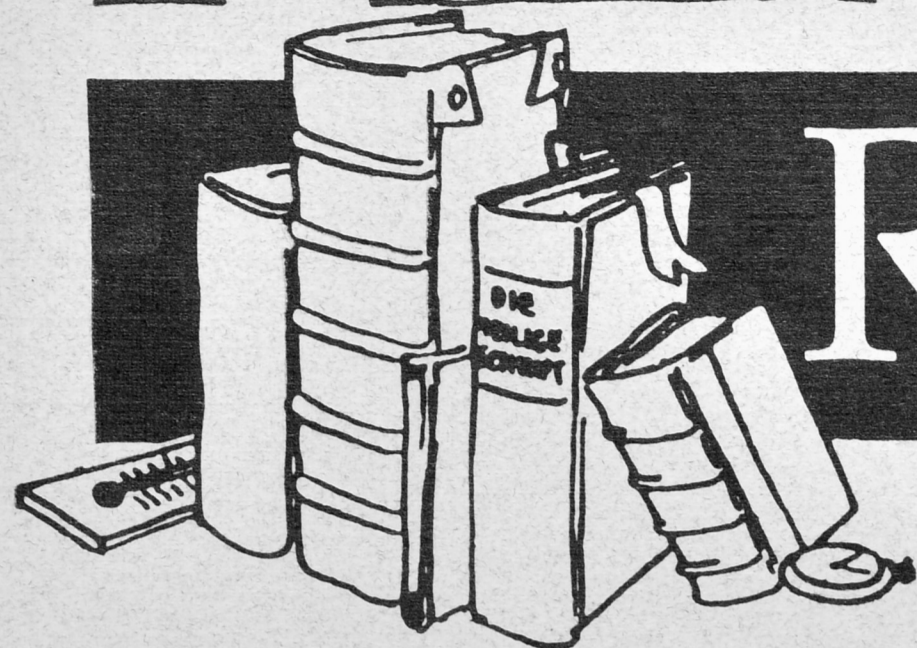


HERITAGE

REVIEW



VOLUME 10
JANUARY, 2001

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AMISH AND MENNONITES SHAKE HANDS WITH PRESIDENTS

-by Vernon Miller

For many people, to shake hands with one of the American presidents would seem like a distant dream. Even to get a glimpse of one of our country's leaders would be a memorial experience. The Amish and Mennonites, though a minority group in this country, have on occasion met, talked, and yes, even shook hands with one of our presidents. It is with respect that we hold such leaders in honor and to perchance meet personally is a rarity.

Even to visit places of presidential distinction such as memorials, cemeteries, or homes there is felt a certain awe. At some of these places their thoughts or words can be found inscribed which can be impressive and uplifting. A recent visit to Washington D.C. left the writer in amazement at the religious tone of quotes found at the presidential memorials, such as: *"Indeed I tremble for my country when I reflect how God is just."* -Jefferson. *"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."* -Jefferson. *"The only limit to our realization of tomorrow will be our doubts of today. Let us move forward with strong and active faith."* -F.D. Roosevelt. From such thoughts and quotes we, as people with a religious outlook, can find inspiration. Perhaps the words of George W. Bush, spoken

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.

Amish and Mennonites Shake Hands ...

when meeting with the Amish and Mennonite community in Pennsylvania, would be fitting for reflecting on our goals in life: "...*maintain and keep underpinning that which you have already started.*"

This historic meeting of a U.S. President with Amish and Mennonite leaders took place at Lancaster, Pennsylvania in 1989. This is the only such occasion, that our President met with our Amish-Mennonite community. The purpose of the meeting was to get a better understanding of how the Amish and Mennonites work with drug problems and how they are able to stay away from drugs as well as they do.

The following notes were compiled by Elmer Burkholder, who was present at the meeting on March 22, 1989:

President George Bush's
Visit to
Penn Johns School

March 1, 1989

Today my wife Mary and I were surprised to see one of our three teachers, Miss Birk (this teacher was at Penn Johns for twenty-four years now); with the Principal, Mrs. Breniser; and the district coordinator of elementary education, Jack Evans, stopping at our house saying, "We had a call from Washington, stating that the President of the U.S., George Bush, would like to make a speech at the Conestoga Valley High School and also have a private meeting with Old Order Amish and Mennonite elders, at Penn Johns School."

Jack asked, "Is it OK with you if we would bring the 'Advance Crew' out in about an hour?"

I said, "Bring them out. We would be glad to talk with them." This was 9 A.M. At 10:20, Mr. Evans and Mrs. Breniser were here with Jud, Gary, and a Mr. Miller (I don't remember their full names). All three were very pleasant and polite. Jud seemed to be in charge saying, "We'd like to meet, perhaps in your barn, house, or school, whichever you are most comfortable with." They asked, "Are you, or do you think your elders would be interested?"

I replied, "We will give it a try."

They asked if the Amish and Mennonites are on friendly enough terms to sit together at the same meeting. These people stayed about ten or

fifteen minutes. We visited about the drug and alcohol problem. Our son, Jay Evan, sat in and joined the conversation. Jud asked if I or any of our eight children had been exposed to drugs, to which Jay Evan replied, "Yes, when I was working with a chicken catching crew. While traveling in a pickup truck the driver asked, 'Do you mind if I smoke pot? Will you tell the boss?'"

Jay told him, "I sure will!"

Right away Jud said, "I want you and your Dad at this meeting on March 7th. We'll keep in touch."

I contacted Bishop Harry Martin. He said, "I am to conduct a wedding at Henry Hurst's in Cumberland Co. then. It spites me, but I do not think Bishop Aaron Sensenig has a wedding that day."

So I talked with Aaron. He exclaimed, "You mean President Bush? Oh! Yes. With life and health and the Lord willing, I want to be there." Preacher Ben Martin and Preacher James Reiff also agreed to come.

As our meetings with the School Board and advance crewmen continued, it was decided to have all three church groups (Amish, Weaverland, and Groffdale Conference Mennonites) represented. Our son Jay Evan could have a ticket to the Conestoga Valley High School meeting. Mary and Mary Ella, seventeen, already had one.

March 7th was on a Tuesday. On Saturday, March 4th I passed the Penn Johns School on a bike. Seeing so many cars parked at the school, I went in and talked with some of the men. One man was in charge of communications. His men were putting in seven phones in an open line to Washington D.C. and another to Moscow, Russia.

I asked him if he enjoys his work, to which he replied, "No, I am never at home, and my wife complains. Three more weeks and I'll get another job so I can be home more."

I asked several Secret Service men the same question. They said, "Yes, this way we get to see a lot of the world...free traveling."

On March the 6th it snowed but the morning paper said "Weather will not cancel Bush Visit." But at 8:30 p.m. we received word that the meeting was postponed due to snow and we should plan to have one on Wednesday, March 22. This gave everyone time to think and plan. Preacher James Reiff kindly offered Bishop Harry Martin his seat at the meeting but Harry said, "No, leave the plans as they are."

In this meanwhile Conestoga Valley got a lot of phone calls. Several Amish bishops asked to

have a seat at the meeting. Also some man who is a chairman of an anti-drug organization. Even people asked me to come. The advance crew told the school board what to do, which interrupted the school schedule in a lot of ways. The elementary school teachers were disappointed not to get the opportunity to go to CVHS at least just to see President Bush.

The advance crew had informed us there is an active line of drug traffic between Miami, Florida to the city of Lancaster. Jud said, "This means it is right in your area. Under your nose, so to speak."

On Friday, March the 17th Jack Evans stopped in again making sure our plans were all the same, telling us what all they are doing to get ready, putting in seventy phones at CVHS for the president's staff and for reporters, also getting set up to seat 3500 people. Jack said, "It is a lot of work. I just hope all turns out well."

