Lower Swatara Township, Middletown, PA 17057-2954. They are the parents of three children and enjoy eight grandchildren. They currently attend the North Annville Bible Church, Annville, Lebanon County, Pennsylvania. She is available by e-mail at alseip@verizon.net.

Sheldon S. and Ann L. (Miller) Seip in 2002

Charles LeRoy Miller (no. 2) and Ruth Gish (no. 3) on their wedding day, March 9, 1940

1. MILLER, Ann Louise, b. Oct. 12, 1943, Lancaster, Lancaster Co., Pa.; m. Sept. 28, 1968, by Pastor John D. Long, at the Lancaster Theological Seminary Chapel, Lancaster, Lancaster Co., Pa., Sheldon Sylvester Seip, b. Mar. 16, 1946, Shamokin, Northumberland Co., Pa.; son of Harold Reuben Seip and Mary Estella Hunter.

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2. MILLER, Charles LeRoy, b. Aug. 6, 1908, Mount Joy Twp., Lancaster Co., Pa.; d. Sept. 20, 2006, Manheim Twp., Lancaster Co., Pa.; carpenter; bu. Mellinger Mennonite Cem., East Lampeter Twp., Lancaster Co., Pa.; m. Mar. 9, 1940, at home of bride, 630 North Pine Street, Lancaster City, Lancaster Co., Pa., Ruth Gish.

3. GISH, Ruth, b. Nov. 8, 1915, Lancaster City, Lancaster Co., Pa.; d. Nov. 24, 1970, East Hempfield Twp., Lancaster Co., Pa.; bu. Mellinger Mennonite Cem.

* * * * *

Samuel Risser Miller (no. 4) and Elsie Martin (Young) Miller (no. 5) about 1954

4. MILLER, Samuel Risser, b. Jan. 26, 1881, Mount Joy Twp., Lancaster Co., Pa.; d. June 29, 1962, Mount Joy Twp., Lancaster Co., Pa.; farmer; bu. Elizabethtown Mennonite Cem., Elizabethtown, Lancaster Co., Pa.; m. Nov. 2, 1904, Elsie Martin Young.

5. YOUNG, Elsie Martin, b. May 30, 1884, Florin, Lancaster Co., Pa.; d. Nov. 13, 1961, Mount Joy Twp., Lancaster Co., Pa.; bu. Elizabethtown Mennonite Cem.

6. GISH, Arthur Hoffman, b. Oct. 13, 1890, Mount Joy Twp., Lancaster Co., Pa.; d. May 29, 1952, Lancaster, Lancaster Co., Pa.; clerk for Railway Express Agency; bu. Mellinger Mennonite Cem., East Lampeter Twp., Lancaster Co., Pa.; m. Mar. 20, 1913, Ada Kreider Rohrer.

7. ROHRER, Ada Kreider, b. Nov. 22, 1888, East Lampeter Twp., Lancaster Co., Pa.; d. Apr. 12, 1952, Lancaster, Lancaster Co., Pa.; bu. Mellinger Mennonite Cem.

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8. MILLER, Samuel Longenecker, b. Mar. 14, 1852, Conoy Twp., Lancaster Co., Pa.; d. Aug. 16, 1910, Mount Joy Twp., Lancaster Co., Pa.; farmer; bu. Risser Mennonite Cem., Mount Joy Twp., Lancaster Co., Pa.; m. Oct. 15, 1874, Annie Oberholtzer Risser.

9. RISSER, Annie Oberholtzer, b. Apr. 25, 1855, Mount Joy Twp., Lancaster Co., Pa.; d. June 21, 1923, Mount Joy Twp., Lancaster Co., Pa.; bu. Risser Mennonite Cem.

10. YOUNG, Emanuel Martin, b. Aug. 27, 1840, Lancaster Co., Pa.; d. Aug. 29, 1921, Florin, Lancaster Co., Pa.; bu. Florin Camp Hill Cem., Lancaster Co., Pa.; m.(2) ca. 1871 Mount Joy Twp., Lancaster Co., Pa., Elizabeth Bleacher Martin.

11. MARTIN, Elizabeth Bleacher (Blecher), b. Apr. 9, 1845, Mount Joy Twp., Lancaster Co., Pa.; d. May 20, 1918, Florin, Lancaster Co., Pa.; bu. Florin Camp Hill Cem.

Arthur Hoffman Gish (no. 6) and Ada Kreider Rohrer (no. 7) on their wedding day, March 20, 1913

Samuel Longenecker Miller (no. 8) and Annie Oberholtzer Risser (no. 9)

12. GISH, John Nissley, b. Jan. 20, 1861, West Donegal Twp., Lancaster Co., Pa.; d. July 10, 1897, of typhoid fever, age 36, West Donegal Twp., Lancaster Co., Pa.; bu. Bossler Mennonite Cem., West Donegal Twp., Lancaster Co., Pa.; m. Feb. 28, 1888, Lancaster Co., Pa., Barbara Sides Hoffman.

13. HOFFMAN, Barbara Sides, b. May 24, 1869, Lancaster Co., Pa.; d. Jan. 26, 1944, Millersville, Lancaster Co., Pa.; bu. Millersville Mennonite Cem., Lancaster Co., Pa.; m.(2) June 19, 1898, Daniel Nissley Gish (Sept. 22, 1867-Nov. 14, 1954), (brother of first husband).

Milton Shaeffer Rohrer (no. 14) and Emma Kreider (no. 15)

14. ROHRER, Milton Shaeffer, b. Oct. 14, 1861, East Lampeter Twp., Lancaster Co., Pa.; d. June 27, 1921, Lancaster, Lancaster Co., Pa.; manager of Eisenlohr Tobacco Co.; bu. Mellinger Mennonite Cem., East Lampeter Twp., Lancaster Co. , Pa.; m. Jan. 31, 1884, Lancaster Co., Pa., Emma Kreider.

15. KREIDER, Emma, b. July 25,1865, West Lampeter Twp., Lancaster Co., Pa.; d. Nov. 9, 1924, Lancaster, Lancaster Co., Pa.; bu. Mellinger Mennonite Cem.

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

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

18. RISSER, Deacon Jacob, b. Sept. 20, 1825, Mount Joy Twp., Lancaster Co., Pa.; d. Aug. 21, 1900, Mount Joy Twp., Lancaster Co., Pa.; farmer; ordained deacon in 1866; bu. Risser Mennonite Cem., Mount Joy Twp., Lancaster Co., Pa.; m.(1) Catharine Nissley, Sept. 24, 1828-May 20, 1852; m.(2) Dec. 15, 1853, Mount Joy Twp., Lancaster Co., Pa., Elizabeth Oberholtzer.

