



—Courtesy of Lebanon Steel Foundry

Six-horse Conestoga wagon teams conveyed two to three thousand pounds of farm produce to market in Philadelphia. Nearly every German farmer had a wagon of his own.

Wagon-Making in Lancaster County

Elmer Z. Longenecker

Starting around 1400, the construction of wheeled vehicles was revived in Europe. The coach, which differed from earlier vehicles in being a covered carriage with a real roof, was introduced to Hungary at perhaps the beginning of the sixteenth century and was soon initiated elsewhere in Europe.¹ Apparently wheeled vehicles of earlier civilizations had disappeared and during the middle ages only some type of rough sleds was used.

The Emergence of the Early American Wagon

Governor Endicott in 1629 reported the presence in Massachusetts Bay Colony of two wheelwrights, probably the first in America, and by 1696 one of the first coaches made in the colonies had been assembled in New York City . . . In Philadelphia as late as 1697, however, there were only thirty carts and other wheeled vehicles. For most of the seventeenth century and until the 1730's the wheelwright was unable to support himself from the carriage or cart-building trade alone. He generally sought additional work as a carpenter or cooper.²

By the 1740's, however, the manufacture of vehicles in the colonies was under way. Blacksmiths and wheelwrights collaborated in making carts and similar utilitarian vehicles, occasionally using imported spoked wheels. Skilled farmers fashioned homemade carts of solid wheels sawed from tree trunks, which they coupled with a hickory or oak axle.

One distinctly American vehicle, the Conestoga wagon made its appearance by 1716 for Logan to get his furs from Peter Bezellon in the Lancaster County environs. Developed in Pennsylvania in the Conestoga country during the second decade of the eighteenth century, it proved useful for carrying loads up to four tons over long distances and was considered an ideal in its day. At one time there were as many as 3000 of these wagons employed in carrying freight between Philadelphia and other Pennsylvania towns.³

Origin of the Conestoga Wagon

The origin of this wagon and its name is largely speculative. H. C. Frey of Lancaster, Henry Landis of Landis Valley, and many others have failed to find documentary evidence of its origin.

After the War of 1812 and the building of roads and turnpikes, Pennsylvania was the leading producer of wagons. Up to the 1800's or 1850's many vehicles, especially those intended for use on the farm, continued to be built on farms and at village smithy shops. However, as separate factories were established for making hubs, spokes, or complete wheels, village vehicle builders and farmers increasingly became assemblers, rather than fabricators of vehicles.⁴

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"Even if one is baptized ever so many times under water, if the heart is not changed for the better, if before or after baptism there is no penitence, and if a change of mind does not precede or follow, it is nothing. . . . Reckoning one's righteousness entirely on the basis of external experience without having a pure, changed heart has no value before God."

Deacon Martin Mellinger Correspondence

Translated by Noah G. Good

Kindenheim, Sept. 20, 1823

To my dear Brother-in-law Martin Mellinger
in Lampeter Township

Dear Brother-in-law:

I have properly received your two letters by the hand of P. Ulrich, who on the day before his departure received your two letters, the former one by the hand of P. Ulrich, who received the one of December 1, 1822, and from friends the other one, dated March 14 and 23 of the same year, as well as Reinke's printed letter.

Even though I have nothing really important to write, I still want to greet you with my own handwriting, dear brother-in-law, as well as your family. With pleasure we learned about your being well generally. Shortly after my last [writing] by the hand of Fr[ie]nd P. Ulrich, which, if he had a good journey, will now be with you, my wife was taken sick with a serious illness, with which she had to contend for a quarter of a year. At first she had a hard cough, which brought back her former condition; then she became so stiff over all of her abdomen that she could not move hand or foot in bed or out of bed, and we were to take her to another place. By now she is again much better, except that her former trouble is noticeable again. Otherwise we are about as usual. (That things should take such a turn with Joh. Hütter I had already suspected. With Finkenauer I did not know what to expect.)

At Whitsuntide Samuel Krehbiel of Monsheim, Cousin Barbara Mellinger's son-in-law, died after a short illness of military fever. She, the widow, told me to let you know of her husband's death and to send you greetings. She is very depressed and sad. She has no children, but it was one of the best and most peaceful homes. But Finger's brother, a very fine person who for five years has been running the entire place, the mill and the business, is, so Krehbiel thinks, very fond of her. So this is again a call that lets us see that we have no permanent city here.

I read Reinke's letter to Johannes Herr with surprise. So far I have not read Herr's book, but in one of your letters you mentioned something about this matter, and I also heard something from David Mellinger, but could not take anything specific from it. But I did think I would ask you about it, dear brother-in-law. My son-in-law, R. Risser, did not think it worthwhile to read Herr's book or to give it to be read. But what should one say to such opinions? Your remarks on Stilling's Theobald, that if Reinke knew Herr as well as you did, he would not have opposed him, this is my opinion also. I think you are right.

Mellinger's Views on Baptism

Reinke's explanation of baptism I like rather well, but still I consider the baptism of grown persons more fitting because baptism is a sign of the seal, that one has made a covenant with God. This a child cannot do. The external water baptism cannot take away sin and the evil effects of sin, as many believe. And what results that sin has already

brought! But since there have been among those who were baptized as children those who lived holy lives, and there are some today, why should I judge or condemn them? Tersteegen made his speeches sitting down, but he did not offend those who stood up to preach.

And furthermore, experience teaches us that external, pharisaical righteousness has no value. Even if one is baptized ever so many times under water, if the heart is not changed for the better, if before or after baptism there is no penitence, and if a change of mind does not precede or follow, it is nothing. If one recognizes his original sin and really wants to be released from it, one can be satisfied with his fellowmen even if they hold different views than we, so that one can even look at differences with a charitable eye and not be judgmental, for if we had been brought up as they and had had no other source of grace, we might be no better. Reckoning one's righteousness entirely on the basis of external experiences without having a pure, changed heart has no value before God.

And the confession of one's own helplessness brings about patience with the failures, shortcomings, and weaknesses of others. You are quite right when you call to mind, dear brother-in-law, Herr's attitude that these people are helpful to us, that they point out our mistakes. This serves to make us watchful and careful. I, also, often say when it is appropriate, that one can learn from the good and the bad—that is, follow the good example and separate from and leave the evil. If one tries to profit by this reminder, even if it consumes strength like many disturbances and disappointments, one is by this lifted up in an otherwise difficult life. May the Lord give us grace to be faithful.

If you have opportunity, greet my brother-in-law, Jacob Neff, and his family—that is, if they are still living. Also, greet my cousin,¹ Margaretha Wengert. It gives me joy to know she loves the good things [of life].

Economic Conditions

Moreover, I want to let you know, also, how things are in this country. Last year was unusual because of the mice. In my letter, brought to you by Finkenauer, I already mentioned about the destruction by the mice, and in the one by P. U[rich] it was repeated. I did not exaggerate it at all, but the further effects of it I could not then foresee. The shortage that this year brought to many was similar to the one of 1817. The grains were high in price but because of the unheard of money shortage, they did not bring the prices many expected. This year the grain harvest turned out well, but there was a poor crop of rape. Part of it was destroyed by drought and mice early in the winter and what survived was killed by the hard winter when there was almost no snow covering. In the previous year I had 11 quarters in rape and harvested 18 measures, and this year I had 12 quarters and got only 3½ measures. Still the rape is not high in price; it is sold for 11 florins a measure, and now nobody wants to pay that much. Grain, also, is at a very low price. Fruit is plentiful. The wine is not turning out well: in many places the grapes do not ripen properly. Brandy this week is being sold for 15 florins per keg about four hours from here. Even

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if no shortage of bread is noticeable here, there was a real shortage of fodder so that just before harvest all barns were more empty than they have been for years. This summer was very dry and the clover fields were damaged so [that] there was little hay and not much aftergrowth since harvest. There are not many mice this year, one can say less than usual, but the outlook gives many persons concern.

Shortage of Money and Credit

There is a very unusual shortage of money and credit. Since our expenses are rather high—it usually costs me up to 100 florins for government taxes and local taxes—business is slow [with] debts to pay and this unheard of money shortage. What is going to come of it? In these circumstances one can practically say he is at wit's end. He can make claims to the government and it can help, but with present day sumptuous living this makes life quite discouraging so that if an opportunity arises, there might be demonstrations. I think about it every day and the situation seems to show clearly that a change lies ahead.

So the spreading of the Gospel seems especially important to me. This most important task often makes me wonder and marvel. I have no doubt, either, that important consequences will follow. If we did not have divine promises and hopes and did not have the benefit of what experience teaches us, what would become of us? Let us constantly rely more fully on the divine Father's hand and commit all to Him. It will not be regretted. Amen

Lampeter Township, Lancaster County
March 3, 1825

Joh. Weber, Kindenheim
Dear Brother-in-law and Sister Weber,

For these many years (since up to now the merciful God and Father has spared me) I have so often written and sent you a wish for earthly and heavenly prosperity, which kindness you have also shown me. In all this the all-wise Father deals with us from time to time, according to His will and good pleasure. It is best for us, his human children, and we must willingly say yea and amen in everything whether [or not] it is pleasing to us, according to our fallen nature, or else we cannot honestly pray the Lord's prayer.

Because our friend P. Ulrich is resolved to undertake his twenty-fourth ocean voyage in April, I did want to send a letter along with him for you even if I do not know of anything important to say. Because I sent with him a whole pack of letters to take care of on his arrival, you received them, and by this you will be able to see, if you received them, that we also received your letters from him and what we experienced this time. Then on the 29th of May of last year we also received with pleasure from Freinst your letter about your well-being on the 20th of September, 1823.

As far as concerns me and my folks, we exist in our usual way of life, and we old people feel from one year to the next that the strength of life grows less and that our earthly house is being broken down. Oh, if only the spiritual person could increase. For years my dear wife has had her own special cross to bear, but with it all we must say daily, praise be to God, for He lays burdens on us, but He also helps us to bear them. Brother Jacob is still well except for his physical injuries and his age of 70 years. He has a house, a room with a stove, table, chests, and a bed for one person, and he shows up only at meal time. In his lifetime he has not spared his body from hard work, and even though he has lost a lot of outstanding money along with me and others, he does not let this keep him from being quite happy now in his old age when he is no longer able to earn money. It is, indeed, a comfort in old age for a person to have acquired enough in his years of good health that in old age he does not need to be a burden to others.

