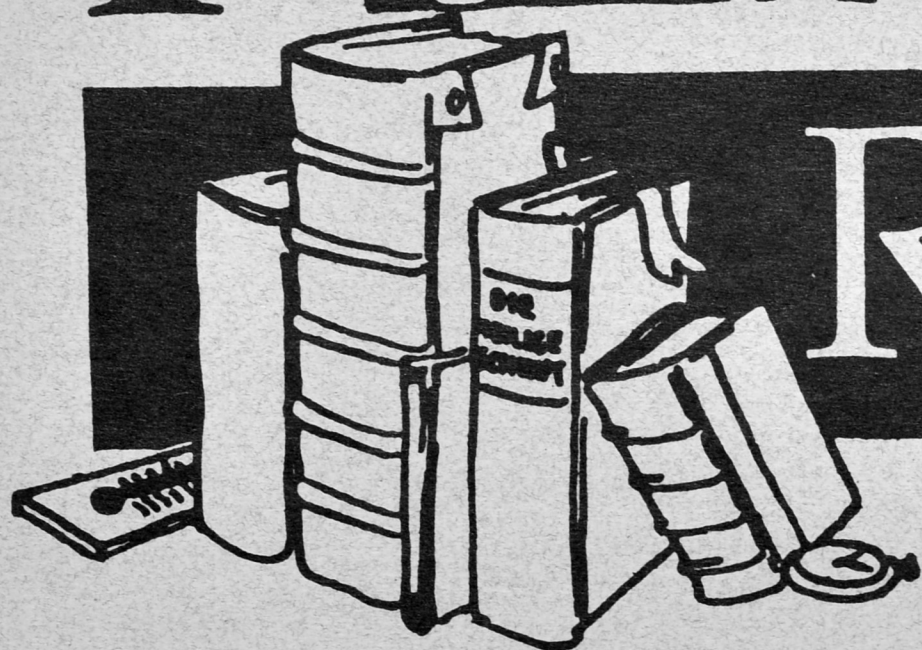


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A 1918 BUDGET LETTER RESULTS IN TWO ARRESTS

-by Edward Kline

During the first World War, the non-resistant position of the Amish and Mennonites gave occasion for the arrest of an Amish bishop and the editor of THE WEEKLY BUDGET (as the Sugarcreek paper THE BUDGET was called then) Manasses E. Bontrager from Dodge City, Kansas was arrested for writing a letter to THE BUDGET in which he discouraged buying war bonds and encouraged faithfulness to the principles of non-resistance. Samuel H. Miller, who was a minister in the Walnut Creek Amish/Mennonite Church and the editor of THE BUDGET, was arrested for publishing the letter in his paper.

Coming after 50 years of no war or draft in the United States, since the Civil War, these arrests were unusual. But throughout the history of the Anabaptist movement tensions resulting from the Anabaptists not taking part in war were not unusual. These tensions played a large role in shaping their destiny and where they lived and moved to. Thousands of the spiritual ancestors of today's Amish and Mennonites were forced to leave their ancestral homes and countries because governments did not accept or tolerate the principle of non-resistance. Not taking part in war as well as not taking military duty or training often brought opposition and expulsion, although these were not the only

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reasons. The movement of the Swiss Anabaptists from Bern and Zurich to the Jura area, to Alsace and on to the Palatinate and Hesse was spurred on by conflicts with local military establishments. Among the thousands who fled to America in the 18th and 19th centuries were young men who wanted to escape the military service. Sometimes they came alone, seeking a new home in a land of religious freedom.

In 1669 the Täufer in Zurich were accused of not guarding the borders near them against the Turks.¹ Complaints against the Täufer for not bearing arms led to their expulsion from Alsace in 1712.² The promise of Catharine the Great to exempt the Mennonites from military duty helped entice them to move to Russia from Prussia in the late 1700s.

But ironically, it was not so much the official position of the federal government, as local war fever that prompted the arrests of Bontrager and Miller. The Selective Service Act of May, 1917 allowed conscientious objectors, but did not make other provisions for them, expecting them to wear uniforms and do non-combatant work. The Amish and Mennonites felt their boys could not serve in the Army in either combatant or non-combatant roles. Those who were drafted at this time experienced great trials and ridicule as they were pressured to wear uniforms and do non-combatant work.

On August 29, 1917 the Mennonite General Conference passed a resolution saying, "...we cannot participate in war in any form; that is, to aid or abet war, whether in a combatant or non-combatant capacity."³ As the government continued to draft Amish and Mennonite boys, the conference sent a delegation to Washington to visit the Secretary of War, Newton D. Baker. This delegation included two Amish men from Holmes County, Sol Schlabach and Benjamin Weaver.⁴ After they presented their case, the government finally came up with new rules for

C. O.s on September 1, 1917. No longer were they required to wear uniforms or take part in drills and they were to be kept separate from the other soldiers. They were offered non-combatant work, but were not required to accept it. If they did not accept, they were to be kept in detention until the government decided what should be done.⁵ Many army camp officers did not like this later ruling, and often did not comply with it. The conscientious objectors continued to experience great mockery, persecution, and severe pressures for not doing non-combatant work. Sometimes it took appeals to Washington to get compliance to the ruling. So the government position eventually showed a measure of respect for the nonresistant convictions of the plain people.

Another issue in the arrest of these two men was the purchasing of war bonds called Liberty Bonds, which the United States government issued to finance the war effort. By buying one, the individual lent money to the government at 3½ to 4½ percent interest. Almost 21 billion dollars were raised in this manner, which was a huge amount in those days.

Although the purchase of the war bonds was to be voluntary, in reality there was a lot of pressure from patriotic citizen groups to buy bonds. Many communities were assigned a quota by these groups and anyone who did not buy was considered "unpatriotic" or a "traitor" or "friend of the enemy." Citizens of German background were pressured to buy to prove that they were not traitors. The plain people, who still spoke German, were especially targeted. Many Amish across the country were visited and threatened if they did not buy bonds. Threats were made to tar and feather some of them. Incidents occurred of buggies and buildings being painted yellow and when Amish appeared in town, name-calling was not unusual. Among the Mennonites in Oklahoma, a church and a barn were burned down.⁶

Most Amish felt buying Liberty Bonds was supporting the war and could not conscientiously buy them. Some areas were pressured so intensely that some reluctantly bought bonds. This was the case in Reno Co., Kansas, but the

1. James Lowry, *Hans Landis, Swiss Anabaptist Martyr in Seventeenth Century Documents* (Millersburg, Oh, OAL, 2003) 191

2. *Mennonite Encyclopedia*, (vol.I), "Alsace," 70

3. Ted Joseph, "The United States vs. H. Miller: The strange case of a Mennonite Editor Convicted of Violating the 1917 Espionage Act," *Mennonite Life* (Sept. 1975)

4. Guy F. Hershberger, *War, Peace, and Nonresistance*, (Scottsdale, Pa, Herald Press, 1946) 118.

5. *Ibid*, 118

6. David Luthy, "The Arrest of an Amish Bishop-1918," *Family Life* (March 1972)

Amish there refused to take the money back after the war. To some this was a solution, and to others, a compromise of the principle of non-resistance. In the larger Amish communities, the locals seemingly had more respect for the Amish, and the pressure was not so intense. Overall, not many Liberty Bonds were sold to the Amish. But the plain people contributed large amounts for the relief of war suffering.

So while the Amish boys were enduring mockery and persecution in the military camps for not supporting the war effort by doing non-combatant work, the communities at home were being tested by the war bond issue. Those who were against buying Liberty Bonds felt that doing so was letting down the boys in the camp. They saw buying bonds as a compromise of the same principle the boys were expected to be faithful to.

