

HERITAGE



VOLUME 23
July 2014

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The Heritage Review is an annual publication of the Ohio Amish Library, 4292 SR 39 Millersburg, Ohio 44654. It is intended to provide information, past and present, about the Amish and Mennonites, especially in Ohio. We invite articles and information. Memberships to the Ohio Amish Library are \$20 annually. Single copies of The Heritage Review are available.

SUPREME TRUST

The Ausbund songwriters imprisoned in Passau saw the call to Christian discipleship as one of supreme faith and trust. Regardless of what they were called to sacrifice or suffer, they were willing to venture or risk everything on Christ and his promises. These verses show their dedication to Christ and their faith in overcoming and being faithful. They believed that *"Whoever dies with Him will not perish, but will live with Him in His kingdom, likewise to him will be given a crown of life."* (Ausbund 98:18b)

Whoever wants to be My disciple,
He must forsake the world,
In his heart also become pure
And hate his own life.
Thereto here also,
He must venture all his treasures,
His child and wife, also his own life,
All must be given to risk. (Ausbund 98:12)

Upon Christ we will venture,
He is the true cornerstone,
He can indeed endow us
With His power alone.
On the cornerstone is grounded
The holy Church of God,
Those who bring Him the offering,
Prevail with His power,
And are obedient to Him. (Ausbund 100:9)

A LEGACY OF KINDNESS

Andy H. Masts and their Orphans

by Roy M. Weaver

Andrew H. Mast, usually called Andy, (b. 2-16-1851, d. 4-8-1929) married Anna Stutzman (b. 9-26-1852, d. 9-24-1916) on January 7, 1871. They did not have any children of their own, but had compassion on young orphans, taking six into their home and raising them to adulthood. There were several others who spent time with them, but are not mentioned in their will. After Anna died in 1916 Andy married a second time, to Barbara "Bevely" Yoder, the widow of Sam Yoder. She also found grace to be a kind-hearted, devoted mother to the foster children.

Andy Masts lived on the farm ½ mile east of Mt. Hope, Ohio where his grandfather Daniel J. Mast had moved to when he came from Somerset Co., Pa. in ca. 1835. Daniel is the forefather of many Holmes County Masts. Daniel paid \$300 to his parents Joseph and Mary Mast of Somerset Co. for the original 106 acres of the farm. This farm is located on the United States military district land along the south side of the Greenville Treaty line in Holmes County. Daniel and Elizabeth Mast sold this farm, now consisting 106 plus 23 acres, to their son Henry and Elizabeth (Miller) Mast for \$6,900 on December 3, 1864. Henry Masts sold the farm to their son Andy Mast for \$6,560 on April 17, 1874. The latter family is the subject of this article. Andy Masts passed the farm on to one of their orphans, Levi J. Stutzman and his wife Mary. Levi's son Eli and his wife live there now.

Andy's second wife Barbara, or "Bevely," had several children with her first husband Sam Yoder. Two of them were: Sam S. Yoder, known as "Separator Sam" because he sold cream separators besides his farming. He lived in the Orrville, Ohio vicinity. The other was deacon Christian S. Yoder, known as "Bevely Crist", who lived in the Holmesville, Ohio area in the mid 1900s. I have good memories of deacon "Bevely Crist". As I recall he was present the day I was baptised and also the day we married. They moved to Holmes County in 1946 after having lived in Kokomo, Indiana. He died in 1968.

Barbara had been a widow for 30 years before she married Andy. Soon after Andy died in 1929, Barbara's son "Separator Sam" sent his daughter Emma (and sometimes Susie) to stay with her. They attended the Mt. Hope School during their stay there. Emma's sister Susie gave me the following information in a letter: The children the Masts raised in their home during the latter part of the 1800s and the forepart of the 1900s used to come and visit Barbara

after Andy died, showing love and respect to her. One day when Emma and Susie came home from school, Barbara fell in the summer house and broke her hip. She did not want to go to the hospital, so the doctor did the best he could at the home. She could not walk well after that and eventually pushed a wheel chair and used a crutch to get around. She died from a heat stroke in August of 1935.

We should mention that Andy was ordained minister on Oct. 9, 1892, and bishop on Oct. 17, 1922. My grandmother Amanda (Yoder), Mrs. Daniel Schlabach, worked for Andy and Anna Mast when she was single. She had high respect for the Masts, telling my mother Elizabeth, Mrs. Monroe A. Weaver, about them. This was passed on to us children by mother. When my grandmother Amanda worked for the Masts, the original log cabin was still there, but was not occupied. A colored man had lived in the cabin earlier.

Following are the names of the six orphans raised by Andy Masts and mentioned in their will:

1.) John H. Burkey, (b. 3-6-1868, d. 8-12-1925). His parents, John and Elizabeth (Bahler) Burkey, were born in Switzerland. John's wife was Emma P. Hersberger.

2.) Dena L. Schlabach, (b. 9-9-1875, d. 4-16-1959). Her husband was Joe P. Miller.

3.) Magdalena J. Mast, (b. 9-9-1875, d. 4-25-1913). She married Levi J. Schlabach.

4.) William H. Snyder (b.d. and .d.d. unknown) His wife was Clara Bender and they lived in Iowa City, Iowa.

5.) Katie Y. Miller, (b.10-1-1893, d. 12-12-1962). Her husband was Mose Swartzentruber.

6.) Levi L. Stutzman, (b. 1-2-1899, d. 7-27-1989). He married Sarah M. Yoder.

Two others are known to have lived with the Masts, but were not mentioned in the will. One was Mary Y. Miller, (b. 9-17-1885, d. 4-15-1949), who was the sister of Katie Y. Miller (#5). Mary stayed with the Masts from age 15 or 16 until her marriage to Jonas T. Weaver. The other was Abe Keim, as is mentioned in "Elias John" Weaver's record book, p. 238.

Following are a short profiles of each of the six orphans:

1.) John Burkey came into the Andy Mast home in 1876 when he was 8 years old. There he had his home until he married Emma P. Hersberger on March 6, 1890. Emma was born March 30, 1867 and died April 24, 1956. John's parents, John and Elizabeth (Bahler) Burkey immigrated from Switzerland. He had a sister living in the Glenmont area in around 1950.

John and Emma did not have children of their own, but raised several children, including Dena Schlabach, the wife of Amos D. Yoder. At this time, I do not have information who the other two children were whom they raised. Dena's mother, Magdalena J. Mast (the wife of Levi J. Schlabach), and John Burkey had both been raised by the Andy Masts.

2.) Dena L. Schlabach was the daughter of Levi C. and Denah (Miller) Schlabach. Her mother died when she was six years old and she was then placed in the Andy Mast home. Her father, called "Heavy Leff," and the rest of the family moved to Michigan, where he remarried. Dena and Joe P. Miller (b. 11-17-1881, d. 4-16-1959) were married on January 3, 1901. Joe, called "Peter Joe," was ordained minister November 14, 1918, and bishop May 5, 1945. They had nine children, with seven growing to adulthood. In his will Andy H. Mast named Dena's husband "Peter Joe" to be executor of his will (Will # 1884 in the Holmes Co. Probate Court.)

