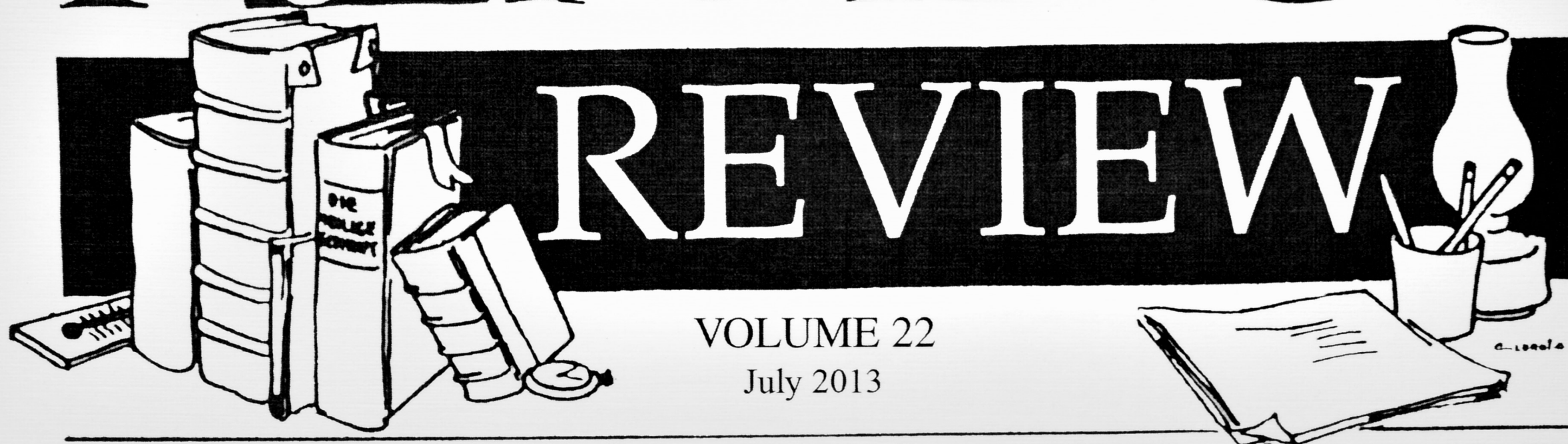


HERITAGE



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TWO KINDS OF OBEDIENCE

INTRODUCTION by Edward Kline

Doctrinal or devotional literature dating back to the early years of the Anabaptist movement (1525-1535) is exceedingly rare. The persecution and oppression of those years made both the writing of such materials difficult and the printing of them hazardous. The best known writing from this period is the Seven Articles of the Schleithem Confession (1527). It is generally accepted that Michael Sattler was the chief editor and genius behind this confession. Others who left writings from this time period are Conrad Grebel, Pilgram Marpeck, and two Hutterites, Peter Riedemann and Peter Walpot.¹

Michael Sattler provided leadership for the fledgling Swiss Brethren movement at a critical time, when the first leaders were no longer active. Conrad Grebel had died a natural death, Felix Manz had died a martyr's death a month before the Schleithem Articles were written in Feb. 24, 1527, and George Blaurock had been banished from Switzerland.

The Schleithem Articles were written to combat "false teachers" and thus were not comprehensive, but dealt only with the articles of contention. The Articles must have been successful in their purpose because they were circulated and

1. Robert Friedmann, "The Schleithem Confession, and other writings of the Swiss Brethren in a Hitherto Unknown edition," *Mennonite Quarterly Review*, XVI (April, 1942), 84

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accepted widely. Six manuscript copies and at least six printed versions are known from before 1600, from all over Europe.² Other writings which are thought to have been written by Sattler have also been discovered. Thielemann van Bracht had written in the Martyr's Mirror of 1660, after the account of Michael Sattler that "of this hero and witness of Jesus Christ there are also other writings extant in print, treating the atonement of Christ, Brotherly Union, divorce, evil overseers, and the hearing of false prophets." He does not give a source for this information and may have assumed Sattler wrote all the tracts he lists.

Some time in the early 1940s the Mennonite Historical Library at Goshen College acquired a small, worn, valuable old book containing writings from the early years of Swiss Anabaptism. This hereto unknown source is a pocket manual, small in size (2¾" x 3½"), and is a collection of different writings, a *Sammelband*. It contains 520 pages in two distinct parts, the first 368 pages being a concordance such as was known to have been appreciated by the early Anabaptists. The last 152 pages contain a previously unknown source of Sattler's known writings: The Schleithem Articles of Brotherly Union, and his letter to the church of Horb. Then follows an account of his trial and martyrdom, and six other tracts which by their content and emphases date to the early days of the Anabaptists. The first of these is a tract on the Satisfaction of Christ, after which follow tracts on Divorce, Two Kinds of Obedience, The Hearing of False Prophets, Of Evil Overseers, and on Baptism. The last item was written by Melchoir Rink, but for the others no author is noted.

Since the tracts follow known Sattler materials it is quite logical that Sattler also wrote them. Friedmann thinks the short time between the Schleithem Articles and Sattler's death (three months) make this improbable.³ However, the tracts could have been written before Schleithem. John C. Wenger is inclined to think that Sattler is the author of those five tracts.⁴

We present here J. C. Wenger's translation of the tract *Von Zweyerley Gehorsam* or Two Kinds of Obedience. The theme of the tract is that filial obedience springs from love in serving Christ and servile obedience stems from selfishness. Loving obedience is incomparably more effective in producing Christian character than loveless conformity to the letter of the law. Legalism leaves the souls of men impoverished whether in the Old Testament or in our present time. The author makes the Anabaptist distinction between the lower ethical standards of the Law and the higher standard of the New Testament, maintaining that the new ethics are fulfilled only through filial obedience. This tract refutes the claim that the early Swiss Brethren were cold legalists following the letter of the law, and blind conformers to Biblicism and church standards. The writer describes the Christian life and faith, using Biblical phrases from the teachings of Christ.

TWO KINDS OF OBEDIENCE

AN ANABAPTIST TRACT ON CHRISTIAN FREEDOM

Translated and edited by John C. Wenger⁵

Obedience is of two kinds, servile and filial. The filial has its source in the love of the Father, even though no other reward should follow, yea even if the Father should wish to damn His child; the servile has its source in a love of reward or of oneself. The filial ever does as much as possible, apart from any command; the servile does as little as possible, yea nothing except by command. The filial is never able to do enough for Him; but he who renders servile obedience thinks he is constantly doing too much for Him. The filial rejoices in the chastisement of the Father although he may not have transgressed in anything; the servile wishes to be without chastisement although he may do nothing right. The filial has its treasure and righteousness in the Father whom it obeys only to manifest His righteousness; the servile person's treasure and piety are the works which he does in order to be pious. The filial remains in the house and inherits all the Father has; the servile wishes to reject this and receive his lawful (*gesetzten*) reward. The servile looks to the external and to the prescribed command of his Lord; the filial is concerned about the inner witness and the Spirit. The servile is imperfect and therefore his Lord finds no pleasure in him; the filial strives for and attains perfection,

2. Friedmann, *Ibid*; 86, 87

3. Friedmann, *Ibid*; 93

4. J. C. Wenger, "Concerning the Satisfaction of Christ," *MQR*, XX, (1944), p. 244

5. From *MQR* XXI, (Jan. 1947) 20-22, Reprinted by permission.

and for that reason the Father cannot reject him.

