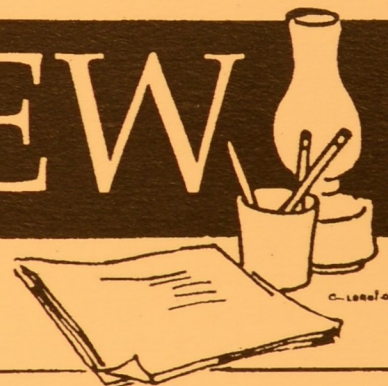


HERITAGE

REVIEW



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The Johannes Holly Bible

In the fall of 1996, a 1531 Froschauer Bible was placed at Ohio Amish Library for safekeeping. This is the second edition of the complete Froschauer Bibles, which were first printed in 1529, making it one of the oldest and most valuable books at OAL.

Christoph Froschauer (b. ca. 1450) was a well-known printer in Zurich, Switzerland during the time of the Anabaptists. His Bibles were in a Swiss dialect and were preferred over Luther's Bible by our Anabaptist forefathers.

This Bible had been in Holmes Co. for six generations, after 1818, and then it made its home in Hutchinson, Kansas with descendants of Menno D. Yoder. Most recently it was in the possession of Abe Yoder from there. During a family reunion of the Yoders in 1996, the fate of the Bible was discussed. After meeting with the board of OAL, a number of Yoder descendants decided the Bible should "come home to Holmes Co." and was placed at OAL. The Bible came in a walnut and glass case made by Abe Yoder which enhances its beauty and value.

The following article was written about the Bible by Leroy Beachy (a Yoder descendant) and printed in *The Budget* in 1985 under *Unser Leit*. It is printed here with his permission.

When Joshua Yoder appeared in Ohio in 1818, he had come afoot. This was not too unusual for a single man who was younger, but since Joshua had already turned 26 in that year, his not coming on horseback may

The Heritage Review is an annual publication of the Ohio Amish Library, 4292 SR 39 Millersburg, Ohio 44654. It is intended to provide information, past and present, about the Amish and Mennonites, especially in Ohio. We invite articles and information. Memberships to the Ohio Amish Library are \$20 annually. Single copies of The Heritage Review are available.

The Johannes Holly Bible, cont.

indicate an early disregard for earthly possessions, a characteristic that followed Joshua, "the Amish tramp," throughout his lifetime.

The fact of the family tradition that our ancestor, Joshua, walked every step of the way from Davidsville, PA. to the Walnut Creek settlement is a strong indicator that he was single when he came; women were seldom expected to walk that far. The ages of his children appearing on the 1820 and 1830 censuses would insist, however, that his marriage to Catherine Kauffman must have taken place yet in 1818 or at the latest very early in the following year.

Adding to the effort of every step on the pioneer's trail was a twelve pound burden strapped onto Joshua's broad back, a family heirloom, the Johannes Holly Bible. Joshua had become heir to the Bible by virtue of being born the eldest son of David Yoder, as David had before him; David being the eldest son of Christian Yoder's (OAG 1298) second marriage to Barbara Holly.

The tradition of passing the Bible on to the oldest son continued in the Yoder family for 6 generations. Joshua passed it on to his oldest son, Moses; Moses to his oldest son, David; David to his oldest son Solomon and Solomon to his oldest son, Menno.

This tradition came to an end when Menno S. Yoder, known to many as "Shittlich (Shaky) Menno," died, a bachelor, in 1974. After several years in the care of another Yoder descendant in Holmes County, the Bible was transferred to the descendants of Menno D. Yoder in the Hutchinson, Kan. area, where it is being well preserved. (It is now at OAL.) Menno was the second son of David M. Yoder.

The Bible is the 1531 Froschauer edition. To really appreciate the antiquity of this Bible we need only to remember it was printed within five years of the deaths of Grebel, Manz, and Blaurock, those Zurich martyrs whom we regard as the founders of the Anabaptist movement.

The reasons for our calling it the Johannes Holly Bible are that it evidently came to this country with Johannes, an immigrant of 1750, and the fact that when he had the book rebound in 1740 he had his name, "Johannes

Hole," engraved on a brass diamond on the back cover, and the date, "1740," on a similar plate in the front cover.

The conspicuousness of the 1740 date on the cover was once the cause of an error which seems a bit humorous. Menno S. Yoder used to tell of how when his father was in care of the Bible, The Budget, sometime in the 1920's, ran a contest to see who could come up with the oldest Bible. Solomon won a free year's subscription The Budget on the assumption that his Bible was printed in 1740. What he did not realize, was that his Bible was already 209 years old when it was rebound in 1740!