3.) Magdalena J. Mast is called "Martha" in the Mast's will. Magdalena and her husband Levi J. Schlabach were married November 29, 1893 by Samuel Miller. Nine children were born to this marriage, the youngest being Dena, born March 26, 1913. When Dena was 30 days old, (according to the Henry D. Mast Genealogy) her mother died. Since Magdalena was a foster sister to John Burkey, the Burkeys and the Schlabachs would exchange visits. Johns, who were childless, would kiddingly ask Levis if they could have one of their children. When Dena's mother died, Levi was hard pressed to take care of the infant. This prompted him to consent to the Burkeys taking the motherless child into their home. Dena was married to Amos D. Yoder on January 10, 1953 by Sam L. Mast. Amos and Dena lived and raised a family of five children on the Burkey farm, taking care of Mrs. Burkey until her death on April 24, 1956.

4.) William H. Snyder was married to Clara Bender. They lived in Iowa City, Iowa. This is all the information I have about him at this time.

5.) Katie Y. Miller was the daughter of Yost S. Miller and Elizabeth (Coblentz) Miller. Yost died when Katie was three months old. Her mother had three older children to take care of: Mary, Mattie and Andrew, who was crippled. The family was living with Katie's Miller grandmother, Saloma, at the time her father Yost died. Her mother Lizzie could not take the farm on without her husband, so they moved close to her parents, Andrew J. and Mary (Schlabach) Coblentz, near Sugarcreek. There she toiled to support her children the best she could.

After being a widow for two years, Lizzie married Crist

Hershberger, a widower from Illinois, and moved there. Katie was nearly six when her mother died of tuberculosis. Crist had a large family by his first wife and also a son named Joseph born to his union with Lizzie. Therefore he could hardly take care of his three stepchildren without a helpmeet. The children's uncle Mose Coblentz came for their mother's funeral. For some reason the funeral message was delivered incorrectly, and Mose arrived too late to attend the funeral.

Mose and others had planned what to do with the children, Mary, Mattie, Andrew, and Katie. They decided it would be best to take them to Ohio. Mose took Katie home and she was glad to be with her Coblentz grandparents, Andrew and Mary. Grandfather Andrew said they would keep young Andrew, since he was a cripple. Uncle Ben Millers of Berlin took Mary, and Dan Yoders of Sugarcreek took Mattie. They searched for a place for Katie, and finally approached Andy Masts of Mt. Hope. Andys agreed to take Katie, even though they were 55 or older at the time.

Uncle Ben took Katie to Andys. When he got to Mt. Hope, he took Katie into the store and bought some candy for her. Before they came to the Masts he told her not to cry to go back home to her grandparents. Mrs. Mast was stirring corn mush on the stove when they arrived. One of the older foster girls took Katie and her few clothes upstairs. Uncle Ben left while they were upstairs. Katie was six or seven years old then. She liked it at the Masts, but after several weeks became homesick for her siblings. A year or so later her sister Mary also came to stay with Andys. Their uncle Ben Millers, where Mary had been staying, moved to Illinois. Then Katie and her older sister were together.

Katie married Mose J. Swartzentruber, the son of John and Fannie (Troyer) Swartzentruber in January 1915. Mose and Katie had ten children. Mose was ordained minister in the Pleasant View Conservative Church on November 17, 1931. They later moved to Morrow Co. Ohio

Katie's sister Mary was 15 or 16 she came to Andy Masts. She stayed there until she married Jonas T. Weaver on November 17, 1904. They had six children in their family. He was ordained deacon in the Amish Church in 1925. Jonas' early death at age 46 was caused by a farm accident. Mary and the children went on with the farm, struggling through the Depression. Her oldest son Melvin continued with the farm until Melvin and his wife Esther met a tragic death in a bus accident on Feb. 1, 1967. After that their son Dennis and his siblings continued the farming.

6.) Levi J. Stutzman, the son of Levi J. and Fannie (Yutzy) Stutzman was taken into the Andy H. Mast home

when he was three weeks old. His mother had died when he was 17 days old. Levi and Sarah Yoder were united in marriage on March 20, 1924 by Andy Mast, Levi's step father. Levi and Mary raised their family of nine children (two more died young) on the Andy Mast farm where he was raised. Levi was ordained deacon on November 25, 1936.

My father, Monroe A. Weaver, worked for Levi in 1930. He liked working with Levi on the farm. I remember Father relating that Levi was careful not to have manure falling off the manure spreader on their drive, by scraping off whatever hung over the sides before leaving the barn.

Levi's son Eli and his wife Mattie live on the home farm today. When I stopped to inquire at Elis, they gave me a copy of the book, "Family Record of Three Orphan Sisters and Half Brother Joseph, 1864-1899" (1978, Mrs. Dan B. Kauffman, Mrs. Emanuel E. Mullet, Mrs. Dan E. Troyer), which gives information on several of the children the Masts took into their home. The three orphans were Mary, Mattie, and Katie, (cripple Andrew died at age 14), the children of Yost S. and Elizabeth Miller. Joseph was the son of Elizabeth's marriage to Crist Hershberger.

The Andy Masts were kind-hearted people, compassionate to their fellowmen. Mrs. Mast used to give the crumbs from the table to the sparrows, saying God made the sparrows, too. Emanuel Schlabach told me Lub Boyer and his sons, old timers from Mt. Hope, used to help Andys during the harvest. One evening at the supper table at Andys, he told his sons, "Now pitch in boys, we don't have this every day."

My thanks to everyone who gave information orally, by letter, or by sharing books. Corrections and further information, especially about William H. Snyder and Abe Keim, are welcomed.

Excerpts from the will of Andrew H. Mast

Probate Court, Holmes Co. Ohio
Entry: Journal 14, page 203, # 1884

April 19, 1929

The last will and testament of Andrew H. Mast, deceased, late of this County, was this day presented to this court for probate and record, and it appearing to the court that Barbara Mast, widow, and all the next of kin of said decedent resident of Ohio have waived notice of the probate of said will; thereupon Samuel J. Hershberger and Reuben R. Yoder, subscribing witnesses to said will appeared in open court, and were duly sworn and examined according to law, and their testimony so taken was reduced to writing and filed.

Chas. A. Estill
Probate Judge

WILL

In the name of the Benevolent Father of all: I, Andrew Mast of Salt Creek Twp., Holmes Co., Ohio being of sound and disposing mind and memory, and in good health, but mindful of the uncertainty of life, and desiring to make such disposition of my estate as may seem best to me, do make, publish, and declare this my last will and testament, hereby revoking all my former wills and codocils

Item 1st: I direct that all my just debts and funeral expenses be paid.

Item 2nd: I give, devise and bequeath to my beloved wife Barbara Mast, in case she survives me, the sum of two thousand dollars, and I intend that the said two thousand dollars herein bequeathed to her, in this item, shall be in lieu of dower and allowance for one year's support, and all other rights and provisions given her in my estate by law.

Item 3rd: I bequeath and direct that my executor of this will, hereinafter named, pay to Levi L. Stutzman the sum of two thousand dollars out of my estate.

