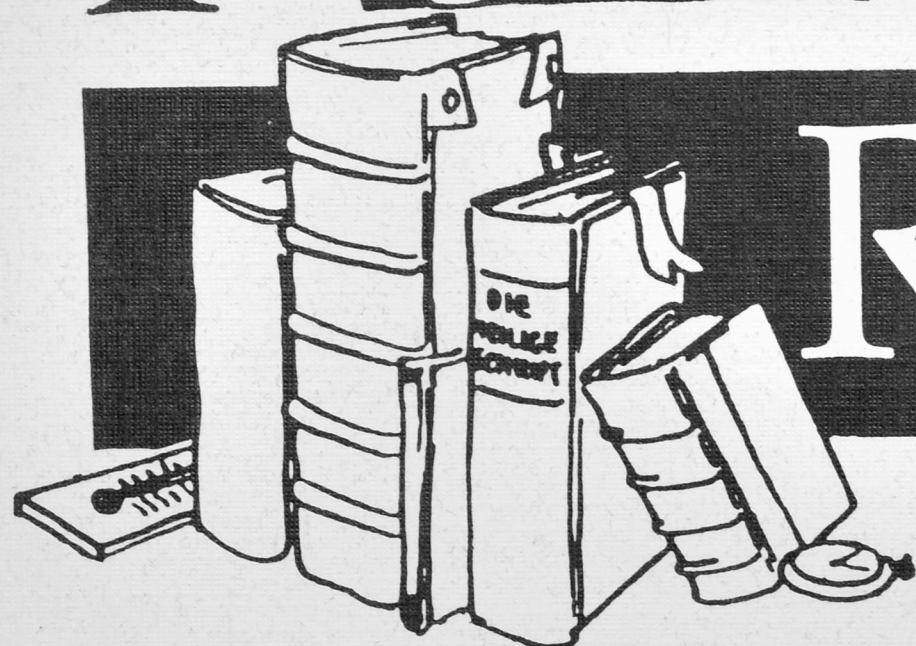


HERITAGE



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IN THIS ISSUE

	Page
A Letter to Aaron E. Beiler (1968)	1
An Update on 1711 Swiss Brethren Deportees . . .	2
Hochtetler/Schrock Family Tradition	3
The Swartzentruber Family History and Journal . .	4
Tramps of Eastern Holmes County	9
Tramps Misdeeds	10
Tramp Fare	11
Tramp Hideouts	12
Tramp Stories	12
The Passing of an Era	15
Ausbund Translations	
#87, page 453	16
#19, page 115	18
#101, page 535	19
Some Writings from Long Ago	21

A Letter (1968) to Aaron E. Beiler From Levi L. Stoltzfus *

1. Ein kurzer Brief für dich zu trösten,
Durch unser Vater von den Höchsten.
Dass wir alle unsere Schmerzen,
Geb Jesus Christ in unsern Herzen.
2. Wir denken oft an Jesus Christ,
Wie er unser Erlöser worden ist,
Er war ein Mensch, ja so treu,
Bis sein Leben war vorbei.
3. Vierzig Wochen dort man schreib,
War Jesus verborgen in Maria' Leib.
Vierzig Tagen nach seiner Geburt,
Ging seinen Eltern dem Temple fort.
4. Vierzig Tagen in der Wüste,
Jesus war der aller süzste.
Vierzig Stunde nach seinen Tod,
War Jesus aus dem Dreck und Kot.
5. Vierzig Tagen heir auf Erden,
Dann ist Ihm den Himmel worden.
Vierzig hat seine Deutung wohl,
Doch, Mann die Schrift verstehen soll.
6. Ich weisz nicht was zu weiter schreiben,
Als dass wir sollen standhaft bleiben.
Wir geben Gott die Ehre allein,
Und danken Ihn für seine Gemein.

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 OAL are \$20 annually. Single copies of The Heritage Review are available.

An Update on the 1711 Swiss Brethern Deportees List

Since the publication of the deportees list in last year's issue of *Heritage Review* several interesting facts concerning that list have come to light.

First, when the list of deportees was compared with the Amish that settled at several locations in the Netherlands after their arrival at Amsterdam, it became apparent that nearly all of the passengers on the three vessels, *Thuner*, *Oberländer*, and *Neuenburger* were Amish, while all of those on the *Emmenthaler* were Reist followers.

The second discovery was that as the Reist followers left the vessels at Breisach and Mannheim, they were replaced by other Amish who went along to the Netherlands. The result was that a few more persons arrived at Amsterdam than had left the Basel.

Following are the names of the Amish that brought their families aboard while the vessels were enroute on the Rhine: Hans Ogi, Hans Schallenberg, Christian Kropf, Ulrich Roth, Hans Hauri, Hans Lang, Hans German, Anna Moser, Daniel Gerber, Christian Neuhauser, Hans Buhler, Peter Streit, Adam Gautschi, Hans Gautschi, Jacob Peter, and Hans Schmid.

In Eshleman's *Swiss and German Pioneers* the above names had been given after the regular lists with the notation, "The following names appear in another list;" but with no explanation for them appearing there.

Apparently these who boarded at Mannheim had gone to the Palatinate sometime earlier, but had been unable to find satisfactory accommodations there for their families. The names of three of these family heads; Hans Schallenberg, Christian Kropf, and Peter Streit had appeared with the Amish at Ste-Marie-aux-Mines in 1703 or 1708.

Hopefully this bit of information will fit into someone's genealogy chart.

— Leroy Beachy

A Hochstetler / Schrock Family Tradition

— by Roy M. Weaver

Joseph Hochstetler (c. 1742-1812), son of immigrant Jacob, was adopted into an Indian family after his capture by the Indians in September, 1775. His mother and sister were murdered at that time. His father Jacob (1702 - 1776), and brother Christian were captured also. His older brother John and family, living nearby, were spared.¹

At the time Harvey Hochstetler wrote his Hochstetler histories,¹ there seems to have been a family tradition that there is Indian blood in the family. Harvey surmised that the tradition was based on the fact that Joseph was adopted into an Indian family. More recently genealogy research has revealed that Joseph Hochstetler (1768 - 1823), the son of John (who was spared by the Indians), and grandson of immigrant Jacob, fostered an Indian girl. She later became the wife of Andrew Schrock (born in 1783), the son of immigrant John Schrock. According to the 1884 Tuscarawas County History, Andrew came to America with his parents as a two or three year old lad.

Henry J. Shrock of Sugarcreek, Ohio (descendant of Andrew), remembers the subject being brought up concerning Indian ancestry in their family. His grandfather, Emmanuel (Mony) Schrock, would not deny it, but wouldn't talk about it either. Lydia (Schrock) Schmucker of Indiana remembers that, as a little girl, she had heard of Uncle Andrew Schrock of Kansas and her father, Samuel Schrock, visiting and saying that their grandmother was born an Indian.

Andrew Schrock and his wife Sarah (or "Salli" as listed in **Descendants of Jacob Hochstetler**), owned a farm just south of Barrs Mills and three miles north of Sugarcreek, Ohio, which was first owned by Sarah's foster father Joseph Hochstetler. Since Joseph moved their from Somerset Co. Pennsylvania soon after the war of 1812, Salli would have been about fifteen or sixteen then. Possibly they started calling her "Sarah" after they were married. Andrew and Sarah are buried on this farm, now owned by Henry Hershberger.

This cemetery had been neglected for many years, but in recent years Henry J. Schrock and others have put

an effort in keeping it cleaned. Recently two new burials were made there. The old markers are fieldstones. One is marked "A.S." for Andrew Schrock, and another "Marie Schragg," possibly Andrew and Sarah's daughter.

Andrew and Sarah were the parents of Jacob Schrock who married Elizabeth Mast. They were the parents of a large family: Andrew, Sarah, Daniel, Benjamin, Susannah, Jefferson, Moses, Samuel, Emanuel (Mony), Elizabeth, Jacob, and Nathaniel.

In **Descendants of Jacob Hochstetler**, for the above Joseph Hochstetler (1768-1823), who lived near Barrs Mills, it is listed that the two oldest children were only three months apart in age. Salli was the oldest, being born September 30, 1797, and Elizabeth was born January 23, 1798. Gingerich-Kreider thinks this is an error because of the small age difference. However, this three month difference fits in very well for an adopted or a foster child, and helps verify the family tradition. Gingerich-Kreider possibly did not know about this tradition or they would have noted it.

So it is quite probable that a large number of Holmes Countians, of Hochstetler/Schrock descent, have some Indian genes in their blood. Today most of us may be pleased to find an Indian in our ancestry. I expect in the 19th century it was different, especially so until the Civil War. This may be the reason the tradition was not passed on to the following generations in a more positive way.

I think it is right to be interested in our forefathers, not to worship them, but with God's help we may learn to follow that which is good, and avoid that which is not. For this all of us need to read God's plan for all mankind, the Bible, to see if we have reason for the hope of being in God's family tree of life.

1. Descendants of Jacob Hochstetler; Descendants of Barbara Hochstetler and Christian Stutzman.

The Swartzentruber Family and the Daniel Swartzentruber, Jr. Journal

— by Henry L. Erb

“My father Daniel Schwartzentruber was born at a place called “The Pützche,” in the house of the Covenant Schacken in a Waldeck principality.” These are the words, translated from German script, which were written in a journal kept by Daniel Swartzentruber Jr., son of the above immigrant Daniel.¹ The first entry in the journal was made in 1861 although a few earlier dates and happenings are included.