A number of notes, in German script, scrawled on top, bottom, side and center columns throughout the book reveal something of the Bible's former owners.

The earliest note translates in part as follows; "Michael Schultz is my name. Rohrbach is my father's home place. I was born legitimately at Landau. Michael Schultz from Insheim, in the year of our Lord, 1662." Landau, Rohrbach and Insheim all lie within 4 miles of each other in the German Palatinate. Mühlhofen, long the home of Holly families, also lies in the immediate vicinity, a mile and a half from Rohrbach.

Another side column note in a different hand says twice, "Hans Michael Schultz from Insheim." Of a top margin note which was partly trimmed off when the Bible was rebound, only the words "Insheim, in the year of our Lord, 1680," remain. A bottom margin note in the same handwriting, which is also partly trimmed away, reads, "On the 15th of December, in the year of our Lord, 1712, my (son) John Schultz was born into the world and was soon on the same day ... to Holy Baptism."

Another note in an entirely different hand records another Schultz birth, indicating the day and the hour, but forgetting to name the year: "The 3rd of March, George Michael Schultz was born into the world around 6 or 7 o'clock."

From the above notes we learn that the Bible was in the hands of the Schultz family for at least 50 years and that the Schultzes lived in the Insheim area. Michael Schultz's claim to a legitimate birth must be understood

The Johannes Holly Bible, continued,

in the context of the Anabaptist presence in the community. Since a marriage performed by an Anabaptist minister was not recognized by many governments, the children of such a marriage were considered illegitimate. The fact that an illegitimate child could not legally obtain an inheritance nor own land, amplified the problem of Anabaptists. Whether Michael Schultz was meaning to say in his statement that he was not an Anabaptist, or whether he was insisting that being an Anabaptist, his birth was after all, in the sight of God, legitimate, is anyone's guess. We can be certain, though, that the father of the infant baptized in 1712, was not a dedicated Anabaptist.

Eight notes scribbled throughout the book were written by George Henry Schosser. With his notes, the date 1732 appears 3 times and the place name, Insheim, 5 times. The largest of his notes reads, "George Henry Schosser of Insheim was born into the world in the year 1719." There is nothing to indicate whether the Schossers were Anabaptists or not.

The next dated entry is a note which says, "This Bible is mine. John Holly is my name. Heaven is my fatherland, 1745." We know however by the date on the cover that John was in possession of the Bible as early as 1740. Of how he acquired the Bible, we know nothing. One could guess, of course, that possibly either John's wife or his mother had inherited it from the Schossers and that the Schossers, in turn, had gotten it from the Schultzes. But only God will ever know.

It is interesting that while the Schultzes and the Schossers were naming earthly homelands, Holly, in true Anabaptist fashion, realizing perhaps that he could not inherit any of it, insists instead that his fatherland is in Heaven!

Far more important than these random scribbles are the careful family records appearing in the Bible's front and rear flyleaves. On the rear leaf, Johannes Holly lists the names and birthdates of 10 children. Fifty years later, his grandson, David Yoder, used the front leaf to record his family in similar fashion. He also records 10 children. Thousands of Unser Leit descend from these 2 early families.

A reproduction of Johannes Holly's family record appears below. Because of the Bible's fragile binding and the stained and faded condition of the flyleaf on which the record appears, it was impossible to make a satisfactory photocopy of the page. But tracing the handwriting with a quill point through onion skin paper, a quite accurate reproduction of Holly's handwriting was made, showing the light upstrokes and the heavy downstrokes of his quill pen. In the following German transcription a diagonal (/) appears at the end of each line in Holly's script. The lack of using capital letters and punctuation was not uncommon for that day.