Item 4th: It is my will and I direct that the balance or remainder of my estate be divided equally among the following persons, to wit:

John H. Burkey, Martha Mast (who was intermarried with Levi J. Schlabach), William H. Snyder, Dina Schlabach (now intermarried with Joseph P. Miller), Levi L. Stutzman, and Katie Miller, or their heirs, and if any of the said named beneficiaries should die without issue of his or her body, then it is my will that the share of such decedent shall be paid to the survivors of said beneficiaries or their heirs in equal portion as now directed.

Item 5th: I hereby nominate and appoint Joseph P. Miller [to be] the executor of this my last will and testament, and direct that no bond be required of him as such executor, and I hereby authorize and empower him, as such executor, to compromise, adjust, discharge, and release in such a manner as he may deem proper, the debts and claims due me. I further authorize and direct him to sell and convey all my real estate and personal property, either at public or private sale, on such terms and conditions, and for such prices as to him may seem best for my estate, without the intervention of any court whatever, for the purpose of carrying out the provisions of this will, and that he execute deed or deeds to purchasers of said real estate so sold, and acknowledge and deliver the same in fact, and that the proceeds of said sales of both real estate and personal property be paid and distributed after the payment of debts.

In testimony whereof I have hereunto set my hand this day of January, 1920.

Andrew H. Mast

The foregoing instrument was signed, sealed, declared, and acknowledged by Andrew Mast as and for his last will and testament, in our presence, and subscribed by us as witnesses, at his request, in his presence and in the presence of each other on this day of January A.D. 1920.

Samuel J. Hershberger
Reuben R. Yoder

HISTORICAL PROFILE OF DANIEL SCHLABACH

By Henry L. Erb

Daniel Schlabach,¹ (SB8 in Gingerich -Kreider, and #1 in Daniel Schlabach Family History (Emanuel J. Miller, 1942) was born June 4, 1802, most likely on the Richerode estate near Jesberg in Hesse, Germany. His parents were Christian Schlabach and Magdalena Swartzentruber. The parish records at Immighausen state the following, "On January 9, 1780 in the church services of the Swiss congregation at Schaaken, Magdalena, the oldest daughter of the estate farm manager Johannes Schwarzentruher was married to the milking hand, Christian Schlapp" (Schlabach).² Christian Schlabach came from a family of six boys (no daughters known), with Christian being the next to the youngest. His younger brother Peter was the father of 1833 immigrant David Schlabach, who settled in Fairfield County, Ohio. After his death, his widow and children moved to Holmes County where they have many descendants today. Magdalena's nephew, 1819 immigrant Daniel Swartzentruber, came to Holmes County in the spring of 1836 and settled near Berlin, Ohio in 1839.

Daniel Schlabach grew up on the Richerode estate where the Christian Schlabach family was farming. During the time of Daniel's younger years the Napoleon Wars were going on in Europe and immigration slowed to a trickle. By 1819 the war was over and immigration resumed. The Schlabach family appears to have been cautious, since in early 1819 the decision was made that only two sons, John and Christian (Jr.) would go to America and see for themselves how conditions were and whether it was suitable for the whole family to immigrate to the New World.

By March 7, 1819 Christian obtained a church letter (most likely John also) from their ministry, stating that he was member in good standing. This letter was taken along to America and presented to the ministry of the church in Somerset County, Pa. as a witness (*zeugniss*) that they stood in peace in the church they left in Hesse. The next day, March 8, 1819, Christian also procured a passport from Ludwig, Grand Duke of Hesse. This passport and church letter have survived, and are in possession of his descendants today. In March of 1819 the two sons, John and Christian, left the confines of their home and turned their eyes and hopes toward America, a land they had heard much about. The ship they sailed on is not known, but by September they arrived in America. They traveled overland

to Somerset County, Pa. where they got jobs, most likely as hired hands such as they were in Hesse.

As was agreed upon at home in Hesse, they scouted out the land and farming conditions in Somerset County, and no doubt heard of other areas being settled by Amish people. John supposedly was not agreed to send back a favorable report, but Christian did secretly send a favorable letter, advising the rest of the family to come. The report was received at the Christian Schlabach home in Hesse, and by April 1820, Christian and Magdalena Schlabach, along with their five children still at home (including Daniel) left Hesse, Germany. At 69 years old, Christian was one of the oldest immigrants to make the strenuous trip across the ocean. (A daughter, Catherine, was married to John Gingerich, and they immigrated to Somerset County in 1831, and then moved to Holmes County in 1839.) They sailed on the ship *James of Bremen*. Because of poor sailing conditions, it took them four months to reach New York. From New York they sailed to Baltimore where they disembarked on September 30, 1820. From here they traveled overland to Somerset County.

One day as John and Christian were working in the fields, they saw an older man walking toward them. John wondered who it might be and Christian observed it looked like their father, except he wore a strange hat. It was indeed their father Christian, Sr., who lost his hat at sea and had purchased a new one in Baltimore. What a joyous day that must have been! (For more information see, "The Christian Schlabach Family Comes to America," *Heritage Review*, Vol. 1, Dec. 1990.) They lived in Somerset County for six years, most likely as farm hands or renters, since no record has been found that they owned any land. In this time span, four of the Schlabach children married, including our profile subject, Daniel Schlabach.

In 1824, at age 22, Daniel married Catherine Yoder, the youngest daughter of Henry and Catherine Yoder (YR261). Catherine's father Henry was a well-to-do farmer. In the years 1817, 1818, and 1825 he bought three quarter sections of land in Holmes County, located just north of what is Charm, Ohio today, all in Section 4, the SE., NE., and NW. quarter sections. Rumor has it that Henry offered these quarter sections for free to whomever married his daughters. There is a price listed on the deeds, but whether he waived it we do not know. Daniel's brother Jacob married Barbara, another of the Yoder sisters. In 1826, the Schlabach sons, along with their parents, migrated to Holmes County to these quarter sections. Son Christian remained in Somerset

1. In the court records much of this information is based on, the spelling of the name varies greatly. Besides "Schlabach;" Slawbaugh, Slaubaugh, Slaubach, Slaubauch, and Schlabaugh are used.

2. Ervin Schlabach, *From Switzerland to America, The Story of the Schlabachs*, 2005, p.126

until some time later, when he moved to Holmes County and settled just north of what is Berlin, Ohio today. A Schlabach daughter, Marie, married Daniel Eash, and came around 1830, settling along what is Honey Run Road today. Another daughter, Magdalena, married Jacob Kempf and settled close to the Daniel Eashs.

On October 30, 1827 Henry Yoder, for the sum of \$133, transferred the west half of the NE. QS. to Daniel Schlabach. On the same day he also transferred the NW. QS. to Daniel for \$266.66. Henry had bought the NW. QS. in 1818 from the U.S. Government. The 1818 deerskin deed signed by James Monroe is still in possession of the family living on the Schlabach land today. Henry had bought the NE. QS. in 1825 and the SE. QS. in 1817. Also on October 30, 1827 Henry transferred the SE. QS. and the east half of the NE. QS. to Daniel's brother Joseph for the same prices. The Schlabach families moved onto raw and undeveloped land. But they went to work and with their labors carved out respectable farms.

