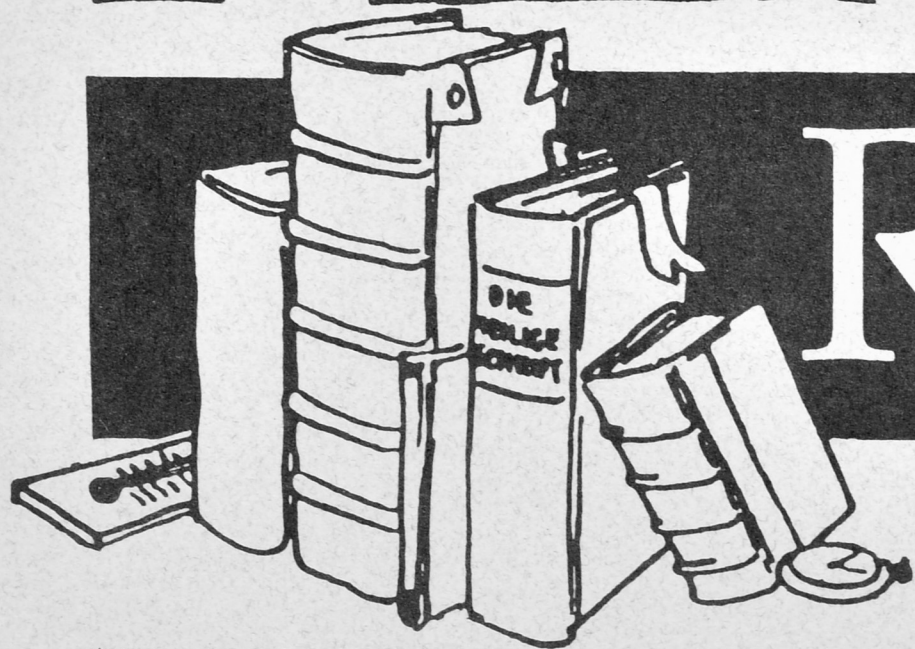


HERITAGE



REVIEW

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The Johannes Holly Bible

In the fall of 1996, a 1531 Froschauer Bible was placed at Ohio Amish Library for safekeeping. This is the second edition of the complete Froschauer Bibles, which were first printed in 1529, making it one of the oldest and most valuable books at OAL.

Christoph Froschauer (b. ca. 1450) was a well-known printer in Zurich, Switzerland during the time of the Anabaptists. His Bibles were in a Swiss dialect and were preferred over Luther's Bible by our Anabaptist forefathers.

This Bible had been in Holmes Co. for six generations, after 1818, and then it made its home in Hutchinson, Kansas with descendants of Menno D. Yoder. Most recently it was in the possession of Abe Yoder from there. During a family reunion of the Yoders in 1996, the fate of the Bible was discussed. After meeting with the board of OAL, a number of Yoder descendants decided the Bible should "come home to Holmes Co." and was placed at OAL. The Bible came in a walnut and glass case made by Abe Yoder which enhances its beauty and value.

The following article was written about the Bible by Leroy Beachy (a Yoder descendant) and printed in *The Budget* in 1985 under *Unser Leit*. It is printed here with his permission.

When Joshua Yoder appeared in Ohio in 1818, he had come afoot. This was not too unusual for a single man who was younger, but since Joshua had already turned 26 in that year, his not coming on horseback may

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The Johannes Holly Bible, cont.

indicate an early disregard for earthly possessions, a characteristic that followed Joshua, "the Amish tramp," throughout his lifetime.

The fact of the family tradition that our ancestor, Joshua, walked every step of the way from Davidsville, PA. to the Walnut Creek settlement is a strong indicator that he was single when he came; women were seldom expected to walk that far. The ages of his children appearing on the 1820 and 1830 censuses would insist, however, that his marriage to Catherine Kauffman must have taken place yet in 1818 or at the latest very early in the following year.

Adding to the effort of every step on the pioneer's trail was a twelve pound burden strapped onto Joshua's broad back, a family heirloom, the Johannes Holly Bible. Joshua had become heir to the Bible by virtue of being born the eldest son of David Yoder, as David had before him; David being the eldest son of Christian Yoder's (OAG 1298) second marriage to Barbara Holly.

The tradition of passing the Bible on to the oldest son continued in the Yoder family for 6 generations. Joshua passed it on to his oldest son, Moses; Moses to his oldest son, David; David to his oldest son Solomon and Solomon to his oldest son, Menno.

This tradition came to an end when Menno S. Yoder, known to many as "Shittlich (Shaky) Menno," died, a bachelor, in 1974. After several years in the care of another Yoder descendant in Holmes County, the Bible was transferred to the descendants of Menno D. Yoder in the Hutchinson, Kan. area, where it is being well preserved. (It is now at OAL.) Menno was the second son of David M. Yoder.

The Bible is the 1531 Froschauer edition. To really appreciate the antiquity of this Bible we need only to remember it was printed within five years of the deaths of Grebel, Manz, and Blaurock, those Zurich martyrs whom we regard as the founders of the Anabaptist movement.

The reasons for our calling it the Johannes Holly Bible are that it evidently came to this country with Johannes, an immigrant of 1750, and the fact that when he had the book rebound in 1740 he had his name, "Johannes

Hole," engraved on a brass diamond on the back cover, and the date, "1740," on a similar plate in the front cover.

The conspicuousness of the 1740 date on the cover was once the cause of an error which seems a bit humorous. Menno S. Yoder used to tell of how when his father was in care of the Bible, The Budget, sometime in the 1920's, ran a contest to see who could come up with the oldest Bible. Solomon won a free year's subscription The Budget on the assumption that his Bible was printed in 1740. What he did not realize, was that his Bible was already 209 years old when it was rebound in 1740!

A number of notes, in German script, scrawled on top, bottom, side and center columns throughout the book reveal something of the Bible's former owners.

The earliest note translates in part as follows; "Michael Schultz is my name. Rohrbach is my father's home place. I was born legitimately at Landau. Michael Schultz from Insheim, in the year of our Lord, 1662." Landau, Rohrbach and Insheim all lie within 4 miles of each other in the German Palatinate. Mühlhofen, long the home of Holly families, also lies in the immediate vicinity, a mile and a half from Rohrbach.

Another side column note in a different hand says twice, "Hans Michael Schultz from Insheim." Of a top margin note which was partly trimmed off when the Bible was rebound, only the words "Insheim, in the year of our Lord, 1680," remain. A bottom margin note in the same handwriting, which is also partly trimmed away, reads, "On the 15th of December, in the year of our Lord, 1712, my (son) John Schultz was born into the world and was soon on the same day ... to Holy Baptism."

Another note in an entirely different hand records another Schultz birth, indicating the day and the hour, but forgetting to name the year: "The 3rd of March, George Michael Schultz was born into the world around 6 or 7 o'clock."

From the above notes we learn that the Bible was in the hands of the Schultz family for at least 50 years and that the Schultzes lived in the Insheim area. Michael Schultz's claim to a legitimate birth must be understood

The Johannes Holly Bible, continued,

in the context of the Anabaptist presence in the community. Since a marriage performed by an Anabaptist minister was not recognized by many governments, the children of such a marriage were considered illegitimate. The fact that an illegitimate child could not legally obtain an inheritance nor own land, amplified the problem of Anabaptists. Whether Michael Schultz was meaning to say in his statement that he was not an Anabaptist, or whether he was insisting that being an Anabaptist, his birth was after all, in the sight of God, legitimate, is anyone's guess. We can be certain, though, that the father of the infant baptized in 1712, was not a dedicated Anabaptist.

Eight notes scribbled throughout the book were written by George Henry Schosser. With his notes, the date 1732 appears 3 times and the place name, Insheim, 5 times. The largest of his notes reads, "George Henry Schosser of Insheim was born into the world in the year 1719." There is nothing to indicate whether the Schossers were Anabaptists or not.

The next dated entry is a note which says, "This Bible is mine. John Holly is my name. Heaven is my fatherland, 1745." We know however by the date on the cover that John was in possession of the Bible as early as 1740. Of how he acquired the Bible, we know nothing. One could guess, of course, that possibly either John's wife or his mother had inherited it from the Schossers and that the Schossers, in turn, had gotten it from the Schultzes. But only God will ever know.

It is interesting that while the Schultzes and the Schossers were naming earthly homelands, Holly, in true Anabaptist fashion, realizing perhaps that he could not inherit any of it, insists instead that his fatherland is in Heaven!

Far more important than these random scribblings are the careful family records appearing in the Bible's front and rear flyleaves. On the rear leaf, Johannes Holly lists the names and birthdates of 10 children. Fifty years later, his grandson, David Yoder, used the front leaf to record his family in similar fashion. He also records 10 children. Thousands of Unser Leit descend from these 2 early families.

A reproduction of Johannes Holly's family record appears below. Because of the Bible's fragile binding and the stained and faded condition of the flyleaf on which the record appears, it was impossible to make a satisfactory photocopy of the page. But tracing the handwriting with a quill point through onion skin paper, a quite accurate reproduction of Holly's handwriting was made, showing the light upstrokes and the heavy downstrokes of his quill pen. In the following German transcription a diagonal (/) appears at the end of each line in Holly's script. The lack of using capital letters and punctuation was not uncommon for that day.

Den 26 Janer 1739 ist mir eine docher
gebohren die heist magtlena
Den 17. abvill 1741 ist mir eine
docher gebohren die heist bewy
Den 1 herbst monat 1742 ist
mir eine docher in die welt ge-
bohren worden die heist franci
Den 12 abvill 1743 ist mir eine
sohn gebohren der heist samuel
Den 6 winter monat 1745 ist mir
ist mir eine sohn gebohren der
heist samuel / der heist samuel
der ist garant in die welt ist mir
docher in die welt
Den 24. winter monat 1746
ist mir eine sohn in die welt
gebohren worden der heist mit
den magtlena jacob
Den 27 forsoment monat 1747
ist mir eine dochter in die welt
gebohren die heist guth
1751 Den bruch monat ist mir eine
sohn gebohren der ist mir gebohren
1752 Den 12 dazember ist mir eine
sohn in die welt gebohren der heist
den heist / den 1757 Den 31 may ist mir eine
docher gebohren die heist franci

den 26 janer 1739 ist mir eine docher /
gebohren die heist magtlena / den 17 abvill
1741 ist mir eine / docher gebohren die heist
bewy / den 1 herbst monat 1742 ist / mir
eine docher in die welt ge- / bohren worden

The Johannes Holly Bible, continued,

die heist freni / den 12 abrill 1743 ist mier ein Sohn gebohren der heist hanes / den 6 wein monat 1745 iahr / ist mier ein Sohn gebohren der / hiest hannes johannes holly / bin Ich genant im himmel ist mein / unser vater land-----/ den 27 winter monat 1746 / ist mier ein Sohn in die welt / gebohren worten der heist mit / dem nahmen jacob / den 27 haimonat anna 1747 / ist mier ein dochter in die welt / gebohren die heist hiett / 1751 den brachmonat ist mier ein / Sohn gebohren und ist auch gleich gestorben / 1754 den 12 dezember ist miehr / ein Sohn in die welt gebohren worten / der heist davit 1757 den 31 mertz ist mier eine / docher gebohren die heist freni.