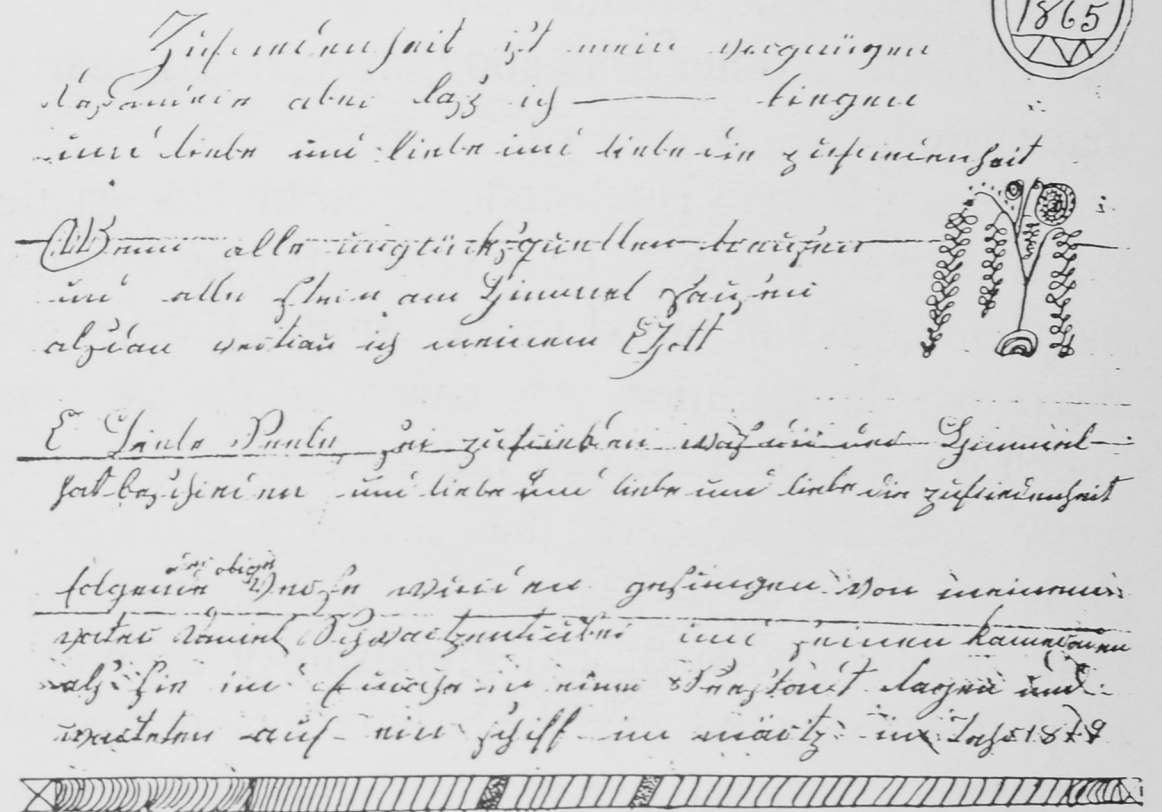
The journal continues: "My father, Daniel Schwartzentruher was born in Europe on December 15, 1788. His home was in Waldeck. He was 31 years old at the time when he left Europe for America. His father's name was Vinzenz Schwartzentruher and his mother's name was Christina Gingerich. He had 7 brothers and sisters, but only two of them grew to adulthood, namely: John, who was older than he; Christian who was younger."

Daniel Schwartzentruher's passport lists his age as 23 when he immigrated in 1819, which would make his birth year 1796. This contradicts the above statement that he was 31 years old in 1819. His brother Christian was born in 1793, which would make him older than Daniel if the passport is correct. No record has been found on of John's birthdate.

As the journal mentions, Daniel Schwartzentruber was the son of Vinzenz. He was the son of Johannes Schwartzentruber, known as “the Austrian.” Johannes was the son of Vinzenz and Anna (Zimmerman) Schwartzentruber. Daniel’s father Vinzenz was a brother to Magdalena Schwartzentruber, who was married to the 1820 immigrant Christian Schlabach.² Vinzenz also had a brother Christian who immigrated to America, date unknown. Around 1836 Christian was living in Butler County, Ohio and in 1845 he moved to Iowa where he died and is buried. These are the children of Johannes, “the Austrian.”

Another page in the journal contains the following verses, which Daniel Jr. says “were sung by my father Daniel Schwartzentruber and his companions in a maritime city in Europe as they waited on a ship in March of the year 1819.”

Shown below is a copy of the verses in Daniel Jr.'s neat German script. Also shown is a photo of his father Daniel's passport.



Daniel Jr.'s script writing.

Neife. W. B.

N ^o 62	In Namen Seiner Hochfürstl. Durchlaucht des regierenden Fürsten zu Waldeck und Pyrmont &c. &c.
Gültig für <i>ein Jahr</i>	
Beschreibung:	Alle Civil- und Militärbehörden werden ersucht, Vorzeigern diese
Alter 23 <i>Jahre</i>	<i>dem</i> <i>Wohment</i> <i>Daniel Schwarzenberg</i>
Größe <i>nicht bekannt</i>	gebürtig von <i>Heimiggenhausen, hiesigen Fürstenthums</i>
Haare <i>braun</i>	wohnhaft in <i>Heimiggenhausen, hiesigen Fürstenthums</i>
Stirn <i>gerad</i>	auf <i>seiner</i> vorhabenden Reise <i>am 1. Juni 22</i>
Augenbraunen <i>braun</i>	<i>aus</i> <i>Heimiggenhausen</i>
Augen <i>braun</i>	über <i>Heimiggenhausen</i> <i>an</i> <i>Heimiggenhausen</i>
Nase <i>breit</i>	
Mund <i>gerad</i>	frei und ungehindert reisen und zurückreisen, auch ihm bedürftenden
Wart <i>braun</i>	Falls allen angemessenen Schutz und Hülfe angedeihen zu lassen.
Gefichtsform <i>rund</i>	Urkundlich <i>Heimiggenhausen, hiesigen Fürstenthums</i>
Gefichtsfarbe <i>gerod</i>	<i>Ausgen am 18.ten März 1819.</i>
Besondere Zeichen:	Fürstl. Waldeckische zur Legation <i>verordneter Präsident</i> <i>des</i> <i>Landes</i> <i>und</i> <i>Legation</i> <i>des</i> <i>Landes</i> <i>1819</i>
Unterschrift des Vreisenden:	<i>Daniel Schwarzenberg</i>
<i>dat. 18. 3. 1819</i>	

Immigrant Christian's Passport

1. The immigrant Daniel always spelled his name with "Schw" and Daniel¹ Jr. used the present day spelling "Swartzentruber." In this article the two are distinguished by the different spellings.
2. See "The Christian Schlabach Family" in Vol. 1 of **Heritage Review**, 1990

Following is a translation of the verses and
also their English translation.

Zufriedenheit ist mein vergnügen,
Das Andern aber lasz ich liegen,
Und liebe und liebe und liebe die Zufriedenheit.

Wann alle unglücksquellen brausen
Und alle Stern am Himmel sausen,
Alsdan vertrau ich meinem Gott.

O Liebe Seele, sei zufrieden,
Was dir der Himmel hat beschieden,
Und liebe und liebe und liebe die Zufriedenheit.

Contentment is my delight,
The rest will I lay aside,
And love and love and love contentment.

When all misfortunes spring forth and roar,
And all the stars in Heaven are rolling,
Still I trust in my God.

O, Beloved Soul, be contented,
With whatever Heaven is granted,
And love and love and love contentment.

Back in the days of the wooden sailboats, crossing the ocean was a perilous experience. Therefore persons who undertook this voyage prepared themselves by singing songs such as the above, preparing both body and soul for whatever lay ahead.

When Daniel and his brother Christian arrived in Baltimore, they made their way westward to the Glades area, in Maryland which was adjacent to Somerset Co., Pa. Daniel's brother Christian married Catherine Bergus, who was also born in Europe, and they lived in Maryland for a while. Around 1835 they moved to Stark County, Ohio; and soon afterwards to Wayne County, Ohio; and then to Fairfield County, Ohio. In 1862 they moved to Davis County, Iowa. They were the parents of 10 children. The descendants of Christian and Catherine Schwartzentruber live in Iowa and surrounding states today. They spell their surnames as "Swartzendruber" or "Swartzentruber."

Daniel married Barbara Hochstetler who was born

Nov. 6, 1803 and died March 13, 1886. She was the daughter of Deacon Henry and Sarah (Schrock) Hochstetler.

After Daniel and Barbara's marriage, they lived in Grantsville, Maryland area. Around 1832 they moved across the state line into Somerset Co. Pa. In the spring of 1836 the Schwartzentruber family moved to Holmes County, Ohio, located on a farm several miles northeast of Berlin, Ohio.

Soon after the move to Ohio, the Schwartzentruber family came face to face with one of the dangers of pioneer life: that of wild animals. Daniel and his wife Barbara were out working in the hayfield which was adjacent to a woods. Barbara had taken along her three month old baby boy, Moses, wrapped in a blanket. She laid him in the corner of the hayfield and as they were working, Barbara took an occasional glance in the direction of her sleeping baby.

Suddenly she screamed with fear: a female bear was loping towards the woods with the blanket and the baby in her mouth. She called to her husband, who came quickly. Daniel told her to go into earnest prayer and he would follow the bear. Daniel quickly gained on the bear, and soon was not far behind her. The bear was very thin and in somewhat weakened condition. Because of this she stopped to rest every several hundred feet. As Daniel crept along, he watched from behind a tree as she dropped the baby, covered it with leaves and other matter, and left the scene.

Daniel quickly got the baby and took it back to a very grateful and thankful mother. Daniel then got his rifle and went back into the woods, climbed into a tree, and waited. Soon the bear, along with two cubs arrived on the scene, expecting a meal. But alas! Nothing was there anymore. The mother bear became very enraged and standing upright, she let out a piercing scream. It is not known whether Daniel shot the bear or not. The baby, Moses Swartzentruber grew to adulthood, and married Anna P. Hershberger. They had 11 children and their descendants number into the thousands today.