Daniel and Catherine Schlabach were parents to six children, four boys and two girls. Daniel Schlabach wrote his will on December 4, 1855, witnessed by Levi Miller and Simeon Miller. On Monday, January 21, 1856, Daniel died at age 53. Six weeks later, on Sunday, March 2, 1856, his wife Catherine died, also in her early 50s. They are buried in the old Schlabach cemetery northeast of Charm, Ohio, beside Daniel's parents, Christian and Magdalena. Following is a short profile of the six children.

Child #1 was Christian D. Schlabach (SB 81) was born February 21, 1825. He was married to Elizabeth Miller, (ML6167) born August 15, 1831 to Daniel and Rebecca Miller (known as "Oelich Daniel," ML616). They lived about one mile east of Farmerstown, Ohio. Christian was ordained deacon of the Troyer Valley church district on October 23, 1859. Christian died on January 1, 1898. Elizabeth died on May 3, 1904. They are buried on their home farm in Cemetery O-39, markers 7 & 8.³ They had eleven children.

Child #2 was Jacob D. Schlabach (SB82), born March 29, 1827. He married Elizabeth Hochstetler (HS5622) on February 8, 1848, was the daughter of Joseph Hochstetler and Magdalena Eash. Seven children were born to them. Elizabeth died on November 26, 1860 and is buried in Cemetery O-15, marker 71. Apparently Jacob and Magdalena lived close to the home farm, since this cemetery is the next cemetery north of Daniel Schlabach's land. On January 1, 1863, Jacob married Susanna Miller (ML 24454), the daughter of Peter and Veronica Miller.

Possibly soon after this, Jacob settled on the SE. QS. 14, between Baltic and Farmerstown, which lay across the valley from his father-in-law Peter Miller. Eleven more children were born to them. Susanna died on February 23, 1888, and Jacob died on June 15, 1904. They are buried on their home farm in Cemetery O-35, markers 26 & 27. Their descendants are concentrated in eastern Holmes County and Indiana.

Child #3 was Barbara, born May 8, 1830. On November 25, 1849 she married Jacob M. Yoder (YRC81), who was born July 1, 1822 in Hesse, Germany, a son of Michael Yoder and Magdalena Eash. They lived on the next quarter section north of the old Daniel Schlabach homestead, just over the township line in Berlin Township, where Atlee U. Miller lives today. Born to them were four sons and one daughter. On August 18, 1860 Barbara died, leaving Jacob a widower with five small children. Jacob remarried, to Barbara Gingerich, on January 16, 1862. Their descendants live mostly in the Holmes-Wayne County, Ohio area and some in northern Indiana. Jacob died on September 18, 1894 and his second wife, Barbara, died in 1895. They are buried in Cemetery K-15, markers 68, 69, & 70.

Child #4 was Mary, born November 11, 1833. She married Andrew Coblentz (CB161), born December 2, 1829, to Jacob Coblentz and Rachel Troyer. Seven children were born to them. They lived east of Sugarcreek, Ohio along the eastern edge of the Amish settlement. Many of their descendants are in Stark County, Ohio. Mary died on November 6, 1901. Andrew died on February 20, 1909. They are buried in the Union Hil Cemetery (M-8), markers V-1 and V-2.

Child #5 was Joseph D. Schlabach (SB85), born July 24, 1837. He was known as "Sep" Schlabach. A history of his family, called *The Olive Branch, 1837-1985* (Mrs. Ammon Miller and Daniel J. Slabach, Sr.) states that Joseph changed the spelling of the family surname to "Slabach." At an unknown date Joseph married Anna (Nancy) Yoder (YR 251222), the daughter of Jonathan J. Yoder and Rebecca Lantz. Four children were born to them. Anna died on November 9, 1862, ten days after a baby was born, at age 23. She is buried in Cemetery K-15, marker 45. On September 11, 1863, Joseph remarried, to Fannie Troyer (TYc1a), the daughter of Andrew D. Troyer and Magdalena Hochstetler. Seven children were born to them. They lived on the west half of the original Daniel Schlabach farm, today owned by Wayne E. Raber. Many of the children's descendants live in Indiana and more western states. Fannie died on January 19, 1917. In "Sep's" old age he either lived in northern Indiana or was visiting children when he died there on March 24, 1922. He is buried in the Bontrager Cemetery, located west of LaGrange, Indiana.

3. Leroy Beachy, *Cemetery Directory of the Amish Community in Eastern Holmes and Adjoining Counties in Ohio*, 1975.

Child #6 was Daniel D. Schlabach (SB86), born September 18, 1843. On January 12, 1871 he married Mary Hershberger (HB416b), the daughter of Emanuel Hershberger and Catherine Yoder. They lived on the home farm and did the farming there. Six children were born to them, and their descendants live in Geauga County, Ohio; Nappanee, Indiana; and Holmes County. Mary died at an unknown date, and is not listed in the cemetery directory. Daniel died on January 7, 1904 and is buried in the old Schlabach Cemetery (O-3), marker 29.

COURT RECORDS

On April 12, 1856, Levi Miller and Simeon Miller appeared before the Holmes County Probate Judge to record Daniel Schlabach's will. Daniel's two oldest sons, Christian and Jacob, were named executors and administrators of the estate. It went until April 18, 1861 until public sale was held to sell the chattel of Daniel Schlabach's estate. The Will designated that Daniel's farm was to be divided in half and his two youngest sons, Joseph and Daniel, were to receive it. Three disinterested men were to appraise the farm after it was surveyed into two parts. Daniel (Jr.) got the home farm and buildings, while Joseph got the west half of the original quarter section, and most likely had to erect a new set of buildings. This farm is owned today by Wayne E. Raber.

WILL OF DANIEL SCHLABACH (Probate #59)

In the name of God, Amen; I, Daniel Schlabach, of German Township, Holmes County, Ohio, being weak of body but sound of mind and memory and understanding, (praised be God for this), [because of] the uncertainty of death and the uncertainty of the time thereof; that I may be better prepared to leave this world whenever it should please God to call me home, do therefore make this, my last Will and Testament in the manner following:

First, as in God's will, I commend my soul into the hands of the Almighty God, my Creator, hoping for free pardon and remission of all my sins and to enjoy everlasting happiness with Jesus Christ, my Savior. My body I commend to the earth, to be buried in a Christian-like manner.

As to my worldly estate, wherewith it has pleased God to entrust me with, I order as follows: First, I give and bequeath unto my beloved wife Catherine all my real estate and all my personal property, to have and to hold during life as long as she cares to keep house. And further it is my will that all my children shall have equal shares of my estate. After the expiration of my wife, it shall be equally divided and further as I have yet two minor children, it is my will that they shall stay with their mother and be subject to her until they come to the age of twenty-one years, if she chooses to keep house that long.

And further, it is my will that my farm is to be divided into two equal parts, and be appraised and given to my two younger children, if they choose to take it. And further, I appoint my trusty sons, Christian D. Schlabach, and Jacob D. Schlabach, as my executors and administrators.

Given under my hand this fourth day of December, 1855.

Witnesses present
Levi Miller
Simeon Miller
Daniel Schlabach

On December 31, 1858, Christian D. Schlabach, Jacob D. Schlabach, Shem Miller, and Jacob A. Yoder posted \$20,000 bail money for the estate of deceased Daniel Schlabach. On the same day Christian D. Schlabach and Jacob D. Schlabach were named executors of the estate.

