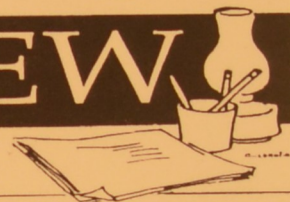


# HERITAGE REVIEW



Volume 27

September 2019



## The Ohio Amish Library

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In 2013, after being approached by representatives of the Amish & Mennonite Heritage Center (Behalt), the Ohio Amish Library board decided to accept an offer for the two organizations to pool their resources to advance the work of both organizations. A 2,400-square foot addition was built to house the library. In addition to housing bookshelves and a common area, there is also classroom space, and a vault with display windows to house the more fragile and valuable items. The vault provides a temperature and humidity-controlled area to keep these items from further damage.

The library is staffed on a daily basis so that researchers, scholars, and the community can access these items that reflect our past. The Library is open to its members and the community, although appointments are preferred so that we can prepare any items for your use. In addition, the Center assists in the publication, writing, and public presentations in the library. We believe that this partnership furthers the cause of both organizations and allows the library to be staffed and the work of the library to continue forward.

The Amish and Mennonite Heritage Center and the Ohio Amish Library are governed by a Board of Directors. The 2019 roster of Directors is as follows:

Wayne R. Miller, *President*, Sugarcreek  
Paul Wengerd, *Vice President*, Millersburg  
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Marcella Wengerd, *Secretary*, Dundee  
Fred Hershberger, Apple Creek  
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John R. Weaver, Millersburg  
Fannie Erb-Miller, Millersburg  
Burnell Beachy, Millersburg  
James Mast, Millersburg

*The Heritage Review* is an annual publication of the Ohio Amish Library, 5798 CR 77 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. Membership to the OAL are \$25 annually. Single copies of *the Heritage Review* are also available by contacting the Library staff.

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*I was first conducted by  
mistake to the cottage  
of his father, who, with  
a venerable silver  
beard, was exercising  
his trade as a  
bookbinder.*

-John Sheppard

# The Pioneer Joseph Yoder family of Sugarcreek Township, Tuscarawas County, Ohio

By Wayne R. Miller

In 1890, a newspaper was started in Sugarcreek, Ohio, *The Sugarcreek Budget*<sup>1</sup>, by an Amish-Mennonite John C Miller. A few months later, the struggling newspaper interviewed one of its old citizens, the Amish man, Joseph Yoder. The editor includes the following in his interview of this fine citizen:

*He was married at the age of 23 to Susanna Hostetler, a native of Germany, and by frugality and industry, have accumulated a fair share of worldly goods. He has been a farmer all his life, with the exception of a short time, during which he worked at the carpenter trade in Indiana. He served as school director for a period of 24 years. Mr. Yoder has a fine residence and out-buildings, and everything about the place bespeaks thrift. As a citizen, his character is unpeachable.*<sup>2</sup>

Joseph Yoder (YR1253c) born March 3, 1825, was the twelfth of fourteen children born to Daniel (YR1253) and Barbara Yoder (YR2361).<sup>3</sup> Joseph's parents came from Somerset County, Pa.,

in 1812, bringing their aging parents, John (YR125) and Magdalena Stutzman Yoder (ST1).<sup>4</sup> They choose to settle on quarter section R4-T9-S23-NW, today a mile north of Sugarcreek on State Route 93 and owned by Norman and Norma Jean Erb.<sup>5</sup> The Yoder family, with four small children, four years old and younger, camped under a tree for two weeks until their cabin was built.<sup>6</sup>

As the Yoder siblings grew to adulthood, many were infected by "cheap Indiana land Fever." Joseph himself moved to Indiana for a brief time as a young single man. He, along with his brothers Israel and Valentine, then moved back to Ohio. Simon, Magdalena, Susanna, Veronica, Jonas and Elizabeth all ended up in Indiana. Two siblings died young, Adam, ca.1820, and Isaac, ca. 1830. Sarah remained single. Joseph and his siblings Catherine, Israel, and Valentine raised their families in the Holmes/Wayne County areas.

In 1848 Joseph married Susanna, the daughter of Henry Hochstetler (HS18), and Henry's second wife Sarah Yoder (YR2355). In 1852, Joseph bought the family farm from his father Daniel. By 1875 he had a fine estate of 376 acres. In addition to the original Yoder homestead, now owned by the Erb Family, the estate includes the farm now owned by Emery R. and Emma Miller and all the land south to Shanesville (now Sugarcreek) and east to present day State Route 93, including the Skyline Homes, Inc. factory land.

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<sup>1</sup> The first edition was May 15, 1890 of which 600 issues were printed and mailed out free to friends and acquaintances asking them to subscribe.

<sup>2</sup> *The Sugarcreek Budget*, Sugarcreek, Ohio, August 7, 1890. Susanna was not a native of Germany as stated.

<sup>3</sup> Gingerich/Kreider, *Amish and Amish Mennonite Genealogies*, Masthof Press, 2007. I am including their number system for those who wish to research further.

<sup>4</sup> Joseph's biography appears in *The History of Tuscarawas County, Ohio*, Warner, Beers, & Co., 1884. Joseph would have been solicited and paid to have it included in this for-profit county history book. He states his parents came to Sugarcreek Township in 1814. Leroy Beachy, *Unser Leit*, gives their arrival as 1812. I have chosen to go with the more researched date.

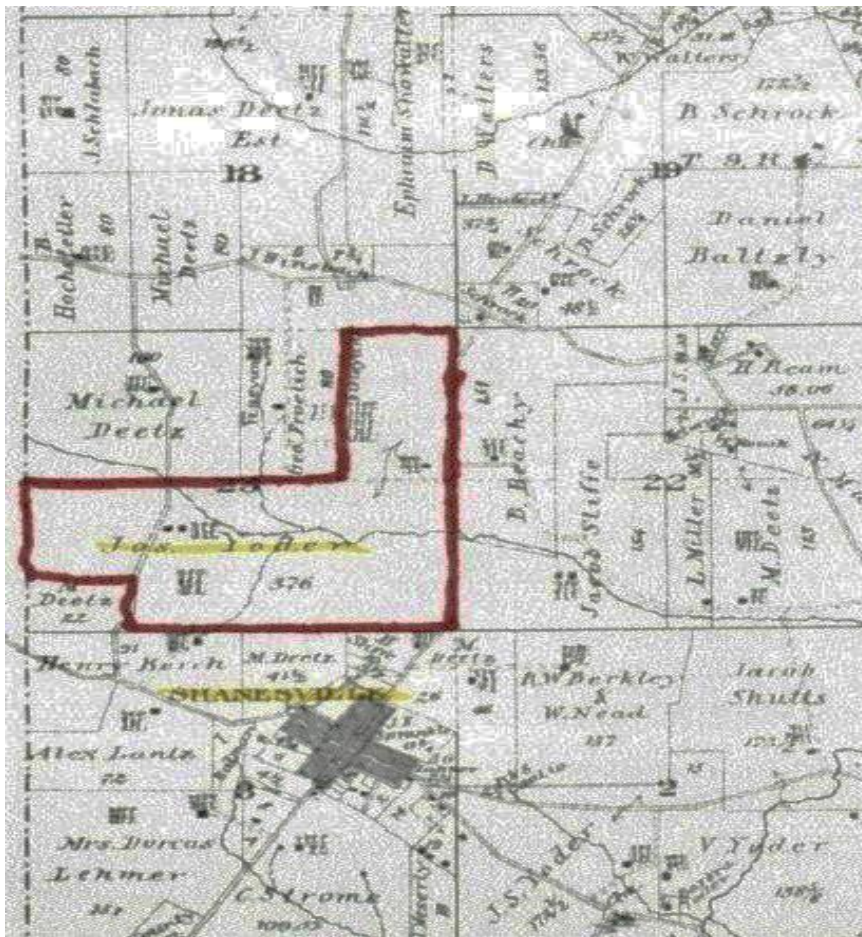
Upon arriving, John secured title to the Southwest Quarter of Section two, which is now downtown Sugarcreek, Ohio. Three years later, he sold it to his son Stephen, who

acquired the next quarter section to the east, also inside present day Sugarcreek. Stephen's son, John S. Yoder, in 1883, with the coming of the railroad, laid out a 9-acre plot with 31 lots, thus the beginning of the village of East Shanesville, renamed Sugarcreek in 1889 when incorporated. The John S Yoder home has been preserved.

