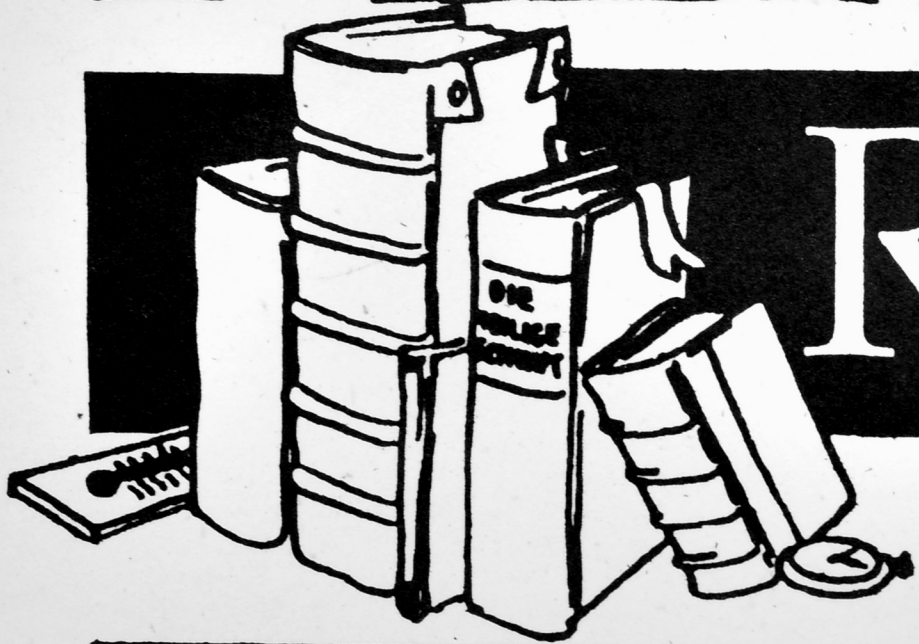


HERITAGE

REVIEW



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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.

A LOST WANDLENDE SEELE RECOVERED

by Edward Kline

Ohio saw a few settlers before the War of 1812, but the threat of Indian attacks kept this part of the Northwest territory from being settled heavily. In 1812 the early settlers in the Walnut Creek, Ohio area had fled for safety when a traveler spread a rumor that Tecumseh was coming through the area. Some went as far as the Ohio River and then turned back when they discovered that the rumor was false. Others returned to Somerset Co. and stayed there a while before returning to the Ohio wilderness.

The Battle of Thames River on October 5, 1813 changed all that, because Tecumseh died on that battlefield as he fought on the side of the British with 600 other Indians. Without their charismatic leader, the league of Indians collapsed and the threat of Indian attacks in the Ohio territory virtually disappeared. This brought waves of hearty, brave, and adventurous pioneers into the heart of the land and into what used to be Indian country.

Caught up in this westward exodus was a Jacob Miller¹ who ventured north of the Ohio River into what is now Centerburg, Ohio. There he staked a claim in 1820, prob-

1. Jacob Miller was a fairly common name in that era. We do not know who he was or if he was Amish.

ably by building a cabin, and obtained a land grant deed for his claim on the (then) western frontier. The deed is dated September 4, 1823 and signed by President James Monroe.

His descendants probably lived on the land, building bigger and better log cabins as time went on. Finally, in ca. 1880, someone built a frame house, which is still standing.

Sometime later (perhaps fifty years later, after the Great Depression) someone made some improvements to the interior of the home, one of which was new plaster on the walls. Inadvertently (and probably unknowingly) they covered over a niche in the wall, possibly a recess for a clock or a secret hiding place, that was used to store valuables. In this niche was the original 1823 land grant, written on vellum, and a 1771 edition of a *Wandlende Seele* (Wandering Soul). They were now sealed and preserved, unintentionally, for posterity.

In 2007 this interior wall was torn out when the house was again remodeled. As the plastering and the hand-hewn wooden lath were torn off, out fell the long forgotten treasures! The sheepskin is still in good condition, still reasonably soft and pliable, and still easily legible. The book, bound in leather and with brass clasps on delicate leather straps, is in exceptionally good condition. The pages are slightly yellowed, but still soft (good handmade paper was soft and tough) and with crisp lettering.

Because the book is in German, it was brought to an Amish craftsman, a friend, for identification. This person bought the book from the man who liberated it from the wall. Later the Amish craftsman offered it to Ohio Amish Library, when he realized its uniqueness. After OAL purchased this long-lost *Wandlende Seele*, printed in Germantown, Pa. by Christopher Sauer, Jr. in 1771, we were prompted to do a study of the ten other copies in the Library. This research uncovered another amazing volume: a 1725 Basel (German) edition of which there are only two other copies known to exist.

THE WANDLENDE SEELE²

The *Wandlende Seele* is a unique book first published by Johann Philipp Schabalie in 1635. It is a product of Dutch Mennonitism in a period of religious transition. The author saw the Mennonite Church becoming cold spiritually, affluent, and accultured to the times, which he sought to correct.

The gist of the *Wandlende Seele* is described well by a quote from C. Henry Smith³: “*The wandering Soul was a disembodied spirit appearing on Earth only at stated times and remaining long enough each time to learn the history of the world from the lips of three old men whose lives spanned a good share of the period covered by the narrative- Adam, Noah, and one called Simeon Cleophas.*”⁴ Adam was already 930 years old when the wandering Soul appeared for the first interview on what had happened in the Biblical world up to that time (30 pages). A thousand years later the wandering Soul appears again, this time to visit Father Noah, who is now 950 years old, and who was well acquainted with such old timers as Enoch, Methuselah, and others who lived after Adam. From Noah, the wandering Soul heard the marvelous story of the flood and of the Tower of Babel, and other events, of which the narrator was either an interested eye-witness or in which he was active participant. The story is interestingly told as if the narrator were an eyewitness of the scenes described, but occasionally Schabalie forgot his historical perspective as in the instance where he had Noah include among the languages spoken in the building of the Tower modern English and German as well as the ancient Hebrew and Arabic. (54 pages).

The wandering Soul disappears again, now for two thousand years and does not come back to earth until after the fall of Jerusalem. By this time the day for old men is evidently past, for this third interview was held with Simon Cleophas who was only 120 years old at the time, but who already felt that his remaining years were few. Simon could speak of the main event in this interview, the fall of Jerusalem, from first hand information, but for the other

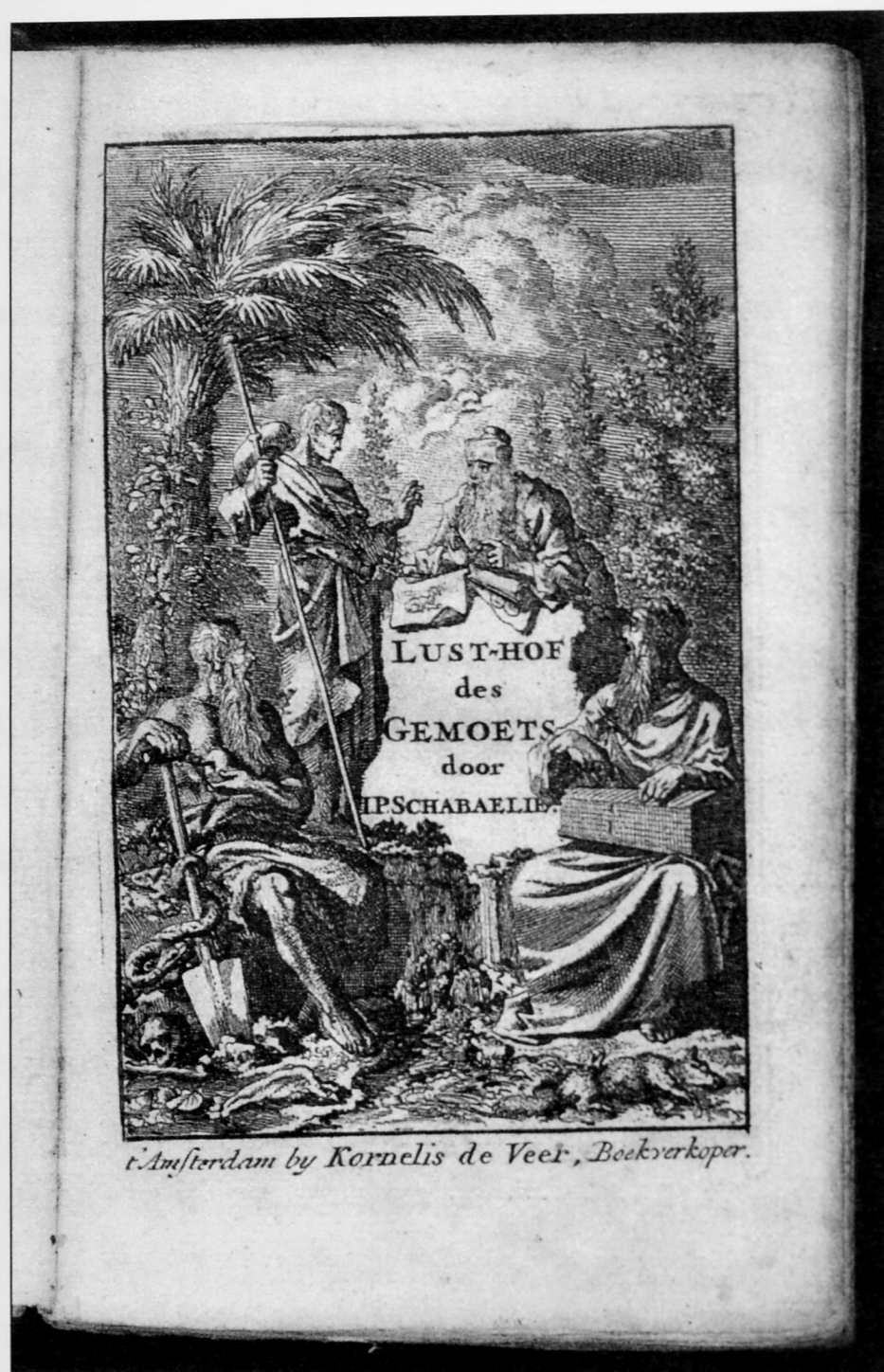
2. The first 17 editions spell “Wandlende” without an “e”, and with the 8th American edition it was “Wandelende”

3. As quoted by Robert Friedmann in *Mennonite Piety Through the Centuries*, pp. 113, 114.

4. According to Eusebius, Simeon Cleophas was the second bishop of Jerusalem and a cousin of Jesus. He died about 109 A.D.

two thousand years he was forced to rely entirely on written records of others (327 pages).

Schabalie spent years reading and studying the Bible, the early church fathers, Eusebius' *Ecclesiastical History* and other historical works. He then mostly paraphrased these sources into a dialogue form. To this he adds embellishments and explanations of his own. The book is an almost complete history of Biblical events as well as an encyclopedia of information on geography, nature, and historical events. It tells of the fulfillment of O.T. prophecy, until the year 109 A.D.



An illustrated page in early Dutch editions. Note Adam on the left with a snake and shovel (his curse); Noah on the right with an ark; and the wandering pilgrim conversing with Simeon Cleophas in the center.

The purpose of the book, however, was to ignite a spiritual fervor and inspire a "spiritual Christianity" in the readers. The wandering Soul at the end of the dialogues expresses a desire and anticipation of a spiritual rebirth.

In Dutch, *The Wandering Soul* was never published as a separate book, but always as a supplement to a devotional tract called *Lusthof des Gemoeds*, which literally translates as "A Pleasure Garden of the Mind," or less literally,

"Garden of the Soul." In it Schabalie promotes a spiritualistic religion, explaining that the creation and all Bible history are tokens and symbols of inner, eternal truths which the Christian must embrace with the highest expression of his soul. This religion, he maintains, rises above one dominated by outward ceremonies, human opinions, and formal exercises. To this writing Schabalie appended *The Wandering Soul*, to point out the spiritual aspect of God's working with man.

The Wandering Soul experienced unprecedented success in the Mennonite Netherlands in its time. The religious fervor it generated lasted well into the 18th century. One only needs to read the pedantic, long-winded writings of the time (Menno Simons, Dirk Phillips, etc.) to see that this form of writing was much easier to read and understand.