Our Abraham's little daughter died on August 29 at the age of five years and three months. We would all have so much liked to keep her. But then on the fourth of February they were blessed again with two daughters so that what we considered a loss was replaced two-fold. Twins were not a new thing in this country. Some women even have twins two

or three, or even four times, which is not so unusual. The really new thing is to have three and to have all of them remain alive. But since last fall and during this very severe winter there were unusually many twins in our community, but then it pleased the Father in his unsearchable wisdom to take many from the maternity bed to Himself, some whom I knew and loved, sometimes the mother with the child, or [sometimes] taking one and leaving the other behind.

News From Strom's Letter

Now I want to comment on H. Strom's letter of September 5, 1824, which he sent to me. Besides sending greetings and stating that they are well, he also states that the dear friend and brother, J. Neff, had so much difficulty with breathing during this spring and summer that he was hardly able to lie down. It went on this way till the end of July, when his legs began to swell and then he could not be up any more. Then the swelling grew less again, but day by day he grew weaker till finally the head of the home was called from his day's work. This took place at eight o'clock in the evening of August 28 and today [Strom's letter dated September 5, 1824], eight days later between two and three o'clock he was laid to rest. A Baptist preacher, John Winter, preached the funeral sermon on the text of his closing words in many of his messages. He often used the words, "Oh God, my God, thou has redeemed me." May his memory remain now and continue to be a blessing to us. The old cousin' comforts herself with the thought that she will soon follow him even though she is presently in good health.

Only now am I able to answer your last letter, the one our friend, P. Ulrich, handed over on July 20. I can sense the inconvenience of this to P. Ulrich, but he said nothing about it to us. On July 21 we made another visit to the dear old father Neff. He was well enough that he was able to be up, but he could not read your letter anymore. The next day I read it for him. He said that this is probably the last one I would get from this dear friend. Friend Ulrich told him about Fr. Hutwohl. Oh, he said, he might still accept salvation, and that is what I would wish most of all for him. That is all news by way of from H. Strom's letter.

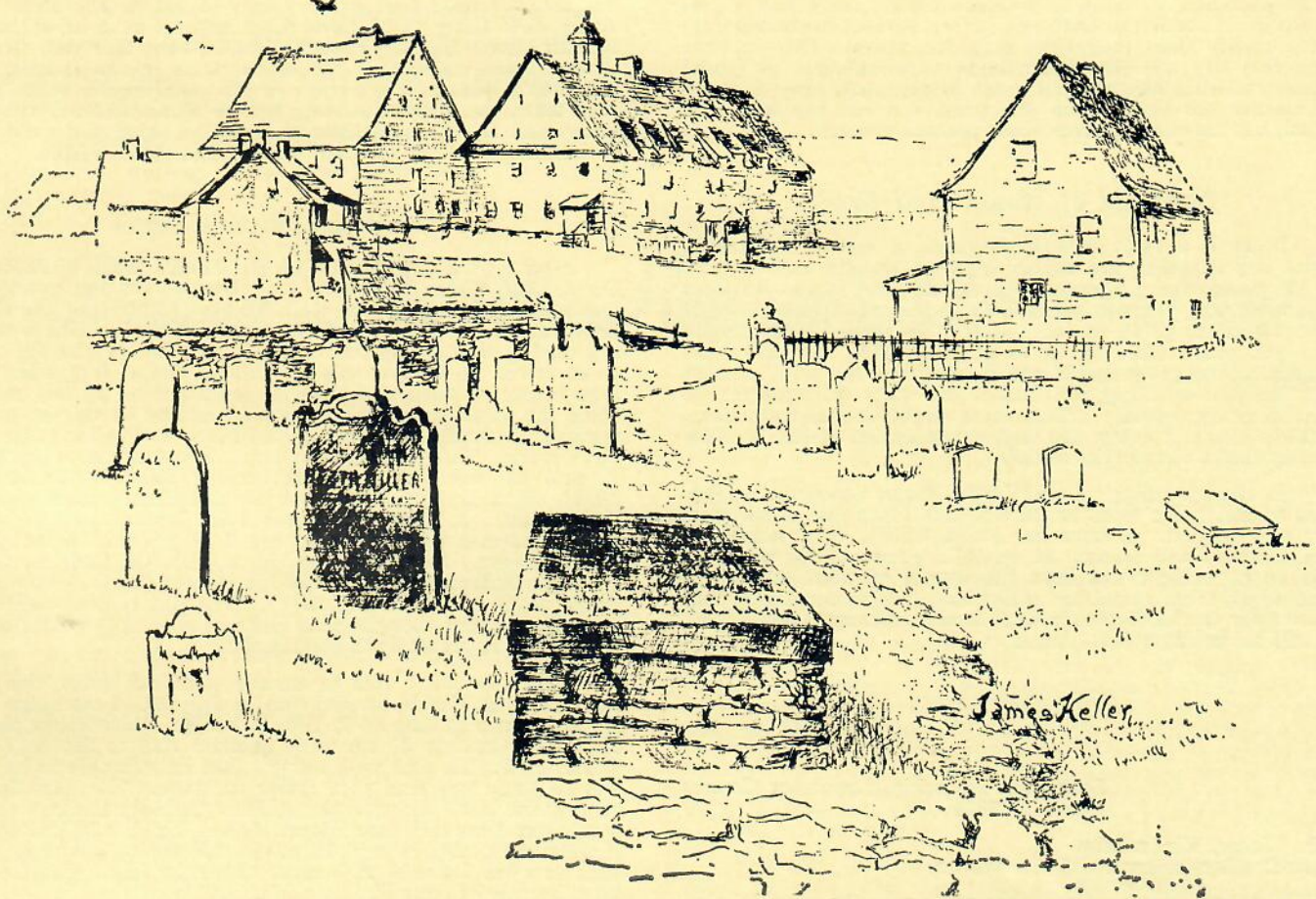
Inflation Versus Loss of Credit

I have not visited for a long time with the dear sister or with the dear cousin Wengert, and for quite a while I have heard nothing about her. Last year we had on the whole a plentiful harvest, but all grains, meat, brandy, and all that the farmer has to sell are very cheap so that up till now, with all efforts to save, it has been impossible to pay off the excessively large money debts which were made by hundreds and thousands in our country in the previous year during the time of inflated money. I think I once told you how at one time prices for everything were so high that land sold for 200, or 300, and even 400 or 500 Spanish dollars per acre. It was for cash, or else [there was] interest on it.

In the same way that inflation climbed rapidly, even more so did prices fall. Each one counts on better times in order to be able to pay off his debts. Land prices kept falling continually so that now land is being sold cheaper than for ten or twelve years. Everything was so extreme that many had borrowed from ten to 6000 dollars from the bank for mortgages. This [was done] by just ordinary farmers, many of whom I have known and know now. It was inconceivable how hard it has hit many land holdings and what the farmer is compelled to sell, and the end of the trouble is not yet in sight.

There are so many who have loaned out money and so much of it is being forfeited that one can hardly place any confidence in the best of people. So many, one after another, demand their money or security for it. Trust and credit is lost because so many whom I know and whoever knows them would never have thought that they had fallen so deeply into debt. Finally in prison they took an oath that they had no money and nothing in the world but the clothes on their bodies. This is true right now of some brethren [church members], whose letters I read or of whom I heard from Germans. So at this time I must almost think we will need

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—Courtesy of Ralph M. Hartranft

The cemetery stones of Johann Conrad Beissel, founder of the Cloister, and that of Peter Miller, who succeeded Beissel as community leader when the latter died in 1768. The Cloister community buildings stand in the background.

Eastward Ho

Ira D. Landis

John S.¹¹ and Mary Eby furnished the night's lodging. The next day Deacon Harvey Metzler was soon ready to take Harold to the Hess Christian Day School, located on the hill between the Hess and Landis Valley congregations. Here they met teachers Mildred Heistand of Manheim and Naomi Kennel of Coatesville and sixty-two wide-awake pupils in this new school. A regular feature here on Wednesday morning was to have a minister or deacon from the contributing churches to spend a half hour in each room for inspiration and information and to connect intimately the churches with the school. This morning Brother Harold captivated his listeners with the story of Naaman.

The next stop was the Mennonite Central Committee headquarters at Akron, where J. N. Byler acted as host to guide them through this Mennonite capitol with desks, office girls, and cabinets of records on all sides. Here he met, among those he knew, Ray Horst of Ephrata, Calvin Redekop of Mountain Lake, Minnesota, and Hazel Gingerich, daughter of J. C. Gingerich of Detroit Lakes, Minnesota. He spoke to the group at 11:30, passed through the Mennonite Clothing Center at Ephrata and traveled on to the home of Homer D. Bomberger, the Manheim District bishop.

The Kraybill Meeting House, remodelled to become the Kraybill School, came next on the schedule. Located on a historic spot, this school on a five-acre plot had sufficient elbow room for the thirty-five students enrolled. Russel J. Baer directed the visitors to the basement, where Arlene Landis and Anna Ruth Charles,¹⁵ the teachers, were playing ping pong. It did not look as though either was winning. In an adjoining room J. Paul Sauder,¹⁶ the principal, was teaching about the Civil War. Paul and Harold had been at Goshen together in 1925 and up to this week had been separated ever since.

Beyond the Lebanon County line, Daniel D. Wert's book store in Lebanon opened its doors to Harold. The well-stocked shelves offered children's games, magazines, and innumerable titles for book lovers and appreciative Christmas shoppers. John Flinchbaugh's home near Mount Zion, where John F. Bressler¹⁷ closed his eyes for the last time, was visited and then the home of the Simon Buchers. (Later the Buchers moved to the other side of the house with the Emerson Snavelys living on the first side. Mrs. Snavely is the adopted daughter of the Buchers.) Simon was chairman of the Itinerant Evangelism Committee and also carried numerous conference-wide responsibilities in addition to his bishop duties in Lebanon and Cumberland Counties. The Gingrich Church, the largest Mennonite house in Lebanon County, had a membership of fifty. This was the congregation of Isaac B. Smith, charter member of the Eastern Mennonite Board of Missions and Charities. He was enjoying life with only two limbs—a left arm, and a right leg. Gingrich was also the church home of Elmer Showalter, a more recent member.