AGREEMENT

An agreement between the administrators of the Daniel Schlabach estate and Daniel Schlabach [Jr.], who took over the home farm after he became of age.

Know all men by these presents, that we, Jacob D. Schlabach, Christian D. Schlabach, and Daniel D. Schlabach have this 19th day of September, 1864 met on the residence of Daniel Schlabach; late of Homes County, deceased, for the purpose as follows: Said Jacob D. Schlabach and Christian D. Schlabach, executors of the last Will and Testament of Daniel Schlabach, deceased, and said Daniel D. Schlabach [Jr.] as one of the two youngest children as provided for by the last Will and Testament, for dividing and valuing of the farm. It is therefore by us agreed that the same part for the said Daniel D. Schlabach be, according to the direction of said will, appraised for his selection by three disinterested men, namely Simeon Miller, Shem Miller, and Abraham Beachy, to value and estimate the same to the best of their knowledge and ability and subscribe a written appraisal thereof as to the payments and amount hereto addressed. Given under our hands and authority as aforesaid this 19th day of September, AD 1864.

Christian D. Schlabach
Jacob D. Schlabach
Daniel D. Schlabach
Executors as aforesaid-
One of the children of aforesaid-

APPRAISER'S REPORT

We, the undersigned, have this day met on the place and premises above mentioned. And according to the above trust, vested in us by said executor and child, we, after viewing said premises described in said will, dated December 4, 1855, do estimate and appraise the value thereof at the amount of Forty-nine Hundred and Fifty Dollars, in the following payments:

That is, Twenty Hundred and Eleven Dollars on the first day of April, 1865. Two Hundred Seventy Dollars on the

first of April, 1867. Two Hundred and Seventy Dollars on the first of April, 1868. Two Hundred and Seventy Dollars on the first day of April, 1869. Two Hundred and Seventy Dollars on the first day of April, 1870. Three Hundred and Thirty Dollars on the first day of April, 1871. Three Hundred and Nineteen Dollars on the first day of April, 1872. Four Hundred Dollars on the first day of April, 1873. Four Hundred Dollars on the first day of April, 1874. Four Hundred and Ten Dollars on the first April, 1875, for one hundred and twenty-three acres and seventy-six hundredth of an acre, it being part of Section 4, Township 8, Range 5, [the east part of] the Northwest Quarter and [the west] part of the Northeast Quarter of Section 4, which the deed will more fully show; hereafter to be made. Given under our hands September the 19th, 1864.

Abraham Bitschy
Shem Miller
Simeon Miller

On March 4, 1865, Christian D. Schlabach and Jacob D. Schlabach, executors of late Daniel Schlabach, signed the deed, transferring the home farm to the youngest son, Daniel D. Schlabach, for \$4950, after Daniel Schlabach's one and a half quarter section was divided in half. Daniel was 21 years of age and single at the time. On January 1, 1871 Daniel D. Schlabach married Mary Hershberger. They lived on the home place and were farmers. Daniel died on January 7, 1904 and is buried in Cemetery O-3, marker 29.

By October 29, 1920, Daniel's widow Mary and her four living children all signed off to sell the farm to Moses L. Yoder, a son-in-law, who was married to their daughter Susanna. The price was \$8,044.40. By March 31, 1926, Moses L. and Susanna Yoder sold the home place to Eli S. and Barbara Mast for \$6555, and moved to Illinois. Later Moses L. Yoders moved back to the Charm area again. While Moses owned the farm he sold approximately 40 acres from the east side of the farm to his neighbor Dan J. Schlabach. On February 12, 1942, the heirs of Yost A. Miller, who by now owned the west half of the original Daniel Schlabach farm, sold 12 acres to Eli S. Mast, which lay along Eli's west line fence. On May 11, 1848, Eli S. and Barbara Mast sold the farm to their son Jacob E. and Clara Mast. In March of 1992, Jacob E. and Clara Mast sold the farm to their son Eil J. and Ada Mae Mast. On January 1, 2010, Eli J. and Ada Mae Mast sold the farm to their son Eli, Jr. and Linda Mast. They are the owners at this time.

Eli J. Mast reports that the original stone markers marking the section corners are still where the surveyors placed them when this area was surveyed during the early 1800s. Also, in 1940 the old barn was stuck by lightning and burned down. there are no old buildings on the farm any-

more. Some years ago both old houses were torn down and new ones built.

The west half of Daniel Schlabach [Sr.]'s divided farm was handled in a similar manner. The three men who appraised the acreage and set the terms were Isaac Hochstetler, Shem Miller, and Simeon Miller. This farm was transferred to Joseph D. Schlabach on January 13, 1859, for \$3100. Joseph had to erect the buildings on his land.

The Bible of immigrant Daniel Schlabach is owned by a descendant living in Mumfordsville, Kentucky. A clothing chest owned by Daniel is also possessed by a descendant in Mumfordsville.

Although Daniel Schlabach died in 1856, and the farm was divided by 1859, when Joseph received his deed, the chattel was not sold until 1861.

AUCTION RECORD

A list of personal property of the estate of Daniel Schlabach, sold by Christian D. Schlabach and Jacob D. Schlabach, executors of said estate, on a credit of nine months without interest, this 18th day of April, 1861.

<u>Item</u>	<u>Buyer</u> ⁴	<u>Price</u>
1. 4 crocks	Jacob D. Slawbaugh	.01
2. 5 crocks with beans	Jacob D. Slawbaugh	.01
3. 6 crocks	Jacob Yoder	.01
4. 1 tub	Jacob Yoder	.11
5. 1 dough trough & broom	Christian D. Slawbaugh	.11
6. 1 lard tub	Jacob D. Slawbaugh	.12
7. 1 box & old iron	Jacob Yoder	.05
8. 3 barrels	Christian D. Slawbaugh	.01
9. 1 rat trap	Christian Bitshy	.15
10. 1 hand bellows	Jacob Yoder	.09
11. 1 pair overshoes	Jacob Yoder	.65
12. weaver gears-factory	Jacob D. Slawbaugh	.20
13. 1 reel	Andrew Cublens [Coblentz]	.57
14. 1 trough	Jacob D. Slawbaugh	.04
15. 2 nail kegs & sheep skin	John C. Yoder	.61
16. Lot meat hooks	Jacob Cublens	.30
17. 1 barrel bag & bag clover seed	Isaac Yoder	3.75
18. 1 flax wheel	David A. Troyer	.16
19. 1 wool wheel	Andrew Cublens	.60
20. 1 halter & lantern	Christian Bitshy	.09
21. 2 cow chains	Jacob D. Slawbaugh	.05
22. 1 chain & grain	Christian D. Slawbaugh	.18
23. 1 stove hook	Joseph D. Slawbaugh	.10
24. 1 span saw	Jacob D. Slawbaugh	.95
25. 1 ladder	Andrew Cublens	.15
26. 1 axe	Jacob D. Slawbaugh	.97
27. 1 axe	Christian D. Slawbaugh	.20
28. 1 cradle & some lath	Jacob Yoder	.12

