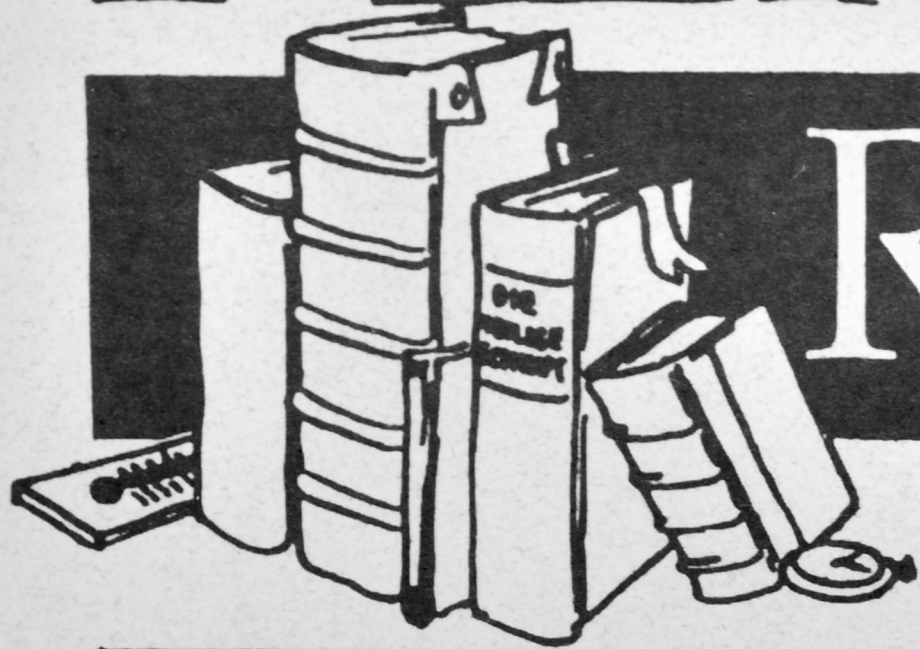


HERITAGE

REVIEW



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VERLASSE MICH IM ALTER NICHT

Mein Lebensmorgen ist vergangen,
Die Sonne sinkt dem Abend zu;
Nach dir, mein Gott, geht mein Verlangen,
An deinem Herzen such ich Ruh,
Das Alter kommt herangeschritten;
O höre nun mein ernstlich Bitten!
Du weist, O Herr, was mir gebricht.
Verlasse mich im Alter nicht.

Du hast in meinen Jugendtagen
Mich gnädiglich zu dir gelenkt:
Du hast dein schwaches Kind getragen
Und Frieden mir in's Herz geschenkt.
Ach, Herr, ich bin viel Dank dir schuldig,
Sei fernerhin mit mir geduldig;
Und geh nicht mit mir in's Gericht,
Verlasse mich im Alter nicht.

Manche Freunde, die ich hier geliebet,
Verlieszen schon dies Erdental;
Ihr Scheiden hat mein Herz betrübet—
Sie sind bei dir im Himmelssaal.
Es wird die Welt mir immer leerer,
Die Last der Sorgen immer schwerer;
Ich suche Herr, dein Angesicht,
Verlasse mich im Alter nicht.

Und wenn in meinen letzen Tagen
Des Körpers Kräfte abwärts gehn;
Wenn Aug und Ohr den Dienst versagen,
Die Lebensräder stille stehn;
Dann lasse mich in deinen Händen
Im Frieden hier mein Lauf vollenden;
Sei du, Herr, meine zuversicht,
Verlasse mich im Alter nicht.

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.

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An Anthology of Ordnungs Briefe

by Edward Kline

Anabaptist groups have, over the years, traditionally de-emphasized written creeds or church disciplines put into writing. One main reason for this position was that at the time of the Reformation the state churches were mainly creedal and sacramental. Their emphasis was to accept and recite the right creed and partake of the sacraments, which were the main expressions of their Christianity. The Anabaptists saw their lack of holy living and put their own emphasis on discipleship and an upright Christian lifestyle rather than in creeds.

But there have been handed down, from generation to generation, handwritten copies of church disciplines (*Ordnungs Briefe*), which Amish leaders have relied on. As far back as Christian Guengerich from Hunighausen in Hesse, Germany, who copied church disciplines from Strasburg, Oberseltzen, and his contemporary ones from Essingen; to Amish bishops in the pioneer era of Holmes County, Ohio; and Wilhelm Yoder of Nappanee, Indiana, church disciplines have been copied and have served as guidelines to the leaders.

In the July 1946 issue of *The Mennonite Quarterly Review*, John Umble writes about the contents of the library of Amish bishop Jacob Swartzentruber from Johnson County, Iowa. In his article entitled, "Catalogue of An Amish Bishop's Library," he writes the following:

*Few materials have been printed by the Old Order Amish. Their extant writings have been copied and recopied, handed down from generation to generation, from bishop to bishop, from father to son. These manuscripts, consisting chiefly of decisions agreed upon at ministers' meetings; letters, mainly in regard to church or social customs; directions for administering the ordinances; historical and biographical material—these, next to his Bible, formed the most precious part of the Old Order Amish bishop's "library."*¹

Among the vast collection of writings and books of this

Amish bishop, Jacob Swartzentruber, were no less than seven hand-written copies of different church disciplines (*Ordnungs Briefe*), dated 1568, 1607, 1630, 1781, 1799, 1809, and 1837; plus several commentary writings on the 1781 and 1837 conferences.

Jacob Swartzentruber was born in Hesse, Germany in 1800, was ordained minister in 1826, and emigrated to America in 1833. He was minister in Waldeck, Hesse for 7 years; in Glades, Somerset, Pennsylvania for 11 years; and minister and bishop in Johnson County, Iowa for 17 years. He writes that Christian Guengerich, who lived nearby in Hesse, in Hunighausen, was present at the 1779 Essingen Conference and made an official copy of that agreement, including the 1568 and 1607 Strasburg *Ordnungs Briefe* (church disciplines). Jacob got his copy from Christian. Jacob is best known for his long spiritual letter written to the Amish Ministers' Meeting in 1865 in Wayne County, Ohio. In it he makes reference to the Dortrecht Confession of Faith, to the 1568 and the 1607 Strasburg *Ordnungs Briefe*, the 1826 and 1830 ministers meetings in Somerset, and the 1837 Somerset *Ordnungs Brief*. Clearly, he was familiar with these church disciplines and quoted them to support what he was writing.²

The collection of church disciplines (*Ordnungs Briefe*) presented here in English translation was found in the late John J. Overholt's collection. The torn, dark blue cover says, "Ein Ordnungsbrief aus Deutschfrankreich." The first page, however, shows clearly that it is not one but six such *Ordnungs Briefe*. It appears to have been written by the same hand, but with various colors of ink and several kinds of paper. Probably it was copied over a period of time from earlier copies, possibly by a farmer/minister who did it in his spare time in the winter. It contains a number of copying errors and wrong words, but is obviously copied from an old source.

We do not know whose copy it was. The only clue is

¹ The collection we present here is of this nature.

² John Umble, MQR, July 1946, "Catalogue of an Amish Bishop's Library," pp. 230-241.

that the words, "Hage-Haga" are written on the first page in a different hand. Harold Bender, for his 1927 translation in the MQR, used a copy that says it was "written by Christian Guengerich of Huninghausen [Hunighausen], received from Frederick Hage at Martins Creek in 1860. Copied by me, Jacob Swartzentruber." Frederick Hage was the Amish bishop at Martins Creek, Ohio, in the 1860s.

Several observations about the various articles stand in order. The 1568 Strasburg letter was almost always quoted as the original, and the others considered additions to it according to the issues of the times. John Umble writes, "The decisions of Strasburg in 1568 set the pattern of life—social, economic, philanthropic, and religious—for a Christian community, a pattern still followed after nearly four centuries by the Amish congregations."³ It is interesting to note that the 1568, the 1607, and the 1688 *Ordnungs Briefe* quoted here were pre-Amish. So the Amish followed the old Swiss Brethren/South German *Ordnungs Briefe* written before the 1693 Amish Division.

Harold Bender writes that although there were other earlier ministers' meetings and *Ordnungs Briefe*, especially the Wismar Articles, the Swiss Brethren and the South German Anabaptists did not endorse any besides the 1527 Schleithem Confession and the 1568 Strasburg agreement until the time of the Amish Division.⁴

The issue of shunning is much older than we often realize. The Wismar Articles were composed in 1554 by a conference of Dutch Mennonite elders including Menno Simons, Dirk Phillips, Gilles van Aachen, Herman van Tielt, and others. The first five articles deal with the ban and shunning and take a quite strong position for their use. This occasioned much controversy and meetings were held in 1555 and 1557 to discuss the issue. The Swiss and South Germans did not adopt the Wismar positions on shunning. So the 1568 Strasburg meeting was an attempt to achieve unity and a position on shunning that could be agreed on.

Of course, the shunning issue as taught in the Dortrecht Confession was an issue in the Amish Division. And

the Amish adopted a stronger position on its use than the Swiss Brethren had been used to. Yet, in the articles presented here we see interesting directives as to how shunning was to be used. Article 10 in our copy of the 1568 *Ordnungs Brief* says shunning should be exercised "with all moderation and discretion after the foundation and teaching of the Apostle [Paul]." Article 4 of the 1809 Lancaster letter says shunning "is for those who are banned justly before God through the Holy Spirit."

Other observations are: Article 19 of the 1568 letter says "the tailors and seamstresses shall stay with the plain and simple dress customs of the land." Later versions say, "according to the *Ordnung* of the church." Harold Bender thinks our version is the original, and the change to the order of the church was an addition.⁵

Article 22 of the same letter condemns the use of tobacco and alcoholic beverages except for medicinal purposes and that should be in private.

To some readers, Article 18 seems to condemn hunting of wild animals. But it really only condemns hunting that is illegal, or of animals that are legally protected. It must be remembered that many of the lords on whose estates the European Anabaptists lived did not allow them to hunt, reserving that right for themselves. The Lord of Hesse allowed the Amish leaseholders to have dogs if they had "*ein Knüpfel zwischen den Beinen gebunden*" (a stick tied between the dog's legs), so it would not chase game.