Den 26 Januar 1739 ist mir eine dochter /
gebohren die heist magtlena
Den 17. abwill 1741 ist mir eine
dochter gebohren die heist doring
Den 1. herbst monat 1742 ist mir
eine dochter gebohren die heist
den 2. abwill 1743 ist mir eine
dochter gebohren die heist
Den 6. winter monat 1745 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1746 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1747 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1748 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1749 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1750 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1751 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1752 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1753 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1754 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1755 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1756 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1757 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1758 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1759 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1760 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1761 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1762 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1763 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1764 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1765 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1766 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1767 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1768 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1769 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1770 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1771 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1772 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1773 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1774 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1775 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1776 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1777 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1778 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1779 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1780 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1781 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1782 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1783 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1784 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1785 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1786 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1787 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1788 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1789 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1790 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1791 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1792 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1793 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1794 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1795 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1796 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1797 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1798 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1799 ist mir
eine dochter gebohren die heist
Den 2. winter monat 1800 ist mir
eine dochter gebohren die heist

den 26 janer 1739 ist mir eine dochter /
gebohren die heist magtlena / den 17 abwill
1741 ist mir eine / dochter gebohren die heist
bewy / den 1 herbst monat 1742 ist / mir
eine dochter in die welt ge- / bohren worden

The Johannes Holly Bible, continued,

die heist freni / den 12 abrill 1743 ist mier ein Sohn gebohren der heist hanes / den 6 wein monat 1745 iahr / ist mier ein Sohn gebohren der / hiest hannes johannes holly / bin ich genant im himmel ist mein / unser vater land-----/ den 27 winter monat 1746 / ist mier ein Sohn in die welt / gebohren worten der heist mit / dem nahmen jacob / den 27 halmonat anna 1747 / ist mier ein dochter in die welt / gebohren die heist hiett / 1751 den brachmonat ist mier ein / Sohn gebohren und ist auch gleich gestorben / 1754 den 12 dezember ist miehr / ein Sohn in die welt gebohren worten / der heist davit 1757 den 31 mertz ist mier eine / docher gebohren die heist freni.

Following is the list of Johannes Holly's children translated into English: On the 26th of January, 1739, a daughter was born to me called Magdalena; On the 17th of April, 1741 a daughter was born to me called Barbara; On the 1st of November, 1742, a daughter was born into the world to me called Veronica (Franey); On the 12th of April, 1743 a son was born to me called John; On the 6th of October, 1745, a son was born to me called John; John Holly is my name.

Heaven is our Father's Land; On the 27th of January, 1746, a son was born into the world to me called by name Jacob; On the 27th of July, 1747, a daughter was born into the world to me called Hettie; In 1751, in June, a son was born to me and soon died; In 1754, on the 12th of December a son was born into the world to me called David; In 1757, on the 31st of March a daughter was born to me called Veronica.

We know that at least 3 of these children became married and reared children. C.Z. Mast in his book, "Annals of the Conestoga Valley," tells us concerning the first daughter, Magdalena; "She was married to Bishop Jacob Mast whom she survived by 12 years and died on Oct. 26, 1820." Mast also fills us in on the last daughter, Veronica. Of her she says, "Fanny Holly, another daughter...married Joseph Johns who became founder of Johnstown, Pa."

Although Mast named the father of these sisters Michael Holly, we know from this record that his name was Johannes, or John. The second daughter, Barbara, is believed to have been the 2nd wife of Christian Yoder, OAG 1298, who began the tradition of passing the

Bible to the eldest son in the Yoder family. The very fact that the Bible passed from the Holly family to the Yoder family at this point is strong evidence of this union.

It seems a bit strange that of a family of 10 children we know of only 3 that found marriage partners. We notice immediately, however, that 3 of these 10 could never have been married because they died very young. The son born in 1751, the first native American in the family, died so soon after birth that he was not named.

Also because there were 2 sons in the family named John and 2 daughters named Veronica we know there were 2 other infant deaths. Interestingly, the Hollys were one of those early families that followed the practice of naming the next child of the same sex same as the infant that had died before. In another family we know of three successive sons named Peter!

Perhaps there was a problem of premature births in the family. Notice that the first John, born only 4½ months after the first Veronica, could surely not have lived long in that day. This brings us to another interesting problem. The son, Jacob, born in January, 1746, apparently survived, or else the son named David should have been the 2nd Jacob. How could he have survived if he was born, seemingly less than four months after the second John?

For the answer to this question we must give recognition to the calendar change that took place in the 1700's. Prior to this the Gregorian calendar used in European countries was arranged quite like it is today, except that the new year began on the 25th of March. England officially changed New Year's Day to Jan. 1 in 1752. Although the change came somewhat earlier to the German states, the common folks clung for some time to the "old style" calendar.

This means that for us who are used to reckoning year date changes on Jan. 1, the easiest way to get birthdates, prior to that change, straight in our heads is to add a year to the births occurring from Jan. 1 to March 26. This would make Jacob's birth year 1747 in our way of thinking and thus give ample space between his birth and that of the second John.