In 1839, Daniel and Barbara and their family moved a last time, to a farm east of Berlin, Ohio, along what is today known as Weaver Ridge road (CR 168), where Ammon Raber lives today. Daniel and Barbara Schwartzentruber were among the more conservative of the Ohio Amish in their lifespan. Daniel died April 1, 1949 and Barbara died March 13, 1886. Both are

believed (oral tradition) to be buried in Cemetery L-4,¹ which is located just south of the home farm. No name markers have been found for them, but this cemetery contains 23 unmarked graves. These are believed to contain the remains of the more conservative minded Amish, which is why there are no names stones.

**Daniel and Barbara Schwartzentruer
were the parents of 14 children.**

Susanna – b. Aug. 27, 1823 - single
Catherine – b. Jan. 6, 1825 - m. Peter Schmucker
Elizabeth – b. April 3, 1826 - m. Jonas Shrock
Pauline – b. March 21, 1828 - m. Tobias Schrock
Sarah – b. Oct. 2, 1829 - m. Christian H. Miller
Barbara – b. July, 21, 1831 - m. John J. Kramer
Rebecca – b. Feb. 24, 1833 - m. Iassac Weaver
Christina – b. April 19, 1834 - m. Jacob Mullet
Moses – b. March 20, 1836 - m. Anna Hershberger
Saloma – b. Dec. 8, 1838 - d. 1849
Lucy Ann – b. June 15, 1840 - m. Jeramiah Miller
Daniel – b. July 29, 1842 - m. 4 times
Lydia – b. Jan. 3, 1845 - m. Christian Wengerd

Daniel Swartzentruber, Jr. married Veronica Wengerd on March 6, 1864. She was born Oct. 26, 1845 and died Jan. 3, 1865 and was the daughter of Isaac and Anna (Hershberger) Wengerd. Daniel Jr. moved onto the home farm and a few years before he married he started keeping a journal.

One of the first entries is dated June 11, 1861: "As I was burning a log pile, these fearful thoughts came into my mind. The fire is terribly hot, and eternity is endless. Frightfully great must be the torment. There are no visible pearls upon the earth with which man can buy back or redeem himself when he has died in sin. As the tree falls, so will it lie, yet our life is so short. I will not forget this for the rest of my life . . ."

The same year, 1861, was also the year Daniel Jr. was baptized into the Old Order Amish Church in the "Kleine" Mose J. Miller district. The twelve others who were also baptized were: Eli Miller, Andrew Miller, Benjamin Miller, Abraham Kandel, Jacob Hershberger, Anna Miller, Maria Weaver, Sarah Hershberger, Magdalena Meller, Dena Mast, Lena Gerber, and Dena Yoder. Daniel Jr. writes, "We had our first council meeting on Oct. 6 1861. Our first communion church on Oct. 22, 1861. There are 171 members in the

"Kleine" Mose Miller district." Another entry reads, "Oct. 2, 1862-Holmes County was hit by the terrible war which is being fought between the North and South America States. "Though during the time of the Civil War, the war referred here was more or less the result of a personal feud between an over-zealous Union Army recruiter and the French speaking population of south-western Holmes County. The story goes that the Union Army recruiter and a local French speaking man got into a shouting match as the recruiter was trying to recruit men from the Union Army. Stones were thrown, hitting the recruiter in the back. The county sheriff was summoned and the stone thrower arrested. Soon the local people arrived on the scene and in the ensuing melee, the man was freed, the sheriff and the recruiter were ordered to get out. The sheriff informed the state govenor that help was needed, that "Holmes County is in revolt." A small group of soldiers were sent to Holmes County, disembarking the train at Nashville, Ohio. As they marched south toward Killbuck, a small shootout occurred at a place called "Fort Fizzle." The guilty ones were again arrested and taken to Cleveland for trial. Presumably this is the incident the journal refers to. The Civil War started in the year 1861. A later entry states, "The war between the North and South America States has ended in the year 1865 with the North being victorious."

September 20, 1863 - "The following were baptized: Lydia Swartzentruber, Susanna Ringenburg, Veronica Wengerd, (this would be Daniel's first wife), Dena Miller, Catherine Yoder, Rebecca Yoder, and Elizabeth Beachy."

A child was born to Daniel and Veronica on Nov. 24, 1864. Veronica died about a month later and the child died on March 26, 1865, three months after Daniel's wife died.

Daniel Jr. married a second time on June 17, 1866 to Veronica Gerber, born Oct. 5, 1844. She was the daughter of Jacob and Veronica (Yoder) Gerber. To this union were born:

Enos - b. April 1, 1867
Simon - b. May 14, 1868
Anna - b. May 13, 1860
Infant Son - b. April 22, 1870
Infant Son - b. Feb. 5 1871
Lovina - b. March 23, 1872
Eli - b. December 14, 1873
Infant Daughter - b. Feb. 16, 1875

1. Cemetery Directory of Eastern Holmes County - Beachy

Infant Son - b. Dec. 7, 1875

Infant Son - b. May 20, 1877

Veronica died on May 23, 1877. Daniel Jr. married a third time on November 28, 1878 to Magdalena (Stutzman) Mast, born February 8, 1844. She was the daughter of Elias and Gertrude (Miller) Stutzman and had been married previously to Jacob D. Mast.

Daniel and Magdalena's children were:

Moses - b. September 3, 1879 - d. May 11, 1880

Elizabeth - b. October 18, 1881

Joseph - b. May 1, 1885

Magdalena died on July 15, 1888 and Daniel Jr. married the fourth time on October 22, 1889 to Mary Troyer, daughter of Susanna Troyer.

Their children were:

Katie - b. Nov. 16, 1890

Daniel - b. Feb. 29, 1892

Elam - b. Sept. 10, 1893

Susan - b. Feb. 24, 1895

Delilah - b. Aug. 3, 1897

Lydia - b. Jan. 9, 1899

Gideon - b. Nov. 13, 1900

William - b. Aug. 12, 1903

Daniel Swartzentruber, Jr. married four times and had 22 children, of whom 14 grew to adulthood. A genealogy of Daniel Swartzentruber, Jr. was published in 1988 consisting of over 1350 families. It is currently out of print.

Other listings in the journal are the dates when Daniel had church at his home. The first time was December 19, 1869 and the last time May 5, 1918. He lists 49 times they had church, two being council meeting and six communion services.

Daniel also gave "a listing of weddings I attended":

no date - Isaac Weaver - Rebecca Swartzentruber

no date - Jacob Mullet - Christina Swartzentruber

no date - Emanuel Hershberger - Catherine Miller

no date - Michael Miller - Sarah Weaver

no date - John Miller - Elizabeth Weaver

no date - John Yoder - Elizabeth Hershberger

no date - Moses Swartzentruber - Anna Hershberger

no date - Joseph Helmuth - Barbara Hershberger

no date - Jeremiah Miller - Lucyanna Swartzentruber

no date - Peter Hershberger - Maria Miller

no date - William Weaver - Susanna Miller

Mar. 22, 1861 - John Weaver - Barbara Miller

Jan. 16, 1862 - Jacob Yoder - Barbara Gingerich

Apr. 6, 1862 - Peter Miller - Elizabeth Hershberger

May 5, 1862 - Emanuel Miller - Magdalena Weaver

no date - Paul Hershberger - Magdalena Kurtz

Jan. 25, 1863 - Emanuel Bitschy - Lena Gerber

Dec. 10, 1863 - Eli Miller - Maria Weaver

Mar. 6, 1864 - Daniel Swartzentruber - Veronica Weaver

(This was his own wedding!)

Apr. 2, 1865 - Christian Wengerd - Lydia Swartzentruber

June 17, 1866 - Daniel Swartzentruber - Veronica Gerber

(This was his own second wedding.)

Jan. 30, 1868 - Emanuel Bitsche - Gertrude Gerber

Apr. 4, 1869 - Solomon Miller - Catherine Wengerd

Dec. 6, 1869 - Jonas Hershberger -

Elizabeth (Swartzentruber) Schrock

Jan. 27, 1870 - Jonathon Mast - Susanna Bontrager

Mar. 16, 1870 - Peter Schrock - Elizabeth Hochstetler

Mar. 20, 1870 - Joseph Miller - Barbara Schmucker

Dec. 29, 1870 - Abraham Schlabach - Barbara Miller

Jan. 1, 1871 - Noah Miller - Elizabeth Bontrager

June 1, 1871 - Christian Miller - Sarah Miller

Nov. 12, 1874 - Daniel Stutzman - Maria Bontrager

Oct. 31, 1875 - Adam Byler - Anna Bender

Dec. 6, 1888 - Abraham Kaufman - Magdalena Miller

Nov. 18, 1875 - Noah Miller - Elizabeth Bontrager

Nov. 21, 1875 - Peter Miller - Nancy Yoder

Dec. 26, 1875 - Benjamin Hochstetler - Susanna Mullet

Feb. 3, 1876 - Jeremiah Miller - Lydia Miller

Feb. 13, 1876 - Michael Gingerich - Maria Mohler (?)

Nov. 16, 1876 - Jeremiah Yoder - Elizabeth Miller

Nov. 26, 1876 - Mose Burkholder - Sarah Miller

Mar. 11, 1877 - Peter Weaver - Magdalena Byler

Oct. 25, 1877 - Christian Bontrager - Barbara Yoder

Jan. 13, 1878 - Noah Gingerich - Lydia Miller

Jan. 31, 1878 - Eli Miller - Elizabeth Miller

Mar. 30, 1878 - David Miller - Susanna Miller

Sept. 26, 1878 - Mose M. Miller - Maria Troyer

Mar. 20, 1879 - Jacob Mast - Susanna Schlabach

Dec. 25, 1879 - Jacob Schlabach - Magdalena Miller

Jan. 1, 1880 - Joseph Keim - Susanna Kaufman

Jan. 8, 1880 - Solomon Summy - Catherine Speicher

Mar. 8, 1880 - David Miller (Bishop) - Susanna Mast

Mar. 25, 1880 - John J. Miller - Susanna Frey

Nov. 11, 1880 - Andrew Troyer - Magdalena Schmucker

Nov. 11, 1880 - Daniel Hershberger - Rebecca Yoder

Dec. 9, 1880 - Christian Schlabach - Dinah Miller

Nov. 14, 1883 - Daniel Yoder - Lucinda Schrock

Dec. 6, 1883 - Samuel Mast - Magdalena Miller

Jan. 31, 1884 - Jacob Yoder - Barbara Hershberger

Feb. 18, 1886 - Benjamin Kurtz - Anna Yutzi

Nov. 24, 1887 - Enos Swartz. - Elizabeth Schlabach
 Dec. 29, 1887 - Levi Mast - Maria Hershberger
 Feb. 16, 1888 - Levi Stutzman - Fronica Yutzi
 Dec. 20, 1888 - Emanuel Hochstetler - Maria Weaver
 Dec. 28, 1888 - Eli Yoder - Maria Hochstetler
 Other listings are:

“June 5, 1870 This is the day we were to observe communion, but we will not have communion this spring. This is the first time since I am a member of the church that no communion services were observed.”