Following is the list of Johannes Holly's children translated into English: On the 26th of January, 1739, a daughter was born to me called Magdalena; On the 17th of April, 1741 a daughter was born to me called Barbara; On the 1st of November, 1742, a daughter was born into the world to me called Veronica (Franey); On the 12th of April, 1743 a son was born to me called John; On the 6th of October, 1745, a son was born to me called John; John Holly is my name.

Heaven is our Father's Land; On the 27th of January, 1746, a son was born into the world to me called by name Jacob; On the 27th of July, 1747, a daughter was born into the world to me called Hettie; In 1751, in June, a son was born to me and soon died; In 1754, on the 12th of December a son was born into the world to me called David; In 1757, on the 31st of March a daughter was born to me called Veronica.

We know that at least 3 of these children became married and reared children. C.Z. Mast in his book, "Annals of the Conestoga Valley," tells us concerning the first daughter, Magdalena; "She was married to Bishop Jacob Mast whom she survived by 12 years and died on Oct. 26, 1820." Mast also fills us in on the last daughter, Veronica. Of her she says, "Fanny Holly, another daughter...married Joseph Johns who became founder of Johnstown, Pa."

Although Mast named the father of these sisters Michael Holly, we know from this record that his name was Johannes, or John. The second daughter, Barbara, is believed to have been the 2nd wife of Christian Yoder, OAG 1298, who began the tradition of passing the

Bible to the eldest son in the Yoder family. The very fact that the Bible passed from the Holly family to the Yoder family at this point is strong evidence of this union.

It seems a bit strange that of a family of 10 children we know of only 3 that found marriage partners. We notice immediately, however, that 3 of these 10 could never have been married because they died very young. The son born in 1751, the first native American in the family, died so soon after birth that he was not named.

Also because there were 2 sons in the family named John and 2 daughters named Veronica we know there were 2 other infant deaths. Interestingly, the Hollys were one of those early families that followed the practice of naming the next child of the same sex same as the infant that had died before. In another family we know of three successive sons named Peter!

Perhaps there was a problem of premature births in the family. Notice that the first John, born only 4½ months after the first Veronica, could surely not have lived long in that day. This brings us to another interesting problem. The son, Jacob, born in January, 1746, apparently survived, or else the son named David should have been the 2nd Jacob. How could he have survived if he was born, seemingly less than four months after the second John?

For the answer to this question we must give recognition to the calendar change that took place in the 1700's. Prior to this the Gregorian calendar used in European countries was arranged quite like it is today, except that the new year began on the 25th of March. England officially changed New Year's Day to Jan. 1 in 1752. Although the change came somewhat earlier to the German states, the common folks clung for some time to the "old style" calendar.

This means that for us who are used to reckoning year date changes on Jan. 1, the easiest way to get birthdates, prior to that change, straight in our heads is to add a year to the births occurring from Jan. 1 to March 26. This would make Jacob's birth year 1747 in our way of thinking and thus give ample space between his birth and that of the second John.

The other birthdate that would be affected

The Johannes Holly Bible, continued,

by this rule is Magdalena's, and moving her date up one year to 1740, still allows extra space between her and her sister, Barbara. Now, although the calendar year change eliminates the squeeze for Jacob's birth, it now puts the squeeze on the next child, Hettie. It allows exactly six months between the births of Jacob and Hettie, which without some explanation, seems far too tight. However, a close look at some peculiarities in Hettie's birth entry tied with other information may, indeed, offer a plausible solution, which though quite complicated, may be very interesting to some.

First, it is quite noticable that the three line entry announcing Hettie's arrival, is written in a much lighter hand than the other nine entries. Johannes's writing is done with a very heavy hand. Applying more pressure on a quill point while writing, causes extra wide downstrokes, as is evident in his handwriting.

The difference in the writing between Hettie's entry and the others is in fact far more noticable in the original than in this tracing. Notice too that whereas Holly's writing style is rather cramped and torturous, Hettie's entry is in a far freer and more open style. Another dissimilarity is that while Johannes spells daughter, "docher" for the other four daughters, in Hettie's entry it is spelled "dochter."

Another is that Hettie's entry is the only one in which the latin word, anno (here misspelled "anna"), precedes the year date. Still another difference is that whereas the proper feminine article "eine", appears in the other daughters entries, Hettie's recorder mistakenly used the male article, "ein." The three line entry for Hettie also uses more space than the four line entry for Jacob just preceding it in Johannes's hand.

What to make of this? If we should think that there is evidence that Hettie's entry was written by a different person, what logical reason might there be? One possibility that may seem a bit awkward at first but may yet be the only apparent solution, is that Johannes's wife may have died shortly after the birth of Jacob and that within six months he was remarried to a widow whose husband had died at about the same time as Johannes's wife and who after their marriage gave birth to a daughter from her first husband.

This would mean the birth had occurred within the new union and should be recorded with the other children, yet Johannes could not have recorded her as his child. Was Hettie's birth recorded by a second wife who could say, "...ist mihr gebohren," and whose entry in her handwriting accounts for the difference in word choice, spelling and style of writing?

If this solution seems a bit strange, we may remember that if Johannes had been Hettie's father, she, rather than the tenth child, should have been the second Veronica! Is there any outside information that would support the idea of a second marriage of Johannes Holly? There may be!

In the book, *Biographical Records of Wayne and Holmes Counties, Ohio* (Beers, 1889), Seth Troyer is quoted as saying that his "Great grandfather Michael Troyer was brought to this country between the years 1745 and 1750 as a boy of probably 8 years of age by his stepfather, Holly." Had Seth given us stepfather Holly's first name, it would have been a tremendous shortcut for us, but since he did not we can only compare what we can learn about the immigrant Michael Troyer with what we can learn about Johannes Holly to see if it would fit for Johannes to be Michael's stepfather.

With handed-down information, such as Seth is giving us, it often works out that with several facts of authentic information there will be one or so accompanying oft-repeated statements that can be proven wrong. In this case it is Michael's age, "probably 8 years."

Since we learn from other sources that Michael's first son was born in 1753, we assume he was born no later than 1733, which would make him quite a bit older than 8 years on arrival; old enough, in fact that he should appear on the ship's list when his Holly stepfather came. Every male of 16 years or older was required to sign.

On the ship "Brotherhood," which arrived in Philadelphia on Saturday, Nov. 3, 1750 with 300 passengers aboard, there appears a block of apparently Amish signers, including the surnames Burcky, Lichty, Miller, Mast, Stucky and Kauffman. Among the dozen and a half Amish signers appears the name of our Johannes Holly! The signature is unmistakable! It matches very closely the 12th line of his family record.

The Johannes Holly Bible, continued,

Farther down the list, next to each other, appear the names of Andreas Holly and Michael Holly. Upon seeing these signatures together, they are so much alike, in comparison to the differing signatures around them, that it is very evident that they were written by the same hand. And by the same hand that had written the Johannes Holly signature farther up the list! The cramped handwriting and the use of no capital letters, identical to the script in the Holly family record, makes these three signatures stand apart from the others. What does the likeness of these three signatures mean? That Johannes Holly was signing for two stepson brothers that were unable to write?

Indeed, several authors have stated that Michael Troyer was accompanied by a brother named Andreas when he arrived in America. C. Henry Smith, in his book, *The Mennonite Immigration to Pennsylvania*, when mentioning the names of the Amish on the November 3, 1750 ship, winds up the list with Michael and Andreas Troyer, although he says in a footnote they do not appear on the passenger list. Apparently he was not aware of the Holly connection. His reason for believing they were on the ship is revealed in another footnote. Speaking of the Mast family which was on the same ship, he says, "One of the sisters, Magdalena, married Michael Troyer, who came on the same ship as his brother Andreas as a young boy."

Is there any other source that might give us reason to think that the immigrant Michael really did have a brother Andreas? There may be! When the Rev. Harvey Hochstetler published his classic, *Descendants of Jacob Hochstetler*, Moses K. Troyer of Walnut Creek, who he claims "has given considerable time to the study of the Troyer family," furnished the notes on the Troyers found on pages 960 and 961. The puzzling thing about these notes is that the immigrant credited with the children which we know are Michael's, he names David. Also in a footnote is a list of five brothers: Michael, Andreas, Abraham, Joseph, and David, attributed to Michael. Did the fathers of these two sets of children somehow get switched?

In Harvey Hochstetler's second book, *Descendants of Barbara Hochstetler and Christian Stutzman*, on page 13, reference is made to an "old ancestor Bible" in which Troyer "family

record is shown." In an interview with the late centenarian, Al Troyer, he informed me that his father, Mose K., had borrowed this Bible from which he had gotten information on the early Troyers, which he furnished for Hochstetler's book.

It is tempting to think that in this Bible Mose K. had found both the list of 12 children which appear under DBH 9179 and the list of 5 brothers which appear under the DBH 9179 footnote. Further, it is tempting to think that he also found reference to a David Troyer as a family head rather than to have to conclude that the phrase, "David Troyer had children," which he placed before the list of 12, was a pure fabrication of his. Could it be that Mose K. mistook the list of five brothers as being part of the larger list of twelve and that he simply moved the phrase to the larger list?

Obviously, what we would need is to see the Bible flyleaf from which Mose K. Troyer took his information. But that is too late! In the early 1970s a serious effort was made to locate the Bible. When it was finally found in a distant city, no family information remained, but one flyleaf had been neatly removed with a sharp knife! Apparently Mose K. had done that before he returned the Bible to its owner. When Mose K.'s spinster daughters were then contacted to see if they might still be in possession of their father's papers, they said they had burned a large box of their father's collected papers less than a month earlier! Their excuse for burning them was that many of the papers were in German script which no one could read. Only God knows what went up in smoke that day!

