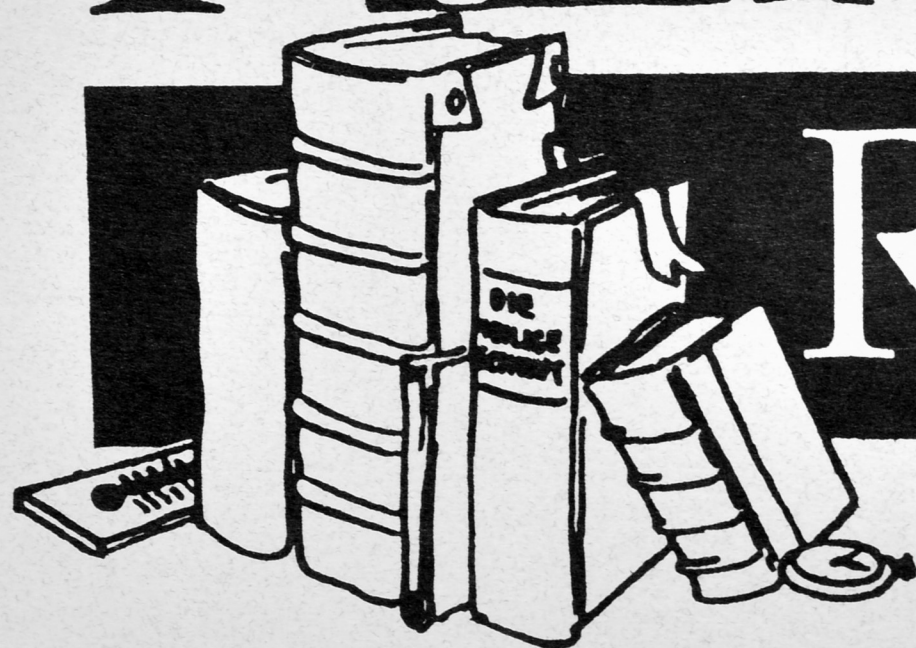


HERITAGE

REVIEW



VOLUME 19
FEBRUARY, 2010



IN THIS ISSUE...

Poem-My Prayer and God's Answer.....	1
The 1780 Pirmasens Martyrs Mirror	2
Peter Wagler Pioneer to Daviess Co., Indiana.....	9
An Unusual Täufer Testament	11
An Amish Appeal to William Penn	15

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.

MY PRAYER and GOD'S ANSWER

I asked God for strength, that I might achieve.
*I was made weak, that I might learn humbly
to obey.*

I asked for health, that I might do greater things.
*I was given infirmity that I might do better
things.*

I asked for riches, that I might be happy.
I was given poverty, that I might be wise.

I asked for power, that I might have the praise of
men.
*I was given weakness that I might feel that
need of God.*

I asked for all things, that I might enjoy life.
I was given life, that I might enjoy all things.

I got nothing that I asked for - *but everything
that I had hoped for.*

Almost despite myself, my unspoken prayers
were answered.
I am, among all men, most richly blessed.

THE 1780 PIRMASENS MARTYR'S MIRROR

by Edward Kline

In April of 2009, the Ohio Amish Library had the opportunity to purchase, at a book auction, a 1780 edition of the Martyr's Mirror, printed in Pirmasens, Germany. This edition is fairly rare in the U.S. since all copies of this edition were brought from Europe by Amish and Mennonite immigrants. Also, it was printed after the first wave of Amish immigrants came to America, from 1737-1776, when many of the beleaguered *Oberländer* (Amish) made their way to freedom. So many of the existing copies bear the signatures of immigrants.

Our copy bears the signature of Christian Esch. However, the date mentioned, 1782, rules out the immigrant progenitor of the Amish Eash family line, also a Christian Esch. We believe the book was brought across the ocean by Peter Esch,¹ who wrote the names of his children on the flyleaf. These children are:

Joseph Oesch - born le 25, Octobre, 1828

Pierre Oesch - born le Yuillet(July), 1830

Madlen Oesch - born le 23 Octobre, 1834

Marie Oesch - born le 6 August, 1838

Nicolas Oesch - born le Yuillet(July), 1846

We believe the Christian Esch who purchased the book in *Sultzthal* in France in 1782 was the father of Peter Esch. Peter's name is not found written in the Martyr's Mirror, but his father's and his children's names are.

Our copy of the 1780 Pirmasens Martyr's Mirror is a massive folio volume measuring 11 inches by 15 inches by 4 inches thick. It is in fairly good condition, with original bindings and leather clasps with brass hooks. A number of pages have handwritten notes.

According to the previous owners, who descend from Peter Esch, their immigrant ancestor came to America in

the 1850s and settled in the Lancaster, Pa. Amish community. Some of his descendants are found among conservative Mennonite groups in Pennsylvania.

FACTS ABOUT THE 1780 PIRMASENS MARTYR'S MIRROR

The 1780 edition of the Martyr's Mirror was published through the efforts and oversight of Hans Nafziger, the well-known Amish elder living in Essingen in the *Pfalz*. Interestingly there are two variant versions of the title page. The one variant says the book was "*im Verlag der vereinigten Bruderschaft in Europa*." (Published by the united brotherhood in Europe.) This version gives the date of publication, but not the place. The other variant says it was "*im Verlag von etliche Brüder*." (Published by several brethren.) This version says it was printed in Pirmasens in 1780.

We know that Hans Nafziger, Amish, collaborated with Peter Weber from Kindenheim, "Reistian"² Mennonite, to publish the book. So who was the "united brotherhood?" And why was the wording changed? And which version was first? Did the Amish object to "a united brotherhood" and restrict the sponsoring group? Or was the restricted explanation of the sponsors later expanded to include the Mennonites?

The main title page (see photo below) of our copy says the book was "*von der Bruderschaft in Ephrata in Pennsylvania ins Deutsche ge-bracht und daselbst gedruckt worden, Anno 1748, Nunmehr von der vereinigten Bruderschaft in Europa nach obiger Uebersetzung u. Druck aufs neue zum Druck befördert. im Verlag der vereinigten Bruderschaft, 1780*" (Translated into German by the Brotherhood at Ephrata in Pennsylvania, and printed there, anno 1740.

1. "ESC" in Amish & Amish-Mennonite Genealogies, Gingerich/Kreider.

2. That is, "Altäufer" or belonging to the Reist side of the 1693 division.

Now again newly published by the united brotherhood in Europe according to the above translation and printing. Published by the united Brotherhood, 1780.)