“Oct. 23, 1870 This is the day we will observe communion, but will not observe communion this fall.” This was during a time of much culture change and unrest among the Amish churches throughout America.

“Our church (Kleine Mose) was divided into two districts in the fall of 1868, but by the next summer we went back to one district again.”

“Our church has been divided into two districts, to stay, in the spring of 1874.”

“Oct. 29, 1874 Jacob Miller was ordained minister in the Middletown district. (Mt. Hope) In the spring of 1875, John Hershberger was ordained deacon in the Middletown district. Oct. 19, 1879 Peter Hershberger was ordained minister in the Middletown district.”

Daniel Jr. also lists the death records of many people in his journal:

Jan. 3, 1869 My mother's sister Elizabeth Mast, born a Hochstetler, was buried, age 67 years, in the Mose Miller district.

March 8, 1869 The funeral of Andrew Troyer, in German Twp., Holmes County, age 68 years, in the David Troyer district.

March 8, 1869 The funeral of Catherine Miller, born a Hershberger, in the Levi Miller district.

Sept. 10, 1869 The funeral of David Miller, age 24 in the Mose Miller district.

Sept. 11 1869 The funeral of Susanna Schrock, born Miller, in the Mose Miller district.

Aug. 3, 1870 The funeral of Mose Wengerd, Bishop, of the Sugarcreek district, age 49 years.

Sept. 3, 1870 The funeral of my wives uncle, Jonathon Yoder in the Levi Miller district, age 51 years, 11 months, 11 days. Sermons by Bishops Levi Miller and Mose J. Miller

Sept. 20, 1870 The funeral of Daniel T. Miller, who for a long time could not walk because of his weak legs, age 40 years. Sermons by Mose J. Miller and Abraham Mast of Walnut Creek district.

April 6, 1871 The funeral of Magdalena Mast, born Miller in the Walnut Creek district, age 71 years, 5 months.

April 7, 1871 The funeral of Lydia Farmwald, born Miller in the David Troyer district, age 29 years, 11 months, 20 days.

April 9, 1871 The funeral of Elizabeth Yoder in the Mose Miller district age 82.

April 17, 1871 The funeral of Christian Schlabach; age 77 years.

May 19, 1871 The funeral of Elias Miller; age 60 years.

Dec. 30, 1884 His wife, (Elias), Barbara (Hershberger) Miller died. Funeral on Jan. 2, age 68.

Sept. 19, 1871 The funeral of Isaac Miller of the Mose Miller district; age 80 years 5 months

March 9, 1872 Funeral of Maria (Troyer) Miller, wife of the old bishop Levi Miller, age 60 years.

March 7, 1873 Funeral of Dina Miller, wife of William Miller in the Mose J. Miller district, age 21 years.

May 1, 1873 Funeral of Maria (Gerber) Miller, wife of Daniel Miller in the Mose J. Miller district, age 58 years 2 days.

Sept 3, 1873 Funeral of Lydia (Bitschy) Troyer, she lived in the David Troyer district, but the funeral was held in the Levi Miller district, age 23 years, 10 months, 11 days.

Oct. 10, 1873 Funeral of Sabina Kramer in the Mose J. Miller district, age 7 years, 11 months, 7 days.

April 1, 1874 Funeral of Elizabeth (Hershberger) Miller, wife of Jacob Miller in the Mose J. Miller district, age 61 years.

June 4, 1874 Funeral of Daniel Mast in the Middletown (Mt. Hope) district, age 81 years, 6 months, 22 days.

Sept. 18, 1874 Funeral of Dina (Kaufman) Yoder, wife of the minister Christian Yoder of the Middletown district, age 55 years, 2 months.

Jan. 17, 1875 Funeral of Dorthea (Hochstetler) Mast in the Middletown district, age 65.

March 17, 1875 Funeral of Solomon Miller in the Middletown district, age 54 years, 4 months.

May 24, 1875 Funeral of Jacob Mast in Middletown district, age 43.

My father's brother Christian Swartzentruber died Aug. 19, 1875 in Iowa, age 82 years 4 months.

Sept. 8, 1875 Funeral of Elizabeth (Yoder) Ringenburg. in the Mose J. Miller district, age 65 years.

Oct. 8, 1876 Funeral of Maria (Hershberger) Miller in the Mose J. Miller district; age 61.

Oct. 30, 1876 Funeral of Christian Yoder in the Mose J. Miller district .

Nov. 9, 1876 Funeral of Michael Miller in the David Troyer district.

Nov. 11, 1876 Funeral of John Kramer in the Mose J. Miller district, age 44 years, 6 months, 28 days.

Nov. 27, 1876 Funeral of Maria (Weaver) Miller in the Mose J. Miller district, age 35.

Oct. 24, 1877 Funeral of Magdalena Gingerich, age 17 years, 11 months.

Dec. 6, 1877 Funeral of Gertrude (Miller) Miller, age 33 years.

Jan. 20, 1878 Funeral of Elizabeth (Hattery)¹ Miller in the Sam Miller district, age 32 years, 11 months, 2 days.

March 14, 1878 Funeral of Elizabeth (Keim) Mast in the David Troyer district, age 22 years, 10 months, 25 days.

June 23, 1878 Funeral of Maria (Brenneman) Miller in the Mose J. Miller district, age 66.

March 24, 1879 Funeral of Susanna (Miller) Miller, wife of David Miller, age 34 years.

July 1, 1880 Funeral of Peter Weaver in the Mose J. Miller district, age 70 years.

Jan. 15, 1882 Funeral of mother's brother, Adam Hochstetler, age 70 years, 11 months.

March 1879 Funeral of John M. Miller in the Walnut Creek church, age 60 years.

May 7, 1879 Funeral of Jonas Miller

May 12, 1879 Funeral of Magdalena (Miller) Stutzman, age 39 years, 1 month, 8 days.

March 1880 Funeral of Maria Yoder in the Mose Beachy district, age 6 years.

March 18, 1880 Funeral of Mose H. Miller in the Sam Miller district, age 66 years.

March 23, 1880 Funeral of Veronica (Hershberger) Miller in the Mose Beachy district.

March 25, 1880 Funeral of Elizabeth (Mast) Nisly in the David Troyer district.

March 28, 1880 Funeral of Minister Christian Yoder in the Middletown district, age 65 years, 8 months, 19 days.

July 28, 1880 Funeral of Sarah (Yoder) Hochstetler, my great step-mother, in the Walnut Creek church, age 86 years, 1 month, 12 days.

Aug. 15, 1882 Funeral of Jacob C. Miller in the Mose J. Miller district, 68 years, 8 months.

Dec. 3, 1882 Funeral of Daniel Yoder in the Little David church, 90 years, 7 months, 10 days.

Jan. 5, 1883 Funeral of David Schmucker in the Little David Miller district, age 64 years.

Feb. 16, 1883 Funeral of Abraham Weaver, age 70 years, 1 month. Sermon by Mose Miller and Sam Miller.

Oct. 8, 1883 Funeral of mother-in-law Veronica (Yoder) Gerber, age 69 years, 7 months, 19 days. Sermon by Mose J. Miller and Samuel Miller.

Dec. 1, 1883 Funeral of Christian Chupp, age 31 years, 7 months. Sermon by Mose Miller and Sam Miller. chapters John 5 verses 24 - 29 and Thess. 4 verse 13 to end.

Jan. 6, 1884 Funeral of Magdalena Chupp, 33 years, 8 months, 17 days.

Oct. 22, 1884 Funeral of Jonas Hochstetler, age 64 years, 7 months, 11 days.

Nov. 29, 1884 Funeral of bishop Levi Miller, age 85 years, 9 months.

March 27, 1885 Tobias Schrock died, age 61 years, 4 months. His wife Pauline, my sister, died July 6, 1884, age 56 years, 3 months.

1. See ML 61144 in Gingerich-Kreider genealogy. They put two question marks by the Hattery name because they doubted that an Amish man would have married a woman with a non-Amish name. According to this death record it did happen.

July 29, 1886 Funeral of Susanna (Miller) Weaver in the Mose J. Miller district, age 45 years 11 months.

Aug. 18, 1886 Funeral of Veronica (Gingerich) Miller in the Mose Miller district, age 35 years, 11 months.

March 9, 1887 Funeral of Jacob Mullet, age 60 years, 3 months. He was born in the Schweiz at Canton Sollentörn in Büchliberg above Ramserem on Nov. 22, 1826. Christina, his wife, who was my sister, died on April 8, 1906, age 71 years 11 months.

July 30, 1887 Funeral of Elizabeth (Miller) Mast

My sister Salomi Schwatzentruber died in September, 1849 in Walnut Creek Township.

March 17, 1897 Funeral of Isaac Weaver, age 69. His wife Rebecca died on Dec. 4, 1908.

My brother Moses Schwatzentruber died on Sept. 9, 1892, age 56 years, 5 months.

May 6, 1897 Funeral of bishop Mose J. Miller, age 86 years.