THE LETTER

With thoughts such as these in mind, Manasses E. Bontrager, who was bishop in the now extinct Amish community in Dodge City, Kansas, wrote a letter to THE BUDGET on April 24, 1918. In his letter, fifty year-old Bontrager shared his heart-felt concerns and convictions about the bonds and the boys in the camps, encouraging faithfulness to the principle of non-resistance. As he mailed the letter, he had no idea what the repercussions might be. When the letter arrived at THE BUDGET office in Sugarcreek, the editor Samuel H. Miller, was in Pennsylvania on church work. In what was probably the usual routine, the thick envelope was opened and the letter typeset. It is very likely that no one stopped to consider how controversial the letter would be in the highly-charged atmosphere of war. The printer, A.A. Middaugh, published the letter on May 15, 1918, and it went out to approximately 3600 homes. The letter appeared as follows:

Dodge City, Kans., April 24- A greeting in our Saviour's name.

People are all well, excepting some colds.

The weather is cool again. We're having more rain than usual this spring.

Oats fields are nice and green, much more barley is being put out this spring than usual on account of the wheat failing. A few farmers think they have some wheat that will be harvested, some corn is planted.

As we are living in an age of time when the gospel is preached over a wider area than ever before, but in what state of affairs the world is

in! A world war, never since the time of Julius Caesar was so large a portion of the civilized nations at war, never were such destructive weapons used to destroy life, never were the non-resistant people put to a more trying test in our country. How are we meeting the general problems confronting us? Shall we weaken under the test or are we willing to put all our trust in our dear Savior? Are we willing to follow his footsteps? Our young brethren in camp were tested first; let us take a lesson of their faithfulness. They sought exemption on the ground that they belong to a church which forbids its members the bearing of arms or participating in war in any form. Now we are asked to buy Liberty Bonds, the form in which the government has to carry on the war. Sorry to learn that some of the Mennonites have yielded and bought the bonds. What would become of our non-resistant faith if our young brethren in camp would yield? From letters I received from brethren in camp, I believe they would be willing to die for Jesus rather than betray Him. Let us profit by the example they have set us so far, and pray that God may strengthen them in the future. Many people can't understand why we don't want to help defend our country. Christ said, Render unto Caesar that which belongs to Caesar and to God that which belongs to God. Caesar protects our property for which we shall willingly pay our taxes, as Christ asked us to. The money's denomination and value is estimated and made by the authority of civil government. But our coming in this world, our intellects, our physical powers do not belong to Caesar. If he claims them to defend himself, Christ's laws strictly forbid our yielding to such a claim. How many of our brethren have gone to the ballot box, giving their choice who should govern our country? Will the same brethren respond to the call of those whom they helped put in office? Paul says be not unequally yoked with unbelievers, are we pilgrims and strangers? Or do we think we must use our right of citizenship at the ballot box? Christ said, My kingdom is not of this world. If we claim citizenship in Christ's kingdom, can we serve two masters? Christ said Ye cannot serve God and mammon; We cannot have citizenship in two earthly kingdoms at one time, much less I think we can claim one in a heavenly kingdom, and one in an earthly kingdom. Self defense is the first law of nature, It is often said. Did Christ appeal to self defense? No, when the chief priests and captains of the temple and the elders came to him, Jesus said to Judas, Betrayest thou the son of man with a kiss?

Christ did not defend himself but Simon Peter drew the sword, smote the high priest's servant and cut off his right ear. Here is an act of the first law of nature, the cause seemed to Peter to demand it. Did Jesus justify it? No, he showed his sympathy for humanity, healed the wounded man, and said to Peter, Put up thy sword into its place, for all they that take the sword shall perish with the sword. He did not say, should perish by the sword, but with it. So all who used the sword or other weapons of carnal warfare and not repented must perish and all the weapons of our warfare will perish with them.

April 21st. I attended two funerals, one a mile north of us, an old man nearly 80 years old, a good neighbor, but never belonged to church. I took a great lesson, as the minister in his sermon called him brother. O how can we call such an one a brother? Is it any wonder that the people are satisfied to live without confessing Christ? I heard much of heaven in their sermons but never a mention was made of hell. They often brought forth the name of Christ, but the name of Satan was never mentioned. The same Jesus that told us about heaven told us about hell. If we fear God we need not fear Satan, as we have sown we shall reap. If people are deceived thru preaching, is it any wonder they go to war with one another and call it right? I must often wonder that there is so much strife and misunderstanding in some localities among the non-resistant people. I was in hopes this terrible war would bring all church members closer together. A house divided against itself cannot stand.

M.E. Bontrager

It took several months for the reactions to the letter to surface. Bontrager likely had put the letter in his past and Editor Miller may never have read the letter, but he was soon reminded of it. It is not known who decided the letter was pro-German and subversive and reported it to the federal authorities. But it is known that they were operatives or "watchers" of the American Protective League. In 1917 Holmes and Wayne Co. had 48 such "agents" working under the direction of the U.S. Justice Dep't representative Frank Fortune! Anti-war information was turned in to Fortune who relayed it to District Attorney Edwin Slusser Wertz in Cleveland. He decided whether or not to prosecute.

Patriotic war fervor was high among some people in Holmes and Wayne Co. Several weeks before Bontrager's letter appeared in THE BUDGET, THE HOLMES CO. FARMER printed

the sentiments of a member of the local Vigilante group: "...the damnable treachery of doubt and pacifism and Germanism, which keeps trying to spread itself through the press and by spoken rumor, must be stopped and abolished..."⁷. It becomes fairly obvious that it was local patriotic sentiment, and not the federal government's policy that brought about the arrests. Attorney Wertz was a very aggressive prosecutor, and had 8500 criminal indictments with only 85 acquittals in his eight years as District Attorney. He was politically ambitious and served two terms in the Ohio General Assembly. He then ran for a seat as U.S. Representative in 1906, and later for a federal judge position, and lost both bids.⁸ After being appointed to the position of U.S. Attorney for Northern District of Ohio by President Wilson, Wertz's aggressive prosecuting seemed almost excessive. He was strongly opposed to conscientious objectors and had earlier made several anti-war indictments.

THE CHARGES AND ARRESTS

Attorney Wertz charged a grand jury to determine whether or not section 3 of the 1917 Espionage Act was violated by Manasses Bontrager's Budget letter and by Editor Miller for publishing it. This section read:

Whoever, when the United States is at war, shall willfully make or convey false reports or false statements with intent to interfere with the operation or success of the military or naval forces of the United States or to promote the success of its enemies and whoever, when the United States is at war, shall willfully cause or attempt to cause insubordination, disloyalty, mutiny, or refusal of duty, in the recruitment or enlistment services of the United States, or shall willfully obstruct the recruiting or enlistment service of the United States, to the injury of the service or of the United States, shall be punished by a fine of not more than \$10,000 or imprisonment for not more than 20 years, or both.

Neither Bontrager or Miller knew of the grand jury hearings and consequently did not testify, which was not standard judicial procedure. On July 7, 1918 the grand jury returned an indictment of 5 counts against Editor Miller. He was ordered to appear before Judge Westenhaver for arraignment on July 9. He pleaded not guilty and was immediately put

7. Ted Joseph, op.cit.

8. Ibid.

into jail, but was released the same day after signing a \$5,000 bond agreement.

On the last Sunday of July, a U.S. Marshall arrived at the farm of 50 year-old Manasses Bontrager near Dodge City, Kansas and arrested him. The peaceful Sunday atmosphere was shattered by the shock of the arrest and the charge that part of a letter he had written to THE BUDGET had violated the Espionage Act of 1917. The marshal said Manasses, along with Budget editor Samuel Miller, would have to appear before a federal court judge in Cleveland, Ohio, which was the district in which THE BUDGET was published. The marshal was respectful of Manasses and did not mistreat him, but tried to be very considerate. He bought a ticket at the depot and gave it to Manasses so it wouldn't be obvious that he was under arrest. With a heavy heart he made the long trip to Cleveland, Ohio. It went 8 long days until the trial took place, during which time Manasses stayed in a motel room. His brother Levi came to be with him during this trying time. This must have been a very troubling time for his family and church at home.