This edition is an exact copy of the Ephrata Martyrs Mirror, except that it adds the prints from Jan Luyken's copper plates, which were first used in the 1685 Dutch edition. According to an Ephrata chronicler, their translation was begun in 1745 and the printing of the Ephrata edition was completed in 1748. Nafziger's effort in 1780 was the second German printing and took place 32 years after the initial translation from the Dutch by Peter Miller. Both the Ephrata and the Pirmasens editions have two title pages. The first part is from the time of Christ to 1600 and the second part, which is twice as long as the first, is from 1600-1660. Our second title page says the same things as the first title page, though in slightly different layout, except it adds: "...und mit schönen Kupfern geziert," (...and embellished with beautiful copper plate imprints).

In a letter to Peter Weber in 1778, (translated and reproduced below), Hans Nafziger says he located and obtained 105 Luyken plates from Holland in 1778, and that the publication can now proceed. Peter Weber was a Mennonite elder from Kindenheim and it appears he supported the effort to reprint the Martyr's Mirror in Europe, at least financially if not logistically. It is only reasonable to expect that the "Reistian" *Täufer* would also be interested in having a Martyr's Mirror in German. Until then it was available to the brethren in Europe only in Dutch. Hans Nafziger writes in the letter that he had pre-sold only 400 copies of the book. But he did eventually print 1000 copies, and this brought the price down. (The Ephrata edition consisted of 1300 copies.)

NAFZIGER'S LETTER TO PETER WEBER³

To Peter Weber at Kindenheim near Grunstadt

Dearly Beloved Friend in Christ our Saviour,

I received your letter of June 29, 1778 in good order and understand from it that a friend from Danzig ordered several copies of the Confession of Faith. That pleases me because there are currently no new copies to be had and we have been working for a while to have reprints made from the old copy. The royal court printer at Pirmasens has said he would print them for us when we had a good number of orders. So it would be nice if we could get a report of how many of this sort might be sold so we could factor them into our arrangements.

Concerning the printing of the martyr books: up until now we have not been able to accomplish anything because we lacked the copper plates. But now I have received 105⁴ copper plates from Amsterdam, that is, as many as had been printed earlier in the old martyr books at Amsterdam. We have reached an agreement with the court printer, Mr. Seelig at Pirmasens, to print this book. We will be able to supply the paper ourselves because we want to have good paper, and new printing type that was cast for us at Strasbourg, is supposed to be supplied. We are, however, still lacking more orders for the books. We have about 400 already ordered, but if more copies are not ordered, each copy will cost 11 Florins. If the printer would be able to print 1000 copies, then the copies would each cost somewhat less. [The printing costs] run up a big sum of money so the printer is worried that he will not be able to sell them. We hope, however, that with the help of the Lord it will be a lovely book. If there should be someone who still wants books, please report this to us as soon as possible.

3. The original letter is at Weierhof in the Palatinate. Joe Springer graciously sent this translation to the writer, which he made from a copy of the letter in Goshen College Archives.

4 Jan Luyken made 105 plates for the 1685 edition of the Martyrs Mirror, but the one for the title page was not used. It appears Nafziger is not sure how many he obtained, only that he had "as many as had been printed earlier." He used 104 plates in the 1780 edition.

I commend you herewith to God who is able to build you up and give you an inheritance among those who have been sanctified. [Acts 20: 32]. I remain your humble and faithful friend.

Essingen, September 16, 1778

Hans Naffziger

HANS NAFZIGER'S LIFE

Hans Nafziger is known to us through several extant letters he wrote, as well as his role in publishing the 1780 *Martyr's Mirror*. Hans (or Johannes) Nafziger was born in 1706, probably in Switzerland and grew up on the Mechtersheimerhof in Germersheim, *Pfalz*, where he is mentioned in documents dated 1738 and 1740.⁵ By 1765 Nafziger was living in Essingen on the estate of the Barons of Dalberg. Hans' brother Peter (probably older) had first come there and rented this farm. Hans was ordained at age 25 in 1731, and later became an elder and a very capable leader. He was married to Barbara Holly, in 1739.

Hans' mother, Magdalena, also lived in Essingen by 1765 and was a well-known and much-loved herbalist in her time. Hans' father Ulrich, however, was sort of a maverick and left the country for America. According to Hans Kuby,⁶ (minister and historian in Essingen) he left the faith, remarried in America and had a second family there. The background for such a move is not known. There is a record in Rupp's *Thirty Thousand Names* of a "Ulrich Naffzir" who landed in Philadelphia on Sept. 23, 1741 on the ship Marlborough.⁷ The dates would allow that this could have been Hans' father.

Copies of several letters of Hans Nafziger have survived. Besides the above letter to Peter Weber in 1778, there are several others.

In 1765 and in 1770 Nafziger and other ministers were called to Holland to restore order among the Amish (Switzer) churches there. These congregations were formed by refugees of the 1710 and 1711 deportations from the Canton Bern. They did not "fit in" with the more accultured Dutch Mennonites and so formed their own congregations. Things never went very well for them, however, and they finally appealed to the Amish in the Palatinate for help. In 1781 Nafziger wrote a letter to Holland with instructions how to conduct the church. In it he listed the other elders who accompanied him. A copy of this letter was sent to Deacon Johannes Kinig of Northkill, Berks Co. Pa. and is reprinted in a booklet entitled "*Ein Alter Brief*."

In 1789 and 1790 Hans Nafziger wrote letters to his friend Christian Showalter of Lancaster Co. Pa. According to the letters, Christian was also an elder (later the office was referred to as "bishop") in the Amish church. These letters are printed in a booklet entitled "Two Old Letters" by Amos Hoover and Ezra Kanagy.⁸ These letters give us an insight into Amish life in Europe in the 1700s and are a virtual "who's who" of the leading figures among the Amish remaining in Europe in Nafziger's time.

In the 1789 letter, Hans speaks briefly of a trying episode of his later life.⁹ He says it took place "about 15 years ago," (so, ca. 1774). A Peter Maurer had been a member of the Amish Church in the area of Germersheim. Because of dissolute living, he was disciplined and being unrepentant, was banned. Later he decided to join the Catholic Church. The Catholics were glad to get someone from the *Täufer*, even though he was not a good Christian. Usually the move was in the other direction. The mother, who Nafziger writes was "a sister to Hans Uhlmann of Pfalzhof," remained Amish¹⁰. The children (two girls and a boy who died young) were placed in a Catholic convent at the request of the father, who on his deathbed re-

5. MQR II, July 1928, pp. 198,199

6. Wilfred Schweigert and Kuby share these facts about Hans' father during a visit to Essingen by the writer in 1999.

7. MQR II, Jan. 1928, p. 70

8. Reprinted and available from: Levi P. Miller, 10963 Gerber Valley Rd. Sugarcreek, OH 44681

9. See also MQR II, Jan. 1928, pp. 73-78

10. See Hoover and Kanagy, *Two Old Letters*, p. 12

quested that the children be brought up Catholic. Hans says that when the girls were grown, they (probably the mother and the ministers) visited them frequently. The result was that the girls desired to, and did, join their mother's Amish faith. After hesitating a while (because of the Catholic's opposition) Nafziger finally baptised the girls upon their request.