Article 9 of the 1857 Somerset *Ordnungs Brief* takes a firm stand against bundling among young people. It clearly states that parents shall be disciplined if they ignore the practice.

In 1905 Wilhelm Yoder printed a German version of these *Ordnungs Briefe* under the title "*Artikel und Ordnungen den Christlichen Gemeinde in Christo Jesu.*" He notes that he copied from a copy dated Dec. 19, 1878 in the possession of Johannes C. Schlabach, who copied from a copy of Peter Schrak dated March 8, 1838. William McGrath covers basically the same materials in his "*Christlicher Ordnung* or Christian Discipline." His copy, however, varies some from ours and his translation

3 Ibid., p. 231.

4 Harold Bender, MQR, Jan. 1927, "The Discipline Adopted by the Strasburg Conference of 1568," pp. 57, 58.

5 MQR, Jan. 1927, p. 59.

seems rather free at times.

Harold Bender printed the 1568 Strasburg letter in the January 1927 *Mennonite Quarterly Review*, pp. 57-66. His version also has 23 articles, but does not contain our numbers 21, 22, and 23. His version makes two articles of our article 3 and two of our article 4. Two articles in Benders version are not in ours: his number 22—about

allowing the courts to collect debts for church members, and number 23—against doing guard duty.⁶ So the number of articles are the same, but the content varies a bit.

I consulted all these versions for my translation, but followed our text closely, noting the variations in footnotes.

6 These articles are nos. 7 & 8 in the Wismar Articles.

AN ORDNUNGS BRIEF FROM GERMANIC FRANCE⁷

Several *Ordnungs Briefe*

One from Strasburg	1568
and one from	1607
and one from OberSultzen	1688
and one from Pennsylvania	1809
from the upper and lower areas ⁸	
and one more from Pennsylvania	1837
one from Homs (Holmes) County Ohio	1865

AN ORDNUNGS BRIEF FROM STRASBURG IN GERMANIC FRANCE [Alsace]

[Which was, in] Anno 1568 again brought up⁹ in a meeting at Strasburg, and acknowledged and confirmed as Scriptural by the ministers and elders.

- 1. First, the carelessness in not attending the meetings by those who, without a godly reason, neglect the preaching and teaching in the church, shall be rebuked. They shall be duly admonished to diligently attend and hear the teachings of Christ in the church.
- 2. Second, the ministers shall visit the neighboring and surrounding congregations and as much as possible, identify and correct any needs, and comfort the brothers and sisters through wholesome teaching. With them shall also travel ordained elders, who shall instruct the oncom-

ing (or local) elders how to keep house in the church.

3. Third, the ministers and elders shall visit the destitute widows and orphans of those who perhaps are on dangerous journeys or in prison.¹⁰ And they shall, as much as possible, supply them with food and comfort them.¹¹ And brotherly love and care should be shown to all those who must travel, are in prison, or are expelled, so that they may be comforted.

4. Fourth, the orphans shall be remembered so that these shall be taken in and brought up before other responsibilities. They shall be brought up with nurture and discipline in the fear of the Lord, and be considered as one's own children. They shall not be cast away for any

7 Strasburg lies in Alsace, which has been both German and French Territory in the past. It appears that originally only this letter was recopied, hence the title. As later letters were added to this one, the title was never changed.

8 The "lower" was probably the oldest Amish settlement of Berks and Lancaster Co. The "upper" was both Mifflin and Somerset Counties. The names of the signers are from all these areas.

9 Apparently these articles were discussed earlier, perhaps at the 1555 or 1557 meetings, and now agreed upon.

10 Bender's version in the MQR varies a bit here. His version makes two article of this one.

11 Bender's version does not include this phrase about providing food.

small or evil reason, while they are still in innocency.¹²

5. Fifth, all those who are sent out by the congregation shall be provided for and sent out prepared according to whatever the needs might be.

6. Sixth, the ministers who are ordained shall travel through the congregations and fill the vacancies in offices, and where there is need, to ordain and appoint ministers and elders by the laying on of hands.

7. Seventh, the poor and underage orphans of the ministers and elders shall be supported by the church as is opportunity, but the affairs of those from rich and well-to-do [families] shall be supported from their own goods and kept for a reasonable allowance.¹³

8. Eighth, in the breaking of bread, there shall no rule be made, whether the minister breaks the bread and gives [to others] or whether each one breaks for himself and takes it. But it shall be held in unity, that each one partakes with a free conscience, being one body with Christ. No one shall be forced to adopt another procedure except that one shall break bread in the congregation he is in.

9. Ninth, the humbling and kneeling down [before the congregation] of those who have sinned and again come with a repentant heart, shall be done before God with a genuine heart. Herewith shall the kneeling down in prayer not be discontinued.

10. Tenth, shunning shall be practiced with those who have sinned, who slander and blaspheme the truth of the Gospel and the brethren, whereby the name of God and the brethren might suffer harm. For this reason we request that one withdraw himself from all those who have fallen away, with all moderation and discretion after the foundation and teaching of the Apostle [Paul].

11. Eleventh, those who wish to be joined in matrimony shall do so with the counsel and knowledge of the leaders and elders, and this begun in the fear of God. And as is proper, to inform and consult their parents.

12. Twelfth, if a believing partner is persecuted and driven away by the unbelieving marriage partner, they shall remain in supplication before the Lord in fervent

prayer and be admonished to exercise patience until the Lord grant a solution. For this reason, to avoid this danger, the believers shall marry in the Lord and not to unbelievers, be they willing youth or maidens.

13. Thirteenth, concerning the incarnation of Christ, shall one abide by the Holy Scriptures as Paul testifies that He is the Son of God after the Spirit, and the son of David after the flesh. And as Peter testifies, the son of the living God. As much as possible to avoid all that is contentious concerning this matter.

14. Fourteenth, all those who would join us, and were baptized by others, shall be diligently questioned whether repentance was preached unto them, and if they believed in Christ, and were baptized upon that faith. If so, these shall not be rebaptized.

15. Fifteenth, no brother or sister shall engage in buying, building, or any other large financial undertaking, without counsel, knowledge, and consent of the brotherhood and the elders.

16. Sixteenth, if a brother or sister brings a disturbance or rebellion against the ministers or elders, and causes unrest, and is rebellious, they shall be dealt with according to the principles and counsel of the Gospel, and admonished and warned. Their going around and backbiting shall not be supported by anyone and no brother or sister shall accept such slander from any stranger or local member. Rather they shall be pointed to the established order. If anyone in the congregation rebels against the elders he shall be silenced by the elders, so that they do not become despondent.

17. Seventeenth, the brothers and sisters shall greet each other with the kiss of the Lord. Those who are not members shall be greeted with a kiss or by saying, "May the Lord help you."¹⁴

18. Eighteenth, if one or another of the brethren shoots or traps any wild animal, they shall be admonished, and if he is disobedient, he shall be expelled by the ban, if the animal is not taken legally.¹⁵

19. Nineteenth, concerning the tailors and seamstresses,

12 In Bender's version, this article is made into two.

13 "billigen Preis"

14 Bender's version says those who are not members shall NOT be greeted with a kiss, but by saying, "May the Lord help you."

15 The text says, "wo nicht ein freier Rey ist."

they shall stay with the plain and simple dress customs of the land, making nothing new for pride's sake.¹⁶

20. Twentieth, if a brother or sister has extra money¹⁷ or other valuables they wish to lend out, they shall give it to the brethren and sisters and not entrust them to the world.

21. Twenty-first, if necessity so require it, a brother or sister may borrow money by mortgaging their possessions, house, or household goods and pay interest. Yet it should be done in way not to obligate or harm the church.¹⁸

22. Twenty-second, concerning the use of tobacco and strong drink, it is acknowledged that the open use of to-

16 Bender's version says to stay with "the present form of our regulation." A version copied in 1836 says, "the regulation of the church." The 1837 Somerset letter says, "as directed by the ministers and elders of the church." Bender thinks our version is the oldest, and later was changed.

17 "Bargeld"—spending money, or extra money.

18 These articles (21 and 22) are not in Bender's version.

ADDITIONAL ARTICLES AS FOLLOWS FROM 1607.¹⁹

1. First, a minister of the Word who has not been fully confirmed, nor ordained to the office of bishop (*vollen Dienst*) by the laying on of hands, shall completely abstain from officiating in baptisms, dispensing communion (*Nachtmal auszuteilen*), performing marriages, or exercising excommunication over sinners (who have deserved it because of a wicked life). If there is a need, and a lack of elders and bishops, he may exercise these things if he is

19 McGrath says these are the articles from the 1668 Oberseltzen conference.

THE FOLLOWING ARTICLES AND POINTS WERE DISCUSSED AND AGREED UPON AT A MEETING AT OBERSELTZEN BY MANY BROTHERS, MINISTERS, AND ELDERS, on March 5, 1688²⁰

1. First the ministers and elders shall guard themselves and so live in their teaching, everyday life, activities, and business that it is in accordance to the Gospel and the

20 McGrath says these are articles agreed upon in 1688 in Offstein, Germany.

bacco and strong drink is offensive and therefore is not permitted. But if these are used for medicinal purposes, it shall be done privately, and with discretion and moderation.

23. Twenty-third, it is acknowledged that the ministers of God's word are responsible to exercise their God-given talent. And because this cannot sometimes be done without neglecting their temporal livelihood or business, and because they generally have greater responsibilities than others and at times are away three or four days, indeed, even several weeks and must stay abroad, therefore it is recognized that they should be helped with temporal and earthly goods. Especially those who asked for them and for whose sake they have to forsake their livelihood and business, these are responsible above all to show their love to them.

End of these articles.

called thereto, and approved by the whole congregation.

2. Second, if anything comes up in the congregation that must be dealt with, such as strife or other matters between brother and brother, then the elders (bishops) and the deacon shall judge and settle the matter and not to involve the ministers of the Word.

3. Third, if anyone goes with a funeral to the cemetery, whether it is for a brother or another person, they shall refrain from going along into the [state] church cathedral, rather they shall pass by it.

4. Fourth, the banquets which are given when a child is baptized shall be avoided and abhorred by those of our churches.

teaching of Jesus and the Apostles, that they may be a light to other brothers and sisters in their life and their walk.