The trial of Manasses Bontrager apparently took place August 5 and Samuel Miller's on August 8. Neither man had a lawyer, and it is not known that any witnesses were called to testify. War fever was high and it appears there was more effort made to get convictions than to actually examine the defendants.

Manasses Bontrager pled guilty to violating the Espionage Act and was fined \$500. The controversial section of his Budget letter is what we have put in bold print. The drawing of attention to the C.O.s in the army camps and the sentence "What would become of our nonresistant faith if our young brethren in camp would yield?" was probably seen as encouraging the C.O.s to not obey their army officers to do military or non-combatant work.

While the Liberty Bonds were an issue, the government could not legally prosecute anyone for not buying them, since they were voluntary. In the file on the Miller-Bontrager case at the Department of Justice in Washington D.C. (No. 186400-78), there is a letter which the U.S. Attorney General wrote to U.S. Attorney Wertz asking, (interestingly), for an explanation why Miller and Bontrager were fined. The answer does not mention war bonds, but states that the

finer were "for inciting and attempting to incite insubordination, disloyalty, and refusal of duty in the military and naval forces of the United States," and quotes the above passage from Bontrager's letter.⁹

The Cleveland newspaper, THE PLAIN DEALER, reported on Aug. 6, 1918 that "*The bishop, a man with flowing hair and long whiskers... listened as the judge denounced the activities of conscientious objectors who try to convert others to their anti-war views...*" When the country is at war," Judge Westenhaver told the bishop, "you and all who benefit by its powers are equally bound to bear the burden. Religious liberty such as you enjoy was not gained by non-resistance. No one in this country regrets the war more than those not of your faith." The bishop announced in court that he would henceforth leave the matter of bond-buying and military service to the individual consciences of members of his church. "I made a mistake by writing that letter," he confessed. "I did wrong. I thank Mr. Kavanagh and the judge for showing me my error." As an individual, Bishop Bontrager declared he was still opposed to killing Germans. "But I want Germany beaten," he added. "I shall pray that they may be. Perhaps the Lord will destroy them as he destroyed the Egyptians."

The judge may have given some consideration to the affidavits Manasses presented which showed that he actively supported the Red Cross and Y.M.C.A. in relief efforts. Promptly he paid the hefty \$500 fine and returned to Kansas. We can imagine that coming home was like awakening from a bad dream for Manasses. He must have wondered if his arrest stirred up public feelings against his people, and if it was given a lot of publicity. He would be happy to find that only two Kansas newspapers had very brief reports of the arrests and fines, and that there were no repercussions. Upon returning home, Manasses received offers from sympathizers in Dodge City to help pay his fine, but he declined.

Manasses' admitting that "I made a mistake by writing that letter. I did wrong..." should not be seen as a renouncing of his convictions on non-resistance. Rather he was admitting that in the eyes of the law, especially the Espionage Act, he was legally wrong in promoting his views

9. Luthy, op.cit.

publically. In future years as bishop in Dodge City and later in Sikeston, Missouri, and Centerville, Michigan he would faithfully teach and enforce the Amish position on non-resistance and military service.

Editor Samuel H. Miller's trial took place on a hot summer day. He kept a calm and quiet composure the whole time, showing no spirit of either defiance or regret. He initially told the court he could not plead guilty to the five charges against him, but confessed that the letter in question had been published by his paper. Apparently some plea bargaining or negotiating took place, because four charges were dropped and Miller pled guilty to the charge of "Attempting to cause or incite insubordination, disloyalty mutiny, and refusal of duty in the military and naval forces of the United States." He was fined \$500 plus \$145.93 in costs by Judge Westenhaver. Editor Miller was unable to pay the fine immediately and spent several trying days in jail until his cousin, W.A. Miller, paid the fine and he was released. 10.

At no time during or after the trial did Samuel H. Miller cover his own case in THE BUDGET. He probably felt best to keep everything as low-key as possible. His conviction probably diminished his enthusiasm for publishing and he and the other owners of The Budget Publishing Co. sold out to S.A. Smith in 1920. Miller then concentrated on his responsibilities as minister until his death 8 years later. His obituary described him as "of a big mind and a big heart," and "a faithful minister."

The conviction of Bontrager and Miller gave momentum to a much larger action Attorney Wertz (who was a native of Wooster, Ohio) was planning against the Mennonites. He made plans to indict the leaders of the Mennonite Church who signed the August 28, 1917 conference statement on military service. For evidence Wertz subpoenaed the minutes book of the secretary of the Mennonite World Conference. For some unexplained reason Wertz sent the following telegram to the U.S. Attorney General in Washington before going through with his plans: *"I am ready to present grand jury indictment against one hundred eighty-one bishops, ministers, and deacons of the Mennonite Church for conspiring to violate the espionage act. Case is*

prepared and while there is no doubt in my mind about a conviction as well as a possibility that government will have pleas of guilty, I believe it advisable to consult you in regard to case before returning indictment..."

When special assistants to the U.S. Attorney General, John Bettman and John O'Brian, reviewed Wertz's plans, they sharply criticized them. Bettman rejected the evidence the case was based on and urged that no action be taken. After Wertz expressed intentions to go ahead, O'Brian wrote a letter suggesting the proposed indictments be postponed. He ordered the Ohio attorney to send them all the evidence and facts. Wertz responded by outlining his case against the Mennonites, stating his opposition to non-resistance and the 1917 resolution. After reviewing this, O'Brian ordered Wertz to stop any prosecution action, saying, "...prosecution of them or their leaders would do more harm than good," and that the evidence was not sufficient to warrant prosecution. So the aggressive Ohio attorney was forced to drop the case. Later the disgruntled and angry Wertz would claim that the Mennonites were allowed to "defy the laws of the country." 11.

In light of this response from Washington, one has to wonder whether the case against Miller and Bontrager would have succeeded if the Washington officials had known about it. Clearly the main drive behind those charges was local feeling, spearheaded by an attorney from Wooster, and not the national policy-makers. Editor Samuel Miller almost faced another indictment, since he had signed the 1917 resolution. Thankfully he was spared this charge.

Looking back, almost 85 years later, there are probably no people living who remember these events. Although Manasses Bontrager and Samuel Miller unknowingly violated war-time laws, they did nothing morally or ethically wrong by stating their beliefs. Nor did they compromise their beliefs, so we do not look at their experiences negatively. The plain churches were probably strengthened rather than weakened by their trials.

11. Ibid.

10. Ted Joseph, *op.cit.*

A LETTER OF 100 YEARS AGO

by Roy M. Weaver

Daniel E. Mast of Hutchinson, Kansas wrote the following letter to his brother Moses E. Mast of Holmes Co., Ohio in 1903. Daniel and Moses were the sons of Eli D. Mast who moved to the Charm, Ohio area from Somerset, Pennsylvania as a youth in around 1835. Moses was bishop in the Amish Church in the Berlin/Walnut Creek area. At the time of the writing, Daniel was deacon in the Kansas church, and later, in 1914, he was ordained as minister (Diener zum Buch).

Daniel is well-known as a prolific writer of articles for the magazine "Herold der Wahrheit." He was one of the promoters of the magazine when it was started in 1912. His articles were first compiled in the book, *Anweisungen zur Seligkeit*, and later in the English version, *Salvation Full and Free*.

The letter mentions missing a wedding in Ohio and Daniel offers some timely advice and comments on the institution of marriage. The wedding Daniel Masts missed attending in Ohio was that of my wife's grandparents, John P. Weaver (Peter John), and Fannie, daughter of Moses Mast. Following is an English translation of the letter, which was written in German:

Hutchinson, Kans.