The next forenoon J. Lester Brubaker, editor of the *Missionary Messenger* was researching for a thesis on John H. Mellinger while the editor of the *Missionary Guide* was also researching for the next thirty-six hours. In the afternoon the latter spoke at a Stumptown youth conference on the topic, "The Value of Bible Instruction and Conference." He also discussed Isaiah 54:2, 3 along with B. Charles Hostetter of Harrisonburg. These two not only met again but fellowshiped with the latter's children here. After a brief stay at Lloyd M. Eby's home he moved on to Metzler.

Votes for Metzler Minister

This was the evening prior to taking the votes for another minister here. By request Harold, using Acts 13:2, spoke on qualifications, and as a result eight brethren out of a congregation of 220 were chosen for the ordination class the following Wednesday. Eli G. Sauder, the senior minister, offered him room for this night, and Jonathan Ernst, formerly of Canada but later of New Holland, took him to Vine Street, Lancaster.

Vine Street, one of the oldest mission stations of the district had as pastor Frank M. Enck; deacon, Martin S. Landis; and superintendent, Jacob H. Thomas. The morning Sunday school lesson featured personal religion and the text for the morning was Amos 4:12, regarding the necessity of meeting God.

This was the afternoon for the Walter Schlabach farewell services at East Chestnut Street. Dr. Walter of Windber and his wife, the former Mae Schwebe, and children, Walter E., Jr. and Carolyn Elizabeth, were on hand, ready to sail for Ethiopia the next Wednesday. H. Raymond Charles served as moderator with Henry F. Garber, the recuperating chairman, by his side. Harold, a field worker for the Illinois Mission Board, spoke from Matthew 9:35-38. Jesus had compassion on individuals apart from the masses. He saw them, called them, and fed them. Today there are fainting multitudes scattered without sense of direction. He noted that a dog in Illinois can chase a flock of sheep through fences for three miles and more but only the voice and hand of the shepherd can restore them to the good pasture. They are strayed and lost. The Lord of the harvest gives direction and sends those who pray, who furnish the money, and who give their sons and daughters. The message of the Word and of the Church the world needs now.

The Schlabachs brought their greetings, thanks, and remembrances, and J. Paul Graybill then led in the solemn and touching consecration service. Eli Swartzendruber then spoke as a representative of the Greenwood (Delaware) congregation, where Brother Walter had been ordained on September 4. Jacob T. Harnish, a former field worker, led in prayer and Henry F. Garber dismissed the group. Deacon D. M. Weaver then shared his home with Harold.

Evening worship was at Mellinger, the largest and one of the oldest Lancaster Conference congregations. Harold chose for his theme the life hid in Christ. The vital part of the Christian life is not only the conversion, but a continuing life of discipleship for Him. The rest of the night was spent with David L. Landis, ordained in 1911.

The morning was spent with Elmer G. Martin, Mellinger-Stumptown bishop. This district sponsored a mission at Andrew's Bridge, which had grown in the short compass of eleven years into a full-fledged congregation of forty-seven with two ministers. Bishop Martin spent his leisure time at the Ezra W. Martin abattoir, which weekly relieved the Lancaster stock yards of 200 hogs and 25 larger pieces for bologna sandwiches. Any producer of Duroc Jersey hogs would want to see the squealing hogs go in at one place and the delicious hams, sausages, and eels come out at another. The workers saved everything but the squeal. President Weaver W. Martin, opened his office to Harold. Landis E. Hershey, the secretary, took more than a half-hour from the busy rounds to chat. Elmer G. Hershey was treasurer. The large trucks distributed the products wholesale over the city and county. About fifty, mostly Mennonites, obtained their living from the outgoing meats.

Landis Hershey, a grandson of the oldest ordained man in Lancaster Conference, was also secretary of the Wayside Gospel Crusaders. Clarence A. Burkholder was chairman; Melvin L. Kauffman, assistant; and J. Clair Shenk, assistant secretary. They owned four large signs in Lancaster County and had rented seven large signs in the Wilmington, Delaware, area and four in southern Alabama. They had posters from Pennsylvania to Sheridan, Oregon, and from Ohio and Illinois to Gulfport, Mississippi. The most recent large posters had been placed in Kansas City and Big Valley. The most recent picture showed a drowning man being rescued by a man in a life boat. A beam showed the words, "Believe on the Lord Jesus Christ and be saved." The group had prepared an illustrative pamphlet of their work.

Visit to the Ephrata Cloisters

Commuting to Mechanicsburg in the rain, he went on to the 218 year-old Ephrata Cloisters. Mr. Kachel, one of eleven remaining members of the Seventh Day Baptist organization, gave him a very warm welcome. He entered the three-storied Saron, where the unmarried sisters lived after the age of eighteen. The youngest ones were on the third floor; those in middle life, on the second; and the oldest ones, on the first. Six fireplaces, no two alike in the building, kept them warm. At midnight they all assembled on the third floor for one hour's worship. At its peak the community had 340 members. To learn humility, they stooped to enter some of the rooms. A board with a block served as a pillow. For the men Kidron on the hill was built similarly.

The Pennsylvania Historical Association owned it since 1941 and was attempting to restore it to its original status. The Seventh Day Baptists under Conrad Beissel of the Rhineland had lived in Lancaster County since 1721. During the first century, when their members remained unmarried, they depended upon the outside world for their increase in membership.

The Ephrata Christian Day School, a mile away, was next visited. Michael N. Wenger was filling the eager minds of children from grades six to nine. The drawings decorating the room contained neat, conservative patterns. Mary Groff on this floor and Esther Weaver¹⁴ in the basement taught the other grades. He met Miss Mary Rachel Hoover¹⁵ in the Ephrata High School to learn what "Ephrata prints" had been left by Walter Moyer in the Library. He had a genial handshake with Mr. P. L. Diffenderfer, editor of the *Ephrata Review*, known throughout eastern Lancaster County, and also with Deacon Elam S. Stoner, proprietor of the largest cobbler shop in town. At the Landis Valley revivals in the evening Harold read Isaiah 55 and Warren S. Good preached on the text, Isaiah 53:6.

Weaverland Ordination

Ordination services at Weaverland Tuesday morning were opened by Mahlon Witmer with J. Paul Graybill in charge. Christian K. Lehman led in the opening prayer and Jesse B. Martin of Waterloo, Ontario, read from Luke 10. Elmer G. Martin, who was once a Sunday school pupil here, preached from Ephesians 3:9-11, making seven natural divisions of the text.

Among the many testimonials given were these:

Don't wait until your members are shrouded for the grave until you become acquainted with the families of your households.—Noah W. Risser

God's will was not that a select few, but that both Jew and Gentile, might have Christ within as the hope of Glory (Col. 1:27). There is nothing that will make men see as the Word of God (Psa. 119:130).—Ira Kurtz

May the one chosen preach THE GOSPEL, and find much pleasure therein. Breathe a prayer every time you open the pages of the Bible.—Jacob T. Harnish.

God gives knowledge, wisdom and joy. We take too many things for granted; therefore, II Timothy 4:3 is true today.—John A. Kennel.

In these days of mystery and confusion, it is still possible that the earnest seeker can find the light in Jesus Christ.—Homer D. Bomberger

May we be faithful as the stewards of the mysteries of God, remembering Jno. 15:5c and Phil. 4:13.—Harold Zehr.

Noah W. Risser led in prayer. Brother Graybill then called upon David S. High, Amos Sauder Jr. and Clair Eby, to place the slips while Leroy Stoltzfus read from Acts 1. Brother J. Paul then called for silent prayer "that the lot may not be a lottery." When the books were placed, the class members aged 45 to 25 and seated according to seniority, took their books: Edwin H. Gehman, Paul E. Martin, Daniel L. Weaver, Clayton D. Leaman, Guy W. Martin, John W. Gehman, Irvin B. Gingrich, Harvey Fox, Paul R. Weaver, and J. Horace Martin. The lot fell to Paul R. Weaver who was ordained fifty years later than his great-grandfather for the same circuit and on the same grounds. After several closing hymns a suitable prayer was offered by G. Parke Book. There were twelve bishops, hosts of ordained men, and about 1200 interested, praying persons present.

At Franklin and Marshall College Harold glanced through forty-three tons of books from the Unger Collection and thousands more from Dr. H. M. Bassler. He could not miss Dr. Shoemaker of *The Pennsylvania Dutchman*, a graduate of University of Illinois. But it was now train time. Levi C. Hartzler was ready for the same train, which soon left the station for the West.

14. John S. Eby died on Dec. 11, 1958 at 56.

15. Arlene is now Mrs. Nathan Hege and Anna Ruth is Mrs. Don Jacobs, both on the African mission field.

16. J. Paul has spent some time in Florida mission work, in summer Bible school work in many local fields and is now in retirement in the Landis Homes.

17. John F. Bressler a valuable servant of the Lord closed his pilgrimage here on August 10, 1949 at 68.

18. Mary Groff, daughter of Clayton of Rawlinsville and wife of Lester D. Hershey, 2023 Old Philadelphia Pike. Esther Weaver was in the meantime in Ethiopia.

19. Mary Rachel Hoover of Lancaster is now in the Lampeter-Strasburg District as librarian, living at 112 South Decatur Street, Strasburg.

On New Year's Day 1806 the United Brethren bishop hears Felix Light, a former Mennonite, preach in the Schnitz Creek community at the Lebanon County home of John Kreider, a son of Minister Martin Kreider.

The Christian Newcomer Diary

Sunday [December] 15th [1805]—This forenoon we preached here; rode to Fredericktown, where I received the intelligence that Father Otterbein was very ill in Baltimore, and that in all probability he would not recover from his illness. **16th**—This morning at 4 o'clock I set off for Baltimore; at night I reached the City, found Otterbein very ill indeed and in great pains; he requested me to pray for him. On account of his great weakness he could converse but very little; I lodged with Mr. Foltz. **17th**—This morning Otterbein was somewhat better; we held a long conversation together; among other things he said, we should only prove faithful to the work which was so auspiciously begun; the Lord would certainly be with us, and continue unto us his blessings. Towards evening his pains increased again; he inquired of those around the bed, whether I was present; being answered in the affirmative, I drew to him, and asked what he desired. "O! Christian," said he, "my pains are so severe and without intermission, that without the assisting grace of God, I must sink, for my strength will be shortly exhausted; do pray that the Lord may graciously lend me his assistance, and if according to his Holy will, to suffer my pains to moderate." We sang a few verses of a hymn; Bro. Ettinger, who was also present, and myself prayed and besought a throne of grace in his behalf; before we had concluded, the pains abated, and in a short time he fell into a slumber. **18th**—This forenoon I continued with the old servant of God; the Rev. Mr. Dashield came also to pay him a visit. After commending him once more to the Divine favor in fervent prayer, I bid him in all probability a last farewell, and on reaching him my hand, he said, with great emphasis: "The God of Abraham be with thee and bless thee; remember me at a throne of grace." I departed, left the city, and rode this afternoon 29 miles to Jacob Eichelberger's, where I was kindly entertained. **19th**—This morning I set out early to pursue my appointment; in the evening I reached Sensenys',²²¹ and preached from Luke 1:76, 77. **20th**—Today I came to Bishop's; Bro. Hoffman preached in German, and Bro. Cassel in English. **21st**—Today we reached Spangler's.