The filial is not contrary to the servile, as it might appear, but it is better and higher. And therefore let him who is servile seek for the better, the filial; he dare not be servile at all.

The servile is Moses and produces Pharisees and scribes,⁶ the filial is Christ and makes children of God. The servile is either occupied with ceremonies which Moses commanded or with those which people themselves have invented; the filial is active (*schefftig*) in the love of God and one's neighbor; yet he also submits himself (*unterwindet er sich*) to the ceremonies for the sake of the servants that he may instruct them in that which is better and lead them to sonship (*kindschaft*). The servile produces self-willed and vindictive people; the filial creates peaceable and mild-natured persons; the servile is severe (*schwer*) and gladly arrives quickly at the end of the work: the filial is light and directs its gaze to that which endures. The servile is malevolent (*ungünstig*) and wishes no one well but himself; the filial would gladly have all men to be as himself. The servile is the Old Covenant, and had the promise of temporal happiness (*seligkeit*);⁷ the filial is the New Covenant, and has the promise of eternal happiness, namely the Creator himself. The servile is a beginning and preparation for happiness; the filial is the end and completion (*vollkommenheit*) itself. The servile was a figure and shadow; the filial is the body and truth.

The servile was established to reveal and increase sin,⁸ the filial follows to do away with and extirpate the revealed and increased sin. For if a man wishes to escape from sin he must first hate it, and if he would hate it he must first know (*erkennen*) it, and if he would know it there must be something to stir up and make known his hidden sin.⁹ Now it is Law or Scripture which does this: for as much as the Law demands, that much more the man turns from God to that which he has done, justifies himself therein, by his accomplishments,¹⁰ clings thereto as to his treasure and the greater will grow his hatred for God and for his neighbor. For the more and the closer a man clings to the creature the farther he is from God. The more he desires the creature the less he will have of the Creator. Moreover the law gives occasion to people to depart farther from God, not because

of itself (for it is good¹¹) but because of the sin which is in man. This is also the reason why Paul says that the law was given that it might increase sin, that sin might thereby become known. Yea, the law is the strength of sin¹² and therefore it is just like the servile obedience, that is, obedience to law, which leads people into the most intense (*höchsten*) hatred of God and of one's neighbor. Therefore as one administers death, the other administers life. The one is the Old Testament; the other, the New.

According to the Old Testament only he who murdered was guilty of judgment; but in the New, he also who is angry with his brother. The Old gave permission for a man to separate from his wife for every reason; but not at all in the New, except for adultery. The Old permitted swearing if one swore truly, but the New will know of no swearing. The Old has its stipulated punishment (*raach*), but the New does not resist the evil.

The Old permitted hatred for the enemy; the New loves him who hates, blesses him who curses, prays for those who wish one evil; gives alms in this manner that the left hand does not know what the right has done; says his prayer secretly without evident and excessive babbling of mouth;¹³ judges and condemns no one; takes (*zeuget*) the mote out of the eye of one's brother after having first cast the beam out of one's own eye; fasts without any outward pomp and show (*misszierung*); is like a light which is set on a candlestick and lightens everyone in the house; is like a city built on a hill, being everywhere visible; is like good salt that does not become tasteless, being pleasing not to man but to God alone;¹⁴ is like a good eye which illuminates the whole body; takes no anxious thought about clothing or food, but performs his daily and upright tasks; does not cast pearls before swine (*sewe*), nor that which is holy before dogs; seeks, asks and knocks; finding, receiving and having the door opened for him; enters through the narrow way and the small gate; guards himself from the Pharisees and scribes as from false prophets; is a good tree and brings forth good fruit; does the will of his Father, hearing what he should do, and then doing it.

[The church of true believers]¹⁵ is built upon Christ the chief cornerstone; stands against all the gates of hell, that is, against the wrathful judgment of the Pharisees, of the mighty ones of earth, and of the scribes; is a house and temple of God, against which no wind and no water may do anything, standing secure, so that everything else which withstands the teaching which proceeds from it, denying its truth, may itself finally give evidence that it is a dwelling of

6. (The following footnotes are the translator's.) By Pharisees and scribes the author probably has in mind theologians who use their learning to wrangle about dogma and to evade the real issues involving surrender to Christ and obedience to His Word. Cf. the tract, "Concerning the Satisfaction of Christ," MQR XX (Oct. 1946)

7. Cf. Pilgram Marpeck's emphasis on the inferiority of the Old Testament blessings. See John C. Wenger, "The Life and Work of Pilgram Marpeck," MQR, XII (July, 1938) 137-166, especially p. 162; "The Theology of Pilgram Marpeck," XII (Oct. 1938), 205-256, especially pp. 230f.

8. An allusion to Romans 5:20.

9. Cf. Romans 7:7-11.

10. "....so viel mehr keret sich der mensch vonn Gott ab / zu den das er gethon hat / rechtfertiget sich damit / als mit den seinen/...

11. Cf. Romans 7:12f.

12. I Corinthians 15:56

13. "One [ohne] offentliches vnd vieles plappern des mundes/...."

14. " .../gleich als gut salz das nicht thumb wird / die net nicht dem man / sonder Gott allein /..."

15. Material in brackets is supplied by the translator.

God ^{16.} --- although it is now maligned (*gescholten*) by the Pharisees and scribes as a habitation of the devil; yea, finally they shall hear, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God, etc. ^{17.} But of the house of the Pharisees and scribes, it

16. "... / ist ein Haus vnd Tempel Gottes / gegen welches kein wind / kein wasser etwas vermag / bleibet wol / das ist / so doch alles ander / so darwider ficht / das es nicht seye / dafür es sich jetzund ausgibt / entlich durch dieses erweist mus werden / das es ien wonung Gottes ist /..."

17. Revelation 21: 3.

shall be said, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, etc. ^{18.} But to God (through whom everything which boasts that it is not, may be manifested that it is) ^{19.} be all honor, praise, and glory through His beloved Son, our Lord and Brother Jesus Christ, Amen.

18. Revelation 18:2

19. "... (durch welchen alles / so sich rühmet das es nicht ist / des so es ist / erwiesen wird werden).... " Perhaps this is an allusion to Romans 4: 17, but the reference which the writer intended is not entirely clear.