It must be admitted that by now we have extended ourselves quite far. What would happen if we would project ourselves a bit farther and assume that the immigrant Michael Troyer was one of the five sons named in the DJH 9179 footnote and that the sons are named there in proper order? Would it fit for Michael to have been Johannes Holly's stepson?

First, if the Michael and Andreas Holly of the ship's list are assumed to really be the brothers Michael and Andreas Troyer, we know they would have had to have been at least 16 and 17 years old in 1750 in order to be required to sign. This would mean Michael could have been born no later than 1733 or Andreas in 1734. If their mother had married Johannes Holly in the summer of 1747 that would leave

The Johannes Holly Bible, continued,

a 12 year span of the birth of the remaining three sons, or an average of a little over three years between each child from Andreas to Hettie. Notice in relation to this, that the last four children on Johannes's list which would have been born to this second wife of his, are again spaced at an average of a little over three years apart. Compare this with Johannes's first six children, from his first wife which average less than a year and a half apart.

Again, in view of the consistent three years plus spacing of the rest of Michael's mother's children, we could move Michael's probable birth date from 1733 to 1731 which would make the space between him and Andreas consistent with the others. It would also make Michael 21, rather 19 years of age in his probable marriage year of 1752.

Having come thus far with the suggested second marriage of Johannes Holly to Michael Troyer's mother without running into anything that would prove otherwise, we should, perhaps, turn back and take a look at something we passed by that may need some consideration. Would a man really take another wife within 6 months of the death of his first wife? And would a widowed woman really marry again while yet with child of her former husband?

Perhaps in our day, in our setting, neither of these would be very likely to occur. But let us imagine ourselves projected back over 200 years into a situation in which even living within an intact family, the pressures of the inability to own land, the exorbitant taxes and ridiculous rents, the special fines and fees and whatever else was imposed upon those who followed the narrow way, would make life at its best, very difficult. Add to this the woes of a father with 4 motherless children ranging from a 6-year-old to an infant, and the problems of a mother with 5 growing, fatherless sons and being pregnant besides. Perhaps in such a situation the widower and the widow needed each other desperately and such social niceties, as we would be concerned about, were lightly regarded.

Another question that may need some thought: If Michael and Andreas are thought to have been Johannes's stepsons, why did their names, which he apparently signed for them, not appear immediately after his? Here again

we must rely on some guesswork, but the size of the combined family, ten children plus father and mother would suggest that more than one passenger compartment was needed to accommodate them. Whether the five Troyer brothers stayed in the additional quarters or how they were divided we can not know, but even though their name spacing on the ship's lists indicates up to nine unit numbers between them, their quarters may yet have been close to each other.

Another deduction could be made concerning the three alike signatures: Over a fourth of those required to sign on the Nov. 3, 1750 ship arrival, were unable to write their own names. In such cases the ship's captain wrote their names to which the person would affix an "x" or if he was able, an initial or two. Since Michael's and Andreas's names appear in Johannes's hand rather than that of the ship's captain, strongly indicated a responsible relationship. Had Michael and Andreas been cousins or even brothers of Johannes, he would almost certainly have left the signing of their names to the ship's captain.

One final fact about Michael Troyer, which is legally recorded, must be considered to see if this too would fit in with what has been proposed so far. On Sept. 18, 1803, Michael, now in his 70's, drew up a will which was probated on April 4, 1807. Among the detailed instructions is a clause, bequeathing to his surviving widow, "the money which I am to get from my sister."

His not needing to name her, indicates that he had only one full sister. The fact that he mentions no specific amount is a strong indicator too that she was still living and that he was simply steering to his widow what he expected "to get" after his sister's death. The fact that he was expecting a post mortem inheritance from his sister tells us, of course, that she had always remained single or was, less likely, a childless widow.

The idea of one sister fits perfectly to be the Hettie, born in 1747. Besides, I am quite certain that I had once seen, in an estate settlement docket in the Bedford County, Pa. courthouse, the name Hettie Holly listed several times as a buyer in the auction.

Not realizing the importance this name could have in a future solution, I failed to record it. If it does not appear in Michael's

The Johannes Holly Bible, continued,

docket, it may possibly be found in the docket of either John Miller OAG 0768 or his son, John Miller OAG 0767, both of which died in the same vicinity and within a few years of Michael's death.

Some researchers who have struggled with the supposed date irregularities in the Holly family record have concluded that Johannes had recorded his children's births all at one time, long after they were born and that he had therefore made several mistakes in their year dates.

However, considering the calendar change, a premature birth or two and a second marriage, as we have, there seems to be no further need to question John's credibility. Besides, there are several clues within the record that indicate intermittent recording; maybe not each child individually, but at least not more than several at a time.

Besides Hettie's entry which has been discussed, the most notable break shows in the 12th, 13th, and 14th lines, where Johannes, after recording the fifth child, writes, "John Holly is my name, Heaven is my Fatherland." Certainly if he had known at that point that there would be five more births to record, he would not have been so wasteful with space.

As it turned out, he barely had room to squeeze the last few in. Though more distinctions might be pointed out to disprove the "one sitting" idea, we will mention only one more. The use of the year date to commence

the last three entries is so different from the prior entries that it seems quite evident that these three births were not recorded at the same time as the earlier ones.

Two more items written in the left side column will interest the Holly, Yoder, and Troyer descendants. The first line translates, "On the 19th of February my Franey (Veronica) died in 1769." This entry is in Johannes's handwriting and since we know that his last daughter, Franey, was married to John Schantz about ten years after this date, this Franey must have been his wife.

If we can accept the Holly-Troyer connection as outlined above, then this Franey would have been Michael's mother, the former Mrs. (David?) Troyer. This provides us with her given name and death date. The second line is in a different hand and is signed in the third line, "David ioder" (Yoder). David records Johannes's death: "On the 3rd of May my grandfather died in 1783."

This David Yoder, grandson of Johannes Holly and son of Christian Yoder, OAG 1298, used the front flyleaf to record his ten children. The fourth child, Joshua, the first son in the family, is the person who brought the Holly Bible to Ohio where it remained for about 160 years. Following is David's list of ten children and their birthdates.

Barbara, April 11, 1787; Lizzie, Aug. 17, 1788; Franey, Aug. 25, 1790; Joshua, April 20, 1792; Sarah, June 15, 1794; Caleb, Feb. (day missing), 1797; Joel, Nov. 27, 1797; Susan, July 12, 1805; Catherine, May 26, 1808; David, Nov. 5, 1811.

Immigrant Jacob Schlabach (1786-1863)

Profile and Estate Settlement

By Henry L. Erb

Jacob Schlabach (SB3 in Gingerich-Kreider) was born on September 19, 1786 in the province of Hesse, Germany to Christian and Magdalena (Swartzentruber) Schlabach, being the third of eight children. The Schlabach family lived in the Richerode estate, near Jesburg, as tenant farmers. Until the year 1819 the Schlabach family lived together on the Richerode estate, except for two daughters who were married. Father (Christian) was most likely the overseer and his sons worked the farm. The family consisted of John (b. 1782), Marie (b. 1784), Jacob (b. 1786), Catherine (b. 1791), Christian (b. 1793), Magdalena (b. 1795), Anna (b. 1799), and Daniel (b. 1802). By 1819 daughter Marie was married to John Gingerich, and may have lived elsewhere.

The Napoleonic War had ended in 1815 and Europe was experiencing a monetary recession. Also, Germany had mandatory military conscription laws for 18 year old men. This may have been one of the main reasons why the Mennonite congregation (In Europe the Amish were called Mennonites, until they picked up the name Amish in America.) around Jesburg was slowly dwindling. The Schlabach's youngest son Daniel was approaching 18 years of age. Throughout history the true Anabaptists have always refused military service, and in countries where no exemptions were granted, they soon looked elsewhere for a home. Also during that time the Mennonites were not allowed to own land, so they mostly rented or were tenant farmers on large estates owned by nobles or princes.

In America, the young Amish church was growing and settlements in Lancaster, Somerset and Mifflin Counties, Pennsylvania, and Holmes County in Ohio were flourishing. People were allowed to own their own farms, and to worship as their conscience dictated. Surely by this time reports were circulating throughout Europe about the favorable and free conditions in America. One must think that surely this was often discussed when people met.

By the spring of 1819 the Schlabach family made the decision to emigrate to America. Christian, the father, appears to have been a cautious leader, since first the

two sons, John and Christian Jr., were sent to America to investigate the possibility of moving there. It had been previously decided that if the two brothers think that conditions were favorable, then they would send word for the rest of the family to come.

So, John and Christian secured passports and church letters and left for America. (Christian's passport and church letter (Zeugniß Brief) have been preserved and today are owned by a descendant.) They arrived at Baltimore and from there traveled to the Amish settlement in Somerset Co. Pennsylvania. Here the two brothers were hired by a farmer as farm hands.

Oral tradition says that the two brothers disagreed about sending back a favorable report for the rest of the family to come. So Christian, who was in favor, personally sent a letter back to Europe telling his parents and the Schlabach family to proceed with plans to emigrate to America. In April, 1820 the Christian Schlabach family, all except daughter Marie, married to John Gingerich, boarded the ship *James of Bremen* and set sail for New York. (The Gingerichs later immigrated, in 1831, and settled south of Charm, Ohio.) At one point they encountered storms or strong winds and father Christian's hat was blown into the sea. Four months later they arrived in New York. After a short layover they then sailed to Baltimore, and disembarked on September 30, 1820. From Baltimore they traveled overland to Somerset County, Pennsylvania where they were reunited with their two sons.

For six years they lived in Somerset County as renters or as boarders, since no records have been found indicating that they owned any land. But during this time three of the Schlabach sons were married: Christian (Jr.) to Barbara Gnaegi, daughter of John and Elizabeth (Stutzman) Gnaegi; and Jacob and Daniel to sisters, Barbara and Catherine (Katie) Yoder. They were the daughters of Henry and Catherine (Detweiler) Yoder. Henry was later known as "Jury Henry," because he served on the jury that investigated the child murder of seven-month old Susan Hochstetler. (Years later, Henry Yoder, a son of "Jury Henry" confessed to the murder.) Henry Yoder was a

Immigrant Jacob Schlabach, continued

prosperous farmer in Somerset County. In 1810 his second oldest son, Christian, married to Anna Hershberger, was one of the four young Amish settlers in the Walnut Creek Valley. It would seem logical to suggest that Christian advised his father to buy land in the new Amish community of Holmes County. In 1817, 1818, and 1825 Henry Yoder purchased three adjoining quarter-sections of land, lying about two miles southwest of where his son Christian lived. Oral reports are that Henry Yoder offered this land free to whoever married his two single daughters. However, a close scrutiny of the deeds reveals that Jacob and Daniel did pay for their land.