19. OBERHOLTZER, Elizabeth, b. Apr. 24, 1832, Mount Joy Twp., Lancaster Co., Pa.; d. Feb. 19, 1905, Mount Joy Twp., Lancaster Co., Pa.; bu. Risser Mennonite Cem.

20. YOUNG, Richard, b. Nov. 13, 1807, Lancaster Co., Pa.; d. Jan. 19, 1886, Lancaster Co., Pa.; bu. Mount Joy Cem., Mount Joy, Lancaster Co., Pa.; m. ca. 1829 Martha Moore.

21. MOORE, Martha, b. Feb. 4, 1811, Lancaster Co., Pa.; d. Dec. 7, 1877, Lancaster Co., Pa.; bu. Mount Joy Cem.

22. MARTIN, David G., b. July 13, 1820, Lancaster Co., Pa.; d. June 14, 1896, Mount Joy Twp., Lancaster Co., Pa.; carpet weaver; bu. West Green Tree Church of the Brethren Cem., Mount Joy Twp., Lancaster Co., Pa.; m. about 1843 Catherine Bleacher.

23. BLEACHER, Catherine, b. May 29, 1822, Rapho Twp., Lancaster Co., Pa.; d. July 23, 1900, Mount Joy Twp., Lancaster Co., Pa.; bu. West Green Tree Church of the Brethren Cem.

24. GISH, Peter Risser, b. Aug. 1, 1830, West Donegal Twp., Lancaster Co., Pa.; d. Jan. 28, 1902, West Donegal Twp., Lancaster Co., Pa.; farmer and miller, owner of Conoy Feed and Chop Mill; bu. Kraybill Mennonite Cem., East Donegal Twp., Lancaster Co., Pa.; m. Dec. 5, 1854, Lancaster Co., Pa., Mary Nissley.

25. NISSLEY, Mary, b. Jan. 8, 1831, Mount Joy Twp., Lancaster Co., Pa.; d. Mar. 23, 1887, West Donegal Twp., Lancaster Co., Pa.; bu. Kraybill Mennonite Cem.

26. HOFFMAN, Abraham B., b. Oct. 19, 1843, Lancaster, Lancaster Co., Pa.; d. Apr. 23, 1911, Elizabethtown, Lancaster Co., Pa.; blacksmith; bu. Mount Tunnel Cem., Elizabethtown, Lancaster Co., Pa.; m. Dec. 20, 1868, Lancaster Co., Pa., Sarah Sides.

27. SIDES, Sarah, b. Oct. 7, 1847, Dauphin Co., Pa.; d. Mar. 3, 1910, Elizabethtown, Lancaster Co., Pa.; bu. Mount Tunnel Cem.

28. ROHRER, Jacob Hartman, b. Apr. 17, 1821, East Lampeter Twp., Lancaster Co., Pa.; d. Oct. 24, 1902, Lancaster Co., Pa.; farmer and tobacco merchant; bu. Mellinger Mennonite Cem., East Lampeter Twp., Lancaster Co., Pa.; m. Feb. 1, 1842, Lancaster Co., Pa., Maria Shaeffer.

29. SHAEFFER, Maria, b. Nov. 20, 1819, East Lampeter Twp., Lancaster Co., Pa.; d. Mar. 21, 1885, Lancaster Co., Pa.; bu. Mellinger Mennonite Cem.

30. KREIDER, John Rohrer, b. Apr. 11, 1837, Lancaster Co., Pa.; d. June 18, 1912, Lancaster, Lancaster Co., Pa.; farmer; bu. Mellinger Mennonite Cem., East

Gravestone in German of immigrant Ernst Miller (no. 32), 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."

Lampeter Twp., Lancaster Co., Pa.; m. Oct. 9, 1862, Lancaster Co., Pa., Elizabeth Esbenshade.

31. ESBENSHADE, Elizabeth, b. Dec. 25, 1842, Strasburg Twp., Lancaster Co., Pa.; d. May 27, 1917, Lancaster Co., Pa.; bu. Mellinger Mennonite Cem.

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

33. _____, Elizabeth (wid. John Willis), b. 1761; d. Feb. 28, 1824, Donegal Twp., Lancaster Co., Pa.; bu. Maytown Union Cem., East Donegal Twp., Lancaster Co., Pa.

34. LONGENECKER, Christian, b. May 5, 1785, West Donegal Twp., Lancaster Co., Pa.; d. July 31, 1855, West Donegal Twp., Lancaster Co., Pa.; farmer; bu. Bossler Mennonite Cem., West Donegal Twp., Lancaster Co., Pa.; m. Feb. 5, 1805, Trinity Lutheran Church, Lancaster, Pa., Veronica Brenneman. Christian Longenecker; John Longenecker (June 1741-Mar. 1798) and Barbara Shearer (1757-1789); 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.

35. BRENNEMAN, Veronica/Fanny, b. May 22, 1789, Londonderry Twp., Dauphin Co., Pa.; d. Oct. 5, 1868, West Donegal Twp., Lancaster Co., Pa.; bu. Bossler Mennonite Cem. Veronica Brenneman; Christian Brenneman (1756-ca. 1817/18) and Catharine (Nov. 11, 1766-Feb. 15, 1829); Rev. Melchior Brenneman (1726-1809) and Anna Snavely (ca. 1730-aft. 1809); Christian Brenneman (ca. 1695-1757) and Susanna (1699-1777); Melchior Brenneman (ca. 1668-1736/37), 1717 immigrant; Melchior Brenneman (b. ca. 1631) and Christina Reusser (bapt. Dec. 18, 1636).

36. RISSER, Minister Johannes, b. Oct. 24, 1787, Lancaster Co., Pa.; d. July 20, 1870, Lancaster Co., Pa.; Mennonite minister and farmer; bu. Risser Mennonite Cem., Mount Joy Twp., Lancaster Co., Pa.; m. Barbara Huber. Minister Johannes Risser; Jacob Risser (Oct. 19, 1764-Sept. 18, 1835) and Maria/Mary Snyder/Schneider (Sept. 2, 1762-Feb. 27, 1843; Minister Peter Risser (1713-Feb. 1804), Sept. 3, 1739, immigrant, and Elizabeth Hershey (ca. 1715-ca. 1786); Hans Reiser (b. ca. 1680) and _____ Lehman; Hans Reiser (b. ca. 1642) and Verena Reusser (bapt. Apr. 15, 1649); Hans Reiser (bapt. Jan. 30, 1620); Abel Reuser (b. ca. 1575) and Anna Blatter.