March 22, 1989

Our friend Chuck Matthews took Mary, Roseanna, and Mary Ella to CVHS at 7:00 a.m. Mary said it was loud and very crowded. I was working in the fields and saw helicopters flying around, and police cars kept traveling the road. A lot of people gathered at the crossroads and at Penn Johns neighboring homes. At 8:30 the Forest Hill Road was closed from Quarry Road to Center Square Road.

Later I walked to Penn Johns School, which was build in the early 1950's. The first year the schoolhouse was used was in my first grade. At 8:40 a.m. I met Preacher James Reiff at my brother Paul's and we walked together, meeting police and secret service men on Forest Hill Road, which passes the schoolhouse. In front of the schoolhouse Mrs. Breniser (the school principal), and Miss Birk (one of the teachers) greeted us and invited us to enter the schoolhouse. Inside the door two men had metal detectors and searched us. My suspender clips made the detector make a loud screech, so I was then asked to unbutton my suit coat to make sure it wasn't anything else. Mr. Wissinger, also one of the teachers, greeted us at his room where we were to meet the President, George Bush. Bishop Aaron Sensenig, Preacher Ben F. Martin, Bishop Samuel Lapp, and Bishop Enos Beiler were also in the room when we arrived. Shortly later Bishop Leonard Brubaker, Bishop Luke Good, Preacher Edwin B. Reiff, Preacher Amos K. Stoltzfus, Bishop Levi Stoltzfus, and neighbor John M. Stoltzfus met us. We had a

nice visit and were invited to help ourselves to long johns, donuts, and coffee. Mrs. Breniser asked us to be seated. We sat down in our designated places as she called our names. At each chair there was a glass with ice water. The President's water glass was empty and set upside down. Just as he arrived, Mrs. Breniser put his own water (which he brings with him) in his glass. After the meeting, teacher Miss Birk took his glass and said she wants it to be saved for a remembrance of his visit to Penn Johns. I understand it is to be kept at the school. We were seated in this manner:

NORTH					
18 or 20 people were seated here, including reporters.					
Attorney					
General					
Enos	Levi	Edwin	Richard	Leonard	Luke
Beiler	Stoltzfus	Reiff	Thornburg	Brubaker	Good
TABLE					
William					James
Bennett*					Reiff
Samuel					Jack
Lapp					Evans
John	Amos	President	Elmer	Aaron	Ben
Stoltzfus	Stoltzfus	Bush	Burkholder	Sensenig	Martin

*Head of the President's drug program

Jack Evans said a few words as opening remarks, then the President made a few statements, saying why he is here: to talk about drug and alcohol problems. He said, "I salute you in your culture and the values you upheld in the past and your family ties." I was asked by the school board to make the first comments for the Plain people. I said, "I first of all want to wish the Lord's blessings onto our meeting. We are happy to have the President here but at the same time our hearts are saddened that it takes the drug issue to bring him into our midst."

I also related how our son Jay Evan was riding in a pickup when the driver said, "Do you mind if I smoke pot? Will you tell the boss?" Jay said he would tell so the man didn't smoke. I said it almost makes me shiver in my boots when I think of this incident. What if our son had accepted? If this drug problem keeps up and drugs keep getting easier to get, what will it be like when our four-year old is eighteen? Will he be able to say

no as his older brothers have? What can we as Christians do to help in this war against drugs and alcohol?

To this the President replied, "Keep the moral underpinning in your community and let other people see your example."

The Federal Drug Czar, William Bennett, joined in the discussion, emphasizing that drug abusers have told him that a lack of family values was a key factor in giving in to the crutch of narcotics.

Richard Thornburgh, Attorney General, referred to Bush's oft quoted promise to establish a kinder, gentler America. A kinder, gentler America is not one where drugs are abused and drug traffickers rule the streets and communities. If we want to have a kinder, gentler nation, we are going to have to be rougher and tougher with some Americans. For example, to put heavier penalties on the traffickers and abusers.

I also remember saying, "When we drive the road we have no way of knowing in what shape the drivers in the oncoming traffic are in. Are they under the influence of drugs or alcohol?"

Preacher Ben Martin said, "We spiritually support our government by praying for them at every church service."

Bishop Aaron Sensenig stated, "We do not have television and radios coming into our homes with sexual matters and robberies." He said, "Children growing up in that atmosphere are at a disadvantage."

Bishop Luke Good joined in, saying: "Prayer, Bible reading, and devotions were taken out of the schools. Hard rock music is not good. It makes a child do things he or she does not want to do."

The President replied, "In my speech at CVHS I asked the entertainment field not to glamorize drug and alcohol use."

Bishop Leonard Brubaker said, "We appreciate what the government does for us and that you consider it worthwhile to come here."

President Bush also commented that he is not in favor of mothers or parents putting their children in day-care centers. He said the children are apt to get the "stamped-on" label of a childhood, which is not good.

Bishop Aaron Sensenig said, "We are thankful that the government requires health warning labels on the cigarette packs and we wish they would also appear on alcohol containers." Bishop Sensenig then quoted II Chronicles 7:14. "If my people, which are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways: then will I hear from

heaven and will forgive their sins and will heal their land."

I remember saying that "In God We Trust" is printed on our money, and we would like to keep it on.

To this President Bush replied, "It will stay on and I would like to keep the American flag up too." The President also spoke about our values. We consider it a greater value to go to bed with a clear conscience than to make money on drugs or to get high.

Bishop Enos Beiler said we believe in the motto: "*The hand that rocks the cradle rules the nation.*"

Bishop Samuel Lapp said, "I think the churches and the nation should cling more to the Bible."

Bishop Levi Stoltzfus said, "I am ninety years old. I'm about wore out. Thank you so much for coming to Pennsylvania!"

The President replied, "You're welcome. My mother is eighty-six and is not going as strong as you are."

President Bush said it was an emotional experience to see so many people standing along the road waving and cheering him as he was in the motorcade from CVHS to Penn Johns. He said, "I know not everyone voted for me. It brought tears to my eyes."

Toward the end of the meeting Preacher Amos K. Stoltzfus said, "How are the pups doing?" (They were born in the White House March 17.)

The President smiled and bringing his fist firmly but gently onto the table, said "End of speech! The pups are doing fine!"

Starting with me he shook hands, bidding farewell. I said, "Thanks for coming, and I'd like to visit you in the White House." To this he replied, "We'd love to have you."

Bishop Aaron Sensenig said, "Take our best regards along for your wife Barbara and we wish you the Lord's blessings in your serious work."

To this, Bush replied, "Thanks and I surely will." Before leaving the room someone drew his attention to a drawing above the chalkboard of an Amish boy and girl with schoolbooks and lunch boxes saying, "Dear Mr. President, Read our lips. We love you."

The President said, "Hey, I like that!" He grabbed a piece of chalk and wrote, left-handed, "Hi kids! Thanks for the greeting. George Bush" That piece of chalkboard was taken out to be saved for a remembrance.

President Bush then went into the classroom

where all the school students, Principal Mrs. Breniser and the three teachers, Mr. Wissinger, Miss Birk, and Mrs. Potts met him. The children sang this song for him:

"EVERYWHERE I GO"

1.

Here I am a climber, I'm climbing up the mountain,
I'm searching for that city fair that I can call my home,
Even though the hills are steep, even though the valleys deep,
I have a friend who holds my hand and I'll not climb alone.

CHORUS:

Everywhere I go the Lord is always with me,
Everywhere I go He is right there by my side.
He is constantly cheering me, pressing toward the victory,
He is always leading me everywhere I go .

2.

It's been a long hard journey while trudging through the darkness,
My sights are set on Heaven's door and I'll get there I know,
Though I may be weary and the outlook may be dreary,
The uplook points to victory, and Jesus said it's so.