In about 1826 the Schlabach family, except Christian (Jr.) who stayed in Somerset County, all moved to Holmes County. Some time later Christian and his family also moved to Holmes County, settling just northeast of Berlin, Ohio where he died in 1871. On October 30, 1827 Henry transferred the three quarter-sections to his son-in-laws Jacob and Daniel Schlabach. His daughter Marie, married to Daniel Eash, settled between Millersburg and Benton, Ohio. Daughter Magdalena, married to Jacob Kempf, also settled in this area.

After moving to Ohio, Christian Schlabach (Sr.) lived another fifteen years, dying on March 22, 1840. His wife, Magdalena, died on October 29, 1843. They are buried in the cemetery on the home farm, 0-3 in *Cemetery Directory of Eastern Holmes County* (Beachy). The first year after the Schlabachs moved to Ohio was likely a very busy one, as the land had to be cleared and buildings erected. Oral tradition says that after a log cabin was built, a blanket was hung over an open doorway, which caused some fear for Barbara, Jacob's wife. She was worried that the wild wolves might enter while they were asleep. Apparently there were some wolves in the area, and could be heard howling at night. Here on the Ohio frontier Jacob and Barbara raised a family of three sons and four daughters. They are: 1.) Catherine, married to Bishop John Schmucker and lived in Howard Co., Indiana. 2.) Magdalena, married to Joseph D. Mast, and lived in Buffalo Co., Nebraska. 3.) Daniel, married to Sarah Kauffman and lived northeast of Berlin, Ohio. 4.) Elizabeth, married to Joseph Sommers and lived in Howard Co., Indiana. 5.) David, married to Catherine Miller and lived on

the home farm. 6.) Jacob, married to Mary Miller and lived near Charm, Ohio. 7.) Susanna married to Daniel D. Mast (brother of the above Joseph Mast) and lived in Spooner, Wisconsin.

On September 11, 1856 Jacob's wife Barbara died and is buried on the home farm (Cemetery 0-3). On April 3, 1860 Jacob transferred the southwest quarter section, the original Schlabach homestead, to his son David J. Schlabach for \$3,800. A part of the northeast quarter section was transferred to his son-in-law Daniel D. Mast on the same date, for the consideration of \$1848. On May 21, 1862 Daniel D. and Susanna (Schlabach) Mast transferred their land to David J. Schlabach for \$3250, and moved to Mt. Hope, Ohio. Later they lived in Bremen, Indiana, and Cornell, Illinois, and last in Spooner, Wisconsin. (DJH5245) Sometime they joined the German Baptist Church, where Daniel served as a minister. Most likely they already made this change of church affiliation around 1862, and this may be the main factor why they sold their land and moved away. On May 5, 1863 Jacob Schlabach died and is buried beside his wife on the Schlabach homestead.

On June 4, 1863 Benjamin Helmuth, Henry Pounds, and Moses J. Miller posted \$6000 bond as executors and Benjamin Helmuth was named Administrator, for Jacob's estate. Simon L. Miller, Peter C. Mishler, and Isaac S. Miller were named appraisers and appraised the estate on June 17, 1863. On June 19, 1863 public sale was held to dispose of the possessions of Jacob Schlabach. It appears that Jacob was a prosperous farmer and was a well-to-do man for his time and age.

Following is an itemized list of this sale and sale buyers. Notice that under "books" that some were bought by Simeon L. Miller. It appears that here he may have bought the old Schlabach *Ausbund* (an undated European edition with the signature of Christian Schlabach, 1807, and also of Jacob Schlabach, 1834). The book also contains the writing, "This book I bought in the year 1863- Simeon L. Miller," and "I was given this book in the year 1866- David J. Schlabach." It is possible that after buying the *Ausbund* at this sale, Simeon returned it to the Schlabach family three years later. It is today owned by a descendant of the Schlabach family. For more information on the Schlabach family, see the *Heritage Review*, Vol. 1, and *Heritage Review*, Vol. 6.

PUBLIC SALE OF THE ESTATE OF JACOB SCHLABACH, held 6-19-1863

Items	Buyer	Sold at	1 pot	Joseph Sommers	12c
			Tea Kettle and pan	Jacob Slabach	15c
3 crocks	J. Yutzy	7c	Keg containing whiskey	Simeon L. Miller	35c
4 crocks	John F. Miller	1c	1 jug	Joseph Sommers	15A1
Jug and crocks	Daniel D. Mast	6c	1 bottle	Joseph Sommers	16c
Medicine Marchal (?)	Joseph Miller	30c	Coffeemill and brass kettle	Jacob Slabach	41c
A lot of trash	Simeon L. Miller	1c	Dish and tumblers	David Slabach	88c
1 Basket and rope	Simeon L. Miller	14c	Spoons and Boll (bowl)	Magdalena Kemp	83c
1 Basket and rope	Joseph D. Troyer	6c	Dishes and Boll	Joseph Sommers	65c
1 Rope	Peter C. Mishler	30c	Tea Pot and dish	Jacob Slabach	2c
axe hoe	Jacob Bretzins	10c	1 brass dipper	John F. Miller (note)	26c
1 Ax	John F. Miller	55c	Dipper and Coffee pot	Jacob Slabach	23c
1 Plain* (plane)	Peter C. Mishler	10c	Cups and saucers	Jacob Koons	41c
1 Box	Simeon L. Miller	14c	Dipper and dishes	Joseph Sommers	29c
1 Keg	Jacob Bretzins	22c	Boll and dishes	Jacob Slabach	26c
1 Shovel	Benjamin Troyer	75c	Tin cups	Joseph Sommers	33c
1 Hand ax	David Slabach	45c	Pot and trash	David Slabach	10c
3 Chisels	Daniel D. Mast	25c	1 Lamp	Christian Raber	15c
2 Choppers	Jacob Bretzins	55c	Bucket and bottles	John F. Miller (note)	53c
Gallon Measure	Joseph Sommers	35c	Box	Simeon L. Miller	18c
1 Crock	Simeon L. Miller	1c	1 Bucket	Jacob Slabach	35c
Keg with nails	Peter C. Mishler	48c	Dishes	Christian Limbacher (note)	15c
Keg with Nails	Simeon L. Miller	50c	Burgundy pitcher and bottle	Simeon L. Miller	18c
Box of Horseshoes	Simeon L. Miller	10c	2 Books	Jacob Slabach	56c
Drawer Knife	Stephen Troyer	45c	4 Books	Jonas Stutzman	12c
Box with trash	David Slabach	10c	2 Books	Simeon L. Miller	35c
Box with trash	Jacob Slabach	14c	A lot of books	Christian Sommers	14c
Knifes and Forks	Joseph Sommers	18c	2 Books	Peter C. Mishler	1.00
Knife and Steel	Daniel D. Mast	25c	3 Books	Simeon L. Miller	37½c
Lot of spoons	Joseph Sommers	25c	2 Books	Jonathan Miller	25c
1 Bridle	Andrew Troyer	35c	2 Books	David A. Troyer (note)	1.25
1 Saddle	Isaac S. Miller	2.00	2 Books	Simeon L. Miller	60c
lantern and shear	David Slabach	10c	1 Book	David J. Miller	40c
Saw and square	Christian Sommers	65c	1 Book	Jonathan Miller	1.12½
2 augers	Jacob Bretzins	50c	1 Book	Levi P. Hershberger	1.35
2 augers	Frederick Helmuth (note)	24c	1 Book	Joseph D. Troyer	1.12½
1 saw	Daniel D. Mast	62c	1 Bible	Peter C. Mishler	3.50
2 hammers	David Slabach	38c	Window glass	Frederich Kelffabar	22½c
Screwdriver and chisel	David Slabach	33c	Brush and buttens	Daniel D. Mast	35c
8 lb. of sole leather	Simeon L. Miller	2.40	Envelop containing paper	Daniel Slabach	15c
A lot of leather	Jacob Bretzins	52c	Basket containing trash	Joseph Sommers	1.01
Shoe bench and tools	Simeon L. Miller	50c	1 looking glass	Levi E. Miller	25c
1 gradle	Joseph Miller	1.05	1 crock containing trash	Simeon L. Miller	2c
Basket and Bottles	Peter Hershberger	22c	1 Broom	Frederich Kieffabar	12c
Fire tong and shovel	John F. Miller	40c	Beeswax	Valentine Limbacher	1.01½
Whip and padlock	Jacob Slabach	28c	beeswax	Jonas Stutzman	90c
Slate and brush	Simeon L. Miller	20c	Dish containing trash	Moses I. Yoder	19c
1 char* with honey	Simeon L. Miller	1.06	Table Cloth	Jonas Stutzman	45c
1 char with sugar	Joseph D. Troyer	29c	Towel and cloth	John F. Miller (note)	29c
1 crock with honey	Joseph Sommers	1.10	Towel and cloth	Joseph Miller	18c
crock and lamp	Stephen Troyer	10c	Towel and cloth	Daniel S. Yoder	22c
Pitcher containing honey	Daniel D. Mast	39c	Towel and cloth	Joseph Miller	28c
Paint Keg	David Slabach	5c	Towel and tablecloth	Joseph Miller	1.00
Crock containing honey	Simeon L. Miller	62c	Towel and tablecloth	Joseph Miller	95c
1 pot	John F. Miller (note)	13c	2 Towels	Christian Limbacher (note)	50c
* Original spellings retained			1 Towel	Christian Limbacher (note)	35c