2. Second, the ministers of the Word shall sharply admonish against and ward off everything that is against the Gospel according to the teachings of Christ and the

Apostles, whatever it may be in the life and walk of the brethren and sisters. This may be intemperance in eating or drinking, pride, long hair, inordinate forms of clothing, in backbiting, strife, and disobedience, or anything else that is unscriptural shall be warned against.

3. Third, the elders and ministers must give diligent heed and take care to see whether they can move and bring to obedience those who do not follow their admonition, first by scriptural discussion. If this does not succeed, then they shall in fairness and with the teaching of Christ be disciplined, so that other members will not be offended or find excuse to sin.

4. Fourth, if anyone errs and through disobedience is disciplined by the ministers and elders with the knowledge and consent of the congregation, if these go here and there in other churches and complain that they were disciplined unjustly, they shall not be given any support or

hearing by any minister, elder, brother, or sister, but shall be pointed to remorse and repentance.

5. Fifth, if a minister falls into a transgression and strife, no one shall give such a one an audience or receive his complaints. If one cannot trust what he says, one should quietly go to the place where the transgression took place and diligently check into the matter. And one shall not accept any complaint nor allow the hearers to become more stiff-necked whereby much unrest and serious situations may be spared.

All the ministers shall give heed to these things in their own preaching and carefully shy away from them, whereby all other brothers and sisters shall be warned and that in these points their response shall be according to the Gospel of Christ and as much as is possible, they shall live in this manner.

End of this letter.

PENNSYLVANIA

AN ORDNUNGS BRIEF (CHURCH LETTER) FROM OCTOBER 1809.

SEVERAL ARTICLES WHICH WERE UNITEDLY DISCUSSED AND AGREED UPON BY THE
MINISTERS OF THE LAND, BOTH LOWER AND UPPER²¹

1. First, all those who leave us and are united with other churches, shall be considered as being apostate according to the Word of the Lord and the *Ordnung*, and shall be separated [from the church] and are worthy of the ban.

2. Second, if a minister is asked to give an admonition in a funeral according to the Christian order, there is freedom to do this in the church, but not outside of our church.

3. Third, there is no ground in Scriptures to exclude any [brother or sister] from taking part in the counsel (*Rath*) of the church.

4. Fourth, shunning shall be exercised toward those who have been banned according to the teaching of Christ and the Apostle [Paul]. This shall be in eating,

drinking, social life, and business, until they are taken up by the church.²² It should also be noted that shunning is for those who are banned justly before God through his Holy Spirit. These shall be considered ban-worthy by the faithful [brethren], for whatever is unjust does not reach unto Heaven.

5. Fifth, whoever does not exercise this shunning out of weakness can be excused, after he has confessed to the church that he has failed. If one knowingly takes this freedom and does not practice it, yet is not rebellious when he is admonished, this can be reconciled by the highest confession [on the knees]. But he who is rebellious and will not hear the admonition shall be separated from the church.

²¹ The "lower" were probably the Berks and Lancaster Co. settlements, and the "upper" the Mifflin and Somerset Co. settlements. The signers of the letter were from all of these settlements.

²² The statements that follow are not found in Bender's version in the 1934 *MQR* or in Wilhelm Yoder's version. They were probably added in later years and reflect that the use of the ban was an issue, was sometimes unjustly used, and that one should consider if the ban is being used justly. It must be remembered that the preceding article teaches the ban, which was agreed upon.

6. Sixth, whoever swears an oath knowingly in an attitude of lightness, shall be excommunicated. He who swears out of inexperience shall make the lightest confession.
7. Seventh, concerning the shaving off of the beard and worldly haircuts, it is confirmed that no one shall be accepted unless they show the complete fruits of obedience [in this matter] and all those who are members in the church and do not want to comply and follow this directive shall be dealt with.
8. Eighth, concerning sitting on a jury, it has been confirmed and agreed upon that this shall not be done or tolerated of brethren in the church.
9. Ninth, the prideful apparel in coats, stylish pants [*hoche Hosen*], hats, and combs in the hair [for women], and other such worldly apparel shall not be tolerated in

the church.

In closing, all these named articles shall be observed, and carried out after a Christian order and toleration.

Confirmed and signed by us:

Michel Lap ²³	Hanns Beiler
Johannes Blank	Johannes Yoder
Christian Stoltzfus	Christian Yoder
David Yoder	Christian Zug
Hanns König	Joseph Kurtz
Daniel Zug	Hanns Lap
Peter Blank	Christian Miller
Christian Stutzman	Jacob Miller

23 The spellings in this list are as given in the letter.

PENNSYLVANIA, MARCH 18, 1837

FROM THE CONFERENCE OF THE MINISTRY FROM THE THREE DISTRICTS: RIVER, GLADES, AND CONEMAUGH CHURCHES, IT HAS BEEN AGREED UPON AS FOLLOWS:

1. First, it has been observed that apostasy is making inroads because the order (*ordnung*) of God in the exercising of shunning has been much neglected. It is agreed that the ban and shunning shall be exercised toward all who are disobedient, without respect of persons, whether man or woman.
2. Second, it has been observed that there is terrible pride in clothing, namely silk mufflers with bows tied around the neck, and mothers tie silk mufflers on their children, and high collars on the children's shirts and clothes. And mothers allow their daughters to wear men's hats to church and other places. And they themselves do the same. We resolve that this shall not be tolerated among us.
3. Third, it is also agreed that the following vanities in the houses shall not be, namely: building [fancy] houses which are painted several colors, and filling them with fancy furniture, namely with wooden, porcelain, or glass dishes and with cupboards and mirrors on the walls and such like.

4. Fourth, it is resolved that serving in worldly offices shall not be, namely to sit on juries or to vote to elect officials.
5. Fifth, it is agreed that the immoderate sleigh riding or other team activities shall not be. Also the carriages shall not be painted in fancy or two-tone colors, as has been done too much.
6. Sixth, those who marry outside of the church shall no longer be taken up so lightly unless they bring their marriage partners with them, according to the Christian order, in true repentance and sorrow, before they are taken up.
7. Seventh, it is resolved that if two are married outside the church, and both want to be taken into the church, then the ministers shall explain to them the marriage responsibilities, according to the godly order [*ordnung*]. When they are taken up they shall promise, before God and the brotherhood, to keep the marriage responsibilities after the Christian order.
8. Eighth, it is agreed that the Sabbath shall be kept holy,

that one should bring about the six days of the week after the order of his occupation and spend the day of rest honoring God, unless there is an emergency.

9. Ninth, an intemperance is being practiced among the young people, namely that the young people take the liberty sleep together, or be together, without any fear or shame. Such shall not be tolerated at all. And if this takes place with the knowledge of the parents and anything evil comes out of it, then the parents shall not remain unpunished.

10. Tenth, it is resolved that the tailors and seamstresses shall make no new or worldly styles for members of the church. Rather according to the old styles as directed by the ministers and elders of the church.

11. Eleventh, likewise the carpenters shall not build such prideful furniture and not paint it with such fancy and mottled [*sheckich*] colors.

12. Twelfth. Finally, the above-mentioned articles shall be observed according to the Christian order [*ordnung*] and toleration.

Signed by us ministers of the above mentioned three congregations:

RIVER CONGREGATION

Benedig Miller²⁴ Yost Yoder
Johannes Gingerich

CONEMAUGH CONGREGATION

Jacob Esch Christian Miller
Christian Nizzli Joseph Miller
Johannes Yoder

GLADES CONGREGATION

Christian Yoder [Sr.] Jacob Swartzentruber²⁵
Abraham Miller Christian Yoder [Jr.]
David Yoder

24 The spelling of these names is as given in the letter.

25 Jacob moved to Johnson Co. Iowa later. It is his *Ordnungs Briefe* that Harold Bender used for his MQR article.

HOLMES COUNTY, OHIO – JUNE 1, 1865

My beloved brothers and sisters in the lord, I wish that the dear God might rule us through his holy and good Spirit, that we may persevere unto a blessed end in the truth which we have embraced. And might we abstain from everything that is detrimental to our salvation and is against the word of the Lord. May we help to root out all plants which our heavenly Father did not plant. At this present time there appears a spirit which maintains that this or that is of no consequence, and can be considered neither good nor bad. We do well to consider if this Spirit is from God or if it is a spirit of deception. Thus we and the named ministers of the Word were assembled together in the name of the Lord and are agreed to the following:

1. First, some things have come up which are seen by us as serving pomp and pride, and lead away from God, and are detrimental to the church and should be rightfully rooted out and not tolerated in the church, namely to attend worldly conventions and fairs, and yearly shows. And to underwrite our earthly possessions in insurance

companies, and to erect lightning rods on our buildings, and mottled, striped and flowery clothes made after worldly fashions.

2. Second, it is agreed that hair styles after worldly fashion for men and women shall not be allowed, and also the beard shall not be trimmed after worldly fashions.

Thereto, not to make photographic images of men's likeness, and carry them secretly, or to hang them on the walls in houses to be looked at. Also, the false shirt fronts and the like are not allowed.

Likewise, merchandising after a worldly manner shall not be, for the lord drove such from the temple. And fancy carriages according to the world's pomp and pride shall not be.

Also, it is seen as completely unbecoming to hold the church counsel with open doors and to allow outside persons to sit in the counsel. Rather counsel shall be taken only with the members of the church. It is seen as good that the ministers go from the congregation into a private

session [*Abrath*] as our forefathers did and we are agreed it is not to be neglected. The Apostle says, “Remember your teachers who proclaim unto you the Word.”

We also acknowledge that spiritual songs and also spiritual melodies shall be used in the worship services in the church, and not notes or fast tunes (*Springweisen*) which belong to the world.

We conclude that it is improper for a professing Christian to mix the creatures of God such as horses and donkeys, from which comes the mule. For God the Lord did not create such in the beginning.

3. Third. Also, we acknowledge that it is not upbuilding for members of the church to serve in worldly offices, especially those in which force is used, especially military or criminal [police] service. It is also seen as improper to decorate the houses with all kinds of unnecessary and fancy household things, such as mottled wall paper and window curtains and large mirrors and pictures and such like.