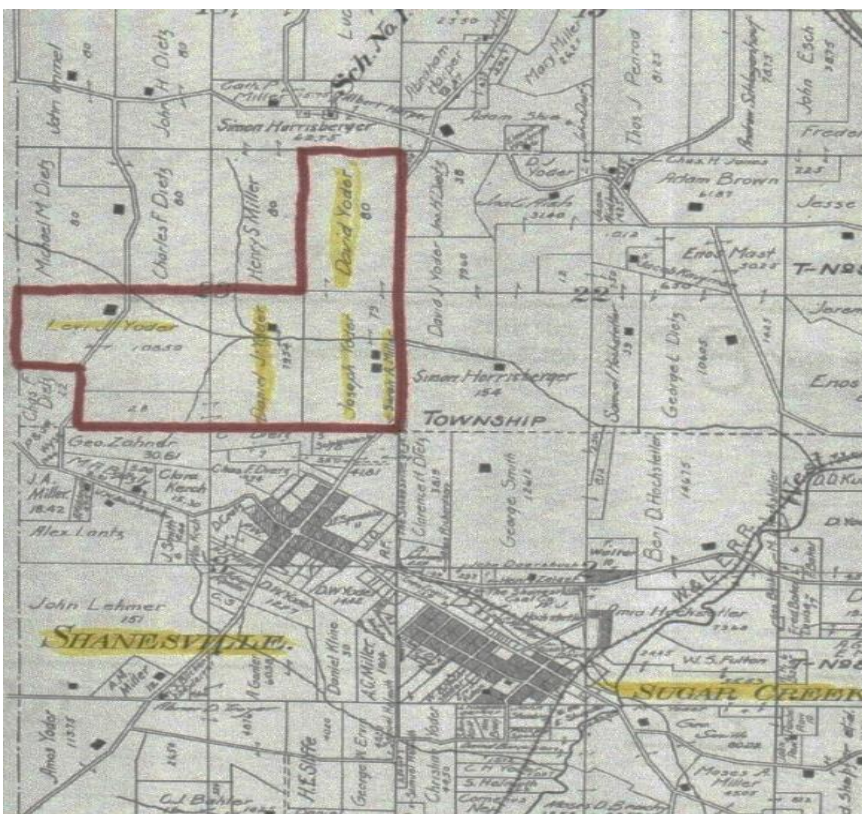
<sup>5</sup> The Yoder family (See *Family Record of Robert S Yoder and Emma Weaver 1871-1991*, Dan W. and Nancy Yoder) believes upon arrival in 1812 they (Daniel) built a cabin on the southwest quarter of section 2 in what is Sugarcreek today. This old Yoder home is 216 West Main Street, Sugarcreek today. This makes sense as Daniel's aging father, John, purchased this section upon arrival and Daniels helped their parents built a cabin in 1812-13 and lived with them until they moved in 1815 to their farm a mile north of town. See footnote 4.

<sup>6</sup> *A History of Tuscarawas County, Ohio*, Warner, Beers, & Co., 1884 Pg.949.





The 1875 map of Sugarcreek Township, Tuscarawas County, Ohio. The area in red shows the 376-acre farm of 50 year old Joseph Yoder. Shanesville, just to his south is a bustling village with many businesses. Notice Joseph's first cousins, John S. Yoder and Valentine own farms just to the southeast. The John S. Yoder farm would become the village of Sugarcreek. These are all within 1 mile of pioneer Jacob (Yokkel) Miller's original farm of 1809.



1908 map shows most of the land owned by Joseph's children. The Daniel J. Yoder farm should read David J. Yoder as it is corrected on the 1937 map. While the map is a bit unclear, it appears that David may own or partially own about 320 acres as he owns a farm just outside the red area to the right of his father's original tracts. The Yoder families are Old Order Amish. The rapid expansion of Sugarcreek is also very apparent consuming the farm of John S. Yoder.



Joseph and Susanna had fourteen children.  
The first five are:

1. Mary Ann was born October 18, 1849. On November 11, 1863, she married Daniel J. Miller (ML22584) the son of John F. and Magdalena Miller. They had 17 children. Many of their children remained Amish and moved to Geauga County, Ohio where many descendants still live today. One exception is child number 15; Catherine D. who married Albert J. Beachy and they had 12 children and lived in the Sugarcreek area. Mary Ann died January 25, 1936.

2. Lydia was born June 17, 1851. Lydia along with her siblings walked a short distance north to Oak Grove School No. 1, where they received their education. Her father, Joseph, mentions to Budget Editor, John C. Miller that he was a school director for 24 years, probably for this district. Famed gunsmith Levi Biddle was one of Lydia's teachers. She married Jacob F. Miller (ML61615) son of Isaac D. and Veronica Miller. They were of the Amish faith. Lydia died March 6, 1932.<sup>7</sup>



Oak Grove No. 1 School just north of Joseph's farm and where he was a director for 24 years. While this photo dates after his death in 1897, probably 1906-07, the Amish children are all of his sons David, Levi, and Robert Yoder. It appears that the children were encouraged to dress in their Sunday best. Photo courtesy of Alpine Hills Museum

<sup>7</sup> For more information on Lydia and Jacob F. Miller and Levi Biddle see, *Heritage Review*, Published by The Ohio Amish Library, Volume 26, September, 2018. Copies

available at The Amish-Mennonite Heritage Center, Berlin, Ohio

3. Sarah was born February 28, 1853. On February 12, 1874, she married Joseph Schlabach (SB824) son of Jacob D. and Elizabeth Hostetler Schlabach. Their first six children were born in Sugarcreek Township (Shanesville). Their seventh child was born in Lagrange County, Indiana. Children 10-13 were born in Hutchinson, Kansas. Many of their children ended up raising their families in the Plain City, Ohio area. Sarah died May 9, 1913.

4. Susanna was born on December 17, 1853. She married Daniel A. Coblentz (CB1611) son of Andrew and Mary (Schlabach) Coblentz. Their six children were born near Barrs Mill.

5. Albert Bates, the first son after four daughters, was born June 6, 1855.<sup>8</sup> He was married on January 30, 1889 to Sarah Jane Gerber (GB1a656) the daughter of Jacob A. and Magdalena Mast Gerber. Sarah's mother, Magdalena, was the daughter of well-known Walnut Creek doctor Abraham Mast.



This photo, also of Oak Grove No.1, is of the school year 1908-1909. **Front Row left-** Susan R. Yoder (M. Michael A. Miller), Edna Harper, Alta Immel (M. Wright), Laura Penrod, Bernice Shie, Evelyn Deetz, Fannie D. Yoder (M. Abe N. Troyer), Lizzie Ann L. Yoder (M. Manelius D. Miller), Carol Harper. **Second Row Left** – Verna L. Yoder (Died 1918 Age 20), Alvin Hostetler, Homer Immel, Lydia Ferris, Lovina N. Yoder (M. Noah Coblentz), Elmer Immel, Nelson D. Yoder (M. Mary Ann Schlabach), Melvin D. Yoder (M. Elmina J. Beachy), Raymond L. Yoder (M. Elizabeth M. Yoder), Willy Ferris, William R. Yoder (M. Susan Pfister), **Third Row Left-** Minnie Brown, Mary Immel (M. Noah Keim), Mary Heider, Herb Troyer(Teacher), Elva Immel (M. Melvin Hecker), Walter Hostetler, Jonas D Yoder (M. Sarah D. Miller) Photo courtesy of Wayne R. Miller.

<sup>8</sup> One must ask the question. Why would an Old Order Amish couple name their son Albert Bates Yoder? It turns out there was an Albert Bates in Shanesville. In addition to being a Merchant, Albert Bates was also Justice of the Peace

from 1842-1860 and served two terms in the Ohio legislature. The Yoder's must have had a great deal of respect for him.



Joseph and Susanna would have nine more children, namely, Levi, Joseph, Emma, David, Noah, Jonas, Amanda, Catherine and Robert. Of these fourteen children, many stayed Amish and had fairly large families. Some older readers may be familiar with some of Robert's children; Rob's William, Rob's Joe, Noah and Manassas. Today thousands of descendants in the Sugarcreek and other areas can trace their ancestry to this patriarch.

Joseph, upon handing the farming over to his children, was a buyer and seller of some real estate in Shanesville. In the fall of 1894, he bought the General Store from Alexander A. Miller (ML24931). Alexander was Albert's wife's step-brother and had been business partners. I strongly suspect Joseph ended up buying the business as it had been failing for Miller and Yoder. The store was just south of the square on Mill St.

## New Firm! New Goods!

I suppose you are all aware that we have a new proprietor in the A. A. Miller store at Shanesville, O.; consequently we have a pile of new goods, such as Boots & Shoes, Dry Goods, Notions, Groceries, &c.

You can find goods in all our towns, but the "PRICE" is what we all look at. All we ask is to see you to convince you of this fact, which sells our goods. Come in and see us; it is no trouble to show goods and name prices

Your Servant, JOSEPH YODER

September 20, 1894 Budget ad announcing his purchase of the general store.