He told the children what each man in his staff is doing and talked about his pups, etc. While the President was with the students, the ministers were asked to remain in the room where the meeting was. He was to be with the schoolchildren four or five minutes but was with them twelve minutes. Mrs. Breniser asked me to walk him to his car. I waited in the hallway. Secret Service men were constantly looking at their watches. I asked, "Is he running late?"

"Yes," they replied, "We were on time coming here, but we'll be leaving late." Finally Bush came and I walked with him. I asked, "Did you ever meet with Amish and Mennonites before?"

"No," he said, "I haven't. I'm glad to see Jean E. with the reporters. She is from NBC and will report this meeting nationally. There were such important and good values bought forth and I want the whole nation to see and hear them." We then walked to the horse and buggy teams. He asked what the difference is between the black and grey buggies.

I said, "The grey is an Amish team and the black is a Mennonite's." He then asked what is different in our orders. I briefly explained that the Amish have church services in their homes and the Mennonites have church meeting houses. He thanked me kindly and shook my hand firmly and said, "Goodby!" There were two limos, six

police cars, the Lancaster Hospital ambulance, and Secret Service cars plus the reporters that traveled with him. On my way back to the school building the local reporters surrounded me. I recall answering questions to three reporters at once. I've also had a lot of phone calls and visitors for information. My personal opinion of President Bush is that he is a kind, gentle family man. My prayer is that God may lead him as we read in the Psalm 23:3, "He leadeth me in paths of righteousness for his name's sake, and that surely goodness and mercy shall follow us all the days of our lives and we (as a nation) will dwell in the house of the Lord forever."

Later the following letter was received from the President. Each student and teacher received a copy of this letter.

THE WHITE HOUSE

Washington

May 2, 1989

Dear Friends,

It was a pleasure to visit Penn Johns Elementary School, and your enthusiastic welcome made me feel right at home.

I appreciated the opportunity to address the national problem of drug abuse and to applaud your community's adherence to the values of faith and family. I am confident that, together, we'll conquer the scourge of illicit drugs and make America a kinder, gentler Nation.

The framed painting of Amish and Mennonite children playing in their schoolyard is a delightful keepsake of your friendship. Thank you for your thoughtful gift.

Mrs. Bush joins me in sending you our warm best wishes for the future.

Sincerely,

George Bush

Students and Faculty

Penn Johns Elementary School

c/o Ms. Beverly Breniser, Principal

Bird-in-Hand, Pennsylvania 17505

On another occasion during the years of President Jimmy Carter's term in office (1977-1981),

he was on his way trout fishing in Virginia. Along the route he stopped at the farm of Leroy A. Keim for a short visit. During their conversation in the barn, President Carter asked Leroy if they were on any government programs to help with finances on the farm, or how he makes out. Leroy said they were not on any programs, and did not hesitate to show him their method of farming. Getting a milk stool, he began to milk his row of cows.

Later, Jimmy Carter inquired about visiting an Amish farm in the Big Valley around Belleville, Pennsylvania. It so happened that during his presidency a local man from the Valley sent Carter a special-made trout fly for fishing. This small gift developed into a friendly relationship so that afterwards he made yearly visits to Spruce Creek for trout fishing. During one of the visits to the picturesque valley, in August of 1997, he arranged to stop in with the Amish. After a local banker was contacted, he in turn contacted the Sam C. Yoder family of the "Nebraska Amish" community for approval for the visit, which was granted. When the guests arrived, Sam was occupied at his sawmill operation which he operates besides the farming. As the sawmill was only a short distance from the farm buildings, Sam said he would walk up and meet them at the house. However, Mr. Carter invited him to ride along with them in the van. During their tour of the farm, Mr. Carter recalled seeing his father working a mule in the peanut fields.

At the turn of the century, two men here in Holmes County are known to have attended the viewing and burial service of President William McKinley. An Amishman, John M. Hochstetler (OAG 3090), who resided two miles northeast of Berlin, attended the viewing of McKinley at Canton, Ohio. The President had been assassinated in New York in September, 1901. Hochstetler was locally known as "Lawyer John." He was involved in legal work, traveling and making contacts with government officials and also served on the local school board. Later, during WWI, he pleaded the cause of the conscientious objectors in seeking a deferment from military service. Another resident

of Holmes County, Yost K. "Pinky" Byler, is said to have attended the burial service of President McKinley. He lived three miles west of Berlin and was a neighbor to the late centenarian John Y. Schlabach at the time of his childhood. John would later relate of his recollection of the McKinley assassination and that Byler attended the funeral service. Apparently Byler was involved in politics because John remembered his father and Byler talking about religion and politics when they met each other at the mailbox at the end of their lane. Later, in 1903, Yost Byler moved to Geauga County, Ohio where he has a large number of descendants.

The latest presidential handshake among the Amish-Mennonites was when Levi Smucker and the President-elect George W. Bush met at Bush's home in Texas. According to the December 20, 2000 Budget, Levi was helping a friend paint Bush's house. As stated, Mr. Bush stopped in on Saturdays and greeted them with a handshake.

I myself have fond memories of being one of a group from Holmes County who observed a dedication ceremony at Greenfield Village (Ford Museum) in Michigan, in which President Gerald Ford had part. Though there was no handshake exchanged, we were impressed to see and be close to one of our nation's leaders.

SOURCES

Old Order Historical Meeting, September 29, 1989, Lancaster Co., Pa. personal notes.

John Y. Schlabach, Holmes Co. Ohio, personal contact with author.

Firman Miller, Holmes Co. Ohio, personal contact with author.

Early Amish Settlers of Geauga County, Ohio, 1996, John M. Byler, Gordonville Print Shop.

The Budget, December 20, 2000, Sugarcreek, OH.

Old Order Historical Meeting, October, 2000, Mifflin County, Pa., personal notes.

THE AMISH OF ORRVILLE, WAYNE COUNTY, OHIO 1918-1942

-by Roy M. Weaver

This article is about the Amish who lived in the Orrville, Wayne County, Ohio, area from 1918 to the early 1940s. But first, we should say a little of an earlier Wayne County Amish settlement. The first Amish families to live in Wayne County arrived in the early years of the county's settlement, possibly as early as 1813.

In his history of Wayne County,¹ Douglas states that: "*When Benedict Schrag and Hans Nussbaum came hunting for land in 1817, they found an Amish community.*" Jonas (der Weiss) Stutzman of Holmes County had guided the above men to Wayne County. Jacob Plank and John Zook from Mifflin County, Pa. had land grants dated 10-21-1813. Abraham Schrock's, from Somerset, Pa., is dated 10-30-1813 and Stephen Yoder's, from Tuscarawas County, Ohio has the date of 12-1-1813.

The church formed by this early group, which later became the Oak Grove Amish Mennonite Church, prospered and probably had two or three districts by 1840. In analyzing the 1840 census, John Umble came up with 147 families and 904 individuals with possible Amish names.² In the decades of 1850 through 1870 this community went from Amish to Amish Mennonite. Today there are numerous Mennonite congregations in that vicinity, including Smithville Mennonite, Oak Grove Mennonite, Orrville Mennonite, Chestnut Ridge Mennonite, and Martins Mennonite.

In the second decade of the twentieth century the Holmes County Amish began moving to the Orrville area of neighboring Wayne County. They located at the southern edge of where the Amish of the 1800s had lived. Minister Ben J. Yoder's family was the first, coming in March of 1918. Dan D. (Berry Dan) Millers followed soon thereafter, moving in 1919.