July 18, 1897 Funeral of Joseph Helmuth, age 57 years, 3 months.

Nov. 18, 1852 Funeral of Jonas Schrag, age 30 years, 1 month.

Another entry in the journal states "The crops froze on June 5, 1859. Wheat froze in the ground in the year of 1885."

Daniel Jr. mentions the "Songs in the thick song book which I can sing" and then lists 66 songs from the AUSBUND. One can see that the list was not written all at one time, so it appears he added songs as he learned them.

One more interesting incident happened to Daniel Swartzentruber, Jr. around the turn of the century. At this time he was living between Mt. Hope and Winesburg, in the area today known as Fairview. One day a tramp came to his door and ended up losing his life while working for Daniel. For the complete account, see the article "Tramps of Eastern Holmes County," on page 13 of this issue.

All the information in this article comes from the Daniel Swartzentruber, Jr. journal and from the book "Descendants of Daniel D. Swartzentruber, Jr.," by Joe D. Yoder and Henry L. Erb, 1988.

Tramps of the Eastern Holmes County Area

— by Vernon Miller

To many of our Amish and Mennonite people in Holmes Co., the mention of tramps evokes special sentiments. The memory of the older generation enables them to still vividly recall the sight of these wanderers along the road or coming to the home in hopes of finding a measure of kindness. Recalling some of the deeply held acquaintances with this class of people may touch the heart like the passing of a friend.

Th tramp, shuffling along the road, dressed from decently to dirty tatters is a scene from a bygone era. In their day to day search for food and lodging they went from place to place asking for a handout. During the 1800's and into the 1950's tramps were widely known in the area.

The term "tramp" was often used to address this unusual class of persons, along with "transient worker, vagabond or vagrant." In the 1910 US Census, a description title, "traveling boarder" was used to designate their livelihood. "Hobo, outlaw, and loafer" was heard and undoubtedly for some this was rightfully so, while others were of a friendly, helpful, and good natured character. Some were willing to work and offered their help in splitting firewood or doing odd jobs in return for food and an overnight rest.

Their presence was met with difference in opinion. In some homes they were taken in as guests, finding meals and a bed, while others would not tolerate their presence. Often children would be sent scurrying at the sight of the lone stranger coming down the road or lane. To the county and state governments they were considered a nuisance. "Unemployed persons roaming the countryside engaged in all kinds of evil doings."

In February of 1895 an article appeared in THE HOLMES COUNTY FARMER concerning the solution to the tramp problem. Its heading read: "Everything in readiness for feeding tramps-bean soup and warm fires for those who are willing to work." The writing contained a June 12, 1879 state law concerning tramps. Sec. 6995, Ohio Revised Statutes, provided that "whoever, except a female or blind person, not being in the county in which he normally lives or has his home, is found going about begging and asking

subsistence by charity, shall be taken and deemed to be a tramp, any tramp who enters a dwelling house against the will or without permission of the owner or occupant thereof; or does not when requested to, immediately leave such a place, or is found carrying a firearm or dangerous weapon, or threatens to injure any person or real or personal property of another, shall be imprisoned in the penitentiary not more than three years nor less than one year, and any person may upon the view of any such offense, apprehend such an offender and take him before the justice of peace or other examining officer of examination.

The article further stated that arrangements were finally made for feeding and working the "hobo" and the first ones were brought in to crush stones for their meals and lodging. The crushed stone were to be used for building and repairing streets, which would offset expenses. Marshal Jordan was to have complete charge over the operation, which included a contract for providing food. If, for any reason, they did not show up for work, it was his duty to raid their dens and hideouts and bring them in to work or to leave and clear out altogether.

The meals were not specified to be dainties but "plain, wholesome food, something calculated to warm up their internals and to a degree offset the wintry blasts." This plan was to bring relief to the citizens from further annoyance and would provide work and food for the beggars in a merciful way. To make the plan effective, all households were to refuse food or meals if any of these men come to the back door and anyone could bring in the men for the work. Should this not keep them from begging, the suggested sentence was ten days at the stone pile. The last sentence of the article stated: "Oh, we are gloriously fixed for the hobo if the scheme is only manipulated properly."

Tramps Misdeeds

During this period of incidents and happenings took place where tramps were contacted with lawlessness, which only added to the pressures of sudueing their lifestyle. Among those was the robbing and burning of the store at Charm in November 24, 1894.¹ Joseph Quinn, Mike Grant, Elmer Good, Joseph Williams, and Edward Carr were arrested by the US authorities as they were sitting around a huge bonfire near Coshocton, Ohio in connection with this robbery and burning.

After a jury trial held at Cleveland, Ohio; Joseph

Quinn and Mike Grant were found guilty of the stores destruction and each was sentenced to 3 years in the penitentiary to hard labor. The men conducted their own defense and did it with ability. Although a professional hobo, Quinn at times spoke with eloquence. He and Grant were called before Judge Hicks who said, "In conducting your case you have shown that you are men of intelligence. You have shown ability and your address have been more clear and concise than many arguments made by professional lawyers. It is plain that you are educated, and should have been in better business than tramping and robbing and burning post offices."

Another account, published in a local paper, was headlined "Tramps Capture Train." According to the September 3, 1903 HOLMES COUNTY FARMER, a dozen tramps stormed a Reading Railroad freight train which made numerous stops picking up produce from market gardeners for the Trenton and Philadelphia markets. With clubs the tramps overpowered the train crew and made a thirty-five mile run to Trenton Junction. During the ordeal the crew members attempted to recapture the train but every effort seemed futile. "Watermelons burst over the heads of the attacking party, potatoes and hard apples struck them in their eyes and on their noses." Finally coming to a halt at the station, officers rushed aboard for a fifteen minute hand to hand fight, leaving three policemen knocked unconscious. In the end three of the tramps were arrested while nine made their escape to freedom.

An earlier article, in January 1885,² had already vividly urged a combined effort to rid the state of armed tramps. The account stated "It is no longer safe to travel alone on our country roads and the train crews are powerless. Gangs of armed men, under the disguise of persons seeking work, roamed the state and this should no longer be tolerated. Honest men, really seeking work, do not need to be armed . . . A special effort should be made to search out and arrest all strangers . . . If found with concealed weapons, that is and would be, evidence not only of lawlessness but of evil intent . . . the weapon should be taken away . . . and the person upon whom the weapon is found should be punished.

Apparently this did not disarm all tramps, because some years later, in the spring of 1921, a tramp came to Michael E. Yoder home a mile northwest of Mt. Hope

1. Holmes County Farmer, 11-29-1894, Wooster Daily Record, 8-14-1968 2. Holmes County Farmer, 1-17-1885

asking for a place to sleep.¹ Since there were 13 of the 14 children at home that night, the father said there was no room in the house, but he would get blankets to fix a bed in the barn for him to sleep on. This being not good enough for the stranger, he left and kindled a fire in the woods close by where he stayed overnight. The next morning, March 11, when the father with his sons Eli and Obed, went to the barn to begin with the chores, the tramp was still in the woods, swearing and carrying on. Michael had warned the boys to keep quiet, but on returning to the house he was still growling and Eli said, "Whee!" Hearing this, the tramp grabbed his suitcase and headed for the house. Yoder was at the chicken house when he came by and demanded where "that" boy was. Michael told him not to go into the house, but he entered anyway. He pointed a pistol at 18 year old Eli, who grabbed the pistol and threw the stranger to the floor as one shot hit him in the leg. Another shot ricocheted off the table and hit the cellar steps where some of the other children were standing. With this Katie, 20, tore the gun from the hands of the thug and handed it to Eli, telling him to get out of sight. By this time the father and Eli were holding the tramp down. He was begging to get up and in his fervor bit the boy in the hand. With the assistance of the other family members his hands and feet were tied with a rope. Obed had gone to the neighbors, Eugene Wheelers, to call the sheriff and 13 year old Solomon went to Mt. Hope for more help. Sheriff Henderson arrived at Millersburg and took the tied up fellow with him. He gave the name of Gottard Brobeil, and was given a hearing and placed in jail to await the action of the jury. Dr. Graf of Mt. Hope gave medical attention to Eli's leg after which the son and father went to Beach City with the buggy then traveled by street car to the Canton Hospital for further treatment. It was later discovered that chicken bones were scattered around the fire and it was thought that he probably roasted one of the Yoder's chickens that night in the woods.

As previously noted, to tease the strangers could spell severe trouble, yet the urge apparently was not always resisted. The late Sarah M. Weaver gives this account of how her Uncle Eli (1883-1943), son of Peter Weaver² as a young boy would sing, "Tramp, tramp, tramp, the boys are marching . . ." when a tramp was in their reserved bedroom. The mother greatly disliked the son's behavior and possibly felt he received a just

punishment later. One day the Weavers had company overnight and Eli had to sleep in the "tramp bed" which resulted in him getting a bad case of lice.

The stealing of chickens was a considerable problem throughout the area during earlier time periods. One such incident still related in Holmes County is of a tramp brought before the judge, accused of stealing chickens. Without sufficient facts to convict the accused, the judge replied, "There is not enough evidence, but if I were a chicken, I would roost up high."

Tramp Fare

The government projects did not put an end to the traveling boarders as they were still found in Holmes County by the middle of the twentieth century. The presence of the Amish and other religious groups throughout the area may perhaps have been part of the reason why the county could not stamp out the problem. Their sympathetic, willing handouts were widely known to the transients, which was more attractive than crushing stones for meals and a bed. A common sentiment among the generous families harboring the traveling borders was: "It was a worthwhile experience, teaching us the virtue of caring and sharing."

A bed to these men was a place to rest and could consist of anything from a special "tramp bed" in the house or the shop, the sofa in the living room, to blankets in the hay or straw pile in the barn. In the outdoors it could be a bed of leaves in the open air, under an overhanging rock or one of the numerous kinds of makeshift shelters.