Joseph wasn't finding any takers for his business. One of the problems was competition. Ben Hartman had just opened a new store on the square in the spring of 1896. With the railroad depot and train stop along the Sugar Creek just a

mile east, a new town was rapidly growing that would eventually swallow Shanesville.<sup>9</sup>

**GRAND CLEARANCE SALE**  
In order to make room for our Spring Goods we will give for the next 30 days a GREAT REDUCTION on all Woven Goods; such as:

**Flannels, Cloths, Underwear, Blankets, &c.**

All Wool Cloth, 36 inches wide, worth 30c, now 21 cents per yd  
All Wool Cloth, 32 inches wide, worth 50c, now 37 cents per yd  
All Wool Cloth, 32 inches wide, worth 60c, now 46 cents per yd  
Fine Plaid, 36 inches wide, worth 60c, now 37 cents per yd  
Fine Plaid, 36 inches wide, worth 30c, now 21 cents per yd

**IN SERGES, CASHMERES AND SILK FINISH HENRIETTAS**  
WE ARE REDUCED TO NONE

Fine all wool Serge, 25c per yard  
Fine Cashmeres, 20c per yd  
Silk finish Henriettas, 60c  
Blankets worth 60c now 40c per pair  
Underwear " 60c now 36c per suit  
Cotton Fannel worth 9c, now 6 1/2c per yard  
All wool Flannels, worth 25c, now 18c per yard

In Muslin we can please you.  
Stanty "L. L." Sheetting, worth 5c, now 3 1/2c per yard, full bolt, 8c per yd  
Don't fail to see our line of Shoes  
Ladies' Oil Grain Shoes, worth \$1 10, only 85c per pair  
Men's Fine Shoes, worth \$2 50, now only \$1 60 per pair

**IN GROCERIES WE WILL SELL YOU**

1 pound Coffee,	\$0.21	5 pounds Raisins,	.30
1 box Baking powder,	.10	2 boxes Bluing,	.15
10 pounds White Sugar,	.50	1 pound Pure Pepper,	.10
2 boxes Potash,	.20	1 Plug Tobacco,	.20
5 cakes Soap,	.25	2 boxes Matches,	.10

**THIS BILL OF GROCERIES, WORTH \$2.11**  
**NOW ONLY \$1.69.**

Thanking you for past favors and awaiting your future patronage.  
I remain Yours Respectfully. [Dated Jan. 7, '95]  
**JOSEPH YODER, Shanesville, Ohio**

**STORE FOR SALE, CHEAP!**  
**At Shanesville, Ohio. Good opening; flourishing trade; in a prosperous community. Call on Joseph Yoder**

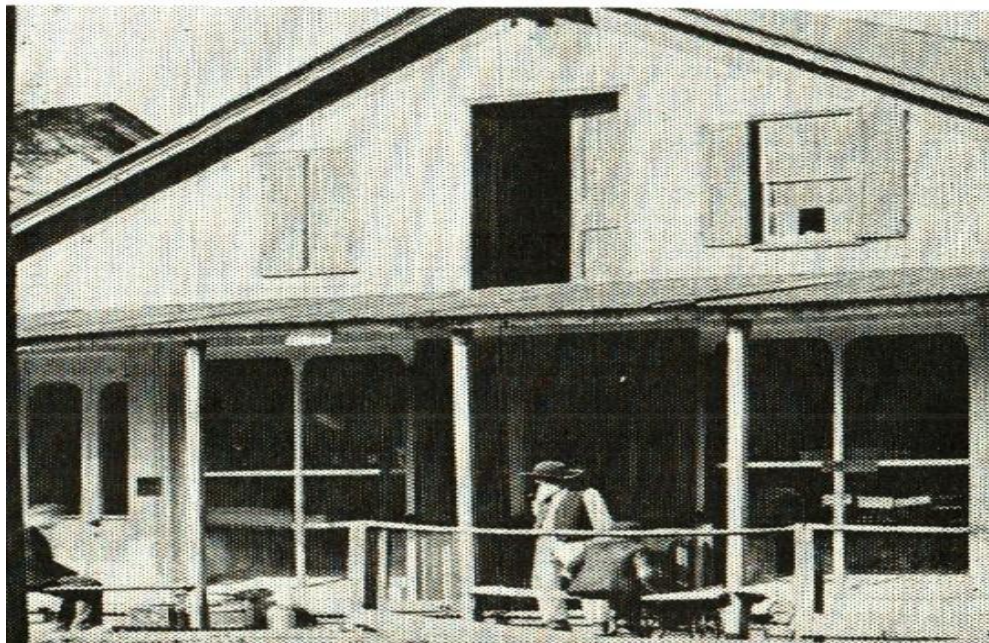
Shortly after purchasing the store, his health began to fail him. He was forced to advertise his business in the Budget February 14, 1895.

<sup>9</sup> The coming of the railroad was the beginning of the decline in growth for Shanesville. Eventually the two towns

grew together and in 1968, Shanesville was officially incorporated into the village of Sugarcreek.



# Joseph's Store In Shanesville



Unbeknownst to Joseph, a local photographer across the street took this photo of Joseph in front of his store in the fall of 1894. Photo courtesy of, *Family Record of Robert S. Yoder and Emma Weaver 1871-1991*, Schlabach Printers, Sugarcreek, Ohio

**Dry Goods Store For Sale.**  
Here is an opportunity for any one wishing to enter into the Dry Goods and Grocery business. On account of failing health I would sell, ON VERY REASONABLE TERMS, my Store Building and Goods, in the town of Shanesville, Ohio. It is a splendid location for the business. If the purchaser would prefer it I would sell the Goods and rent him the house for the business. Said house is well arranged for such business, containing a splendid Heater and a good Iron Safe.  
JOSEPH YODER

Joseph Yoder, of near Shanesville, whose sickness we mentioned last week, has been improving slowly the past week. Mr. Yoder is very anxious to sell his Dry Goods Store at Shanesville, and offers it at a great bargain

Joseph Yoder, of near Shanesville, is reported seriously ill

A little over a year later, Joseph was still trying to sell his business. He was now willing to rent the building if someone would be interested in buying the goods. In January, 1897, Charley A. Andreas, who had worked in the store for several years as a clerk, bought the inventory and agreed to rent the building. In March he took possession. C.A. Andreas became a long time fixture in Shanesville as he had the business until 1918. At that point, he sold out his inventory.

## A False Report!

A report has been circulated that I have sold my store. I will just say that this is a mistake, and by visiting my store you will find some very **LOW PRICES** in **GENERAL MERCHANDISE.**

In Shoes our prices will surprise you. Come and see for your-self, and be convinced; it will cost you nothing to examine these Goods.

Thanking you for your past patronage and awaiting future favors,  
I am Respectfully Yours.

**JOS. YODER, Shanesville, Ohio.**

The reader may be able to get a glimpse into Joseph's personality and how he thought by reading his ads and viewing his responses.



A little over a year after selling the business, Joseph passed away on May 9, 1897. While the Budget is silent on the size of his funeral, it does mention relatives and children who received a telegram and traveled from places like Illinois and Kansas to attend the funeral.

**Will of Joseph Yoder. Will probated.**  
**Friday, May 28th.**  
**Estate of Joseph Yoder—bond given and letters issued—David J. Yoder and Jacob F. Miller appointed executors. Eliction of widow.**

Joseph chose his son-in-law Jacob F. Miller and his son David J. Yoder as executors. Both were well respected Amish men. From *The Daily Times*, New Philadelphia, Ohio, June 3, 1897

## **The Albert Bates and Sarah (Mast) Yoder Family**

Albert Bates Yoder was the oldest son, and fifth child of Joseph and Susanna Yoder. Albert and Sarah were members of the Walnut Creek Amish-Mennonite Church. In the spring of 1891 Albert was in the lot at Walnut Creek when Moses A. Mast was ordained as a preacher. He was in the lot again in the fall when John H. Miller was ordained.<sup>10</sup> They had five children.

Albert was a teamster, primarily hauling logs/ sawmill. They lived just over a mile from the family farm in Shanesville. In addition to the teamster business, Albert was a bit of a wheeler dealer. In 1891, he was building a house on West Main Street, Shanesville. In 1893, he was a partner in Miller & Yoder clothing store. In the spring of 1906, Albert and Sarah bought the hotel on the square.<sup>11</sup>



Albert B. Yoder (without hat) and Sarah standing on the porch. Partially visible is the Yoder sign to the left of the front door. The Yoder's owned the hotel from 1906 – 1918. Photo courtesy of Wayne R. Miller

<sup>10</sup> *Unser Leit, The Story of the Amish*, Leroy Beachy, 2015, Vol. 2, Pg. 348.

<sup>11</sup> The hotel was actually titled to Sarah only. Sarah paid \$2100 for the hotel and Shanesville lots 54-55 from John

and Eva B. Rees. According to one family source and a review of his real estate transactions, it appears that Albert's business ventures failed.



Sarah was an accommodating, outgoing hotel hostess, making all feel welcome and gained many friends with her warm smile. Soon after celebrating their 20<sup>th</sup> wedding anniversary, Sarah passed away suddenly on May 26, 1909.<sup>12</sup> The hotel was then rented to the William Rosenberry family. On June 12, 1914, the Upton Haas family rented the hotel. In February, 1918, Albert and his children sold the hotel to Silas Weiss for \$1500. By this time Albert was a teamster for the Finzer Brothers Clay Company. He lived just west of the clay plant (later Belden plant No.2 & 4) on Main Street.<sup>13</sup>

Albert died on April 7, 1938 at 82 years of age. He is buried in the East Lawn Cemetery in Shanesville. Besides his wife, Sarah, his two sons Evan and Dwight are also buried in East Lawn Cemetery.



In 1914 Shanesville celebrated its 100<sup>th</sup> birthday since its founding. They held a three-day homecoming celebration that August with music, stage shows, speeches and games. The members of the local Old Order Amish Church attended. This photo offers a rare glimpse of their standard of dress at that time. Photo courtesy of Wayne R. Miller



Shanesville just south of the square, today Route 93. Albert sitting on a log on the first team. While Albert dabbled in different businesses in Shanesville, teamster work was his bread and butter. Photo courtesy of Wayne R. Miller

<sup>12</sup> Obituary of Sarah Jane Yoder. *The Sugarcreek Budget*, Sugarcreek, Ohio June 3, 1909.