Ben Yoders moved to the Orrville from where Noah Stutzmans live today, one mile

north of the Ashery at the Salt Creek cross-road. He was ordained minister in 1908, while living there. This was in Sam Yoder's district, about ten years before Yoder quit communing with the other Holmes County Amish districts. Earlier they had lived where Bishop Henry Beachys live today, near Saltillo. According to a nephew, he had wanted to get away from the hills. Andy S. Swartzentruber, born in 1897, heard Ben preach his first sermon, which was in his home district. According to Ben's daughter, he agreed with Sam Yoder's conservative views, but not with his withdrawing from the other districts.

The above mentioned Dan D. (Berry Dan) Miller came from close to Benton, the Berry Dave farm. Dans owned two farms at Orrville. The home place was where their daughter Ida and her husband Dan J. Yoder raised their family. Ida and their son Raymonds live there today. John C. Yoders lived on the second farm in 1919. They liked it and were willing to stay, but Dan wanted to sell it to a minister. Therefore Johns moved, going to the Mt. Hope-Elm Grove vicinity. Minister Eli J. Miller moved on this farm the same day John C. Yoders moved away. Elis came from his brother Sam's church district located around Charm and Saltillo. This farm was later the home of Eli's son-in-law, the Ben Rabers, and now of Ben's son Atlee.

Mose Erbs and son-in-law Ben Troyers moved to Orrville about March 1, 1920. Ben Troyers moved to where Eli C. Troyers now live. The Erbs moved north of Kidron. These families came from the Mill Creek area of southern Holmes or northern Coshocton County. They herded their cattle, staying overnight about a mile east of Maysville, finishing their journey the next day. The families went by train, getting off at the East Union Station.

According to Bishop Atlee J. Miller (deceased), their first church service was on April 1, 1920. By then they had two ministers and possibly a few more families not named. The youngest to attend was Ben J. Troyer's daughter Anna, born January 12, 1920, (Mrs. Dan Troyer). I suppose these families attended services in Holmes County before they had their own..

1. Ben Douglass, *History of Wayne County, Ohio* (1878)

2. James O. Lehman, *Creative Congregationalism* (Smithville, Ohio, 1978) p.38

Others that came in the early years were minister Menno Masts, Jonas D.(Berry Jonas) Millers, Eli D. (Berry Ale) Millers, Eli Yoders and sons Adam and Joas, Sam (Beveley) Yoders, Adam E. Miller and Noah Wengerds. By 1930 the Dan J. Masts, Demas Masts, Abner Mullets, Andy Y. Millers, Levi Hostetlers, Sam Erbs, Menno Gingerichs and others lived there.

Mrs. Dan J. Yoder (Ida) remembers her uncle Eli (Berry Ale) coming to Orrville from Kansas on the train. Elis had been the second Amish family to move to Maize County, Oklahoma in 1910 or 1911. On January 5, 1919 his wife and young daughter Katie both died there of the flu. Their little baby Levi was very sick too, but survived and many years later told me this. In the fall of 1920 Eli had sale. He went to his brother-in-law Sam J. Yoder in Kansas for a short stay, and then moved on to Ohio.

Ben J. Yoder was ordained bishop in 1922, after Menno Masts moved there. I presume Menno was ordained minister in Abe S. Yoder's district in 1919. Seemingly there was some disunity between Ben and his fellow ministers. Therefore Ben decided to move back to Holmes County. Ben asked Bishop Robert Troyer if they would accept him if he moved to their area. He agreed and Bens moved there in 1928. When the bishop in Noah Beachy's annex district died, Robert asked Noah if he would accept Ben to fill the vacancy. He accepted Ben, provided he would be on proving for a year. After the year was up, the church counselled and accepted him as their bishop. I have been told Ben got along well there with his fellow ministers and the congregation.

At about the time Ben Yoders moved, the Jonas (Berry Jonas) Millers decided to attend Eli Troyer's church district. Troyer was aligned with the Sam Yoder group at the time, but separated from them in the early 1930s, taking a course not quite so conservative.

After Ben Yoder moved, the Orrville church district did not have a resident bishop until 1941 when Dave S. Yoder was ordained. In this thirteen year span they received help from the Holmes County bishops. Bishop Abe S. Yoder married Amos S.(Pepper) Miller and Malinda M. Gingerich in 1931. He also baptised Mrs. Dan J. (Ida) Yoder in 1933. By 1934, Bishop Robert Troyer had oversight according to Mrs. Jonas

(Anna) Hochstetler. Eleven young ladies were baptised that summer, including the following:
Amy Miller (Berry Ale), married Andy D. Miller
Anna Hochstetler (Berry Dan) married Jonas

M.Hochstetler

Annie Mast (Demas), married Abe Raber
Elizabeth Hershberger (Berry Ale's step-dau.)
Lizzie Ann Yoder (Bevely Sam) m. John M.Mast
Amanda Mast (Menno) married Henry A. Miller
Ada Mast (Dan) married Sol M. Yoder
Emma Miller (Emanuel)

Lydiann B. Miller, married Levi M. Miller

Malinda B. Miller, married Eli J. Mast

Lydiann and Malinda had their home at Harry E. Weavers

According to Amanda (Mast) Miller, Ben Yoder performed the baptisms. Probably Robert Troyer brought Ben along and had him baptize the group. In 1935 Robert Troyer baptized four boys: Eli M. Gingerich, Elmer J. Miller, Dan D. Mast, and Simon A. Mullet.

In the fall of 1937 Sam J.(Sam Jake's Sam) Miller relieved Robert Troyer of the Orrville bishop duties. Dave Troyer was ordained minister by Robert Troyer in the spring of 1937 and Davy Hochstetler was ordained deacon in the fall by Sam J. Miller, according to Eli M. Gingerich. Sam J. Miller had oversight several years until John Helmuth relieved him. John ordained Dave Troyer as bishop in 1941.

The ordination of Davy Hochstetler as deacon took place at the Emery Weaver home on Oct. 31, 1937. In the morning Robert Troyer told the congregation: "*When the time comes give your vote (Stimm) for deacon, the members living between S.R.250 and the Kidron/Apple creek should not give their Stimm.*" The reason for this was: "*These families are to go to Andy J. Weaver's district now.*"

Not long after this, the Apple Creek district was formed. The north line was the Apple Creek-Kidron Rd.(Emerson Rd.), and the south line was the pipe line north of the Peter E. Miller farm. My parents moved to this district in the early months of 1938. This was the year in which Menno Mast was ordained bishop of the district.

To give an idea of the cost of land then, Henry Shetler paid \$2550.35 for his 80 acre farm in 1932. He bought it at a Sheriff's sale at the Courthouse for 2/3 of the appraised value.

THE PETER SCHROCK LETTERS (Installment III)

The following letters are from a collection of letters which were sent to Peter D. Schrock (1829-1902). Around 150 of these letters, written in German script, and stored in an old wooden box, are in the archives at Ohio Amish Library. Another 170, written in English, are in the possession of Schrock descendants.

The letters were written to Peter Schrock by friends and relatives from a number of different states. They contain a lot of personal interest items, as well as news about important events, the health of families, catastrophies, and church matters, as could be expected at a time when letters were the primary means of communicating and keeping in touch. The letters provide us a window of insight into the joys and trials, the issues and events, as well as the tenor of life in another century.

Peter D. Schrock (Schrack) was born in 1829, in the Glades settlement in Somerset Co., Pa., to David and Mary Schrock. In probably the fall of 1850 he married Susanna, the daughter of John P. and Anna Miller. They lived in Brothers Valley Twp., Somerset Co. until they moved to Preston Co. Virginia (later West Virginia) in 1860. This settlement was known as the Aurora settlement. In the fall of 1860, Peter was ordained as minister here. Daniel Beachy was bishop at this time. Tensions between conservative and liberal elements in the church prompted Peter, a conservative to look for a new home. In 1868 Peter and Susanna moved to Holmes County with their seven children, which ranged from 16 years-old to 5 months-old. Less than one and a half years later, on Sept. 17, 1869, Susanna died. Peter bought a farm in Walnut Creek Township from Paul Hershberger, and lived there until his death in 1902. His son Peter P. Schrock, grandson Joe P. Schrock, and great-grandson Ervin J. Schrock all lived on this farm in later years.