ADMONITION OF PETER D. SCHROCK

The following paper was handed down in the Schrock family of near Walnut Creek, Ohio. It is thought to have been written by Peter D. Schrock, who was born in Somerset Co., Pa., ordained minister in Aurora, West Virginia in 1860, and moved to Holmes County in 1868. Peter D. was the son of David, who was the son of Caspar (Schrack), who is thought to have been the son of immigrant Nicholas Schrack. The paper has come to us through Peter D.'s son Peter P., and his son Joe P., to Ervin J. Schrock. This short admonition is admirable in that it expresses a desire to see all men to be saved and to live an overcoming life. The transcription is literal, reflecting the original spelling.

TRANSCRIPTION

Der mensch kan nichts gutes thun von ihm selbst aus eigener Kraft. Aber durch Gottes gnade vermag der mensch in der vollkommenheit Gottes gebot zu halten. Den Gott ist es der in uns wirket beites das wolen und das voll bringen nach seinem wohlgefallen: Du wohnest unter einem ungehorsamen haus welches hat wohl augen das sie sehen kennen un wollen nicht sehen und ohren das sie hören und wollen nicht hören. Wollen hab ich wohl aber voll bringen das guten finde ich nicht. Ramer 7:18,19, 20.

Leset dabey alle Schriften welche einstimmig sind das Gott des sinders [sic] tod nicht wolle sondern das sie sich bekehren und leben. Siehe das ist Gottes lam welches der Weld sinde tregt, den solches ist gut dazu auch angenehm vor Gott unserem Heiland welcher wil das alle Menschen geholfen werden und zur erkendniss der Wahrheit kommen. Er will nicht haben das jemand verloren werde sondern das sich jemand zur Buse bekehre.

TRANSLATION

Man can do nothing good of himself through his own strength. But through the grace of God man is able in perfection, to keep the commandments of God. For it is God which worketh in you both to will and to do of his good pleasure: [Philippians 4:13] You live among a disobedient people who indeed have eyes that they can see, but will not see, and ears that they can hear, but will not hear. To will is present with me, but how to perform that which is good I find not. Romans 7: 18, 19, 20

Herewith read all the Scriptures which unitedly [point out] that God does not desire the death of sinners, but that they would be converted and live. Behold the Lamb of God, which taketh away the sin of the world. [John 1: 29] For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. [I Timothy 2: 3, 4] He is not willing that any should perish, but that all should come to repentance. [II Peter 3: 9]

EARLY AMISH CHURCH STANDARDS IN HOLMES CO.

by Roy M. Weaver

Letters and writings from the early settlers of an area are both interesting and informative. They give us a glimpse of their home life, and community or church life. While most of these writings were not intended as a historical record, they do reveal to us some of the issues and circumstances of their daily experience.

Recently an interesting 14-page booklet, written in the 1840's in German script, was sent to me, which gives us a glimpse of Amish church life in the Walnut Creek Church in Holmes County, Ohio. It was written by Jonas Schrag (Schrock), thought to have been SK 2112 in Gingerich-Kreider (and DJH 2959). Jonas was the son of Yost, who was the son of John, who was the son of Ulrich, who is thought to have been the son of immigrant Nicholas Schrag. Jonas was born Nov. 2, 1822 and died Nov. 18, 1852 at the age of 30 from typhoid fever. His mother and three siblings died at the same time from the typhoid epidemic.

Time brings changes, which we sometimes are not fully aware of unless we compare the present with the past. This is one of the values of understanding our past history.

This writing primarily records points of the Amish church standard in the 1840s, points that were the issues of the day. As such it presents only one side of church life- the restriction of things thought to be worldly or harmful- and not the overall picture of the congregation, which had many positive aspects. It is interesting that very few of the points listed are issues today. And we barely understand the terminology describing some of the issues or articles. Thus this writing stands as a testimony to the changes that have taken place. May we evaluate them in the light of the Scriptures.

Following is a translation of selected passages in the booklet. Much of the record is redundant, so we will include the most important points, and new ones as they come up. Some of the articles concerning the women speak of practices that we are not familiar with today.

On the front of the booklet is written the first verse of the song, "Was mich auf dieser Welt betrübt," found on page 231 in the Baer *Liedersammlung*.

Was mich auf dieser Welt betrübt,
Das währet kurze Zeit;
Was aber meine Seele liebt,
Das bleibt in Ewigkeit.
Drum fahr, o Welt, mit Ehr und Geld,
Und deiner Wollust hin;
Im Kreuz und Spott kann mir mein Gott
Erquickten Mut und Sinn.

May 5, 1844

Jonas Schrock

In this booklet are written articles which were forbidden (*abgestellt*) in the Walnut Creek Church.

Concerning the attire of men

The high hats, the wide hat bands, cutting off too much of the beard, the red coats, suspenders, and the press marks on the front of the trousers.

Concerning the attire of women

Pride with the hair, rolling the capes,¹ the wide apron strings, the unusual colored aprons.

Household furnishings, etc.

Red-striped carpets, the high bedsteads, etc.

Fourteen days later the same articles were forbidden by the same ministers, who were Mose [P.] Miller and his nephew, also named Mose [J.] Miller and William Gerber.

October 6, 1844

Concerning the attire of men

Cutting the beard too short, the suspenders forbidden, press marks on the front of the trousers, cutting off the suit coat and hemming it up again², short jackets with outside pockets, making the throat notch on the great overcoat too large, and making the collar too high and folding it down, and to pad it with fine cloth or material, the fancy and shaggy hats.

Concerning the attire of women

Pride with the hair, closing the jock and the dress so that they no longer look the same³, rolling the capes and sticking them with pins, and expressing pride thereby, wide apron and cap strings, high pleats on the coverings, and the floppy bonnet.

Household furnishings, etc.

High bedsteads, fancy riding bridles and saddles with two saddlebags, fancy touring carriages and all things that are

1. Thought to have been a practice of women wearing a ribbon around the neck, into which the cape was rolled and pinned. The ribbon was tied into a bow which hung down and was visible under the cape.

2. The suit coats in early times were long, coming almost to the knees, with a wide cut-out in the front and back for riding a horse. Apparently some cut off the long "tails" and made the coats shorter.

3. The jock was the top part of the dress and in early times was not fastened to the skirt. Attaching the two was a "new" practice.

worldly. Further, conducting oneself disorderly at the elections, and to be taken up with the same, such as political gatherings, and giving offense thereby. Exercising force against a brother through the law, jury duty is not considered proper, if it can be avoided. At this time substitute money is being taxed, which shall be paid promptly. And no one shall be defrauded, whether it be an insider or an outsider.

Fall 1845

The many-colored, unnecessary, fancy touring wagons, and also harnesses. The elections are considered by some to be improper for our people to attend. Yet it is allowed to attend, if it is done in a orderly manner.

Concerning the youth, there is too much improper and foolish conduct at their evening gatherings. Place shall not be given for such gatherings so often. Also the going in and out during the church services.