March 12, 1903

Moses E. Mast and family: Greetings to all of you, with the desire that God's grace, blessing and spiritual strength be with you, to steadfastly persevere in that which you have begun and in the salvation in Christ Jesus our Lord.

We received your letter and have understood all of the message well, but to your great wedding meal we could not come. I hope everything went on in an orderly Christian manner and not as with the great king Belshazzar's feast, which we can read of in the book of Daniel. I certainly desire success and blessings for Fannie, and also God's grace to their marriage. I hope she will be a diligent, loving, cleanly housewife for her husband, who seeks to do her duty with a willing heart to make their house a true house of God, wherein God will be praised and glorified. This is what God wants, that young people begin everything in the name of the Lord. Then the blessing is promised.

We are all healthy, having reason upon reason to thank God for the grace He has given us. We also have a wedding invitation in Illinois for today, from Jonas Schrocks.

The women have roasted two hens and we have had a good evening meal, and of course we chatted about the wedding.

Noahs [Daniel's newly married son] are here in the house with us. The young wife seemingly has a good and happy disposition. We have had real winter weather since they have come home. [Probably from visiting friends and relatives after their marriage.] But now it is nice and the boys are plowing.

We want to build a house for them on one of our farms for them. So we have much to do.

Noah Troyers and we have been at home more than usual this winter. Noah was not in church often and Fannie has not been there since she was sick, which was in December. Old Bontrager also was not in church. He is very sickly.

Four families have moved from Haven to Anderson County, 135 miles east. I am afraid it will not go well.

We have considerable trouble in the church over gasoline engines. In the Haven congregation they have had it for a while. Now we have it in our congregation. This causes trouble and many words. I do not know yet what will become of it. There is a preacher in the Haven church who strongly justifies himself.

Now I want to come to a close. Write again soon. We commit you to God and His grace. Remember us in your prayers.

From us,

D.E. and Elizabeth Mast

A 100 Years Ago

Here are some U.S. statistics for the year 1903, the year the above letter was written.

The average life expectancy was 47.

Only 14% of homes had a bathtub.

Only 8% of homes had a telephone, and a 3-minute call from Denver to New York cost \$11.

There were only 8000 cars and 144 miles of paved roads in the U.S. The speed limit in most cities was 10 mph.

The ave. wage was 22¢ an hour, and the ave. worker made between \$200 and \$400 per year.

The tallest structure in the world was the Eiffel Tower.

More than 95% of all births in the U.S. took place at home.

A LIST OF HOLMES COUNTY WEDDINGS (CA. 1850-1888)

-Leroy Beachy

In a ledger kept by Daniel Swartzentruber (1842-1918), one of the most interesting subjects appears under the heading, "As far as I know, these are all the weddings I attended." The list of 111 entries begins with the weddings of two of his sisters in the mid-1850's and continues to the end of 1888. Among the entries are three of his own four marriages, numbers 19, 21, and 82. In a fine hand he recorded the names of the following couples in German script.

- | | |
|---|---|
| 1 Isaac Weaver/Rebecca Swartzentruber. | 57 12/12/72- Moses Miller/Dena Miller |
| 2 Jacob Mullet/Christina Swartzentruber. | 58 10/02/73- Moses Wengerd/Elizabeth Beiler |
| 3 Emanuel Hershberger/Catharine Miller | 59 03/15/74- Levi Yoder/Gertrude Miller |
| 4 Michael Miller/Sarah Miller | 60 11/12/74- Daniel Stutzman/Mary Bontrager |
| 5 John Miller/Elizabeth Weaver | 61 12/24/74- Daniel Yoder/Magdalena Weaver |
| 6 John Yoder/Elizabeth Hershberger | 62 12/31/74- John Frey/ ? Yoder |
| 7 Moses Swartzentruber/Anna Hershberger | 63 01/03/75- David Kaufman/ ? Fisher |
| 8 Joseph Helmuth/Barbara Hershberger | 64 01/07/75- Moses Hostetler/ ? Weaver |
| 9 Jeremiah Miller/Susanna Swartzentruber | 65 01/14/75- William ? / ? Rotlinger |
| 10 Peter Hershberger/Mary Miller | 66 10/03/75- Adam Beiler/Anna Bender |
| 11 William Weaver/Susanna Miller | 67 11/18/75- Peter Miller/Nancy Yoder |
| 12 03/22/61- John Weaver/Barbara Miller | 68 11/21/75- Noah ? /Elizabeth Dollen |
| 13 01/16/62- Jacob Yoder/Barbara Gingerich | 69 12/26/75- Benjamin Hostetler/Lizzieann Mullet |
| 14 04/06/62- Peter Miller/Elizabeth Hershberger | 70 02/03/76- Jeremiah Miller/Lydia Miller |
| 15 05/15/62- Emanuel Miller/Magdalena Weaver | 71 02/13/76- Michael Gingerich/Mary Mohler |
| 16 Paul Hershberger/Magdalena Kurtz | 72 11/16/76- Jeremiah Yoder/Elizabeth Miller |
| 17 01/25/63- Emanuel Beachy/Lena Gerber | 73 11/26/76- Moses Burkholder/Sarah Miller |
| 18 12/10/63- Eli Miller/Mary Weaver | 74 03/01/77- Moses Mast/Magdalena Bontrager |
| 19 03/06/64- Daniel Swartzentruber/Veronica Wengerd | 75 03/11/77- Peter Weaver/Magdalena Beiler |
| 20 04/02/65- Christian Wengerd/Lydia Swartzentruber | 76 10/25/77- Christian Bontrager/Barbara Yoder |
| 21 06/17/66- Daniel Swartzentruber/Veronica Gerber | 77 01/13/78- Noah Gingerich/Lydia Miller |
| 22 1867- Jacob Miller/Catherine Yoder | 78 01/31/78- Eli Miller/Elizabeth Miller |
| 23 1867- Samuel Weaver/Lydia Beachy | 79 03/30/78- David Miller/Susanna Miller |
| 24 1867- John Miller/Lydia Weaver | 80 04/11/78- Daniel Troyer/Sarah Weaver |
| 25 01/30/68- Emanuel Beachy/Gertrude Gerber | 81 09/26/78- Moses Miller/Mary Troyer |
| 26 1868- Moses Miller/Sarah Hershberger | 82 10/28/78- Daniel Swartzentruber/Magdalena Mast |
| 27 1868- David Miller/Elizabeth Hattery | 83 12/26/78- Joseph Schmucker/Susanna Hostetler |
| 28 1868- John Hershberger/Catherine Miller | 84 02/06/79- Joel Troyer/Dena Miller |
| 29 1868- Christian Hershberger/Susanna Miller | 85 03/20/79- Jacob Mast/Susanna Schlabach |
| 30 1868- David Troyer/Gertrude Miller | 86 04/10/79- Noah Miller/Mary Swartzentruber |
| 31 1868- Levi Schlabach/Dena Miller | 87 12/25/79- Jacob Schlabach/Magdalena Miller |
| 32 1869- Christian Beiler/Magdalena Gingerich | 88 12/25/79- Noah Miller/Amanda Middaugh |
| 33 04/04/69- Solomon Miller/Catherine Wengerd | 89 01/01/80- Joseph Keim/Susanna Kaufman |
| 34 11/19/69- Christian Miller/Veronica Gingerich | 90 01/08/80- Solomon Summy/Catherine Speicher |
| 35 12/02/69- Jonas Hershberger/Elizabeth Swartzentruber | 91 02/12/80- Henry Schrock/Sarah Weaver |
| 36 01/27/70- Jonathan Mast/Susanna Bontrager | 92 03/18/80- (Bishop) David Miller/Susanna Mast |
| 37 03/16/70- Peter Schrock/Elizabeth Hostetler | 93 03/25/80- John Miller/Susanna Frey |
| 38 03/20/70- Joseph Mille/Barbara Schmucker | 94 11/11/80- Andrew Troyer/Magdalena Schmucker |
| 39 11/08/70- William Miller/Dena Miller | 95 11/11/80- Daniel Hershberger/Rebecca Yoder |
| 40 12/08/70- Daniel E. Mast/Catherine Miller | 96 12/09/80- Christian Schlabach/Dena Miller |
| 41 12/25/70- Eli Troyer/Barbara Miller | 97 12/23/80- Emanuel Mullet/Dorothy Hostetler |
| 42 12/29/70- Abraham Schlabach/Barbara Miller | 98 01/06/81- Jacob Coblentz/Mary Miller |
| 43 01/01/71- Noah Miller/Elizabeth Bontrager | 99 02/16/82- Levi Mast/Savilla Miller |
| 44 01/26/71- Joseph Miller/Catherine Schlabach | 100 01/04/83- Mose Shetler/Anna Hostetler |
| 45 01/29/71- Levi Troyer/Barbara Gingerich | 101 03/15/83- Benjamin Troyer/Sarah Swartzentruber |
| 46 02/21/71- David Miller/Susanna Weaver | 102 11/14/83- Daniel Yoder/Lucinda Schenk |
| 47 03/09/71- Jeremiah Miller/Veronica Miller | 103 12/06/83- Samuel Mast/Magdalena Miller |
| 48 06/01/71- Christian Miller/Sarah Swartzentruber | 104 01/31/84- Jacob Yoder/Barbara Hershberger |
| 49 11/30/71- Henry Troyer/Susanna Hostetler | 105 02/18/86- Benjamin Kurtz/Anna Yutzy |
| 50 01/07/72- David Yoder/Catherine Miller | 106 11/24/87- Enos Swartzentruber/Elizabeth Schlabach |
| 51 01/07/72- Andrew Mast/Anna Stutzman | 107 02/16/88- Levi Stutzman/Veronica Yutzy |
| 52 01/25/72- Jonas Yutzy/Mary Miller | 108 12/06/88- Abraham Kaufman/Magdalena Miller |
| 53 02/08/72- Moses Troyer/Catherine Yoder | 109 12/20/88- Emanuel Hostetler/Mary Weaver |
| 54 02/13/72- Stephen Miller/Catherine Schlabach | 110 12/27/88- Eli Yoder/Mary Hostetler |
| 55 03/14/72- Levi Mast/Elizabeth Miller | 111 12/29/88- Levi Mast/Mary Hershberger |
| 56 04/11/72- Noah Nisley/Elizabeth Weaver | |