Immigrant Jacob Schlabach, continued

2 Books Stephen Troyer 7c
1 Slate Frederick Kiefabar 10c

2 Bags	Jacob Bretzinx	85c
2 Bags	Christian Limbacher (note)	40c
2 Bags	Joseph Sommers	75c
Curtens	John F. Miller (note)	1.00
Bed slip	Jonas Stutzman	2.12
Bed sheet	Valentine Limbacher	1.70
1 Bed sheet	Joseph Sommers	1.78
1 Bed sheet	Isaac S. Miller	2.15
1 Bed sheet	Joseph Sommers	55c
2 Polsters slip	Joseph Sommers	68c
1 Tick slip	Jonas Stutzman	1.80
1 Sheet and bag	Benjamin Troyer	49c
2 Tick slips	Frederick Helmuth (note)	1.37
Thread and bag	Simeon L. Miller	50c
A bunch of thread	Joseph Sommers	25c
A bunch of thread	Joseph Sommers	33c
A bunch of thread	Frederick Shoemaker (note)	45c
A bunch of thread	Daniel D. Mast	30c
1 Spectakle and case	Simeon L. Miller	10c
8 yds. Muslin	Jacob Koons	2.28
9 yds. Muslin	Jacob Slabach	2.61
7 yds. Toe linen	Joseph Sommers	3.50
1 Blanket	Joseph Sommers	1.00
5½ yds. Cloth	Joseph Sommers	6.43
2¾ yds. Cloth	Jacob Bretzins	2.73
6½ yds. Cloth	Frederick Shoemaker (note)	7.47
6½ yds. Cloth	Valentine Limbacher	6.50
5 yds. Cloth	Christian Limbacher	5.85
1 Quilt	Frederick Helmuth	1.00
1 Tub and Bucket with lard	David Slabach	20c
1 Tub and Bucket with lard	Joseph D. Troyer	13c
1 Stand	Joseph Sommers	2.05
1 Chest	Frederick Helmuth	1.02
1 Bench	David Slabach	8c
1 Bench	Joseph Schlabach	27c
1 Bureau	Jonas Stutzman	4.87
1 Clock	Widow Leivengood	5.50
1 Stove and pipe	David Slabach	13.05
2 Chairs	Christian Raber	40c
1 Chair	Peter C. Mishler	80c
1 Bedstead and bedding	Joseph Miller	10.00
Cubbard	Jacob Slabach	6.00
1 Water bench	David J. Miller	95c
1 lot of Corn-supposed 3 bushels	Simeon L. Miller	1.01
1 Bee and hive	Joseph Miller	7.00
1 Bridle	David J. Miller	1.00
1 Set of harness	Daniel D. Mast	3.80
1 Mare	David Slabach	50.00
3 Sheep	David A. Troyer	5.40
1 Horse wagon	Peter C. Mishler	13.87
1 Desk	Benjamin Helmuth	4.25
1 Pocket book and spy glass	Joseph Miller	45c
wire and specks	Jonathan C. Yoder	50c
Comb and schissors	Eli Stutzman	20c
Rasp and knife	Jacob Slabach	30c
Shot and sugar	John F. Miller	20c

Sale Total 251.70

Money and Debts owed to the Estate

Silver	43.50
Gold	155.80
Bank-paper checks	157.66

One note against Michael Deetz and Henry Deetz calling for five hundred dollars. Dated May 14, 1860 (May 14, 1862 paid 160.00)
Balance due 426.00

One note against Jacob Gingerich calling for 132.00. Dated October 29, 1862
Balance due 148.62

One note against Daniel Lembrech and John Domer calling for 100.00. Dated June 8, 1854 (Dec. 28, 1855 paid \$15, March 17, 1862 paid \$95, March 28, 1862 paid \$30)
Balance due 6.00

One claim against Jacob J. Schlabach, dated March 27, 1860. Book account calling for 963.31

One claim against David Schlabach, dated March 1862. Book account calling for 1950.00

Debts paid by the Estate

C. M. Hines- for swearing in appraisers	.75
Simeon L. Miller- appraisal of estate	1.50
Peter C. Mishler- " " "	1.50
Isaac S. Miller- " " "	1.50
S. Troyer- for crying the sale	4.00
Jacob S. Miller- for clerking sale	1.00
Simeon L. Miller- coffin for deceased	4.00
Estal and Newton- for publishing administration notice	1.00
M.G. Saunders- for letters and stamps	6.52
P. Pomerene- medical attendance for deceased	8.75
Jonathan Hershberger- Horse serving 1 mare	3.00
M.G. Claunders- recording services	5.85
M.G. Claunders- recording affidavit	.50
T.B. Raiff- Treasurer - taxes	1.69
David J. Schlabach- fee for keeping sale on premises	15.62
Charles S. Vorwerk- Treasurer - taxes of 1864	35.94
Daniel S. Yoder- supervisor- Road work for estate	1.24

Immigrant Jacob Schlabach, continued

Court charges for final settlement costs	4.77
Accountant - estate	168.18
(Accountant disputes to take his ordinary legal compensation for services rendered, but asks that he be allowed to figure in the amount the deceased had already forwarded to his heirs.)	
Joseph & Magdalena (Schlabach) Mast share of inheritance	858.94
Daniel & Susanna (Schlabach) Mast share of inheritance	657.07
John & Catherine (Schlabach) Schmucker share of inheritance	624.04
Joseph & Elizabeth (Schlabach) Sommers share of inheritance	390.15
Daniel J. Schlabach share of inheritance	628.35
David J. Schlabach	639.01
Jacob J. Schlabach	663.15
Total =	4,728.02

Money collected by estate:

Amount of sale bill	251.70
Money on hand at time of death of decedent	199.30
Received percentage on above (Interest)	39.86
Bank paper checks	7.66
Promissory notes as inventoried, interest included	580.62
Received interest privately	10.50
Book account from Jacob J. Schlabach	963.30

Interest from Jacob Schlabach	239.59
Book account from David J. Schlabach	1,950.00
Interest from David J. Schlabach	205.34
From Jacob J. Schlabach	100.00
Interest from Jacob J. Schlabach	8.15
Book account from Jacob J. Schlabach	4.00
From Simeon L. Miller, Adm. of John Schlabach, deceased	168.00
Total =	4,728.02

Jacob Schlabach had already given the following amounts to his heirs before his death. This amount was added on to each child's share, and the difference paid.

Joseph & Magdalena (Schlabach) Mast	1,315.88
Daniel D. & Susanna (Schlabach) Mast	1,517.75
John & Catherine (Schlabach) Schmucker	1,550.78
Joseph & Elizabeth (Schlabach) Sommers	1,784.67
Daniel J. Schlabach	1,546.47
David J. Schlabach	1,535.81
Jacob J. Schlabach	1,511.67

Each heir received an equal share of 2,174.82

June 17, 1863
Simeon L. Miller
Peter C. Mishler
Isaac S. Miller
APPRAISERS

Excerpt of a Letter to Pope Julius III*

The following is an ultimatum delivered by the cardinals of the Roman Court, to Pope Julius III immediately after his elevation to the papacy in the 1550 A.D. It is contained in a historical document of reformation times that is preserved in the National Library of Paris in folio B# 1088 Vol. II, pages 641-650

"Of all the advice that we can offer Your Holiness, we have kept the most necessary to the last. We must open our eyes and use all possible force in the matter; namely to permit the reading of the Gospel as little as possible, especially in the vernacular, in all those countries under your jurisdiction. Let the very little part of the Gospel suffice that is usually read in the Mass, and let no one be permitted to read more. So long as the people will be content with that small amount, your interests will prosper. But, as soon as the people want to read more, your interests will begin to fail.

The Bible is the book, more than any other, which raised against us, the tumults and tempests by which we have almost perished. In fact, if anyone examines closely and compares the teachings of the Bible with what takes place in our churches, he will soon find discord, and will realize that our teaching is often different from the Bible, and oftener still contrary to it. And if the people wake up to this, they will never stop challenging you till everything is laid bare and then we shall become the object of universal scorn and hatred. Therefore it is necessary to withdraw the Bible from the sight of the people, but with extreme caution in order not to cause a rebellion."

* Taken from *The Warbler* (Sedalia, MO)

The Migration Of The Amish-Mennonites To The New World

by Leroy Beachy

Akin to the exodus of the descendants of the Jewish Patriarch Jacob from Egypt to their "promised land" in 1490 B.C. or to that of the migration of the Hutterian Brethren and Russian Mennonites to the United States and Canada a century ago, is the transition of the Amish-Mennonites from European to American soil during the Eighteenth and Nineteenth Centuries. In each case those who stayed behind, either by choice or inability, soon strayed from much of the specific faith and identity of their heritage.

Because of the intervention of the American Revolution and the immediately following wars induced by Napoleon in Europe, both bringing Atlantic passenger service to a practical halt, the immigration of the Amish, as well as all other mainland Europeans, became neatly divided into two parts, 'the 1700's Immigration,' and 'the 1800's Immigration.'

In the year 1700 there were likely less than a thousand adherents of the new branch of Swiss Brethren that had emerged as converts from the state church in the cantons Aargau and Bern in Switzerland under the leadership of Ulrich Müller in the last four decades of the 1600's. Müller's followers, who were first known as *Oberländer* to distinguish them from the established *Emmenthaler* Swiss Brethren, later became known as *Amish*, after Jacob Ammann, who served as a spokesman for the new movement in a controversy that had developed between them and the older movement in the 1690's. Because the name *Amish* had been coined slanderously, Müller's followers, who embraced the Dutch Mennonite's Confession of Faith, chose to use the name *Mennonite* as the official identifier, whereas the *Emmenthaler* Swiss Brethren who had resisted several articles of the Mennonite Confession during the controversy wanted nothing to do with the name. It was only after their arrival in America that Müller's followers made common use of the

name *Amish* as the distinguisher between themselves and the mixture of Dutch *Mennonites* and both *Zuricher* and *Emmenthaler* Swiss Brethren that had united with them in the New World setting.

In 1700 there was yet no known Amish person in America. Although in 1698, Henry Zimmerman, seemingly somewhat of an adventurous renegade, but which identified, at least loosely, with the first Amish immigrants, had come alone to 'spy out the land.' After having accomplished his mission, Zimmerman returned to Europe, but in 1706 he was back again, in Germantown, this time with his family. Since the very first Amish families to arrive in America apparently had no ministerial leadership, they soon assimilated with neighboring families and are difficult to identify. There are scattered references to early Amish, however, with such names as Bricker, Berkly, Brennemann, Gerber, Good, Gingerich, Kurtz, Huber, Lehman, Schmidt, Zimmermann, Schörck, Kauffman, Stouffer, Zug, and Miller. They appear to have settled along the Cocalico Creek, a tributary of the Susquehanna River, where Henry Zimmerman joined them in 1717. In 1718 Zimmermann's sixteen year old son, Emanuel, had prepared a document addressed to the Government of Pennsylvania in which he attempted to explain why "the faith of the *Aymenish*" prevented them from participating in certain military and civil practices.