Meals would pass for anything that would fill an empty stomach and could mean sitting at the table and partaking of the meal along with the family, or being brought a platter of food, or handed a sandwich, or given the victuals to cook at the hangout and open fire.

Of course, some took advantage and came only at mealtime as the one incident at the Dan J. Schlabach's a mile northeast of Charm. A tramp, on one of his visits to the farm, was offered a piece of freshly baked cake. Contrarily he struck his dirty fingers in the remaining cake, saying, "Do you still want this?" His trick turned out as planned and he was given the whole cake for his unappreciative prank, much to the resentment of the family.

1. Holmes County Farmer 3-17-1921, Descendants of Michael Yoder (1874-1988) pg. 25 2. Peter Weaver Family History - (Family#154a)

"Wurshtfresser or Fresstrempley" was a man of small stature who would at times get breakfast at different homes on the same morning. Another such account was given in **The Budget**¹ and tells of a tramp receiving breakfast at five places in Sugarcreek one morning. A Mose I. Hochstetler took after the tramp and ordered him out of the town. Mose is reported as succeeding in "starting him toward the North Pole."

Bob King was one of the latest tramps in this area making his appearances in the 1940's and 50's. He was said to have originated from the southern states. A story went around that Bob would at times throw away food given to him. On one such occasion he came wandering to the Levi C. Miller farm at the northwest edge of Charm. For supper he was given a sausage sandwich and a cup of coffee which he took to the shop. Once he was given blankets and had gone to the barn for the night, the boys discovered he had dropped the sandwich and coffee down a hole in the shop floor. Upon hearing this, Levi told his wife if he comes to the house for breakfast they can tell him to get the sandwich in the shop. The next morning as the farmer came to the barn, he heard a voice and on closer investigation found the tramp saying a nicely-worded lengthy prayer, thanking the good Lord for his good place of rest. With a change of heart, Miller told the women to give him breakfast if he comes in. On his return to the house Bob received a ham sandwich that morning. Heading toward Charm he was seen eating part of it, then he threw the rest over the fence.

Tramp Hideouts

The tramp's stump, at the head of a small trickle stream known as Big Rock Spring, 3/4 mile south of Charm, along township road 369, offered shelter and protection to the traveler from the wind and weather. The large overhanging sandstone created a cave 100 feet wide, 30 feet deep, and 25 feet high, which is a natural beauty in itself. This was a favorite gathering place for the boarder needing a rest or seeking the company of their like sort. Huddled around the open fire as hand-out coffee was brewed, plans were laid out, as to what direction each would take to obtain more handouts or find a place to sleep.

Ca. 1920 some tramps set up their own little abode one and a half miles northwest of Charm along the west side of Doughty Creek. In a gully in the woods, they

gathered and laid up old split fence rails several feet high. Once the little 8 foot by 10 foot sides were up, other rails were laid on top and the complete structure was covered with leaves to keep out the rain. Another heavy mattress of leaves was piled on the inside to sleep on. There was room for about six men. At times as many as twelve would gather there. Disputes arose and they could not get along with each other, so some would take a leave.

Another hang-out in Charm area was the "sheep-hollow" one fourth west of Guggisburg Cheese² where the lone travelers congregated readily. The spot was situated in the woods among big rocks and grapevines.

On the Rudy J. Yoder farm east of Charm was a sand mine where tramps would congregate.

Stories are related how several tramps were staying at a residence and another one would come along looking for lodging. Upon opening the door and looking on his fellowmen, he would leave if one was present he did not like.

It is said that the men had a communication code among themselves. They would put a token or mark at the lane entrance to tell others of their kind if they could or could not expect hospitality. A stone on the fence post gave the others a signal that the place was occupied. Simple signs on the gatepost further explained the farm's residents.

Tramp Stories

One of the better known tramps was Andy Reiss. In the early 1900's he was spending the night in Rudy J. Yoder's barn, a mile east of Charm. Curled up on the hay beside the feed alley, he was constantly pestered by Rudy's goat, which was shut in the barn. Getting enough nonsense from his tormentor, Andy took off after it chasing it through the dark feed alley. A wheelbarrow was standing in the middle of the alley and of course the goat jumped over it lightly, but this was unknown to Andy. He hit the wheelbarrow full force with his shins, which sent him sprawling. After hobbling to the house he got Rudy out of bed and they dressed his painful, bleeding legs. When he came to the neighbor Dan J. Schlabach the next day, Andy was still complaining about Rudy's goat. Andy is remembered as a big, strong looking fellow who spoke German.

1. Issue date 3-23-1893 2. Family Life Vol. 1, Issue 1 page 25.

Around the year 1912 Andy stopped at the Emanuel P. Hersberger farm, two miles east of Charm, looking for a meal. He was willing to work in the exchange of food and therefore was known as the "arbeit sucher" or "rumm her schaffer." That day he was helping set fence posts, and the father called his boys, Jacob and Eli, who were playing in the sandbox, to bring them some water to drink. With a "yep," the boys kept on playing. Again Emanuel called the boys and the reply was "yep" but still no effort to fetch water. At this point Reiss made his feelings known and with a shout at the boys he said, "Wir wollen Wasser haben, nicht yep!"¹ The boys at once fetched water for the thirsty men. In the fall of 1938, Andy Reiss had been at Rudy Yoder's overnight again. Before leaving, he complained of not feeling so well and soon they received word that two days later his dead body was found east of Trail, Ohio in the barn of Owen Maust where he had spent the night. Andrew (Parks) Reiss died of a heart attack at age seventy.² It was not until after his death that his real and hidden identity was discovered. When notice of his death appeared in the local newspapers, it was learned that he had relatives in Dover and Canton. Further inquiries brought two daughters from Canton to Millersburg, and they identified the dead body as that of their father. The relatives claimed the body and it was brought to Dover for burial. Andy Reiss had been missing from Tuscarawas County for twenty-five years. As he worked and roamed from farm to farm in neighboring Holmes County, he was never recognized or associated with his relatives. Seven years earlier the family made an unsuccessful attempt to find him during an estate settlement. Unable to locate him, his native county court had declared him legally dead.

A freak accident claimed the life of a tramp between Mt. Hope and Winesburg, Ohio around 1900. The story is related how one day a stranger came to the Daniel Swarzentruer residence³ and offered to help with some work in exchange for a few days stay. The farmer had a large stone in the south field along County Road 160, across from the lane, so he said he could bury it. This tract of farmland lies a short distance southeast of the West Fairview Parochial School.

In those days the way to get rid of boulders was to dig a large hole beside it, then roll the stone into the hole, usually a foot or so below the plow depth. Being warned beforehand in the danger involved in this kind

of work by Mr. Swarzentruer, he steadily kept on working at the tiresome task. After digging for a couple of days he failed to appear for supper one evening. The farmer, concerned about a mishap, or thinking that with the hard work involved he might have walked off, set out to investigate. Coming to the site, he found what he had feared. The undermined stone had rolled into the hole and crushed the poor tramp to death. This was a drastic shock to the farmer since he was not of a nature to wrong anybody. With sad and troubled feelings, he went to the nearest neighbor for help and advice. Since the stone was unmanagably large and no equipment was available to move it, it was finally decided to seek the advice of a lawyer.

The next morning Daniel and the neighbor drove 12 miles to Millersburg with horse and buggy to see a lawyer. After much deliberation and due to the fact that they did not know of any relatives or immigration record, the lawyer advised them to go cover it up, and let it rest at that. The advice was followed and so it remains until this day.

"Trilby - William Ray Bodine, 1869-1923"⁴ reads the tombstone of a man who came to Holmes County to spend the latter part of his life here. After his first house, close to Dublin, was destroyed by fire, he stayed in a small shanty in Trail. In the community he was known as Trilby and recognized as a tramp. He was highly respected for his character and manners. Despite his paralyzed left arm, he would still seek work at a coal mine during the winter and paint mail boxes for his friends. Only to a few trusted friends did Trilby reveal bits of his past life and then only because of his fear of sudden death. He was born in Louisville, Kentucky as William Ray Bodine, was educated and had been a newspaper reporter for the New York American. On the day of his death, June 8, 1923⁵ he was staying at Dan C. Yoder's east of Limpytown (intersection of CR70 and TR 137, Clark Twp.) and had been running after a horse. Coming back to the family, he died suddenly while sitting on a chair visiting. The well attended funeral was held at the German Swiss Reformed church near Trail. His body was laid to rest in the church cemetery with no relatives in attendance, only his later life's companions: his friends.

1. We want water not yep! 2. Holmes County Farmer, 10-6-1938 3. Descendants of Daniel D. Swarzentruer (1842 - 1918) pg. 29 4. History of Villages-People-Places in Eastern Holmes County 1975, Troyer, pg. 161 5. A Record of Deaths-Abe C. Schrock

Frederick Johannes Landholt is remembered in the area as "Kasefresser" and was a well known tramp in the late 1900's. Landolt was found seriously ill along the road to Millersburg in November, 1933 and taken to the Holmes County Home. It was his custom to procure food and clothing then sell part of it to other tramps. When he had taken sick, he had on his body \$566.62. His illness had resulted mostly from undernourishment and after a few weeks at the home he was well again. While staying there he asked Rev. Simon W. Sommers to contact relatives in Switzerland, who had lost all trace of Frederick and had assumed he had died. The tramp, in telling of his background, said he had left his home country against the wishes of his parents when he was quite young and had been involved in a love affair. For the rest of his life he described his own self as "a plain and regular bum."

Since he wished to return again to Switzerland, it was arranged for him to go with Rev. Sommers, who planned to make a trip across the ocean for his own interests. The tramp's money was used to cover traveling expenses and the men left on July 19, 1934. The journey was not always pleasant due to Landolt's troublesome ways, but they reached his home country safely. The "Millionaire Hobo," as he called, was in his middle 80's when the trip was made.¹

Frank Plumb was a heavy-set tramp who had one leg amputated above the knee. He died while staying at Eli P. Hersbergers, west of Farmerstown, in 1940. He had been sick when he arrived and died while sitting in a the rocking chair. He was laid to rest in the Holmes County Cemetery. He had been born in Grove City, Ohio and was a widowed railroad worker. When he died, he had a brother living in Lucasville, Ohio and a daughter living in Butte, Montana.