These things we consider as well and good and in accord with the Word of the Lord and the articles of our faith, as we have been taught by our forefathers and desire to continue therein. This is what we accepted and promised to keep in our baptismal covenant. All those who confess this with us and show it with works and deeds, we are willing and prepared to consider as brothers and sisters, and to accept them with a handshake and a kiss, and to serve with them in sharing the Word and teaching, and to keep the spiritual unity (communion) with them. For the Saviour says that “whosoever does the will of my Father in heaven, the same is my brother, sister, and mother.”

Also, the door is portrayed for us as small and the way narrow, yet for all this, the door is always open for all repentant souls, as the Lord says in Luke 14:33, “So likewise, whoever he be of you that forsaketh not all that he has, cannot be my disciple.”

This is concluded and signed by us as follows:

HOLMES CO. OHIO

Levi Miller	Noah Miller
Mose Bitsche	Elias Miller
Christian D. Schlabach	Seem Y. Miller
Jeremiah Miller	

DAUTE KRICK

Daniel D. Miller	David A. Troyer
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MIDDLETOWN²⁶

Mose J. Miller	Christian Yoder
Mose N. Miller	Solomon Miller

ZUCKER KRICK

Mose Wenger	Peter Bitsche
Jacob J. Miller	David D. Troyer

MARTINS KRICK

Jacob Yoder

MARSHALL CO. INDIANA

David H. Hochstetler	Johannes T. Schlabach
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PERU, INDIANA

Johannes Schmucker	Mose Hershberger
--------------------	------------------

BERNTS GEMEINDE²⁷

Johannes L. Miller	Joseph Hochstetler
--------------------	--------------------

LAGRENTSCH CO.²⁸

Joseph Miller	Tobias Yoder
David D. Miller	

UPPER CANADA

Johannes Yantz	Johan Benter
Johan Gasho	

GLETZ SOMERSET CO.

Abner Miller

MEDINA CO. OHIO

Samuel Hochstetler

26 Mt. Hope, Ohio

27 Possibly Berne Co., Indiana

28 Lagrange Co., Indiana

Historical Profile of Jonas Miller, 1788-1854

by Henry L. Erb

Pioneer Jonas Miller was one of the four settlers who arrived in the Walnut Creek Valley on May 6, 1810, coming by covered wagon from Somerset County, PA. The other three families were the Christian Yoders, Joseph Masts and John Troyers. Upon arriving, the Mast family lived in the covered wagon, while the Jonas Millers, John Troyers and Christian Yoders all shared a cabin, that was built by John Olinger, just west of where Jonas Miller later lived. Olinger feared the Indians and did not live long in his cabin so he moved closer to Dover, Ohio. This abandoned cabin was put to great use by these settlers until they were able to build their own cabins, which task was begun right away.

It is believed that the families had traveled to Ohio on the path cut by General Henry Bouquet in 1764 when he marched from Somerset County, PA to the forks of the Great Muskingum River (in Indian language) near Coshocton, Ohio. The path went up to Pittsburgh, turned northwest through the areas of present day Lisbon, Minerva, Bolivar and on down towards just west of Dover, Ohio. Here is where Jonas Miller and his fellow travelers turned west towards the Jacob Miller home near present day Sugarcreek. Jacob had settled there a year earlier in 1809. General Bouquet's path continued on south towards Baltic, Chili and Coshocton.

Jonas Miller was born in Somerset County, PA on Aug. 11, 1788, to Peter Miller and Mary Stutzman. In early 1810 Jonas married Catherine Hershberger, a daughter of John Hershberger and Veronica Dilabaugh.

That first summer of 1810 was a busy one as cabins had to be built, and barns for their livestock. Gardens were also planted. Until they had their own cabins ready, the men returned to the Olinger cabin for the night, where the women stayed.

On January 12, 1811, a baby boy named Moses was born to Jonas and Catherine Miller. He was the third baby born in the new settlement.

In spring of 1812 word came that the Indians were on their way east and were possibly going to attack the settlement. The Jonas Millers along with the rest of the settlers fled back to the relative safety of Somerset County, PA. But no fierce Indians appeared in the valley that is known, and the message turned out to be a rumor.

In the summer of 1812, a detachment of soldiers under the command of Colonel Fred Huff of Somerset County, PA, came through the valley on their way eastward from Toledo, Ohio. They used the Jonas Miller and Abraham Gerber cabins while they were in the valley.

By the spring of 1814, most of the settlers returned, plus other families also came along and settled in the valley. The settlement began to grow. For the next couple years more settlers moved in, mostly from Somerset County, PA.

On May 6, 1818 a tornado or strong whirlwind roared through the valley. It demolished the Jonas Miller cabin which was in its path. Jonas Miller had hired in a young neighbor boy, 23-year-old David Gerber to help with the "chinking" or plastering of the Miller cabin. As the cabin was demolished by the whirlwind a heavy beam fell on young David Gerber, killing him. Little 2-year-old Moses Miller narrowly escaped death as the beam which killed David Gerber came to rest a few inches above his head as he lay sleeping in his bed. The rest of the Miller family escaped with no injuries. (Author's note: No more is known about this tornado, but I do wonder whether it was at night as the family was sleeping.)

A total of twelve children were born to Jonas and Catherine Miller. Twins were born to them in 1812, most likely while they were in Somerset County, PA due to the Indian scare. One of the twins, a son, died. A daughter Sarah never married. The rest of the Miller family married and had families.

THEIR CHILDREN

Moses, born January 12, 1811, married Catherine

Dunn. They had ten children. Moses was known as "Gl原因ay Moses" to distinguish him from his uncle, who was also Mose Miller. The uncle was known as "Gross Mose". In 1835 Mose was ordained a minister in the Amish church, and in 1847 he was ordained bishop. According to local lore, Moses was a widely-known and well-liked bishop. He made many trips by horseback to northern Indiana to provide bishop oversight to the communities of Lagrange County, Indiana. Also one of his own daughters and her husband moved to that community. Moses and Catherine lived between Walnut Creek and Trail on the farm where W.C. Planing is located.

Child #2—Elizabeth. She married Isaac Miller. They lived between Baltic and Sugarcreek, Ohio and had eleven children.

Child #3—Was a twin to Elizabeth and died young.

Child #4—Mary married Joseph Mast. They had eleven children and lived in Holmes County. In their later years they moved to Elkhart County, Indiana where four of their children lived. They died there.

Child #5—Peter. He married Veronica Miller. They had eleven children and lived between Baltic and Sugarcreek, Ohio. Peter and his brother-in-law Isaac Miller lived on adjoining farms.

Child #6—Jacob. He married Anna Schrock. They had twelve children and lived near Sugarcreek.

Child #7—Catherine, married Peter Miller. They had seven children and lived near Mt. Hope, Ohio.

Child #8—Sarah. She was never married and in her later years lived with her aunt near Charm, Ohio where she died.

Child #9—Barbara, married Jacob Stutzman, a son of "Der Weise." They had five children. Jacob died from a broken back around ten years (1856) after he married Barbara, from injuries he received at a barn raising. A grandson said that he was put on an improvised stretcher and carried to his home where he soon passed away. They lived near Farmerstown, Ohio.

Child #10—Christina, married John C. Speicher. They had ten children and lived just north of Berlin, Ohio.

Child #11—Susanna, married Peter Beachy. They had

eleven children and lived between Baltic and Sugarcreek, being neighbors to Susanna's brother Peter Miller and her sister Elizabeth. Peter was ordained minister in the Amish church on Oct. 18, 1859.

Child #12—Elias Miller, married Bena Raber. They had eight children and lived on the home farm of Jonas Millers. Elias was ordained a minister in the Walnut Creek Amish church, but preaching did not go well for him. Sometime later when the church needed a deacon, Elias agreed to take on the office of deacon, if the church was unanimous in giving its voice to the matter. So Elias served as a deacon in the church until his death in 1915.

On Jan. 2, 1854, Jonas Miller died. His widow Catherine lived another 35 years, living to the ripe old age of 99 years. One source gives her age as 79 years old at death.

By Feb. 20, 1854, Isaac Hochstetler was affirmed as administrator of the estate. An account of the estate settlement and auction follows. All words are spelled as they appeared in the original handwriting. According to the writer's figures, the math does not add up, but maybe in those years exact figures were not so important.

Executor's Agreement

Know by all men, that Isaac Hochstetler, Peter Miller, and Valentine Fogle and held and bond by state of Ohio in the penal sum of Twenty-Four hundred Dollars to the payment whereof, well and truly to be made, we hereby jointly and severally bind ourselves, our Heirs, Executors and Administrators. Sealed with our seals, and dated at Millersburg, Holmes County, Ohio this 20th day of February A.D. 1854.

The condition of the above obligation is such, whereas, the Court of Probate, within and for said county of Holmes, has this day granted to the said, Isaac Hochstetler Letters of Administration on the estate of Jonas Miller deceased.

Notes belonging to estate

Note to Jacob J. Miller – June 10, 1852 – \$30.00

Note to Friderick Ringenbeyer – May 3, 1853 – \$50.00

& Henry Bodenhaber

Note to Jacob Harris & Samuel gochenaur – May 16, 1853 – \$30.00

Money in silver – \$1.55
 Money on hand in bank notes – \$15.00
 Money on hand on the date first written

Appraisers of said estate:

Benj J. Miller
 John E. Miller
 Shem Miller

Schedule of items set aside by appraisers for support of widow of the said estate of Jonas Miller.

1 Clock and Case	10.00
1 Chest	1.00
1 Kittle	3.00
1 Quill wheel	75¢
1 Barrel & Cask with Meat	75¢
1 Copper Kittle	3.00
1 Ball and Straps	37¢
1 Lot of Flour	6.00
About 30 Crocks Apple Butter	11.00
1 Chest	1.00
1 Lot Sugar and Dried Peaches	11.00
1 Lot Bacon	20.00
1 Barrel Salt	1.75
1 Lot of Queensware	3.00
1 Lot Wheat sposed	11.00

1 Lot Second Crop Hay	4.00
1 Lot Hay on Middle Floor	<u>7.00</u>
	\$94.62

We the undersigned appraisers declare that the above not to be (SOLD) for the soport of the widow and the administrator must pay money in the amount of \$5.38 making together \$100.00

given under our hand the date above

Ben J. Miller

John E. Miller

Shem Miller

(appraisers of said estate)

Items set aside by appraisers at time of appraisal for said use of the widow, from the estate of Jonas Miller as follows, 1 spinning wheel, 1 stove, a Bible, 26 family books, 1 cow, 12 sheep, wearing apparel, 2 beds, 1 bedstead, necessary cooking utensels, the wearing apparel of the deceased, 1 table, 5 chairs, 6 knife and forks, 6 plates, 6 tea cups and saucers, 12 spoons.