4. The spelling of names in the auction list are the original spellings.

29. 1 apple mill	Jacob D. Slawbaugh	5.00	92. 1 slate & thread	Joseph Jones	.39
30. 1 calendar	Jacob D. Slawbaugh	.04	93. 1 tea pot & cups	Jacob Yoder	.03
31. 1 whiskey barrel	Christian Bitshy	.50	94. 1 blanket	Isaac Yoder	.21
32. 1 side saddle	Christian D. Slawbaugh	1.00	95. 2 blankets	Jacob Yoder	.25
33. 1 crock & sugar	Joseph D. Troyer	.41	96. 1 box & gloves & pocket book	Andrew Cublens	.45
34. Lot flax	Levi Fry	.20	97. 1 money purse	Jacob D. Slawbaugh	.01
35. Lot gaming sticks	Joseph D. Slawbaugh	.01	98. looking glass	Valentine Limbaugh	.45
36. Set buggy gears	Christian D. Slawbaugh	6.85	99. 1 box & vials	Christian Bitshy	.08
37. 1 riding bridle	Christian D. Slawbaugh	.55	100. 2 bottles	Andrew Cublens	.06
38. 2 ropes	Andrew Cublens	.95	101. lot bottles	Jacob Yoder	.03
39. 1 iron bar	Joseph Jones	.30	102. lot salt	Andrew Cublens	.06
40. 1 horse tail [strap]	Isaac Yoder	.12	103. 1 bottle	Andrew Cublens	.07
41. one horse family wagon	Christian D. Slawbaugh	40.00	104. 4 bottles	Jonathan Yoder	.07
42. 1 bay mare	Jacob D. Slawbaugh	98.00	105. 1 bottle with bitters	Joseph D. Troyer	.09
43. 1 red cow & bell	Levi Fry	19.80	106. 4 bottles	Jacob Yoder	.13
44. 2 barrels & shovel	Jacob D. Slawbaugh	.04	107. 3 whetstones, etc.	Joseph D. Slawbaugh	.07
45. 5 barrels	Joseph D. Slawbaugh	.04	108. lot vials & some pills	Peter Bergman	.01
46. 3 barrels	Moses Cublens	.04	109. 2 table cloths	Andrew Cublens	.95
47. 2 barrels & some oats	Jacob Villerich	.13	110. 2 table cloths	Christian D. Slawbaugh	.25
48. 2 barrels	Jacob D. Slawbaugh	.02	111. 2 table cloths	Joseph D. Slawbaugh	.55
49. Lot hay on mow	Jacob D. Slawbaugh	3.60	112. 2 table cloths	Valentine Limbaugh	.35
50. Lot hay on back shed	Valentine Limbaugh	1.40	113. 2 towels	Christian D. Slawbaugh	.08
51. Lot hay on mow	Joseph D. Slawbaugh	2.00	114. 2 towels	Christian D. Slawbaugh	.14
52. Lot hay on same mow	Jacob Cublens	2.15	115. lot muslin	Jacob D. Slawbaugh	.25
53. Lot boards	Jacob D. Slawbaugh	.25	116. lot muslin	Andrew Cublens	.15
54. Lot boards	Christian D. Slawbaugh	1.20	117. 1 table cloth	Joseph D. Slawbaugh	.20
55. Lot fence posts	Joseph Jones	.31	118. lot bedding	Peter C. Mishler	.85
56. Lot scantling	Christian D. Slawbaugh	.50	119. 1 sheet	Daniel S. Yoder	.11
57. 1 pot	Joseph D. Slawbaugh	.15	120. 2 sheets	Jonathan J. Yoder	.22
58. 1 cooking stove	Moses Cublens	1.95	121. lot bedding	Andrew Cublens	.35
59. 11 joints stove pipe	Moses Cublens	2.45	122. lot bedding	Jacob D. Slawbaugh	.13
60. 1 clock & case	Christian D. Slawbaugh	10.10	123. lot bedding	Joseph D. Slawbaugh	.15
61. 1 Bureau	Elias Troyer	5.75	124. lot curtains	David A. Troyer	.13
62. 1 bed and bedstead	Peter C. Mishler	10.15	125. some muslin	Isaac Yoder	.14
63. 1 folding leaf table	Moses Cublens	2.10	126. 4 yards flannel	Christian D. Slawbaugh	2.85
64. 1 stand & some thread	Joseph D. Slawbaugh	1.80	127. 2 3/4 yards flannel	Elias J. Yoder	1.05
65. 1 bench	Joseph D. Slawbaugh	.15	128. some flannel	Christian Bitshy	.20
66. 1 bench	Philip Bens	.24	129. 2 1/4 yards flannel	Christian D. Slawbaugh	1.15
67. 1 wash basin & skimmer	Christian D. Slawbaugh	.20	130. 4 1/4 yard linen cloth	Andrew Cublens	2.60
68. 1 umbrella	Elias Troyer	.65	131. some flannel patches	Christian Bitshy	.65
69. 1 smoothing iron	Moses Cublens	.50	132. 3 1/2 yards linen cloth	Christian D. Slawbaugh	2.25
70. 2 chairs	Jacob D. Slawbaugh	.03	133. 1 shear	Joseph D. Slawbaugh	.15
71. 1 rocking chair	Andrew Cublens	1.35	134. piece [of] linen	Andrew Cublens	.19
72. 1 chair	Jonathan J. Yoder	.35	135. 1 1/4 yard flannel	Isaac Yoder	.79
73. 2 chairs	Jonathan J. Yoder	.86	136. 1 basket	Joseph D. Slawbaugh	.10
74. 1 sink	Moses Cublens	.15	137. 1 crock molasses	Philip Bens	.12
75. 1 rocking cradle	Philip Bens	1.25	138. 1 crock applebutter	Andrew Cublens	.18
76. 2 baskets & some patches	Peter Hershberger	.17	139. 1 crock applebutter	Samuel Mishler	.21
77. 1 cake bees wax	Christian D. Slawbaugh	.15	140. 1 crock applebutter	Samuel Mishler	.21
78. 1 basket & vials	Peter C. Mishler	.24	141. 1 boiler	Moses Cublens	2.05
79. 1 basket with rags	Christian D. Slawbaugh	.42	142. 1 cupboard	Eliaa J. Yoder	6.50
80. 1 basket	Andrew Cublens	.41	143. 1 jug	Isaac Yoder	.06
81. 1 basket & some yarn	Elias J. Yoder	.13	144. lot of flax	Andrew Cublens	.40
82. 1 jug with honey	Christian D. Slawbaugh	.25	145. 1 bedstead & bedding	Joseph D. Slawbaugh	9.35
83. 1 brush & quills	Jacob D. Slawbaugh	.20	146. 10 cord firewood	Jacob D. Slawbaugh	1.00
84. 1 comb & box	Eli Mast	.20	147. 1 water bench	Joseph D. Slawbaugh	.06
85. 1 pan & jar	Joseph D. Slawbaugh	.13	148. 1 bedstead & bedding	Jacob D. Slawbaugh	9.15
86. 1 jar & gimlet	J. D. Miller	.15	149. some flannel	Elias J. Yoder	.12
87. 2 books	Christian Bitshy	.40	150. some flannel	Jacob D. Slawbaugh	.25
88. 2 bottles	Jacob Yoder	.10	151. 1 flour chest	Jacob D. Slawbaugh	.25
89. lot thread	Jonathan J. Yoder	.21	152. 1 tub pickled cabbage	Jacob D. Slawbaugh	.05
90. Lot of bowls	Christian Bitshy	.07	153. some stove pipe	Andrew Cublens	1.20
91. 1 tea pot	Joseph D. Troyer	.06	154. 1000 oak shingles	Andrew Cublens	6.20

155. 270 oak shingles	Andrew Cublens	.67
156. 1 chest	Jacob D. Slawbaugh	<u>.12</u>
		\$293.20

I certify the foregoing sale bill to be correct, which amounted to \$293.20

Joseph D. Miller- clerk

EXPENSES

Costs to the estate- paid by Jacob and Christian Schlabach.