It was not until the 1730's that the first stable settlement of Amish began to form along the Northkill and Irish Creeks, eighty miles northwest of Philadelphia. Jacob Burkey, 35 and single, the only known Amishman aboard a ship that brought among its passengers six or eight families of the *Emmenthaler* persuasion, located to his liking, a gently sloping plot of land with a good strong spring astride the Irish Creek. The year was 1733. Three years later three Amish families named Sieber, Detweiler, and Stutz-

The Migration, continued

man settled on adjoining land. Then in 1737 the ship *Charming Nancy* brought the Speicher, Berky, Kauffman, Lehman, Hersberger, Mast, Beiler, Zimmerman, Erb, and Schantz families, among them a bishop to provide ministerial leadership. Jacob Hochstetler, an immigrant from which many present day Amish descend, arrived in 1738. New families arrived nearly every year. The year 1742 brought twelve family heads with the names Yoder, Meyer, Miller, Gnagey, Zook, Gerber, Stehly, and Guth, again with an ordained man in the group.

Other new family names added to the community in the 1740's included Koenig, Kurtz, Gindlesburger, Glück, Fisher, Summers, Lantz, Mischler, Trachsel, Steckel, Reichenbach, Long, Schowalder, and Seiler. Among the non-Amish to arrive between 1730 and 1750 that would contribute their family names either by their own conversion to the faith or through a descendant were; Summy, Liebenguth, Haartz, Sharff, and Thomas.

In 1750 the ship *Brotherhood* brought the Rupp, Dielabach, Troyer, Furrer, Holly, and Blough families, more Millers, Masts and Kauffmans, and Johannes Hertzler who had long been regarded as the first Amish bishop in America, but was actually more like the third or fourth. Some of the new Amish names that came in before the French and Indian War which put a ten year halt to the immigration of Europeans in 1754 were; Blanck, Umble, Lapp, Schmucker, Fisher, and Schrack. Twenty other new names of persons either Amish when they came or of converts in the first, second, or third generation after them, arrived from 1750 to 1754.

Then in 1764, after immigration resumed, the Wengerd, Schowalder, Keck, Stouffer, and Stoltzfus families arrived. The Borntragers, Sommers, Beachys, Weavers, and Lichtys, were among the newcomers of 1767. Joseph Schantz, (Johns), the Amishman who founded the city of Johnstown, and Ulrich Schrock, one of the few earlier immigrants that had returned to Europe for a marriage partner, arrived together in the year 1769. Jacob Coblentz and Hans Christner

came in 1770. Although the emigration of civilian passengers to America totally ceased as soon as the news of the July 4, 1776 Declaration of Independence, that triggered the Revolutionary War, had reached Europe, the ship in which the Christian Esch family had embarked did not arrive in Philadelphia until early 1777, long after the English port authorities had abandoned their post. Apparently the ship had encountered difficulties that made for an unusually long time at sea, actually several months beyond the normal ninety days sailing time. While Eighteenth Century ocean voyages on frail sailships were dangerous at its best, such extended voyages with late arrivals always posed the terrible double threat of scarcity of food and the added perils of mid-winter sailing.

Immigration had barely resumed after the last battles of the American Revolution had ceased in 1784 until the French Revolution and Napoleon's conquests in Europe brought Atlantic Ocean passenger service to a halt again. One Amish family, the John Schrocks, were fortunate to get on one of the eight passenger ships that arrived in Philadelphia in 1785. The arrival of two young Amish fellows, cousins Christian and Daniel Swartzentruber, on the freighter *Amiable Matilda*, sometime in the 1790's brought the immigration of Amish in the 1700's to a close. Altogether, about 650 Amish are believed to have migrated from Europe to the New World in the Eighteenth Century.

If George Petersheim's first attempt at immigration had not failed, it would have been the Petersheims who were the last Amish to arrive in America in the 1700's. After arriving at Amsterdam with his family in pursuit of passage to America, he spent several months of the summer of 1798 in futile effort to bypass Napoleon's blockade of the English Channel. Unsuccessful, penniless, and defeated, the Petersheims had returned home to the Waldeck and by the time they did succeed to make the journey to Pennsylvania in 1810, more than a dozen other Amish had come to America in the new century, the first of which was the brother of Mrs. Petersheim, Christian Nisley, who had crossed in 1804, at age 29 and single. Among others arriving in that period

The Migration, continued,

were the non-Amish immigrant progenitors of the Kuhns and Chupp families.

Among the approximately thirty-two hundred Amish that would migrate from France, Germany, and Switzerland to the United States and Canada in the 1800's only about fifteen percent arrived in the first quarter. Among the first quarter family names were; Schlabach, Sauder, Yutzy, Miller, Frey, Helmuth, Marner, Augsburgers, Farmwald, Brandt, von Gundon, Sommer, Schwarze, Goldschmidt, Grieser, Kropf, Rotacher, Schwartzentruber, Eash, Hartz, Conrad, Kempf, Allgyer, Gingerich, Breneman, Honderich, Bergus, Nafziger, Schlonegger, Knepp, Schmucker, Gascho, Klopfenstein, Wyse, Schrag, Honderich, Steinman, Schindler, Buerge, Erb, Yoder, Mehl, Kreinbuhl, Kuepfer, and Schallenberger.

The second quarter, from 1826 to 1850, brought by far the greatest number of Amish immigrants of the century; sixty percent. Among the family names were, of course, most of the first quarter names plus the new ones; Hage, Weyrey, Beck, Danner, Unzicker, Lichti, Orendorf, Litwiller, Bosehart, Schoenbeck, Ropp, Kinsinger, Roth, Oswald, Ruby, Gartner, Belsley, Christner, Bücher, Neuhauser, Ebersol, Bender, Schmidt, Otto, Imhoff, Mosiman, Engel, Maurer, Kennel, Detweiler, Good, Schertz, Baechler, Salzman, Schweitzer, Würkler, Roggi, Gardner, Klopfenstein, Lauber, Stöckli, Holly, Schöttler, Selders, King, Yoder, Zehr, Hershey, Schantz, Hochstetler, Rupp, Kibler, Farney, Stuckey, Strubhar, Yaggy, Ramseyer, Stoll, Schwartz, Husser, Lengacher, Horn, Wenger, Ehrisman, Graber, Aschliman, Albrecht, Short, Kropf, Raber, Rychener, Reicher, Diener, Rhodes, Eicher, Schlatter, Beller, Widrick, Egly, Reeser, Schlegel, Bachman, Widmer, Fisher, Wagler, Dellenbach, Rich, Stalter, Hauter, Linder, Stemmler, Kistler, Eiman, Gortner, Waltz, Suttor, and Jantzi. Among the non-Amish immigrants of this period who either through their own conversion to the faith or through a child were to become Amish progenitors were the family names; Whetstone, Mullet, Schwantz, Sundheimer, Berlincourt,

Briskey, Delagrange, Schwartz, and Lembrich.

The third quarter; years 1851 through 1875, added another fifteen percent of the total. Compared to the previous quarter, the new names added were rather few. They were Hilty, Freyenberger, Alliman, Schindler, Bawel, Kaufman, Meyer, Beitzel, Jeannerat, Habegger, Kreider, Hofer, Roulet, Jacquet, Lugbill, Bacher, and Richard. In this period, immigrants of other denominations added the names Jones, Brandenberger, Leslien, Amstutz, Anderson, Dreier, Beer, Steury, Cross, and Beyeler to the Amish family name list.

At the end of the fourth quarter, the immigration of Amish had not quite ended. Three families and four single fellows arrived after 1900, the last known family being that of Peter Witmer from Upper Alsace who settled his family in Jefferson County, Iowa in 1913. The period from 1876 to 1913 brought the last five percent of the total. Again the new names were even fewer than in the third quarter. They were Amann, Riegsecker, and Claudon. Amish progenitors of which the immigrants were of another faith were; Neuenschwander, Peight, and Jess.

There were a number of notable differences between the immigration of the 1700's and that of the 1800's. For one, crossing the ocean had become considerably less dangerous in the latter century, both because of the stricter measures regulating passenger facilities and provisions, and the fact that most of the newer ships had been built larger, heavier, and thus more seaworthy. Steam power combined with sails and finally ships powered with steam made the ocean voyage increasingly shorter after 1850.

Perhaps the most evident difference in comparing the Amish immigrants of the two centuries is that the approximately thirty-two hundred that came in the 1800's outnumbered the six hundred and fifty of the 1700's by nearly five times. The greatest increase in family names in the 1800's list over the 1700's, is largely due, of course, to the greater number of immigrants, but is also evidence that God's blessing was rest-

The Migration, continued

ing on a people who, like their *Oberländer* convert forebears, continued to take seriously Ulrich Müller's emphasis on obedience to the Holy Scriptures as the primary 'touchstone' of authentic Christian faith.

Both the scope of former residence of the Amish emigrants and their scope of choice of settlement in America varied much between the two 'waves' of immigration. While those who had arrived in the 1700's came mostly from the length of Alsace and the breadth of the Palatinate, with a few from their native Switzerland, and a few from the forced exodus of 1711 to the Netherlands. Those of the 1800's also came from all of these areas (with the probable exception of the Netherlands), but many came from new areas such as Hesse, the Waldeck, Darmstadt, an area east of the Rhine adjoining the Black Forest, and another from yet farther east, in Bavaria; all areas the Amish had expanded to while immigration to the New World was impossible.

The new scope of settlement in America had changed even far more. Practically all of the 1700's immigrants settled in southeastern Pennsylvania, largely because there was plenty of room for them, but also because of the limited frontier there was no other place to go. By the time the early 1800's immigrants arrived, that had changed drastically. Many Amish were then already living in central and southwest Pennsylvania. By 1810 even Ohio had opened up, and a few, uneasy with the new 'rebel government' had ventured to Canada. By the time the Amish migration was at its greatest flow, in the 1830's, Illinois and soon Iowa were open for settlement. The rapid flow of new immigrants to these frontiers changed the balance of the Amish in America quickly. Suddenly, shortly after 1850 there were more of the brethren in central Illinois than in eastern Pennsylvania or at any other place in America. Canada too was receiving a great number of the new immigrants.

But the rapid influx of immigration had not only changed the balance of residence. The settlements of the 'first wave' soon be-

came aware of another change of balance. Whereas the Amish had so far, in the first century and a half of their existence, always been able to maintain a communal base with each other, the pianos that a few of the Europeans brought along in the 1830's were just one sign of differences of opinion to come, that after fifty years had led to a dividing of ways in which, as one Mennonite historian has claimed;--"By the 1880's two-thirds of the Amish in America had taken the liberal path." If so many of the names of the 1800's immigrants sound strange to the ears of today's Amish it is because so many of them are today's Mennonites of the midwestern states.