Johnny Wise, nicknamed "Osterhaas," is listed in the 1910 Holmes County Census records as a "white male, 63 years old, born in Germany and coming to America in 1869." As he walked along he usually had his hands clasped behind his back and at times could be heard singing songs. He was a small person, wrinkly and bowlegged.²

"False tramp" would not work as he used to have a headache and backache. He feared he would end up with a "muscle disease" if he did any work. Bill Mosser of Applecreek liked to paint buggies and Carl Hemten was a heavy-set fellow who would do some work for his

food.

Peter Weavers lived two miles north of Bunker Hill along County Road 77 and were accustomed to having tramps arrive for a meal or for a nights rest in their special tramp bed. On one occasion Robert F. Mescheck had come to the Weavers and taken advantage of their generosity by staying too many nights in succession. To remedy the situation, Mr. Weaver had his daughter Dena tell Robert that he had "worn out his welcome." Hearing this the tramp became angry, saying, "I go by Geib, I go by Zook, but never will I come back till Peter Weaver shall not live! Storming, he headed for the road but within a few days Mescheck was seen plodding in Weaver's long lane again.

In a local newspaper³ of 1900 is found this account under the Charm, Ohio heading: "An exciting incident happened on last Saturday evening, at about six o'clock while members of the Jacob Mast, one-half mile west of here, were in the hay mow looking for eggs. They saw what appeared to them as a peculiar bunch of hay and upon inspection they found a man of the hobo tribe imbedded beneath, lying motionless and apparently dead, which frightened the family very much. They at once gave the alarm and Mr. Mast, being at the village of Charm, was notified, who with the village police returned to investigate. When they arrived they found Weary Willie alive and well, determined to make this his resting place for the night. Mr. Mast thought otherwise and soon sent him on his way, "rejoicing when the family again was reconciled after their fright."

An unusual situation concerning a tramp turned up in Berlin Township in the winter of 1888.⁴ On the Crist Miller farm near Berlin a tramp had been staying for several months before he was detected. Shortly after harvest he had burrowed into the hay in the haymow where he hid during the day, then prowled around at night to find something to eat. Around the middle of November his hideout was discovered and Mr. Miller sent him on his way, supposedly out of the neighborhood. Six weeks later he was discovered in a barn belonging to a widow Boyd. Here also he had burrowed into the hay several feet, then cut a round hole a short distance to a window for light and ventilation, while at the same time being able to see what was happening on

1. Sesquicentennial History of Berlin Community, 1816-1966 pg. 111 2. History of Walnut Creek 1827 - 1977, pg. 309 3. Holmes County Farmer, 8-9-1900 4. Ibid, 1-19-188

the outside. The farm was close to the Boyd school-house where he would go to at night and cook something to eat. He would boil wheat and when discovered he was cooking some bones he had found somewhere in the vicinity. After his arrest he was taken to Berlin before Mr. Giaugue for a hearing. Finding no sufficient grounds for jailing him, he was set free again, much to the resentment of the community. The fellow had displayed great intelligence when questioned and appeared to be only about 35 years old with long hair and a beard and badly soiled clothes. Strangely, he was never seen during the daytime in the area.

Joe Kraus was also known as "Katie," and he had people question whether he was male or female. He was a well kept tramp and helped with bologna and sausage making at butchering time. He preferred doing housework, wearing a handkerchief on his head. Joe would also write family records in Bibles with a print of very artistic effect.

Billy Smathers was a regular visitor throughout the area during the 1940's and was very fond of corn mush with milk or vegetable soup of which he could easily consume a quart. Smathers had a walking cane to help him along and as he walked, he would pitch up the cane, and catch it in the middle, and allow his hand to slide to the top, and made a step with the cane. He would then pitch it again before taking the next step. He could be recognized from a distance by the pitch of his cane and by some was known as "Lone Bill." Smathers was born on May 4, 1870 in Pennsylvania and did tree trimming while making Holmes and Wayne Counties his home. In the fall of 1951, at eighty-one years of age, he came to Sam L. Millers, two and one half miles northeast of Mt. Hope. He died here while sleeping on his usual nest in the barn and was buried in Holmes County Infirmary.

Henry Stingecomb was a well-kept tramp who willingly worked for his room and board. He was well known in the area and it was a common sight to see this tall, redhaired gentleman sitting on egg crates on the Charm store porch enjoying a visit.

Pete Donald was an Irishman who pretended he was blind, but somehow saw the dime on the sidewalk that was laid there purposefully for him by Gideon Troyer. "Pete Donny" was also seen reading a newspaper, but at one place he wanted to warm his outstretched hands at the stove, which turned out to be a girl on a chair picking nut meats.

Following is a list of tramps who are remembered in the area. Some of these names come from a list of 39 names which Crist C. Yoder had compiled over the years. They lived near Big Rock hideout and got a lot of visits with tramps.

Gus Gurling	"Cider Pat"
Joe Haze	"Long Eater"
Jim Shipman	"Coffee Siffler"
Patty O'Brian	"Glä Rote Menly"
John Carson	August Horn
"Old Strowe"	"Old Deign (Dane)"
Leggo	Opfer
Yacob Roarer	"Crooked Nose Smith"
"Cheese-eater Smith"	Jacob Snechenberger
"Irish Pat"	Henry Shafer
Bundle Henry	August Stevens
Conrad Blender	John Weaver
"Swede"	"Mitten Knitter"
Max Rossenburg	John McConnel
"Lutheran Preacher"	"Will Rogers"
Peter Bones	Louie Schmidt
"Little Gust"	Leohair Hohair
Houseu	John Smith
John Mayers	Carl Beastruir
"Little English"	"Old Lutz"
Fritz Becker	Matthew

The Passing of an Era

What caused the tramp era to finally fade away? Perhaps their disappearance will remain, in part, a mystery, much like their motive was in the first place. In 1935 the United States Congress passed the Social Security Act, creating public assistance programs to help families with young children, the blind, and the aged. This federal program had a great impact on the "traveling boarder." The unemployed could now also receive benefits from the government and retired persons were eligible for pensions enacted by this program. The coming of Social Security would greatly affect the lifestyle of American people, including the person who had taken the life of a tramp. Some would still roam the countryside during the next decade or two, but eventually their visits would be a thing of the past. Their sight and presence, once a prominent part of Holmes County, is today recalled only by the older generation.

1.

O Lord in your throne,
In the beginning you have already given
Your people many laws and customs,
After which they shall live.
But all these you have
Summed up in two through Jesus Christ:
Which is love,
Toward you and our fellow men

2.

The same we have understood
From Christ our Lord,
As He thus said: the law will stand,
What the prophets teach.
All is fulfilled in two commandments,
The first, love God with all your heart
With all your mind,
And with all your soul and strength.

3.

Secondly, you shall also love,
Your fellow men, as yourself.
Than you have indeed fulfilled
The law and the prophets.
For which person who here loves God,
Keeps his commandments,
Thereby are recognized truly who are,
Those who love God from their heart.

4.

Whoever now says: he loves God,
And yet does not keep
With all diligence his command,
Shall be rebuked as a liar:
For Christ himself did say:
Whosoever keeps my command diligently
At all times,
The same does truly love me.

5.

Who has love, is born of God,
For God himself is love.
All these He has chosen,
Who exercise themselves therein.
Love does never fail,
It worketh that which is good,
At all times, she is prepared,
To praise and honor God.

6.

It also does no harm to its fellow men,
As Paul does teach us,
But ready at all times,
To highly honor the brother.
It is indeed peaceful and friendly,
Not given to anger,
Also no deception, works no falsehood,
But good from the heart.

7.

Whoever does not receive this love,
Thus we do understand,
Though he already has all faith
And speaks with angels' tongues,
Though all his possessions
He gives to the poor,
In this time, and lets his body
Be mortified and burned.

8.

However if he has not love,
All this may not help him,
No advantage will this deed bring,
He is like a tingling cymbal,
Or brass that gives its sound,
We shall understand,
God wants no work, so note this,
Except that which is in love.

9.

Whatever takes place outside of love,
This can not please God.
Therefore observe the statement,
Which at the last supper
Christ gave his disciples,
A new command,
Which is love, the Lord Jesus Christ
Did tell his disciples.

10.

Now I give you a new command,
This you shall certainly keep,
That you shall love one another,
Like as I do give myself
Out of love for you unto death
And great anguish,
So likewise you shall have love,
Serving one another heartily.

11.

If you serve one another well,
Everyone will recognize,
That you are my true disciples,
Of me you shall not be ashamed,
I am your Master and your Lord,
Follow my teaching,
What I have done for you out of love,
Do likewise to one another.

12.

Whoever has received this love,
The same shall not go astray.
It is a pure gift from God,
Allows no one to be confused.
For love is the greatest command,
As stands written,
Love continues in eternity,
Though all things cease.

13.

Faith will then cease,
Hope also in like manner,
But love will continue to stand
Forever in God's kingdom.
For love works a great joy
After this time,
In God's child, who all enemies
Through love here overcome.

14.

Through love will be overcome
Devil, sin, death, and hell.
Whoever has love, will not be led astray,
Nothing at all shall cause him to fall away.
From God, as one finds written,
Love overcomes,
Upon this earth, remains undestroyed,
No one can wrong it.

15.

Where love has entered in,
It does drive out fear.
For fear has torment and also misery,
Can not abide with love.
For God's love has no torment,
Wherever it is,
There is great joy, at all times,
It turns sorrow into joy.

16.

So let us now love God,
However not with words alone,
But in truth and deed,
Upon earth in all places,
Let us do good to his children,
All together,
God will have pleasure in this,
When we esteem his children.