<sup>13</sup> The family lived in a number of different houses in Shanesville. In later years, Albert, who never remarried, and his daughter, Virgilla, who remained single, lived together.



Joseph Yoder's Store, with the building now owned by Joseph's heirs, (all his children and wives, 27 people) and the business by Charley Andreas. The heirs sold the building to Andreas in 1900 for \$600. Albert is second from the right. Fourth from the right is possibly a brother to Albert. Some of the others are thought to be C.A. Andreas, his partners and clerks. Notice the small fellow on crutches on the left. Also, the birdhouse mounted up in the eve of the building. The building is on lot 70, a block or so south of the square on Rt. 93 (Mill St.) and is still recognizable today. It is used as a residence. Photo courtesy of Wayne R. Miller





## 1955 Aerial View of the Joseph Yoder Farm



This 1955 photo partially shows the original Yoder cabin built shortly after Daniel purchased the farm in 1815. (Far center under tree). Joseph moved from the above cabin to the main house in 1860. (Second large house from right) Robert S. Yoder (Joseph's youngest son) purchased the farm in 1897. In 1947 Robert's daughter Emma, married to Noah Coblentz purchased the farm. In 1981 Noah and Emma sold the farm to their three children, Mary Ann, Robert, and Leroy. Today it is owned by their niece Norma Jean and her husband Norman Erb. For more information on the farm see *Family Record of Robert S Yoder and Emma Weaver 1871-1991*, Dan W. and Nancy J. Yoder, Schlabach Printers. Photo courtesy of Wayne R. Miller



## An Early Aerial View of Shanesville



This 1923 aerial photo of Shanesville gives a good perspective of the Yoder's and their proximity to town. **1.** Part of their farm is visible in the upper right-hand corner (North). The original farm buildings shown previously in the 1955 photo are just outside of this photo. **2.** The hotel owned by Albert B. and Sarah Jane Yoder from 1906-1918. It was rented to different parties after the passing of Sarah Jane in 1909. **3.** The square of Shanesville. **4.** Almost totally hidden by the trees, the former store bought by Joseph Yoder in 1894 and sold in 1900. **5.** The Shanesville Milling Co. An important asset for local farmers like the Yoder families. **6.** Two local stores selling groceries, dry goods, footwear, Etc.

-Photo courtesy of Wayne R. Miller

# The Jura Mountain Bookbinder

By Marcus Yoder

Those interested in history often wish that books and other archival material could “speak” their story. Who handled these items? What oceans did this book cross over? When were they bound? Where was it hidden when it was “forbidden” by the authorities? And yet old books and other archival material do tell stories when we take the time to map out their journey into the present.



Such is the case for a number of books that have distinctive bindings that are a part of the Ohio Amish Library. These books, leather-bound and with unique, decorative metal-work form a

part of the collection that moved from Europe to America with the immigration of Amish and Mennonites in the 1700 and 1800s. Often when asked, historians and archival librarians, would agree that these were bound by the same binding-house because they are so distinctively alike. The books have their roots in the Jura Mountains of western Switzerland and so the book binder is most often referred to as the “Jura Mountain Bookbinder.”

This binder, or family of binders, bound their books in distinctive fashion. The binder used high quality material, and created a distinctive

The *Jacob Conrad Ausbund* shows well the unique metal work that is reflective of the Jura Mountain binding. Note the claw-shaped clasps, the edge metal work, and the diamond shaped initial plate that are unique to this binding shop. Photo courtesy of Ohio Amish Library.

pattern of metal work that defines his work. In most cases, he places a diamond shaped, metal plate on the front cover with the initials of the owner marked in metal.<sup>1</sup> The back cover has a similar plate with a date embossed in the metal when the book was bound. Around the top and bottom edges of the cover boards are decorated metal edges that help protect the most vulnerable part of the covers. At each corner these are expended into a square with a large, raised “dot” in them. This dot was not merely decorative, it also protected the cover from directly touching a surface if the book was laid on its side.

In addition, most of the bindings have leather straps with clasps that held a book in its closed positions. In most cases, the clasps of the Jura Mountain binder had a decorative, claw-like,

<sup>1</sup> Technically the proper term for a book cover is a board. I have refrained from using technical terms unless

absolutely necessary for clarity. I have included a separate section that help define parts of the process and books.



metal fixture that held it to the cover. They also have raised leather strips on the spine, most often with three or four brass studs spaced in the leather. These spine straps helped strengthen the book, but also created a decorative feature.

One other feature that appears to be unique is found in the date plate for the editions. When the first number denoting the century is used, the binder used not the typical number “1” rather he used the letter “J.” This is true for all those that the author has examined, across the three generations of binders. When the number 1 is used for other parts of the date it is

interchangeably the ‘J’ form, or the more conventional number “1” (see illustrations below).

The Jura Mountain binders bound bibles and testaments, devotional books unique to Anabaptists, and *Ausbunds*.<sup>2</sup> Their identifiable work stretches from the mid-1700s to the mid-1800s; most likely a three-generation business that focused on bookbinding.<sup>3</sup> Up to this point, historians have not been able to identify a distinctive person, family, or binding house that did this unique work. This article proposes to identify the binders of this unique work. Like any other historical research this requires some



A close-up view of the date plate for the C B *Ausbund*. It is dated 1792. Note the formation of the number 1. It is formed like the letter “J.” While not exhaustive, the author’s research has found that the binding house used this for their number one and the letter “J” in all the works that I have viewed. Photo courtesy of Marcus Yoder.

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<sup>2</sup> See Appendix A for a partial listing. I stress that this is a partial listing. I was not able to visit all the locations that house this kind of material. They are housed

in private collections, libraries, and other locations. In the future a full survey will be conducted and made available.

<sup>3</sup> See section on bookbinding.

The date plate for the H L binding. Note the formation of the numeral one in 1801. The first usage is the unique “J” style and the second usage is the more conventional roman numeral “I” style. Photo courtesy of Marcus Yoder



deduction, since we are not living in that world; and yet deduction, research, and the archives point to the Baumgartner family as being key to this work.

In the last few years the Ohio Amish Library has acquired several of these uniquely bound books. These books, along with an article by David Luthy in the July 2012, *Pennsylvania Mennonite Heritage*, piqued interest in the discovery of possibilities in identifying this binding house.<sup>4</sup> While Luthy’s article is broader (he maps out more than just the work of the “Jura Mountain Binder”), it creates context for this, and

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<sup>4</sup> David Luthy, “Metal Initial and Date Plates on Amish and Mennonite Books Known to Exist in North America,” (*Pennsylvania Mennonite Heritage* July 2012, Vol. 35, Number 3) 2-14

any subsequent works on this issue. Luthy includes 161 books, ranging from 1709 to 1880, each of which is marked by some metal work. The article provides details and many examples of this unique method of encasing and protecting books.

In this article we focus more specifically on the work of one bindery, that of the “Jura Mountain Bindery.” The criteria for inclusion to this list is rather narrow. The bindings must be obviously similar, using the listed criteria: name or date plate on cover, metal edge binding or some evidence of such. And the edition has to have its origin in Europe, or evidence of having traveled there, since that is the location of the bindery.

If there are obvious similarities in the bindings and they are identifiable as the work of one shop, then we can begin to map out the source, journey, and even identify owners more properly.

The research for this article has focused on several things that are necessary for the identification of these works as being from a distinct binding shop.<sup>5</sup> First, we must substantiate that the bindings are similar enough to be the work of one shop. That means that the extant books and their first owners must originate, or have some connections to the same area. If these books were bound in the same shop, they must have been in

<sup>5</sup> I use the term “shop” in the general sense of it being a place where something is manufactured or repaired.



that shop, or in the presence of the binder at some time or another. It also means that the work must be similar enough in style and material so that it can be identified as the work of the same shop.

Secondly, the type of books bound in this manner are all related to, or those typically owned by Anabaptists. It would stand to cause that the binders were either Anabaptists, or at least sympathetic to their cause. Anabaptism was still a “hidden” practice and while there was not overt persecution, there was still intense oppression at times, and in various locales. While research still remains to be done whether there are similar bindings that are not typically Anabaptist books—most of the research was done within Anabaptism—it is not apparent that this binder bound anything other than typical material for Anabaptists.

### **Evidence for The Baumgartner Family**

There are several excellent pieces of evidence that point to an Anabaptist church leader, David Baumgartner, as being a central part of this mystery. The Baumgartner’s were known Anabaptists from the Emmenthal in the Canton Bern, Switzerland. In one of the periodic purges against Anabaptists David moved his family west to the Jura Mountains of Switzerland settling near a small town or area known as Pèry. It is in this area that an Englishman, John Sheppard, appears in the summer of 1816.