A LEDGER RECORD FROM 1916

by Leroy Beachy

In a ledger kept by Moses M. Miller (1844-1920) there appears a page with the heading "Members from the Old Amish church expelled for some bad case...taken in [by] the Martin's Creek Church." The Martin's Creek Church, located three miles west of Berlin, Ohio was founded in the 1860's, the liberal element of a split in the Amish congregation in that area. Fred Mast served as bishop during the early 1900's. A new wave of additions to the congregation from 1902 to 1916, largely generated by a telephone issue, were recorded by Miller as follows:

Eli Kandle and wife, Joseph Weaver and wife, Emanuel Hostetler and wife, Joseph Wengerd and wife, the wife of Joseph Kandel, and the son of Abraham Kandel were "telephone members and dissatisfied members of the Old Amish church taken in the church in 1902." Abraham Kandel, Reuben Yutzy, Jonas Yutzy, A.D. Miller and wife, Christian Troyer, Joseph Kandel,

Steven Wengerd, Daniel Kaufman, Crist Schla-bach (from Stark County), were all "taken in the church in October, 1906." Peter Miller "was taken in May, 1907." John Hostetler, who "was expelled from the church in Madison County, Ohio for some bad case," was taken in, in June, 1910. "One man by the name of Eli Gingerich got dissatisfied in the Old Amish church" and was received "in the Martin's Creek church October 16, 1910, and the same day Jacob Miller was taken in." John B. Troyer who "was dissatisfied in the old church" was taken in on February 2, 1913. "September 28, 1913, a man by the name of Moses Coblentz [who] was put out of the Old Amish church for drunkenness" was taken in, and "his wife was taken in by letter the same day." "July 5, 1914, Joseph Gingerich left the Old Amish church on account of more liberty, and his wife was taken in the same day." Ammon Mullet "left his church and bought an auto." He was taken in sometime in 1914. Sam Boley "was taken into the Fred Mast church May 21, 1916" because of "a telephone."

Editor's Note:

A Reuben Yutzy is listed above as having been taken into the Martin's Creek Church in 1906. The first impression might be that this was the well-known gunsmith who lived near Winesburg, since it is known that he was a member there in his later years. This is not possible, however, since the gunsmith Reuben died in 1899. The *Martin's Creek Mennonite Sesquicentennial History* lists this Reuben as a member in 1865, soon after the church started. Gunsmith Reuben had a son Jonas (b. 1850, DBH 13293), who in turn had a son Reuben (b. 1884, DBH 13102). In all likelihood, the above mentioned Jonas and Reuben were this father and son. Jonas moved to Indiana and later to Kansas. Reuben was married in Dodge City, Kansas by Manasses Bontrager in 1920.

An account explaining how the elder Reuben became a member at Martin's Creek might be worth repeating here. Reuben was the son of Peter, who was the son of immigrant Christian. The Yutzys settled in Somerset County and Reuben was born there, coming to Holmes County as a youth and marrying here. Reuben was unique in making muzzle-loading rifles by hand. These rifles still exist and bring a handsome price when sold. Reuben also traded horses.

He is said to have traded horses with his neighbor and fellow church member. The morning after the trade the horses were back in their former owner's

stall. The following night the horses were switched again and soon again switched the third time, ending up in their original stalls. By now the two neighbors were upset with each other. The matter came before the church, and a meeting was called. Bishop "Gla Mose" Miller and his ministers and some of the older men in the church attended the meeting. There were no witnesses to the horse-switching and neither of the two neighbors took the blame. So the group decided the horses should stay in their original homes, which did not suit Reuben well at all.

Because of this Reuben quit coming to the Amish church, and eventually was excommunicated for not coming. Some time after this, Reuben went to the Martin's Creek church and apparently became a member there. A number of years later he became sick, and it troubled Bishop "Gla Mose" that Reuben was still excommunicated. He did not want to see Reuben die in this state. Since there were no witnesses to the horse-switching, he felt he could reconsider. So he asked Fred Mast if he would consider taking Reuben out of the ban, if his ministers were agreed. Mast agreed and so he and his ministers went to the Yutzy home and after a short service, lifted the ban. Before they left, the ladies announced that there was a meal prepared, so the whole group had supper together.

e.k.

HISTORICAL PROFILE OF JACOB MAST

PIONEER TO HOLMES CO., OHIO, 1814

by Henry L. Erb

The year of 1814 was a momentous year for Jacob Mast (ML363) and his wife Elizabeth (YR2614). In the year 1813 a decision had been made that by the spring of 1814 they would move to the Ohio frontier. Jacob's brother Joseph and Elizabeth's brother Christian, as well as other friends, had already moved there in 1810.

The Indian scare of 1812-1813 had caused some of them to move back to Somerset County on a temporary basis. But by the spring of 1814 the French-Indian War was winding down and it was considered safe to move back to Ohio.

Jacob Mast was the son of Joseph Mast and Veronica Berkey. He grew up on the high slopes of Negro Mountain in Somerset County Pennsylvania, on the highest working farm in the state of Pennsylvania. In about 1810-1811 Jacob married Elizabeth Yoder (born 3-7-3789, died ca. 1818), a daughter of Henry Yoder and Catherine Detweiler. A daughter, Dorothea, was born to them in 1812.