17.

Whoever cannot love his brother,
Who he has with him,
How will he then love God
In heaven high, up yonder?
Greater love has no one
Than he who lays down his life,
For his friends,
As Christ himself does say.

18.

Whoever now wants to love God,
John says, take heed,
Let him first love his brother,
And lay down his life for him.
Like as Christ gave himself
For us in death,
Out of love and mercy, with His death,
And has delivered from death.

19.

Lord God, we entreat you even now,
Father do hear us,
Through Jesus Christ your beloved Son,
Increase your love within us,
At all times let us therefore
Have no lack of this,
But give us your love's passion,
That we may have it complete.

20.

Toward you and your children,
Out of the depth of our heart,
So that we may be obedient to you,
Holding fast to your covenant,
But this only out of love alone,
As your children,
Not for a wage as servants do,
But out of a willing heart.

21.

Like as love does not seek,
What is to its advantage,
But that which benefits its fellow man,
After this it does strive.
And also what is right to your honor.
Therefore, O Lord!
We desire nothing more than to
Give you praise and honor

22.

Because you are our Father,
Also our God and Lord,
A King, mighty at all times,
Therefore man shall honor you,
And give unto you with all diligence
Praise, honor and glory.
For it belongs to you upon this earth,
And also in eternity.

Ausbund #19, page 115

A martyr song about one called Peter,
burned at Ghent, 1552

1.

Great are the works of the Lord
In heaven and on earth.
All those who do honor Him,
He protects from danger
The murderous serpent,
Who in pretense of an angel
Has taken mankind captive
And brought them into death pangs.

2.

Very cunningly they went about,
To get Peter of Werwijck
Wanting him to fall away,
Used much evil trickery,
Speaking with him often,
Desiring him to turn away,
If he would have accepted
The counsel of their learned.

3.

He stood as a wall secure,
Prevailing over them,
Choosing for himself the best,
And held it from the beginning to the end.
The truth he did extol,
Witnessing to it until the end,
Instructing his own,
And confessed freely to them.

4.

More stringently must one contend,
And be more cautious,
Than in former times,
He said to them altogether,
Therefore shall man exercise himself
Daily in Christ's teaching,
Loving one another heartily,
Walking in discipline and respect.

5.

And meet together often,
Speaking of the common salvation,
As is the duty of pious,
Whose God is their portion,
Teaching one another
A proper discernment,
That man shall be converted
From sin and malice.

6.

Let us embrace in our hearts
The pure Word of God,
Which we benefit from later,
When we in the future
Are tempted by satan's devices,
And his member's power,
That we can prevail before them,
And God himself keep us.

7.

Do have a good discernment
Between the two ways,
Unto eternal life,
And the torment of hell,
Between the false church,
Which is satan's betrothed and bride,
And the Lord's only,
If he entrusteth himself to Him.

8.

Through God's Word and Spirit,
The true betrothal signet
Through these most of all
Great things take place.
Therefore will be despised
The children of God at all times,
Because they put the wine
Into new skins at hand.

9.

Which makes them rejoice,
And strengthens them when in need,
They commit all their matters
Solely to God,
They are like sheep for the slaughter
Brought unto death,
Carried out by man's weapons,
Regarded as a prey.

10.

Having no secure place,
Where man lets them abide,
Because of the Word of God
They will be continually hated,
They cried out and nearly wept,
The world rejoices therein,
And does vehemently deny
The voice of the innocent.

11.

This hymn is sung
Of Peter's steadfastness,
With him all went very well,
After this great suffering
He obtained the joy
In the fire, a martyr-crown,
Had at the stake a longing
Awaiting eternal reward.

12.

In the thousand five hundred
Fifty second year,
Was Peter separated
To a crowd of evil doers.
At Ghent suffered death,
Far away in Netherland.
He entreats us heartily,
That man flee sin and shame.

13.

You brethern turn away
From the world of hypocrisy,
Who waste their time
In pure fantasy
In the antichrist's teachings,
Your salvation lies thereon
So you turn away therefrom,
You shall endure indeed.

Ausbund #101, page 535

By Hans Betz

1. All you pure united Christians
Who have given yourselves to God,
Yes, you who on earth, early and late,
Desire to live according to His will:
Keep His vows at every hour
Like you promised Him,
Also offer Him your offering
Upon his altar:
Truly, your Lord Jesus Christ
Receives an offering that is pure –
Nothing can shake those who
Lay their offerings on His altar;
God sustains them alone.
2. We already understand
How the pure saints of our time,
In Jesus Christ
Are bound in unity
As a sacrifice to Christ;
To Him alone they desire to bring an offering.
Lord God, let us press
Into your Godly strength so that the energy
Will help us at this hour
Which we have sought with our tongue and heart.
It is our prayer in Jesus Christ
That this may be done in us.
3. For it is in our minds
That we, with you, want to be prepared
Before God in this battle –
No one shall turn us away.
The Lord Jesus Christ is the Captain;
We have given ourselves to Him.
We shall press on after Him

- Through this pathway,
For He has hewn out the path for us
So that we can receive the crown in His reign.
Those who overcome like children of God
Will receive (eternal) joy.
4. Oh Lord! Grant your strength –
The potency of Your Spirit:
Revive us with it.
In the time of distress, Oh Lord God,
Send us your gifts,
For without You, while on earth,
The battle will be lost with us.
You have chosen us to bring you honor,
Therefore, Oh Lord, we pray,
Do not forsake us,
Instead, sustain us;
Keep us in your grace; give us patience;
Do not let our love become cold.
 5. Yet, Lord, we certainly have hope
That you will perform those things in us;
In the time of need do not allow
Neither pain nor death to separate us from You,
Even when we both, with conflict and bonds,
Are now already surrounded.
Men seek after our lives;
Because of your name men hate us
Therefore, everything is given
Alone into your hands, Lord.
May Your will always take place in us willingly
Your will which needs to be done in us.
 6. For this is the reason you have called us:
That we should honor you in righteousness
All the time –
We also desire to do this.
It is good to be willing to strive for the goal
Which we, through You, desire to attain;
You initiated this in us
To bring You honor.
Therefore, Lord God, we desire
That You effect this in us.
Keep us, Lord, through Your power
From touching anything that is evil.
 7. Rather, may we remain
Holy and pure before You
Like your children,
Shunning every sin from the heart
So that we, in this bond,
Will not bring shame unto your name,
Nor be ashamed of You,
Instead, (may we) always
Confess to You freely, without wavering;
And bring you an offering in righteousness
With great joyfulness –
Lord, help us to press on through.
 8. We now are wearing the armor
With which we want to fight to attain
The crown of the heavenly throne,
(Joining battle) with the servants of God
Who possess the sword
Which Paul teaches us to use in the battle –
That is – the shunning of all sin.
Reach out to gain the worthy crown
Which God has promised us,
And desires to give it through Christ.
Those who confess (Christ),
Remaining faithful unto the end –
They will live eternally.
 9. Further we are told by Paul:
Our battle is not with flesh and blood,
(Don't fight with flesh and blood)
Instead, our battle is against principalities
Who want to frustrate our goal,
And force us from the path of Christ;
So then, let us gird ourselves
With the spiritual sword,
And defend ourselves with it
Against our enemies who are numerous;
They desire to turn us away
From the Word of God in every place
Through cross, sorrow and suffering.
 10. Shame, mockery, torture, pain, and death
Extends honor unto God
Therefore we, all united in Christ Jesus pure,
Do not want to defect from this battle;
Instead, upon the course of Christ,

Henceforward stretching out toward the goal.
God will then awaken us on the last day
When every plague will be destroyed,
God the Lord will clothe us
With pure beauty;
In his Kingdom
We'll live forevermore in joy.

11. And so, all you prepared ones
Who always did understand us fully:
We wish to (join) all the pious
In death through the help of God.
We want to fulfill to God.
Our word, which we promised Him
In Christ Jesus.
At this time may you also
Be minded like we are in Jesus Christ,
Desiring to bring an offering
To our Holy Father –
To Him alone be honor in everything, Amen.

Husbandry

To raise good grain,
We must first deeply scar the soil,
Must thoroughly uproot the wild things growing there.

Likewise good fruit
Requires the calluses of toil,
The gardener's constant cutting, grafting, and repair.

God's cuts, God's scars,
From which, childlike, we recoil,
Yet they raise in us a harvest good beyond compare.

J. David Hertzler

It takes a wise person
to figure out just what isn't
worth knowing.

Some Writings from Long Ago *

Bishop David Beiler wrote about some of his early experiences. He was born in 1786.

"Every family made their own cloth. The people wore wooden shoes. The plows were made of wood. They knew nothing of harrows, horse rakes and threshing machines. My Grandfather, Jacob Beiler, came to the US in the year 1737 but some Amish were here before. They were not all poor people. A Kurtz family had no table to eat from for some time. They took bowls on their laps to eat meals. John Beiler heard of a family that used 1/2 lb. sugar a year."

David Troyer wrote, "In the year 1780, May 19, there was a dark eclipse from 10 o'clock in the morning till midnight. In the year 1833, November 19, stars fell from heaven like snowballs. The people got scared. They thought the end of the world was coming. The year 1816 they called a year without summer- frost every month. January and February were mild, March blustery, April had much snow. The ponds froze over. The corn was spoiled by ice. In June, 3 inches of snow . . . July, ice as thick as a window pane. August had ice 1/2 inch thick. Farmers had to pay 4 to 5 dollars for corn the next spring. In September winter set in with plenty of snow. In one of the early churches a man by the name of Miller was ordained minister and did not accept it. When he died, they could not keep a light burning where he was laying."

*From the writings of Levi L. Stoltzfus (1924 -1991), Leola, Pa. He was a O.O. historian and writer. Used by permission.

We are all manufacturers.
Some of us make good, some make trouble,
and some make excuses.

Know when to
seize an opportunity
and when to let go of an advantage.