In the fall of 1845 the Walnut Creek church was peacefully divided into two districts.

May 10, 1846

Concerning the attire of women
Having too much hair protruding under the covering (Haar Schedel), new styles of coverings.

These articles were forbidden by the ministers Mose Miller, David Miller, and Jacob Troyer.

October 11, 1846

Concerning the attire of men
The short jackets with outside pockets. To part the hair has been forbidden.

Household furnishigs, etc.
The umbrella, the fancy carriages, that the youth conduct themselves so disorderly at the apple peelings and quiltings.

October 25, 1847

Concerning the attire of men
The suspenders, small buttons on the front of the shirts, the wide hat bands; long, striped, and multi-colored woolen mufflers.

Concerning the attire of women
Making the skirt too tight and too short, wearing the cape improperly, narrow aprons, quilted head coverings.

Household furnishings, etc.
Too fancy clock cases and chest of drawers, the umbrellas,

having apple peelings on Sunday evenings, going to the worldly singing schools (at this time some young brothers have enrolled in such schools).

May 6, 1849

Concerning the attire of men
Fancy and shaggy hats, pride with the hair, suspenders, multi-colored handkerchiefs.

Concerning the attire of women
Exposing too much hair from under the covering, floppy bonnets, and making the coverings too much like the world. Narrow and short aprons with wide strings.

Miscellaneous
Tall bedsteads, fancy clock cases and chest of drawers, painting the houses with too many colors, martin gehls⁴, When one takes things to market to sell, he shall not try to get the highest price, and perhaps take more than the normal price. And if one buys something, he shall not try to bargain for the lowest price, and for the lowest cent. It is mentioned that the order of Matthew 18, that instead of exhorting the other member, it is a habit to tell others about the matter, and it is passed on until it becomes common gossip in the church.

October 1, 1849

Concerning the attire of men
Striped handkerchiefs, small white buttons on the front of the shirt, the large collar on the great overcoat, cutting off the suitcoat and hemming it up again.

Concerning the attire of women
Coverings out of order, when going to town or elsewhere to seek to dress more like the world than is the usual practice. Closing the jock and the skirt or wearing it in such a way that one cannot see if it is one garment or two, and seeking to be to much like the world.

Household furnishings, etc.
Fancy furniture, carriages, saddles, bridles, and martin gehls, and using them excessively. Being dishonest in buying and selling.

The above was written by Jonas Schrock

4. Martin gehls were an extra part of a harness which supported the lines. Often they were decorative, and thus not approved.

HISTORICAL PROFILE OF HENRY HOCHSTETLER

By Henry L. Erb

Henry Hochstetler, (HS 18 in Gingerich- Kreider, and #4760 in Descendants of Jacob Hochstetler) was born on August 19, 1773 to John Hochstetler and Catherine Hertzler while they lived near Hamburg in Berks Co., Pennsylvania. John was the oldest son of immigrant Jacob Hochstetler.

The Revolutionary War was being fought during his childhood years. The Amish of Berks County, including Henry's father, were under a lot of pressure to support the war on the American colonists' side. Since they had pledged support for King George when they arrived in America or at naturalization, they felt strongly that they could not go back on their promise. Even before his birth, the Berks Co. settlers were looking for other areas to settle. Bedford County, later Somerset County, became the place of choice for many of these hearty souls.

By 1779 John Hochstetler, with his family of ten children, also moved to Bedford County by covered wagon to a tract of land located about 1½ miles southwest of what is Summit Mills, Pa. today. This tract is presently occupied by the Wendall Yoders. Here they carved a farm out of the wilderness. John Hochstetler became a prosperous farmer. In the 25 years of farming, he accumulated enough money to buy farms for all of his children. He owned over 1000 acres at one time.

Henry was their eighth child and grew to manhood on this farm. In approximately 1794 or 1795 he married Barbara Schrock (SK13), the daughter of John Schrock. They lived on the next quarter section north of his father, John. This farm was owned by Amos and Lydia Fisher as of 2006. While living here Henry was ordained deacon in the Amish church. In 1810 Henry was one of the twelve men who served as jurors at the inquisition of the criminal death of little Susanna Hochstetler, the daughter of his nephew John. Nine children were born to Henry and Barbara. When Barbara died, around 1815, Henry remarried, to Sarah Yoder (YR 2355), the daughter of David Yoder and Barbara Levengood. Sarah was ten years younger than Henry. They had ten more children together.

Moving to Ohio was the talk of Somerset County during Henry's residence there. His brother David (HS 16) and his family were early settlers in Holmes County, coming in 1812, and settling about two miles north of Walnut Creek in a valley which became known as Hochstetler Valley or Hochstetler Run. David wrote the first recorded will among the Ohio Amish in 1818. Another older brother, Joseph (HS 17), and his family moved to Ohio in 1815. They brought along the adopted Indian maiden, Sarah (or Salli) who was soon married to Andrew Schrock (SKB 3). This author is a

descendant from her. Henry's younger brother Jonathan (HS 1a), and family came to Ohio in 1820. He did not believe in owning any land, but though it should be free to all who could use it, as it belonged to the Lord. By 1823 he died, and his poor widow was provided for by her brother-in-law David Hochstetler. Five years later she died.

When Henry Hochstetler first came to the Walnut Creek settlement is not known. Since he had three brothers living in Ohio quite early, it is very possible that he made a visit or two before he moved here. Although by the time he moved, all three of his brothers had died.

The first land transaction was made on April 17, 1833 when he bought lots 24 and 25 in Saltcreek Twp. in Quarter Section 3, being 200 acres, for \$1300, from Gabriel and Anne Weimer. These two lots are what today is Bowman's Harness Shop and from there west. In 1840 Henry sold these two lots to his son Adam Hochstetler for \$1300, which is what he paid for them.

On March 19, 1834 Jacob and Veronica Troyer sold the northwest Quarter Section 9 to Henry Hochstetler of Somerset, Pa. for \$2000. Since the deed says "Henry Hochstetler of Somerset County, Pa.," this may have been when they moved to Ohio- in 1834. Could he have bought the 200 acres in Saltcreek Twp. when he was here on a visit in 1833? At the same time, Henry also bought the northeast Quarter Section 8 from Daniel C. Miller. In November 1839 he sold this acreage to his son Moses. Henry also owned the east half of the southwest Quarter Section 10, which lies directly north of Farmerstown, owned today by Amos D. Yoder.

Henry lived on the 160 acre farm he bought from Jacob Troyer which is located just north Farmerstown. When Henry's son Noah married Barbara Schrock in 1843, Noah and his bride moved onto the home farm. The same year Henry and Noah made an agreement to buy the farm, along with specific details on the payments and other terms. A copy is included in this article.