The Catholics were incensed by this action, and filed a complaint with the local court that the girls were taken by trickery and force and that Nafziger be punished for baptising them. The girls were then forcefully taken from their mother and sent to a school in Mannheim, to be re-educated. Nafziger was placed into prison, from where he wrote a 5-page defense and vindication of his faith. A Jacob Detweiler also wrote a lengthy defense of Nafziger, both which were presented to the Baron of Dalberg and the local Catholic bishop. Hans writes that he personally knew both of these men and had a good rapport with them. They referred the case to the "Emperor's court" (a higher court). This higher court was not as willing as the local authorities to punish the girls and Nafziger, and criticized the local court for its action.

Ernst Correll quotes Christian Neff¹¹ saying that, in spite of the appeals, Nafziger was fined 500 gulden and exiled from the Palatinate, at the age of 75. However, Nafziger writes in his 1789 letter to Christian Showalter that the higher court reprimanded the lower court for their proceedings and "thus through the help of God and His grace, their plot came to nothing and I and the daughters were delivered from their hands." Nafziger signed his 1790 letter and dated it "Essingen, June 4, 1790." So he was living in Essingen in 1790 at age 84, nine years after the Maurer sisters' ordeal. It appears that he was neither fined nor exiled. This incident helped the local authorities in the Palatinate develop a more tolerant attitude toward the *Täufer*.

Hans Nafziger is also known to us for his role in host-

ing two *Diener Versammlungen* (ministers' meetings) in his hometown of Essingen. Both of these meetings resulted in a written conclusion in the form of an "*Ordnungs Brief*" (church discipline). At the May 1759 meeting, ministers from thirteen Amish congregations attended. At the 1779 meeting, 19 congregations were represented and an *Ordnungsbrief* of 16 articles was drafted. These articles were copied and recopied, even in America, among the Amish and passed on to succeeding generations. Hans Nafziger signed the minutes of both these meetings. These articles include lists of ministers who attended the meetings and are an important source of information on the various Amish churches in Europe and their leaders at that time.

It is not known when Hans Nafziger died, but we can safely assume that he died in the Essingen area, sometime after having signed his letter of 1790 as he did at age 84. Nafziger's writings reveal that in his time there were numerous Amish churches in the Palatinate and Alsace and for the most part they were prosperous and well cared for.

THE COPPER PLATES

The copper plates referred to in the above letter have a fascinating and interesting history. A Mennonite artist in Holland by the name of Jan Luyken produced these plates for the 1685, second edition of the *Martyr's Mirror*. The first edition of 1660 does not have prints.

Before the days of photography, if one wanted to reproduce pictures, the image had to be etched into copper or iron plates and then reproduced from the plates. The copper plate was first smoked black, then covered with a heavy white wax. Then the image was etched or scratched through the wax into the copper with an iron stylus. Acid was then applied, etching the design more deeply and sharply into the copper. To reproduce the etching, the plate was covered with heavy ink, and then wiped clean except for the ink which stayed in the depressions. This

11. MQR II, July 1928, p. 199

reproduced the etching, in reverse image, when pressed upon paper.

After living a dissolute life in his youth, Jan Luyken changed his ways at age 24 and joined the Mennonite Church. He then dedicated his life to advancing the cause of the Gospel. His etchings are amazing in detail and clarity. He was truly a master artist, producing around 3275 etchings in his lifetime. His Martyr's Mirror etchings are only a very small portion of his works.¹²

It is not known who commissioned Luyken to make these etchings. However, James Lowry uncovered evidence, during several periods of study in the Netherlands, that it was the Dutch Reformed Church, not the Mennonites, which published the magnificent 1685 edition of the Martyr's Mirror! Apparently they considered it a business venture to offer these books, enhanced by works of art, to the affluent Dutch Mennonites. The wide margins of the pages and the elaborate bindings of many books of this edition (including the one at Ohio Amish Library) would support this assumption. The question always presented itself whether the Dutch Anabaptists would have felt comfortable to include images of the martyrs in their martyr book, given the aversion to images that was earlier promoted among them.

When one considers the Luyken engravings, it becomes obvious that they were serious works of art, worthy of being appreciated for their artistic value. Indeed, the prints were reproduced at least twice purely as works of art, between 1685 and when Hans Nafziger obtained them from Amsterdam in 1778. While the Dutch Mennonites in 1685 would have been more open to an appreciation of the arts than their more conservative co-religionists, the Swiss Brethren, it is still understandable that it was the State Church which took the initiative to introduce works of art into the martyr history.

12. Ohio Amish Library has several additional works of Luyken, with original prints made by copper plates. They are: *Voncken der Liefde Jesu*, (1687); *Het Leersaam Huisraad* (1709); and *De onwaardige Wereld* (1710).

A Pierre van der Aa reprinted the 104 plates without an explanation in a volume entitled, *Theatre des Martyrs*. This volume has no date and was sold in Leyden, Holland. In 1738 the 104 prints were again reproduced without text by M. Scheegen in Holland. Selected prints were reproduced in histories appearing in 1732 and in 1762.¹³ One obvious difference in the plates now from their appearance in 1685 is that captions were added in the bottom border identifying the subject of the print. The minuscule inscription of the left side is in French and on the right side, in German. In the 1685 printing a number of plates had Luyken's initials: "I. Luyken" or "Ian Luyken," which were removed when the captions were added.

In 1780 printing of the Martyr's Mirror was the second time the actual plates were used to illustrate a Martyr's Mirror. The 1685 edition had 1300 copies and the 1780, 1000 copies, so each plate was used 2300 times plus those times they were used for the art volumes. Many of the remaining plates are worn heavily and do not make as clear imprints as when new. The 1938 English Martyr's Mirror, published in Scottdale, Pa. contains 55 Luyken prints of the original 104. Later English editions do the same. To introduce the English reader to all 104 prints, they were reproduced in 1975 with English captions, by Mennonite Historical Association, in a book entitled *The Drama of the Martyrs*. When 30 of the copper plates surfaced and were bought by Mennonite historians and libraries, another book entitled *Mirror of the Martyrs* was published in 1990. This book reproduces the 30 recovered plates with a longer story for each print, and with miscellaneous history of the plates and the Martyr's Mirror in general. These reproductions were photographically reproduced from earlier prints or proof copies.