Sunday 22nd—This forenoon I preached from John 1:11, 12; at night we had meeting at Benfell's. **23rd**—I preached in Berlin, from II Peter 1:19; at night Hoffman preached at Kimmel's. **24th**—I spoke at Spar's, from I Peter 1:5 to 8; rode to John Meyer's, where I spoke to a large congregation, from John 1:11, 12, 13. **25th**—I preached at Fordenbach's, from the same words, to an attentive assembly. Here we had an excellent meeting, many tears were shed; may they continue to flow until the Lord shall wipe them away. **26th**—This morning I felt a severe cold, was very hoarse; with difficulty I preached at Mr. Marsh's,²²² from Isaiah 9:6; bless the Lord! I believe it was not altogether in vain. Rode to Gogenour's; here we had a blessed meeting, one person fell to the floor and laid the whole night as if in a swoon; others were shouting and praising God. **27th**—We had again a very good meeting which continued from 10 o'clock till after dark. **28th**—My appointment was at Bro. Abraham Meyer's, but on account of a very heavy rain, the people did not attend.

Sunday 29th—The waters were this morning so much swollen by the rain, that I could not reach my appointment for this forenoon; at night I preached at Snider's, from

Isaiah 9:9. I cannot avoid mentioning an accident that happened to me this evening. When at supper, a small piece of bread got some how or other into my wind-pipe; I thought I must be instantly choaked to death. I retained my senses perfectly, and felt at first in some measure alarmed about death, but presently I gave myself and my all into the hands of the Lord, saying to myself, thy will, O Lord! be done. Immediately all fear vanished away; I was perfectly resigned to die in this manner. Bro. Snider, who was present, struck me on the back, which gave me relief and I commenced drawing breath. O Lord! make me ready, that I may be always ready to meet my God. This accident created a sleepless night, during which I was engaged for a clean heart, and perfect love which casteth out all fear. **30th**—This morning I rode 12 miles, and preached at John Meyer's, from Luke 2:11, in the German and English language. **31st**—I preached at Rodebaugh's, from John 1:11, 12. At night we had meeting at Keller's; the house was crowded full of people, I hope it was not in vain.

January 1st, 1806—This forenoon I spoke at the Rocky Springs, from Luke 2:29, 30; at night Bro. Felix Light preached at John Kreider's,²²³ to a numerous congregation. **2nd**—This forenoon we had meeting at Gusman's; at night at Denius's. **3rd**—Today I attended a funeral at Fried's; in the evening I preached in Greencastle, from Psalm 40:6. **4th**—I visited several families and lodged with P. Stadler.

Sunday 5th—This forenoon I preached here, from Luke 2:28, 29; at night in Hagerstown, from Isaiah 9:6; lodged with Marteny. **6th**—I returned home. **11th**—I set out again on the circuit, and stayed for the night with Jacob Bowlus.

Sunday 12th—This forenoon I preached from Luke 2:1; at night we had meeting at Staley's, where I spoke from John 1:11; lodged with Brubacher. **13th**—I preached at John Cronise's; he lost his companion a few days ago. She was truly a pious sister, and left this world in the triumph of faith; lodged at Bovey's. **14th**—I preached at P. Sch's.; rode home with Stouffer, and stayed for the night. **15th**—This has been a remarkably cold day; preached in Liberty in the German and English languages, and stayed for the night at Sam's. **16th**—This morning I heard that Bro. Byerly, in Fredericktown, had died after a short illness: O Lord! prepare me also for this great change. Today I preached at the Sulphur Springs, to a small conyregation, and stayed for the night with Mrs. Zollikoffer. **17th**—I came through Taneytown, and paid a visit to the Lutheran minister, who received me very friendly. I dined with him; rode in the afternoon to Littlestown, and preached with him; rode in the afternoon to Littlestown, and preached at Bishop's, from Luke 2:30. **18th**—This has been an unusually cold day; rode alone all day in the bitter cold, and preached at night at Swartz's, from Psalm 1.

Sunday 19th—Last evening as well as this morning, I had a very small share of grace to preach. I do really pity the people who trouble themselves to come to meeting to hear such a poor creature. O Jesus! have mercy on me, and suffer them not to come in vain. I spoke to a little flock from Isaiah 9:6; at night I preached at Bensel's, from Luke 2:28,

29, and stayed for the night. 20th—This forenoon I had but a few hearers in Berlin; rode to Jonas Kimmel's, where a house full of people assembled. I spoke with considerable liberty, from Luke 11:21, 22. 21st—This forenoon I preached in Roler's school house; the people were extremely well satisfied, and requested me to visit them again. I lodged with Mr. Eshenfelder. 22nd—I spoke to an attentive congregation at Fordenbach's. 23rd—With difficulty I reached the place of my appointment half an hour after the time, and preached from Psalm 1; rode to Gogenour's, and stayed for the night. 24th—I preached here to a numerous and attentive congregation, from Luke 11:24, 25, and had a blessed meeting. 25th—I preached at Abraham Meyer's.

Sunday 26th—This morning I rode to Benedum's, and preached from Isaiah 9:6; at night I spoke at Bro. Sneider's. 27th—At J. Stouffer's. 28th—Today I had an appointment at Strasburg, a place where I had not preached before; a numerous congregation assembled. I spoke to them from II Peter 1:19; the word appeared to make considerable impression. 29th—Today I preached at the Rocky Spring; Bro. Joseph Hoffman, a young preacher, came here. At night we had an excellent meeting at Denius's. 30th—This forenoon I preached at Gusman's; lodged with Mr. Stamm. 31st—This day we had meeting at Sumbrod's; I spoke from Acts 17:30, 31; it was a blessed time, several were added to the church. We rode to Greencastle, Bro. Hoffman spoke here to a numerous assembly, I lodged at Mr. Klos's.

February 1st—Today we came to P. Stadtler's.

Sunday 2nd—This forenoon we preached here; at night in Hagerstown. 3rd—This day we had meeting at home. 4th—Today I was at Jacob Hess's. 5th—At Eberhardt's. 6th—I returned home.

Sunday 9th—This forenoon I preached at Jacob Bowlus's; Bro. Eberhardt takes my place on the circuit: may the Lord accompany him in mercy. Rode to Virginia to visit my son-in-law, Jacob Hess, who was sick; I remained there until the 22nd.

Sunday 23rd—I preached in Shauman's church. 25th—Today I married Joseph Hershey to Barbara Hershey.²²¹ 26th—I preached at Stonebraker's.

Sunday, March 2nd—I preached at Hauser's.

Sunday 9th—Early this morning I left home to attend an English quarterly meeting in Frederick; Bro. Joseph Rowan delivered the first discourse, from these words: "Who then shall be saved?" Many light-minded and careless people were present, but for all this we had a blessed time. I lodged at the widow Byerly's. 10th—We had meeting at Fishing Creek. 11th—At Stauffer's. 12th—In Liberty. 13th—At the Sulphur Springs: here the Lord was truly present in his convicting and converting power. 14th—I rode 18 miles and preached from Mark 7:37. 15th—I preached at Spangler's.

Sunday 16th—This forenoon Bro. Geeting preached in Roth's church, from I Chronicles 4:10; at night I preached at Bensel's, from I Timothy 1:15, 16, to a numerous congregation. 17th—Today we held a meeting at Altland's; Bro. Geeting spoke first, the Rev. Mr. Rehmann, a Lutheran minister, followed him. In the evening we had meeting at J. Kimmel's. 18th—This forenoon Bro. Geeting preached at Roler's school-house; at night I spoke at Spar's, from Luke 19:10: glory be to God, it was a blessed time. 19th—Today we had our appointment at J. Roth's; a great many people were assembled. I spoke from I Corinth. 15:58. 20th—I preached from the same words, at Fordenbach's. 21st—I preached at Marsh's, from Psalm 34:15, 16. 22nd—At Weber's, from Acts 17:30, 31; it made but little impression.

Sunday 23rd—I preached at Wm. Lein's, from I Cor. 15:58. 24th—At Oberly's, from Acts 17:30, 31. 25th—In the forenoon at Rodenbach's; in the evening at Keller's, from Psalm 34:15. 26th—At the Rocky Springs in the forenoon; at night at John Crider's, from Romans 8:17. 27th—This forenoon I preached at Fetherhoff's; in the evening at Dinus's. 28th—I spoke at Sumbrod's, from I Cor. 2:10. 29th—This day I attended a funeral, and stayed for the night with P. Stadtler.

Sunday 30th—This forenoon I preached here; at night in Hagerstown. 31st—I returned home.

April 4th—This evening I preached at Bishop's, from Luke 23:27, 28, 29. 5th—I visited several families and lodged at Roth's.

Sunday 6th—This morning I felt the responsibility of a minister of the Gospel weighing very heavily on my heart, and besought the Lord fervently to grant grace unto me, that I may be enabled to discharge my duty faithfully; spoke this forenoon from John 20:15, 16; in the afternoon at Landis's, from Luke 24:29,30,31; at night in Yorktown, in the Methodist meeting house, from Luke 24:47, 48; went home with W. Bentz, and stayed for the night. 8th—I rested here, and visited several families in town. 9th—I preached at Mr. Dreiber's, from John 20:15. 10th—I spoke at Fordenbaugh's, from Luke 24:29. 11th—I preached at Marsh's; the weather, for this season of the year, is remarkably cold; last night the water standing in the kitchen was frozen, and this morning the ground was as solid as in winter.