Filing accounts & vouchers	.50
Publishing notices of accounts	1.00
Examining vouchers & accounts	2.00
Entering order of settlement	.50
Entering proof of publication of notices	.30
Making final record of accounts	2.25
Taking affidavits	.48
Making cost bills	1.05
Indexing	.60
Posting orders & rules on civil docket	.30
Recording sale bill	2.40
Levi Schrock- crying sale	1.50
Samuel Robinson- surveying land of deceased	5.00
Simon Miller- appraising real estate of deceased	.50
Shem Miller- appraising real estate of deceased	.50

Abraham Bitschy- appraising real estate of deceased	.50
Shem Miller- appraising real estate of deceased	.50
Simon Miller- appraising real estate of deceased	.50
Christian Fisher- making new deed from executor to Daniel D. Schlabach	.50
Joseph D. Miller- clerking sale	<u>.75</u>
Total	\$21.63

EXECUTOR'S AFFIDAVIT

State of Ohio

I, Jacob D. Schlabach of the estate of Daniel Schlabach, *Deceased*, do solemnly affirm that the annexed inventory is in all respects, just and true, that it contains a true statement of all the assets and property of Daniel Schlabach, *Deceased*, which has come to my knowledge, particularly of all money, back bills, and other circulating medium belonging to the said Daniel Schlabach, *Deceased*, and of all just claims of the said deceased against me or other persons, according to the best of my knowledge.

Sworn and subscribed before me this 22nd day of May, 1861.

H. G. Saunders
PROBATE JUDGE

Jacob D. Schlabach

A CENTURY OF CHANGE

Just 112 Years Ago....

What a difference a century makes! Here are some U.S. statistics for the year 1902:

The average life expectancy in the U.S. was 47.

Only 14% of homes had a bathtub.

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

There were only 8,000 cars and only 144 miles of paved roads. The maximum speed limit in most cities was 10 mph.

Alabama, Mississippi, Iowa, and Tennessee were each more heavily populated than California. With a mere 1.4 million residents, California was only the 21st most populous state in the Union.

The tallest structure in the world was the Eiffel Tower.

The average wage was 22¢ an hour. The average U.S. worker made between \$200 and \$400 per year. A competent accountant could expect to earn \$2,000 per year, a dentist \$2,500 per year, a veterinarian between \$1,500 and \$4,000 per year, and a mechanical engineer about \$5,000 per year.

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

95% of all U.S. physicians had no college education.

Instead, they attended medical schools, many of which were condemned in the press and government as "substandard."

Sugar cost 4¢ a pound. Eggs were 14¢ a dozen. Coffee cost 15¢ a pound.

Most women only washed their hair once a month and used borax or egg yolks for shampoo.

Canada passed a law prohibiting poor people from entering the country for any reason.

The five leading causes of death in the U.S. were: 1. Pneumonia and influenza; 2. Tuberculosis; 3. Diarrhea; 4. Heart disease; 5. Stroke.

The American flag has 45 stars. Arizona, Oklahoma, New Mexico, Hawaii, and Alaska hadn't been admitted to the Union yet.

The population of Las Vegas, Nevada was 30.

Crossword puzzles, canned beer, and iced tea hadn't been invented.

1 in 10 of U.S. adults couldn't read or write. Only 6% of all Americans had graduated from high school.

There were only about 230 reported murders in the entire U.S.

THE HALFWAY ANABAPTISTS

by Edward Kline

During the severe persecution of the early Anabaptists, there were groups of people who defended and assisted them in every way possible. Known as *Halbtäufer* or *Treuherzigen* (True-hearted), they gave the Anabaptists food and shelter, warned them of approaching danger, and did not report them to the authorities. By so doing, they themselves risked becoming transgressors of the civil laws and being liable to severe punishment.

While some boldly lodged Anabaptists and gave them places to meet, others (since houses so employed were to be burned to the ground), would not take them into their homes, but allowed them to build huts nearby and supplied them with food and all the necessities of life.

When the magistrates were informed of places where Anabaptists lived or held meetings, they would send officers to apprehend and arrest them, ordering the local people to assist them. More often than not, the locals sympathized with the Anabaptists and would try to send them warning of the impending raids. If they could not persuade the officers to excuse them from accompanying them, they would refuse to give directions or assist in arresting the Anabaptists.

Sometimes their defense of the Anabaptists took violent turns, as was the case in Sumiswald in the Emmenthal in 1714. The provosts had captured several Anabaptists, and 60-70 people beat and severely abused the Anabaptist hunters (Täuferjäger) and set the Anabaptists free. Some of the perpetrators were fined, others temporarily banished, and others imprisoned. In 1694, one Hans Reber and several associates were cited for "contempt of court" for "evilly mistreating" the Anabaptist hunters who were sent out to capture the "arch-seducer Isaac Kaufmann."¹

We want to look at who the Halfway Anabaptists were, how numerous they were, and how the Swiss Anabaptists related to them. The Halfway Anabaptists were persons who acknowledged the life and faith of the Anabaptists as true examples of biblical Christianity, but because of persecution did not unite with them or commit themselves to being baptised. Common country folk, they were often neighbors or relatives of Anabaptists, and were disappointed and disenchanted with the official state church. The life-style of the state church leaders and of many members left much to be desired, especially in their morals and ethics. Numerous state church spokesmen, such as pastors Georg Thormann and Daniel Bachmann admitted that the lack of

upright living in their church contributed to the lack of support of the common people and the growth of the Anabaptists.²

In the region of Eggiwil, the ecclesiastical court members were all "blood relatives of members of the sect" [Anabaptists].³ Prominent farmers were often given positions of responsibility in the state church. Many had relatives or even family members among the Anabaptists, making them reluctant to take any action against them. A good example is Yost Yoder, who was chorrichter (parish officer) in Steffisburg. Seven of his ten children joined the "Oberländer" Anabaptists, and eventually he was called before the court for not fulfilling his duties of enforcing church attendance, and was arrested, fined, and dismissed from his office.⁴

In the case of Eggiwil, the governor of the region (Signau) gave orders to the local court that they shall arrest all their Anabaptists and send to the "*Waisenhaus*" prison in Bern. When several deadlines passed and nothing happened, twelve of the wealthiest citizens of Eggiwil were taken hostage and kept in Bern at their own expense until the Anabaptists were captured or had left. Increased pressure led to the Anabaptists departing the area in 1671.⁵ The discrimination against Halfway Anabaptists took some preposterous expressions, as when Hans Schaffer was fined for giving shelter to his Anabaptist wife. He was forced to pay reward money to the Anabaptist hunters, at which the common people defended the couple and were outraged at the authorities.