The story of the copper plates and how thirty came to be recovered is a fascinating one. I list the main events below:

13. *Pennsylvania Mennonite Heritage*, Masthof Press, Vol 1, No. 1, Jan. 1978, p. 2 "Jan Luyken's Lost Martyrs Mirror Engravings," Amos Hoover

1.) Hans Nafziger's church work in Holland in 1765 and 1770 probably brought him into contact with the plates or at least with persons who knew about them.

2.) After the 1780 use of the plates in Primasens, they were discovered in an attic in Essingen in 1889 in a wooden chest owned by Ed Hein, a railroad officer.

3.) In 1925, the plates surfaced in Munich, owned by a Christian Wolf. He wrote an account of the copper plates which he kept in a 1780 Pirmasens Martyr's Mirror. He notes that "of the above original plates there are 90 in my possession." What happened to the missing 14 plates, and when, is not known.

4.) Later in 1925 the plates went to Wolf's friend Hans Weber of Munich where Christian Hege, the Mennonite historian of Weierhof, learned of them.

5.) In 1932 Harold S. Bender of Goshen, Indiana examined the plates personally and was offered he could buy them for \$2000. But the financial situation of the Depression Years did not allow this to happen.

6.) The plates passed on to Hans Weber, Jr. who kept them in three boxes, mixed in with, and covered with, building materials to protect them. When he fled with his family in 1944 during WWII, he left the plates behind in Grunstadt, Germany.

7.) American soldiers occupied the Weber home and when Hans Jr. came back and renovated the house, one box of thirty plates fell from the ceiling when they

took it down. The rest were probably recycled during the war

8.) In 1969 Amos Hoover visited Germany in search of the plates but did not find them.

9.) In 1975 Hans Weber, Jr.'s children offered to sell the plates to a local Mennonite pastor who remembered the American Mennonite who had been asking about them 6 years before. Amos Hoover was contacted.

10.) After two years of negotiations, Amos bought seven of the plates for 3,900 Deutsche Marks each. He wanted to buy all thirty, but the same day he gave his agreement to their purchase, an art dealer from Rhineland, Germany also purchased them from another agent. The compromise was that the art dealer got 23 plates and 7 went to America, to interested individuals and institutions.

11.) In 1988 the Weber family informed Amos Hoover that the art dealer had died and the 23 plates were again for sale. After raising funds from 16 patrons, Robert Kreider and John Oyer, American historians, and Gary Waltner (Pfalz), and Willie Hege (Alsace) arranged to purchase the plates. These 23 are now owned by an inter-Mennonite trust and have been shown across North America in a traveling display.

Thus ends the story of the works of art done by Jan Luyken and used by Anabaptists to visually reinforce our heritage of faith and martyrdom.

Joseph Esch Le 25 ~~Decembre~~ 1827
Pierre Esch Pierre Esch le 8 juillet 1830
Hendlen Esch le 23 octobre 1833
Maria Esch le 10 ~~juillet~~ August 1836
Nicolas Esch le 4 juillet 1845

Peter Esch's Children

Der
Blutige Schau = Platz
oder
Verfälschter Spiegel

der
Tauf = Besinneten

oder
Verlorenen Christen,

Die um das Zeugnis Jesu ihres Seligmachers willen ge-
litten haben, und seynd getödtet worden, von Christi Zeit an
bis auf das Jahr 1660.

Vormals aus unterschiedlichen glaubwürdigen Chronicken, Nachrichten
und Zeugnissen gesammelt und in Holländischer Sprach herausgegeben

von

T. J. V. BRAGHT.

Nachwärts

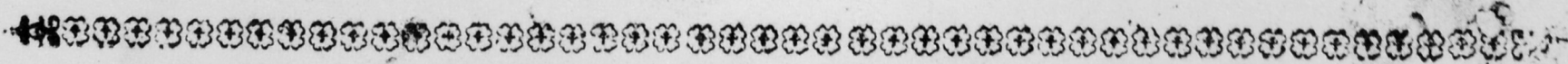
von der Bruderschaft zu Ephrata in Pensylvanien
ins Deutsche gebracht und daselbst gedruckt worden, Anno 1748.

Nunmehr

von der vereinigten Bruderschaft

in Europa

nach obiger Uebersetzung und Druck aufs neue zum Druck befördert.



Im Verlag der vereinigten Bruderschaft, 1780.

PETER WAGLER

PIONEER TO DAVIESS CO., INDIANA

by Edward Kline¹

Peter Wagler moved to the new Amish settlement in Daviess Co., Indiana in 1871 with his parents, at the age of 18. He was born Jan. 16, 1853 in Perth Co., Ontario, Canada. After moving to Daviess Co., Peter married at age 22, on Feb. 16, 1875 to Elizabeth Knepp, the daughter of Jackson Knepp. Peter was ordained minister in Daviess Co. the same year he got married, in 1875². He was ordained bishop in 1904, and served the church in this capacity until his death on Sept. 11, 1933, at 80 years of age. His was a long and influential life of service in the Amish faith.

The Knepps were probably not Amish when they immigrated since Jackson's grandfather, Peter, was a Revolutionary War soldier. Jackson's brother John joined the Amish and moved to Ohio from Union Co., Pa. Apparently Jackson also came to Holmes Co. through his brother's influence, because he married Mary Nissley, the youngest daughter of Christian Nissley of Baltic, Ohio around 1851. The Knepps then moved to Howard Co., Indiana sometime before 1853 and then moved to Daviess Co. in 1872.

Peter Wagler's father, John, had immigrated from Upper Alsace (the southern part, which was along the upper Rhine, which flows north), in 1845 as a single man of 24. His father Christian, Sr, an Amish bishop, and brother Christian, Jr. followed and arrived in 1848.

The Waglers came from an area called Muesbach, near Ribeauville, Alsace, France. Earlier they probably came from Switzerland, as did most of the Anabaptists in the

area, at least by 1730 when the birth of an Isaac Wagler was recorded. This Isaac was the grandfather of John, who immigrated in 1845 (Isaac-Christian-John). Christian, Sr. died less than three years after arriving in Canada in 1848. He was known as a strict, conservative leader who kept to the old ways. John was ordained deacon the same year he was married, in 1852, in the East Zorro church district, Oxford Co., Ontario. His son Peter was born the next year. In 1871 John moved his family to Daviess Co. Indiana.³

Amos Wagler lived most of his life in the Hartville, Ohio area. Amos was the grandson of Peter (Peter-Daniel- Amos). Several years before he died (in 2004, at age 94), Roy Weaver asked him to record stories or family history which he might remember. Following are several accounts from the life of Peter Wagler which Amos said were told him by his parents. It is of course possible that details were added or that the accounts became embellished with time, but the basic gist of the stories is probably true.