37. HUBER, Barbara, b. June 12, 1794, Warwick Twp., Lancaster Co., Pa.; d. Mar. 18, 1865, Lancaster Co., Pa.; bu. Risser Mennonite Cem. Barbara Huber; Samuel Huber (d. ca. 1796) and Catharine Snyder; Samuel Huber (1725-1788) and w.(1) Elizabeth; Hans Ulrich Huber (ca. 1705-aft. Feb. 8, 1760), Aug. 19, 1729, immigrant, and Barbara (d. 1785).

38. OBERHOLTZER, Samuel, b. Mar. 12, 1788, Dauphin Co., Pa.; d. Oct. 9, 1854, Mount Joy Twp., Lancaster Co., Pa.; farmer; bu. Oberholtzer Cem., Mount Joy Twp., Lancaster Co., Pa.; m. 1809 Veronica/Fanny Longenecker. Samuel Oberholtzer; Minister Christian Oberholtzer (Jan. 28, 1753-Nov. 14, 1822) and Mary Huber (ca. 1795); Martin Oberholtzer (d. 1767), and Elizabeth (d. aft. 1781); Samuel Oberholtzer (ca. 1700-w.p. May 2, 1748), Sept. 30, 1727, immigrant from Switzerland, and Elizabeth (d. ca. 1758).

39. LONGENECKER, Veronica/Fanny, b. Apr. 8, 1789, Lancaster Co., Pa.; d. Aug. 9, 1863, Mount Joy Twp., Lancaster Co., Pa.; bu. Oberholtzer Cem. Veronica Longenecker; Rev. Abraham Longenecker (July 1, 1748-July 23, 1823) and Barbara Fretz (d. 1814); Jacob Longenecker (ca. 1723-June 24, 1799) and Catherine Lesher (1723-Jan. 29, 1786); John Longenecker (ca. 1703-Aug. 30, 1767) and Elizabeth Kendig (b. 1709-Apr. 28, 1781); Ulrich Longenecker Sr. (Oct. 7, 1664-bef. Nov. 14, 1752), Aug. 23, 1733, immigrant, and Anna Blaser (bapt. Dec. 12, 1673-1768); David Langenegger (Nov. 20, 1642-bef. 1749) and Magdalena Gerber (Mar. 9, 1642/43-bef. 1752); Ulrich ("Uli") Langenegger (bapt. July 15, 1593) and Cathrina Gäuman (b. ca. 1609); Michael Langenegger (b. ca. 1564) and Barbara Neuenschwander; Peter Langenegger (b. ca. 1530) and Barbara Kammermann.

40. YOUNG, Michael, Jr., b. ca. 1780, Brickerville, Lancaster Co., Pa.; d. bef. 1830, Rapho Twp., Lancaster Co., Pa.; m.(1) Catarina Goetz (bapt. 1780); Michael Young Jr.; Michael Jung Sr. (ca. 1760-bef. 1840) and Susanna Catharina Shoup (May 24, 1756-bef. 1830); Johannes Jung.

41. GOETZ, Catarina, b. bef. 1780; d. aft. 1824. Catarina Goetz; Caspar Goetz and Frederica.

42. _____.

43. _____.

44. MARTIN, Jacob; m. Maude Geib.

45. GEIB, Maude.

46. BLEACHER/BLECHER, Johannes W., Sr., b. Sept. 2, 1786; d. July 19, 1859, Rapho Twp., Lancaster Co., Pa.; farmer; bu. Brubaker Cem., Rapho Twp., Lancaster Co., Pa.; m. ca. 1806 Anna Brubaker.

47. BRUBAKER, Anna, b. Jan. 13, 1786, Mastersonville, Rapho Twp., Lancaster Co., Pa.; d. May 20, 1837, Rapho Twp., Lancaster Co., Pa.; bu. Brubaker Cem. Anna Brubaker; Peter Brubaker Jr. (Sept. 1760-Oct. 1820) and Anna Frick (May 26, 1759-Mar. 25, 1847); Peter Brubaker Sr. (Sept. 15, 1725-July 15, 1811) and Barbara; Hans/John Brubaker (ca. 1692-1748), August 1717 immigrant, and w.(1) Anna (ca. 1685-ca. 1730); Hans Brubacher (b. 1658-aft. 1709); Hans Heinrich Bruppacher (bapt. Sept. 16, 1627-bef. 1685) and Elizabeth Rusterholz (b. 1620); Peter Bruppacher (bapt. Dec. 10, 1595-ca. 1668) and w.(2) Anna Pfister (ca. 1594-Mar. 1639); Peter Bruppacher (bapt. May 23, 1566-ca. 1630) and Margaretha Nägeli (ca. 1570-ca. 1630); Rutschli Brubaker (ca. 1540-ca. 1600) and Anna Wys (ca. 1540-ca. 1600).

48. GISH, John L., b. Oct. 25, 1802, West Donegal Twp., Lancaster Co., Pa.; d. May 20, 1880, West Donegal Twp., Lancaster Co., Pa.; bu. Bossler Mennonite Cem., West Donegal Twp., Lancaster Co., Lancaster, Pa.; m. ca. 1829 Anna Risser. John L. Gish; Abraham Gish (Feb. 18, 1770-Dec. 3, 1815) and Anna Longenecker; Abraham Gish (ca. 1745-1789) and Susanna Kuhns; Mathias Gisch (bap. Oct. 19, 1710-by Nov. 1757), Sept. 18, 1733, immigrant, and Katherine; Hans Jacob Gisch and Maria Catharina Heÿl; Philip Gisch.

49. RISSER, Anna, b. July 2, 1810, West Donegal Twp., Lancaster Co., Pa.; d. Dec. 18, 1899, West Donegal Twp., Lancaster Co., Pa.; bu. Bossler Mennonite Cem. Anna Risser; Peter Risser (Aug. 29, 1779-Apr. 22, 1857) and Elizabeth Witmer (Jan. 21, 1787-Apr. 27, 1832); Peter Risser (Nov. 5, 1750-Feb. 11, 1841) and Anna Snyder (Feb. 18, 1754-Oct. 26, 1820); Minister Peter Risser (1713-Feb. 1804), Sept. 3, 1739, immigrant, and Elizabeth Hershey (ca. 1715-ca. 1786); see no. 36.