Sunday 13th—This forenoon I preached at David Sneider's, from John 20:15,16,17. 14th—I spoke at J. Meyer's; rode home with J. Stouffer. 15th—This forenoon I preached at Rodebaugh's; in the afternoon at Keller's; lodged with Hofstetter. 16th—This forenoon I spoke at the Rocky Springs (Franklin County) from John 20:15; at night at John Creider's.²²¹ 16th—This forenoon at Gusman's; at night at A. Bauman's. This is a new preaching place. Bless the Lord, it appeared not to be in vain. I spoke from John 21:5, 6. In family prayer Sister Baumann was so filled with the love of God that she praised the Lord with a loud voice; yea, shouted for joy. 18th—I preached at Fried's, and returned home.

Sunday 20th—We had meeting at P. Stadtler's; at night in Hagerstown; lodged with Marteny. This week I visited my daughter, in Virginia.

Sunday 27th—I preached at Appleman's, in Middletown; stayed at night at Jacob Bowlus's. 28th—I visited several families, and lodged with Mr. Snack, on the Monocacy. 29th—I preached here to a small congregation, from John 20:17, and lodged at Stauffer's. 30th—I preached in Liberty from John 21:5; stayed for the night at Sam's.

May 1st—Today I preached at the Spring, from John 20:15, 16, 17; lodged with Matthew Sturd. 2nd—I preached to a small assembly, from the same text. 3rd—I preached in a barn near Hanover, from Luke 19:9, 10; stayed for the night with Mr. Fissel.

Sunday 4th—This forenoon I preached at Roth's, from Luke 24:4, 5; in the afternoon at Altland's school-house, from Jeremiah 48:11. 5th—In the forenoon at Kimmel's; in the afternoon at Mr. Naylor's, from John 21:5, 6; this is a pious family. 5th—I spoke in Roler's school-house, from John 20:20, in the German and English languages. Mr. Miller invited me to preach in his house. Rode to Mr. Eshenfelder's, and stayed for the night. 7th—Today I preached at Fordenbaugh's, with great liberty; in class meeting we received a particular blessing; lodged at G. Kneigis's. 8th—This forenoon I preached at Marsh's, from Jeremiah 48:11; in the afternoon I spoke at Weber's. 9th—I rode about 30 miles; it rained incessantly, and the waters which I crossed were very much swollen; at night I reached George Hoffman's, in Fautz's Valley, where I stayed and rested very well. 10th—A quarterly meeting commenced at Zachariah Spangler's; I commenced the meeting, Bro. James Davidson followed me. The grace of God operated powerfully on the congregation, several fell to the ground, and when they recovered were praising God for joy.

(To be continued)

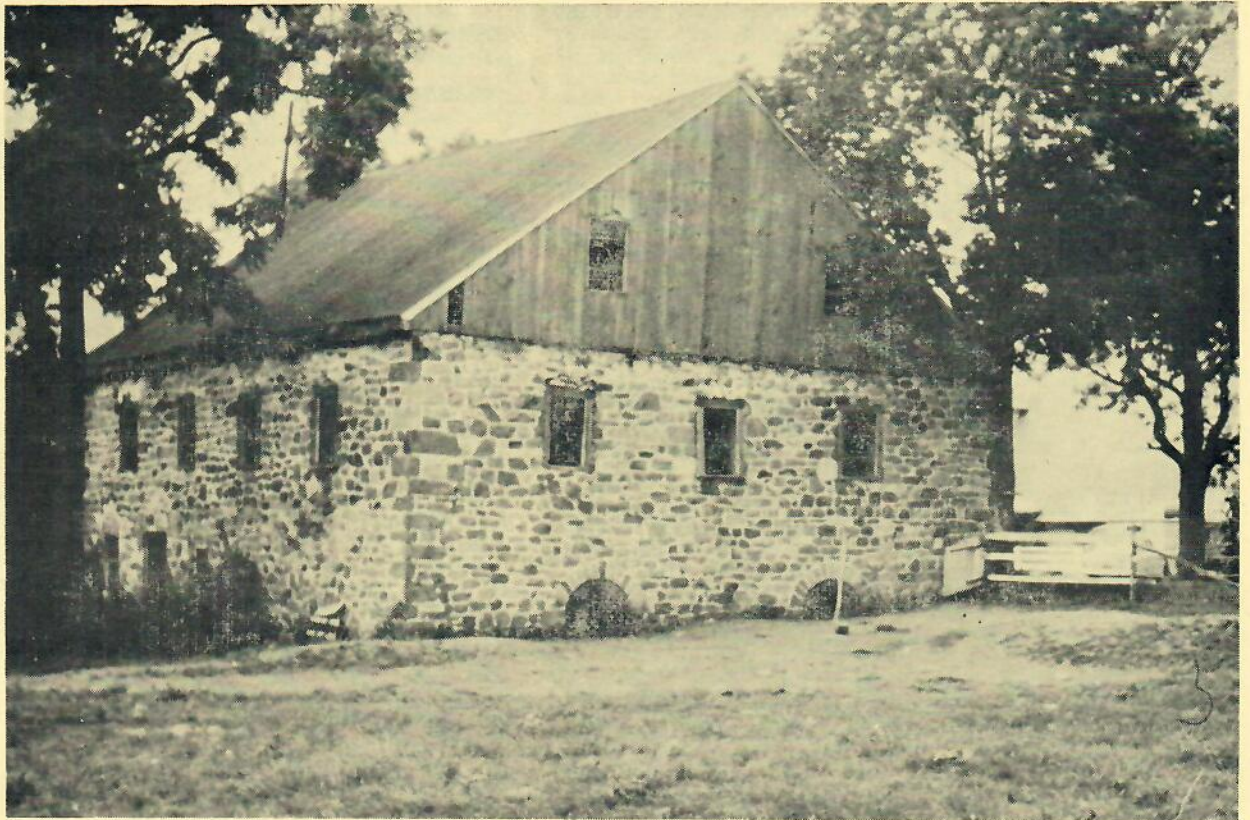
221. Senseneys were Mennonites in Lancaster County. John Huber (1750-1871) Rocky Springs, Franklin County, married Esther Senseney (1764-1826). Barbara married George Eby of Christian I and remained here. The Senseney book gives the connections with Lancaster County and the Senseneys here.

222. George Marsh lived in Fairview Township, York County.

223. Pre. John Kreider (Apr. 15, 1667-June 17, 1842) was in the Snitz Creek area of Lebanon County. His wife was Barbara Smith (June 13, 1772-Feb. 27, 1861) 14 children. He was a son of Pre. Martin of John Jacob Grittor of West Lampeter Township. Amos K. Stauffer, Kreider Genealogy, p. 190. Felix Light (Nov. 11, 1767-Jan. 28, 1841) was the son of John Jr. and Anna Landis of Felix. He married Barbara Sherk (May 23, 1771-Mar. 30, 1830), daughter of Casper-Barbara.

224. John Creider, who died in 1820, lived west of Chambersburg. The Lancaster County Grittors became Kreiders in Lebanon and later Criders in Franklin County.

225. John B. Hershey (1740-Apr. 4, 1811), married to Magdalena Huber (1743-Jan. 16, 1808), and Isaac, married to Barbara Stauffer, were of the Pre. Andrew I (1702-1792) family of Hempfield. Joseph and Barbara were possibly their descendants.



—Courtesy of Elmer Z. Longenecker
At this carriage shop Gideon Weaver in the 1860's and 1870's built wagons for the use of forges, furnaces, and iron mines in eastern Lancaster County. It is located along Turkey Farm Road on the Edwin Horst farm in East Earl Township.

Wagon-Making in Lancaster County (cont'd)

It is difficult to obtain information that is not spoiled by the whim of some romantic story writer. It seems that the wagons were taken for granted as the air and water of the farmer.

It is almost necessary to believe that the Conestoga wagon came from southeastern Pennsylvania. However, if this fact is assumed, it is easier to make a study and prove such a hypothesis. Then, too, it must be understood clearly that much of the population was of German descent and many were good artisans with a strong tendency toward farming. Dr. Benjamin Rush, writing in 1789 says:

A large strong wagon, the ship of inland commerce, covered with linen cloth is an essential part of the furniture of a German farm. In this wagon drawn by four or five horses of a peculiar breed, they convey to market 2,000 to 3,000 pound weight of the produce of their farms. In the month of September and October it is not uncommon to see in one day fifty or one hundred of these wagons on their way to Philadelphia, most of which belong to the German farmers.⁵

Pennsylvania, particularly the eastern portion, is one of the most productive large acreage areas in the world. It was their produce with furs, especially earlier, that was hauled to Philadelphia. On their return they brought back locks, gimlets, iron handsaws, steel handsaws, hammers, spurs, augers, girths, broad axes, strap hinges, chisels, gouges, files, silk crepe, Indian camlets, thread, tape, thimbles, pins, needles, whip cords, children's hose, shoe buckles, hunting saddle with snaffle bridle, shares and coulters, nails, crosscut saws and bed cords.⁶

In *An Account of the European Settlements in America* published in London in 1757, the writer, Edmund Burke, in speaking of Philadelphia says: "Besides the quantity of all

kinds of produce which is brought down the rivers of the province—the Delaware and Schuylkill—the Dutch employ between eight and nine thousand wagons, drawn each by four horses in bringing the produce of their farms to this market."⁷ Carl Bridenbaugh said that Conestoga wagons were made by German artisans and later were known as prairie schooners.⁸

The 1810 census reported that Pennsylvania had 8600 wagon makers. One cannot imagine where all these artisan existed during the period when the population was considerably less than today.⁹ The Conestoga wagon was not an original name with this wagon but, according to H. C. Frey, who quotes from the *Pennsylvania Gazette* of February 5, 1750, the term 'Dutch Wagon' and 'Conestoga Wagon' were used synonymously.¹⁰

Sometimes some of these wagons have been found in distant points. H. C. Frey records that a remnant of this type of wagon was used to convey Abraham Weber from Lancaster County, Pennsylvania to Kitchener, Ontario in 1807. This wagon is on display at the Waterloo Historical Society and the records indicate that this family is of Pennsylvania German heritage.¹¹

Design

John Omwake believes that the Conestoga wagon is the product of the improvements placed on English wagons to adapt them to the needs of the Pennsylvania German farmer.¹² "It is the prevailing opinion that this wagon was adapted to our use from the English type road wagon, in fact it was for a long time known as the 'English wagon bed,' but it was later learned that covered wagons were also used in Germany and there are many indications of German influence."