The church in Daviess Co. held an ordination in 1875. Peter Wagler had married on Feb. 2 of that year and the communion services were several months later⁴. When Peter saw that he was in the lot he got up and told his bride Elizabeth to get ready, they were going home. He told her he was not going to draw the lot. The ministers said, "Let him go, we have a halter on him, the lot is his." So they put off drawing the lot, and the ministers decided to go and talk with Peter after their chores. After being earnestly entreated by the ministers, Peter agreed to draw a book with the others in the lot. This was then done at

1. The information from Amos Wagler was submitted by Roy M. Weaver.

2 Jerome Raber and Joseph Stoll, *The Wagler Family History*, say on page 67 that the ordination date was in 1878, three years after Peter's marriage; and on page 74, state it was in 1875.

3. Raber and Stoll, *Ibid*, pp. 23-51

4. Amos Wagler states that the ordination took place the same year that Peter and Elizabeth were married.

the next church service, and the lot fell on Peter. He was 22 years of age.

But Peter told his bishop, Jacob Graber, that he felt he could not preach, but consented to read the Scriptures when pressed by the bishop. This went on all summer, with Peter reading the Scriptures occasionally, but not preaching. After about six months, at a wedding ceremony, the bishop said, "This has gone on long enough, today you must preach!" Peter still didn't feel he could preach when he got up to make the opening. But after breathing a brief prayer, he felt as if someone poured a bucket of water on his head, going all the way down to his feet. From that time on, he didn't resist preaching and was an able preacher in his time.

In 1913 the bishops of seven Holmes Co. churches asked bishops Peter Wagler and Abraham Knepp of Daviess Co., and bishops Andrew Mast and Joseph Schragg of Arthur, Illinois for help. They wanted advice on how they should respond to members who left them to form a new group, which were later known as the Swartzentruber Amish.⁵

The second story Amos Wagler related about his grandfather was about Peter Wagler and Joseph Wittmer traveling east via train and stopping in Washington D.C. to see the sights there. Somehow when they visited the White

House, President Woodrow Wilson met them and after visiting with them, invited them to preach at the White House. They replied that they had never preached in English before. They were told they could preach in

German, that many still understood the German. So they both preached in the White House before leaving. Amos realized this sounds rather unusual, but insisted his father would repeat the story.

Some time after the men returned home, President Wilson sent them a letter inquiring if there was peace among the plain churches in their circle. He was concerned about the rumors of war and tried to avoid involvement in the developing conflict in Europe, which began in the summer of 1914. President Wilson found consolation in the idea that if there was peace among the plain people, then there would be no war. The bishops answered that as far as they knew they were at peace.⁶

President Wilson kept the United States neutral in the conflict until the Germans began sinking American ships. They were also suspected of trying to incite Mexico to enter the war, and to fight against the United States. So, on April 6, 1917, the United States entered WWI.

I remember hearing it mentioned in sermons that government officials once asked about the conditions of the Amish churches, and that they felt that the country could be at peace if there was peace in the churches. And if there was conflict in the churches, then there would be war in the country. Older people today will probably recall such statements. It is quite debatable whether this holds out, but it does make an interesting comment on the church as the salt of society.

5. See *Heritage Review*, Vol. 7, 1992; Ohio Amish Library

6. Lewis Wagler of Hartville, Amos's brother, and Mrs. Anna (Ezra) Yoder, his sister, verified these stories, according to their recollections.

AN UNUSUAL TÄUFER TESTAMENT

by Edward Kline

The Protestant Reformation of the 1500s was largely the result of the Bible having become available to the masses of common people in their own language for the first time. Earlier reform movements, had had limited success, but the invention of the printing press opened the way for reforms that were wide-spread and lasting.

There had been small remnant groups¹ who had translated parts of the Bible into their vernacular, such as the Waldensians. It may be that the Waldensians reprinted and enlarged one of two medieval German translations known to exist from the 1300s. But the common people did not have Bibles before Luther's time. Handwritten copies or early printed copies of the Bible, such as Gutenberg's, cost several years' wages for even rich people. But Luther's New Testament, printed first in 1522, cost only several months' wages for a day laborer. And so, between 3000 and 5000 copies of these New Testaments were sold in the first two months they were available.² Such was the thirst for the Word of God.

More importantly for us, the Anabaptist movement was born through the study of God's Word, giving precedence to the authority of the Scriptures. It is a "movement of the Book." As much as our Anabaptist Swiss Brethren arch-founders disagreed with Zwingli in his later years, he had done Anabaptism a great service early on. This was by systematically expounding the New Testament, book by book, chapter by chapter, and verse by verse, for weeks on end, from 1519 to 1523.³ at the *Grossmünster*.

Now the people on the street began to grasp Bible teaching, and did not have to rely on the Catholic priests' scant

expositions of the Latin texts. In fact, Zwingli nurtured into being a movement which "got away from him," and took his teachings to their logical conclusions. And this in a measure more than he himself was willing to do! The Holy Spirit applied the Scriptures to the hearts and lives of countless people and changed their lives. And then they were no longer willing to abide with the old Catholic order. They came to know the Christ of the Scriptures as a personal Saviour, not only as a historical figure. And to follow Him became their burning passion, even in spite of ostracism, persecution, torture, and death.

Zwingli could not make the break and separate the function of the Church from the power of the State. He let the government, the town council of Zurich, dictate how and when the reforms were to be implemented. When Zwingli said, "*The Council will decide..*," Simon Strumpf, speaking for the radical disciples of Zwingli's teaching, said, "*The Council has no right to decide! the Word of God has decided already!*" And so they parted ways and the Swiss Anabaptist movement was born.

What Bibles then, did our forefathers use? Being Swiss, they preferred Zwingli's reworking of Luther's 1522 German translation. This version was first printed in Zurich in 1524 by Christopher Froschauer, Sr., who was Zwingli's printer. He probably was involved in changing the language to a Swiss-German dialect, and making some changes to the "September Testaments."⁴

In 1529/1530 Froschauer printed, for the first time, a complete German Bible, using Hans Denck and Ludwig Haetzer's translation of the Old Testament Prophets, known as the "*Wormser Propheten*" because they were printed in Worms. This Swiss-German complete Bible was completed five years before Luther would print his

1. As used by Leonard Verdiun to refer to groups who resisted the Catholic system by evangelical emphases.

2. Urs Leu, "The Froschauer Bibles and their Significance for the Anabaptist Movement," *Pennsylvania Mennonite Heritage*, April 2002, p. 10.

3. "Zwingli, Huldrych," *Mennonite Encyclopedia*, vol. 4, p. 152.

4. So called because they were printed in September, 1522.

complete Bible, which appeared in 1534. Luther did his own translating of the Old Testament whereas Froschauer used the Denck-Haetzer version of the prophets, saving them time and effort.