50. NISSLEY, Abraham, b. Oct. 11, 1798, Donegal Twp., Lancaster Co., Pa.; d. June 24, 1888, West Donegal Twp., Lancaster Co., Pa.; farmer and grist miller; bu. Bossler Mennonite Cem., West Donegal Twp., Lancaster Co., Lancaster, Pa.; m. ca. 1822 Anna/Nancy Wissler. Abraham Nissley; John Nissley (Nov. 21, 1750-Oct. 22, 1819) and w.(2) Elizabeth Neff (Dec. 18, 1757-Aug. 18, 1815); Martin Nissley (1723-ca. 1783) and w.(1) Anna Snyder (ca. 1724-1756); Jacob Nissley (ca. 1697-bef. July 9, 1750), 1717 immigrant, and Mary Funk (ca. 1690-aft. June 18, 1752); Hans/John Nissely Sr. (ca. 1662-ca. 1718) and Anna Bär (b. ca. 1662); Jakob Nüssli (bap. Jan. 23, 1629-aft. 1685) and Verena Meyer (d. aft. 1685); Hans Jakob Nüsli (bap. May 20, 1596-May 2, 1653) and Anna Müllhaupt (d. aft 1638); Konrad Nüsli (ca. 1570-Dec. 30, 1648) and w.(1) Dorothea Bölsterli (d. 1602).

51. WISSLER, Anna/Nancy, b. Dec. 16, 1800, West Donegal Twp., Lancaster Co., Pa.; d. Feb. 15, 1867, West Donegal Twp., Lancaster Co., Pa.; bu. Bossler Mennonite Cem. Anna Wissler; George Wissler (Oct. 16, 1767-Nov. 4, 1841) and Anna Brenneman (Dec. 25, 1773-Dec. 30, 1861); Benjamin Wissler (ca. 1740-ca. 1805) and Catharine Steiner/Stoner (b. ca. 1740); Heinrich Wissler (ca. 1712-1755), Sept. 26, 1737, immigrant, and Anna; Heinrich Wissler (bap. Jan. 25, 1657-aft. 1712) and Barbara Grundbacher (bap. Dec. 12, 1669); Marx Wissler (bap. Aug. 1, 1630) and Anna Alchenberger; Marx Wissler (bap. Jan. 23, 1603) and Catharina Burkhard; Ulrich Wissler (b. ca. 1570) and Catharina Zuber.

52. HOFFMAN, John, b. about 1801, Lancaster Co., Pa.; d. between 1860 and 1870, Lancaster Co., Pa.; m. Mary Bachman. John Hoffman; Jacob Hoffman (d. bef. Sept. 29, 1827) and Anna Mary Brenner; Christian Hoffman and Barbara Huber.

53. BACHMAN, Mary/Maria/Polly, b. ca. 1804; d. aft. 1880.

54. SIDES, Jacob, b. Apr. 4, 1810, Lancaster Co., Pa.; d. Oct. 22, 1880, West Donegal Twp., Lancaster Co., Pa.; bu. Good Mennonite Cem., West Donegal Twp., Lancaster Co., Pa.; m. ca. 1840 Barbara Shenk. Jacob Sides; George Sides Sr. (1770-1826) and Susanna Eckman (1774-aft. 1826); Jacob Sides/Seitz (ca. 1730-ca. 1822) and Barbara; Johann Peter Seitz (bap. Dec. 26, 1684-Nov. 23, 1763) and Anna Maria Wendsperger (b. 1698); Johann Martin Seitz (1651-Jan. 12, 1707/08) and Barbara Schwab (b. 1652); Peter Seitz.

55. SHENK, Barbara, b. July 22, 1818, West Donegal Twp., Lancaster Co., Pa.; d. May 10, 1900, West Donegal Twp., Lancaster Co., Pa.; bu. Good Mennonite Cem.

56. ROHRER, Jacob, b. Aug. 13, 1780, present-day East Lampeter Twp., Lancaster Co., Pa.; d. Apr. 7, 1866, East Lampeter Twp., Lancaster Co., Pa.; bu. Mellinger Mennonite Cem., East Lampeter Twp., Lancaster Co., Pa.; m. Nov. 11, 1807, Anna/Nancy Hartman. Jacob Rohrer; Isaac Rohrer (1743-1804) and Elizabeth Groff (Oct. 1, 1750-Sept. 27, 1835); Johannes Rohrer (d. ca. 1772), Sept. 9, 1749, immigrant, and Elizabeth Snavely (d. ca. 1787); Heinrich Rohrer (ca. 1690-ca. 1730); Heinrich Rohrer (b. ca. 1664).

57. HARTMAN, Anna/Nancy, b. Apr. 20, 1788, East Lampeter Twp., Lancaster Co., Pa.; d. May 18, 1869, East Lampeter Twp., Lancaster Co., Pa.; bu. Mellinger Mennonite Cem. Anna Hartman; Christian Hartman (Oct. 24, 1742-Dec. 21, 1829) and Barbara Brubaker (Oct. 4, 1748-April 11, 1820); Theophilus Hartman Jr. (d. 1765) and Hannah Hauser; Theophilus Hartman Sr. (d. 1751).

58. SHAFFER, Adam, b. ca. 1790, Lancaster Co., Pa.; d. East Lampeter Twp., Lancaster Co., Pa.; m. Nov. 10, 1818, Rachel Walter.

59. WALTER, RACHEL, of Mount Joy Twp., Lancaster Co., Pa.

60. KREIDER, Martin, b. Apr. 8, 1793, East Lampeter Twp., Lancaster Co., Pa.; d. June 14, 1866, West Lampeter Twp., Lancaster Co., Pa.; farmer; bu. Mellinger Mennonite Cem., East Lampeter Twp., Lancaster Co., Pa.; m. Apr. 9, 1819, Elizabeth Rohrer. Martin Kreider; Tobias Kreider Jr. (May 17, 1759-May 14, 1838) and w.(1) Barbara Stoner (Nov. 13, 1761-Nov. 13, 1820); Tobias Kreider Sr. (ca. 1714-Mar. 1791) and Annli Buckwalter (Oct. 28, 1725-Oct. 6, 1805); Hans/John Kreider (ca. 1673-ca. 1724), immigrant, and Anna (ca. 1680-aft. 1727); Michael Kreider (b. 1640).