Piet Visser,⁵ today the leading expert on *The Wandering Soul*, documents 103 Dutch editions, 10 European German editions, 20 English/Scottish editions, and 43 American editions (both German and English) for a total of 176 printings. This makes it one of the most frequently published books ever, besides the Bible.

Only the *Pilgrims Progress* by John Bunyan has been printed more frequently. Interestingly, John Bunyan had a copy of *The Wandering Soul* in his possession, and his copy is marked with extensive notation. Because *Pilgrims Progress* resembles *Wandering Soul* in format and style, it is reasonable to assume that Bunyan got his inspiration to write *Pilgrims Progress* from reading Schabalie's works.

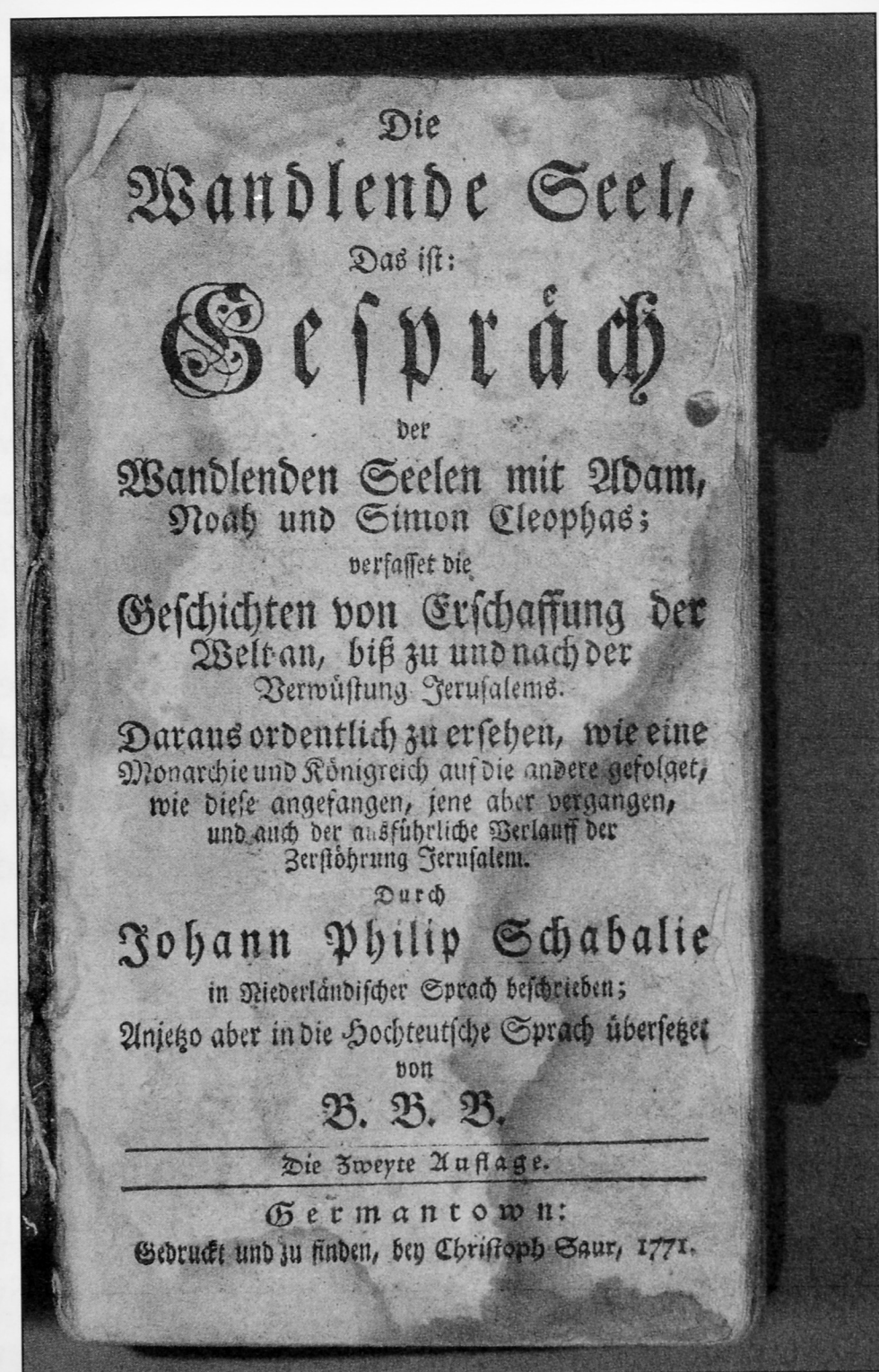
In 1717 a German edition was printed in Speyer, Germany. The translator identifies himself only as "B.B.B." Nine other printings followed in Europe.

Then in 1767/1768 Christopher Sauer, Jr. printed the identical version, in German, in Germantown, Pa. This began a prolific distribution of the volume on the American

5. Piet Visser is a leading professor/lecturer at the Menn. Seminary in Amsterdam, and historian of Menn. history. He wrote a 2-volume work on the Schabalie brothers and their writings called *Broeders in de Geest*. He is a personal friend to many American Anabaptists.

continent. In 1834 I. Daniel Rupp translated the German version into English, and numerous printings followed.

Our copy, found in the wall in Centerburg, Ohio, is the second Sauer printing in 1771. The book says it is “*Die Zweite Auflage.*” While this volume is not extremely rare,⁶ any Saur imprints are quite significant and interesting. The book’s almost pristine condition adds to its value and uniqueness.

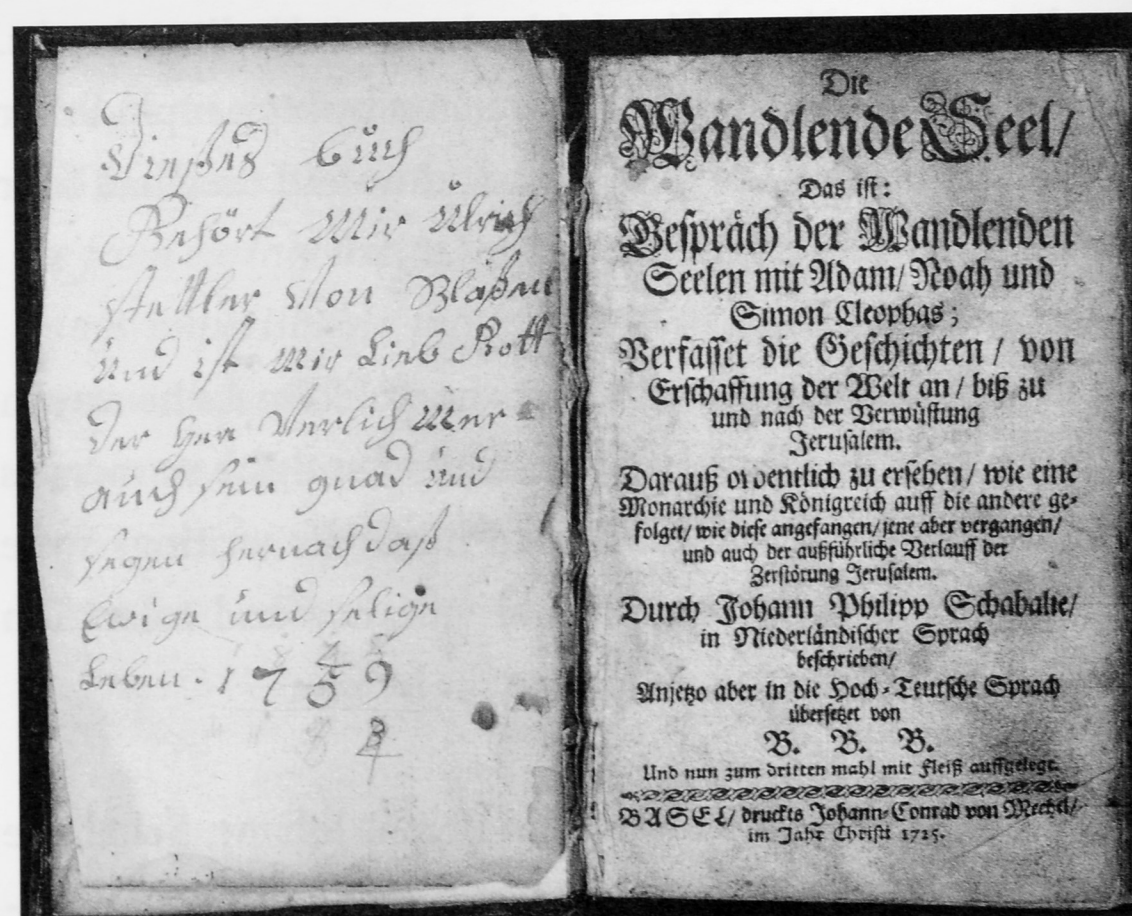


The title page of the 1771 edition found in the wall in the old house in Centerburg, Ohio.

OAL’s 1725 European German copy, printed in Basel, is much rarer. Earlier writings record that the earliest extant copy of an European German edition was a 1741 edition in Bluffton College Library.⁷ Since then Piet Visser has discovered two copies of the 1717 first German edition, both in America—Juniata College Library, and Amos

Hoover. No copy of the second printing is known. Our 1725 copy says ...“*Zum Dritten Mal mit Fleiss aufgelegt.*” So it is the third edition. Piet Visser knows of only two other copies in the world, both in Bern, Switzerland.

This rare volume is also in good condition, with its brass corners and clasps intact. An inscription on the fly page reads, “*This book belongs to me, Ulrich Stettler from Blassni, and it is dear to me. May dear God the Lord grant me his grace and blessing and hereafter eternal and blessed life. 1759*”



The flyleaf and title page of the rare *Wandlende Seele* at Ohio Amish Library. Only two other copies are known to exist.

THE AUTHOR, JOHANN PHILIPP SCHABALIE

Johann Philipp Schabalie (Jan Philipsz Schabaelji in Dutch) was born in the Netherlands in 1592 to Mennonite parents. His parents had been Flemish refugees who settled in South Zeeland. His grandfather had been Dutch Reformed, but his parents converted to the Mennonite faith.

As a youth Johann showed a keen aptitude for writing prose and verse. At 19 years of age he published over 100 of his poems in a literary magazine of his time. The same year he and his older brother Dierick composed and published a hymn book of 150 hymns.

As a young man, Johann operated a hulling and flour mill with his oldest brother Dierick. Johann and his younger brother Pieter invented a new winnowing pro-

6. A 1989 record shows 13 known copies then.

7. Horst, Irvin B., “The Wandering Soul, a Remarkable Book of Devotion,” in *Mennonite Historical Bulletin*, Oct. 1957; - *Mennonite Encyclopedia*, “Wandering Soul,” ; - Friedmann, Robert, *Mennonite Piety Through the Centuries*, p.114, f.n. 20.

cess which they marketed. During this time Johann became wealthy and also pursued his interest in literature, the church, and history.

In 1624 Johann was called to the ministry and served with the well-known Hans de Ries. Their church, the liberal Waterlanders, was one of the ten Mennonite groups in the Netherlands then. During this time Johann wrote and published a concordance, and three Bible study books. After a scandal with a Mennonite poetess named Judith Lubberts, Johann was dismissed from the ministry and spent the rest of his life writing and selling books. He was considered a scholarly recluse by his people. After his first wife died, he married a widow and they had four children, two of whom died in infancy.

Johann was concerned about the worldliness he saw in the Mennonite Churches in his time, and the numerous divisions were a real burden to him. His writings were calculated to promote spiritual vibrancy and toleration for others as an antidote for the ills he saw.

In 1646, ten years before his death, Johann Schabalie published a large print Bible with 400 etchings and illustrations, as well as explanatory comments. This costly project drained his assets and he spent the rest of his life in poverty. He sold some books and the church gave him a job to visit the poor and needy, for some income.

In 1635 Johann published the *Lusthof des Gemoeds* and appended the *Wandlende Ziele* to it. In time the appendix became more popular than the primary part. The first three editions, the 1635, the 1637, and the 1638, have the wandering soul conversing with Adam and Noah. The fourth edition, also in 1638, adds conversation with Simeon Cleophas, who supposedly spoke to Christ on the road to Emmaus after the resurrection. Simeon Cleophas recounts stories about the Apostle John and the destruction of Jerusalem to the pilgrim.