Sheppard was an English Baptist, with some means and a good education, who embarked on a grand journey of Europe immediately after the Napoleonic War. He describe his travels in a “memoir” style entitled, *Letters Descriptive of a Tour through some Parts of France, Italy, Switzerland, and Germany in 1816*.<sup>6</sup> What makes Sheppard’s journey different is that he was also on a spiritual quest to define the different practices of Christianity and seems to have at least a passing acquaintance with Anabaptism. He found someone who was willing to take him to these people. After

some discourse with his guide, Sheppard came upon an Anabaptist man who was “employed in mowing.” Sheppard than records that, “he regarded me with a great deal of fear or suspicion,” most likely since they were fearful of state intervention and strangers were often a part of that system.<sup>7</sup>

Sheppard was then taken to a leader who, sensing no danger, took him to his home. There he showed him a “fine folio Bible, printed by Christofell Froschouer, Zurich, 1536; a New Testament, Frankfort, 1737; and some books of hymns or psalms in Swiss German.” This later book was most likely an *Ausbund*, since that was unique to the Anabaptists and fits well Sheppards distinctions.<sup>8</sup> This fact, as recorded by Sheppard reveals that these were the most important and necessary books in an Anabaptist household.<sup>9</sup>

The next day Sheppard was taken to another church leader. By accident he was first taken to the father of the man he wished to meet. Here are Sheppard’s own words about what he discovered:

*I was first conducted by mistake to the cottage of his father, who, with a venerable silver beard, was exercising his trade as a bookbinder. He answered me rather doubtingly, remembering probably the evils of the former years; but my purchasing a book for something more than its price, and incidentally speaking of a chaise that waited, seemed to inspire confidence in my harmless intentions, and he directed me to his son.*<sup>10</sup>

He then identifies the son as one David Baumgartner, “a good-looking man of fifty, whose beard very much became him.”<sup>11</sup> What is salient to this discussion is the identification of David Baumgartner’s father. The fifty-year-old David was the son of David Baumgartner who was himself a church leader and a bookbinder as

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<sup>6</sup> John Sheppard, *Letters Descriptive of a Tour through some Parts of France, Italy, Switzerland, and Germany in 1816*. (Edinburgh: 1817).

<sup>7</sup> Sheppard, 243-244.

<sup>8</sup> Ibid, 247.

<sup>9</sup> If the reader wishes to see these three items there is a representative of each of these housed at the Ohio Amish Library.

<sup>10</sup> Sheppard, 248.

<sup>11</sup> Ibid, 248.

recorded above. It is highly unlikely that the Jura Mountain Anabaptists would have had more than one bookbinder since the demand and market pool was small. The fact that he was at his work, and Sheppard purchased a book from him, marks him as having some inventory on stock, which would have been unusual if someone was doing this as “sideline” business.

Another piece of evidence that points to David being the Jura Mountain bookbinder is discovered when we examine his family history and genealogical information.; along with archival material belonging to that history. This is important to consider since the produced works span more than David’s lifetime. In fact, the works are produced for about 100 years from

1750-1850; impossible for one generation since David was born in 1737 and died in 1819. This would point to at least three generations of binders that shared similar tools and methods that created these works. In essence, someone trained David and he himself had at least one apprentice who carried on the work.

David was born in Langnau, in the Emmenthal Valley. This was the center of much Anabaptist activity during the early parts of the movement, and even today there is still a presence there. David was born to David and Barbara (Gerber) Baumgartner about 1737. We can trace the Baumgartner and Gerber families back to mid-1500s and know that they were often at the center of the Anabaptist movement. Both sides of his

family were deeply rooted in the area and would have lived near each other on the flanks of the broad valley near Langnau. Since they were Anabaptists, they would have plied their trades, and farmed in the more remote parts of the area.

David’s father (also named David) died in 1741 at about 33 years of age. By this time David Sr. and Barbara had at least four children ranging from 13 to the son David who was the youngest at about 3-4 years of age (See Baumgartner genealogical section for more). Barbara remained a widow for at least nine years before she married Hans Engle in 1750 when young David was 13 years old.

The Ohio Amish Library is in possession of Hans Engle’s Bible which gives input in this merging of families. The Bible has the distinctive metal cover plate with H E for Hans Engle and the raised leather spine supports with the embossed metal work that is



This collection of Jura Mountain binding editions shows the careful and consistent work of the shop. The editions in this photo reflect the three generations of the Engle-Baumgartner family. The large bible is the Engle Bible with a date plate of 1750. The edition second from the right, is the newest of the six books pictured here. It is the M L L *Taufer* Testament with a date plate of 1831. There are obvious similarities in the spine straps that reflect their common binding. Photo courtesy of the Ohio Amish Library.



found in most of these bindings. Without a doubt this is an early work that is connected to the work of what we know as the Jura Mountain binding. Since it is unlikely that David bound the Engle Bible when he was thirteen years old, and not possible that he bound those works which were done after his death in 1819, we are looking for at least three generations of binders.

In the Engle Bible is genealogical information that points to some possibilities for David's training as a bookbinder. Hans Engle records this about his life:

*I, Hans Engel of Röttenbach, when I was 24 years and 8 months old, took Barbara Ramseyer from Eggiwil, who was 20 years old, as house wife, and had the wedding in Röttenbach on January 19, 1730. And lived with her in matrimony for 20 years. But when it was the will of God, she left me and died on February 3, 1750, and had born 14 children, of which 8 have died and 6 are still living.*

After recording the names and birthdates of his six living children he records this fact:

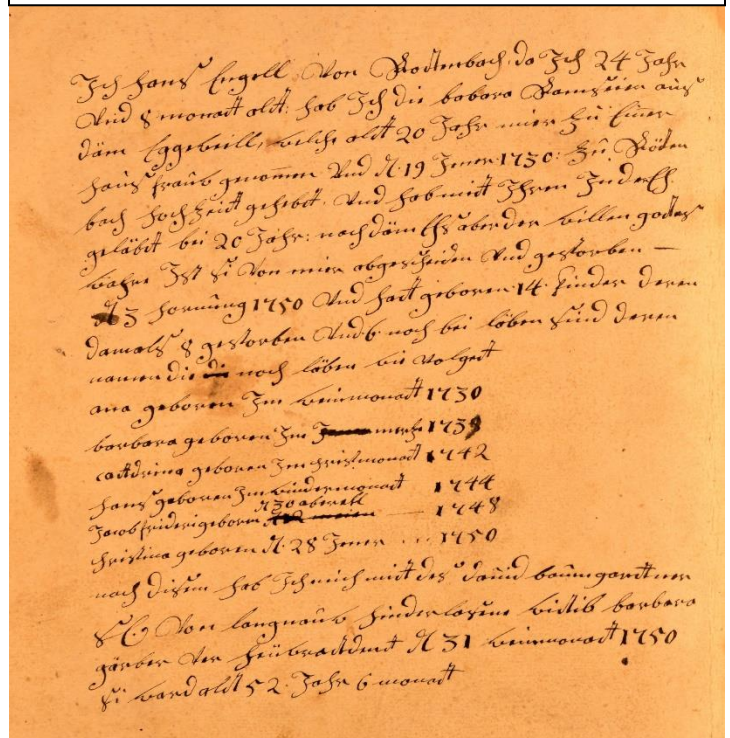
*After this, I married to the left behind widow of David Baumgartner from Langnau, Barbara Gerber, on November 31, 1750. She was 52 years and 6 months old.<sup>12</sup>*

Of particular note to our work is that Engle married the "left behind widow" of David Baumgartner, who was David's father. In fact, the Engle Bible has a diamond shaped plate with the date of 1751 on the rear cover as is common in these bindings. The date may be to commemorate his wedding to David's mother.

Hans Engle had a brother named Ulrich. In a 1745 census, Ulrich was noted as a

bookbinder.<sup>13</sup> If this is the case, then it is possible, or even likely, that David learned the binding art from his step-uncle. Most likely Ulrich bound the Engle Bible for his brother since they lived in the same area. In 1754, Ulrich and his entire family immigrated to Pennsylvania.<sup>14</sup> It is possible that Hans Engle could have carried on his brother's work along with his seventeen-year old stepson, David; or David may have been ready to go out on his own. This was likely the way that David would have learned to bind books.

The inscription in the Engle Bible (translation in text).  
Photo courtesy of the Ohio Amish Library.



Sometime before 1765 David married Katharina Imhoff. They had one child, also named David, whom John Sheppard would meet in about fifty years and describe as, "a good-looking man of fifty, whose beard very much became him."<sup>15</sup> Katharina died sometime after the birth of young David and before 1770. Shortly after the death of his wife, David married again to

<sup>12</sup> From the Engle Bible. The Ohio Amish Library, Millersburg, OH.

<sup>13</sup> 1745 Census Staadarchives Bern, Switzerland, <http://www.query.sta.be.ch/ar-chivplansuche.aspx?ID=37>

<sup>14</sup> John E. Engle and Eugene K. Engle, "A Letter from the Immigrant Ulrich Engle to Switzerland in 1755,"

*Pennsylvania Mennonite Heritage*, (July 1993) 11-18. It is important to note that his entire family moved with him, which means someone other than a son would have carried on the binding work; in this case David Baumgartner.

<sup>15</sup> Engle, 248.