From 1524 to his death in 1564, the elder Froschauer did a printing of his Bibles or New Testaments every year, for a period of 40 years. And every year they sold out! In his lifetime, Froschauer printed and sold perhaps 100,000 Bibles and New Testaments, at which time the city of Zurich had a population of 6000.

In 1525 Ulrich Zwingli founded the first Protestant Reformed school in Zurich. The teachers and professors there constantly revised and edited the Froschauer translation. After a Jewish language “expert” named Michael Adam made revisions to the text in 1536, the Anabaptists began to consider the text corrupted and felt the changes falsified the translation. After the Anabaptists insisted on an older version, the Zurich authorities commissioned a new translation called the Piscator Bible, which appeared in 1604. The *Täufer* insisted that the Piscator version contained mistakes, and would not accept it. But the Bible declared to be “official” by the Swiss Reformers was the Piscator, replacing the older Froschauer versions. (The term *Zuricher Bibles* would be more accurate, since others besides Froschauer also printed them.) So now the older versions became illegal, mainly because the Anabaptists wanted them. One notable example is the New Testament printed in 1687 in Basel. The Zurich authorities specifically prohibited this printing, since it was a reprint of Froschauer’s 1579 edition.

So there developed yet another point of contention between the Reformers and the Anabaptists: over the Bible translation. As strongly as the Anabaptists insisted on the older version of Froschauer, so strongly did the authorities prohibit them, insisting on the Piscator translation. From 1600 on, virtually all the re-printings of the older version were commissioned by the *Täufer*, hence the name “*Täufer Testament*.” These later versions were con-

sidered illegal, so possession of one was cause enough for arrest and imprisonment.

There were at least ten editions of *Täufer Testaments* printed from 1579 to 1825: dated 1579, 1588, three undated editions of 755, 684, and 550 pages respectively, 1687, 1737, 1787, 1790, and 1825.⁵ Our people considered these the most accurate and reliable translations. To them these Testaments were essential for an “unadulterated faith.” All of these editions were small in size, suitable to be carried in a coat or trouser pocket. This was an important feature, since being discovered with a *Täufer Testament* identified one as an Anabaptist, especially after the late 1500s. Virtually all the extant copies of these Testaments are found among Anabaptists groups. Major Protestant libraries rarely have a copy.

The *Täufer Testament* we feature here is a 1737 European edition, printed in Frankfurt and Leipzig. A photo of the title page is shown below. Nine other copies of this edition are known to exist.⁶ The unusual feature of this book is the binding and cover as well as the fraktur writing on the flyleaves. The cover is in unusually good condition, with brass clasps intact. The binding must have been an expensive one, connected by brass strips. The plates in the center of the cover, front and back, look professionally made. A most unusual feature is that the four brass corners on the front edge of the binding, both front and back, have an open heart-shaped design beneath which is a hard, stone-like material, deep red in color. This material is very hard and appears to be a slab of gemstone, or perhaps dust of a gemstone set in glue. It was probably bright red when new. The protective corners at the spine have flower motifs. The brass binding strips resemble tear drops, and the center plates have crescent shapes and another curious design. All in all, it is a unique cover.

The inside of the book has fraktur writing on both the front and back flyleaves. Opposite the title page, a

5. David Luthy, “Anabaptist Testaments and the Lord’s Prayer,” *Family Life*, June 1980, p. 20

6. *Ibid.* p.20

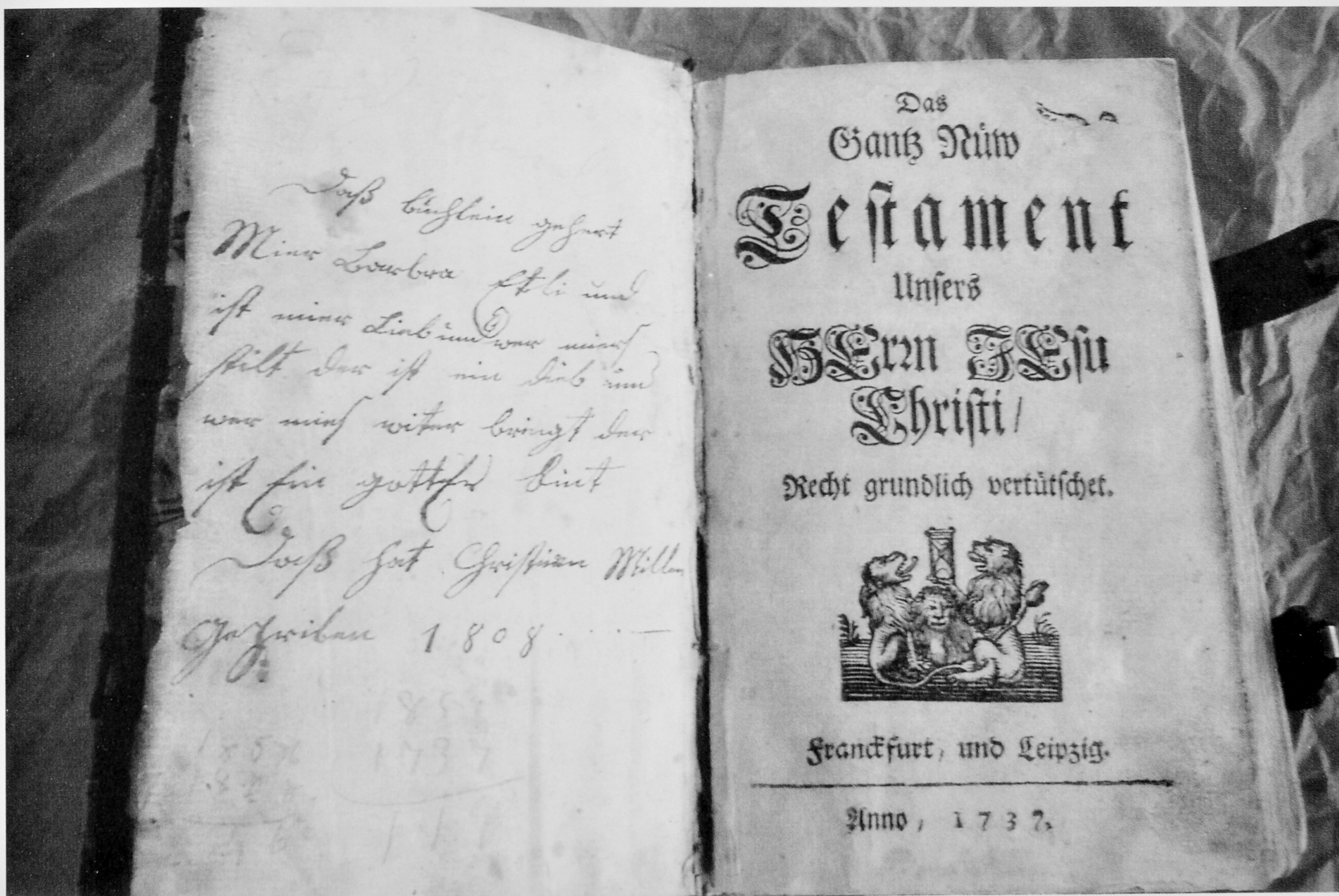
Christian Miller wrote, in 1808, that the book belongs to Barbara Etli. The front fly leaf has fraktur writing, which appears that Barbara wrote herself, writing her name as Edler, dated 1821. We have not been able to determine who this person was or exactly who this Christian Miller was. However on the inside of the back fly leaf is written: *Barbara Edler kam ihn America ihm jahr 1819 wahr 50 jahr alt Starb den 10 ten July 1849 ihn Leacock Township Lancaster County.* (Barbara Edler came to America in 1819 at 50 years old, and died July 10, 1849 in Leacock Township in Lancaster County.)