After 45 editions, in 1706, the book was graced by 24 engravings by Jan Luyken, the person who made the engravings for the *Martyrs Mirror*. Luyken was an avid fan of both Johann Schabalie's writings and his religious philosophy.

Johann Philipp Schalabie died in 1656 as a pauper. Toward the end of his life he made efforts to unite the various factions of Mennonites. His writings and a study of their various onfessions of faith (He found them to be virtually alike.) may have had a unifying effect. Twenty-five years after his death his objective was realized when the Waterlanders united with the Flemish. Schabalie's influence through the *Wandering Soul* is immeasurable and has touched countless thousands of lives.

THE GERMAN TRANSLATOR: BBB

For years scholars had suggested that the letters BBB, which the German editions give as the translator, was Benedict Brechbill. But there had not been any conclusive proof until in the last decades. A number of years ago, Amos Hoover obtained a 1531 Froschauer Bible which had belonged to Benedict Brechbill. In one place he wrote his name as the typical BBB. In another place on the fly-leaf, it is written, *die Bibel sol Benedicht Brech Buhl bekommen das er darin schreibe*. (Benedicht Brech Buhl shall have this Bible to write therein.) Brechbill had apparently made major repairs to the Bible as a bookbinder, and the owner then wanted him to have the Bible, possibly after his death. So we have confirmation that BBB was indeed Benedict Breckbill.

It is also logical that Breckbill would have been one of only a few Swiss/German Anabaptists able to do this translation. His unique experience in life qualified him for this. He was from the Canton Bern and the village of Trachselwald. Born in 1665, he was ordained a Swiss Brethren elder in 1699 at the height of a period of severe persecution. He was banished from the Canton Bern twice before 1709. To the extreme consternation of the authorities, he returned to his family and church twice, even after having been forced to promise not to return. During the time he was exiled, he had lived in the Palatinate.

In 1709 he was arrested again and imprisoned. In 1710 he was let out of prison and made leader of the Reistian Anabaptists as they were forceably deported up the Rhine on three boats. Followers of Jacob Ammon, the *Strenge Richtung*, were also deported at this time. On this trip, Breckbill left the ship in the Palatinate again, and settled there.

During Breckbill's time in the Palatinate, he became a liaison for the Dutch Committee for Foreign Needs and his own Swiss Brethren.⁸ The well-to-do Dutch Mennonites organized this relief effort and gave large sums of money, petitioned the Bernese government on behalf of their beleaguered Brethren, and sent relief goods to the persecuted Swiss Brethren. Breckbill distributed some of this aid and had extensive correspondence with the Dutch for this reason.

In this capacity Breckbill learned the Dutch language, and in his preface to the German editions he says he read the *Wandlende Seele* in Dutch and was impressed by it. He places it almost on the same level as the Bible. This inspired him to make the book available in German, for his own people.

After Breckbill's 1710 exile, he was approached by the Dutch about settling in Prussia with his people. The group rejected this idea. In February 1717 some exiled Swiss Brethren leaders conferred together and decided they should emigrate to America. Benedict Breckbill, Hans Burkholder, Melchior Zaller, Hans Rub, and Peter Donens arrived in Philadelphia on August 24, 1717 with their families. Ira Landis writes this of Breckbill (1956):

*"The bishop of Trachselwald was converted about 1690, ordained about 1700, could fluently converse and write Dutch, German, and Swiss, translated Schabaelje, The Wandering Soul, into German, was a sweet singer, a good administrator, and laid the foundations deep on his tract, south of the present Strasburg Church, which congregation and community he founded."*⁹

Breckbill translated *The Wandlende Seele* before his departure to America. Surely the project took several years. Since the translation was completed and printed the year he came to America, he certainly would have brought a copy along. This copy was the basis for Christopher Sauer, Jr. to print the first American edition of 1767/1768.

We will end our consideration of the *Wandering Soul* with a quote from the book. At the end of the conversation with Simeon Cleophas the pilgrim says:

"...I shall long remember your narration. How should I know what all these things meant, had not you, reverend father, instructed me? How profitable it is to converse with wise and old men! I have understood the Divine goodness in the fulfilling of His promises; His wisdom in their direction; His power in destroying the powers of this world; His justice in punishing sin; and finally His incomprehensible mercy towards those who love and fear Him. Your history shall be to me a commentary upon the shadow of things, and lead me at once to the reality of the matter; and divert me from earthly things, and direct my attention to heavenly things-imperishable things. Therefore I wish that you may shine with Jesus Christ, in whom we trust; and although we part according to the flesh, may we meet in eternal glory."

8. The work of the Amsterdam Archives Committee is uncovering numerous documents revealing the extent of Breckbill's involvement in this work. See *Documents of Brotherly Love*, Vol. I and II, by James Lowry.

9. In *Mennonite Research Journal* (1960s) "Benedict Brackbill" (1665-1720) f.n.4

A SHORT HISTORY OF THE ALLEN COUNTY, INDIANA AMISH COMMUNITY

submitted by Melvin Lengacher

The early Anabaptist immigration into Indiana began about 1840, on the eve of one of the most intense periods of church tensions in American Anabaptist history. These resulted in various church schisms. Scarcely had the Indiana descendants of the Anabaptist tradition comfortably adapted to their wilderness settlements, when divisive waves of intellectual ferment began to sweep through the entire American Amish and Mennonite communities. One of the settlements which felt the full force of these currents of controversy and division was the Amish group in Allen Co., Indiana.

This settlement was the only Anabaptist group in Indiana which was both exclusively Amish and almost altogether first generation immigrants, primarily from Alsace, France. But the Allen County Amish did not long remain exclusively Amish. By the 1870s four different branches of the original group developed: The Old Order Amish, a group which later joined the Amish-Mennonite movement, the Conference of Defenseless Mennonites (Egley), and the Apostolic Christians. In the 1890s some of the Defenseless Mennonites organized still a fifth group, the Missionary Church Association. Because such splintering was characteristic of the Amish and other Mennonite groups in this period, one may view much of the nineteenth century history of Allen County as a microscopic study of the problems of disunity among American Anabaptist groups of that time.

The importance of Allen County as a major Amish settlement in that century is evident even today. About 1500 Amish resided in the region in 1976, and according to the 1995 Amish Directory, about 3615 at that time. Two of the denominations, the Evangelical Mennonite Church, and the Missionary Church, but which developed from the Amish in the last century, have their national headquarters in Ft. Wayne, Ind. And the only institution of higher education in America which was founded primarily by a group having its origins in the Amish tradition, the

Ft. Wayne Bible College, is also located there.

On a more recent note, the Conservative Mennonite Church, Cuba Mennonite, was started in the 1930s. Later, in the 1940s, the King Church of Allen Co. broke off and in the 1950s approximately 20 families left to form the Camden, Michigan group. In the 1970s approximately 52 Amish families left. Most of them went to Quincy, Michigan and to Norfolk, New York.

The Allen County Amish developed from the Swiss Anabaptist branch of the sixteenth century Reformation. The Swiss Brethren, as they called themselves, were led by Conrad Grebel (1498-1526) at their beginning. They emphasized the importance of personal conversion, believers' baptism, a voluntary church, a strong sense of social concern expressed as a brotherhood, high moral living standards, and separation from worldly culture. They also embraced a literal interpretation of the Sermon on the Mount with its emphasis on nonresistance, and against oath taking.

Especially offensive to the civil and religious authorities of Europe were the Anabaptist emphases on nonresistance, separation of Church and State, and believers' baptism. As a result, the Anabaptists of Switzerland and elsewhere in central Europe experienced intense persecution during the Reformation in the sixteenth and seventeenth centuries. No religious group suffered more than did the Anabaptists.

Five thousand of them became martyrs. Countless others suffered beatings, imprisonment, slavery, confiscation of property and forced exile. Among the many exiles from Switzerland was a group which fled from Canton Bern to Alsace in the late seventeenth century. This group included the ancestors of many of the nineteenth century immigrants to Allen County.

Because the continual fear of persecution forced them to live in remote regions, almost all of the Anabaptists in Alsace and other areas in eastern France lived as farmers from the period of their exile from Switzerland to the time of their migration to America in the mid nineteenth century. In a manner similar to the nineteenth century Mormons in western

America, the Alsatian Anabaptists ingeniously developed new agricultural methods to enable themselves to survive in their inhospitable environment.

When word spread of their agricultural abilities, the lords of Alsace eagerly recruited them as farm laborers and lavishly praised their contributions. There was no lord who had large possessions who did not wish to have Anabaptists for farmers. He would give them preference, even if it meant less rents. The "Switzers" did not want to be tenants, but a law prohibiting land ownership by religious sectarians forced this situation on them. The tenant farmer status did have one major advantage. It assured that powerful landlords would seek to protect the Anabaptists from the government's tendency to persecute them. The Anabaptists still excel today in agriculture and animal husbandry. Their fields often stand out among others in beauty and the abundance of the harvest. Among the names of these Alsatian Swiss farmers were many names that also were prominent among the early Allen County Amish: Graber, Klopfenstein, Miller, Neuhauser, Roth, and Steiner.

BACKGROUND IN EUROPE

Shortly after the migration to Alsace, the Reist-Amman controversy of the 1690s rocked the Anabaptist community in Switzerland, France, and Germany, and gave birth to the Amish. Jacob Amman, a Swiss Brethren elder, was then a resident of Alsace. He argued that the church had become lax in following the true faith of its forefathers. Another issue was the Meidung (shunning) of excommunicated members. He believed that Biblical passages such as I Corinthians 5: 9 and 13; and Titus 3:10,11 called for Christians to literally avoid eating regular meals, and engaging in social relationships with those who Amman considered apostate. Therefore, he called for the expulsion from the church of elder John Reist, his main ideological opponent, who did not agree with this view.

Amman also rejected certain new social practices such as innovative hair and dress styles. Soon the Amish faith began to represent not only a stricter attitude toward church discipline, but it also elevated certain social customs of that given period of time almost to the status of eternal verities. For example,

Amman argued that if anyone wishes to conform to this world in the trimming of the beard, by wearing long hair, and attractive apparel, and will not confess that to be unrighteous, he shall be duly punished. For God is not pleased with the proud.

Ministers involved in the Amman controversy who had family names later familiar in Allen County included John Neuhauser, a Frenchman, Yost Yoder, a Swiss/German, and Jacob Schwartz, Swiss. Amman's efforts to convert his fellow Swiss Brethren in Switzerland to his views were not met with as much success as in Alsace. There a large part of the Anabaptist community were "Oberlander" and supported his views.

Thus the later immigrants from Alsace to Allen County had two major church divisions as part of their spiritual heritage. The first was the Anabaptist division from the established church during the Reformation, and the second the Amish separation from the main branch of Swiss Brethren in the late seventeenth century.

IMMIGRATION TO AMERICA

The reasons for the large influx of immigrants into Allen County and other parts of the Midwest in the period before the Civil War were partly economic and partly military issues. Almost all of the immigrants to America in this period came primarily because of the large and easily obtainable areas of cheap land. The opportunity to own their own farms had special appeal for the Amish who developed proven agricultural skills, yet could not own land in France. Even more important than the economic factor was the increased militarism in Central Europe during the first half of the last century. Much to their dismay, the Anabaptists of France, Germany, and Switzerland had been pressed into service during the Napoleonic Wars. Napoleon III, who was in power from 1848 to 1871, required universal military training. This continued to create an environment that many pacifists were unwilling to tolerate if they could find a satisfactory means of escaping it.

The usual travel route from Alsace to Allen County followed the Rhine to the North Sea, where voyag-

ers boarded a wooden sailing vessel. The trip over the Atlantic took from five to twelve weeks to reach New York. The John Gerig family crossed the ocean in forty days in 1852, and the Benedict Roth family sailed for forty-two days in 1849. On board ship the Amish usually prepared their own food. The route from New York to Allen County was less consistent than the route from France to New York. Some followed the Erie Canal westward to Lake Erie. Others found it more attractive to travel overland through Pennsylvania, probably because they could stay with the large number of earlier Mennonite immigrants residing in that state. While a number of Amish travelers rode a lake vessel across the length of Lake Erie to Toledo, many of them chose to stay for days, weeks, or even years in the large Amish settlements in the northern Ohio counties of Wayne, Holmes, and Stark. Frequently the immigrants traveled by boat from Toledo to Fort Wayne along the Wabash and Erie Canal, which had been a major transportation artery since the early 1840s. However, some of the newcomers, usually those who had stopped in eastern Ohio, moved overland through most of Ohio by horse-drawn wagons.