The other birthdate that would be affected

The Johannes Holly Bible, continued,

by this rule is Magdalena's, and moving her date up one year to 1740, still allows extra space between her and her sister, Barbara. Now, although the calendar year change eliminates the squeeze for Jacob's birth, it now puts the squeeze on the next child, Hettie. It allows exactly six months between the births of Jacob and Hettie, which without some explanation, seems far too tight. However, a close look at some peculiarities in Hettie's birth entry tied with other information may, indeed, offer a plausible solution, which though quite complicated, may be very interesting to some.

First, it is quite noticable that the three line entry announcing Hettie's arrival, is written in a much lighter hand than the other nine entries. Johannes's writing is done with a very heavy hand. Applying more pressure on a quill point while writing, causes extra wide downstrokes, as is evident in his handwriting.

The difference in the writing between Hettie's entry and the others is in fact far more noticable in the original than in this tracing. Notice too that whereas Holly's writing style is rather cramped and torturous, Hettie's entry is in a far freer and more open style. Another dissimilarity is that while Johannes spells daughter, "docher" for the other four daughters, in Hettie's entry it is spelled "dochter."

Another is that Hettie's entry is the only one in which the latin word, anno (here misspelled "anna"), precedes the year date. Still another difference is that whereas the proper feminine article "eine", appears in the other daughters entries, Hettie's recorder mistakenly used the male article, "ein." The three line entry for Hettie also uses more space than the four line entry for Jacob just preceding it in Johannes's hand.

What to make of this? If we should think that there is evidence that Hettie's entry was written by a different person, what logical reason might there be? One possibility that may seem a bit awkward at first but may yet be the only apparent solution, is that Johannes's wife may have died shortly after the birth of Jacob and that within six months he was remarried to a widow whose husband had died at about the same time as Johannes's wife and who after their marriage gave birth to a daughter from her first husband.

This would mean the birth had occurred within the new union and should be recorded with the other children, yet Johannes could not have recorded her as his child. Was Hettie's birth recorded by a second wife who could say, "...ist mihr gebohren," and whose entry in her handwriting accounts for the difference in word choice, spelling and style of writing?

If this solution seems a bit strange, we may remember that if Johannes had been Hettie's father, she, rather than the tenth child, should have been the second Veronica! Is there any outside information that would support the idea of a second marriage of Johannes Holly? There may be!

In the book, *Biographical Records of Wayne and Holmes Counties, Ohio* (Beers, 1889), Seth Troyer is quoted as saying that his "Great grandfather Michael Troyer was brought to this country between the years 1745 and 1750 as a boy of probably 8 years of age by his stepfather, Holly." Had Seth given us stepfather Holly's first name, it would have been a tremendous shortcut for us, but since he did not we can only compare what we can learn about the immigrant Michael Troyer with what we can learn about Johannes Holly to see if it would fit for Johannes to be Michael's stepfather.

With handed-down information, such as Seth is giving us, it often works out that with several facts of authentic information there will be one or so accompanying oft-repeated statements that can be proven wrong. In this case it is Michael's age, "probably 8 years."

Since we learn from other sources that Michael's first son was born in 1753, we assume he was born no later than 1733, which would make him quite a bit older than 8 years on arrival; old enough, in fact that he should appear on the ship's list when his Holly stepfather came. Every male of 16 years or older was required to sign.

On the ship "Brotherhood," which arrived in Philadelphia on Saturday, Nov. 3, 1750 with 300 passengers aboard, there appears a block of apparently Amish signers, including the surnames Burcky, Lichty, Miller, Mast, Stucky and Kauffman. Among the dozen and a half Amish signers appears the name of our Johnannes Holly! The signature is unmistakable! It matches very closely the 12th line of his family record.

The Johannes Holly Bible, continued,

Farther down the list, next to each other, appear the names of Andreas Holly and Michael Holly. Upon seeing these signatures together, they are so much alike, in comparison to the differing signatures around them, that it is very evident that they were written by the same hand. And by the same hand that had written the Johannes Holly signature farther up the list! The cramped handwriting and the use of no capital letters, identical to the script in the Holly family record, makes these three signatures stand apart from the others. What does the likeness of these three signatures mean? That Johannes Holly was signing for two stepson brothers that were unable to write?