61. ROHRER, Elizabeth, b. Apr. 21, 1799, East Lampeter Twp., Lancaster Co., Pa.; d. Nov. 15, 1885, West Lampeter Twp., Lancaster Co., Pa.; bu. Mellinger Mennonite Cem. Elizabeth Rohrer; Christian Rohrer Jr. (Nov. 12, 1768-June 16, 1825) and Maria Forrer (Dec. 7, 1769- Feb. 27, 1853); Christian Rohrer Sr. (Oct. 23, 1741-June 27, 1804) and w.(1) Elizabeth Neff (ca. 1746-ca. Dec. 7, 1772); John/Johannes Rohrer (ca. 1696-ca. Nov. 28, 1771), August 23, 1728, immigrant, and Maria Souder (Feb. 24, 1716-May 11, 1769); Heinrich Rohrer (b. ca. 1664); see no. 56.

62. ESBENSHADE, Adam, b. Apr. 29, 1801, Strasburg Twp., Lancaster Co., Pa.; d. Feb. 27, 1875, Strasburg Twp., Lancaster Co., Pa.; farmer; bu. Strasburg Mennonite Cem., Strasburg Twp., Lancaster Co., Pa.; m. Oct. 21, 1824, Trinity Lutheran Church, Lancaster, Pa., Mary Kreider. Adam Esbenshade; Johann Daniel Espenschied (Aug. 11, 1765-Sept. 24, 1856), Oct. 14, 1787, immigrant, and Elizabeth Lefevre (Sept. 28, 1770-Sept. 14, 1857); Andreas Espenschied (bap. Aug. 7, 1729-May 25, 1799) and Anna Barbara Lotz (Nov. 17, 1726-Sept. 24, 1781; Johann Nickolaus Espenschied (1704-Feb. 1769) and Anna Catharina Hoffman (ca. 1699-1737); Johannes Espenschied (bap. July 10, 1664-Dec. 24, 1737) and Anna Margaretha Karren (1665-bef. May 29, 1723); Thomas Espenschied and wid. Judith (_____) Lotz.

63. KREIDER, Mary, b. Feb. 27, 1803, Lancaster Co., Pa.; d. June 13, 1875, Lancaster Co., Pa.; bu. Strasburg Mennonite Cem. Mary Kreider; Daniel Kreider (Mar. 20, 1764-Apr. 6, 1824) and Martha Stehman (1765-May 23, 1851); Jacob Kreider (Sept. 10, 1735-Dec. 19, 1818) and Barbara Quickel (Oct. 22, 1742-May 3, 1814); George Kreider (ca. 1706-ca. 1743) and Anna Groff (ca. 1710-ca. Dec. 28, 1784); Hans/John Kreider (ca. 1673-ca. 1724), immigrant, and Anna (b. ca. 1680); see no. 60. ❑

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.*

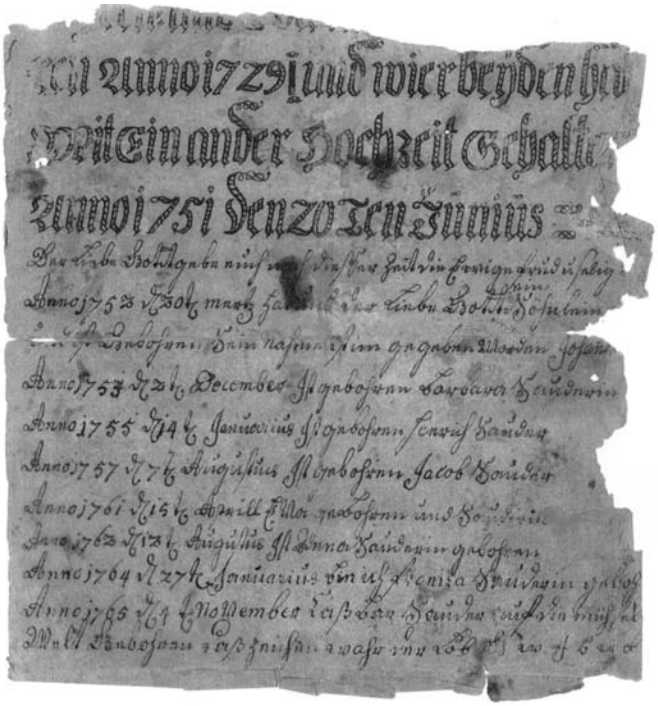
MARTIN: The following record comes from a family Bible, a photocopy of which is in the surname files of the Lancaster Mennonite Historical Society. Information in brackets came from secondary sources.

Martin, Isaac, Dec. 18, 1854-May 4, 1911
[s. Christian Martin and Elizabeth Wenger]
m. 1876 Margaret Lechleitner, Aug. 28, 1858-June 14, 1914
[1. David L. Martin, b. Mar. 16, 1878]
[m. Hannah Reed, b. Aug. 7, 1880]
[2. Abraham L. Martin, b. Apr. 18, 1880
[m. Mary R. Ramer, b. July 1, 1882]
[3. Harvey L. Martin, b. Feb. 19, 1882]
[m. Emma Kilmer, b. Oct. 6, 1881]
[4. Emma Martin, b. Aug. 17, 1884]
[5. Elizabeth Martin, Aug. 10/20, 1886-Oct. 22, 1918]
[m. Wilson S. Reed, Apr. 8, 1891-Oct. 16, 1972]
[6. Reuben L. Martin, b. June 14, 1888]
[m. Ella Hunsberger, b. Mar. 27, 1895]
[7. Martha M. Martin, b. May 9, 1891]
[m. Menno Ramer, b. Apr. 8, 1880]
[8. Amos L. Martin, b. June 5, 1893]
[m. Lydia Weaver, Oct. 11, 1898-Aug. 1, 1983]
[9. Infant Martin, b. 1895]
[10. Willis Martin, b. Sept. 17, 1896]
[m. Nellie C. Culp, Aug. 6, 1901-Aug. 9, 1968]
[11. Monroe Martin, Jan. 9, 1902-July 14, 1961]
[m. Annetta M. Schaum, b. Nov. 24, 1903

The original Bible in possession of: *Harold E. Reed*
Landis Homes
1001 East Oregon Road
Lititz, PA 17543

SAUDER/NEWSWANGER: The pictured family record represents the remaining portion of a formerly larger document, probably a family Bible page. The original belongs to Muddy Creek Farm Library, Ephrata, Pennsylvania. Information in brackets comes from secondary sources. It was found in the Samuel Neuschwanger (1827-1899) family Bible, records from which appear below.