A very notable facet of the immigration of the 1800's is the disproportionate number of single young men arriving at 18, 19, or 20 year of age. Napoleon's call to arms to promote his dreams of conquest, greatly emphasized the problem of military participation that had faced the peace-loving Anabaptists since their beginning in the early 1500's, but never had the pressure been as keen as now, not only for those living under French rule, but as well for those from the surrounding nations which sought to defend themselves against the great military genius' ambitions. At least 130 of the 3200 Amish to arrive during the century were young men of immediate draft age or only a year or so from it. This is double the number that might have come without the threat. Of these 130 almost exactly half came as part of their parents' immigrating family. The other half, the sons of parents who could not afford to bring the family, needed to leave alone.

As an overview of the Amish during the last three centuries, one must wonder again and again... How could the European Amish consisting of barely a thousand in 1700, lose 650 by emigration during the course of the next century, then in the very next century contribute five times that many to emigration, lose to other denominations the greater number of those left behind and still end up leaving enough of a remnant to make up a large part of the ancestral stock of the thousands of present day Mennonites in France and Germany?

The Migration, continued,

Or how is it possible that the combined less than 4,000 immigrants to America could lose half or more of their number to an identity change before the end of the Nine-

teenth Century and the remaining part retaining the questioned identity remain with a number of well over a hundred thousand at the end of the Twentieth Century?

INCREDIBLE!--made possible only by God!

The Peter Schrock Letters

Letters were a very important means of communication between Amish people in widely scattered settlements, as well as for society in general, in the 1800's. Travel was difficult and time consuming, so when they did visit relatives, it was often for several weeks at a time. Letters, however, were a relatively easy and efficient means of keeping in touch. As settlements of Amish sprang up as far west as Kansas, many Amish had relatives in several states by the late 1800's. The letters they exchanged allow us to get a glimpse of their various joys and sorrows.

The following letters are from a collection of letters which were sent to Peter D. Schrock (1829-1902). The collection consists of ca. 152 letters written in German and ca. 170 in English. The fact that they were carefully preserved in wooden boxes lets us know that they were important to Peter. The German letters were placed in O.A.L. a number of years ago by Peter's grandson, Roman P. Schrock, who had the letters in his care.

Peter D. Schrock was born in 1829, in the Glades settlement in Somerset Co. Pa., to David and Mary (Stukey) Schrock. In probably the fall of 1850 he was married to Susanna, the daughter of John P. and Anna (Beachy) Miller. They lived in Brother's Valley Twp., Somerset Co. until they moved to Preston Co. Virginia in January, 1860. During the Civil War this area became the state of West Virginia in 1863 and the settlement was known as the Aurora, West Virginia settlement. In the fall of 1860 Peter was ordained as a minister. Daniel Beachy was bishop in the church. Tensions between conservative and liberal elements in the church prompted Peter, a conservative, to look for

a new home by 1865. It went until 1868 that Peter with his family of seven children, ranging from 16-year-old Anna to 5-month-old Peter, moved to Holmes County, where he died in 1902. The letters in his collection were received by Peter while in all three of these locations. Peter bought a farm in Holmes County where his son Peter P. Schrock and grandson Joe P. Schrock lived, and where his great-grandson Ervin J. Schrock now lives. Many of Peter's descendants live in Holmes and Geauga Counties, Ohio.

Peter D. Schrock's father was David Schrock and his grandfather was Caspar Schrock (Schrack). Caspar is thought to have been the son of Nicholas Schrack who immigrated to America in 1753, arriving aboard the ship *Peggy* on September 24 in Philadelphia. An account handed down through Caspar's family says that three Schrack brothers; Hanes (John), Uli (Ulrich) and Caspar came to America with their father when they were young.¹

These letters, with one exception, were not written by Peter, but to him, by over 40 persons. Several persons wrote frequently through the years. They were John P. Miller's, his father-in-law, who wrote from Roxbury, Pa. and Cove, Maryland; his older brothers Benjamin and Christian who moved to Johnson Co. Iowa in 1857 and 1866; Judith Yoder, the daughter of his sister Veronica, and who married Jeremiah Kaufman; and Christian Petersheim, a close friend in the Aurora settlement, who also wanted to leave but could not reasonably sell his farm. The following letters were translated from the German, and contain interesting information.

1. Descendants of Peter D. Schrock 1829-1982, R.P. Schrock

The Schrock Letters, continued

The first several contain prices of land and goods, among other things. The last several contain accounts of sickness and deaths, in unusual frequency to today's standards, which the writers encountered.

The first letter was written to Peter while at Aurora, W. Va., by his brother Christian.

March 4, 1868

Iowa City, Iowa
C.D. Schrock

First a greeting to you Peter Schrock and wife and children, with best wishes here and in eternity. Further I let you know that we are healthy at this time, God be thanked for this. I hope this letter will also find you healthy.

I received your letter and was also glad because of it. That letter says you were in Ohio and you were impressed there, right and good. I have been there twice already, but I have seen better land around here, and also much cheaper. It grows wheat and corn abundantly.

I have 160 acres of it and 15 acres woodland, for \$35.00 an acre. My prairie is all fenced with board fence. There was about 55 or 60 acres in corn. We broke (plowed) only 20 acres of prairie last summer. We intend to break much more this summer.

We have four horses now. Last year, with one team, we grew 296 bushels wheat, also that amount oats, corn I don't know how much. About 70 loads of hay.

Our house is one story high, 16 feet wide and 44 feet long. It is English, but we like it real well here.

Horses are quite high priced. I gave \$320.00 for 2 head and \$242.00 for two more. A two-horse wagon \$120.00, a bob sled, \$30.00. The plows \$16.00 to \$20.00.

But plowing goes very well. Better than in the Pennsylvania garden.

It is well in the church at this time, peace was made at the beginning of winter, Now it's going well. It is a pleasure to go to church. Of course the people are not so conservative (nieder drechdig) as they were earlier in the Glades. But they still have the Amish modes. We still sing the old tunes. We had a beautiful winter, a little snow several

times. The road was dusty and dry.

I live 8 miles S.W. of Iowa City, along the big road from Iowa City to Washington City. The road is much travelled. A lot of wheat has been hauled here, already.

Christian Schrock

My box number is 334

The following letter was written by Peter D. Schrock to his wife's parents, John P. Millers. For some reason it was never delivered, and was returned to Peter by the Post Office in a postal service envelope.

November 1, 1868

Walnut Creek Post Office
Holmes County, Ohio

To begin with a beloved greeting to you grandfather and grandmother with wishing you all goodness to the soul and body in this time and yet much more in eternity. I inform you that we are in pretty good health as long as the Lord so desires except that my wife is not yet healthy, yet somewhat better than she was in the spring. I hope these few lines find you healthy and with the Lord's help. And also the 20th October we moved onto our place. We have bought out Paul C. Hersberger. We have a hundred acres at \$60.00 per acre, \$6000. \$3000 paid in hand. Now from November 15 for a year \$500, then \$500 until fully paid. Land is expensive. We and Jacob E. Millers are presently neighbors on the Southwest side. It pleases us well, very well. I wonder if you still go to Iowa or not. We have cradled 58½ bushel buckwheat. We have 5 acres corn on a half share. It gives about 400 bushels on the cob. The corn is \$.65 per bushel, wheat \$1.50, rye \$1.00, oats \$.50, and buckwheat \$1.00. The people are well as far as I know. Also I have sown 16½ bushel wheat. The seedlings look real well so far. The wheat harvest was quite good. For a time it was quite dry until yesterday there was a good rain and today it is somewhat cool. I want to close now. Yet a beloved greeting to you all. Remember us in your prayers, we are likewise minded. We are also in much poorness and weakness.

Peter Schrock and Susanna Schrock
to you John P. Miller
We have nice weather now.

The Schrock Letters, continued

The following letter was sent to Peter D. Schrock to the "Walnut Creek Post, Holmes Co., Ohio."

Pliny, Saline County, Kansas
February 16, 1883

Beloved friend Peter Schrock. First I let you know that we, praise and thank God, are all healthy and we hope that my few lines will meet you all in good health. Yesterday evening I got your letter from December 10 and we are quite thankful and rejoice from the heart that you have not fully forgotten us and are glad to hear that you are all healthy. To begin with, in your letter I understood that you have seen Jacob Miller and Elizabeth and that they are also healthy. To hear this has gladdened us. Being healthy and having enough and having no lack, this is a blessing from God. We can not say any differently that we are all healthy and have enough of everything. Now the question, are we worthy of this all? We are if we are not given to too much worldly things and if we do not forget to be thankful. In your letter I understood that Jacob wants to write to Pennsylvania to see if we are still living. He can spare all that. He would better write to Saline County, Kansas. Here he could soon get an answer and if he doesn't know my address anymore you can give it to him. You have written me that your son has bought a place @ \$4,000 for 53 acres. I think he has made a mistake. For this money he could have bought 320 acres in Kansas and of the best land. I have 160 acres and have harvested 1,215 bushels wheat last summer and 500 bushel oats, 50 bushel rye, over 2,000 bushel corn. I sold 900 bushel wheat from the machine at 71 cents. This makes \$690 and have sold pigs for \$203 and now have yet 56 pigs and have over \$300 worth of heifers to sell and have 3 good teams. For one of them I paid \$375.

I only wish that you could come out here and see where we live. Well some people think that the people of Kansas live as the Indians and are wild. But no, we have a meeting every four weeks and have of the best preachers. If Jacob Miller earnestly would know if we still live he should write to Saline

County, Kansas - Post Office, Pliny. About the market price, wheat is at present \$.78, oats \$.25, rye \$.35, corn \$.35, potatoes \$1.00, horses from \$75 to \$400, mules \$200, cows from \$30 to \$65, hogs \$.06 live weight, butter \$.25 and eggs \$.25.

Your letter that you sent me was sent to the wrong post office. It was advertised before I got it. Now I would be glad if you would write me right away again so I know if you got mine or not. I received a letter from my parents and they are all healthy and the Joseph Schrocks are also well. We had a hard storm today.

Do not forget us. Good night.

Elias Lehman and wife

The following letter was sent to Peter by Susanna Kinsinger. She was the daughter of Peter's sister Veronica (married to Bishop Abner Yoder), and was married to Elias Kinsinger. The Jeremiahs mentioned in the letter was probably Jeremiah Kaufman, who had married Susanna's sister Judith, who also wrote many letters to Peters. Judith died at childbirth in 1880 at 38 years of age, leaving five children under 13 years of age. Jeremiah then married another of the Yoder sisters, Barbara, who was three years younger than Judith, probably in 1881.