Rosina Wÿss, with whom he had eight more children.<sup>16</sup>

At some point after 1785 David moved to near Péry Switzerland where John Sheppard was to travel through about thirty years later. The note below records David's "official" move to the locale where he plied his trade, and raised his family.<sup>17</sup>

**David's move to Pery**

Baumgartner: David von hier: wohnhaft zu Pery:  
im Bist. Basel

Catharina Imhoof v. Biglen: seine erste Ehefrau.

Kinder:

1. David: gebohren d. 25 January 1765.

Rosina Wÿss v. Biglen: seine Zweÿte Ehefrau.

Kinder:

1. Christian: gebohren den 26 Juli 1771

2. Barbara: geb. den 16 September 1772

3. Peter: geb. den 27 June 1774

4. Catharina: geb. den 18 August 1777

5. Anna: geb. den 5 December 1778

6. Elizabeth: geb. den 11 November 1780

7. Maria: geb. den 8 October 1783

8. Ulrich: geb. den 19 December 1785

David died in 1819. Eighteen years after his death, in 1837, his oldest son David moved with his family to America.<sup>18</sup> He first settled in Ohio, and then moved on to Adams County, Indiana where he helped found the Anabaptist community and was recognized as a church leader. It is not likely that the younger David carried on the work of binding, at least not in America. In Europe there are Jura Mountain bindings that date to 1850, thirteen years after David Jr. emigrated to America.

Christian Baumgartner, David's second son—and the first born to Rosina Wÿss—lived near Flüh Switzerland after his own marriage. Flüh is not far from where his father David lived and it was there that Christian died in 1851. What we must note about Christian is that he is recorded

as being a bookbinder.<sup>19</sup> It seems like he was the son who took on his father's work as a binder.

As noted, Christian died in 1851. What is noteworthy to this work is that neither the research done for this work, nor the seminal work by David Luthy "Metal Initials and Date Plates on Amish and Mennonite Books known to Exist in North America," printed in 2012, have been able to find editions with the unique distinctions known to the Jura Mountain binding after 1851. If that is the case, then the unique work done by the Jura Mountain bindery ended with Christian.

The testimony of John Sheppard along with the history of the Engle and Baumgartner family give us clear evidence that book binding was happening in the Baumgartner household. In addition, the fact that the dates of the known editions correspond to the lifetimes of David and Christian Baumgartner, point to the fact that it is most likely their work that is known as the Jura Mountain bindings; and that the Engle-Baumgartner binding house is the Jura Mountain bindery that has had such an influence on Anabaptist bindings.

In the pages that follow is more material that is helpful in considering these special bindings, and their connection to the Engle-Baumgartner family. The captioned photos are helpful evidence that one must consider in these connections. The family history page maps out familial connections, and the section on bookbinding, though not technical adds to the depth of the work. The list, though not conclusive, helps map out the work of these bindings.

A special thanks to four good scholars who have assisted in this process; Wayne R. Miller and Adam Hershberger from the Ohio Amish Library, Joe Springer from Goshen Historical Library, and John Gingerich from the Geauga Amish Historical Library.

<sup>16</sup> Genealogical information from Saga. Available online at <http://www.saga-omii.org>.

<sup>17</sup> Noted in the *Staadarchives*, Bern Switzerland <http://www.query.sta.be.ch/-archivplansuche.aspx?ID=37>

<sup>18</sup> David Jr.'s life is chronicled by S.D. Baumgartner, *Brief Historical Sketches of Seven Generations: Descendantsof*

*Deacon David Baumgartner, who was born in 1735*, Forgotten Books, printed on demand.

<sup>19</sup> This is recorded on the individual page for Christian Baumgartner on SAGA. For more see "Christian Baumgartner" at <http://www.saga-omii.org>



## The Hans Engle Bible

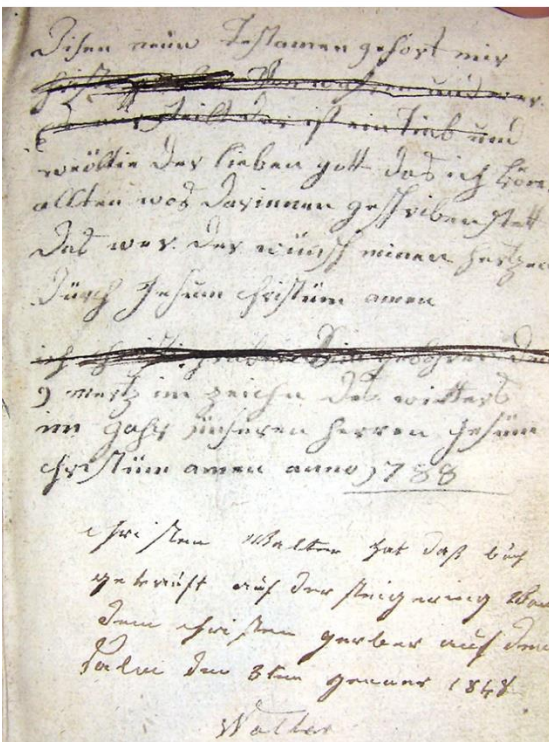
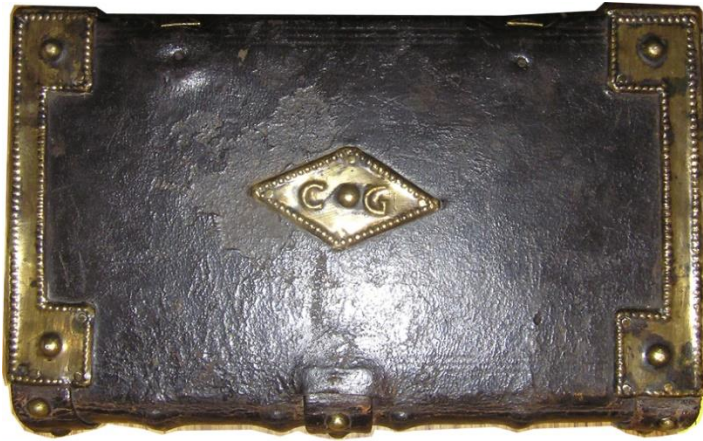
A collection of photos of the Hans Engle Bible. Note the typical Jura Mountain markings: The metal-work on the spine, The claw-shaped clasps, and the typical “J” for the century in the date plate. Photos courtesy of the Ohio Amish Library.





## A Taufer Testament

This collage of photos is from a testament printed in Frankfort that first belonged to Christian Gerber. Note the typical Jura Mountain metal work. A special thanks to John Gingerich, Middlefield, OH for sharing this photo.



Diesen neuen Testament gehört mir Christian Gerber von [Salm?] und wer es mir stiehlt der ist ein Tieb und wöllen der lieben gott das ich [lön?] [allten?] was darinnen geschrieven stett Das war der wünsch minen hertzen durch Jesum Christum Amen

Ich Christian Gerber bin geboren den 9 Mertz im zeichen des witters im Jahr unseren Herren Jesum Christum Amen anno 1788

Christen Walter hat daß buch gekauft auf der steigerung von dem Christian Gerber auf dem Salm den 8tn Jenner 1848 Walther

This New Testament belongs to me, Christian Gerber from [Salm?] and whoever steals this from me is a thief and would the Loving God that I could learn [all that?] is written therein. That is the my heart's desire, through Jesus Christ, Amen

I, Christian Gerber, was born the 9th of March in the sign of the ram, in the year of our Lord Jesus Christ, Amen, anno 1788

Christen Walter purchased this book at the sale of Christian Gerber of the Salm, the 8th of January, 1848 Walther

## 1737 Franckfurt und Leipzig Anabaptist Testament



## Comparison to other bindings

While not much work from other binding houses has been examined in this work, there are obvious differences. In the photo below from two works from roughly the same era and area, the differences are quite obvious. Note not only the differences in the metal work, but also the differences in the quality of leather. Photo courtesy of the Ohio Amish Library



In the front flyleaf of the book on the right it is recorded that this song book *gehoret Christian Schlabbach Anno 1802*. In the back of the book is a notation that the book belonged to Maria Eoschin (Eash) from the Neuenhoff, in the year 1805. Maria was the daughter of Christian Schlabbach who uses her marriage name, Eoschin, in the inscription. The one on the left is believed to have belonged to John or Johannes Hofsteter. Photo Courtesy of Ohio Amish Library.

## Changes in the Business

Some change also came to the Engle-Baumgartner binding shop, especially in the latter years when Christian was binding. Most notable in the changes was a different latching mechanism for the straps that held the binding together. In the photo below the edition on the left of the two upright books is the traditional claw-like metal fixture. The close-up on the top right reflects this as well. This is the C B edition, most likely bound by David with a date plate of 1792. The “new” method was a pin closure as shown below on the P Z edition dated 1827. This was eight years after David’s death, and most likely the work of Christian. Perhaps this was an advancement, or a way to cut costs.