Sauder, _____
m. June 20, 1751, _____
1. Johannes Sauder, b. Mar. 20, 1752
2. Barbara Sauder, b. Dec. 2, 1753
3. Henrich Sauder, Jan. 14, 1755-[Mar. 14, 1826; Lichty Mennonite Cem.]
[m. Barbara, 1766-Mar. 1826]
4. Jacob Sauder, b. Aug. 7, 1757
5. Eva Sauder, b. Apr. 15, 1761
6. Anna Sauder, b. Aug. 12, 1762
7. Fronica Sauder, Jan. 27, 1764-[Oct. 15, 1822; Weaverland Mennonite Cem.]
[m. Abraham Martin, Apr. 20, 1765-Oct. 25, 1847]
8. Cassbar Sauder, Nov. 4, 1765-[Jan. 20, 1816; Weaverland Mennonite Cem.]
[m. Catherine, Feb. 28, 1779-Dec. 3, 1821]



Sauder family record fragment

Newswanger/Neuschwanger, Samuel, Mar. 17, 1827-[June 7, 1899 (72-2-20); East Earl Twp., Lancaster Co., Pa.]
[s. Minister Jacob Neuschwanger and Barbara Horst]
m.(1) Jan. 9, 1848, Esther Sensenig, b. Feb. 10, 1828
1. Maria Neuschwanger, b. Sept. 18, 1849
m.(2) May 23, 1852, Esther Sauder, Feb. 17, 1826-Mar. 4, 1873]
[dau. John Sauder (1802-1865) and Mary Martin; granddau. Caspar Sauder (1765-1816) and Catherine]
2. Anna Neuschwanger, May 6, 1853-[Mar. 31, 1916]
[m. Samuel W. Fox, Dec. 7, 1858-Jan. 18, 1923]
3. Barbara Neuschwanger, Sept. 11, 1854-[May 3, 1936]
[m. Isaac N. Martin, July 12, 1855-May 12, 1922]
4. Johannes Neuschwanger, Nov. 18, 1856-[May 13, 1860]
5. Samuel Neuschwanger, Apr. 18, 1859-Apr. 30, 1860]
6. Esther Neuschwanger, b. Mar. 20, 1861
7. Elisabet Neuschwanger, b. July 16, 1863
8. Jacob Neuschwanger, b. July 27, 1868
m.(3) wid. Lydia M. (Weaver) Glauner Martin, May 20, 1828-Apr. 23, 1907, dau. Dr. George Weaver and Mary Martin (wid. of David Glauner and Henry H. Martin)

Book Reviews
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was *verbodde* (forbidden).

The restored version:

> Some of the younger men were having their carriages covered with yellow oilcloth instead of white muslin because the oilcloth protected them better in rain. This, too, was breaking the old rules, and the old rules must never be broken.

While the centennial edition includes clarifications in the text, Yoder's more terse restored version is supplemented by page/line explanatory notes, supported by citation of sources. —*John E. Sharp,*

Book Reviews

Documents of Brotherly Love: Dutch Mennonite Aid to Swiss Anabaptists, 1635-1709. Vol. 1. Introduced, transcribed, translated, and annotated by James W. Lowry. Edited by David J. Rempel Smucker and John L. Ruth. Millersburg, Ohio: Ohio Amish Library, 2007. 737 pp. Bibliography, indexes, maps, black-white illustrations. $34.95. Hardcover. ISBN 10: 0-9743602-3-6. ISBN 13: 978-0-9743602-3-2.

Of the thousands of martyrs who were made in early modern Europe, none were more targeted, vilified, and persecuted than the Anabaptists. While martyrdom should never be a numbers game, one must keep in mind that where England under "bloody" Mary (1553-1558) put something on the order of three hundred mainline Protestants to death, thousands of Anabaptists were dying or being actively persecuted across the Continent. Indeed, even such future martyrs as Thomas Cranmer, the archbishop of Canterbury and victim of Mary, felt little compunction, when he was in power, about advocating that Anabaptists be sent to the flames as "obstinate heretics." Yet, while much attention in recent years has been paid to the subject of martyrdom, relatively few mainstream studies in English have addressed the sufferings of the Anabaptists and the often-terrifying ordeals they faced. *Documents of Brotherly Love* redresses this lacuna and stands as an invaluable and extremely moving source for scholars and lay readers alike.

Documents of Brotherly Love tells the story of early modern Swiss Anabaptists of the Zürich and Bern communities through the words of persecutors, supporters, and those who suffered martyrdom. Edited by David Rempel Smucker and John L. Ruth and transcribed and translated by James W. Lowry, this volume is the result of a commission granted by the Lancaster Mennonite Historical Society as well as Amish and other Mennonite groups in Pennsylvania and Ohio. The product of the Amsterdam Archives Committee—a committee devoted to the work of collecting and publishing numerous Anabaptist-related sources—this work contains eighty-two documents, the majority of which have never before appeared in print, that cover the years from 1636 through 1709. Some documents are edited, but all are representative and accompanied by their original language on the facing pages. Various documents are supplemented by illustrations and photographs of the sources themselves.

The Swiss communities, upon which the volume focuses, offer a particularly compelling example of the mechanics of early modern religious persecution. The leading Zürich authority, Johann Jakob Breitinger (1575-1645), ordained as a minister in the Reformed church, was zealous in his capacity to hunt down, imprison, banish, or confiscate the property of local Anabaptists. In the case of the Anabaptist preacher and leader Hans Landis (d. 1614), such persecution extended to execution as well. Many in the Zürich community responded by migrating, as did the brethren in Bern, who were persecuted less systematically but also suffered from periodic mandates in the later seventeenth century. The regions that came to accept, if not always welcome, them unconditionally were areas of the Palatinate as well as Amsterdam and finally America and Pennsylvania.