Indeed, several authors have stated that Michael Troyer was accompanied by a brother named Andreas when he arrived in America. C. Henry Smith, in his book, *The Mennonite Immigration to Pennsylvania*, when mentioning the names of the Amish on the November 3, 1750 ship, winds up the list with Michael and Andreas Troyer, although he says in a footnote they do not appear on the passenger list. Apparently he was not aware of the Holly connection. His reason for believing they were on the ship is revealed in another footnote. Speaking of the Mast family which was on the same ship, he says, "One of the sisters, Magdalena, married Michael Troyer, who came on the same ship as his brother Andreas as a young boy."

Is there any other source that might give us reason to think that the immigrant Michael really did have a brother Andreas? There may be! When the Rev. Harvey Hochstetler published his classic, *Descendants of Jacob Hochstetler*, Moses K. Troyer of Walnut Creek, who he claims "has given considerable time to the study of the Troyer family," furnished the notes on the Troyers found on pages 960 and 961. The puzzling thing about these notes is that the immigrant credited with the children which we know are Michael's, he names David. Also in a footnote is a list of five brothers: Michael, Andreas, Abraham, Joseph, and David, attributed to Michael. Did the fathers of these two sets of children somehow get switched?

In Harvey Hochstetler's second book, *Descendants of Barbara Hochstetler and Christian Stutzman*, on page 13, reference is made to an "old ancestor Bible" in which Troyer "family

record is shown." In an interview with the late centenarian, Al Troyer, he informed me that his father, Mose K., had borrowed this Bible from which he had gotten information on the early Troyers, which he furnished for Hochstetler's book.

It is tempting to think that in this Bible Mose K. had found both the list of 12 children which appear under DBH 9179 and the list of 5 brothers which appear under the DBH 9179 footnote. Further, it is tempting to think that he also found reference to a David Troyer as a family head rather than to have to conclude that the phrase, "David Troyer had children," which he placed before the list of 12, was a pure fabrication of his. Could it be that Mose K. mistook the list of five brothers as being part of the larger list of twelve and that he simply moved the phrase to the larger list?

Obviously, what we would need is to see the Bible flyleaf from which Mose K. Troyer took his information. But that is too late! In the early 1970s a serious effort was made to locate the Bible. When it was finally found in a distant city, no family information remained, but one flyleaf had been neatly removed with a sharp knife! Apparently Mose K. had done that before he returned the Bible to its owner. When Mose K.'s spinster daughters were then contacted to see if they might still be in possession of their father's papers, they said they had burned a large box of their father's collected papers less than a month earlier! Their excuse for burning them was that many of the papers were in German script which no one could read. Only God knows what went up in smoke that day!

It must be admitted that by now we have extended ourselves quite far. What would happen if we would project ourselves a bit farther and assume that the immigrant Michael Troyer was one of the five sons named in the DJH 9179 footnote and that the sons are named there in proper order? Would it fit for Michael to have been Johannes Holly's stepson?

First, if the Michael and Andreas Holly of the ship's list are assumed to really be the brothers Michael and Andreas Troyer, we know they would have had to have been at least 16 and 17 years old in 1750 in order to be required to sign. This would mean Michael could have been born no later than 1733 or Andreas in 1734. If their mother had married Johannes Holly in the summer of 1747 that would leave

The Johannes Holly Bible, continued,

a 12 year span of the birth of the remaining three sons, or an average of a little over three years between each child from Andreas to Hettie. Notice in relation to this, that the last four children on Johannes's list which would have been born to this second wife of his, are again spaced at an average of a little over three years apart. Compare this with Johannes's first six children, from his first wife which average less than a year and a half apart.

Again, in view of the consistent three years plus spacing of the rest of Michael's mother's children, we could move Michael's probable birth date from 1733 to 1731 which would make the space between him and Andreas consistent with the others. It would also make Michael 21, rather 19 years of age in his probable marriage year of 1752.

Having come thus far with the suggested second marriage of Johannes Holly to Michael Troyer's mother without running into anything that would prove otherwise, we should, perhaps, turn back and take a look at something we passed by that may need some consideration. Would a man really take another wife within 6 months of the death of his first wife? And would a widowed woman really marry again while yet with child of her former husband?

Perhaps in our day, in our setting, neither of these would be very likely to occur. But let us imagine ourselves projected back over 200 years into a situation in which even living within an intact family, the pressures of the inability to own land, the exorbitant taxes and ridiculous rents, the special fines and fees and whatever else was imposed upon those who followed the narrow way, would make life at its best, very difficult. Add to this the woes of a father with 4 motherless children ranging from a 6-year-old to an infant, and the problems of a mother with 5 growing, fatherless sons and being pregnant besides. Perhaps in such a situation the widower and the widow needed each other desperately and such social niceties, as we would be concerned about, were lightly regarded.