# Jura Mountain Bookbinder Baumgartner Family Genealogy

<b>David Baumgartner</b> B. September 7, 1708 P. Langnau, Bern D. before 1741 P. Langnau, Bern	<b>Barbara Gerber</b> B. ca. 1708 P. Langnau Bern D. ?
Married Sept. 26, 1727	
<u><b>Children</b></u>	
Magdalena	b. 1728
Ulrich	b. 1730
Katharina	b. 1732
<b>David</b>	<b>b. 1737</b>

Hans and Barbara married -November 31, 1750

<b>Hans Engle</b> b. 1705
------------------------------

<b>David Baumgartner</b> B. 1737 P. Langnau Bern D. 1819 P. Pery, Jura Mountains	<b>Catharina Imhoff</b> B. ca. 1740 P. Langnau D. ca. 1765 P. Langnau
Married ca. 1762	
<u><b>Children</b></u>	
David	b. 1765
Married ca. 1766	
<u><b>Children</b></u>	
<b>Christian</b>	<b>b. 1771</b>
Barbara	b. 1772
Peter	b. 1774
Catharina	b. 1777
Anna	b. 1778
Elizabeth	b. 1780
Maria	b. 1783
Ulrich	b. 1785

**Rosina Wÿss**  
B. ca. 1740  
P. Langnau  
D. before 1816  
P. Pery, Jura Mountains

## A Partial listing of Known Jura Mountain Bindings

Note: This is a partial listing. I have attempted to catalogue those I have been able to see, either in person, or by clear photos, that bear the marks of the Jura Mountain bindings. One aim that arises from this research is that others might be catalogued as they become known. If you have access to those editions that belong on this list please contact the author through the Ohio Amish Library. I am delighted to send out my list as they are updated if you wish to contact me. A special thanks to John Gingerich, Middlefield, OH for his help at compiling this unfinished list. In order to protect the owners, I have not noted in this article where the editions catalogued are housed; nor the identity of the owner.

Of the thirty-six individual copies noted here, it seems likely that David did the largest number of these. If he plied his trade from approximately 1755, when he was in his late teens, until 1819 when he died, then most are the work of his hand. They also represent the range of typical Anabaptist literature as John Sheppard noted. There are:

15 Bibles or Testaments.

17 *Ausbunds*.

4 varied devotional style books.

The largest volume is the Hans Engle (and other) Strassburg Bibles at 11 by 15 inches, and weigh about thirteen pounds. The smallest is about 4 ¼ by 6 ¼ inches and weighs in at a little over one pound. It is also important to note that the date on the cover plate is most often a special date for the first owner. In some cases, we know that it is a baptism or marriage date. It could also be any other special event that the first owner wished to commemorate.

Cover Plate Date	Cover Plate Initials	First owner (If Known)	Title	Print Date	Place published
1750	VB	Ulrich Burkholder?	<i>Ausbund</i>	Unknown European	Unknown
1751	HE	Hans Engle	<i>Strassburg Bible</i>	1744	Strassburg
1765	I Y	Joseph or Isaac Yoder	<i>Enchiridion</i>	1715	<i>Tutschland</i>



1766	None	?	<i>Strassburg Bible</i>	1744	Strassburg
1775	PT	Peter Thut	<i>Strassburg Bible</i>	1744	Strassburg
1780	PL	?	<i>Strassburg Bible</i>	1744	Strassburg
1780	HL		<i>Strassburg Bible</i>	1744	Strassburg
1782	M G	Unknown	<i>Taufer Testament</i>	?	?
1784	KG	Unknown	<i>Ausbund</i>	Unknown European	Unknown
1786	BB		<i>Ausbund</i>	European Unknown	9th Edition
1788	BW	Barbara Welty?	<i>Ausbund</i>	Unknown European	Unknown
1789	C L	Christian Lehman	<i>Ausbund</i>	Unknown European	Unknown
1790	PG	Peter Gerber	<i>Ausbund</i>	Unknown European	Unknown
1790	AR	Anna Rothlisberger-Steiner	<i>Ausbund</i>	1770 ?	Unknown
1791	CG	Christian Gerber	<i>Taufer Testament</i>	1737	Frankfort & Leipzig

1791	KL	Christian Leuenburger	<i>Guldene Apfel</i>	1742	
1792	C B		<i>Ausbund</i>	Unknown European	Unknown
1792	DG	Daniel Graber	<i>Taufer Testament</i>	1737	Frankfort & Leipzeig
1794	CR	Christian Rothlisberger- Steiner	<i>Menno Simmons</i>	Unknown European	Unknown
1797	HZF		<i>Ausbund</i>	Unknown European	Unknown
1799	JC	Jakob Conrad	<i>Ausbund</i>	Unknown European	Unknown
1801	HL	Hans Lehman?	<i>Huebner's</i>		
1801	KS	Kristian or Kristian Steiner	<i>Ausbund</i>	Unknown European	Unknown
1812	HAS	Hans Amstutz	<i>Ausbund</i>	1812	Basel
1822	no initials	Jacob Conrad	<i>Ausbund</i>	Unknown European	
1824	FR		<i>Taufer Testament</i>	1810	Basel
1827	PG	Peter Gerber	<i>Taufer Testament</i>	1825	Frankfort & Leipzeig



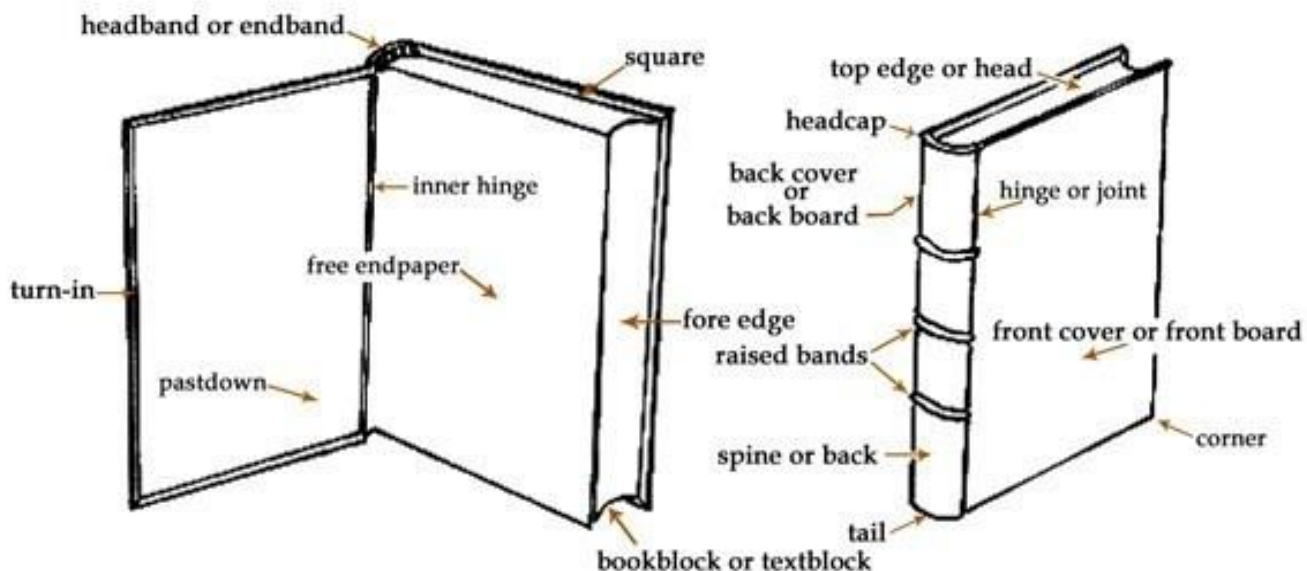
1831	MLL		<i>Taufer Testament</i>	1825	Frankfort & Leipzig
1831	ISN		<i>Taufer Testament</i>	1737	Frankfort & Leipzig
1832	BL	Barbara Lehman	<i>Ausbund</i>	1809	Basel
1835	MT		<i>Taufer Testament</i>	1825	Frankfort & Leipzig
1841	UL	Ulrich Liechti	<i>Taufer Testament</i>	1825	Frankfort & Leipzig
1843	BN		<i>Ausbund</i>	1838	Basel
1846	PB	Peter Bogli	<i>Ausbund</i>	1838	Basel
1847	CAS	Christian Amstutz	<i>Taufer Testament</i>	1825	Frankfort & Leipzig
? Missing Board	CAS	Most likely Amstutz	<i>Ausbund</i>	Unknown European	Unknown

# The Anatomy of a Book

There are two major parts to a book. The cover, which includes the front and back cover and the spine; and the book block, which are the internal paper pages. Today books are machine-produced and much less expensive per capita than they were in the era of the Jura Mountain bindings. The diagram below marks out the parts of a book with the technical terms used by modern binders and book collectors.<sup>1</sup>

The front and back cover of a book are often referred to as boards. When books were produced during the time of the Engle-Baumgartner bindings, covers were often made with thinly sliced wood, that was then covered with leather. Like today, books were produced in different sizes, and terms were used that are not in popular use today. That is mapped out in the following pages, along with the change that would spell the end of the binding business as Engle and the Baumgartners had practiced.