THE EARLY SETTLEMENT

Historians who have referred to the coming of the Amish to Allen County usually mention 1852 and 1853 as the first years of settlement. These dates are reasonable because the Amish in the county first organized as a religious body in 1852. The first sizeable group of twelve families and fifty-two people came in eleven wagons from Stark County, Ohio in April of 1853. However, individual Amish settlers had arrived earlier. For example, Michael Klopfenstein came in 1850 and Peter and Anna (Sauder) Witmer in 1844.

Among the family names of the earliest immigrants and those who followed shortly after were: Amstutz, Beck, Bender, Conrad, Delagrang, Egly, Gerig, Graber, Grabill, Hostetler, Klopfenstein, Kryde, Lederman, Lengacher, Liechty, Lugbill, Miller, Neuhauser, Ramseyer, Rediger, Richard, Ringenberg, Roth, Sauder, Schantz, Schertz, Schlatter, Schmucker, Shrock, Schwartz, Shanebeck, Sommer, Stoll, Stucky, Witmer, and Yoder. The children of these families tended to marry almost exclusively within the Amish group, either the one in Allen county or similar groups else-

where in the Midwest. When the Allen County Anabaptists began to divide in the 1880s, the children in each faction usually married within their own church group, or churches of their denomination in other localities.

The Old Order Amish who married outside the county frequently went to Adams County, Indiana. The favorite outside community was Fulton County, Ohio. Large families were the rule. Eight to twelve children per family was common. As a general rule, the greater the conservatism of the church, the more its young people tended to marry within a limited number of families.

For the contemporary Amish who do not proselytize and who have continued this inter-marrying pattern to the present, there have been serious genetic results. Limb and girdle M.D. is today the most common form of muscular dystrophy in Canton Bern in Switzerland and it appears in the descendants of relatives of the nineteenth century immigrants to America.

Each of the Anabaptist groups chose to continue to follow their Old World vocations of farming. And they preferred to live in close proximity to each other. Consequently they began to buy adjacent farms in the northeastern part of the county, with the center of their land holdings in Cedar Creek Township. John Klopfenstein, Sr. negotiated what was perhaps a typical farm purchase when he paid \$400 for an eighty acre tract in 1853.

A HISTORY OF THE GERIG FAMILY IN RHYME

In 1930 Noah E. Grabill wrote the following versified account of the coming to America of the family of his Amish grandfather. It expressed the reason for migration, the trip, and the intensely religious orientation of the Allen County Amish.

*A history of the Gerig family I'd like to give,
T'was in France they first did live.
A small rented plot of land they had,
And farming it with cows was rather bad.
It had high hills with low marshy land.*

*One place trembled when upon it they'd stand.
Grandpa was a preacher in the Amish church.
This was a great burden, causing him to search
Since he could not memorize very well,
His burden was greater then one could tell.
One Sunday they walked nine miles to church.
Had plenty of time to meditate and search.
Sometimes they stopped for lunch on the way,
At some bakery so as not to faint by the way.*

*In France when to manhood they did grow.
They were compelled to army service to go.
Grandpa Gerig was not so inclined to do,
And he of America's freedom knew.
So arrangements were made for this long trip.
And in 1852 boarded an old sailboat ship.
In those days passengers
their own meals had to cook,
T'was Uncle Joseph's lot after this to look.*

*The voyage was rough and very long,
Much they endured with little of song.
Often the waves beat wild and high,
Leaving those on board with little dry.
Some days they made good progress ahead.
Sometimes they were driven about as far back,
Often times they were driven out of their track,
And feared they would suffer shipwreck.
After forty days, at New York they did land.
The ground seemed to be moving, they could
barely stand.
Then all their trunks were stolen away.
But finally they got their trunks again.
And leaving New York, boarded a train,*

*Onward toward their destination they came.
Probably must take a dreaded voyage again.
This voyage on Lake Erie they loathed to be
rough,
But they were brought through safely enough.
And on to the city of Toledo they came,
From Toledo to Fort Wayne by canal,
The boat was drawn by mules so tame.
So this trip took some time.
Since it was no twentieth century line.
A trace of the canal can still be seen.
Northwest to Woodburn and the river bridge
it's between.*

*From Fort Wayne to Leo they then came,
Walking, as there was no train.
There were no paved or concrete roads,
They made slow progress with their loads.
There was so much of timber land,
And lots of mud and a little sand.
But they came through without any harm,
And finally landed on the Abe Steiner farm.*

*The country too was quite swampy and wet,
And often times, shaking fever they'd get.
They were unused to farming the American way
And often did hard work that did not pay.
They would spade the sod about the house,
The farms of France their memory did arouse.
Then after a few years of hardship and toil,
The time came for Grandpa to leave the spoil,
And some time later Grandma too passed away.
For in this world, we've not long to stay.
With time, all their children, too were laid away
Awaiting the resurrection of that great day.*

WHERE THEY SETTLED

Why did these Amish choose to live near Fort Wayne? Probably the most important reason was the access to markets for their agricultural products, created by the new Wabash and Erie Canal. This major transportation outlet joined Lake Erie with the Ohio River. Another factor which appealed to the German speaking Amish was the large number of Germans, especially conservative Lutherans, who were moving into the county. The nineteenth century Amish lived almost exclusively in the northwestern section of the county, five to fifteen miles from Fort Wayne and near the present towns of Cedarville, Leo, Grabill, Harlan, and Woodburn. The first Amish settlers lived in the area on the north of a line from Leo to Harlan.

This region had seen its first white settlers only two decades before the major Amish influx. They spent their time doing tasks which countless other midwestern pioneers had to do when they moved into a region. These activities were cutting timber, clearing land to plow, building log homes and crude furniture, tilling and draining the wetlands, hunting wild game for meat and fur, and making their own

clothes, shoes, and candles.

Gradually the Amish expanded from their original location in the Leo / Harlan area. A few left the region and moved to the Mennonite settlement in Daviess County, Indiana. The most striking demographic development, however, followed the move of several families to the Woodburn area in the 1880s and 1890s to form a part of the now sizeable Mennonite community there. The settlement Woodburn, or Shirley City, area had been delayed for years because it was marshy and heavily wooded. When John K. Edgerton and Joseph Smith founded the town in 1865, Edgerton owned half of the township of Milan, which the community was part of. Later Edgerton's heirs drained the swampy, flat areas and offered the tracts of rich farm land for sale. They quickly established a land office. Anabaptists traditionally have possessed a keen instinct for finding fertile land. Groups from the Archbold, Ohio and Bern areas soon joined the Leo and Grabill groups and bought large sections of land. In a single sale, eighteen Mennonite families from the Archbold area collectively purchased 1500 acres, in 1884.

Grabill, which is now the town near which most Amish live, did not exist until 1900. Its current status stems from its location in the heart of the original Amish settlement. As was the case with countless nineteenth century towns, the location of a railroad line was a major factor in determining the exact location of the town. In the fall of 1900, the Wabash Railroad purchased land for a rail line from New Haven to Montpelier, Ohio. They decided to locate a station where the line intersected the Leo-Harlan road. At that time, this was a major east and west road through the Amish territory. The railroad then purchased a 250 foot right-of-way from Joseph A. Grabill for a station. He was a farmer and they named the town after him. Shortly after this, Grabill began to sell lots off the rest of his farm, west of the railroad.

One early short-lived settlement, independent of the main group, existed eleven miles east of Fort Wayne near a village named Gar Creek. This group of families had settled there in 1854, and identified with the Mennonite Conference rather than the Amish. They gradually disappeared as a church group. The

leading family names were Bixler and Rothgeb.

CHURCH LIFE

Originally all the Anabaptist settlers worshipped together in houses, and in the summer, in barns. By the 1880s all of the branches except the Old Order Amish owned church buildings. These meeting houses were usually simple wood frame structures with adjoining boardwalks, hitching posts, and a horse shed. The interiors were very plain. The church pews consisted of log slabs, without backs, set on sticks. Lighting, when needed, was furnished partly by the wood stove, and partly by the small lamps and lanterns brought by the members. When the dirt roads (actually crude trails) became impassible after heavy rains, most of the members walked, sometimes many miles, to get to church. The services reflected the same spirit of austerity that the buildings did. The people dressed plainly. None of the women wore jewelry, and they sat on the opposite side of the church from the men. None of the groups used musical instruments in the early years. Only gradually and reluctantly did they admit the use of the English language for their services. (The Old Orders never did.)

The regular worship services were simple and long. Some of the German hymns in the *Ausbund* contained twelve to thirty verses and some older people remember singing all of the verses. Usually these early congregations ordained two or three ministers, untrained and unsalaried farmers, to lead the services. The main sermon could be very lengthy. For example, Andrew Gerig of the Defenseless Mennonites frequently spoke for two hours.

The young people especially enjoyed their Sunday afternoon or evening songfests. These were usually held following a meal in the home of one of the members. Henry Roth recalls, "Often the father of the home would pass the song books and say, 'Now, young people, sing!' And sing we did. We had no musical instruments then, but we loved to sing. After singing and visiting for some time, and before returning to our homes, the father of the home would say, 'Now we will read a chapter from the Word of God and have prayer.' Then all would kneel in prayer. After this was done, we went to our homes to do the evening chores. Rejoicing on the way, we all felt that

we had a good time together.”

DIFFERENCES

Almost as soon as the Amish settled in Allen County in the 1850s, they began to experience significant differences over doctrine, forms of piety, and disciplinary standards. These divisive tendencies also were taking place in most of the Amish settlements throughout the country during the second half of the century. Amish across the nation debated such issues as whether they should conduct baptismal services in a home or in a stream (baptism with water in water, but not immersion); worldly innovations such as lightning rods; photography; meeting houses; and insurance. They debated whether they should embrace new religious methods such as revivals, Sunday Schools, and missions. Another issue was how rigidly the church should enforce the practice of shunning, especially when it involved cases between husband and wife.

A series of Amish conferences, (*Diener Versammlungen*) were held irregularly between 1862 and 1878. These sought to resolve these differences. Representatives from Allen County who participated in these meetings included John Graber in 1862, Andrew Gerig, Joseph Gerig, and Jacob Graber in 1872, and Christian Lugbill in 1876. The conferences failed to restore unity, however. In Allen County as well as elsewhere, the differences eventually led to the reorganization of the Amish into three groups: The Old Order Amish, the Amish-Mennonites, and the Defenseless Mennonites. The first local rupture occurred in 1861, when the nucleus of what later came to be called the Leo Amish-Mennonite Church began meeting as a separate Amish congregation. A second group, led by Joseph P. Gerig, broke away in 1866 and organized a local branch of the Defenseless Mennonites (Egli Amish). The Old Order Amish, led by Peter Graber, remained the most conservative and the most resistant to change of any kind. The Gerig group became the most progressive of the three.

Members of the Graber family have led the Old Orders from the 1880s to the present. Peter Graber (1811-1896) was the first leader. He moved from Holmes County, Ohio in 1852, with two of his brothers: John (1816-1877) and Jacob (1821-1904). All three

were ministers. Peter remained at Leo for the rest of his life, but the other two eventually moved to Daviess County. Perhaps this was because of disagreement with Peter's leadership.

The original log house of Peter Graber stood on a farm southeast of Leo. In March of 2000 the house was torn down. In the fullest sense of the word, Peter Graber became the patriarch of the Allen County Amish. All eleven of his children remained Old Order and four of his sons served as ministers. Genealogical records show that fifty-one of his descendants became ministers and twelve were bishops. Currently three of the six Amish bishops in Allen County are Grabers.

PROFILE OF JACOB J. STUTZMAN

AND THE TROYER-STUTZMAN AMISH

by Roy M. Weaver

Jacob J. Stutzman (D.B.H. 11097¹), the son of Jacob C. Stutzman and Anna Bontrager, was born April 14, 1871 and died September 2, 1956. He married Sarah E. Miller on December 22, 1898. She was born on September 23, 1872 and died September 16, 1954. They had eleven children. This article will give a brief outline of Jacob's family line, his youth, and his life and ministry.