Henry helped with the farming as was usual for such an arrangement. On September 8, 1844 Henry wrote his will, witnessed by his brother-in-law Caleb Yoder and his son Noah. Two years later, on December 19, 1846 Henry died at age 73.

On April 6, 1847 Simon L. Miller and his widow Sarah Hochstetler were named as co-executors, and David C. Troyer, Moses Bitschy, and Emanuel Hershberger were

appointed appraisers of the estate. On May 15, 1847 Simon Miller affirmed in court that the appraisal was done and it contained a true statement of the estate of Henry Hochstetler. He left each of his 19 children an inheritance of \$535.33.

Henry Hochstetler had nineteen children A short profile of each of them follows:

Jonathan, born 7-22-1796 and died 9-28-1871 married Susanna Gnagy, the daughter of John Gnagy and Elizabeth Miller. They lived in Somerset County, Pa. Thirteen children were born to them. They all lived in the Somerset and Garret County, MD. area except one son, Solomon, and family who moved to the Mount Hope, OH. area where they lived and are buried in Cemetery F-13.¹

Child # 2 was Catherine, born 2-23-1798. She was married to Henry Hershberger (HB 49), the youngest son of John Hershberger and Veronica Dilabaugh. Eleven children were born to them, the first five having died young. Henry passed away on Sept. 25, 1837, leaving widow Catherine and six minor children. They lived on the Elklon farm in Somerset County, which was the farm of John Hershberger, Sr. After Henry's death, the widow moved to Holmes County. In *Descendants of Jacob Hochstetler*, it is stated that Catherine died near Charm, OH. on August 9, 1861. Since her daughter Catherine, married to Joseph D. Troyer, lived just one mile south of Charm, it is very possible that widow Catherine lived with them. She is not listed in the *Cemetery Directory of the Amish Community in Eastern Holmes County*. Many of her descendants live in the Holmes County area today.

Child #3 was Veronica, born 2-4-1800 and died on 11-5-1870 on the old Gnagy farm, where they lived. She was married to Jacob Gnagy (KY 116), the son of John Gnagy and Elizabeth Miller. He was a brother to Jonathan's wife Susanna. They were parents of twelve children, and lived around two miles west of Meyersdale, PA. Jacob was a farmer, cabinet maker, and cooper. He made 1123 bedsteads and thousands of wooden barrel staves, along with other furniture. His obituary states that he was an earnest brother in the church and respected by all who knew him.² Their children lived in Somerset County, Arthur, IL., and Iowa.

Child #4 was Elizabeth, born 9-6-1801. She married Daniel Mast (MS 365), born 11-19-1791, the son of Joseph Maust and Veronica Berkey. They lived in Somerset County. In 1835 they moved to Holmes County by covered wagon settling just east of Mt. Hope. They became parents of 17 children. Eleven remained in Holmes County and three moved to Holmes County. David and Elizabeth are both buried in Cemetery F-3.

Child #5 was Barbara, born 11-26-1803. She married Daniel Schwartzentruber (SZB 11), who was born 12-15-1788 (another source says 12-15-1796) at the Convent Shachen in Waldeck, Germany. He was the son of Vincentz Schwartzentruber and Christina Guengerich. In 1819 Daniel and his brother Christian immigrated to America. Around 1821 or 1822 he married Barbara. They lived on a farm two miles south of Grantsville, MD. Around 1830 they moved to Somerset County to an unknown location, and by the spring of 1836 they moved to Holmes County. In 1839 they settled on the farm where Rolling Ridge Ranch is located today on CR 168, northeast of Berlin, OH. Oral tradition has it that they lived about two miles further north on a rental farm before buying this farm. It was while living on this rental farm in the summer of 1836 that Daniel and Barbara's baby son Moses was carried off into the woods by a female bear, while the family was working in the fields. Through the power of prayer, baby Moses was recovered by Daniel from under a pile of leaves and brush where the bear had buried it, and brought him back to his mother Barbara.

They had a family of thirteen children. One daughter moved to Reno County, KS. and the rest stayed in Ohio. A large part of the more conservative Amish, such as the Swartzentruber Amish, descend from this family. Daniel died 4-1-1849 and Barbara on 3-13-1886. They are believed to be buried in Cemetery L-4.³ There are no marked tombstones for them, but this cemetery has 23 unmarked adult graves which are believed to contain the remains of some of the more conservative Amish from that era. This author is a descendant of this family.

Child #6 was Henry, born 1-22-1805. Around 1824 he married Susanna Livengood (born 11-12-1795), the daughter of Christian Livengood and Elizabeth Farney. They lived in Somerset County until 1856 when they moved to Johnson County, IA., buying 350 acres along Stringtown Road. He was known as *Der Alte Henner*, and his son Henry as *Der Henner*. They had nine children. A son Emanuel died in a hospital from wounds received in the Civil War. Many descendants live in Iowa today. Susanna died on 11-12-1867 and is believed to be the first burial in the Hochstetler Cemetery on their farm. Henry remarried to Catherine (Pfeil) Miller, widow of Moses C. Miller. Henry died on 4-4-1888 and is buried in the Hochstetler Cemetery next to his first wife.²

Child #7 was Rachel, born 6-21-1808. Around 1833 or 1834 she married John Burkholder (BU 7), the son of John Burkholder and Christina Kintner. John and Christina were Mennonites, having lived among the Amish in

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

2. Gnagy Family History, 3rd Edition, June, 1981

3. Katie Yoder Lind, *From Hazel Brush to Cornfields, History of Johnson Co. Iowa*, 1994

Somerset County, many of which they were good friends. When the Ohio settlement began in 1808, the Burkholder family soon followed. They settled on a farm between Sugarcreek and Dover, OH. Christina died around 1820. The father, John, Sr. put his two youngest sons, John and Jacob, out to Amish friends, who raised them. They then joined the Amish church and married Amish partners. John, Jr. and Rachel may have married in Somerset, and then moved to Ohio. They lived on a farm just northeast of Bunker Hill, OH. where seven children were born to them. Two boys, Henry and Noah died young, and are buried in Cemetery K-18. But John Burkholder did not like to farm the Holmes County hills. When the Marshall County, IN. (Nappanee area) opened up, John mounted his horse and rode to Marshall County to investigate. He liked what he saw, and made plans to move. On May 11, 1852, they left Ohio with two covered wagons, one pulled by two lighter horses, and the larger one by a four-horse team. They hid several thousand dollars in the kitchen stove, with which to buy their Indiana farm. On May 25 they reached the farm, located four miles northeast of what today is Bremen. Here they lived for the remainder of their lives. Their son, Moses Burkholder, served as a bishop in the Nappanee church for 55 years. Rachel died 6-17-1866. John remarried to Lydia (Troyer) Hershberger, the widow of Moses Hershberger. She died on 11-5-1891 and John died 12-16-1893. They are buried in the Burkholder Cemetery, on the home farm.