Another question that may need some thought: If Michael and Andreas are thought to have been Johannes's stepsons, why did their names, which he apparently signed for them, not appear immediately after his? Here again

we must rely on some guesswork, but the size of the combined family, ten children plus father and mother would suggest that more than one passenger compartment was needed to accommodate them. Whether the five Troyer brothers stayed in the additional quarters or how they were divided we can not know, but even though their name spacing on the ship's lists indicates up to nine unit numbers between them, their quarters may yet have been close to each other.

Another deduction could be made concerning the three alike signatures: Over a fourth of those required to sign on the Nov. 3, 1750 ship arrival, were unable to write their own names. In such cases the ship's captain wrote their names to which the person would affix an "x" or if he was able, an initial or two. Since Michael's and Andreas's names appear in Johannes's hand rather than that of the ship's captain, strongly indicated a responsible relationship. Had Michael and Andreas been cousins or even brothers of Johannes, he would almost certainly have left the signing of their names to the ship's captain.

One final fact about Michael Troyer, which is legally recorded, must be considered to see if this too would fit in with what has been proposed so far. On Sept. 18, 1803, Michael, now in his 70's, drew up a will which was probated on April 4, 1807. Among the detailed instructions is a clause, bequeathing to his surviving widow, "the money which I am to get from my sister."

His not needing to name her, indicates that he had only one full sister. The fact that he mentions no specific amount is a strong indicator too that she was still living and that he was simply steering to his widow what he expected "to get" after his sister's death. The fact that he was expecting a post mortem inheritance from his sister tells us, of course, that she had always remained single or was, less likely, a childless widow.

The idea of one sister fits perfectly to be the Hettie, born in 1747. Besides, I am quite certain that I had once seen, in an estate settlement docket in the Bedford County, Pa. courthouse, the name Hettie Holly listed several times as a buyer in the auction.

Not realizing the importance this name could have in a future solution, I failed to record it. If it does not appear in Michael's

The Johannes Holly Bible, continued,

docket, it may possibly be found in the docket of either John Miller OAG 0768 or his son, John Miller OAG 0767, both of which died in the same vicinity and within a few years of Michael's death.

Some researchers who have struggled with the supposed date irregularities in the Holly family record have concluded that Johannes had recorded his children's births all at one time, long after they were born and that he had therefore made several mistakes in their year dates.

However, considering the calendar change, a premature birth or two and a second marriage, as we have, there seems to be no further need to question John's credibility. Besides, there are several clues within the record that indicate intermittent recording; maybe not each child individually, but at least not more than several at a time.

Besides Hettle's entry which has been discussed, the most notable break shows in the 12th, 13th, and 14th lines, where Johannes, after recording the fifth child, writes, "John Holly is my name, Heaven is my Fatherland." Certainly if he had known at that point that there would be five more births to record, he would not have been so wasteful with space.

As it turned out, he barely had room to squeeze the last few in. Though more distinctions might be pointed out to disprove the "one sitting" idea, we will mention only one more. The use of the year date to commence

the last three entries is so different from the prior entries that it seems quite evident that these three births were not recorded at the same time as the earlier ones.

Two more items written in the left side column will interest the Holly, Yoder, and Troyer descendants. The first line translates, "On the 19th of February my Franey (Veronica) died in 1769." This entry is in Johannes's handwriting and since we know that his last daughter, Franey, was married to John Schantz about ten years after this date, this Franey must have been his wife.

If we can accept the Holly-Troyer connection as outlined above, then this Franey would have been Michael's mother, the former Mrs. (David?) Troyer. This provides us with her given name and death date. The second line is in a different hand and is signed in the third line, "David Ioder" (Yoder). David records Johannes's death: "On the 3rd of May my grandfather died in 1783."

This David Yoder, grandson of Johannes Holly and son of Christian Yoder, OAG 1298, used the front flyleaf to record his ten children. The fourth child, Joshua, the first son in the family, is the person who brought the Holly Bible to Ohio where it remained for about 160 years. Following is David's list of ten children and their birthdates.

Barbara, April 11, 1787; Lizzie, Aug. 17, 1788; Franey, Aug. 25, 1790; Joshua, April 20, 1792; Sarah, June 15, 1794; Caleb, Feb. (day missing), 1797; Joel, Nov. 27, 1797; Susan, July 12, 1805; Catherine, May 26, 1808; David, Nov. 5, 1811.