## Parts of a Book



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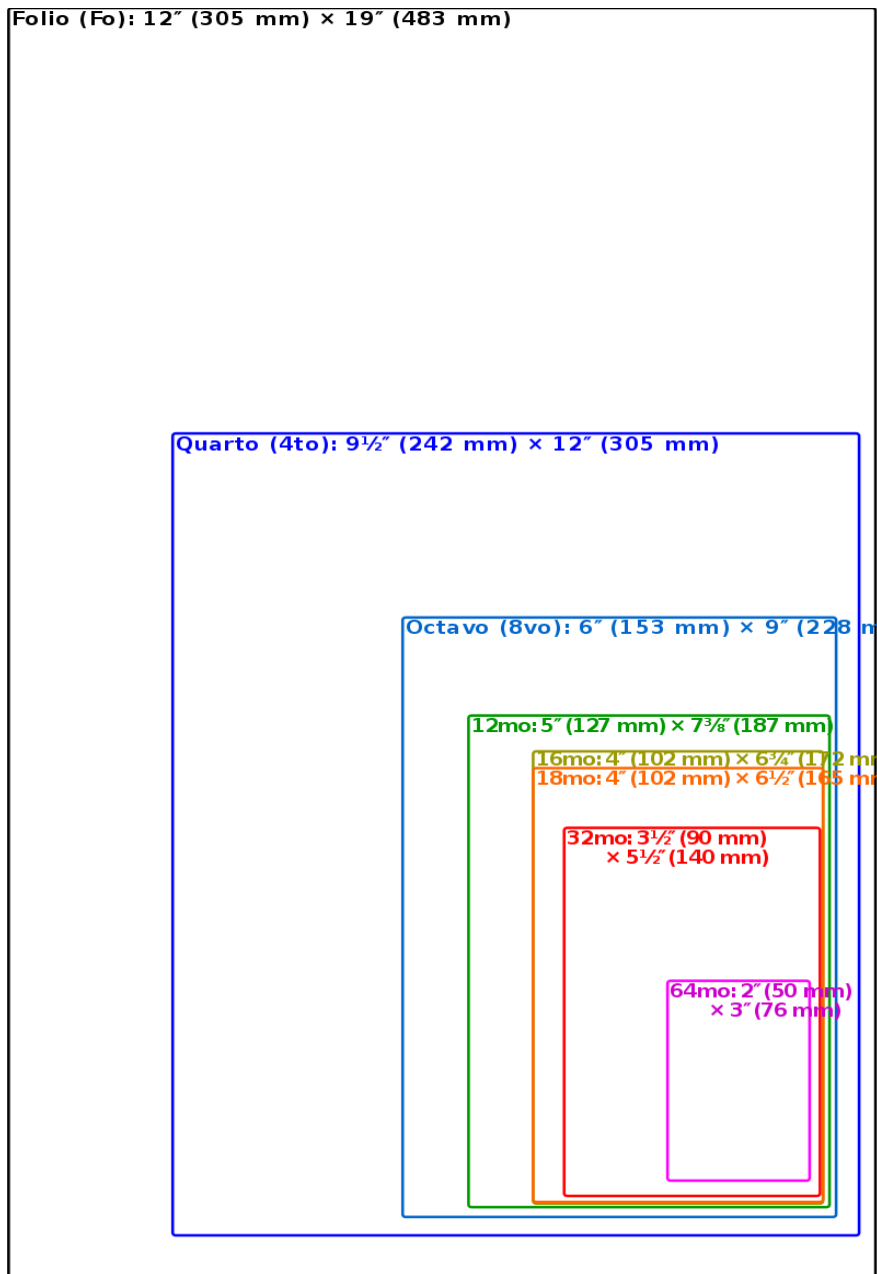
<sup>1</sup> Photo used by permission from, <https://www.ibookbinding.com/blog/book-anatomy-parts-book/>.

# The Size Format for Books

In the hand press period (up to about 1820) books were manufactured by printing text on both sides of a 19 by 24 inch sheet of paper and then folding the paper one or more times into a group of pages, or leaves. The binder would sew the leaves through their inner hinges, then attach cords in the spine to form the book block. Before the covers were bound to the book, the block of text pages was sometimes trimmed along the three unbound edges to open the folds of the paper and to produce smooth edges for the book. When the

leaves were not trimmed, the reader would have to cut open the leaf edges using a knife, hence sometimes in old books you have the rough edge.

Books made by printing two pages of text on each side of a sheet of paper, which is then folded once to form two leaves or four pages, are referred to as *folios*. Those made by printing four text pages on each side of a sheet of paper and folding the paper twice to form a gathering containing four leaves or eight pages are called *quartos* (fourths). Similarly, books made by printing eight pages of text on each side of a sheet, which was then folded three times to form gatherings of eight leaves or sixteen pages each, are called *octavos*.<sup>2</sup>



<sup>2</sup> Photo and information used can be found at By Cmglee - Own work, CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=15264645>

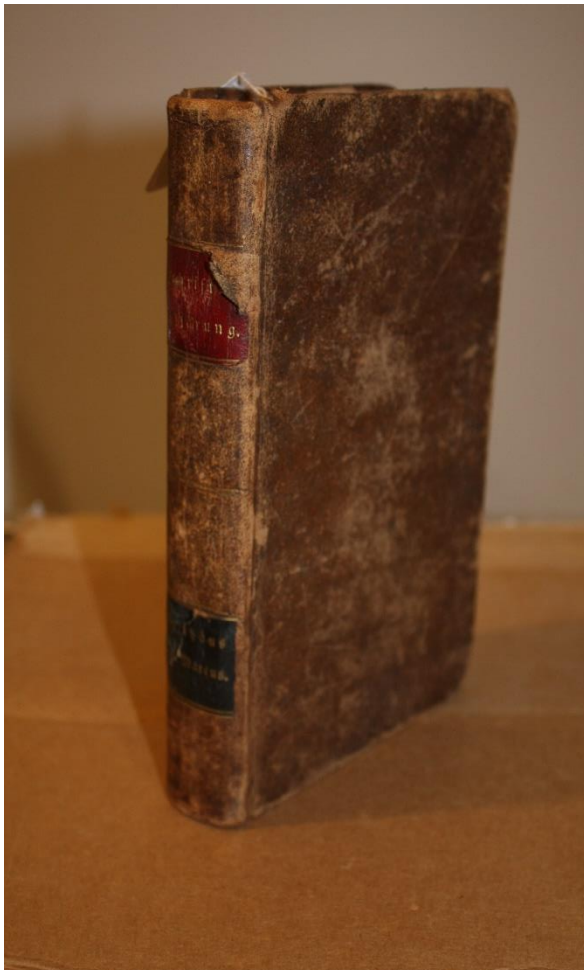


## The Art of the Cover

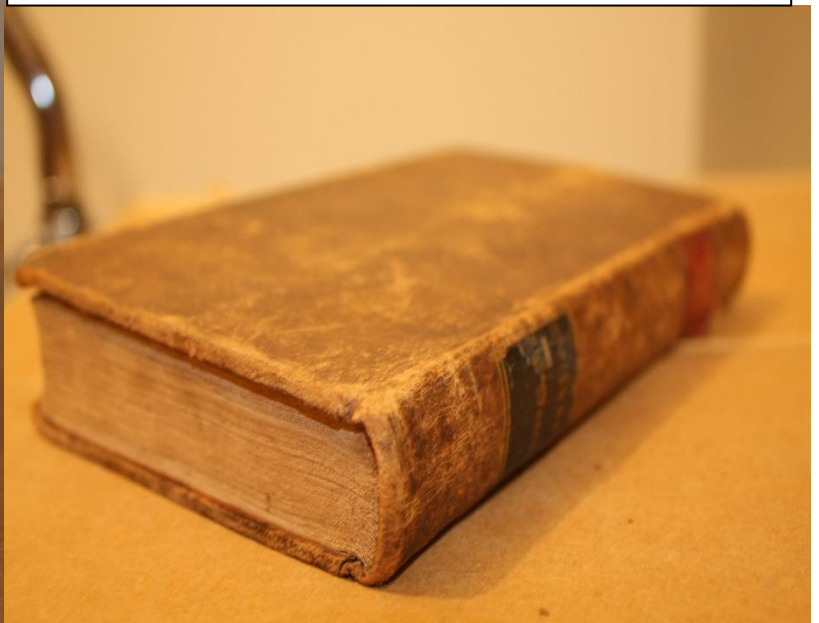
The purpose for covers and binding a book is rather obvious. It is primarily to keep the pages of print in order. In modern times bindings are often of two varieties; hardcover or paperback. These covers are mass produced and regardless whether there are fifty copies, or a million copies, the cover looks the same for the entire production. That led to the production of paper covers to protect the boards, which are today called dust jackets.

That is not true of books and bindings in the past. Before the early 1800s, books were hand-bound and each edition had a specific cover. In the 1820s steam powered presses, and mechanically produced paper began to make large batches, or runs, of books possible, which made hand-binding economically unfeasible. Therefore, the end of the road for specialty binders like the Engle-Baumgardner concern.

Since cheaper covers were necessary, there also developed machinery and tools to aid in mechanical binding. Blocks of text pages that were traditionally sewn by hand were now stitched by large steam-driven machines. Cloth, paper, and later hard board covers, were printed using multi-color lithographic machinery creating covers that were much different than the handbound books that Engle and the Baumgartners produced.



This is an example of an early production cover. In this case it is a 1840 Luther New Testament. It has hard paper, almost cardboard like, boards that are then covered with a covering. Note the spine labels which are a thin paper like substance that is glued to the boards. This allowed for a machine production of covers similar to the printing process. Photo courtesy of the Ohio Amish Library.



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