In March of 1812 Henry Yoder, Elizabeth's father, had bought a quarter section of land in Ohio (S.E. Qs.19, T9, R5), located just southwest of today's town of Walnut Creek. On October 20, 1813, this quarter section was transferred to Jacob and Elizabeth Mast, for which they paid \$200. When Jacob Masts arrived at their quarter section in the spring of 1814, they parked their covered wagon near a high oak tree in about the center of the tract. It is said that they lived in the wagon until they were able to build a cabin. They brought a cow and two piglets along from Somerset Co.

To make a temporary corral for his livestock, Jacob pulled down the low branches of this big oak tree and staked them to the ground. This made a nice, quick and easily-built corral, or so they thought. But in one of the next several nights, they were awakened by a high-pitched squeal from one of the piglets. A bear or cougar was in the corral! It is doubtful whether Jacob was able to chase away the intruder, and there were no flashlights to help him. The next day the half-eaten pig carcass was found nearby.

So for most of the next day Jacob worked on rigging up a homemade trap to catch this pork lover. First a strong slender sapling was pulled over and staked to the ground with a specially shaped trip stake. Other little trees were also pulled over to make an enclosure of sorts. An opening was cut into one side where the remains of the piglet were placed. Around this opening a noose rope was fixed and tied to the top of the sprung tree. It was devised so that when the pig carcass was moved, the contraption was tripped. The next morning a bear was hanging from the sprung sapling. It is said that the Masts then ate bear sausage instead of hog sausage. (Ed. note: strong sapling! or small bear!)

Later that first summer the Masts discovered that they were having another kind of nighttime visitors. They had a so-called slop barrel into which they dumped their excess milk and table scraps. They soon noticed that the barrel did not maintain its level. So one moonlit night Jacob sat up to watch his slop barrel. Soon a group of Indians appeared and proceeded to help themselves to some of the fermenting contents.

The Mast family soon became busy in clearing the land, cultivating the crops and participating in the events of the fledgling community. Joseph was born December 18, 1814 and Barbara, March 3, 1816. Death struck the Mast family in about 1818 or 1819. Mother Elizabeth died from unknown causes and is buried on the home farm. Within a year or two Jacob remarried, to Magdalena Miller (ML545), (b. 7-28-1799), a daughter of Abraham (ML54) and Anna Hochstetler Miller. Most likely he returned to Somerset County for his second wife.

Seven more children were born to them over the next twelve years. They were:

Abraham, born 12-31-1820
Catherine, born 10-21-1823
Susanna, born ca. 1825
Rachel, born 12-?-1827
Noah, born 1-10-1829
Sarah, born 11-5-1830
Mary, born ca. 1832

The little log cabin was now filled to the

brim. By 1834 a new house was built, which is still standing and is occupied by the present-day owners. Jacob was also a shoe-maker, a cobbler, all his life, besides his farming activities. They were among the more well-to-do families within the early Amish community.

THE CHILDREN

The oldest daughter, Dorothea, was married to Christian Eash (ESB22) in about 1830 or 1831.. He was born in Germany, the son of immigrant Daniel Eash and Mary Schlabach. Five children were born to them in Holmes County. In about 1841-1842 they moved to the new settlement in Allen County, Indiana. Three more children were born there. Dorothea died there on December 3, 1848, following the birth of their eighth child. Some of their descendants are with the Mennonite churches in Shelbyville, Ill. area and in Oregon.

In about 1835, Joseph Mast married Mary Miller (ML2444), a daughter of pioneer Jonas Miller and Catherine Hershberger. They had eleven children and lived in Holmes County until they moved to Indiana in 1864. Joseph died there on 10-02-1895. It was their oldest son Jonathan Mast who was burned to death on January 25, 1868. Accounts of this fire are written up in the *HERITAGE REVIEW*, Vol.4, Jan. 1994, and in the *DAVID ERB FAMILY HISTORY*, 1998, (by the author). Jonathan had lived just east of Farmerstown, Ohio. Their one daughter, Mary, survived the fire and has descendants in Holmesville and Geauga Co., Ohio and in Indiana.

Barbara was married to Joseph Gerber (GB1a42) in about 1840. He died in 1846. She remarried to Christian Miller (ML6171), who was a minister and lived in LaGrange Co. Indiana.

Abraham married Anna Beachy (BC177), the daughter of bishop Moses Beachy and Elizabeth Miller in about 1840. Anna grew up just across the valley from the Mast homestead. Abraham took over the home farm and built the barn in 1854. It burned down in 1949, and another barn was built. Abraham was ordained a minister in the newly formed Walnut Creek Amish-Mennonite Church, which is now known as the Walnut Creek Mennonite Church.. Abraham was also widely known as the community medical doctor. Many babies entered the world with his assistance. He acquired his medical knowledge mostly from studying medical papers, books,

and from experience. They had 18 children, with many local descendants today. Abraham died on June 8, 1898, and is buried at the Walnut Creek Mennonite Church cemetery.

Catherine was married to Christian H. Miller (ML 6117), a son of Henry C. Miller and Anna Lehman in about 1841. He was also known as "Henner Christol" and was a minister. They had eleven children. In about 1858 they moved to LaGrange Co., Indiana. where Catherine died August 5, 1870. Christian remarried and moved to Shelbyville, Illinois in 1873 and to Yoder, Kansas in 1883. He has descendants there today.

In about 1846 Susanna married William Miller (ML2297). William died by 1849 and Susanna remarried, to John J. Christner (CH2121), on Aug. 21, 1849. Seven children were born to them. Susanna died on Jan. 2, 1859 at the birth of their seventh child. They lived about 3 miles southwest of the Mast home.

Rachel married Benedict Miller (ML 613B) in 1844. They had twelve children. In 1853 they moved to Lagrange Co., Indiana. Rachel died there on Dec. 12, 1906.

Noah married Elizabeth Miller (ML2348) in about 1850. Noah was a minister in the Walnut Creek Mennonite Church. They lived near Sugar Creek and had nine children.

Sarah married David Stutzman (ST543). He was known as "kosslich Dafit." He was known to often have a lot of food stains on his clothes, including maple syrup spots. He made a lot of maple syrup. In the 1870s they moved to the Milford, Nebraska area. Sarah died there on April 2, 1905.

Mary, the youngest child, married Jacob J. Miller (ML 613C) and lived in Elkhart County, Indiana. They had no children. It is not known when she died.

During the middle 1800s the Amish communities in America went through a schism. The old guard and the more progressive-minded members clashed. In the end, roughly 2/3 of the Amish in America formed a new group, the Amish Mennonite Church. In Holmes Co. today, these are known as the local Mennonite churches. The Jacob Masts and most of their children made this move and attended the church house meetings in what is today the Walnut

Creek Mennonite Church. Jacob Mast died Sept. 1, 1868. Magdalena died April, 5, 1871. They are both buried in the church cemetery.

Nineteen days after Magdalena's death, Abraham Mast was appointed as administrator of the estate. He, with John Schrock and Peter I. Weaver posted a \$3000 bond. Mose D. Miller, John C. Yoder, and David J. Troyer were named appraisers. They appraised the property on May 12, 1871. On the next day, May 13, 1871, there was a public auction to dispose of the remaining items of the Jacob Mast estate. The Mast children, nephews, and nieces bought over half of the items. A son-in-law, David Stutzman, bought 39 lots or items.