A short review cannot do justice to such an extensive and magisterial work, but a few larger themes emerge from the volume that deserve comment. For one, Anabaptists, for all their acceptance of Christ-like suffering, were also skilled in strategies of resistance, including the fashioning of martyrologies to sustain the faith. The first document, written by Jeremias Mangold, thus recounts in reportorial style the "great tribulations and cruelty which came upon us" in Zürich (p. 27). It would later be incorporated into Thieleman van Braght's martyrology, entitled *The Bloody Theater or Martyrs Mirror of the Defenseless Christians* (1660, 1685), which reflected a theological imperative to painstakingly record lives as testimonials to the faith. In addition, the variety of martyrs, from old men to women and the young, represents not only the extensiveness of the persecution but the idea of an inclusive, spiritually equal community, bound together by a martyrdom that evoked the early Christians, of whom Anabaptists were highly aware.

The numerous letters of support from abroad also reflect a larger theme of communities sustaining each other in consolation, material aid, and offers of refuge. Studies of martyrdom such as Brad Gregory's *Salvation at Stake* have tended to focus on the suffering individual at the expense of supporters, but the material here provides evidence that Pauline-like networks, led by such men as the Amsterdam Mennonite Hans Vlamingh, were absolutely essential to the survival of the brethren. Equally revealing are the documents written by the governmental authorities justifying, in response to letters of complaint, their actions against the Anabaptists. Presenting themselves as having no choice—Anabaptists have been escaping from prison or they disturb the "common peace"—authorities position themselves as under attack, thus necessitating that measures be taken if religious and civil authority, the accepted and conjoined standard of the day, were to be maintained. What is surprising is the rhetoric of toleration deployed by the authorities in letters and ordinances, though it is a heavily qualified toleration (if it is that at all). Thus does Johann Heinrich Ott write that "no one should be forced to believe. Nevertheless, the government has authority and the sword from God to use against evildoers and those who fail various duties" (p. 127).

Also fascinating are documents that show a community reconstituting itself in other regions and taking up the mantle of the refugee. The idea of the Christian wayfarer exiled in the world was a long-held Augustinian motif, but it was all too real for Anabaptists and Mennonites. In some respects, the letters recounting the exile experience are as heartbreaking as those that tell of martyrs, particularly in their apparently emotionless simplicity: thus do we read of "Margaret Antony, age 50 years, [who] has left behind her husband and 7 children. . . . [She] has brought along 1 quilt," or "Froma Knobel, age 59 years . . . [who] has brought along nothing" (p. 399). Though Anabaptists were known for the closeness of their families, such documents also suggest others who were willing to renounce kinship ties for the sake of the true faith. This was not an easy path. As the final documents record, life in other regions, and particularly in Pennsylvania's Germantown, could be trying though deep and sustaining connections remained with the community abroad.

Lowry is one of the leading authorities on Anabaptist martyrdom, and his transcriptions and comments represent great historical detective skills as well as brilliant textual and philological scholarship. This is a rich and much-needed work that must be read by students, academics, and any reader interested in religious history. Its wealth of material offers scholars in English future directions to pursue in examining besieged religious groups in the early modern period. But it is, finally, a work that displays enormous understanding and sympathy for a community of faith, one that included wealthy and erudite leaders as well as the simple poor, men as well as women—all of whom were bound together in a "love which makes of many God-fearing hearts one heart and soul" (p. 679).

—Sarah Covington,
Queens College / The City University of New York
New York, New York

Emma: A Widow Among the Amish, by Ervin R. Stutzman. Scottdale, Pa.: Herald Press, 2007. 405 pp. $17.00. Paperback. ISBN: 978-0-8361-9394-7. $24.00. Hardback. ISBN: 978-0-8361-9412-8.

In the historical memoir *Emma: A Widow Among the Amish,* Ervin R. Stutzman paints an engaging portrait of his mother, widowed with six children after her husband's fatal car accident following significant business failure. In this sequel to his father's story, *Tobias of the Amish* (2001), Stutzman sensitively traces his mother's efforts, aided by the wider Amish/Mennonite community in rural Kansas, to keep the family together and achieve financial independence. The author shows his mother's journey to increasing independence: she learns to drive a car in midlife, organizes her own farming operations, turns down a suitor who could have provided for her and the family, and comes to terms with schism in her church.

Carefully researched yet written as narrative, the book conveys midwestern regional Anabaptist history amid twentieth-century forces of modernism. A plethora of well-researched facts make the novel as much history as narrative. Reading like well-written field notes, the book is a close look at life in an Amish community and this society's beliefs amid a changing cultural milieu. Stutzman's patient and detailed descriptions give us a window into Amish women's everyday world of gardening, meal preparation, socializing, weddings, and funerals.

In a recent lecture sponsored by the Lancaster Mennonite Historical Society, Stutzman referred to his mother as "heroic in the quotidian," a woman who "put one foot in front of the other, prayed for her children, and died in peace." The beauty of this slow-moving book is the respect it pays to Emma and other often-overlooked Amish Mennonite women.

Stutzman also notes differences among various Amish Mennonite groups in Iowa, where the story is set. For instance, in the church that the family originally attended, custom forbade Emma from collecting Social Security after her husband's death, thus putting financial strain on the family that was only partly alleviated by friends and extended family in the Amish community. Later, the Stutzmans attended a less-restrictive church that had relaxed its views on federal assistance. Thus, Emma could receive such benefits.

Unlike the sometimes-inaccurate Amish-romance fiction written by outsiders like Beverly Lewis, whose characters' thoughts and feelings are writ large and repetitively throughout, *Emma* is different. Written instead by an insider who understands the culture, the internal musings of Emma are conveyed through action if displayed at all. This reflects a more accurate representation of Swiss-German, Amish Mennonite emotional range—as Mennonite poet Cheryl Denise has written in her book, *I Saw God Dancing* (p. 27): "My people are quiet / and don't always say / what they want / what they need. They leave things off / for you to figure out"—although this reticence makes for a somewhat less-winsome narrative. Were it possible, I found myself wishing that the author could have delved a little deeper into the heart and spirit of this protagonist's *feelings.*

Overall I was intrigued by this poignant story about a woman who refused to let her life be marked by bitterness, continued to think well of her husband after his death, and kept alive positive memories of him for her children.

—Beth E. Graybill,
Lancaster, Pennsylvania

Rosanna of the Amish: The Restored Text, by Joseph W. Yoder. Edited by Julia Spicher Kasdorf and Joshua R. Brown. Scottdale, Pa.: Herald Press, 2008. 350 pp. $15.99. Hardcover. ISBN: 978-0-8361-9408-1.