JACOB'S FAMILY LINE

Jacob's family line descends from:

1.) Immigrant Christian Stutzman and Barbara Hochstetler (D.B.H. 1), who settled in Berks Co. Pa.

2.) Jacob Stutzman (1760-?) and Anna Yoder, who pioneered in the Walnut Creek valley area in 1810. Jacob was a minister and records² show that he performed the first marriage ceremony in the new settlement, marrying Moses Beachy and Elizabeth Miller. He also attended the first worship service, in the fall of 1810. They were the parents of "Weiss" Jonas Stutzman.

3.) Christian Stutzman (1804-1845) and Elizabeth Troyer. They pioneered the Stutzman homestead, on which succeeding Stutzman families lived. Christian and "Weiss" Jonas were brothers. Jonas built a log cabin in the Walnut Creek area in 1909, and was the first Amish man to settle in Holmes Co., as a youth of 21 years old.

4.) Jacob C. Stutzman (10/19/1836-3/15/1895), and Anna Bontrager. They married in Fairfield Co., Ohio on Dec. 8, 1861, with Bishop David Zook marrying them.

5.) Our subject, Jacob J. Stutzman.

Jacob J. Stutzman and Sarah E. Miller had a family of 11 children:

1. Daniel, b. 11-21-1894
2. Anna, b. 1-27-1901
3. Ella, b. 10-2-1903, died 5-4-1932 of measles
4. Lovina, b. 7-15-1905

5. Noah, b. 2-21-1907

6. John, b. 9-16-1908

7. Mary, b. 8-21-1910

8. Fannie, b. 3-4-1912, died 5-3-1932 of measles.

9. 10. Jacob & Eli, twins, b. 8-30-1913, died the same day

11. Levi, b. 6-12-1917

Jacob was born and raised on the Stutzman homestead where Rudy J. Troyer now lives. The Stutzman family cemetery is located on this farm.

Jacob and Sarah raised their family on the eastern part of the homestead, where Andy D. Millers lived until recently. This farm is located about 3/4 mile west of Martins Creek Mennonite Church, on the north side of C.R. 203.

JACOB'S YOUTH

Jacob was born less than a decade after the Amish & Amish-Mennonite division in the 1860s. He was a young man when the first automobiles came on the scene, and later, airplanes. He recorded that in 1855 his parents first bought a grain binder. I suppose they used a grain cradle or scythe before this. Jacob saw a lot of changes in his life.

Even though he did not have much formal schooling, he learned to be a good writer in his later years. When he was young, school attendance was not compulsory. They attended school more or less in the winter months, when the farm work was not so busy.

Jacob kept diary part of the time when he was 14 years old through his 16th year. His spelling and grammar had room for improvement, and it certainly did improve later. In later years his spelling, grammar, and handwriting were very good. Following are a few entries from his diary:³

May 17, 1885 Today it is Sunday and I was at the meeting at Daniel Oswalds.

May 23, 1885 Today in the forenoon I halled stones in the afternoon I harrowed till 3 o'clock, and then it rained till supper and then I caught a groundhog.

August 1, 1885 In the forenoon I cleaned the tim-ity seed and in the afternoon I helped put the binder

1. Hochstetler, Harvey, *Descendants of Barbara Hochstetler*

2. 1908 Mennonite Yearbook

3. Stutzman, Daniel L., *Descendants of Jacob C. Stutzman and Anna Bontrager*.

together.

October 15, 1885 *This evening I was at the spelling at Beunavista School.*

March 19, 1886 *Today I was at the fox chase at Christ Masts.*

March 20, 1886 *I was at school and it was the last day.*

According to Jacob's diary, he attended school only 33 days in the winter of 1886.

JACOB'S MINISTRY

Jacob was ordained minister in 1899 and bishop of the Doughty Valley District on May 7, 1911. This district extended from between Berlin and Millersburg, and from Charm/ Saltillo to Benton/ Fryburg.⁴ There were 58 families and several widows when the Doughty district was divided in the fall of c.a. 1912. The district north of S.R. 62, where Jacob lived, was then called the Martins Creek District, and the district south of S.R. 62 kept the name Doughty District. Jacob was bishop in the Martins Creek District until 1928, when he aligned himself with Sam Yoder's group.⁵

Jacob's brother John was ordained deacon on May 16, 1915 in the Martins Creek District, where Jacob was bishop. John moved to Hartville later, where he was a member of the King Amish Church. Jacob's brother Eli also moved to Hartville and was a member of the O.O. Amish there.

Another brother, David J. Stutzman had three sons that have been ordained both ministers and bishops in local Mennonite and Conservative Mennonite congregations: Roman, Andrew, and David. David(Sr.) remained with the O.O. Amish.

The Stutzman family—Jacob and his parents and siblings—occasionally attended the Martins Creek Amish- Mennonite Church during their growing-up years. In those days the difference in the two groups would not have been very great. Today this is the Martins Creek Mennonite Church.

In later years, Jacob was more conservative than his brothers. Possibly his experiences as minister since age 28 and bishop since age 40 brought him to this position. Jacob was not agreed with Sam Yoder at the time Sam parted ways with the main group of O.O. Amish in ca. 1918. By 1926 he was troubled because the church letter of 1917.⁶ was not being followed consistently. In the Council Meeting service in the spring of 1926, he named these issues and nearly everyone agreed to them. They then held communion, but by the fall things had not changed much in as far as conforming to the 1917 letter, and they did not hold communion.

In January of 1927 a brother, planning on getting married, asked for his Zeugnis (church letter.) Ideally, the letter would say that the bearer of the letter is a member in good standing in his home congregation. Then this letter would be given to the bishop of his wife-to-be's home congregation. Then they would announce their intended wedding. The brother had been living in another Amish community. Before going there, he may not have been a very faithful member. For whatever reason, Jacob felt he should come before the church and make some amends before he would give him a church letter.

The young man kept on asking for the letter, telling Jacob to write according as he felt about him. He did so, but did not give him a favorable recommendation. Nevertheless, it so took place that Sam L. Mast of the Mt. Hope district proceeded to publish and marry the couple. Sol Schlabach, Jacob's fellow minister, assisted at the wedding service. This is one of the reasons Jacob left the main group of Amish and join Sam Yoder's group in the summer of 1928.

Sol Schlabach kept record of where church services were held and who preached, from early 1900 to the 1940s.

Following are some entries:

Feb. 20, 1927 *Noted that J.J. Stutzman and Sim Schlabach withdrew. But evidently the church stayed together.*

March 6, 1927 *Church at Sam J. Schlabachs. The*

4. Ibid

5. Districts known as the "Sam Yoder" church in the '20s and '30s are now generally known as "Swartzentruher" churches.

6. In the spring of 1917, a number of meetings were held to restore unity. Thirteen articles defining the *Ordnung* were adopted. See *Heritage Review*, Vol. II, 2002, for details.

sermon by Sim Schlabach and J.J. Stutzman.
March 20, 1927 Church at Sim Schlabachs, with Sim Schlabach and Jacob Stutzman having the sermon again.

April 3, 1927 Church at Sim Schlabachs. Sim Schlabach and Jacob Stutzman preached again.

April 17, 1927 Church was at Tobias C. Millers. J.J. Stutzman and Sam J. Miller had the sermons.

Throughout the summer of 1927 the local ministers and visiting ministers preached as is usually done. Then on Oct. 16, 1927 church was at Crist S. Millers, and Sol Schlabach and Sim Schlabach had the sermons. For this date Sol noted that Jake Stutzman withdrew and attempted to start a new group on Oct. 30, 1927, but failed to raise a following of members.

The rest of the congregation came together and had church at Crist S. Millers. Jonas Coblentz and Sol Schlabach had the sermons. Sol then notes the following:

11-13-27 Church at Levi Weavers. Noah Beachy and Rob Troyer preached.

11-27-27 Church at Jerry Schlabachs. Sol Schlabach and Jonas Coblentz preached.

12-11-27 Church at Benj. Millers. Noah B. Miller and Sol Schlabach preached.

12-25-27 Church at John Schlabachs. Sol Schlabach was alone.

1-9-28 Church at Joe Coblentzs. Bill Beachy and Menno Mast preached. J.J. Stutzman was expelled from the church.

1-22-28 Church at John A. Millers. Sim Schlabach and Mona Schrock preached. J.J. Stutzman was taken back into the church.

2-5-28 Church at Jacob Coblentzs. J.J. Stutzman and Sim Schlabach preached.

From this date on, throughout the spring, the ministers preached as usual.

6-10-28 Church at B.B. Troyers. Sermons by Sim Schlabach and Abe Yoder.

6-24-28 Church at Mose Gingerichs. Sol Schlabach and Sim Schlabach preached. J.J. Stutzman and Sim Schlabach withdrew and went to the Sam Yoder Church.

7-8-28 Church at J.J. Stutzmans. All those present were Sam Yoder's people except the (Kansas) Mose

Yoders, Dan J. Schlabachs, and possibly a few more families.

7-8-28 The rest of the church did not have services that day. They missed having church only one time. I was told that J.J. Stutzman said he would possibly have come back again if they would have waited longer to resume services.

7-22-28 Church was at Levi Hochstetlers and Sol Schlabach and Dave Troyer preached. Two weeks later Wyman Schlabachs had services and Sam J. Miller and Noah Beachy preached.

Yost Hostetler remembers J.J. Stutzman attending church services at Mose Nisleys in the Eli A. Troyer district, a mile east of Maysville, and north on Kansas Rd. Jacob did not stay for dinner because two of his daughters were very sick with measles. Both died a few days later. Fannie died on May 3 and Ella died on May 4, 1932. This must have been a very sad time for the family.

Bishop Eli A. Troyer and Sam Yoder parted ways in May of 1931. According to Yost Hostetler, it was a year later, in late April or May of 1932, when Jacob Stutzman attended the above services at Mose Nisleys. This was the first time Jacob attended the Eli A. Troyer district, after the Troyer and Sam Yoder had parted. At that time, Jacob also parted with Sam Yoder's group. Jacob's fellow minister, Sim Schlabach, stayed with Sam Yoder's group.

Jacob had oversight of a small group while he communed with the Sam Yoder group, from July 8, 1928 until about May 1932. This group consisted of the families who left the Martins Creek district with him and some of Sam Yoder's people living in the vicinity.

After aligning with Eli A. Troyer, Jacob soon had oversight of a larger congregation. Following are ordinations which took place while he had this oversight.

Elam Swartzentruber was ordained minister in 1934.

Eli J. Miller was ordained minister in 1935.

John J. Stutzman (Jacob's son) was ordained deacon in 1937.

Eli J. Miller was ordained bishop in 1943.

Eli J. Miller had oversight of the "Stutzman" congregation until March 1, 1951, when he moved to Conewango, New York. Abe D. Troyer then had oversight of both the Troyer and Stutzman congregations, for a while until he moved to Norwich, Ontario in December of 1956. The next year, 1957, many of the Troyer and Stutzman members also moved to Canada. I believe this is when the two congregations combined into one district.

Following is a partial list of families which were in the Stutzman congregation at one time or other from 1932 to 1957:

Bishop Jacob J. Stutzman. He died in 1956 and his wife in 1954, in Holmes Co.

Deacon John J. Stutzman. He moved to Canada in 1957.

Minister Elam Swartzentruber, who died in Holmes Co.

Bishop Eli J. Miller, who moved to Conewango Valley, March 1951.

Minister Eli B. Yoder, who was ordained in 1953 and moved to Six Lakes, MI.

Eli Swartzentrubers. They moved to Norwich, Ont. in August, 1957.

Levi E. Millers (Mony Mony's), who moved to Norwich in March 1957.

Dan J. Stutzmans. They moved to Norwich, Feb. 1957.

Jacob L. Millers. They moved to Norwich, Feb. 1957.

Levi J. Stutzmans. They moved to Norwich, June 1956.

Eli H. Millers. They moved to Conewango Valley, NY.

Henry J. Millers (Henner John's)-moved to Conewango Valley.

Mose D. Stutzmans, who moved to Conewango Valley

Eli Bylers, who moved to Wayne Co., and later to Six Lakes, MI.

Eli D. Yoders. They stayed in Holmes Co.

Elam Swartzentrubers. They stayed in Holmes Co.