April 27, 1889
Amish, Iowa

First a greeting to you uncle Peter Schrock, we are quite healthy except the 3 smallest children have the whooping cough. Jeremiah's children have it also. This morning their youngest son was all at once quite sick. Yesterday I had started to church and then I went there. The Dr. says his sickness is in the stomach. Now at noon he seems better, but he just lays and sleeps. Barbara is not as well as she was but she is up and about and does light work. Many people die, the young and aged. Many from sore throat. How are you?

Is Sarah still at the place where she was when we were there. Do come and visit us sometime. Em. Schrocks child also died in Nebraska. They had three and are all dead. Barbara is housekeeping for Christian's Peter. They are Dannie's girls. So much from me,

The Schrock Letters, continued,

Susanna Kinsinger to you uncle Peter and children. Write sometime if it is worthwhile to you. I do not have my thoughts together, I have also much trouble in the world.

The following letter was written by Peter's brother Benjamin, also a minister, to Peter while he was still living in Somerset Co. Pa.

*Johnson County Iowa City, Iowa
February 25, 1859*

First a greeting of love and peace to you, brother Peter Schrock and wife, and wishing the best to your soul and body in this time and also in eternity. Furthermore, I let you know that we are healthy, as the Lord wills and I hope these few lines will find you in good health.

Let it be known that I received your letter on the 11th, the draft money was included. On the 14th I went to the City and drew my draft in gold, 347 dollars and 90 cents.

We have had a very nice winter. At times much snow, cold and freezing. For a while now we have nice sap cooking weather. The nights cool off and freeze. You wrote me that Jacob Schrock² will not pay until he sees the note. These he shall see one after the other until they are all. The times are pretty good, for those that have money. We can buy pine boards for 12 to 15 (dollars) per thousand. Horses 60 to 100 dollars, cows 15 to 25, oxen from 60 to 95, the yokes from 5 to 5.50, good wheat 80¢, oats 75, potatoes 50, butter 15, eggs 10 barley 37, apples 2 for 5¢, corn 40, chickens 5¢ a pound. The hired hands get 12 to 15 dollars a month.

Now I want to tell you what to do with that note. When I send it to you give it to Sam Philsen and he shall redeem it for money, pay that note, then send me a draft, the same as last time. I have no problem with that. When you pay the note, keep a little of it for yourself.

I don't think he liked it very well, as he did not get any honor for that note. He had first chance to buy it. No more of this. Take your pay out, I don't want it for nothing.

Write me how you like your new harrow. You said you had a new kind and can harrow so much faster than with your other one. Write me how it is made. I will quit writing now. We would like to see you in Iowa. Here we know how things are. Come and I want to go along and show you around.

Again a heartfelt greeting. Remember us in your prayers. We are likewise minded.

*So much from us Benjamin Schrock
and Catherine Schrock*

The following letter was sent by Benjamin Schrock from Iowa to Peter in Aurora, Preston County, Virginia (later West Virginia).

*Johnson County Iowa City, Iowa
September the first, 1861*

First a heartfelt greeting of love and peace to you all, Peter Schrock and wife, also brother Daniel and his wife, with wishes of all that is good for soul and body in this time and also in eternity. Further I will let you know that so far we are still healthy in the body, but according to the spirit very weak.

I received your letter the 29th August with thanks and was very glad to hear from you again. I received your letter last spring. The reason I didn't write sooner is; The people said the postal service doesn't go to Virginia any more³. Many wrote and didn't get an answer. Lena⁴ and Mose⁵ also are healthy, as far as I know.

The weather was very dry and warm this summer. The water is very low, it rained a little today, but everything has grown enough.

We finished hauling grain and oats August 15. Joseph Shetler and I scythed over 13 hundred dozen [bundles] of wheat, 430 dozen oats, [and put out] 37 acres corn.

Lydia and Joseph⁶ went to his folks. Today we don't have church. I think we will have church every Sunday soon. There are too many [people] for one house. I believe it will be divided into two districts this fall, if we

3. Because of the Civil War

4. Peter's sister Magdalena first married to Benedict Lehman and later to Isaac Eash. They moved to Iowa in 1851.

5. Mose P. Millers (Peter's sister Lydia) Moved to Iowa in 1857

6. The writer's daughter Lydia, married to Joseph Shetler.

2. The writer had two uncles and a cousin in Somerset by this name.

The Schrock Letters, continued,

live until then. There are twenty-two coming to instructions this summer. Today is Wednesday, tomorrow morning we want to take this letter to the city. If we live until Sunday, church will be at our place. So we have something to do, to get ready. We built a stall (barn), and want to have church in it.

As we have heard, some of your church members have been taken to the war. This troubled me very much. I thought maybe they took you too. God heed you from such blood spilling. Many are going from Iowa. At this time 800 are ready in the city. So far all have gone voluntarily. They have had several scrimmages in our state, about 100 miles from here, close to the Iowa line.

I think I will close for this time, and again greet you heartily. The grace of God and the pure love of Jesus Christ be with you all, Amen. Further do not forget us in your prayers, we also have in mind to do likewise. Now be watchful altogether through Jesus Christ, Amen. So much from your weak brother and well wisher.

Write to us again, soon. Benjamin Schrock

The following letter was sent to Peter in "German Settlement, Preston Co. Va." in 1863. The writer was Peter's brother Christian, who was still living in Somerset Co. at the time. In 1866 Christian and his family moved to Iowa.

Shanksville Post Office April 23, 1863

Grace be to you and peace from God, our Father, and the Lord Jesus Christ. I remember you in my prayers. With this I heartily greet you. Furthermore I let you know that we are, praise and thank God, healthy again with the Lord's help and grace.

We were all sick except my wife. Five of the children went to school and there they contacted the measles. Then Aaron got the "Keter" fever and was very sick. We had the doctor out for him, three nights in a row. After the fever broke, he got the measles. Valentine, Rosi, Noah, Henry and Christian then came down with "Keter" fever. David also had a touch of it. Peter and Benjamin had the "Keter" fever very hard. When they were better, then Christian, David, and I got

the measles. I was very sick. We had to get the doctor to drive them out. After the measles, David got the dropsy and died on February 26. His age was two years, seven months, and twenty-five days. Then Christian also got dropsy and Peter had pneumonia very hard. But they are well again.

Then Valentine and Rosi got the "Billien" fever. Valentine had it very hard. We had little hope that they would ever get better, but they did. Valentine did not eat for twelve days and was confined upstairs for four weeks. His now beginning to work again. Rosi did not eat for three days and stayed upstairs only two days. We are all eating well again, but we have not done much work yet. We were so broken down, that for eight weeks we cared for each other. Further, there were many others sick in our community this winter, and many died from diphtheria, scarlet fever, and typhoid fever.

The doctors were kept busy. We had Dr. Miller from Shanksville out around 24 or 25 times; 10 times in the night. I don't know yet what his bill is, but I gave him \$50 in cash and \$11 in a bank draft. We have not settled yet. When you have read this letter, give it to brother Daniel and Daniel Beachy⁷ also.

Remember us in your prayers, we are likeminded. I almost can not write because of tears in my eyes. So much from your brother and well wisher.

Christian Schrock and wife
A greeting to you brothers, Peter and Daniel
Write again.

The following note was included:

Peter, I let you know that I received your letter through the doctor. He brought it to my bedside, and also one from Moses⁸. At the time I was sick and so were my beloved children. Herman Lehman's wife is better again, and visited us. Sunday we will have church here. We are having much changeable weather. It is very wet and we have not sown anything yet. Christian Schrock

7. Daniel Beachy was the bishop in the Aurora, W. Va. settlement. He moved there from Somerset and was ordained in the Aurora settlement.

8. Moses Schrock was Peter's brother, the youngest in the family. He was married to Catherine Beachy and was living in Somerset at the time.

The Schrock Letters, continued,

The following letter was written to Peter at Aurora, W. Va. by his brother Benjamin.

Johnson County Iowa City, Iowa
November 16, 1864

First a hearty greeting of love and peace to you, brother Peter Schrock and wife, also brother Daniel and wife. We wish the best to body and soul here and in eternity. Further I let you know that we are healthy, as long as the Lord wills and I hope that these few lines find you healthy.

Furthermore I received your letter on 13 November and I was so glad to hear from you again.

There are some sick people around. Jacob L. Miller's wife and Marner's daughter, Anna have the typhoid fever. And a few others died from diphtheria. Two of Peter Brenneman's children, one of John Stutzman's, Daniel Shetler's son Daniel, two of John J. Miller's children, one of the Hershbergers. The two children were poor from birth. Mose Millers are healthy, the Eschs also. They have a baby daughter. Joseph Shetlers have a baby son. On Thursday, Peter Yoder, cousin to your wife, was married to Magdalena Gingerich (daughter of Daniel). We were there.

I don't know much to say. A bit about our church. We will have communion. It is now November 28. We had communion services at our place last Sunday.

Up by Deer Creek District a number of

people had moved out from Ohio. They gave us a great deal of trouble. But they have moved back to Ohio again and we did not shed any tears for them. We have to do what we can. They can now do as they please. We wish them the best.

A little about the war. Six have been drafted. Two, Joseph Swartzendruber, and Mose J. Kauffman got themselves free. The rest had to pay the \$300. We have gathered together 1200 dollars. These were John P. Miller, Jacob P. Brenneman, Joseph J. Gingerich, and Joseph J. Stutzman. This was the first time we were bothered.

Today I finished up husking my corn. I didn't get much because the bugs damaged it. Wheat was quite good, the bugs damaged some of it. I got 200 bushel. Rye and oats were good. Cattle and hogs are high priced. Hogs go for 6 dollars .50 per hundred.

About the elections. We did not want that people go and vote, but some did anyway. I suppose that if they go, but don't do any campaigning, it may not be wrong in times of peace. But since I live in Iowa, I have not gone to the big elections.

Have patience with me, I have arthritis in my arm so bad, I can hardly write.

Today is December 12. Yesterday Benjamin J. Hochstetler and Elizabeth were published. Tomorrow we want to attend the wedding of Christian J. Miller and Katie D. Gingerich. She is a niece to Peter M. Yoder.

Think of us when you pray. We are like-minded for you.

So much from me,
Benjamin Schrock