A list of property sold on March 14, 1854 by Isaac Hochstetler, adm. of estate of Jonas Miller. Credit was extended for nine months with no interest.

	APPRAISED AT	SOLD AT	BUYER
1. 2 chairs	.62	.31	Peter Miller
2. 2 chairs	.75	.39	Gottlieb Unzelt
3. 1 chair	.50	.26	Elias Miller
4. 1 copper kittle and deeper	5.00	6.00	Elias Miller
5. 2 shovels	.25	.12	Moses P. Miller
6. 2 hoes	.50	.08	Gottlieb Unzelt
7. 2 hoes	.25	.23	Moses P. Miller
8. 1 fish barrel	.10	.10	Elias Miller
9. 1 Grind Stone	2.00	2.25	Elias Miller
10. 1 Iron Kittle	3.00	2.50	Elias Miller
11. 1 Iron Kittle	2.00	2.75	Elias Miller
12. 1 Prick Buck	.12	.12½	Moses P. Miller

13.	1 Barrel Containing Corn	.37	.37½	Isaac Hochstetler
14.	Tub, Bucket and Spoon	.50	.25	Peter P. Miller
15.	1 Tin Bucket	.40	.68	Elias Miller
16.	1 Basket	.25	.50	Elias Miller
17.	1 gng and Coffee Mill	.20	.12½	Joseph J. Mast
18.	1 Tin Bucket	.18	.15	Peter J. Miller
19.	5 Bread Pans	1.50	1.31½	Elias Miller
20.	1 Coffee Mill and Lantern	.15	.13	Elias Miller
21.	1 Gallon Measure Boddle	.25	.18	Peter Miller
22.	3 Flax Heckels	2.00	.50	Isaac Miller
23.	4 Paty Pens and 4 Plates	.37	.50	Joseph J. Mast
24.	1 Bucket, Sheep Skin and Knife	.37	.31	Moses P. Miller
25.	1 Dish, Tin Cups and Spoons	.35	.50	Melchi Buzzard
26.	1 Gallon Measure Candlemold	.25	.12½	Elias Hershberger
27.	1 Tea Kittle and Lamb	.30	.37½	Peter J. Miller
28.	1 Sausage Stuffer and Plain	.20	.15	Elias Hershberger
29.	3 Baskits and Contents	.37	.52	Peter J. Miller
30.	1 Cask of Iron	.10	.05	Benjamin Bitchy
31.	1 Shoe Bench and Tools	.50	.95	Moses J. Miller
32.	1 Set Ladles	.20	.56	Isaac Borntrager
33.	1 Dung Fork and 2 Rails	.15	.03	Benjamin Bitchy
34.	1 Blow Horn	.10	.25	Daniel Haas
35.	1 Dish and Tinware	.50	.37½	Elias Miller
36.	2 Tin Buckets	.25	.25	Moses J. Miller
37.	2 Bread Pens and Coffepot	.06	.03	Peter Bitchy
38.	1 Set Tools for Hooks & Eyes	.12	.44	Joseph J. Mast
39.	1 Lot of Pewterware	.25	.25	Melchi Buzzard
40.	1 Spring Ballance	2.00	.21	Siles Clark
41.	1 Wool Wheel	.25	.50	Isaac Miller
42.	1 Wool Wheel	1.00	.12½	Henry Hershberger
43.	1 Little Spining Wheel	.06	.06½	?
44.	1 Little Spining Wheel	1.00	1.00	Abraham Hershberger
45.	1 Little Spining Wheel	.50	.25	Moses J. Miller
46.	1 Real	.50	.25	Martin Tunkel
47.	1 (4) Bottles	.20	.50	Abraham Hershberger
48.	1 (4) Bottles	.20	.45	Peter Miller
49.	2 Skillets	.15	.06½	Elias Miller
50.	1 Dutch Oven	.20	.23	Valentine Lanzer
51.	1 Pot	.25	.30	Michael Immel
52.	2 Pots	.20	.31½	Elias Miller
53.	1 Cask Sausage	1.00	2.12½	John J. Showalter

54.	1 Rifle Gun	5.00	7.12½	Peter Bitchy
55.	1 Side Saddle	3.00	1.12½	Joseph Weens
56.	1 Sive (Strainer)	.37	.31	Elias Miller
57.	1 Stitiard	.75	.37½	Michael Itkin
58.	1 Brafs (Brass) Clock	10.00	6.50	Moses J. Miller
59.	7½ yds Cloth @ /.75	5.63	@80¢=6.00	Peter Gebhard
60.	5½ yds. Cloth @ /.75	4.13	@80¢=4.40	Joseph Fox
61.	1 Chest	1.50	2.12½	Michael Immel
62.	1 Bead & Bedstand	6.00	8.00	Jephetha Miller
63.	1 Iron Rod	.20	.22	David Hershberger
64.	1 Grinestone	.12	.28	Casper Hechleman
65.	1 Grinestone	.10	.03	Casper Heckelman
66.	1 Iron Widge and Mall	.50	.44	Christian Hochstetler
67.	1 Ax	.75	.98	Thomas Urie
68.	2 Choppers	.37	.25	John Byers
69.	1 Apple Pruner	.25	.50	Jacob J. Miller
70.	1 Rod of Iron	.35	.37½	Thomas Urie
71.	1 Shovel	.30	.40	Melchi Buzzard
72.	1 Hoophead Barrel	.50	1.00	Elias Miller
73.	2 Deepers	.37	.63	Isaac Hochstetler
74.	1 Lot of Trash in Box	.12	.12½	Joseph J. Mast
75.	1 Lot Stove Pipe	.12	.25	Soloman Eash
76.	1 Saddle Pack (BAGS)	.37	1.00	Peter J. Miller
77.	3 Sives	.50	.50	Moses Miller
78.	2 Barrels with Bran	.25	.63	Elias Miller
79.	1 Barrel Containing Clovereed	3.50	3.62½	Elias Miller
80.	1 Barrel Bran	.06	.12	Elias Miller
81.	1 Half Barrel	.25	.50	Elias Miller
82.	8 Bags	1.50	2.00	Elias Miller
83.	8 Bags	1.50	2.75	Peter J. Miller
84.	8 Bags	1.50	3.00	Joseph J. Mast
85.	7 or 9 Bags	1.50	3.15	Jacob J. Miller
86.	Five Hundred reeden geers	2.00	2.00	Taken by Widow
87.	2 Set Loom Gears 7&8 Hundred	2.00	1.00	Peter L. Miller
88.	3 Set Loom Gears 7&8 Hundred	2.00	1.00	Valentine Langer
89.	1 Sausage Stuffer	.50	.33	Joseph J. Mast
90.	1 Hoophead	.20	1.00	Elias Miller
91.	1 Crohs Cut Saw	2.00	2.37½	Peter Bitchy
92.	1 Lot of Hoops	.16	.25	Peter Hershberger
93.	1 Spinning Wheel	.30	.06½	Elias Miller
94.	1 Cask Old Iron	.37	.68	Alowey Fisher

95.	1 Hoop and Tong	.10	.08	Andrew Kempf
96.	1 Froe	.25	.55	Isaac Miller
97.	2 Plains	.50	.25	Andrew Kempf
98.	3 Augers	.75	.75	Gottlieb Unzelt
99.	3 Augers	.37	.50	Moses J. Miller
100.	1 Brase Bit & Pincher	.40	.95	Jacob J. Miller
101.	2 Drawing Knifes	.50	.50	Peter Hershberger
102.	2 Drawing Knifes	.37	91	Noah Troyer
103.	1 Hand Saw and Square	.37	.25	John Shrock
104.	1 Draw Knife & Chissle	.25	.06½	Elias Eglestein
105.	4 Chissles & Files	.37	.40	John J. Showalter
106.	1 Cumbes, 2 Files & Chissles	.10	.12½	Christian Hochstetler
107.	2 Files and Chissle	.25	.25	Christian Hochstetler
108.	3 Grindlets	.10	.10	Moses J. Miller
109.	1 Crock Containing Trash	.06	.25	Moses J. Miller
110.	1 Crock Containing Trash	.05	.06½	Joseph J. Mast
111.	1 Lot Shavers & Leather	.20	.15	Noah Troyer
112.	1 Set Gears to Knit Weaving Gears	.35	.35	Taken by Widow
113.	4 Stone Chissels	.25	.18	John Bergey
114.	1 Stove & Pipe	4.00	5.25	Elias Miller
115.	1 Weaving Loom & 3 Tacklings	8.00	7.25	Isaac Miller
116.	1 Work Bench & Shaving Bench	1.00	.25	Elias Miller
117.	2 Skins	.50	.50	Epharine Showalter
118.	1 Ax & Mattock	.50	.37½	Elias Miller
119.	2. Sehyth & Snet	.20	.06½	Elias Miller
120.	2 Grass Seythe	.12	.15	Jacob Stutzman
121.	1 Grain Cradle	2.00	5.00	Elias Miller
122.	1 Grain Cradle	.40	.37½	Elias Hershberger
123.	1 Grain Cradle	2.00	3.50	Jephethe Miller
124.	1 Seythe & Snet (Snithe)	.75	.75	Joseph J. Mast
125.	1 Cradle	.12	.05	Benjamin Bitchy
126.	2 Iron Bars & Chain	.37	.90	Joseph J. Mast
127.	2 Axes	.40	.50	Caspes Heckelman
128.	1 Gutchen	.50	.50	Elias Miller
129.	1 Brush Seythe & 3 Sickels	.37	.62	Henry Hershberger
130.	1 Cach Old Iron	.45	.67	Benjamin Bitchy
131.	1 Cach Nails	5.00	5.00	Taken by Widow
132.	2 Buckets	.20	.25	Moses Bitchy
133.	10 Cocks	.40	.55	Noah Troyer
134.	1 Box & Leather	1.50	4.00	Jacob J. Miller
135.	2 Barrels Hickerenuts & Walnuts	.50	.50	Able Croft