Dan Wengerds, who moved to Lawrence or Mercer Co., and then to Conewango Valley.

Felty Masts. They live in La Plata, Mo.

Dan J. Millers, who moved to Wayne Co.

Widower (Peter) Eli Miller, his son Pete, and dau.

Anna.

Dan and Joe Shetlers. Both lived on the old Mose Shetler farm for a short while.

John (Elias) Weavers- Holmes Co.

Noah J. Stutzman.

Jacob J. Stutzman was a spiritually minded man who zealously taught the flock he had oversight of. When John Y. Schlabach (1896-1998) was in Jacob's instruction class for baptism, in 1915, he advised the boys to have prayer with their girl friends when they were together.

Jacob was more conservative, and "to the letter" in matters related to the *Ordnung* than many of his members and some of his co-ministers in the Martins Creek district.

Jacob was human, as all of us are, and sometimes his seriousness and zeal may have kept him from seeing or understanding the good in others and their ideas when they differed from his own.

PROFILE OF MICHAEL TROYER

by Henry L. Erb

There is a valley in southeastern Holmes County that is known locally as Troyer Valley. The reason for the name is obvious: Many Troyers have lived there since the pioneer era.

Michael Troyer Jr., son of 1850 Imm. Michael Troyer was the first Troyer, coming into the valley in 1816 and buying three Quarter Sections of land.¹ All total, Michael Troyer at one time owned 880 acres, of which 720 acres were in the valley.

Michael Jr. was already 62 years old when he came in 1816, and by 1828 he was selling most of this land to his children. The last transactions are in 1836 and it is presumed that Michael Troyer Jr. and his second wife, Magdalena Rickenbach died soon after that. They are believed to be buried in a cemetery (Cem-0-36-in Cemetery Directory) located on the farm where they lived. There are no tombstones or markers for the graves. There are at least six unmarked adult graves in this cemetery with no markers. These are believed to be graves of some of these early Troyer families.

Michael Troyer sold most of these lands to his two sons, David and Joseph Troyer. David got the home farm on which the cemetery is located, plus the quarter section to the east of there (Q.S. 7 SE & SW). Son Joseph got most of the land lying just west of the home farm (Q.S. 6 SE and part of 7).

Joseph Troyer, the youngest son of Michael Troyer, was born in approximately 1806 in Somerset Co., Pennsylvania, and was ten years old when the family moved to Ohio in 1816. Around 1830 he married Leah Mast, daughter of Christian and Susanna (Kurtz) Mast. The Christian Mast family had moved to Ohio in 1829 from Lancaster Co., Pennsylvania, and settled near Benton, Ohio, in Holmes County. Exactly which farm Joseph lived on in Troyer Valley is not known, but they had a family of four chil-

dren when Leah died in the 1840's.

Michael	b. Mar. 3, 1831
Elizabeth	b. 1834
Benjamin	b. May 1, 1836
Isaac	b. May 26, 1838

Joseph Troyer remarried to Elizabeth Lantz, and they had three more childrens

Levi	b. 1849
Mary	b. Feb. 27, 1851
Noah	b. Feb. 8, 1857

In the fall of 1856, Joseph Troyer² went to a neighboring farm to help with the butchering when he suffered a stroke and died suddenly at the age of 50. He left a widow with five children and an unborn child. Joseph and his two wives are believed to be buried in the unmarked graves in Cemetery 0-36 on the original Troyer farm.

Michael Troyer (#522 in Troyer Book; 7805 in D.B.H. and #TY281 in Gingerich and Kreider) was already married when his father Joseph died in 1856. He married Sarah Hochstetler on Sept. 30, 1852. She was born December 29, 1824 in Somerset Co., Pennsylvania, a daughter of Deacon Henry Hochstetler and Sarah Yoder. They had seven children in ten years, with only two sons surviving.

Daughter	b. date unknown
Joas	b. Jan. 11, 1855 in Marshall Co., IN
Elizabeth	b. Dec. 3, 1856
Albert	unknown
Julia	unknown
Seth	unknown
Alexander	b. Apr. 16, 1862 ³

Menno R. Troyer, a grandson of Michael, wrote in 1982 that three of these children died from diphtheria. Also Michael Troyer lived in Marshall Co., Indiana, in the Nappanee area, if the statement in DJH is correct. It states that Son Joas Troyer was born there in 1855. This also compares with Menno Troyer's writings, wherein he states that Michael Troyer was a strong man and a

1 Leroy Beachy, *Cemetery Directory of the Amish Community in Eastern Holmes Co.*, 1975, p. 157.

2 *The Life and Times of Robert M. Troyer*, Sugarcreek, OH, 1982.

3 *Ibid.*

hard worker. The fact that he made several round trips to Nappanee, Indiana, by foot showed that he had more ambition and stamina than many of his descendants have today.

In 1868 Michael's wife, Sarah, died of consumption at age 44. It is not known clearly where she is buried, but mostly likely in the Troyer Cemetery. Notes in the Cemetery Directory say she could be buried in the cemetery with her parents. Since there are some adult and children's graves there that have no stones.⁴

In 1869 Michael took Elizabeth Miller as his second wife. She was born April 16, 1847, the dau. of Peter and Fronica Miller, and they were married by Bishop Moses Orendorf.

Five children were born to this marriage.

Mary Anna	b. Dec. 25, 1870
Catherine	b. Jan. 29, 1873
Sarah	b. Mar. 29, 1875
Frances	b. July 9, 1876
Robert	b. Dec. 25, 1879

Michael Troyer lived on part of the original lands which his father Joseph bought from his father Michael. The farm is located where Deacon Marion A. Millers live today (2009). On March 11, 1888, Michael Troyer suffered a hard stroke and died that night. In the estate papers there is a note that settlement was made with Dr. A.T. Miller for medical services done at the Troyer home. It states it was for a "visit all night," and "post mortem preparations." So if Dr. Miller was there all night I figure that Michael suffered his stroke on March 11, which was a Sunday. He could have died that night after midnight or the next morning, which would then have been March 12. He is buried in the Troyer Cemetery 0-36 at marker #25,⁵ age 57 years, 2 days.

His wife Elizabeth lived another 18 years. She died on January 4, 1908, at the age of 60 years, 8 months, 28 days. She is buried beside Michael in the Troyer Cemetery.

The children or families of Michael Troyer are: (1) Joas Troyer, married on Jan. 11, 1855 to Catherine Nelch (b.

⁴ Leroy Beachy, *Cemetery Directory of the Amish Community in Eastern Holmes Co.*, p. 157.

⁵ *Ibid.*, p. 156.

Sept. 18, 1858), a dau. of John and Katie (Krewl) Nelch of Bolivar, Ohio. They had two children. No more information is known.

(2) Alexander Troyer, married on Feb. 18, 1886 to Anna Beachy (b. Sept. 10, 1865), a dau. of Emanuel and Magdalena (Gerber) Beachy. They had eight children. I could not find any more information on this family, but they were members of the Walnut Creek Mennonite Church.

(3) Mary Ann Troyer, married on Jan. 24, 1888 to Andy C. Schlabach (b. Oct. 25, 1865), son of Christian and Elizabeth (Miller) Schlabach. they had two daughters and lived on the home place where Michael Troyer had lived. Their descendants are living in the East Holmes areas today.

(4) Catherine Troyer, married on Mar. 18, 1893 to Joas Schlabach (b. May 31, 1871), a son of David and Catherine (Miller) Schlabach. They had four children, and lived near Charm, Ohio. Joas had heart problems and died in 1914 at age 42. Catherine was a widow for 36 years. Their descendants are in Holmes County, Ohio, Guthrie, Kentucky, Oakland, Maryland, Iowa and Florida today. The author also comes into this lineage.

(5) Sarah Troyer, married Feb. 15, 1894 to John Mullet (b. Feb. 18, 1871), son of Jacob and Christina (Schwartzentruber) Mullet. They lived just east of Sugarcreek. Their descendants are in the Sugarcreek area and in Florida, plus other states.

(6) Francis Troyer, married Dec. 17, 1895 to Mannoah A. Kauffman (b. Aug. 15, 1874), son of Abraham and MaryAnn (Schrock) Kauffman. They lived in Plain City, Ohio, and had 11 children. Their descendants are in Plain City, New Bedford, Ohio and in the Fairbanks, Iowa area.

(7) Robert Troyer, married Oct. 21, 1903 to Martha Miller (b. Nov. 23, 18789), dau. of Noah J. and Elizabeth (Bontrager) Miller. They lived in Shutt Valley near Sugarcreek and had 12 children. Robert was ordained minister in the Amish church on Oct. 18, 1903, and Bishop on May 13, 1925. He was a well known and well liked bishop in his time. Descendants are living mostly in

the Holmes County area. A few of their descendants are in Wisconsin and in Ashland County, Ohio. There is a small booklet written about this family.⁶

On Mary 24th, 1888, Joas Troyer, the oldest son was named administrator of the estate of Michael Troyer, deceased. A \$2,000.00 bond was posted by Joas Troyer, Seth Troyer and Henry J. Shutt.

A court order to appraise the estate of Michael Troyer, deceased, was also given on March 24, 1888. To be appraised by John M. Domer, Moses Olinger and Christian Hershberger.

The appraisal was done on April 12, 1888.

Inventory & Appraisement of Estate

Schedule A

In compliance with the Statue, the undersigned appraisers set off to the widow and 3 minor children under the age of 15 years, the following items without appraising. Sewing machines, 2 Spinning wheels, 3 stoves, The Family Bible, School Books used by the family, 4 Beds, Bedding, all cooking utensils and tableware that they needed. 1 Clock and 1 cow.

Elizabeth Troyer was also allowed to select appraised items for herself and family, not to be over 200.00 in value.

Elizabeth selected the following items:

7 German Hymn books	1.00
3 German books	.75
3 German books	.75
Mormon history	.50
Jewish letters to Voltaire	.50
10 chairs	5.00
3 Rocking chairs	2.00
1 Clock	.75
1 Beaura & Rocking cradle	8.00
Coal Chest & Bench	1.00
Table, Cupboard, Sink & Water Bench	11.00
Shoe maker tools & Leather	1.00
2 Stands, 1 Caupbard	2.00
Cider Barrel & Basket	1.00

Flouer Chest & Dough tray	1.50
1 Copper Kettle & 1 Iron Kettle	7.00
Basket, Butter Churns, 2 Tubs	1.40
20 gallon Crocks & Cans	2.00
Buggy & Harness	10.00
Hay & Dung Forks	.25
2 cows	47.00
Rake, 1 axe, Garden Hoe	.60
	100.00

Schedule B

Food items set aside for widow & 3 minor children	
Barrel of vinager	3.00
36 Bushels of Wheat @ 80¢	28.80
186 lbs of Ham, sides & shoulder meat	16.74
80 bushels of Ear corn	22.00
Lot of Hay	10.00
25 Bushels of Oats	7.50
8 Bushels of Potatoes	8.00
50 lb. of Lard	3.00
3 gallon Jelly	1.50
Crock with Cement	.50
Crock with 1 gallon	.75
1 yearling calf	8.00
Lot Dried Fruit	3.00
Barrel with Salt	1.00

And there being not enough property of a suitable kind, we certify that they will need money in the sum of One Hundred Seven (\$107.00) to be distributed as follows.

Elizabeth Troyer	77.54
Sarah Troyer	10.00
Frances Troyer	10.00
Robert Troyer	10.00

6 The Life and Times of Robert M. Troyer.

Schedule C

Items that widow says were given to her.