Child #8 was Adam, who was born 1-24-1811. Around 1831 or 1832 he married Mary Walter (WLB 7), born in 1811, the daughter of Frederick Walter and Elizabeth Barndt. They lived on the section of land bought by his father Henry Hochstetler in 1833, lots 24 and 25 in Saltcreek Twp. Henry sold this land to Adam on Feb. 2, 1840 for \$1300. Adam and his wife were members of the Dunkard (German Baptist) church which had a congregation in Bunker Hill, Ohio. They had nine children, of whom five died young. In addition, Adam had a daughter with Mary Miller before his marriage to Mary Walter. These descendants live in Iowa. One son, Josiah remained on the home farm and was bishop in the Dunkard Church at Bunker Hill. Two daughters moved to Iowa, and one to Wayne County, OH. Adam died on January 13, 1882. They are buried in a Berlin, OH. cemetery.

Child #9 was John, born 3-13-1814. On February 16, 1837 he married Mary Bontrager (BN 255), who was born 3-4-1817 the daughter of Christian Bontrager and Elizabeth ?. They were members of the Dunkard (German Baptist) church and lived in the DeGraff, Ohio area. John died 10-5-1886 and Mary died 9-25-1899. Most likely they are buried in the Dunkard cemetery in the DeGraff area.

Sometime after the birth of John in 1814, Henry's wife Barbara (Schrock) died, and is buried in Somerset County. A

year or so later Henry remarried, to Sarah Yoder (YR 2355) who was born 6-15-1794, the daughter of David Yoder and Barbara Livengood. Sarah was 21 years younger than her husband Henry, and two years younger than Henry's oldest child, Jonathan. She became the busy mother of nine children, plus she was to have ten more of her own.

Child #10 was Moses, born 5-11-1818. Around 1837 or 1838 he married Eva Miller (ML 2345), born 2-23-1818, the daughter of bishop Jacob Miller, Jr. and Barbara Seese. Jacob, Jr. was one of the early settlers in Ohio, coming in the spring of 1808, and was the son of Jacob (Yokkel) Miller. Moses and Eva lived on the quarter section to the west of his father Henry, the northeast Quarter Section 8. Jonas L. and Fannie Yoder live in this farm today. They had a family of ten children, plus seven who died as infants. They joined the Amish-Mennonites at Walnut Creek when this church began. *The Family History of John M. Hochstetler* (Firman Miller, 1981) states that due to an incident in the church, Moses and Eva's son Moses decided to leave the Walnut Creek Amish-Mennonite Church and return to the Amish. Son Moses became a well-to-do man and signed many security notes for people. When the depression came in 1890, many people could not pay their notes so Moses had to pay. He ran out of money, then sold his farm, and finally all of that money was gone. Later he moved to Nappanee, IN. with his family, except for his oldest son, John, who remained in Holmes County. It is from this lineage that there are Amish descendants today. Moses and Eva's other descendants are scattered across the midwest. Eva died 4-16-1885 and Moses remarried to Elizabeth Seib. Moses died 7-26-1896.

Child # 11 was David, born 8-9-1818. Around 1840 he married Susanna Yoder (YR 12534), born 2-13-1821. She was the daughter of Daniel Yoder and Barbara Yoder. Where they lived is not known, but in 1849 he moved to the Nappanee area. Around 1855 or 1856 David was ordained as minister in the Amish church, and by 1860 he was ordained bishop- the first resident bishop in the Nappanee area. In 1876 he bought a farm in Newton Co., IN. and by the spring of 1877 moved there. They had 11 children. Most of them lived in Illinois and Michigan, except for one daughter who lived in Holmes County. One descendant from her is the well-known auctioneer, Dave Kauffman, in Sugarcreek, OH. David died 12-30-1885 and Susanna died 8-29-1886.

Child # 12 was Lydia, born 4-5-1820. Around 1838 she married Simon Yoder, born 4-5-1813, the son of Daniel Yoder and Barbara Yoder. In 1851 they moved to Nappanee, where twelve children were born to them. Their descendants live in Indiana, Illinois, and Geauga

County, Oh. Simon died 8-15-1902 and Lydia, 11-28-1887.

Child # 13 was Leah, born 10-17-1821. Around 1840 she married Peter Hershberger, born 4-28-1817, the son of Peter Hershberger and Anna Beachy. There is a profile of this family in the February, 1995 issue of the *Heritage Review*. They lived close to Charm, Oh. on the east half of Quarter Section 7. They had twelve children. Their descendants are scattered all across the U.S. The oldest son, Levi, lived in the Hubbard, OR. area. Others lived in Michigan, Illinois, Indiana, and Kansas. The author of this article descends from this family. Peter died 7-14-1867 and Leah on 1-14-1898. They are buried on the farm where they lived, in Cemetery 0-17.

Child #14 was Noah, born 3-20-1823. In 1843 he married Barbara Schrock, born 3-17-1825. They lived on the home farm and had thirteen children. One notable descendant of this family was the well-known historian, Virgil Miller, (deceased) who in his later years resided in Sarasota, FL. Noah died 3-16-1903 and Barbara on 11-18-1897. Both are buried in the Walnut Creek Mennonite Church cemetery.

Child #15 was Sarah, born 12-29-1824. In September, 1852 she married Michael Troyer (ML 281), who was born 3-10-1831, the son of Joseph Troyer and Leah Mast. They lived in what is known as Troyer Valley, on part of the homestead where Michael's grandfather, Michael Troyer, Jr. lived. At one time Michael Troyer, Jr. owned 770 acres in this valley, hence the name. They had seven children born to them, but only two sons survived and grew to manhood. In 1868 Sarah died from "consumption" at age 44. It is not known where she is buried, either in the Troyer cemetery, or on her parents' farm, which also has unmarked graves. Michael Troyer remarried, to Elizabeth Miller, and they had five children. He died on 3-12-1888 from a stroke and is buried in the Troyer Cemetery, Cemetery 0-36. There is a profile of this family in the January 2009, (Vol. 18) issue of the *Heritage Review*.

Child # 16 was Samuel, born 9-4-1826. Around 1850 he married Elizabeth Miller (ML 22212), born 4-14-1828 to Tobias D. Miller and Barbara Yoder. It appears that soon after their marriage, they were among the early settlers in the Nappanee, IN. settlement. They lived there for the rest of their lives. Eleven children were born to them, several of whom died at a young age. Most of the children joined the Dunkards or other churches. Samuel died 7-6-1875 and Elizabeth, 5-19-1898. They are buried in the Nappanee area.

Child #17 was Manasses, born 3-31-1828. He married Veronica Yoder (YR 12530), born 1-29-1828, the daughter of Daniel Yoder and Barbara Yoder. In November 1851 they moved to the Nappanee area from the Sugarcreek, OH. area. Nine children were born to them, with many descendants still in the Nappanee area. Veronica died 1-4-1906 and Manassas

on 3-4-1907. They are buried in the Nappanee area.