"The typical wagon was in general use about the end of the seventeen hundreds and this is the period when details of construction received great attention, and pride was taken in workmanship and craftsmanship design."¹³ Henry K. Landis also mentions that the iron work on the Conestoga wagons is of charcoal iron, hand forged and pleasing in design.¹⁴

To indicate the number of wagons in Pennsylvania an interesting account is recorded about General Braddock and Benjamin Franklin in the campaign of Fort Duquesne. The General had landed in Fredericktown and needed one hundred

Elmer Z. Longenecker (b. Feb. 10, 1917), a son of Minister Harry L. Longenecker and Irene G. Zimmerman, married Ruth E. Kreider (b. Jan. 5, 1919), daughter of Ammon K. and Lizzie Z. Miller. They have a family of Dale, Alton, Eunice E., and Elmer Frank. In 1961 he came to Millersville State Teachers College for his master's degree. During that year he wrote this paper. He is currently teaching industrial arts in the Chambersburg High School.

and fifty wagons. Only twenty-five could be found and these were in poor condition. Franklin implied that the General should have landed in Philadelphia because nearly every farmer had a wagon in that country. One hundred and fifty wagons were soon found after Franklin advertised in Pennsylvania.¹⁵

According to toll rates established for turnpikes by the legislative acts of 1803 the rates would indicate width of tires on wagons to be rather wide. Four-inch tires for wagons were charged four cents per horse per mile to Philadelphia. Twelve inch tires were charged one cent a mile per horse.¹⁶ This would indicate that tire treads were rather wide in comparison to today's wagons. This would indicate the adaptations that were made during the earlier times to road conditions. It seems that the number of horses would indicate the weight that was hauled. "Mettlesome six-horse Conestoga teams, decked in full regalia, bells chiming musically, necks arched in conscious pride, pulling gaily-painted Conestoga wagons were a sight to brighten the eyes and quicken the pulse."¹⁷

"The economy of the Germans taught us the method of bringing produce to market from the remotest part at a small expense. Every German farmer in our province almost has a wagon of his own. In the spring and fall of the year (when it is here a vacation from farming) they load their wagon and furnish themselves with beasts and provender for the journey. The Wagon is their bed, their inn, their everything. Many of them will come one hundred and fifty miles without spending a shilling."¹⁸

Gideon Weaver, Wagon-Maker

Beginning in 1836 Gideon Weaver,¹⁹ the father of former Mennonite Historian Martin G. Weaver, was a builder of Conestoga wagons during the "sixties" and "seventies" in the Conestoga Valley. He continued producing the same style wagons, without canvas tops and without the full swell of the body, for the use of forges, furnaces, and iron mines, in eastern Lancaster County. Many forest trees were taken from the stump and converted into one of these cumbersome ships of early commerce. They were made by hand with the exception of using a saw and a turning lathe operated by water power.

The saw mill²⁰ cut the huge logs into planks, ranging from four inches to two inches, by half inch differences in each plank. Another log would contain in its grading, boards of thickness from one half inch to one and one-half inches. Another log would make the hubs. Several log butts produced the spokes. All were split and hewed out of the rough by the dexterous use of the hand-ax. In this condition the planks, spokes, hubs, and boards were ranked in their proper places and re-ranked twice. This lumber was kept under the careful eyes of the wagon-maker for three years, before any of it was used in a newly constructed, first-class wagon.

There were many wagons made with six wheels: the higher set, to be used for a trip to Philadelphia; and the lower set to be used on the farm. The wheels used under the front carriage in a trip to the city would be used under the rear part when the wagon was used on the farm.

The high bodies were different to fit their intended uses. Commercial wagons had high sides with three adjustable chains across the tops to hold them together. The bottom had an enormous double swell, so that barrels, casks, or hogsheads, which constituted much of their loads, would work toward the middle instead of breaking out the sides as the wagons rolled along the road. The body used for hauling charcoal from the mountains had only one swell but much higher sides and extra top shelvings with extra guard chains. The furnace teamster wanted the swell in the bottom, lower sides with less bend in the top rails. The iron ore men demanded stronger and lower sides and movable bottoms. Gradually but surely, the identity of the old ship of commerce has been lost.

Four varieties of lumber were used in the construction of the early wagons. The axles of hickory and the hubs of gum were the foundation of a good wagon. The heaviest pieces were always seasoned four years before being used. On the cut of the wooden spindle, on the proper iron plating, and on the setting of the ponderous wheels depended the success or failure of the construction. Any practical teamster or maker could tell the quality of a wagon when the many caravans lumbered down the pike.

All other parts of the wagon and body were made out of white oak except the sides of the body and tool boxes, which were of half-inch poplar. The sliding board, which extended

from the left side under the body, was pushed back under the carriage when not in use. It served as a seat or standing place for the driver when he adjusted the brakes (with a lever at the side of the body) and was made of the toughest white oak. This was a dangerous perch, and a break of the seat would mean death to the driver and destruction of the team and load.

The test of a good driver was to stand on this running board and control his team by word of mouth or to crack his whip by several dexterous twangs without hitting a horse and without speaking a word to his animals. He regarded the animals as sacredly (if he was a first-class man) as a boy regards his pets. The average distance for a loaded wagon on a long stretch or trip was twenty miles in a day.²¹

Isolated Facts About Wagon-Making

George Sturt, whose business was founded during the reign of Queen Anne, wrote a book entitled *The Wheelwright's Shop*.²² He describes the English wagon as a large and cumbersome vehicle with hind wheels six feet high or more and very wide (meaning the tires). The farm wagon was called a wain and the wagoner, a wainman.²³ This may help us to understand the Conestoga Wagon better.

Wagon-making had certain characteristics and was taught by some schools as well as masters in the trade. For instance C. A. Bennett makes the following reference: "At Kansas State Agricultural College, in 1874, there was a carpenter, a wagon shop, a blacksmith shop etc. . . . The equipment is complete and the wagon and blacksmith shops are under the same roof."²⁴

Mention has been made earlier of the lathe, the saw, and the hand-axe. Dr. Henry Chapman Mercer describes two old tools. One is a tapered tool used for reaming the hole in the hub of a wheel.²⁵ Another is the wheelwright's burring iron—a tool used to burn square holes in wood so that the upper square shank of a bolt could be secured in it.²⁶ The dicker system developed by mid-19th century provided woodworkers, wheelwrights, body-makers, blacksmiths, trimmers, and painters to work together to form a mass production, later the factory system.²⁷

It is interesting to note how the wagon-maker's trade was carried on in the late 19th century. My grandfather, Samuel E. Longenecker, was a wagon-maker but had spent only three years in learning the trade. My father, Harry L. Longenecker, and my uncle, Daniel L. Longenecker, told me that Grandfather learned the trade from Martin Ebersole near Falmouth, Pennsylvania. According to Father and Uncle Daniel, Martin Ebersole was in a shop with John Shroll as a blacksmith at the other end of the shop. There is no record in the court house of Martin Ebersole or Samuel E. Longenecker as wagon-makers. Apparently there were a number of such men in the county who could make wagons but were known as laborers, farmers, or other businessmen.

My uncle Daniel recalled a man by the name of Fahs about this same time (approximately 1878-80). According to the *Lancaster County Directory* for 1869-70, a Samuel Fahs was a wagon-maker.²⁸ According to Ellis and Evans, George Stacks erected a wagon shop at Stackstown in 1844 but no records are available.²⁹

The wagon-making business started to move westward after 1870. In this year there were 11,944 establishments in the United States employing 65,294 persons for producing wagons. As late as 1919 the bureau of census reported the manufacture of 417,818 farm and business wagons. In 1925 the United States produced 156,570 farm and commercial wagons and in 1947 there was a total of 25,560 horse-drawn farm wagons produced.³⁰

1. *Encyclopedia Americana* V 660

2. *Ibid*

3. *Encyclopedia Americana* V 668, 1960 Edition. George Shumway, Conestoga Wagon, p. 15

4. *Ibid.*, 669. One of the oldest shops still extant is Cooper's between Bareville and Farmersville. The deed is dated 1785. John Omwake, *The Conestoga Six-Horse Bell Teams* (Cincinnati: The Ebbert & Richardson Co., 1930), p. 153

5. H. C. Frey, "The Conestoga Wagon" *Lancaster County Historical Society Papers*, LI (1947), 63.

The first: "John Miller (May 19, 1716 account) brought down furs for James Patterson, Ann Le Tort, Peter Bezallon and Martin Chartier all during the year 1716 and took back lead, gunpowder, blue duffels, rum, kettles, salt, goods for these traders to use when purchasing furs. In September 1716 John Miller, "the Wagoner" brought from Logan two half faggots of steel. Before pack horses moved goods. In 1716 Peter Bezallon at various times brought down nine horse loads of skins and Martin Chartier seven horse loads. Dec. 31, 1716 Sundry Accots Dr. to Peter Bezallon for skins, etc. brought down pr. Miller's Wagon . . ."

(continued on page thirty-six)

The Supreme Court Decision — A Landmark

Ira D. Landis

The Old Order Amish addressed the General Assembly of Pennsylvania on January 2, 1941 with this letter stating their philosophy of education:

Throughout time past we have chosen and do yet choose to be a farming people. Farming is one of the tenets of our Religion. We wish to have our children educated by the best available means including Scripture in the home and church, three R's in school and actual experienced training under parental supervision at home and on the farm. To this end we the Plain Churches petition that children in rural districts be not compelled to attend school beyond a 160 day term . . . that the children of Plain People be granted exemption from school attendance upon request of Parent or Guardian and upon completing primary studies of the elementary grades or after attaining the age of fourteen years we further would desire to have sufficient privileges to establish independent schools where the public school districts determine upon consolidation and transportation.¹

The Decision

By a unanimous decision on May 15, 1972 the seven-member United States Supreme Court, the more conservative "Burger Court," handed down a decision on the Wisconsin Amish school case, a decision which will affect the Amish in all America. To have a majority approval would have been a marvel, but unanimity is a miracle of Providence.

Warren E. Burger declared:

However strong the state's interest in universal compulsory education is, it is by no means absolute to the exclusion or subordination of all other interests.