Public Sale of the Jacob Mast Estate*
May, 13, 1871

ITEM	APPRAISED VALUE	BUYER	PRICE
2 crocks	.01	Noah Mast	.00
2 crocks	.04	Noah Mast	.06
3 crocks	.04	Noah Mast	.24
2 crocks with soap	.30	Adam Sundheimer	.14
5 crocks	.10	Abraham A. Mast	.10
2 jairs & jug	.10	David L. Stutzman	.18
1 box and candles	.10	Alexander Hochstetler	.10
1 basked & bottles	.25	David Stutzman	.50
1 Iron pot	.25	Solomon S. Miller	.10
1 skillet	.10	Abraham A. Mast	.10
1 stihids (?)	.25	Noah Mast	.35
1 wash dish	.15	Jacob A. Mast	.28
1 dust shovel	.25	Moses D. Miller	.25
1 bellos (billows)	.05	Benjamin M. Miller	.22
2 litle skillets	.25	Alexander Hochstetler	.12
1 pitcher	.05	Benjamin A. Mast	.08
1 bucked and diper	.25	Jeremia Troyer	.22
1 bucked	.40	Abraham Mast	.35
1 bucked with lot iron	.14	Moses K. Troyer	.16
1 bucked and skimmer	.10	Noah Mast	.05
1 funnel	.15	Aaron Mast	.?
1 lot of lattes	.50	Daniel Bates	.?
1 box old trash	.10	David Stutzman	.12
1 bucked and basket	.05	Abraham A. Mast	.02
1 baskit & cloth brush	.50	Aaron Mast	.18
9 spoons	.25	Noah Mast	.05
pie pans	.20	Aaron Mast	.50
set of knives & forks	.50	Benjamin A. Mast	.50
set of knives & forks	.25	Stephen Troyer	.40
set of knives & forks	.25	Stephen Troyer	.40
butcher knives	.25	Aaron Mast	.50
kittle	.35	Aaron Mast	.05
kittle	.10	Aaron Mast	.05

* The original spellings are retained.

1 lot trash	.25	Troyer	.12
plates	.20	Noah Mast	.25
plates	.08	David Stutzman	.05
picher & dish	.10	David Stutzman	.20
dishes	.08	Abraham Mast	..05
dishes	.15	Henry Dazy	.16
dishes	.5	Aaron Mast	.15
dishes	.10	Henry Dazy	.12
3 little dishes	.20	Adam Sundheimer	.12
3 tumblers	.20	Moses K. Troyer	.18
1 tea pot	.25	David Stutzman	..30
1 spool stand	.20	David Stutzman	.20
4 tinns	.10	Moses K Troyer	.06
3 tinns	.15	David L. Stutzman	.10
3 tinns	.10	David L. Stutzman	.08
4 dishes	.20	David L. Stutzman	.13
2 sinck (puter) dishes	.20	Jacob Britzins	.22
pie plates	.10	John Row	.05
sugar bole	.10	David Stutzman	.10
plate and dishes	.25	David Stutzman	.18
2 dishes	.20	Christian Hochstetler	.18
3 dishes	.50	Abraham Mast	.03
5 plates	.15	Jeremia Troyer	.10
1 sinck dish	.20	Jacob Bretzins	.20
1 sinck dish	.20	Abraham Mast	.20
1 sinck dish	.25	Jacob A. Mast	.38
2 coffee pots	.25	David Stutzman	.05
2 coffee pots	.20	Henry Dazy	.08
1 oil lamb	.25	Henry Dazy	.40
1 coffee mill	.50	Aaron Mast	.30
1 sewing basket	.40	Abraham A. Mast	.55
sausers	.25	David L. Stutzman	.30
baskit & boxes	.25	David Stutzman	.20
1 slate	.10	Abraham A. Mast	.05
speckicle & case	1.00	Moses D. Miller	.50
2 speckicle & case	.20	Noah Mast	.03
2 speckicle & case	.20	David Stutzman	.05
2 speckicle & case	.20	Noah Hochstetler	.05
2 speckicle & case	.25	Noah Mast	.10
1 umbirel (umbrella)	1.00	Noah Mast	.62
1 umbirel	.08	Jonathan E. Mast	.02
1 cloth line	.10	Steven Troyer	.10
1 steel	.05	Benjamin Mast	.20
1 bucked	.18	Solomon S. Miller	.20
3 bread pans	.12	Jonathan E. Mast	.15
2 chairs	.50	Alexander Hochstetler	.70
2 chairs	.60	Alexander Hochstetler	.84
2 chairs	.20	Aaron Mast	.02
1 rocking chair	.50	Jacob A. Mast	.30
1 rocking chair	2.00	Jacob A. Miller	2.60
1 rocking chair	.50	John C. Yoder	.70
1 chair	.15	Samuel Weaver	.15
1 chair	.35	Jacob A. Mast	.30
1 rocking cradle	1.00	David Stutzman	.50
1 box of cowhit bags	.20	Jacob A. Mast	.05
1 bet plankit	1.50	Jonathan E. Mast	1.50

1 quilt	2.00	Jacob A. Mast	1.70	1 3-gallon crock	.08	Noah Mishler	.10
1 bunch of thrad(thread)		Aaron Mast	.80	2 crocks	.05	A. King	.04
1 chaf case	.25	David Stutzman	.08	2 woodin dishes	.40	Benjamin M. Miller	.10
1 bunch of yarn	.40	Jacob Bretzins	.20	3 tubs	.10	Abraham Mast	.05
1 tick slip	.30	Aaron Mast	.22	1 fish cage	.25	Abraham Mast	.05
1 chaf case	.25	David Stutzman	.08	1 keg	.25	Jacob A. Mast	.30
1 pillow case	.30	Noah Mast	.40	2 buckets	.12	Abraham Mast	.03
1 pillow case	.30	Jonathan E. Mast	.18	2 coffee grinder	.25	Jacob A. Mast	.05
1 pilllow case	.30	Jonathan E. Mast	.12	1 pump chain	.10	Benjamin A. Mast	.08
1 pillow & sack	.50	Noah Mast	.45	1 barrel with ashes	.08	John Engel	.10
1 pillow & sack	.50	Jacob A. Mast	.25	1 tub with ashes	.08	Moses K. Troyer	.21
1 tick slip	1.50	Jonathan E. Mast	1.45	1 crock with lard	.40	David L. Troyer	.35
1 bed sheat	1.00	Jonathan E. Mast	.85	1 jug	.05	Noah Mishler	.03
1 chaf case	.50	Abraham Mast	.15	1 crock of sasich	.08	David Stutzman	.01
1 tick slip	1.50	Daniel Bates	.85	1 crock of pickles	.08	David Stutzman	.01
1 tick slip	2.00	Jonathan E. Mast	.65	1 keg	1.00	Alexander Hochstetler	1.05
1 pillow slip	.30	Jacob A. Mast	.10	1 keg	.50	Henry Dazy	.75
1 bed shead	1.00	Daniel Bates	1.00	bread pains	.10	Benjamin M. Miller	.03
1 bed shead	1.00	Christian Stutzman	1.00	1 sack	.12	Noah Mast	.16
1 bed shead	1.00	Daniel Bates	1.00	1 barel (barrel)	.05	Moses K. Troyer	.04
1 trowel	.20	Jacob A. Mast	.15	1 bred box	.25	Christian Stutzman	.08
2½ yd.toe linnen@.25	.62	David L. Stutzman	.80	1 table	.05	Abraham Mast	.01
8½ yd.toe linnen@.25	.2.12	David L. Stutzman	4.33	1 iron kittle	.40	David Helmuth	1.00
3 yd.flax linnen @.50	1.50	Joseph Helmuth	1.25	1 iron pot	.25	David Stutzman	.19
2 yd. muslin @.25	2.00	Benjamin. Miller	.16	1 iron pot	.25	Jacob A. Mast	.24
2½ yd.woolen cloth@.75	2.00	Moses D. Miller	1.32	1 iron pot	.10	David Stutzman	.10
4 yd. woolen cloth@.75	3.00	Christian Stutzman	2.00	1 flat iron skillet	.25	Christian Stutzman	.15
3½yd.woolen cloth@.75	2.85	David Stutzman	1.95	1 hinch skillet	.20	David Stutzman	.10
2 bundles of cloth	.50	David Stutzman	.05	1 hinch skillet	.12	Jacob A. Mast	.11
1 bed curtin	.40	Abraham Mast	.15	1 lantern	.10	David Stutzman	.10
3 sacks	.25	David Stutzman	.16	1 ham and side pork	1.00	Steven Troyer	.90
2 wheat sacks@37½per	.75	David Stutzman	.70	1 meet tub	.15	Noah Mishler	.35
2 wheat sacks	1.00	Noah Mast	1.10	1 old quilt	.25	John C. Yoder	.15
1 halter	.50	Jonathan E. Mast	.75	bed pillow	.50	Jonathan E. Mast	.95
1 riding bridle	.75	Abraham Mast	.10	1 bed tick	2.50	Christian Stutzman	3.90
1 draw knife	.25	Abraham A. Mast	.25	1 bed sted	.10	Abraham Mast	.05
1 lot of files & rasps	.50	Moses D. Miller	1.10	1 coal stove	2.00	David Stutzman	1.00
1 lot of files & rasps	.50	Moses D. Miller	.70	1 corne bench	.05	Jacob E. Miller	.09
1 bucket & old trash	.10	Benjamin A. Mast	.05	1 stove box and basket	.30	Alexander Hochstetler	.34
1 corne pincher	.10	David L. Stutzman	.22	1 shaft	.10	John Knair	.08
1 real	.25	Noah Mast	.25	1 old slay box	.21	John Knair	.19
little hammers	.25	Jeremia L. Miller	.03	1 barel with salt	.10	Abraham Mast	.07
1 spinning wheel	.50	Noah Mishler	.40	1 sled	2.00	Joseph S. Miller	1.60
1 wool wheel	.50	Noah Mast	.10	1 dough tray	.25	Aaron A. Mast	.05
1 peas calf lether	1.00	Noah Mast	1.00	1 flower chest	2.00	Jonathan E. Mast	2.60
1 lot shoe maker tools	1.00	David L. Stutzman	1.70	1 cooking stove	4.00	David Stutzman	2.05
1 fier pincher	.10	Noah Hochstetler	.10	1 sink	1.00	Joseph S. Miller	.90
1 fier shovel	.50	Abraham Mast	.65	1 cubard	6.00	Joseph S. Miller	7.00
1 ax	.25	Aaron Mast	.10	1 wood stove & pipes	8.00	Abraham Mast	5.30
1 ax	.50	Benjamin M. Miller	.15	1 clock & case	5.00	Benjamin A. Mast	5.30
1 little tub	.15	John Knair	.45	1 table	2.00	Jeremia M. Miller	3.25
1 bench & milk set	.10	Abraham Mast	.05	1 beurrow	4.00	Benjamin M. Miller	4.05
1 jurn (churn)	1.00	Jacob Bretzins	.10	1 razor strap	.25	Jacob A. Mast	.20
1 wash bench	.25	Abraham Mast	.10	1 bed and bedding	10.00	David J. Troyer	15.00
1 25¢ cash	.25	Henry Dazy	.15	1 chist (chest)	1.00	David L. Stutzman	2.00
3 brooms	.10	Noah Mishler	.10	1 barel with vinegar	1.00	Jacob A. Mast	?