Child #18 was Susanna, born 8-9-1830. On November 19, 1848 she married Joseph Yoder (YR 1253c), born 3-3-1825 to Daniel Yoder and Barbara Yoder. Bishop Levi Miller officiated at their wedding. They lived one mile north of Sugarcreek on Joseph's home farm. Fourteen children were born to them, all of whom married. In 1962 a family history was printed of this family, which lists 716 families. Many descendants live in the Sugarcreek and surrounding areas. One son, Noah, lived in Mississippi and Oklahoma. Susanna died 3-12-1899 and Joseph on 5-9-1897. They are both buried on the home farm in Cemetery M-3. According to the cemetery directory Susanna died first, in 1893, but Joseph's obituary states that his wife survives him. Other records give the year of her death as 1899.

Child #19 was Mary, born 11-16-1833. Most likely, she was still born in Somerset County as all the rest of the children. On January 11, 1852 she married David Gerber (GB 1a61), who was born 6-30-1827, the son of Abraham Gerber and Anna Miller. The family lived near Sugarcreek where ten children were born to them. It is thought they were members of the Walnut Creek Mennonite Church. The children are scattered. David died 5-17-1903, and Mary on 11-3-1907. It is not known where they are buried but most likely it is in the Walnut Creek Mennonite Church cemetery.

AN AGREEMENT OF 1843

The following agreement was made when Henry Hochstetler's fourteenth child, son Noah, married and moved onto the home farm located just south of Farmerstown, OH. It is an agreement to sell the farm to Noah and his new wife Barbara Schrock.

" Article of agreement made by and between Henry Hochstetler of German Township, Holmes County, and the State of Ohio of the one part and his son Noah Hochstetler of the other part. Witnesseth that the said H. Hochstetler does sell a certain tract of land to said Noah Hochstetler, this being the northwest quarter of Section 9 of Township 8 and Range 5, containing a hundred and sixty acres situated in German Township. Terms as following hereafter: that is to say, he is to pay three thousand dollars in money on payments as follows: Two hundred dollars thereof on the first day of April in the year of our Lord, 1844, from then yearly two hundred dollars until the above consideration is fully paid.

Further doth said Henry Hochstetler reserve for him and his wife during their lifetime the old house for his

residence and likewise the weaver shop, water rights, and cellar room under the new house as much as the needs for their own use. And the half of the garden and a share in the dry house for their own use. And a quarter acre for flax and land for potatoes, new ground and manured if it is fit, and is to be plowed and planted by the said Noah Hochstetler.

And if said Henry Hochstetler and his family gather up the gesnuts (chestnuts) under the trees in the fields, they must give Noah Hochstetler the half. And if the said Noah Hochstetler and his family gather up the gesnuts (chestnuts) under the trees in the fields, they must give the said Henry Hochstetler the fourth quart.

Said Noah Hochstetler is to keep two cows and one horse creature in winter and summer like his own, apples of six trees, the choice of the said Henry or his wife, and other fruit as much as the need for their own use, if there is that much on the premises. And they [shall] reserve one fat hog yearly that weighs from one hundred eighty to two hundred pounds. Further is said Noah Hochstetler to haul all their firewood and chop it fit for use.

Further doth said Henry Hochstetler bring himself, his heirs, executors, or administrators to make a good and lawful deed for said tract of land to said Noah Hochstetler, or to his heirs or assigns as soon as it is paid for.

In witness whereof the said parties have hereunto set their hands and seals, on this 31st day of August in the year of our Lord, 1843. Witnesses present, signed, sealed, and delivered in the presence of Sam H. Hochstetler."

signed (in German)
Henry Hochstetler
Noah Hochstetler

THE WILL OF HENRY HOCHSTETLER

In the name of God, I, Henry Hochstetler of German Township, Holmes County, and State of Ohio, being of good health of body and of sound and disposing mind and memory (praised be God for the same) and considering the certainty of death and the uncertainty of the time hereof and to the end that I may be the better prepared to leave this world, whenever it shall please God to call me, hence do make this my last will and testament in manner following:

First I commend my soul into the hands of God, my Creator, hoping for free pardon and remission of all my sins. My body I commit to the earth from whence it came. And as to my worldly estate, wherewith it has pleased God to entrust me, I dispose of the same as follows: I hereby mention what my children of my first and second wife have received already, namely Jonathan, Henry, Adam, John, Moses, David, and Noah. Each of them has received five hundred, thirty-five dollars and thirty-three cents. And Catherina, Fronica, Elizabeth [?], Barbara, Rachel, Lydia, and Leah, each of these, my daughters, received five hundred, thirty-five dollars

and thirty-three cents.

Second, I order that my executors, hereafter named, shall advance or pay the same sums to my other sons and daughters as they arrive at their lawful age, either in monies or property as may suit best. And if I should die, I order that my surviving wife shall have all my property in her hands and possession to pay debts and demand such, that is, as long as she remains my widow. But if she should marry again, she is to draw an equal share with my daughters, and no further dower.

Third, it is my will that after the above stated sums are paid to my sons and daughters, that if there is any property or money remaining, it shall be equally divided amongst my heirs. As my daughter Catherine received her money sooner than the rest of my daughters, therefore she is to draw her balance last of my daughters.

Fourth, I appoint my wife Sarah and Simon Miller to be my executors over all my estate. And they are hereby authorized to sign over any deed or deeds agreeable to my contracts or articles which shall be awful, as if I had done it with my own hand. And they are likewise empowered to bind any of my underaged children to a trade or other ways if necessary or required.

In testimony whereof I have hereunto set my hand and seal, this twenty-eighth day of September in the year of our Lord, 1844.

Signed and sealed and acknowledged
in the presence of us Henry Hochstetler
Caleb Yoder
Noah H. Hochstetler

Two years after the above will was written, on Dec. 19, 1848, Henry Hochstetler died at age 73. When the estate was settled, the chattel was appraised, but there is no record of it being sold. The following documents show who the appraisers were and goods and chattel that was left for the support of the widow and underage children.

THE STATE OF OHIO, HOLMES COUNTY

Before me, A. T. Boyer, a Justice of Peace in and for this county; personally came David C. Troyer, Moses Bitschy, and Emanuel Hershberger, appraisers of the estate of Henry Hochstetler, late, of German Township in said county, deceased. And were appointed well and truly to appraise all the goods and chattel of said estate, which shall be presented to them for appraisal. And shall set off to the widow of said deceased such provisions or other property as they shall think reasonable, for the support of herself and children, twelve months from the time of the death of said deceased.

Given under my hand, this sixth day of April 1847.