The following letters were written to Peter both while he lived in Aurora, W. Va., and in Holmes County. Written in German script, they relate news about important events in that time: a catastrophe in Holmes Co., a "sleep preacher", an extended trip, and effects of the Civil War.

The following letter came to Peter Schrock while he lived in Aurora, West Virginia, from friends Solomon and Maria Miller in Holmes County. They tell of a tragic fire that shook this community to its core. Many accounts were written of the tragedy. (see *Heritage Review*, Vol. 4, Jan. 1994) The Daniel Erb family was visiting the Jonathan Mast family in Troyer Valley when the fire took place. The Erbs and the Masts each had three children. Of the Masts, only a three year-old girl survived, and the Erbs all survived but a three year-old son, although they were badly disfigured for life.

*Walnut Creek Post
Holmes Co. Ohio*

February 11, 1868

First a hearty and friendly greeting of love and peace to you, Peter Schrock, and also to your wife and children, with a wish for the best in both soul and body. Further I hope these few lines will find you in good health, as we are.

There are not many sick people in this neighborhood. But a terrible calamity took place in Levi Miller's church district, at Jon Masts. Maybe you have already heard of it. I will write about it as clearly as I can.

Daniel Erb, with his wife and three children came to Jon Masts to visit on the evening of the 25th of January. Evenings perhaps between 8 and 9 o'clock the oil lamp ran out of oil. Then they blew out the lamp, and took another lamp and wanted to put oil in the first lamp. They came too close to the lamp and the fire leaped into the oil can. As quick, as they say, as lightning, the can exploded and the room together with the people was on fire.

There were ten people in number and they were burnt so badly that practically no one could help the other. Jonathan Mast died two hours afterward and his son the same night. Shortly thereafter two more children died and yesterday Mrs. Mast was buried. Now there are still five living and they are far from being out of danger. Yet some of them are improving.

I myself saw several of them. They look dreadful. The hair are burned from their heads. Their faces are burnt so badly that they are not recognizable and their hands are burnt so badly

that they cannot help themselves at all.

People came from Massillon, Millersburg, and Dover to see this misfortune. The comments that I heard from them all was that they had never seen anything like it. Several who were in the war and in the killing-fields had never seen anything so terrible.

I received the letter which you wrote on January 26 on February 6, which made us glad. We noted that you were quite healthy. Grandmother has rheumatism so that she cannot do her work. I also saw in your letter that you have not sold yet.

I will now close and greet you heartily. Remember us in prayer. We are minded likewise.

Solomon and Maria Miller

The following letter was written to Peter by his brother Benjamin, who lived in Johnson Co., Iowa. In it he gives his impression and opinion of the "sleep preacher" John Troyer, apparently in response to Peter's request for his opinion.

"Sleep Preachers" were a phenomena which occurred among the plain people, (though not limited to plain groups) in the last decades of the nineteenth century and the first several decades of the twentieth century. Troyer was an unordained lay member in Johnson County who created quite a sensation by preaching lengthy sermons while in a trance. An acquaintance of Benjamin, he began preaching in 1876 and continued until his accidental death ten years later.

This was Benjamin's last letter to his brother. He died 20 days after the date of this letter.

*Johnson County,
Iowa City, Iowa*

Feb. 20, 1879

First a greeting of love and peace to you, dear brother Peter Schrock and yours, with wishes for everything good to soul and body in this time and eternity. Further I let you know that we are in good health, as long as the good Lord wills. I hope these few lines will find you in good health. The people are generally quite healthy. Freni was in bed several weeks with a hard fever. She is up again. Gideon has married Mattie Miller.

You wanted to know what I think of Noah Troyer's preaching. I was not there often, but Abner was. He says no person could of himself speak like he does. He was there recently and he (Troyer) spoke for one and a half hours. Abner

says he understood every word, and that he did not say one word wrong. It appears that you heard he makes many mistakes. This is not so.

He gets a spell and is unconscious. He becomes so sick that one does not know what to do. He becomes very stiff and then stretches himself. At last he lays there almost like dead. His body is stretched out. Finally he rises and begins to speak very earnestly, some in German and some in English. He begins with a prayer and ends with a prayer. Then he sinks down and remembers nothing of what he preached.

He is a kindly man since I have known him. He is peaceable with everyone, does good, and is friendly. He speaks God's Word pure and undefiled. There were many people there, from 15 to 20 miles away, both English and German. They generally agree with his message. They say they have not heard a better sermon in their lives.

I would not undertake to say anything against it. There is no deception involved. He tells us the dangers more clearly than we could put into words. There are some in our congregation who have spoken quite harshly against him, but their own faults they do not see.

I have often thought on Deuteronomy ch. 16, verses 30-33, how there they murmured. Oh, it is to be feared that this comes from God. I cannot think otherwise. I wish you could hear him yourself. He does not get flustered. It seems he must only open his mouth and it speaks for him.

Remember us in your prayers. We also have in mind to do so for you. The weather through January was quite cold, good sledding roads. In February, the first half was nice and now it is cold. So much from me. Benjamin Schrack

The following letter was written to Peter by his niece Barbara and her husband Jeremiah Kaufman from Iowa. They relate news of an unusual and extended trip east (eleven weeks) to visit relatives. "Cousin visiting" was an important means of maintaining family ties, made possible by cheap and efficient rail travel.

Jeremiah had been married to Barbara's sister Judith, who were the daughters of Peter's sister Veronica, married to Abner Yoder. After Judith died at 38 years of age, Jeremiah married Barbara, who was 35 then.

November 23, 1888

*Wellman P.O.
Washington Co., Iowa*

Now I sit down to write a few lines to all of

you. First I greet you heartily. We are as healthy as usual and I hope this writing will find you well also.

We came home November 9th and found everyone well. The children have grown and we are glad that we finally came home. We were gone eleven weeks and one day. We were not homesick yet, but we were tired of it the last weeks. But we visited many good friends.

We were in Pennsylvania [Somerset] three weeks and it rained almost all the time. We saw the sun only a few times. Mike Schrack is very feeble. He is very senile and still wants to work but is not able to, and she cannot walk unless she pushes her chair around and walks after it. Philip looks after them.

William has many troubles. His wife lost her mind and was in Pittsburg three years. Then she died about seven weeks before we came there. He brought her home and buried her at home. Since that time, his barn burned down from lightning and all his farming implements burned with it. He had to feed his horses from a wagon. His hay and grain is all burned up.

Mike's John lives in Rowberi [?] and has consumption. His appearance is so poor that I do not believe he will live until spring. I could tell you much more if I were with you. Udi (Judith) Yoder gets along well, but she has aged so that I would not have known her, if I had not known that it was her.

Benedicts get along fairly well and old Kate Schrack gets along very well. She has not aged much. Old Susan Lemon is not so well off. She was very sick in the spring, but she can care for herself again. She has a girl living with her.

Everything still looks like it did in Pennsylvania. The people have built better buildings. They have so many; new barns in the Glades. Uncle Mose Schrack [Peter's brother] are as they usually are. They went with us a day. Write us whether cousin Crist is already at your place. We thought you have hilly land in Ohio but Pennsylvania is much worse yet. One must just wonder that the people can make a living. It is all hills and rocks in Conemaugh. In the Glades it looks about like it does with you.