1 chist	1.00	Moses D. Miller	1.80
1 bed and bedding	8.00	John Knair	11.80
1 bed and bedding	8.00	Noah Mishler	10.60
1 little bedstead	4.00	Jacob A. Mast	2.10
1 spade	.25	Levi Fry	.10
1 garden how	.10	Noah Mishler	.09
1 cow	38.00	Abraham Mast	37.00
2 gebet book	.25	Jacob Pretzins	.12
2 prayer books	.20	Aaron A. Mast	.11
2 song books	.20	Jacob Pretzins	.10
2 song books	.50	John C. Yoder	.50
2 song books	.50	Benjamin A. Mast	.50
1 Menno Simon book	.10	Noah Mast	.22
1 testament	.50	Noah Mishler	.24
1 testament	.40	Alexander Hochstetler	.40
1 song & prayer book	.10	Aaron A. Mast	.05
3 little books	.15	Jeremia Troyer	.22
1 Wahres Christentum	1.00	Abraham Mast	1.25
1 Bible	3.05	Benjamin M. Miller	3.00
table cloth	.75	Absalom King	.85
towel	.25	Abraham Mast	.13
1 table cloth	.75	Aaron A. Mast	.25
towl	.15	David L. Stutzman	1.00
1 bed tick	.75	Jonathan E. Mast	.95
1 pair mittens	.30	Noah Mast	.15
1 flat iron	.05	Jacob A. Mast	.10
1 side saddle	.90	Abraham Mast	.40

I do certify that the above Sale Bill is corect.
Absalom King

NOTES OWED TO THE ESTATE

Noah Mast- \$100+23.50 interest, June10, 1867
Noah Mast- \$400+96.50 interest, May 5, 1867
Moses J. Miller-\$100+26.25 interest, Dec.26,1866
Abraham Mast-\$190+12.25 interest, Dec. 22,1868
Paid on 1-16,1869=\$40, interest \$10.66
David Stutzman- \$323+100.24 interest, Mar.6,1866
Paid on 11-26,1870= \$10
Benjamin M. Miller- \$16 , Oct.6,1868
Abraham Mast-\$100+12.45 interest, April 18,1869
Aaron A. Mast-\$50+12.25 interest, Sept. 11,1865
Paid interest on Feb. 9,1869
Jacob A. Mast-\$100+24.41 interest, April 18,1867
Aaron A. Mast-\$60+19.50 interest, Dec. 8,1865
Jacob A. Mast-\$40+17.71 interest, Dec. 19,1864
John Alpeter-\$163+35.72 interest, Aug. 22,1887
Paid on Oct.17, 1870=\$20
Abraham Mast-\$35+8.36 interest, May 19,1864
David Stutzman-\$25+4.78 interest, March 14,1868

Paper Money on hand= \$161.00.

DEBTS OF THE ESTATE

Voucher #1 Attorneys Estill & Newton	\$1.50
Voucher #2 Probate Judge Thomas Armor	6.50
Voucher #3 Stephen Troyer-crying sale	6.00
Voucher #4 Abraham (Absalom) King	3.25
Voucher #5 Appraisers	6.00
Voucher #6 John Getz	18.00
Thomas Armor- Fee for inventory and sale bill	8.00
Taxes	21.80
Commission of Administrator \$1000@6%=	\$60.00
Commission of Administrator \$1449@4%=	58.07
Total-	118.07
Probate Judge fees for this account	4.00
Maxwell & Estill- Attorneys	2.00
Reserved for expense of this report	2.08
Total	197.20

FINAL REPORT

Amount of Notes appraised	\$2051.28
Amount of Sale bill	194.92
Money on Hand	161.00
Amount owed by David Stutzman	42.00
Total	\$2,449.20

DISTRIBUTED TO THE HEIRS AND LEGAL REPRESENTATIVES OF SAID DESCENDANTS AS FOLLOWS:

To the heirs of Dorothea Esch (Deceased)	\$250.22
To Joseph Mast	250.22
To Barbara Miller, wife of Christian Miller	250.22
To Abraham Mast	250.22
To the heirs of Catherine Miller(deceased)	250.22
To the heirs of Susannah Christner(deceased)	250.22
To Rachel Miller, wife of Benedict Miller	250.22
To Noah Mast	250.22
To Sarah Stutzman,wife of David Stutzman	250.22

The entire estate was inventoried, all due bills paid ,
and all money collected by July 6, 1871.

State of Ohio, Holmes County

I, Abraham Mast, adm. of the estate of Jacob Mast, deceased, make solemn affirmation that the foregoing account by me, filed as such administrator is true and correct, as I evenly believe. Abraham Mast

Affirmed to by Abraham Mast, before me, and by him subscribed in my presence, this 1st day of Sept. A.D. 1871

James A. Estill
Notary Public