A. T. Royer, Justice of Peace

APPRAISERS RECORD

The deceased (Henry Hochstetler) having left a widow and minor children, we set off to them the following property without appraising:

Wearing apparel
Two cows
One horse
Two beds, bedding, and bedsteads
All the flax yarn and cloth
The family library
One stove
One table
Cooking utensils
One loom
Twelve knives and forks
Twelve plates
Twelve cups and saucers
One iron kettle

Taken and returned by the subscribers, appraisers of the estate goods and chattel of said estate, this sixth day of April, 1847.

Moses Bitschy
Emanuel Hershberger
David C. Troyer

APPRAISERS RECORD

The following is a schedule of foodstuff belonging to the estate of Henry Hochsteter, deceased, set off by the undersigned for the support of Sarah Hochsteter, his widow and Mary Hochstetler, his minor child.

\$25 in cash	25.00
Sugar	4.00
Beef	4.00
Pork	14.00
Coffee	4.00
Shoes	12.00
Salt	2.00
Corn	<u>6.00</u>
	\$71.00

Taken and returned by the subscribers, appraisers of the goods and chattel of said estate this sixth day of April 1847.

David C. Troyer
Emanuel Hershberger
Moses Bitschy

PROPERTY APPRAISAL

The personal property belonging to the estate of Henry Hochstetler, dec., late of Holmes County.

We the undersigned appraisers of the estate of Henry Hochstetler, deceased, after being duly sworn, have made an inventory and appraisal thereof as follows:

One Kitchen cupboard		Set of tin ware	1.50
with contents	9.30	One clock with case	15.00
for sundries	.87	One chest	1.75
One chest	1.00	One bureau	5.50
One table	1.00	Knives	.63
4 chairs @25	1.00	1 copper kettle	.45
1 iron pot	.68	1 small bellow	.37
Pair of stilgards	.19	Pair of stilgards	1.50
One dough trough	.50	Water can	.13
One chain	.50	Kanner Box	2.00
Two mouse traps	.37	3 chisels & 1 hammer	.96
One shovel	.20	One whiffle iron	.75
One tray	.38	One grind stone	2.50
Set of bread pans	3.00	Set of planes	22.50
Cut iron	1.75	Set of planes	.25
Oil can	.15	Set of chisels	2.75
Set of chisels	2.00	Files & gauges	1.75
Gauge square	5.86	Clew [glue] kettle	.50
Pinchers, etc.	1.00	Set of augers	1.62
Shear, etc.	.25	Lot iron chisels	6.12
Set of tin boxes	.37	Paint, etc.	.90
Brace bit	5.00	???	2.50
Boxes	1.45	Saw handle	.32
Paint box	.50	Big iron pot	.40
House ax	.50	Drawing knives	.50
Lot of new iron	1.25	Axes	2.00
One coal stove	3.00	Paint plates	.35
Oil jug	.06	Work bench	2.00
Squares, saw, hatchet	1.37	Buggy	40.00
Harness	8.00	Saddle	2.50
One flax heckle	.30	Bridle & traces	1.25
Small two-horse wagon	15.00	Stretcher	.40
Large copper kettle	12.00	Two wash tubs	.60
One wash machine	.37	One large tub	.75
One pickle tub	.75	3 fire gremmels [tongs]	
One soap tub	.20	or crooks	1.00
One barrel	.40	One vinegar keg	.37
One whiskey keg	.63	One churn	1.75
Two shoats	2.00	Lot of bottles	1.00
Lot of bottles	1.25	Lot of crocks	<u>1.50</u>
			214.77

Taken and returned by the subscribers, appraisers of the goods and chattels of said estate, this sixth day of April, 1847.

Moses Bitschy
David C. Troyer
Emanuel Hershberger

NOTES PAYABLE TO THE ESTATE

	Date	Due	Amount
Adam Hershberger	March 18, 1846	Oct. 1, 1846	\$264
Adam Hershberger	March 18, 1846	Oct. 1, 1847	\$300
Daniel Swartzentruber	June 6, 1845	June 1, 1846	\$30
Noah H. Hochstetler	March 30, 1846	Oct. 1, 1846	\$26
Noah H. Hochstetler	April 3, 1846	Oct. 1, 1847	\$160
Mose Hochstetler	April 3, 1839	April 1, 1850	\$100
Joseph Hochsteter	April 3, 1839	April 1, 1848	\$100
Conrad Lint	Dec. 16, 1846	April 1, 1847	\$20
John Arnold, principal- Bail			
J. Levengood	April 28, 1838	April 1, 1850	\$350
Samuel Lichtel			
John Arnold, principal- Bail			
J. Levengood	April 28, 1838	April 1, 1848	\$250
Samuel Lichtel			
Isaac Yoder, principal- Bail			
Yost Yoder	March 14, 1836	April 1, 1848	\$150
Isaac Yoder, principal- Bail			
Yost Yoder	March 14, 1836	April 1, 1850	\$150
Adam Hochstetler	March 18, 1846	?	\$110
Peter Beachy	March 18, 1846	?	87¢
Bank Note	April 6, 1847		\$37.86
Bank Note	April 6, 1847		<u>\$28.85</u>
			\$2265.58

EXECUTOR'S STATEMENTS

State of Ohio, Holmes County. I, Simon Miller, one of the executors of the estate of Henry Hochstetler, deceased, do solemnly affirm that the annexed inventory is in all respects just and true, that it contains a true statement of all the estate and property of Henry Hochstetler, deceased, which has come to my knowledge and particularly of all money, bank notes, or other circulating medium belonging to the said Henry Hochstetler, deceased, and of all just claims of the said deceased against me or other persons, according to the best of my knowledge.

Sworn to and subscribed before me this 15th day of May, 1847. M. Welker, Clerk.

Simon Miller

FINAL ACCOUNT

The final account of Sarah Hochstetler and Simon Miller, executors of the estate of Henry Hochstetler, deceased.

The said executors affirm the following, to wit:

The amount of appraisement	214.77
The amount of notes and accounts	<u>2265.58</u>
	\$2480.35

In addition to the \$535.33 that each of the children were given in the will, a dispersement of \$150 was made to each of the children by the executors. The amount of this dispersement is more than the above stated amount in the final account, even if all the notes would have been collected. So it may have been that Henry has cash on hand to make up this amount. The \$150 was paid out to each of the following children or couples. This apparently took place after 1852, after the youngest daughter, Mary got married, since her husband, David Gerber is on this list.

Joseph Yoder & Susanna Yoder
 Peter Hershberger & Leah Hershberger
 John Burkholder & wife
 Manasses Hochstetler
 Moses H. Hochstetler
 Daniel Swartzentruber & wife
 Catherine Hershberger (widow)
 Daniel Mast & wife
 Jacob Gnagy & wife
 Simeon Yoder & wife
 Adam Hochstetler
 Michael Troyer & wife
 David H. Hochstetler
 David Gerber & wife
 Jonathan Hochstetler
 Henry Hochstetler
 Samuel Hochstetler
 Noah Hochstetler & wife
 John Hochstetler