The conclusion is inescapable that secondary schooling by exposing Amish children to worldly influences in terms of attitudes, goals and values contrary to beliefs and by substantially interfering with the religious development of the Amish child and his integration into the way of life of the Amish faith community at the crucial adolescent stage of development, contravenes the basic religious tenets and practice of the Amish faith, both as to the parent and the child.

Formal education for the Amish after the eighth grade would gravely endanger if not destroy the free exercise of religious beliefs.²



Early in life the Amish display an almost innate love for agriculture.
Copyright Mel Horst Photography, Witmer, Pa.

Governor Shapp: "We are pleased with the decision of the United States Supreme Court in upholding the rights of the Amish to live their lives and train their children according to the dictates of their conscience."³

Attorney Ball: "This will end all harrassment in the field of Amish education which turns out a man able to manage a farm, a man of ecology, a man of peace . . . A fine defense of human freedom."⁴

John A. Hostetler leading anthropologist on Amish culture says,

"The Amish communities raise their children to thrive on cooperation, humility and the fear of God, rather than competition and pride of intellect . . . No longer with this decision must they choose between criminal sanctions on the one hand and abandoning their religious practices and view of education which sustains their community on the other.

"When culturally different children attend a school that teaches an unattainable identity, an identity that would demand the rejection of the values of the home, of parents, the tribe or the street and even the color of their skin, what can be expected but alienation and rebellion."

"They want an education that is rural and Amish so essential to producing Amish farmers and homemakers. The teachers must teach the whole life and every aspect of behavior, and personality must be integrated to the function of their teaching. Realizing that Amish Society is localized, informal and familistic, they must learn not to fear hard work and to know how by doing. The children are taught respect for authority and respect as shown by obedience. Their education must include dependability, tact, sympathy, hard work and a systematic approach to work. They need to learn social cohesion within a socially cohesive group. They learn responsibility, self discipline and self respect. They use the adage of Abraham Lincoln: My mind is like a piece of steel very hard to scratch anything on it, but almost impossible, after you get it there, to rub it out."⁵

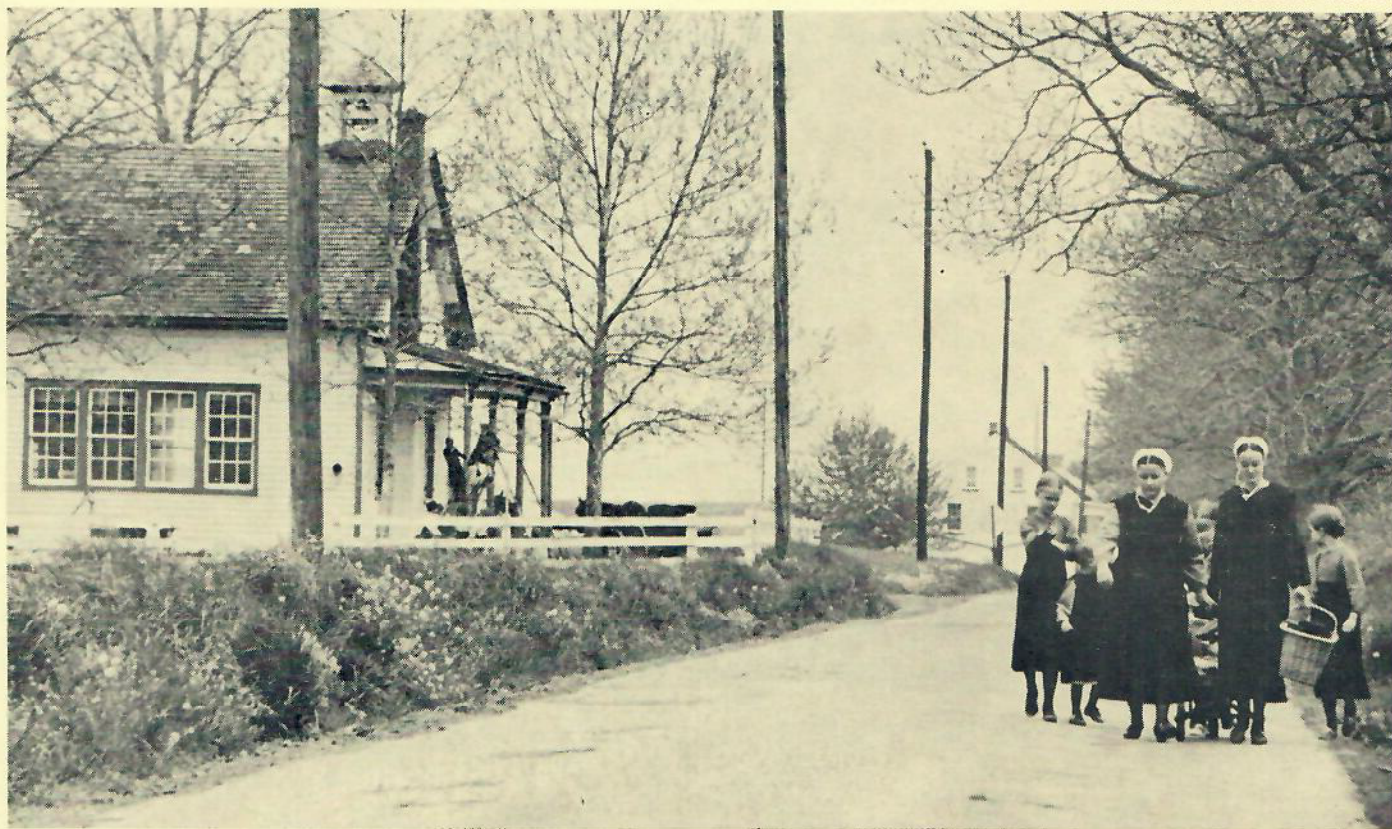
Amish Education

In Pennsylvania the Amish have established a good alternative to higher education with the state board of education. The male pupils after the age of fourteen work on the father's farm five days and report for a three-hour course. The girls spend time in the farm kitchen and garden. Then they spend three hours on Saturdays with English, German, mathematics, hygiene, and social studies.

In Lancaster County alone there are 46 Amish schools with 48 teachers (two of which are males). In Pennsylvania there are 93 Amish schools and 96 teachers making a total of 2813 pupils or thirty pupils per school, and 29 pupils per teacher. In Delaware, Illinois, Indiana, Maryland, New York, Ohio and elsewhere in Pennsylvania are 321 schools, 400 teachers, and 10,192 pupils. Pupils per school locally number 31, and pupils per teacher, 26.⁶

The Old Order Mennonites have thirty-five schools in the Lancaster County area with thirty-seven teachers and a total enrollment of 1109. Outside the Lancaster County area, a USA figure for the Old Order Mennonites gives fifty-three schools with fifty-seven teachers and a total of 1694 pupils, or twenty-nine pupils per teacher and thirty-two pupils per room.⁷ In Manheim Township schools 285 teachers have 5056 pupils, or 17.7 per teacher and about 27 per room.⁸

The Amish believe that government is instituted by God and that they should be obedient to the government in all things that are not in direct conflict with the laws of God. The school supports the family, the traditions, and the economy of the Amish community and enables the child to learn both the facts and the role he needs to function as an Amish person in twentieth-century America. They are interested in the cultivation of humility, simple living, and resignation to the will of God. Amish society is localized, informal, and familistic. To lose one's children to the world is to lose hope of spending eternity with them in heaven. Education is integrated with their own life style and is, therefore, relevant. They teach with the whole life. Every aspect of behaviour and personality is closely related to the function of the



teaching. They learn not to fear hard work, and they learn how by doing. The children are taught to respect authority, and this respect is shown by obedience. Lightness, brightness, and order characterize their school rooms. Amish teachers and children understand one another and identify with each other.⁷

Amish Versus State Schools

John A. Hostetler's *Children in Amish Society* proves to his and others' satisfaction that Amish schools compared with the state school system excel in spelling, word usage, and arithmetic, that they compare very favorably on reference materials and reading comprehension, but that they lack somewhat in vocabulary and language. Meanwhile they also develop "a socially acceptable and socially responsible" product.⁸

Financially the costs of education in the two units cannot compare, but for what the Amish want, it is a better product, an asset to any community and no burden to any society. With this decision this will continue wherever the Amish live in the states. The Amish say, "We don't go on our knees for nothing." This time God answered with a "yes." The Supreme Court decision is a clear, orthodox interpretation of the first and fourteenth amendments to the constitution and has a clear ring for religious liberty to minority groups for the future.

1. S. W. Fletcher, *Pennsylvania Agriculture and Country Life* (Harrisburg: Pennsylvania Museum Commission, 1954), II, 533.

2. His opinion and as it appeared in the press, especially the *Lancaster Intelligencer Journal*, May 15, 1972.

3. John A. Hostetler and Gertrude E. Huntington, *Children in Amish Society Socialization and Community Education* (New York: Holt, Rinehart, and Winston, 1971), pp. 103, 2.

4. Figures are from *Blackboard Bulletin*, November 1971, p. 12 and their accuracy has been assured by Andrew Kinsinger, chairman of a three-man national steering committee for the Old Order Amish. The Amish are adding two more schools, one in the Churchtown District and one in Leacock Township.

5. *Blackboard Bulletin*, December 1971, p. 16. These include schools in Delaware, Illinois, Indiana, Missouri, New York, Pennsylvania. This decision will affect the Christian day schools nationwide and may have repercussions on the state school system. These figures do not include the sixteen Eastern Pennsylvania, Seventh Day Adventist, Lutheran (Missouri Synod) schools, and schools scattered across the West.

6. Manheim Township High School office is responsible for these figures.

7. Hostetler and Huntington, pp. 2, 10, 18, 36, 42, 103, 108, 109.

8. *Ibid*, pp. 91, 96, 110, 109.

9. *Ibid*, p. 6.

(Martin Mellinger Correspondence cont'd)

to say of our highly praised America that sincerity is gone, integrity is at a low level, humility is spoiled, and justice has disappeared from the country. In control are deceit, falsehood, and trickery.

Now, dear brother-in-law, I don't want to be misunderstood.