1 Bureau	7.00
1 Chest	1.50
1 Bedstead & Baby	7.00

Schedule E

– Inventory of Money –

No Money on Hand

1 note on Noah E. Miller calling for the sum of One Hundred Fifty Dollars dated Feb. 8, 1887 due April 1st, 1888 Secured by mortgage on Real Estate, Collectable

One Note on Noah E. Miller, amount of One Hundred Fifty Dollars, Same date as above and due April 1st, 1892. Secured by mortgage on Real estate, Collectable

One Note on Noah E. Miller amount of One Hundred Fifty Dollars same date as above and due April 1st, 1896. Secured by Real Estate, Collectable

Note on Benjamin Troyer of the State of Missouri amount of One Hundred Seventy-Five dollars dated Sept. 23, 1873 at 6% Interest – Received on Jan. 8, 1888 forty Dollars, Said note is one day after date, Not Collectable

April 12, 1888

C.J. Hershberger

Moses Olinger

John M. Domer

appraisors

Total Appraisement of Assets

Appraisement of personal goods and chattel	628.46
Money belonging to decedent	– 0 –
Securities and accounts	450.00
Appraisement of Real Estate	– 0 –

Following is the sale bill announcing the public auction to sell Michael Troyer Jr.'s goods

The undersigned will offer for sale at public Auction at the late residence of Michael Troyer , deceased, of German Twp. Holmes Co. on the 13. day of April 1888, the goods and chattels of said, deceased, consisting in part of two Horses, one Mare, three cows, Four head of young cattle, three Calves, Two hogs, one corn bieu, Reaper and Mower, one Sulky Hay Rake, one grain drill, one Spring Harrow, Plows, Cultavators, one Scraper, one two horse wagon, and one three horse wagen, one feed cutter, one fanning mill, a lot of horse geers and buggy Harness, one Machine to saw wood, 2 Sleds, 1 Sleigh, 1 Buggy, 1 wheel barrow, 1/2 of Self Binder, 1/8 of Engine, thrasher & Clover Huller, 1/3 of Cane press & Evaporator, Wheat & Corn by the bushel.

Sale to Commence at 12 o'clock P.M.

Terms: Purchases amount to three dollars or less to be paid in cash; above that Sum, notes on Eight months, with two good sureties, will be taken.

March 27, 1888

Joas Troyer ADM.

of Michael Troyer, deceased.

Public Sale Bill: April 13, 1888

Item	Buyer	Appraised At	Bought For
1. Chisel & Gauge	Abraham Miller	.05	.10
2. Iron Wedge & Chisel	A.C. Slawbach	.05	.25
3. Auger & Draw Knife	John Weaver	.15	.35
4. Brace & Bits	A.C. Slawbach	.20	.40
5. Section Knives	A.C. Slawbach	.30	.30
6. Smoothing Plane	Noe E. Miller	.25	.35
7. Jack Plane	A.C. Slawbach	.15	.15
8. Fore Planes	Moses Schlawbach	.25	.40
9. Foot adds & Square	A.M. Troyer	.40	.35
10. Old Iron	A.C. Slawbach	.10	.15
11. Mallet & Auger	Isaac Troyer	.15	.10
12. Pot with Nails	John King	.08	.10
13. Pincers	A.M. Troyer	.25	.80
14. Draw Knife & Seive	John Weaver	.15	.20
15. Slaw Barrel	A.C. Slawbach	.15	.20
16 Hand Saw & Square	David Alleshaue	.25	.65
17. Square	Emanuel Miller	.25	.65
18. Lead Pipe	John Weaver	.10	.20
19. Keg with Scrap Iron	Bird Miller	.10	.05
20. Chisels & Auger	A.M. Troyer	.05	.20
21. Brush Sythe	Josiah Deetz	.15	.05
22 Lot of Wire	Noe E. Miller	.50	.90
23. Old Wheel & Sythe Snead	Noe P. Miller	.05	.05
24. Grind Stone	A.M. Troyer	3.00	6.10
25. 1/2 of Corn Sheller	A.C. Slawbach	.50	.60
26. Broom Corn Machine	J. D. Slawbach	.50	.10
27. Cross Cut Saw	John Knarr	1.50	2.50
28. Grain Cradle	A.C. Slawback	.05	.01
29. Grain Cradle	A.M. Troyer	.50	2.30
30. Lot of Boards	A.C. Slawbach	.25	1.05
31. Shaving Horse & Knot	A.C. Slawbach	.10	.55
32. Work Bench	A. c. Slawbach	1.00	1.00
33. Lot of Boards & Sythe	David Alleshaue	1.00	.35
34. Shovel	Taken by widow at appraisal	.20	.25
35. 2 Ditching Shovels	Isaac Troyer	.25	.30
36. Ax & Fork	A.M. Troyer	.10	.05

37. 2 Axes	Isaac Troyer	.05	.30
38. Maul, Iron Wedge & Trowell	Moses B. Bitschy	.20	.15
39. Barrel & Rake	A.C. Slawbach	.15	.25
40. Ladder	A.M. Troyer	.60	1.15
41. Barrel & Vinger	Noe P. Miller	1.00	1.10
42. Small Keg	Moses Olinger	1.00	.50
43. Barrel & Vinger	Abner Miller	1.00	1.25
44. Keg with Lane	Jacob Slawbach	1.50	.90
45. Lot of Benches	Taken by widow at appraisal	1.50	1.50
46. Stove & Pipe	C. Hershberger	.50	.35
47. Small Bed & I Bedding	C. Slawbach	.75	.30
48. 1 Bench	A.M. Troyer	.50	.10
49. Bench	A.C. Slawbach	.10	.10
50. Iron Kettle	George Wise	2.00	2.10
51. Sausage Stuffer	J.J. Hershberger	.05	.35
52. 1/3 of Sausage Cutter	Henry Shutt	.50	.70
53. Milk Can	A.C. Slawbach	5.00	4.50
54. Meat tub	John Knarr	2.00	2.50
55. Hog ringer & Rings	A.M. Troyer	.05	.10
56. Sheep Clawer	Eli Hershberger	.15	.20
57. Saw Seter & Files	A.C. Slawbach	.10	.50
58. Stylands & Whet Stone	A.C. Slawbach	.25	.35
59. Hand Saw & Hamer	Henry J. Shutt	.30	.30
60. Stylands	A.M. Troyer	.30	1.25
61. Seed Sower	Bird Miller	1.00	.25
62. Corn Planter	Josiah Deetz	.50	.40
63. Old Stove	Bird Miller	.25	.25
64. Two old Sausage Cutters	John King	.05	.25
65. But & Drill	Frank Winkeyer	.50	.65
66. Lot of Shinkles	Noe E. Miller	2.25	1.70
67. 2 Barrels with lime	Jonas Troyer	.20	.10
68. 1/8 of Steamer, Tank, thrasher, & clover Huller	Jacob Harmon	30.00	16.00
69. Mud Boat	A.C. Slawbach	.50	.45
70. Wheel Barrow	A.M. Troyer	1.00	3.60
71. Sled & Drag	A.C. Slawbach	.50	.25
72. Keg with old Iron	John Domer	.25	.90
73. Lot of old Iron	Bird Miller	.50	.25
74. Lot of old Iron	John Domer	.35	.25
75. Ground Auger	John Knarr	.25	.30
76. Cant Hook & Ground Digger	Jacob Harmon	.15	.35
77. Grubing Hoe	A.M. Troyer	.50	1.10

78. Stone Sledge	Jacob Slawbach	.25	.10
79. Pick & old files	Moses B. Bitschy	.10	.05
80. Froe	Wm. Harmen	.25	.28
81. Lot of Harrow teeth	C. Slawbach	.10	.20
82. Clevis	M. Blickenstufer	.30	.25
83. Clevis & open links	Frank Winkeyer	.25	.30
84. 2 Singletrees	Samuel Gingerich	1.50	1.40
85. 2 Singletrees	A.C. Slawbach	.50	.85
86. Sled	A.C. Slawbach	2.00	.80
87. Doubletree & Singletree	C. Hershberger	.15	.45
88. Log chain & Barrel & tiles	M. Blickenstufer	1.25	1.05
89. 2 Doubletrees & Clevis	A.C. Slawbach	.50	.75
90. Spreaders	A.M. Troyer	.50	.75
91. One Horse Spreader	A.M. Troyer	.30	.25
92. Machine to Saw Wood	Jacob Shrock	5.00	3.00
93. Sleigh	A.M. Troyer	1.00	4.00
94. Shingles & Boards	Abner Miller	1.50	1.05
95. Old Wagon	A.M. Troyer	5.00	10.00
96. 1/3 of Cane press & Evaporator	Moses Olinger	5.00	.50
97. Cultivator	A.M. Troyer	1.00	.40
98. Double Shovel Plow	Moses M. Bitschy	1.00	2.75
99. Scraper	Isaac Troyer	.50	.50
100. Shovel Plow	John Domer	.10	.40
101. 2 Horse Culiivator & Plow	George Domer	.10	.20
102 .Double Shovel Plow	David Alleshouse	.25	.35
103. Reaper & Mower	A.M. Troyer	5.00	9.50
104. Harrow	Harry J. Shutt	.25	.70
105. Old Horse Power	Isaac Troyer	2.00	1.75
106. Spring Harrow	Frank Winkeyer	8.00	15.10
107. Lot old Scantling	John Syler	1.00	.35
108. A 2 wheeled Cart	A.C. Slawbach	.50	3.00
109. Grain Drill	A.C. Slawbach	25.00	20.00
110. Two Horse Wagon	A.C. Slawbach	25.00	18.00
111. Hay Ladders	A.C. Slawbach	1.00	.50
112. Fanning Mill	A.M. Troyer	.50	.60
113. Barrel & Fork	A.C. Slawbach	.15	.20
114. Hoisting Fork & Rope	A.M. Troyer	2.00	3.50
115. 1 Bushel Timothy Seed & Bag	Elah Fair	2.00	1.95
116. 1 Bushel Timothy Seed & Bag	Elah Fair	2.00	1.75
117. Scoop Shovel & Fork	A.C. Slawbach	.20	.25
118. Feed Cutter	Moses E. Miller	5.00	7.00

119. 1/4 of Feed Thrasher	Jacob Harmon	1.00	1.00
120. 1/4 of Ground Roller	George Domer	.50	.50
121. 17 1/2 lbs. of Shoulder Meat @ 6¢	Jacob Infield	3.84	1.05
15 lbs. of Shoulder Meat @ 6¢	John Weaver		.90
16 lbs. Shoulder Meat @ 6¢	Jacob Infield		.96
122. 24 Bushels of Wheat @ 77¢	Christian Fisher	19.20	18.48
123. 8 Bushels of Rye @ 69¢	M. Blickenstufer	8.00	5.52
8 Bushels of Rye @ 71¢	M. Blickenstufer		5.68
124. Plow & Sled	Frank Winkeyer	5.00	2.75
125. Lot of Hickory Plank	Jacob Infield	1.25	.95
126. Lot of Cherry boards	Jacob Infield	.75	.40
127. Lot of Hickory Planks	John Syler	1.00	.40
128. Wagon Bed	Moses Olinger	.50	1.10
129. Lot of Scantling	A.C. Slawbach	.50	.05
130. Lot of Lath & Scantling	John Syler	.50	.35
131. 4 Sled Runners	Jonas Troyer	1.00	1.50
132. 950 ft. of lath	John Domer	2.85	2.00
133. Lot of Scantling & boards	John Syler	.50	.40
134. 144 ft. of Scantling	M. Blickenstufer	1.00	.50
135. 170 ft. 2 inch Plank (Maple)	Samuel Gingerich	1.70	1.30
136. 74 ft. 2 inch Plank	M. Blickenstufer	.74	.95
137. Lot of Scantling	Abner Miller	.30	.10
138. Dung Hook & Iron Shaft	David Troyer	.25	.05
139. Shaking Fork	Isaac Troyer	.25	.60
140. Sulky Hay Rake	A.C. Slawbach	5.00	5.50
141. 1/2 of Reaper (Self Binder)	Isaac Troyer	50.00	15.00
142. 3 cow chains	A.C. Slawbach	.75	.30
2 cow chains	Taken by widow at appraisal		.30
143. Barrel with Gas Tar	G.M. Domer	.25	.20
144. 20 Bushels oats @ 39¢	Samuel Olinger	18.00	7.80
145. Blind Bridle	Noe E. Miller	.15	.40
146. 2 Blind Bridle	C. Fisher	.25	.40
147. 1 Blind Bridle	C. Fisher	.15	1.00
148. Curry Comb	Abner Miller	.10	.10
149. Set Horse Geerse	C. Fisher	1.00	5.50
150. 2 old Collars	David Troyer	.10	.01
151. 1 old Collar	Mose I. Yoder	.50	.01
152. 1 old Collar	Moses B. Bitschy	.50	.55
153. 1 old Collar	C. Slawbach	1.50	1.20
154. Set horse Geerse	Joseph Kauffman	4.00	1.40
155. Check Lines	John Miller	1.00	1.25