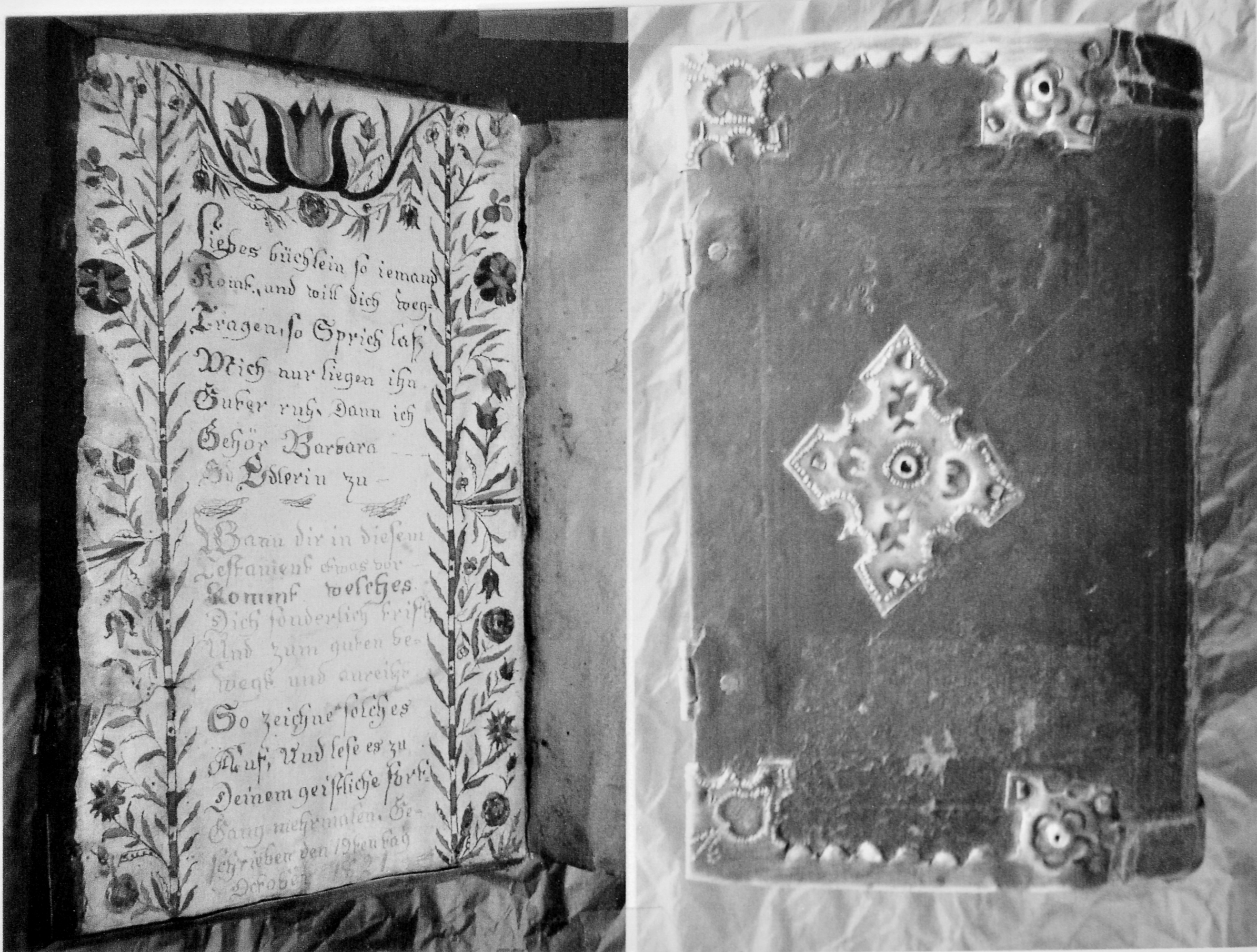
So we know the book was in Lancaster Co. for some time. It was, however, found in Belleville, Mifflin Co.,

Pa. in the last year.⁷ If anyone is able to supply information on the Edlers we would welcome that information. The question remains whether the Edlers were Amish, Mennonite, or perhaps Dunkards or Schwenkfelders.

The writings on the flyleaves are translated below, and reflect quaint bookplate rhymes which are interesting. The writing on the page opposite the title page, shown below, translates: "This book belongs to me, Barbara Etli and is precious to me. And whoever steals it from me is a thief, and whoever brings it again is a child of God. This was written by Christian Miller, 1808."

7. The book is now in the possession of Melvin Lengacher, Maysville, Kentucky





“Beloved book, if anyone comes and wants to carry you away, then say: Let me lie in good rest, for I belong to Barbara Edler.

If in this Testament you read something which especially helps you, and moves and inspires you to that which is good, then mark it, and read it often for your spiritual benefit. Written October, 1821.”

Below the above note about Barbara Edler’s immigration and death is the following rhyme:

Dass buchlein ist mein, Aber darin fahr ich fein, Wager, die feder ist der Pflug, darmit schrieb ich fein glug, die din-den ist der samen, Damit schrieb ich mein namen- Barbara Edlerin bin ich genand, im himmel is mein Vaterland.

(This little book is mine, and this is well for me, Yes! the feather is the plow, with which I write fine and cunningly, the ink is the seed, wherewith I write my name. Barbara Edler is my name, Heaven is my Fatherland.)