The Church and Society

Even though many of our people, indeed, are entangled in these affairs so that many are swept down in the stream, with it all many a one has learned to appreciate that he needed the ointment [*Augensalb*], which in our meetings is earnestly and effectively held before the people to represent their Christian duty. There are men who earnestly exhort their assembled congregations with the restrictions and commands of Christ and of the apostles that whoever is a friend of the world is an enemy of God. And there are, thanks to God, still many true witnesses of the truth. The Lord has in the 52 years since I am here taken many a strong witness and servant from our side to Himself, of whom none remains alive but one, and he because of age and frailty does not leave home and very likely never will again.

I and some others thought how useful it would be if this or that one of our family had still been here and had seen this decline. But the all-wise Father always provided and has filled the positions with men of vision and has cared for those who tried to keep house and build on the rock and cornerstone, Jesus Christ. If this finds you well in body and soul, we shall be genuinely glad, but it could well be that one or the other would not be here any more.

From me and my wife, Abraham and his wife, and from Jacob we extend greetings to you all and to yours, wishing you the protection and grace of God.

From your dear friend,

M[artin] Mellinger

1. Possibly a literal cousin, or perhaps an expression of affection as is often the case. N.G.G.

The Willow Street (Brick) Mennonite Cemetery

Ira D. Landis

GROFF

BENJAMIN B., Dec. 10, 1867-Mar. 25, 1949, s Jacob-Mary Buckwalter *Herr*, 462, 603; *ASK*, 16
w Anna M. Herr, Aug. 26, 1872-Dec. 31, 1941, dau John B.-Fanny Hess *Landis*, II, 454

CHARLES C., Apr. 5, 1882-Aug. 23, 1965, s Levi-Emma Winters *Lititz*, Route 1
w H. Elizabeth Vail, Jan. 8, 1881-Jan. 17, 1970, dau Henry C.-Mary Anna Humpston *Lyndon*
s Horace, 1912- 1919

D. ATLEE, Feb. 9, 1875-Oct. 12, 1956, s Christian H.-Mary Mowery
w Anna M. Heisler, July 9, 1879-Nov. 27, 1937, dau of Hiram-Ann

HERBERT B., July 18, 1867-Jan. 8, 1953, s Isaac C.-Amanda Bowman
w (1) Minnie May Ruhl, Nov. 13, 1874-Apr. 2, 1914, dau Henry-
w (2) Emma C. Burkholder, July 19, 1873-Dec. 3, 1955, 82-4-14, dau Abraham-Elizabeth Charles

JOHN HENRY, Jan. 19, 1924- s John-Francis Mylin *Landis* II, 454
w Shirley J. Barr, Jan. 2, 1927-Apr. 12, 1961, dau Ray-Lillian Guthrie

JOHN HERR, Nov. 12, 1898-Feb. 14, 1968, s Benjamin B.-Anna M. Herr
w Frances W. Mylin, Oct. 19, 1899- dau John C.-Mary Elizabeth Graeff *Herr*, 1239

JOHN M., Dec. 6, 1874-May 26, 1945
w Martha Huber, Mar. 10, 1879-Mar. 10, 1928, dau Benj.-Susan Lipp

dau Ada P., May 10, 1907-May 3, 1910
s B. Ellsworth, May 15, 1908-May 15, 1910

JOSEPH, May 16, 1801-Sept. 26, 1875 74-4-10, s John-Susan Kendig
w Barbara Sides, Dec. 5, 1803-Jan. 11, 1845 41-1-6
w (2) Elizabeth Rice *Herr*, 1302

MARTIN, Dec. 3, 1823-Mar. 5, 1885

MARY EMMA, 1882-Apr. 22, 1967, sister of Sue (Groff) Mrs. Harlan W. Baldwin of Spring City, dau Amos L.-Amanda Bowman, Charles Road Botanist

H., A. -1781

H., E. -1773

HABECKER

ELLA FRANCIS, Feb. 14, -July 20, 1861 -5-6

HACKENBERGER

ROY D., Dec. 29, 1889-June 13, 1965, s David-Mary Kellenberger Pennwick Rd.
w Ethel M. Donaghe, July 1, 1888- dau Andrew T.-Ida W. Kindig

HAGEN

EDNA P., Feb. 5, 1899-Sept. 30, 1934

HAGEY

ANNA 1796-Mar. 8, 1881 *H.T.* May '81, p.86

(To be continued)

Wagon-Making in Lancaster County (cont'd)

James Hendricks of Conestoga brought down a load in 1717. Logan then bought a wagon to earn that money himself. Sundry Accot Dr. to James Hendricks of Conestogoe viz Conestoga Waggon and Store Dr. L 22 for his Waggon and a Thill horse bought of for that money.

Evelyn A. Benson, "Conestoga Wagon" *Pennsylvania Dutchman*, IV (April 1953), 6.

6. George Shumway, *Conestoga Wagon*, p. 17

7. H. C. Frey, "The Conestoga Wagon" *Lancaster County Historical Society Papers*, LI (1947), 63

8. Carl Bridenbaugh, *The Colonial Craftsman* (New York: New York University Press, 1950), p. 119

9. C. Z. Mast & Robert E. Simpson, *Annals of Conestoga Valley* (Scottsdale: Mennonite Publishing House, 1942), p. 18

10. H. C. Frey, "The Conestoga Wagon" *Lancaster County Historical Society Papers*, LI (1947), 62. By Feb. 5, 1750 an Adv: Just imported and to be sold very cheap for ready money by Thomas White at his house in Market street between 4th & 5th almost opposite the sign of the Conestoga Wagon. A week later the advertisement called it a Dutch Wagon.

11. *Ibid.*, 62

12. John Omwake, *The Conestoga Six-Horse Bell Teams* (Cincinnati: The Ebbert & Richardson Co., 1930), p. 16

13. John Birmelin, *Gezwitscher, A Book of Pennsylvania German Verse* (Allentown: German Folklore Society, Schlechter's 1938), p. 4

14. *Ibid.*, 4 These German Conestoga wagon makers were experts in wood, iron, steel, brass, cloth, leather, ivory, hair and anything otherwise. Finished wagon cost about \$250.00, weighed 3000-3500 pounds. 4 hogsheads-4 horses-5-6 horses. These mechanics were honest industrious, trustworthy and ever sturdy for performance.

15. John Omwake, *The Conestoga Six-Horse Bell Teams* (Cincinnati: The Ebbert & Richardson Co., 1930), pp. 21-23

16. *Ibid.*, 147

17. *Ibid.*, 153

18. Lewis Evans, *A Brief Account of Pennsylvania* (1753). Quoted by S. W. Fletcher (above), I, 259. It was called the finest wagon the world has ever known.

19. Gideon Weaver, Mar. 27, 1815-Jan. 10, 1892, a son of Christian-Anna Myer, married Susanna Good, May 13, 1818-April 11, 1890, daughter of Preacher Christian-Marie Horst.

1. Aaron G., June 12, 1843-Nov. 2, 1907, m. Mary Horst June 14, 1845-Nov. 18, 1919, dau. Jacob-Barbara Musser, Conestoga wagon builder.

2. Israel, May 20, 1845-May 21, 1849.

3. Christian G., Aug. 25, 1847-May 20, 1921, m. Susanna Hollinger,

Jan. 12, 1852-Apr. 27, 1935, dau. Deacon John Hollinger-Esther Horst.

4. David G., October 25, 1846-May 1, 1901, m. Mary A. Geigley, Dec. 23, 1860-Oct. 18, 1910, dau. John-Matilda Stauffer.

5. Daniel G., Sept. 10, 1851-Aug. 2, 1927, m. Elizabeth Martin, Mar. 28, 1856-Nov. 27, 1934, dau. Benjamin W.-Anna nee Martin.

6. Anna G., Mar. 21, 1856-Mar. 19, 1929, m. Daniel B. Nolt, s. Christian-Barbara Buckwalter, Sept. 26, 1856-May 1, 1886, m. (2) Noah G. Good, Dec. 15, 1861-Jan. 10, 1945, s. Solomon B.-Fannie Gehman.

7. Martin G. Nov. 10, 1859-Mar. 25, 1935, m. Angeline Renninger, Oct. 9, 1861-Oct. 1, 1894, dau. Isaac-Rebecca Snader, m. (2) Elizabeth Martin, June 22, 1862-June 28, 1938, dau. Abraham-Elizabeth Weaver.

20. Edwin Horst is now building a new home on this forty-three-acre farm. The wagon shop was a grist mill built by Matthias Horst but burned in 1815. Then Christian Weaver and later Gideon Weaver purchased it and built his Conestoga wagons with water power from Cedar Run. Thomas Edwards (1717-1764) had claimed there was no mill along the upper Conestoga prior to 1764. Henry Weaver bought west of Spring Grove and built a grist mill in 1787 which became Brkholder's and later Troup's. Cyrus Jacobs built forges by 1789. Joseph Oberholtzer built a mill at Spring Grove 1868 near Cyrus Jacob's forge. Christian and Henrietta Weaver on March 31 1849 sold water rights to Gideon Weaver, wheelwright, for a mill house and five one-half acres in East Earl (79 acres earlier from Christian Weaver, Sr. to Jr.) on January 6, 1868 due to dam erected on Cedar Run "to propel machinery in a wheelwright shop with head and tail races extending into, over, and through the said lands of Christian Weaver, Jr. A spring from Christian Weaver's land flows into said dam with the liberty and privilege to dam up and swell back the waters of the said Cedar Run by raising said dam to throw up embankments along the bank of said dam and head races for that purpose and to dig out the tail race below present depth to bring in on a level with the head of the Conestoga Creek, where said Cedar Run flows into said Conestoga Creek." "With full force in great regress to and for Gideon Weaver with horse carts, wagons at any time for cleaning head and tail races" and for any purpose whatsoever. Deed U-13-15, Lancaster Court House.

21. Martin G. Weaver, *History of New Holland* (New Holland: New Holland Clarion, 1928), pp. 142-144.

22. John Omwake, *The Conestoga Six-Horse Bell Teams*, p. 16.

23. *Ibid.*, 16.

24. Charles Alpheus Bennett, *History of Manual and Industrial Education, (1870-1917)*, p. 315.

25. Henry Chapman Mercer, *Ancient Carpenter Tools*, p. 192-195.

26. *Ibid.*, p. 209.

27. *Encyclopedia Americana*, V, p. 669.

28. *Directory of Lancaster County, 1869-70*, p. 448.

29. Franklin Ellis and Samuel Evans, *History of Lancaster County*, p. 754.

30. *Encyclopedia Americana*, V, p. 670.