During the time the Halfway Anabaptists were most numerous and influential (1600-1750), there existed a sentiment of opposition, even loathing of the common people in Switzerland toward the social and political establishments of the day. This discontent erupted in the Bernese Peasant War of 1653. The farmers rebelled against the poverty that was the result of a lack of economic opportunities and high taxes imposed by the land owners, the government, and the church. They also chafed at the control and ordering of their social lives by the church authorities. When the peasants armed uprising was squelched and defeated, and their leaders executed, their bitterness and discontent only increased. The Anabaptists are not known to have taken part in the war. However, their numbers greatly increased shortly thereafter. Since the Anabaptists of that era were mostly farmers and peasants, and who, because of

2. Ibid. pp. 142, 143, 165

3. Ibid. p. 373

4. Leroy Beachy, *Unser Leit, Vol. I* (Goodly Heritage Books, 2011) pp. 49-52

5. Müller, pp. 373, 374

1. Ernst Müller, *History of the Bernese Anabaptists*, trans. by John Gingerich, (Pathway Publishers, 2010), pp. 379, 382

their beliefs, found themselves to be in opposition to the authorities, the common people identified with them, considering them "of their own." This greatly increased the sympathy and support for the Anabaptists, and increased the ranks of the Halfway Anabaptists.

The Halfway Anabaptists were so numerous that in many communities, such as Burgdorf, they were a majority.⁶ Because the common people saw the Anabaptists as living better lives and sharing and helping them more than the state church members did, those who supported them were more than those who were faithful to the church.

The employment of the infamous *Täferjäger* (Anabaptist hunters) was a direct result of the lack of support of the common people and local authorities in eradicating the Anabaptists. This was so prevalent that the Anabaptist Chamber, established in 1659, decided to hire criminals, mercenaries, and gangs of thieves to track down the Anabaptists. These Anabaptist hunters were an expression of the cultural war that existed between the common people and the authorities.

These men's behaviour was cruel, outrageous, and unmannerly, bringing the wrath of the common people upon their heads. Many complaints were lodged against them, including that several had extorted money from Anabaptists and then spared them. Often the local people would resist and hinder them in their work, and at times would beat them up. Their path was announced by the blowing of horns, shooting, shouts, and other signals, warning the Anabaptists of danger. The authorities frequently fined people for opposing the Anabaptist hunters. It is notable that two centuries of efforts to exterminate the Anabaptists by both state and church leaders failed, largely due, by the grace of God, to the strength and efforts of the Halfway Anabaptists.

Most of the Halfway Anabaptists still attended the state church services and had their babies baptised. They could not bring themselves to openly join the ranks of the Anabaptists and face the persecution and rejection they experienced. This created differences of opinion among the Swiss Brethren on how to view them. It is a well-known fact that this was an issue at the time of Swiss Brethren division of 1693-1694. The *Oberländer*, of whom Jacob Ammon was the main spokesman, felt the older Swiss Brethren were too tolerant in comforting and ascribing salvation to the *Treuherzigen* for their kindnesses.

When Ammon approached Hans Reist about this issue, he "would not own up to this." Yet he vigorously opposed the *Oberländer* position that the *Treuherzigen* were "not to

be beatified or condemned," and that unless they united themselves with the Brethren in baptism and communion, they could not be "consoled with salvation." The *Oberländer* felt the *Treuherzigen* could be praised for their helpful deeds (as Cornelius was in Acts 10) but that they were still part of the fallen world. Reist felt that their acts of kindness made life under persecution bearable for his people and was reluctant to suggest they were unsaved.⁷

Later, in a reconciliation attempt at a meeting in Ohnenheim in the Palatinate in March, 1694, the Palatine Anabaptists confessed agreement with the *Oberländer* position on the *Treuherzigen*. They asked Reist and his group to comply, which they immediately professed to do. However, because they could not agree on avoidance, the rift between the two groups was not healed.⁸

Interestingly the *Treuherzigen* or Halfway Anabaptists are favorably mentioned at least six times in the *Ernsthafte Christenpflicht*, the German prayer book still in use among the Amish today. Most notable is a prayer attributed in part to Hans Reist,⁹ which is the third prayer in the book, entitled "A Fine General Prayer for Many Occasions and Times of Need."¹⁰ On page 26, (German, p.19) we read:

O holy Father in heaven, we pray for all those true-hearted people round about, who love us and treat us well, who show compassion by sharing their food and drink, home and shelter. O Lord! reward them richly with favor. Since they gladly listen to your Word but do not have the strength to commit themselves to you in obedience, grant them the needed strength through your Holy Spirit to receive your Word, and let it be planted in them with meekness, that it may save their souls.

Following are five other passages the *Treuherzigen* are mentioned:

Page 30, (German, pp. 25, 26)

We pray to you, heavenly Father! for all truehearted people who desire your grace and our petitions... We pray, heavenly Father! for all truehearted people who have shown us compassion and proved it with food and drink, with home and refuge. For your holy name's sake, repay them with blessing, and fill their needs and wants, both in body and soul.

7. Beachy, Vol. I, pp. 70, 71

8. Ibid, pp. 91,92

9. Robert Friedmann, *Mennonite Piety Through the Centuries*, (Mennonite Historical Society, Goshen, Indiana, 1949; repinted by Schlabach Printers, Sugarcreek, Ohio, 1980) pp. 185, 191

10. The English translations of these passages are taken from *Prayer Book for Ernest Christians, Christenpflicht* translations by Leonard Gross, (Herald Press, Scottdale, 1996) The page numbers for these passages in the German *Christenpflicht* are also given.

6. Ibid, p. 143

Page 46 (German, p. 47)

Be merciful, O dear Father! to all good and devout souls, to all the good, faithful, honest, good-hearted people who have shown genuine compassion to us through your grace. They have constantly come to us with caring help and protection, doing all this for the sake of your holy name. O Lord, reward them abundantly with good blessings. Also give them everywhere what they lack and would like to have, from every holy and good thing, whatever may promote your holy honor. Forgive them all their sins and transgressions and give them everything that is useful and needed, for soul and body.

Page 53 (German, p. 56)

We also pray, holy, righteous Father! for all good-hearted people who show us compassion with food and

drink, with home and refuge. O Lord! may you be highly praised that you prepared them for such acts of kindness. May you, O Lord! reward them here in this life, and there in eternal life.

Page 62 (German, p. 69)

We pray, O Lord! for all truehearted people who recognize your Word and will. May they respond also with correct understanding to your holy Word and will. Grant them the true new birth from above in their hearts.

Page 64 (German, p. 72)

We pray, O holy Father! for all truehearted people who speak well of us and assist us with food, drink, and housing. O Lord! we pray, reward them with goodness now, and even more in life eternal.