136. 1 Skillet & Crock	.12	.31	John Speicher
137. 1 Crock with Lard	.50	.25	Christian Eash
138. 1 Waggon Wheep (Wagen Whip)	.75	.64	Elias Miller
139. 1 Butter Churn	1.00	1.37½	Elias Miller
140. 1 Kitchen Cubboard (Cupbard)	6.50	2.00	Elias Miller
141. 1 Stove & Pipe	6.00	11.37½	Elias Miller
142. 1 Flower Chest	2.00	1.00	Elias Miller
143. 1 Bed & Bedding	6.00	6.25	Jacob J. Miller
144. 32 lb. Bacon @ 6¢=1.92		5¢=1.60	Elias Miller
145. 39 lb. Bacon @ 6¢=2.34		6¢=2.34	Able Croft
146. 33 lb. Bacon @ 6¢=1.98		6¢=1.98	Able Croft
147. 33 lb. Bacon @ 6¢=1.98		6½¢=2.06	Frederick Ervin
148. 36 lb. Bacon @ 6¢=2.16		6½¢=2.25	Frederick Ervin
149. 31 lb. Bacon @ 6¢=1.86		6¢=1.86	Able Croft
150. 26 lb. Bacon @ 6¢=1.56		6½¢=1.69	Able Croft
151. 1 Table	1.40	.95	Peter Bitchy
152. 1 Lot Paty Pans	.10	.25	Elias Miller
153. 1 Drap & Coffeepot	.20	.41	Elias Miller
154. 1 Lot Plates	.20	.25	Solomon Hochstetler
155. 1 Wash Bason & Plates	.15	.21	Elias Miller
156. 1 Set Cups & Sausers	.15	.12½	John Speicher
157. 1 Pitcher & Dish	.10	.25	Joseph J. Mast
158. 1 Barrell	.37	.12½	Joseph Hochstetler
159. 1 Kittle	2.00	2.00	Jacob Bandenbach
160. 75 Sugar Buckets	7.50	@ 9¢=6.75	Michael Miller
161. 50 Sugar Buckets	5.00	@ 9¢=4.50	Elias Miller
162. 50 Sugar Buckets	5.00	@ 9¢=4.50	Peter L. Miller
163. 2 Tubs	.25	.45	Isaac Miller
164. 1 Tub	.06	.06½	Joseph J. Mast
165. 1 Big Tub	2.00	1.12½	Shem Miller
166. 2 Cider Barrels	1.00	.50	Elias Miller
167. 1 Barrel Containing Whiskey	4.00	6.06½	John Spicher
168. 2 Cider Barrels	.75	.12½	Elias Miller
169. 2 Cider Barrels	.50	.06½	Elias Miller
170. 2 Oil Barrels	.25	.25	Joseph J. Mast
171. 2 Oil Barrel	.25	.25	Peter L. Miller
172. 1 Oil Cack (Keg)	.15	.25	David Hershberger
173. 2 Crocks Containing Lard	.80	.50	Christian Eash
174. 2 Crocks Containing Lard	.80	.51	Jephethe Miller
175. 1 Large Crock Lard	.80	.63	Jacob Bandenbach
176. 1 Large Crock Lard	.80	.62	Christian Eash

177. 1 Lot Potatoes	1.00	2.00	Henry Arborggest
178. 1 Sled	.05	.03	Elias Miller
179. 1 Stretcher and Chain	1.75	1.25	Henry J. Slife
180. 1 Stretcher and Chain	1.75	1.25	Elias Miller
181. 1 Sleigh	.50	.40	Elias Miller
182. Chains and Jockey Stick	.85	.40	Jacob Raber
183. Pough	1.75	.85	Henry Hochstetler
184. Pough (Plow)	2.00	4.50	John Luft
185. Pough	2.00	4.00	Elias Miller
186. Pough	2.00	.57	Nicholas Bittecoffer
187. 1 Harrow	2.50	3.25	David Hershberger
188. 2 Doubletree	.40	.50	David L. Stutzman
189. Tongue Chains	1.00	1.25	Christian Batzenberger
190. Log Chain	1.25	2.28	Jacob Slife
191. Old Chain and Clevis	.37	.37½	Isaac Miller
192. 1 Tar Bucket	.30	.56	Solomon Weber
193. Fifth Chain	2.00	2.25	Moses J. Miller
194. 3 Plough Points	.75	.37½	Henry Hochstetler
195. 1 Waggon	35.00	33.00	Soloman Eash
196. Thrashing Machine	40.00	40.00	Joseph J. Mast
197. Hay Ladders	4.50	4.00	Jacob J. Miller
198. 1 Wagon	18.00	20.00	Soloman Eash
199. 1 Log Sled	.50	.75	Daniel Weber
200. Harrow	1.00	1.51	Elias Miller
201. 1 Red Cow	14.00	14.00	Taken by Widow
202. 1 Red Long Horned Cow	14.00	21.00	George Weimer
203. Crocket Horned Cow	15.00		died before sale
204. 1 Brindle Cow Red	13.00	13.50	Christian D. Hochstetler
205. 1 Black Cow Black	13.00	18.00	Moses J. Yoder
206. 1 Brindle Cow Lilly	14.00	18.37½	John E. Yoder
207. 1 Brindle Cow, Stramy	12.00	15.25	John P. Honsewirt
208. 1 White Faced Steer	12.00	16.50	Nicholas Sears
209. 1 Red Steer	9.00	12.00	Christian J. Stutzman
210. 1 Red Steer	9.00	11.00	Christian J. Stutzman
211. 2 Heifers	15.00	18.00	David Hershberger
212. 1 Black Heifer	8.00	14.00	John P. Honsewirt
213. 2 Red Steers	10.00	13.00	Elias Miller
214. 2 Red Steers	6.50	9.00	Elias Miller
215. 2 Little Red Heifers	8.00	12.75	Elias Miller
216. 1 Heifer & Little Bull	8.00	12.00	Elias Miller
217. 3 Calfs	7.50	6.50	Elias Miller

218. 2 Calfs	4.00	7.00	Elias Miller
219. 4 Cow Chains	1.50	1.50	Joseph J. Mast
220. 4 Cow Chains	1.50	1.75	Elias Hershberger
221. 3 Cow Chains	1.12	1.75	Jacob J. Miller
222. Lot Forks	.62	.25	Elias Miller
223. Wheel Barrow	2.00	5.00	Elias Miller
224. 2 Buckets	.12	.06½	Elias Miller
225. 1 Shofel (Shovel)	.25	.90	Elias Miller
226. 1 Sledge	1.00	2.25	Henry Hochstetler
227. Dung Hook & Fork	1.00	1.00	Jacob Slife
228. 1 Man Saddle	1.00	.80	John Lufft
229. 1 Man Saddle	.50	.25	Christian Reidenbach
230. 1 Bushel & Hatchet	.37	.63	Solomon Weber
231. 1 Barrel Salt	1.00	.91	Elias Miller
232. 1 Bushel	.15	.06½	Alexander S. Keim
233. 1 Gray Mare	25.00	33.25	Siles Clark
234. 1 Gray Mare	25.00	25.00	Taken by Widow
235. 1 Iron Gray Horse	95.00	95.00	Taken by Widow
236. 1 Grey Horse	95.00	119.50	Jacob J. Miller
237. 1 Yearling Coult	38.00	41.00	Elias Miller
238. 1 Yearling Coult	38.00	50.00	Elias Miller
239. 1 Jeck & Halter	1.00	.95	Christian Bixler
240. 2 Bridles	1.00	1.12½	Joseph J. Mast
241. 2 Bridles	.50	.31	Christian Bixler
242. 2 Bridles	.60	1.00	Noah Mast
243. Rüdle (Bridle) & Line	.50	.16	Siles Clark
244. Set Horse Geers	5.50	2.50	Christian Bixler
245. Set Horse Geers	5.50	8.00	Christian Bixler
246. Old Horse Geers	.50	.27	Elias Miller
247. Old Horse Geers	1.37	3.25	Joseph J. Mast
248. Old Horse Geers & Hausen	1.50	4.50	Ephraim Showalter
249. 3 Halter Chain & Spade	1.25	.55	David Hershberger
250. Lot Forks	.35	.01	Moses J. Miller
251. 2 Pich Forks	1.00	.52	Christain J. Stutzman
252. Scupe Shovel	.37	.36	Jacob E. Miller
253. 4 Rakes	.50	.44	Elias Hershberger
254. 4 Rakes	.50	.45	Peter Bitchy
255. 1 Windmill	3.00	1.50	Christian Aatzenberger
256. Scupe Shovel & Fork	.75	.86	Elias Miller
257. Cutting Box & Barrel	.50	.20	Alexander S. Keim
258. Scutching Machine	.12	.12½	Elias Hershberger

259. Clover Machine	30.00	37.00	Jacob Stutzman
260. 14 Bushels Wheat @1.20=	16.50	16.80	Abraham Bitchy
261. 50 Bushels Oats	16.50	20.00	Elias Miller
262. 50 Bushels Oats	16.50	19.00	Thomas Urie
263. 50 Bushels Oats	16.50	18.50	Michael Deetz
264. 50 Bushels Oats	16.50	18.75	Alexander S. Keim
265. 50 Bushels Oats	16.50		Line Crossed Out
266. 50 Bushels Oats more or less	16.50	19.00	John Luke
267. Lot Hay on Mow	10.00	9.00	Daniel Haas
268. Lot Clover Hay, the half	8.00	10.50	Elias Miller
269. Lot Hay	8.00	9.25	Abel Croft
270. 5 Sheep	10.00	10.00	Taken by Widow
271. 1 Bee Hive	3.00	3.00	Taken by Widow
272. 1 Bee House	.05	.05	Jacob ?illen
273. 2 Hogs-first choice	6.00	7.00	Noah Troyer
274. 2 Hogs-second choice	4.50	5.25	Christian Aatzenberger
275. 2 Hogs-third choice	4.50	5.06½	Frederick Ervin
276. 2 Hogs-forth choice	4.50	5.00	Jonathan Troyer
277. 2 Hogs-fifth choice	4.50	4.75	Frederick Ervin
278. 2 Hogs-sixth choice	4.25	4.75	Jonathan Troyer
279. 2 Hogs-seventh choice	4.25	4.62	Jonathan D. Troyer
280. 2 Hogs-eighth choice	4.00	4.62½	Wiliem Hoskins
281. 2 Hogs-ninth choice	4.00	3.37½	Jonathan Troyer
282. 2 Hogs-tenth choice	4.00	3.25	Jonathan Troyer
283. 2 Hogs-eleventh choice	4.00	2.62	Micheal Immel
284. 50 Bushels Ear Corn @ .30=	10.00	15.00	Jonathen Miller
285. 1 Flax Brake	.30	.18	Elias Hershberger
286. 1 Flax Brake	.75	.26	Frederick Ervin
287. About 9 Acres Wheat	38.25	39.00	Elias Miller
288. About 7 Acres Wheat	29.00	28.00	Elias Miller
289. 1 Pocket Book ink splotch	.10	.50	Peter J. Miller
2.90 1 Piece of Scatter		1.19	Peter J. Miller
<u>Total \$1158.04</u>			
Cash for Oats		.40	
		<u>Total \$1313.43</u>	

I hereby certify that the foregoing list to be correct.