The people were all friendly and received us well, but we did not have a good way to get around. We missed some cousins. We visited 43 of my cousins and missed nine. We saw 42 of Jeremiah's and missed nine more. Emri tolerated the traveling well and was at home everywhere. He still sucks his thumb and he did not

recognize the rest of the children when we came home. We got our dried peaches and apples without a problem.

Today the menfolk finished husking corn. Last night sisters Lizzie and Fannie were here. They still get around well. Today is the 27th and I almost do not have time to write. We came home Friday and Sundays Fannie went away to work. Now Barbara and I are alone to do the work. But we still went visiting two days. Brother Dave Kaufman's wife from Kansas is in the area so we went with her to visit. Yesterday Gideons were here. Sundays the church is to be at Eli Kinsingers, so come and go along!

There is a wedding in the making in the neighborhood: Hiram Yoder and Ida Swartzentruber. Abner is now also in the town in that store where John is. Fannie keeps house for Peter Schrack in Barbara's place. She is in Nebraska at Emma's. She will stay four weeks.

We were in Indiana at John Gnegis. He has such a bad face! His lower jaw has a hole so that you can see his teeth, and his one eye is completely closed. He looks so poor and thin and he can barely eat. He said he thinks he will starve to death. Brother John Kaufman went with us a week and a half. We got around a lot and it pleased us. We were in Indiana three weeks. One day before we came, they had communion and ordained Yune Plank as preacher, a son of John Plank.

So much from us,
Jeremi and Barbara Kaufman

To Peter Schrack and to all our good friends. Write and don't forget us. We won't forget you. Good night.

The 1861-1865 Civil War caused a lot of hardships and uncertainties among the plain people in the eastern states. The following letter, written by Peter's brother-in-law Abraham Miller from Somerset Co., tells of severe fines he and his brother paid to get out from serving in the military. The usual fine was \$300, but they had to pay 4-6 times that much. This is put into perspective when one considers that a farmhand's wages were \$10 per month, farms sold for \$12-60 per acre, and apples sold for 25 cents per bushel. No wonder he writes: "Es hat mol gropt!"

Abraham expresses some sentiments about the rebels which are not in keeping with conscientious objection to violence and war. These, no doubt, were fired by their unjust treatment. The

letter was sent to Peter while they lived in Preston County, (West) Virginia.

May 22, 1865

Elklick Co.
Somerset, Pa.

Beloved brother-in-law and wife, Peter and Susan Schrack,

I take time to write to you a few lines because it is so far to travel to you. Yet we can visit together through a letter.

We are not all healthy today. Freni and I are a little under the weather right now. I hope it is nothing but a cold and headache. I hope you are all healthy. We still live on Jacob P. Miller's place. If we had stayed in Maryland, we would have been fortunate.

I guess you heard that I and brother John were drafted. It was very costly for us. It cost me \$1875.00. I may receive some money back, but it is not sure. It cost John \$1300.00. We can work a long time for that.

But I thank God that the rebels were soundly thrashed. I hope not one rebel will remain when Grant and President Johnson are done with them.

The weather is wet, so wet that we could not work in the soil. The market for butter is 25 cents per pound; wheat 1.50 to 2.00 [per bushel] sugar 12 to 15 cts per pound; oats 75 cts, brown muslin 50 cts. per yard; calico from 30 to 45 cts: butter kegs 80 cts. per piece.

Write to me and let me know all the news and how your family is.

Your humble servant,
Abraham Miller

The following letter, written at the beginning of the Civil War, relates about a fatality caused by the war. It was written by John P. Miller, Peter's father-in-law and father to Abraham who wrote the above letter. He lived in Maryland at the time and Peter lived in Preston County.

Cove, Allegheny Co. MD August the 12th, 1861

Peter Schrack,

First a greeting to you. We are healthy and hope you are also in good health. We have not heard a long time from you.

It is told us that Joseph Speicher was shot to death in his own field by the Seceders. Write me whether you have been in danger and whether you still are. We have not seen any danger so far. I do not hope to have any difficulties,

yet one does not know.

We finished making hay the 8th of the month. We still have 300 shocks of rye standing outside. Today is the fourth day that we had much rain, or we would be finished.

It pleases Rudys well to live here with us, and we also are happy with them.

The oats is good, and the wheat also. The rye did well, and the hay was especially good. My bull calf is still better yet. It was born the 7th June and now weighs 300 pounds.

Yours Truly,
John P. Miller.

The following letter came to Peter in Holmes County from his brother Moses who lived in Somerset Co., Pennsylvania. In it he mentions both the wild and domesticated animals they had.

April 2, 1871

First, a greeting to you Peter and children. Herewith I let you know that we, praise God, are healthy so long as the good Lord wills. Further, the people are mostly in good health at this time. We have very nice weather.

On the 20th of March I sowed my summer wheat. On March 26 the church was at our house. On April 2 we had a singing at our place. Further, about the wildcats, I do not care for them at all. Manassa caught one. That one will not bite us anymore.

I sold a 3 year-old mare for 160 dollars. Now I have a colt out of Del who is 2 years old this spring. I have often been offered \$100 for it. We have six work horses. If we have good fortune, we will get three more colts soon. We have 16 cows.

Now I will send you those grafts. I think they will dry out too much in the letter, but I will try it. Write me soon whether you got them.

So much from your well-wisher,
Moses and Catharina Schrack

HISTORICAL PROFILE: DANIEL EASH (1741-1848)

-by Henry L. Erb

Daniel Eash (ESB2 in Gingerich-Kreider) was born on January 24, 1781 in Waldeck, Germany, the son of Samuel Eash and Catherine Fry. He had four sisters, one of whom was Magdalena who married the 1825 immigrant Michael Yoder. Around 1806 or 1807 Daniel married Marie Schlabach, a daughter of the 1820 immigrant Christian Schlabach. (See *Heritage Review*, vol.1, p.6-8, for more information on the Schlabachs).

Four children were born to Daniel and Marie Eash: Magdalena, b. 7-12-1808; Christian, b. 3-24-1809; and Catherine, b. 1-24-1812; all born in Germany. Their youngest daughter, Marie is believed to have been born in 1824 in Pennsylvania. With a twelve year gap between Catherine and Marie, one must wonder if there were any children that had died young, but no records exist to confirm that.

Around 1819, the Eash family lived in Wald-eck, Germany, most likely as tenant farmers. One must wonder if they were involved in the decisions of the Christian Schlabach family. For example, in planning to send the two oldest Schlabach sons, John and Christian to America in 1819 to scout out the new land and community. We do know, however, that they consented to travel along with the Schlabach family to the New World. When they received the message from Christian Schlabach in Pennsylvania that they should come to America, the Eash family made preparations to immigrate with the Schlabachs.

Mrs. Eash's sister Catherine, married to Johannes Gingerich, was the only member of her family to remain in Germany. Later, in 1831, the Gingerich family also immigrated to the U.S. settling south of Charm, Ohio. Three of Daniel Eash's sisters also immigrated to the U.S., most likely in 1825. His sister Catherine remained in Germany where she died in 1863.

In April of 1820 they boarded the ship *James of Bremen* and set sail for America. Four months later they arrived in New York. After a short layover, they sailed on to Baltimore, where they disembarked on September 30, 1820. From Baltimore they traveled on to the Amish com-

munity of Somerset Co., Pennsylvania where they lived as renters until 1830.

On Jan. 1, 1830 a deal was made with a fellow Amishman named Nathan Smiley for land in Holmes County, Ohio. A copy of the deed for this land was found by the author at the Recorder's office in Millersburg, Ohio. This land is located just northeast of Millersburg, Ohio where the Honey Run Inn is located today. Excerpts from the deed read as follows:

Know ye that Nathan Smiley of Coshocton Co. Ohio has a certificate of Register deposited at the general land office in Zanesville, Ohio for land...located in the S.W. Quarter Section 7, in TWP. 9 of Range 6 of unappropriated lands of the Military District containing 160 acres, north-west of the Ohio and above the mouth of the Kentucky River...