156. Old Horse	John Syler	15.00	20.75
157. Old Mare	C. Fisher	80.00	75.00
158. Bay Horse	Michael Zahner	95.00	95.00
159. Red & White Faced Cow	Moses M. Hochstetler	18.00	15.75
160. Yearling Heifer	A.C. Slawbach	10.00	10.00
161. 2 yearling calves	Adam Alpeter	14.00	12.50
162. 2 Calves	John Syler	7.00	6.25
163. 8 Gallon Crock	A.C. Slawbach	.50	.50
164. 5 Sacks	Taken by widow at appraisal	1.20	.75
5 Sacks	David Alleshouse		.35
5 Sacks	A.C. Slawbach		.50
165. Rifle Gun	A.M. Troyer	5.00	4.00
166. 3 chairs	Noe E. Miller	.75	.60
167. Old Rocking Chair	Taken by widow at app.	.30	.10
168. Bedstead & Bedding	Noe P. Miller	5.00	2.00
169. Bureau	Abner Miller	2.00	4.25
170. Lounge	Noe P. Miller	1.25	.70
171. 3 Bushels Potatoes	Eli Miller	6.00	3.00
3 Bushels Potatoes	Noe P. Miller		2.90
11/2 Bushels Potatoes	Eli Hershberger		1.15
172. Half Bushel & Gallon Measure	A.C. Slawbach	.25	.35
173. Thermometer	Taken by widow at app.	.20	.20
174. One Table	Taken by widow at app.	1.50	1.50
175. Ten Gallon Crock	Taken by widow at app.	.10	.10
176. Span Saw	A.C. Slawbach	.25	.10
177. 20 Bushels of ears of Corn @ 44¢	John G. Luke	5.50	
178. 6 acres of wheat in Ground		36.00	Not Sold
179. 15 acres of wheat in Ground, the half of the same to be delivered in the Bushel after Harvest when thrashed		80.00	Not Sold
180. One Sack	Isaac Troyer		.10
Total amount of Sale Bill			556.27

Following is Michael Troyer's account at the Farmerstown General Store. It is of interest to note that Michael Troyer took items in to sell, or trade, for goods he needed.

		Bought	Sold
	July 1885 1/2 of Binder including 1/2 sack twine	87.50	
April 22	By - 12 9/12 Dozen Eggs @ 12¢ (Author's Note: Penny Per Egg)		1.53
	By - 3 1/2# Butter @ 13¢		.46
	By - 13 1/2# Side Meat @ 7¢		.90
	6 yds Cottonade @ 25¢	1.50	
	5 yds Muslin @ 6¢	.30	
	3 1/4 yds Gingham @ 10¢	.33	
	1 1/2 yds - Lawn @ 25¢ (Author's Note: Black Organdy)	.37	
	14 yds Shirting @ 12¢	1.68	
	8 yds Black Calico @ 8¢	.64	
	1 yd. Calico @ 7¢	.07	
	3 1/2 yds Corttonade @ 25¢	.87	
	Tobacco	.30	
	2 lb Spikes @ 4¢	.08	
July 9	Tobacco	.25	
July 30	1/4 Bbl Fish @ 12.5	1.25	
	Tobacco	.25	
	Fly Paper	.10	
Sept. 19	1 Pair Shoes	2.25	
Oct. 17	By - 5 3/4# Chestnuts @ 4¢ (Note - only 23¢)	.25	
	By - 6# Tallow @ 5¢	.30	
	1 German Primer	.15	
	2 Slate Pencils @ 1¢	.02	
	1 Box Blueing	.05	
Nov. 23	1/2 gallon lamp oil @ 20¢	.10	
	15 gallon crocks @ 10¢	1.50	
	Sugar	.50	
	1 # Roasted Coffee	.16	
	1 Primer - German	.15	
	2 Pens and 2 Pen Holders @ 1¢	.04	
	Tobacco	.25	
	Washboard	.35	
Dec. 27	By - Cash on Binder		74.00
April 8, 1886	By - 248# Shoulder Meat @ 5¢		12.40
	By - 5 1/2# Butter @ 12¢		.66
	By - 21 1/2 Doz. Eggs @ 10-¢		2.15

	7 yds Cotton Flannel @ 10¢	.70	
	3 Grain Sacks @ 25¢	.75	
	1# Roasted Coffee	.15	
	Tobacco	.25	
	3# Cotton @ 20¢	.60	
May 8	1/4 Bbl Fish	2.00	
May 22	By - 7 3/12 Doz. Eggs @ 8¢		.58
	1# Roasted Coffee	.15	
	1 Pack Cattle Powder @ 20¢	.20	
	5 yds Calico @ 5¢	.25	
May 28	By - 7 Doz. Eggs @ 8¢		.56
	1 3/4 yds Gingham @ 14¢	.24	
	4 yds Red Flannel @ 30¢	1.20	
	1 Bunch Star Braid (Note: What is it?)	.08	
	1 Box Potash	.12	
	Insect Powder	.05	
June 30	By - 2 1/2 Doz. Eggs @ 9¢		.23
	Tobacco	.25	
July 26	1 Scythe	.65	
	2 # Rosin @ 10¢	.20	
Aug.	By - Cash		10.50
Sept. 17	By - Cash		.70
	1 Pair Shoes	2.00	
Dec. 1	By - 70 lb Beef Hide @ 6¢		4.20
	1 Ax	1.00	
	1 Ax Handle	.20	
	Tobacco	.20	
Dec. 14	By - 1 Doz. Eggs @ 20¢		.20
	By - 4 3/4# Tallow @ 4¢		.19
	1 Pair Shoes	2.00	
	4 yds Bleached Muslin @ 8¢	.32	
	1 1/4 yds White Lawn @ 20¢	.25	
	3 yds Gingham @ 18¢	.54	
	1 Hat	.70	
	1 Looking Glass	.15	
	2 Window Panes @ 15¢	.30	
	1# Silver Sand	.10	
	By Cash		3.00
Dec. 17	By 30# Lard @ 5¢		150
	Sugar	.50	

Nov. 12	2# Roasted Coffee @ 20¢	.40	
1888 June 12	1# Roasted Coffee @ 15¢	.15	
Oct. 26	Cinnamon	.10	
Oct. 26	1 Gal Lamp Oil	.20	
1887 (No Date)	1 Pair Shoes	2.00	
April 6	By - 13 3/4# butter @ 16¢		2.20
Dec. 27	1 yd White Lawn @ 25¢	.25	
	9 yd Calico @ 7¢	.63	
Dec. 27	1 3/4 yd Calico @ 5¢	.09	
Dec. 27	2 yd Shirting @ 10¢	.20	
Dec. 27	2# Sugar @ 7¢	.14	
1889 Jan. 3	4# Rice @ 5¢	.20	
Jan. 3	8 yds Alpaca @ 15¢	1.20	
Jan. 29	1# R. Coffee @ 22¢	.22	
April 12	3 Spools Thread @ 5¢	.15	
June 11	By, Cash on Binder Twine		3.50
August 22	9 yds Black Alpaca @ 50¢	4.50	
Dec. 2	2 yds Cambric @ 7¢	.14	
Dec. 2	2 1/4 yds White Lawn @ 30¢	.68	
Dec. 2	3 spools thread @ 5¢	.15	
	1/2 yd silk ribbon @ 8¢	.04	
Nov. 10	1 spool thread @ 5¢	.05	
		<hr/>	
		135.60	118.96
		+ .25	
		<hr/>	
		135.85	
		-118.96	
		<hr/>	
		16.89	

Administrator's Account Ledger

April 1888	INCOME	
	Sale Bill	556.27
	Noah E. Miller – Note	150.00
Dec. 13	Benjamin Troyer – Note	40.00
	Moses Olinger – Account	1.84
	George McDouen (?) Account	.55
	D. Yoder – Wheat	11.75
	J. Troyer – Rye Straw	.50
	M. Blickenstufer – Rye	8.10
	David Yoder – Wheat	138.59
	A. Slabach – Rye	9.00
	Old Iron – sold	1.50
	Interest on Sale Notes	.70
		<hr/>
		919.55
	EXPENSES	
April 13	A. (Abraham) Row – Auctioneer	5.00
April 19	John Doerschultz – Receipt Book for Public Sale	2.50
April 18	Elizabeth Troyer – 1 year support	107.00
April 18	Jonas D. Troyer – Coffin	11.00
April 18	John M. Domer – Appraiser	1.50
April 19	C.J. Hershberger – Appraiser	1.50
April 19	Moses Olinger – Appraiser	1.50
April 19	David B. Hennen – Coal	1.28
April 24	Christian Fisher – Clerk – Copy	7.00
	Sale Bill – Swearing Appraisers	
April 25	Richard W. Tawybell Probate Judge	13.00
April 25	Newton & Barton – Notice of Appointment Ad in the Farmer	1.50
April 28	(?) Miller	50.50
April 28	A.T. Miller – Medical Services – Last Sickness	5.00
	His Bill is Itemized	
	1 Tooth Pulled – On Daughter	
	Visit All Night	
	Post Mortem Preparations	
April 28	Jacob Burkey – Paper & Ink for the Sale	.19
May 5	Phillip Ley – One Horse Collar	2.65
May 26	Stutz & Klar – Account	4.17

Nov. 12	A.B. Reedy – Real Estate Taxes	17.82
1888 June 12	Hershberger & Miller & Walter – Shanesville Store	14.19
Oct. 26	John Klar – Wheel Repair	1.50
Oct. 26	Smith & Hartman – Loan to Michael Troyer	15.25
Nov. 2	Moses Olinger - Loan to Michael Troyer @ 7% Interest	115.92
Dec. 27	Seth Troyer	16.90
Dec. 27	George W. Ervin –New Wheel —Repair Chains	
	Repair and Paint Wheels, etc.	5.55
Dec. 27	Lewis Spohn	13.75
Dec. 27	Alexander Troyer — Loan to Michael Troyer	199.99
Dec. 27	Alexander Troyer – Book Account	1.00
1889 Jan. 3	J.W. Baker – Farmerstown Store	9.60
Jan. 3	J.W. Baker – Farmerstown Store	16.89
Jan. 29	Franklin Fisher – Account Due	4.75
Oct. 31	Samuel Anderson – Property Tax	1.79
Oct. 31	Samuel Anderson – Property Tax	1.79
Dec. 2	R.W. Tawybill – Probate Judge	8.00
Dec. 2	Maxwell & Shoup – Legal Work	10.00
Dec. 2	Maxwell & Shoup – Legal Work	3.00
Dec. 2	Joas Troyer – Allowed by Probate Judge	236.89
		<hr/>
		864.81

INCOME 919.55

EXPENSE 864.81

Total on Hand 54.74

Also chargeable are 2 notes of 150.00 each. Due April 1, 1892 & April 1896 – without interest. Said Administrator asks further time.

Administrator's Final Account

Amount on Hand from last Account	54.74
Coming to Hand from Benjamin Troyer Note	80.00
Benjamin Troyer note	35.00
Benjamin Troyer, balance on note	149.20
Noah E. Miller written note, present worth	138.65
Noah E. Miller note, present worth	113.48
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	571.07

Said administrator asks for the following
compensation to administer

Allowed by law	77.39
By Maxwell & Shay, this account report	3.00
Taxes – Holmes County	7.15
Probate Judge, this account	6.00
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	93.54

Credits	571.07
Charges	93.54

Total balance on Hand 477.53

Said Administrator asks court for distribution.

To the Honorable Judge of the Probate Court within and for the County of Holmes and State of Ohio, the undersigned Administrator of the estate of Michael Troyer, deceased, respectfully reports that in accordance of the order of said Court, he made distribution of the amount found in his hands from final settlement as follows:

To Elizabeth Troyer, widow	225.85
To Elizabeth Troyer, Guardian of Sarah, Francis and Robert Troyer	107.86½
Joas Troyer, Heir	35.95½
Mary Ann Schlabach, Heir	35.95½
Catherine Troyer, Heir	35.95½

The State of Ohio, Holmes Co.

Joas Troyer, being affirmed, says that the forgoing account of the distribution of the estate of said Michael Troyer, deceased, is in all respects correct.

Joas Troyer

Affirmed with and subpoenaed by said Joas Troyer before me this 13th day of June A.D. 1891

R.W. Tannyhill, Probate Judge