John J. Showalter

Shem Miller

Clerks of Sale

ESTATE OF JONAS MILLER, DECEASED

Said Administrator Claims the following Credits

Feb. 20, 1854 to John R. Barcroft, Attorney	1.00
Feb. 25, 1854 to Charley Lye agent of Deutsche in Holmes (advertising sold in the Deutsche of Holmes)	2.00
March 7, 1854 to Chaterine Hershberger, widow soport	5.38
March 15, 1854 to Shem Miller, Clerk of Sale	3.00
March 18, 1854 to Seldon Hall, Doctor Bill	1.50
March 18, 1854 to James Casebier, Justice Fee	.50
March 21, 1854 to John F. Showalter, Clerk	1.75
March 31, 1854 to Thomas J. Haley, Crying Sale	5.00
April 6, 1854 to Benjamin J. Miller, Appraiser	2.00
Aug. 7, 1854 to John E. Miller, Appraiser	2.00
Nov. 16, 1854 to Nickolas Hare, Account	1.81
Nov. 2, 1854 to John M. Shrock, Tax	23.50
Nov. 21, 1854 to John Buttlen, Tax	7.45
Dec. 7, 1854 to Jephtha Miller by Ben J. Miller	24.97
Dec. 7, 1854 to C. Brumbaugh, Judges Fee	12.00
Dec. 7, 1854 to the Administrator, Commissions	87.20
	<u>181.06</u>

but listed as 171.06

An account with Isaac Hochstetler, Administrator and all the heir receipts filed here for (not legible) said Administrator charges himself as follows

March 7, 1854 Money on hand silver and Banknotes	16.55
May 10, 1854 of Jacob J. Harris Note	30.00
June 7, 1854 of Daniel M. Good for a 5 Dollar (Mashilon Bill)	2.50
Oct. 18, 1854 of Elias Miller for gloverseed the 3rd	41.53
Nov. 16, 1854 of John Luke on Settlement	4.23
Dec. 14, 1854 on sale of Personal Property excluding what widow took at appraisement. Sale held	
March 14, 1854 on 9 month credit	1313.45
Jan. 2, 1855 Interest received on sale notes	3.00
Feb. 8, 1855 of Elias Miller for Corn and Oats of 3rd	23.00
Feb. 27, 1855 of Fred Ringenberger note & Interest	51.35
March 12, 1855 of Elias Miller for hay sold to John ?	60.00
March 12, 1855 of Elias Miller for Oats 42½ bushel, sold to me	14.15

March 15, 1855 of Elias for Oats and Corn sold to

Luke Olinger 4.00

March 15, 1855 of Isaac Miller on note & Interest 75.50

March 15, 1855 of Jacob J. Miller note & Interest 37.95

total received 1680.19

as per Credit page 181.06

Balance due widow and eleven heirs 1499.13

PAID HEIRS

April 2, 1855 to Catherine Miller, widow	566.33
April 2, 1855 to Moses J. Miller, his share	84.80
April 2, 1855 to Isaac Miller, his share	84.80
April 2, 1855 to Joseph J. Mast, his share	84.80
April 2, 1855 to Peter Miller, his share	84.80
April 2, 1855 to Jacob J. Miller, his share	84.80
April 2, 1855 to Peter Miller, his share	84.80
April 2, 1855 to Sarah Miller, her share	84.80
April 2, 1855 to Jacob Stutzman, his share	84.80
April 2, 1855 to John Speicher, his share	84.80
April 2, 1855 to Peter Beachy, his share	84.80
April 2, 1855 to Elias Miller, his share	84.80

total amount for widow and heirs \$1499.13

A SMILE

A smile costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None is so mighty that he can get along without it, and none is so poor but that he can be made rich by it. A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote for trouble. Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired to give you a smile. Give them one of yours, as none needs a smile so much as he who has no more to give.

The following two accounts of diphtheria epidemics in the Holmes County, Ohio area were taken from Leroy Beachy's *Cemetery Directory of the Amish Community in Eastern Holmes County and Adjoining Counties in Ohio*.

Used by permission

The 1860 Diphtheria Epidemic

A few of our older people recall the influenza epidemic of 1918, in which they may have lost a friend or relative, but very few know of the diphtheria epidemic which claimed the lives of perhaps more than fifty Amish youngsters in 1860. The epidemic, which began in the early months of 1860, was fully unleashed in August, September and October of that year, and still snatched an occasional life until the middle of the following year.

The epidemic was seemingly confined to an area roughly bounded by an imaginary line running from Walnut Creek to Bunker Hill, to Mount Hope, to Trail, and back to Walnut Creek. Since this area was within one church district at that time, it seems as if the disease was spread at meetings in this district congregation,

Following is a partial list of the deaths which occurred in this area at this time, most of which are known to be diphtheria victims. Since most markers were not inscribed at that early date, and some family records do not include the children that died young, the number of deaths may be even greater than is suspected.

In Cemetery F-14, one daughter of Isaac Miller; in Cemetery F-11, one daughter of Daniel Schrock; in Cemetery F-16, one son and one daughter of Peter Miller; in Cemetery K-10, one son and four daughters of Abraham Weaver, and one daughter of Peter Schmucker; in Cemetery K-13, two sons and two daughters of Isaac Wengerd; in Cemetery K-15 one son of E. Hershberger, one daughter of J. Hershberger, one daughter of H. Greulach, one son of J. Reidenbach, possibly one or two children of D. Kaufman, wife of Ephraim Miller, one son of J. Miller, one son of J. Kramer, and two sons and one daughter of Moses Miller; in Cemetery L-9, at least one child, and possibly three children and wife of Stephen Troyer; in Cemetery L-5, one son and one daughter of Issac Bontrager, a Miller, and possibly a number of others; in Cemetery L-13, five daughters and one son of Yost Miller; in cemetery L-14, one son of John Miller, and one son and one daughter of Jacob Miller and possibly others; in cemetery L-15, four young children of Solomon Miller; in Cemetery L-16, one son of Abraham

Schrock, one son of John M. Troyer, and one son of John J. Troyer; in Cemetery L-38, one or two sons and one daughter of David Stutzman; in Cemetery L-39, twin daughters of Joseph Mast; in Cemetery L-22, Joseph Keim; in Cemetery I-25, wife of Jacob Schrock; and in Cemetery L-29, wife of Samuel Weaver, one son of Solomon Weaver, and two daughters and one son of Alexander Keim.

Diphtheria brings a very cruel death, causing high fever, extreme sore throat and obstruction of food and air passages, so that swallowing and breathing become very difficult and finally impossible.

Diphtheria—Dreaded Disease—1913

The following true story was written by Robert R. Schlachach, based on letters and a diary written by Daniel M. Yoder, the father of Albert. Albert, his parents and a number of his brothers and sisters are buried in Cemetery K-7.

It is well that man doesn't need to sorrow for the morrow. Jesus said, "Sufficient unto the day is the evil thereof."

Had Dan Yoder and his wife know of the sorrow-filled path before them, they would have missed the fleeting days of joy.

The age of penicillin was not yet here. Hospitals with the facilities and doctors with the knowledge to treat diphtheria were few. Diphtheria was often fatal. Oftentimes a victim suffocated because of false membrane obstructing the throat. In the late 1800's diphtheria epidemics swept through Western Europe and the United States. Little could be done. During autumn and winter it raged at its strongest. The first antitoxin of any effect was developed in 1890 by a German, but it was far from as effective as today's penicillin.

It was August, 1913. Susanna, age 11, had a sore throat and cold for several days. Dan and his wife were inwardly worried. Back in 1894, diphtheria had claimed the lives of two of their children: Levi, aged six, and Martha, aged three. They remembered all too well how awful and agonizing it had been. If Susanna's throat wasn't better by tomorrow, Dan would get a doctor. It wasn't.

The buggy raised small clouds of dust in the sweltering

heat as Dan drove out the lane. "Oh if it just doesn't develop into diphtheria. Maybe we should have gotten the doctor yesterday already. Giddap."

The doctor came out on his buggy that forenoon yet. He was quite young, and afraid of diphtheria. He had Dan enter the bedroom first, where Susanna was uncomfortably tossing in bed. She was hot with fever. He gravely checked her throat, took her temperature, and asked questions

"I think it is diphtheria. I don't have any antitoxin now, but can get some in Millersburg today yet. She is, I'm afraid, almost too far. This antitoxin, at such a stage, sometimes helps, but often not, But if we don't do something she will suffocate. Should we try?"

Numbly, Dan looked at his wife. They nodded. "Oh God, not again."

"The rest of you, I will give shots too. Just in case, you know."

Later that day he returned. Amos, about 13, was plowing for wheat. It was hard work to plow in this weather with a walking plow.

"Amos! Come in. We all have to take a shot." He tied the team and went in on the porch where Dr. Umstead was vaccinating his parents, brothers and sisters.

"Now just hold still. It'll hurt a little, but not too much," the doctor repeated when Amos' turn came. The needle looked quite large to Amos.

The floor went around and around. Suddenly all was black. Far off, he heard someone talking. "He'll be all right. He'll be all right."