An Amish Appeal to William Penn

ABTRACT- *The following is an excerpt from a book soon to be released, by Leroy Beachy. The book, titled Unser Leit - THE STORY OF THE AMISH, is the result of a lifetime of research and study. In this, his Magnum Opus, the author details the history of the Amish in an unprecedented manner, beginning with their origins in Switzerland, through their exile homes in Europe, to the New World, and on to Holmes County and beyond. The book contains comprehensive information from countless books, articles, and lore, as well as a considerable amount of original material and research. The book is nearly completed and should be available by mid-summer. This excerpt is from the chapter on the 1700s immigration, which covers all the Amish who came to America during that period. This chapter is a virtual genealogical treasure, containing information on all Amish family lines which found their initial refuge in Penn's promised land. The story of the appeal of the Amish to Penn, written by Emanuel Zimmerman, is a curious one. The Zimmermans were probably not Amish, but Emanuel was obviously trusted by them to write their appeal.* e.k.

In 1698, 26-year-old Henry Zimmerman from Wattenwil, Switzerland,¹ apparently a rather bold and adventure-some figure,² arrived in Germantown to look things over. Within a year or two he was back home again where he married Salome Rufener of nearby Blumenstein in 1701. By 1706 he was in Germantown again, this time with his family. The Zimmermans had arrived in time to be included in the 1709 Germantown naturalization event. By 1717 Henry had moved his family to within the bounds of (later) Lancaster County,³ where he seems to have favored association with the early Amish immigrants. This may have been due to his acquaintance with the *Oberlander* movement that had been forming in his homeland area since the time of his birth.

In the year 1718 Henry Zimmerman's sixteen-year old son, Emanuel, drew up a letter of concern directed from the Amish to the government of Pennsylvania, but specifically addressed to William Penn, who died in Phila-

delphia on July the 30th of the same year. In the letter he wrote:

"We came to Pennsylvania to seek an asylum from the persecution to which we had been subjected in Europe. We knew the character of William Penn, and rejoiced that God had made such a man. We had been told that the Indian right to the soil had been extinguished by purchase, to enable the conscientiously scrupulous to settle and enjoy their religious opinions without restraint. It was with primitive notions like the Patriarchs of antiquity that we removed to the land of promise, but to our grief and surprise and mortification the government neither respected the conscience of the proprietary nor the faith of the Aymenish.⁴ We were invited to settle in this land by William Penn.

Listen to us: if you do not, who will? We are required to obey laws in whose making we cannot participate. We are governed by laws of God, you by the laws of men. Those of human authority cannot control us in opposition to his will declared in Holy Scriptures. We do not attend elections, we enter not your Courts of Justice, we hold no offices either civil or military. We do not object to the payment of our land, because it was purchased by William Penn, and you are entitled to remuneration, but we do hold it to be a grievance that, entertaining nearly the same opinions as the respectable Society of Friends, we should like them be sub-

1. Davis, Richard Warren, *Emigrants, Refugees and Prisoners*, vol. 1, 1995, self published, Provo, Utah, p. 404

2. *The Pennsylvania German*, Vol. XI, No. 2, pp.65,66. Henry Zimmerman may have been a *Zuricher* and as such been more at ease with the *Oberlander*/Amish on the issue of the Dortrecht Confession than with the *Emmenthalers* in Pennsylvania who had not as yet adopted the Confession. Zimmerman was a surname found among the Amish in Alsace in the early 1700s.

3. Eshleman, H.Frank, *Historic Background and Annals of the Swiss and German Pioneer Settlers of Southeastern Pennsylvania*

4. Zimmerman's spelling of 'Amish.'

jected to Military and Civil Jurisdiction; expecially when it is recollected that the head and proprietor, whom we now have the honor through you to address, is himself a member of that society. The Society of Friends, at least, ought to have escaped such treatment. We are not a little people, for the Mennonists and the Tunkards are also liable to be insulted by the tyrant of authority.

We came to Pennsylvania to enjoy freedom of mind and body, expecting no other imposition than that declared by God. As we have been taught to hurt not our neighbors, so do we expect that our neighbors shall do us no injury. As we cannot contract debts, we require no law for their recovery.

If we should be so unfortunate as to have indigent neighbors, we shall provide for their wants, and the same inclination that tends to the preservation of our children prompts to the care of every member of our flock. Conscience, the voice of God, deters us from the commission of crime. As we commit no crime, it is hard for us to suffer for those of others. We ought not to be compelled to pay for the maintenance of convicts.

We ask for your permission to pass our lives in innocence and tranquility. Let us pursue our avocations unmolested. We respect your rights, respect our customs. We ask nothing of you but what the Word of God can justify.”⁵

Although it becomes clear from the composition of the letter why young Emanuel Zimmerman had come to be spoken of as “gifted with a wonderful intellect, religious spirit, and strong constitution,”⁶ his document must have been regarded by those to whom it was addressed as be-

ing a bit presumptuous. Just what had caused the letter to be written is not altogether clear, although concern about the Indians’ dissatisfaction with the government’s dispensation of land is implied, and the idea that a society which does not contribute to crime should not be taxed to pay for the detention of criminals is expressed also. If carefully studied, the letter communicates much about early Amish ideals. Altogether, the ideas expressed could be said to range from profound to naive. The letter serves to verify that by 1718 there were in Pennsylvania a sufficient number of Amish to warrant such an effort.

One wonders where the sixteen-year old boy had learned to imitate so well the language of a “Philadelphia lawyer.” Had he been a student of the eminent Mennonite schoolteacher Christopher Dock, who taught in the Skippack and Germantown schools? There was some quality about Emanuel Zimmerman that won the respect of all that knew him, so that for a half century the “Tunkers, Aymenish (Amish), Lutherans, Calvinists, and Mennonites, all applied to him in any emergency.” In his later years he served in office as Justice of the Peace, Judge, and member of the Assembly.⁷ An article in the *Pennsylvania Gazette* of October 14, 1772 informed the public of “a positive resolution” by Emanuel Zimmerman “not to hold office any longer” after he had been “elected to office again and again against his will.”⁸ Although he must have sacrificed certain Amish ideals to serve in such positions, Emanuel Zimmerman continued to be held in high respect by the plain people as well as by all others.

5. *The Register of Pennsylvania*, Vol. VII, p. 152.

6. Eshleman, p. 207.

7. *Ibid.*

8. *Ibid.*, p. 350.

CORRECTION to Profile of Michael Troyer

as found in *Heritage Review*, Vol. 18, Jan. 2009

After the mentioned article was published, more information has come light on the following:

Child #1, Joas Troyer, was married on Feb. 7, 1878, and not on Jan. 11, 1858, by Bishop Christian Troyer to Catherine Melch. Catherine was a convert to the Amish, and the family was Amish, although neither of their two children has Amish descendants. They are buried in Union Hill Cemetery, one mile east of Sugarcreek, Ohio.

Child #2, Alexander Troyer, was married to Anna Beachy Feb. 18, 1886 by Moses Miller. They were Amish, and not members of Walnut Creek Mennonite as the article states. They lived northeast of Mt. Hope and are buried in Cemetery G4, with many Amish descendants.