Witnesseth that the said Nathan Smiley and Nancy, his wife, now of Conemaugh Twp. in Somerset Co. Pa., for and in the consideration of Thirty Dollars (\$30) lawful money, paid the receipt whereof. They do hereby acknowledge, doth by this present Indenture convey the above described piece of land unto Daniel Eash, his heirs... and assigns forever.

Witness whereof they have hereto set their hands and seal this first day of January, 1830.

*Signed and sealed in
the presence of
John Mittenberger
Abraham Hershberger*

*Nathan Smiley
Nancy Smiley
signed X her mark*

Somerset Co., Pa.

Be it remembered that on the first day of January; 1830 in the County of Somerset, Pa. came the named Nathan Smiley and Nancy, his wife an acknowledged the within written Indenture to be their act and deed, and desired that the same might be recorded as such, according to law. That the said Nancy Smiley, being of full age, separate and apart from her said husband, by me examined and the full contents made known to her, voluntarily consented thereto

*John Mittenberger, Justice of Peace SS.Co.Pa.
George Newton, Recorder*

Apparently because Nancy Smiley could not read or write, she was examined separately and this last part was needed to record that she willfully and of her own free will signed off to sell this land to Daniel Eash.

In looking at the Nathan Smiley family records, it is known that Nathan, who was Amish in Somerset County and married to Anna(Nancy) Miller, had two sons. Nancy Smiley died sometime in 1830. Nathan then married to Rebecca Miller and had three more children. Their descendants moved to Wayne County, Ohio and Elkhart Co., Indiana. They all joined the progressive factions of the Amish-Mennonites in the 1860s and 1870s.

Exactly when the Daniel Eashes moved to Holmes County is not known. But they must have moved later in 1830 because the 1830 Census showed them living in Holmes County. They lived on the far western edge of the Amish community. Here they raised their family of one son and three daughters.

On June 27, 1830 Magdalena, the oldest daughter, married Peter Oswald, who immigrated from Germany in 1827. The Oswald family lived near Saltillo, Ohio. They raised seven children. The Oswald surname is extinct among the Amish but is still found in maternal lines.

The son Christian was married to Dorothea Mast and around 1840 moved to Adams County, Indiana. He was one of the earliest settlers there. His first wife died at about the same time his father Daniel died, in late 1848. There is no record of Christian buying anything at the estate sale. He may not have been there because of the death of his own wife. He was married three times and was father of 20 children. He died in Howard County, Indiana.

The Eash's third child, Catherine, was married to John Shoenbeck, who was another immigrant from Waldeck, Germany, coming in 1826. They had nine children, and moved to Adams County, Indiana soon after 1850. Catherine is buried in a Mennonite cemetery in Adams County.

The fourth Eash child, Marie, apparently did not marry. It is not known where she is buried.

By February of 1849 Daniel Eash had died.

He and his wife are believed to be buried in unmarked graves in cemetery #J-2 (*Cemetery Directory - Leroy Beachy*). This cemetery is near where they had lived.

One artifact from the Eash family that has survived through the years is an undated European *Ausbund*. Nameplates identify the book as having belonged to Christian Schlabach and Maria (Schlabach) Eash. They apparently brought it along when they immigrated in 1820. The book then belonged to Magdalena who married Peter Oswald. It came down through the Oswald family as follows: Peter Oswald, Daniel Oswald, Albert Oswald, Daniel Oscar Oswald, to Darlene Oswald Kirby of Tennessee. This *Ausbund* now belongs to Ohio Amish Library and can be seen there.

By February 20 of 1849 the estate was appraised and a public sale was held. Following is a list of items sold and their buyers. Spellings are as they appear on the list. The widow was not required to pay for items she bought.

ITEM	APPRAISAL	BUYER	PRICE
Lot of old iron	.50	Isaac Rudy	.13
2 plow points	.12	David Sellers	.43
Garden Hoe	.12	Widow	
Grind Stone	1.00	Abraham Mast	1.37
Garden Hoe	.06	George Umpstead	.41
Seyth & Hangings	1.25	Jacob Slaughbach	1.25
Seyth & Hangings	.62	George Deeds	.75
Seyth & Cradle	1.00	John Shanebeck	.50
Falling ax	.62	Widow	
Falling ax	.50	Christian Slaughbach	.61
Grubing Hoe	.50	Widow	
Copper Kettle	12.00	Widow	
Churn	1.25	Widow	
Tub and Dips	.37	Widow	
6 Crocks	.18	Widow	
Red & white cow	9.00	John Knep	11.00
Black cow	7.00	Alfred Wolgamott	9.26
Red & white cow	11.00	Alfred Wolgamott	13.18
Black & white cow	8.00	Joshua Slonager	11.05
Red Heifer	4.50	John Slaughbaugh	7.25
Red Heifer	4.50	David Wolgamott	6.22
Red & white Heifer	5.00	David Wolgamott	6.11
2 Hogs, 1st choice	3.00	Widow	
2nd Hog	3.00	Joshua Buckmaster	3.75
Large Tub	1.00	John C. Slaughbaugh	3.12
Spade	.18	Widow	
Meat Tub	1.00	Yost Yoder	.69