"Amos, Amos!" Amos opened his eyes. Something must have happened. The doctor was bending over him. "Are you all right?" he asked. "You fainted, Amos. It's okay. You'll soon feel better."

Emma, Amos's younger sister, wasn't so sure she wanted a shot. She had seen Amos faint. Her feet carried her faster and faster. Her mind was settled. No one would get a chance to vaccinate her. She ran across the yard, slipped through the fence and hid. Emma was fortunate; she escaped both the vaccination and diphtheria.

The Berlin constable came out to issue a quarantine. Mose, who was working for A. S. Wengerd Slate Co. was ordered to return home. All except Mom and Dad were ordered out

of the house. The workshop could serve as a kitchen, and they would have to sleep in the barn. Malinda, aged sixteen, went upstairs and threw the bedding out a window. The children lugged bundles of sheets, blankets, and pillows out to the barn and onto the hay wagon where the bedding was arranged over a layer of straw.

The antitoxin vaccination was too late to be effective, and Susanna grew worse. Her fever soared with the hot dry August air. Dan and Cindy were both nearing the point of breakdown. Susanna's crying was becoming weaker and weaker. The strain was physically exhausting and mentally agonizing. Now Dan started with symptoms of diphtheria.

This was too much! They broke down, completely undone. Through their tears, the threat of another agony, another separation, overcame them. "Oh Lord, help us!"

From the barn, the children saw people come in tears and leave in tears. The neighbors brought groceries. When Dan, from a distance, asked what he owed them, they invariably answered, "It's paid."

Dan's throat cleared up. The antitoxin had been effective for him.

The Doctor stopped in nearly every day, but for Susanna he could for very little. The diphtheria would not relent.

It was especially sultry on the afternoon of August 19. At the approach of dusk, rumbles of thunder came rolling closer. A strong wind swept twigs from the nearby orchard over the barn roof. The children were huddled under their blankets, wondering what might happen next. It was still lightning in the east when a knock was heard on the barn door. It was Dad. "Susanna died. Mose, you go over to John Yoders and tell them." The orchard grass was waist-high and it was still raining. When Mose returned, he was soaked from top to bottom, but he couldn't go to the house for a change of dry clothes. He curled into his bed of straw to dry himself. No one slept, and words were scarce. It seemed sorrow could be as big as a barn; even bigger. Who would be next? The storm passed over, and darkness, black darkness hovered silently over them.

The next day the doctor came, treated the wrapped body with a strong disinfectant, and pushed the coffin outside for burial. As Susanna's coffin was carried down the lane to the cemetery, her brother Albert wondered, would there soon be another one to carry down the lane? If so, would it be him?

Neither parents nor brothers and sisters could follow. In the barn the children sorrowed, while in the house Mom and Dad shared their tears.

After four weeks of quarantine they were united again.

That fall Albert, aged 18, was cutting soles for a pair of boots he was making for himself. The knife slipped and cut deep into his thigh, laying him up for a few weeks. Later, when his thigh was healed, he cut his leg while cutting corn. But this time the wound was not as bad.

On December 3, Mose was married to Lydia Ann Keim. Albert was 'hostler'. His leg was healed now. He also had a girlfriend. He was in good spirits. With the diphtheria scare behind, life seem great.

Nine days later, at the breakfast table, Albert complained of sore throat. No one dared to raise their eyes to his when he told them. "Oh no, Albert. Not you!" Maybe it was just a cold. It would probably clear up by tomorrow morning.

But it didn't. The dread mounted. The next evening Dan came out to the barn where Amos was choring. "I'm going after the doctor for Albert. It doesn't look serious, but we waited too long for Susanna."

Again the doctor made his way to the Yoder home. After checking Albert, he had an encouraging report. "No, it isn't diphtheria." Mom and Dad sighed with relief. "But," he continued seriously, "it could develop into that. Watch closely for any change. I will be out every day."

Four days and four trips later, the doctor said, "I'm sorry to tell you, but your son does have diphtheria."

Again! But why, oh why? Must the family go through this again? Was God trying to tell them something? When would this end?

But surely God knows best. Dan resigned himself to God's will. Perhaps the Lord would see best to allow recovery. And maybe... A strange new fear clutched Dan. Was his son prepared to die? Albert was not a rowdy person, and yet..." all have sinned, and come short of the glory of God." He must ask him.

Albert had heard the doctor's diagnosis. "No, I must not die." He must get better. His father had recovered, and so would he! He would have to. He thought of his girlfriend. No, death must not take him now. He thought of his companions. He must get well again! He could not afford to die

now. He wasn't ready for that. Life had too much to offer. He was just turning to manhood. He thought of his job in Berlin; he had started to work out after harvest that fall. It was so different and interesting. He thought of his dog that always greeted him at the end of the lane when he came home. He had trained that dog himself. The dog knew Albert, and no one else, as his master.

But here he lay on his bed, with the threat of death hanging over him. "I must get well."

His throat continued to swell. Maybe soon he wouldn't be able to swallow,

Two days later his throat was paralyzed, and he could swallow neither food nor water. His life was at a deep chasm. What was ahead? Nothing! Diphtheria was cruel; it held him like a vise. There was no tearing loose.

Even though Albert had determined not to die, he knew that he was becoming steadily weaker. Finally instead of constantly thinking that he must die, he began to wonder whether he would live until evening. On the night of the 18th, Albert was desperate for water. Dan fed water through a hose into Albert's mouth, and Albert rinsed it around and spewed it out again. This continued from eight o'clock in the evening until three in the morning. Aside from cooling his mouth, it was all in vain. He was unable to swallow even one drop.

The next day at three in the afternoon his hunger and thirst nearly broke his sanity. He suddenly sat up in his bed and declared, "Oh, a forty dollar gold piece wouldn't amount to anything for just one drop of water. Fever was raging through his body. His tongue seemed like fire.

Suddenly he threw off his covers, sprang from bed and wrung his hands. His face was strained in torturous effort to gasp air. "I am going now. I must die. I am going to suffocate right here."

Dan and Cindy were grieved as never before. Was Albert ready to go? Why must their son suffer so? Albert's hoarse death whispers cut through them like a knife. To see him dying was like experiencing the pangs of death themselves.

Dan felt helpless. What was there to do? "Mom, you stay here. I am going upstairs." There Dan fell on his knees before God and prayed like he never had before. He implored all the powers of heaven to send some sort of relief for his suffering son. "...if not by removal of paralysis, then by death.

Lord, thy will be done.”

When Dan opened the door at the foot of the stairs, Albert smiled. “Dad, my throat opened a bit, I was able to swallow a little water. Maybe my throat will open again.”

“Yes it might, if it is the will of God. You know, Albert, you are in God’s hand. You will not get well if it is not his will.” Dan took Albert’s pale hand in his own. Albert, are you prepared to die?

“Yes, Dad, I am, but it was so hard. I just could not think of myself having to die.”

“Have you committed yourself to God?”

“Yes, and since I have I would rather die than live.”

The next afternoon Dan was at the door talking to a neighbor who kept himself at a distance.

“Dad come in quick, real quick,” a daughter called.

When Dan came in, Albert was saying, “My heart will stop. I am dying. Pound my breast, pound my shoulders, wet my hands and face.” Dan did as he requested, but Albert became limp as if dead. His pulse and breath seemed gone.

His sisters had come in from the kitchen and with Mom were weeping around his bed. Dan could not weep anymore. His was a dry sorrow. While the others sorrowed and wept, Dan prayed. “Help us, help us, Father. Be mindful of us poor creatures. Thy will be done.”

Lo, Albert revived again. Why could he not go? Why must he suffer so? How long will this continue? This continuing burden weighed heavily on the family. Since they were quarantined, neighbors were forbidden to come into close contact with any one of the family. The entire family was continually in danger of contracting diphtheria.

The neighbors offered to hire a nurse to help, since they couldn’t, “That way you could get some rest.”

“We appreciate that offer, but as long as there are four of us yet able to be up and to work, I think we can make it. As for money,” Dan continued, “you could bring a pile this high,” putting his hand out to eye level, “and it could still not take away our grief. What we need is your prayers. Tell the neighbors and the church to pray for us. Pray for Albert. Pray for those who are still able to carry on and care for him.”

The continued stress was getting Dan down. Physically fatigued from many sleepless nights, and emotionally spent, his resistance was alarming low. One day just after doctor’s arrival, he succumbed.

“Doctor, you tend me. I feel as...as if I’m going to nothing.” And sinking into a physically exhausted sleep, Dan slept long and solid for the first time in almost two weeks.

On the night of the twenty-third Albert seemed especially restless. His once robust appearance was gone. His worn and exhausted body could not be expected to hold out much longer.

“Oh, water, water, just one drop of water,” he moaned repeatedly.

“Dad, dad, I’m dying.” He sank into his pillows, exhausted. “Rub me, pound on my breast.” Dan rubbed and pounded. So this was it. “Mom, girls, come in quickly.” As they gathered around the bed, they all thought death had finally come.

“Albert, can you hear me?” He responded with a slight movement of his head. Later, again, “Albert, do you hear me?” Again came the weak sign. The third time there was no response. The familiar gasping for breath had stopped. His body lay still, face down. Was the suffering over at last?

But an hour later, he revived again. “Do you remember when I called you, Albert?” He shook his head, negatively.

It was heart-rending to see a son longing for death, and yet it would not come. Albert could scarcely speak anymore. His face was haggard and flushed. His hands, once so strong, lay pale and limp at his side.

Just after midnight on Christmas morning, once again he repeated, “I will die now. Rub me promptly.” His pulse was too weak to be felt, although he continued breathing. At five past five, three death gasps crossed his face. Then his body relaxed.

At last. With a heavy heart, Dan tolled the dinner bell.

Across the fields, a quarter mile away, the John Hochstetler family heard the bell’s death message. John immediately lighted a lamp and held it to a window to show they had gotten the message. The bell stopped. The ground was covered with a heavy blanket of freshly fallen snow. All was white.

The doctor came to pronounce death. That afternoon four sober neighbor boys carried their companion down the lane to the family cemetery and buried him in a snowy grave.

Every evening, for many days. Albert’s dog trotted out the lane to meet his master, and every evening after a long wait, he howled and returned. How was he to know that diphtheria had claimed his master?