"It's too bad J. W. Yoder didn't write something that was true," quipped one Mifflin County Amishman. His memories of Rosanna did not coincide with Yoder's idealized version of his mother. He would quibble, too, with Yoder's claim to be "one of them." Yoder, in his opinion, had left the Amish and was *grosshensich* (brash and egotistical). The Amishman, on the other hand, *was* "one of them," having inhabited Yoder's Kishacoquillas Valley and having communed with Rosanna's spiritual community.

The Amish critic had it right—Yoder was writing fiction not biography. Or, at best, it fits the genre of "creative non-fiction" as characterized in the literary introduction of the *Restored Text*. Contrary to Yoder's claim that he had written the "actual life story" of Rosanna, and that all characters are "truthfully" portrayed, the research of Duane Kauffman and the writing of Julia Kasdorf support the Amish critic's derogative quip.

That said, Yoder does succeed in his goals of reframing the misrepresentations of the Amish in American tourism, defending the "cardinal virtues" of the Amish, sympathetically portraying their cultural and religious practices, as well as their underlying motives and principles.

Yoder's sympathetic telling of the story draws the reader into Rosanna's world of stable, homespun family life, congenial, respectful interaction, long-held traditions, and a community bound together by religious rituals. This story has endured.

The new restored version is just that—Yoder's language restored. Here is an example of the changes from chapter fifteen. Centennial edition:

> Bishop Shem called for his church to keep the older style of having white-topped or the newer yellow-topped carriages. But some young men in his congregation were not satisfied with the yellow oilcloth and chose to run with black-top carriages, which also protected against rain but were more durable. This was breaking the old rules (*alte Ordnung*, old order), which

(Continued on page 31)

Recommended Reading and Listening

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

Phone: (717) 393-9745
Fax: (717) 393-8751
E-mail: books@lmhs.org

Add $3.50 for first volume and $1.00 for each additional one for postage/handling plus $1.00 additional per asterisk for extra postage/handling. Pennsylvania residents add six percent sales tax to combined total of books and postage/handling. Prices are in effect until September 30, 2008.

Burdge, Edsel, Jr., and Samuel L. Horst. ***Building on the Gospel Foundation: The Mennonites of Franklin County, Pennsylvania, and Washington County, Maryland, 1730-1970.****** Scottdale, Pa.: Herald Press, 2004. 927 pp. (hard). $64.99. ISBN: 0-8361-9265-6.

Fritsch, Peter V. ***Der Haahne Greht: Pennsylvania Dutch Poems and Scherrenschnitte.*** Author, 2006; repr. 2008. 78 pp. (paper). $10.00. ISBN: 978-1-93284-92-2.

_____. ***Der Haahne Greht: Pennsylvania Dutch Poems.*** Author, 2008. (CD). $8.00.

Hostetler, John A. ***Amish Society.*** Baltimore, Md.: Johns Hopkins University Press, 1993. 435 pp. (paper). $20.00. ISBN: 0-8018-4442-8.

Kasdorf, Julia Spicher. ***Fixing Tradition: Joseph W. Yoder, Amish American.*** Scottdale, Pa.: Herald Press, 2003. 208 pp. (paper). $22.95. ISBN: 1-931038-06-6.

Kauffman, S. Duane. ***Mifflin County Amish and Mennonite Story, 1791-1991.*** Belleville, Pa.: Mifflin County Mennonite Historical Society, 1991; repr. 2000. 472 pp. (hard). $22.00.

Kraybill, Donald B. ***The Riddle of Amish Culture.*** Baltimore, Md.: Johns Hopkins University Press, 2001. 397 pp. (paper). $17.95. ISBN: 0-8018-6772-X.

Lehman, Daniel R. ***The Descendants of Daniel Lehman.*** Fayetteville, Pa.: Author, 1983. 429 pp. (hard). $22.00.

_____. ***Mennonites of the Washington County, Maryland and Franklin County, Pennsylvania Conference.*** Lititz, Pa.: Eastern Mennonite Publications, 1990. 644 pp. (hard). $30.95.

Lehman, James O., and Steven M. Nolt. ***Mennonites, Amish, and the American Civil War.*** Baltimore, Md.: Johns Hopkins University Press, 2007. 353 pp. $40.00. ISBN: 978-0-8018-8672-0.

Lowry, James W. ***Documents of Brotherly Love: Dutch Mennonite Aid to Swiss Anabaptists, 1635-1709.**** Berlin, Ohio: Ohio Amish Library, 2007. 737 pp. (hard). $34.95. ISBN: 978-0-9743602-3-2.

Nolt, Steven M. ***A History of the Amish.*** Intercourse, Pa.: Good Books, 2003. 379 pp. (paper). $9.95. ISBN: 978-1-56148-393-8.

Scott, Stephen. ***An Introduction to Old Order and Conservative Mennonite Groups.*** Intercourse, Pa.: Good Books, 1996. 252 pp. (paper). $8.95. ISBN: 978-1-561481-01-9.

Showalter, Roy Moab. ***Elders in Each Church.**** Chambersburg, Pa.: Mennonite Historical Association of the Cumberland Valley, 2004. 789 pp. (hard). $50.00. ISBN: 1-930353-98-7.

Singing at the Fire: Voices of the Anabaptist Martyrs. Newton, Kans.: Faith and Life Press, 1998. (CD). $15.99. ISBN: 0-87303-344-2.

Smucker, David Rempel. ***Inventor Joe: The Life and Work of Mennonite Joseph Shirk (1820-1902) in Lancaster County.*** Ephrata, Pa.: Muddy Creek Farm Library, 2008. 74 pp. (hard). $12.50. ISBN: 978-1-60126-096-3.

Stutzman, Ervin R. ***Emma: A Widow Among the Amish.*** Scottdale, Pa.: Herald Press, 2007. 405 pp. (paper). $17.00. ISBN: 978-0-8361-9394-7.

_____. ***Tobias of the Amish.*** Scottdale, Pa.: Herald Press, 2001. 352 pp. (paper). $16.00. ISBN: 0-8361-9170-6.

Weaver-Zercher, David L., ed. ***Writing the Amish: The Worlds of John A. Hostetler.*** University Park, Pa.: Pennsylvania State University Press, 2005. 351 pp. (hard). $35.00. ISBN: 0-271-02686-3.

Yoder, Joseph W. ***Rosanna of the Amish: The Restored Text.*** Edited by Julia Spicher Kasdorf and Joshua R. Brown. Scottdale, Pa.: Herald Press, 2008. 350 pp. (paper). $15.99. ISBN: 978-0-8361-9408-1.