2 Baskets & pot	.25	Christian Mast	.52	Harrow	3.00	Alfred Wolgamott	3.57
Lard Can & Lard	2.50	Joshua Sloneger	1.90	6 Crocks	.25	Michael Yoder	.27
Wine Keg	.37	Christian Slaughbaugh	.41	6 Crocks	.25	Michael Yoder	.22
Corn Hoe	.37	Jonathon Miller	.25	5 Crocks	.18	Fredrick Crow	.37
Corn Hoe	.37	Widow		Large Iron Kettle	.75	John Knep	.59
Cider barrel	.50	Joshua Buckmaster	1.22	3 Shoats (1st choice)	.50	Alfred Wolgamott	.25
Cider barrel	.50	Christian Slaughbaugh	.75	4 Shoats	.50	Alfred Wolgamott	.12
Cider barrel	.50	Charles Tigard	.54	1 Shoat	.25	Jacob Steel	.66
Cider barrel	.50	Charles Tigard	.75	Lot of shoemaker tools	.37	John Gamin	.45
Cider barrel	.40	Charles Tigard	.75	18 bushel Rey @.33(5.94)		John Knep 6@.38	2.28
Cider barrel	.40	Widow				David Sellers 6@ .38	2.28
Cider barrel	.40	Widow				David Sellers 6@ .37	2.22
Hand Saw	.37	Esra Miller	.29	3/4 Bushel peaches	.62	Samuel Hays	.53
Drawing knif & Auger	.25	Samuel Mast	.34	Hay Bushel measure	.50	David Sellers	.50
2 Augers	.20	David Sellers	.18	Peck measure	.25	Christian Mast	.39
Auger & Chisel	.25	George Umstead	.39	Lot of Hames@6¢ per lb		not sold	
Hammer & Anvil	.37	George Unstead	.34	Lot of Shoulders@ 3¢ per lb.		not sold	
Iron Wedge	.18	Samuel Mast	.34	2 Hogs	2.50	Alfred Wolgamott	3.25
Brofs 8-day clock	8.00	Widow		2 Hogs	2.50	Alfred Wolgamott	2.22
2 Split bottom chairs	.37	Widow		3 Hogs	3.00	Alfred Wolgamott	2.97
Pair of check lines	1.50	Isaac Rudy	1.85	2 Sheep (1st choice)	1.50	Alfred Wolgamott	1.51
Woman sadle and bridle	13.00	Widow		Sheep (2nd choice)	1.25	Alfred Wolgamott	1.51
Lot of hides	.03/lb	not sold		2 Sheep	1.00	Alfred Wolgamott	1.56
191½ lbs of pickle pork	@2¢ lb. (3.83)			2 Sheep	1.00	Alfred Wolgamott	1.25
		Alfred Wolgamott 67½#	2.70	3 Sheep	1.37	Alfred Wolgamott	1.26
		Alfred Wolgamott 70#	2.97	1 Sheep	.37	Lost	
		Jack Steel 54#	2.29	1 Bay mare	30.00	John Mast	32.50
Fry pan	.50	David Watts	.41	1 Sorel Mare	1.00	Widow	
Half bushel and gallon measure	.50	Widow		1 Yearling colt	25.00	Abraham Rudy	32.50
Quart & funnel	.12	Widow		Set of horse geers	3.00	Charles Tigard	6.12
Bucket & kettle	.37	Widow		Set of horse geers	3.00	Charles Tigard	5.56
Bucket & coffee pots	.55	Widow		1 Spreader & single tree	1.25	Charles Tigard	1.33
1 par Stilgards	.75	Widow		1 Log chain	1.50	David Wolgamott	2.00
Lantern	.12	Widow		1 Tongue Chain	1.00	Charles Tigard	1.43
Kitchen Cubbard	8.00	Widow		1 2-horse wagon	50.00	John Gamin	55.00
Dozen Plates	.75	Widow		1 pair hay ladders	3.00	Peter Oswald	4.01
Dozen Cups & saucers	.37	Widow		1 Plow	4.00	Charles Tigard	5.01
Lot of dishes	.50	Widow		1 Plow	1.00	Alfred Wolgamott	.80
9 plates & 2 dishes	.50	Widow		1 2-horse Shay	.50	Jacob Slaughbaugh	.90
4 Tin cups	.08	Widow		1 Man sadle	1.25	Alfred Wolgamott	1.27
4 Bowls & 1 tin pan	.20	Widow		Lot of bridles	.75	Christian Yoder	1.22
Chest	.25	Widow		2 Curry comb & brush	.25	Jacob Camp	.31
Chest	1.50	Widow		Bags	.37	Daniel Stone	.26
Chest	4.00	Widow		Bags	.31	Lemmon	.18
Slate & brush	.12	Widow		Bags	.25	Jacob Slaughbaugh	.19
Stable Cubbard	.25	Alfred Wolgamott	.50	Shot Gun	2.00	Christian Mast	2.50
Cuting Box	.37	David Sellers	.37	Wool Wheel	1.50	Widow	
Tar Bucket	.37	Gabriel Hochstedler	.38	Lot of old bretchens	.25	Samuel Mast	.22
Halter Chain	.25	John Martin	.26	Barrel & dried apples	.75	Alfred Wolgamott	.81
Fanning Mill	1.50	Thomas Lemmon	1.32	Barrel & dried apples	.75	John G. Rouse	1.20
Shovel & Fork	.75	Christian Slaughbaugh	.90	Barrel	.25	John G. Rouse	.66
Scoop Shovel & fork	.75	John Martin	1.00				
Dung fork	.75	Widow					
Dung fork & fork	.62	Christian Slaughbaugh	.80	1 Fallow field in wheat	4.00 per acre (13.50)		
						David Wolgamott	15.79

1 Oats stubble field 3.00 per acre (11.00)
 Charles Tigard 20.79
 1 Field adjoining the house 2.00 per acre (4.00)
 David Wolgamott 6.00
 Patch of Rey 2.50 David Wolgamott 3.90

APPRAISAL=330.69 SALE=334.12

Amount of sale 334.12

Amount taken by widow at appraised value 108.35

Amount not on the appraisement list which
 came into the hands of the administrators 19.21

Amount of bad and uncollectable notes charged
 in the appraisement against said administrators 10.22

Amount of lumber sold 1.50
 473.40

Amount paid by administrators in debts
 against said estate -287.36
 186.04

Mariah Ash's claim -99.87
 Balance in hands of administrators 86.17

Administrators fees returned 3.31
 Total 86.48

Monies paid out of the Estate of Daniel Ash,
 Deceased, in Account with Abraham Mast and Daniel
 Slaughbaugh

March 8, 1849 Elias Hostetler for crying sale 2.25
 Feb. 21, 1849 Appraisers fees 3.35
 March 20, 1849 John Yoder labor 8.00
 Oct. 3, 1849 David Queer threshing 1.37
 Oct. 13, 1849 M. Melker, Clerk of Courts 6.76
 Jan. 2, 1850 Joseph Dell 1.75
 Feb. 2, 1850 Chrisitan Mast 1.00
 Dec. 21, 1849 John Gamin- clerking sale 2.25
 Dec. 24, 1849 John Tayler-coffin for deceased 7.00
 Sept. 23, 1850 John Schönbeck-shocking grain .75
 Jan. 3, 1851 A. Pyder- note 3.16
 Jan. 3, 1851 Valentine Vogel 7.19
 Jan. 3, 1851 John Smith 3.95
 Jan. 3, 1851 Isaac Harpester- note 6.13
 Jan. 3, 1851 Daniel Glander-note 6.32
 Jan. 3, 1851 Daniel Harger- labor 4.53
 Jan. 3, 1851 Philip Harger-books & seyth 3.61
 Jan. 3, 1851 Abraham Mast- note 32.70
 Jan. 31, 1851 Peter Miller 4.00

Jan. 30, 1851 Tobias Hostetler 3.00
 Note on John Miller, which is due and
 uncollectable, and made a voucher 10.22
 Jan. 10, 1852 John H. Wheeler-plow points 4.43
 Nov. 1, 1849 James ?- Treasurer 6.27
 Jan. 3, 1851 Mary Ash (widow)-support 28.00
 Jan. 3, 1851 Mary Ash (widow) Mariah Ash
 Claim 82.66
 Jan. 6, 1851 Peter Wise- carding 7.66
 Jan. 6, 1851 Peter Wise- carding 10.20
 Total 287.36
 Jan. 9, 1851 Mariah Ash Claim 99.87

The following items were set apart from the estate by
 the appraisers for the support of the widow Marie Ash

12 Bushels of Wheat
 10 Bushels of Corn
 10 Bushels of Potatoes
 3 Bushels of Rey
 1½ Bushels of Peaches
 1 Barrel of dried Apples
 150 lbs. of Bacon
 1 Keg of Lard
 1 Crock of Lard and Tallow
 Also \$28.00 cash. There being no other property of
 suitable nature to set apart.

Appraised on February 20, 1849

Friederich Hage
 Daniel L. Miller
 John Gamin

Dieses Nieder
Buch gehört
Christian Schlabbach
Anno 1802.
den 17^{ten} October.
Tastet das Wort goldbringend
Eich undes auch wohnen, mit
allerley Heilung, und
geistlichen Lindern, die
gab und Heilung dem
Gott in unserm Götzen,
Magdalena Oswald

This is the first fly leaf of the undated European *Ausbund* which was handed down through the Eash and later the Oswald families. It first belonged to Christian Schlabbach, the father of Daniel Eash's wife Maria. Her daughter Magdalena, who married Peter Oswald, wrote her name on the bottom of this page.

Dieses Nieder
Buch gehört
MARIA EASHIN
aus dem Verein
Loff den 21^{ten} July
Anno 1805

This is the second fly leaf of the same *Ausbund*. Here Maria "Eashin" wrote her name, dating it July 21, 1805. This was fifteen years before they immigrated to America.

The *Ausbund* is in fair condition, with brass corners, and leather clasps.