THE ANCESTORS

OF

ALBINA JOHNSON (HOOVER) LEHR

(Revised 1986)

JOHNSON
BRAINTWAITE
GILPIN
HADLEY
HARLAN
LEWIS
MENDENHALL
SHARPLES
WOOD

HOOVER
HOUSER
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Presented by

Stephen J. Kennedy
This genealogical history is dedicated
to the memory of my grandmother

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Prepared by her grandson

Stephen J. Kennedy
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REVISED 1988
PREFACE TO THE REVISED EDITION

Since the publication in 1980 of my booklet on the history of my grandmother's ancestors, The Ancestors of Albina Johnson (Hoover) Lehr, I have received from many correspondents much additional information on the families from which my grandmother was descended. To correct what I wrote before and to add new material I have felt it necessary to prepare a revised edition.

Albina Johnson (Hoover) Lehr was my grandmother. She was the daughter of William Hoover, a German Baptist preacher, and Sarah (Johnson) Hoover, a descendent of a long line of Quakers.

On her mother's side she was the seventh (in two cases, the eighth) lineal descendent of Quaker families that came to America from England, some by way of Ireland, starting in 1682 with the coming of William Penn to America to start the colony of Penn's Woods (Pennsylvania). I have identified eighteen Quaker families in her ancestry and have and have some information on nine of them.

On her father's side she was the fourth (possibly the fifth in one case) lineal descendent of German families identified with the German Pietistic movement, and probably German Baptists after they came to this country.

What I said in the earlier edition about the value of coming to know about those whose created our families has seemed even more true as I have worked on this revised edition. So I should like to quote from the preface to the earlier edition:

"Why should we look for our ancestors? For one thing we are genetically the product of what they gave us, for we get half of our hereditary material from each parent. While this genetic pool will indeed have been diluted by the time it reaches us from our fourth or fifth generation ancestors, it is a good thing to know something about what kind of people they were who crossed the Alleghany mountains and came to settle in the new territories of Ohio.

"Our personal history is inextricably linked up with that of our parents, theirs with their parents, and so on. The institutions of the home and the family which condition our thought and our lives are part of our heritage, and they in turn came from their parents. Our attitude to our work, the people we live with, to the questions about our future is very largely determined by our past.

"So it is a good idea to take a look over our shoulder, now and then, at what and who have gone before. Our Quaker and German Baptist forefathers, who came to this country because of the importance they attached to religious liberty, a freedom to worship God according to their consciences, have a message of courage for us today, that we too should look to the future in faith."

And so I send this book to the many who have contributed to it, and especially to my children and grandchildren, who I earnestly desire that they may come to know this wonderful and lovely lady whom I loved and who have me through my heritage, much of what I value most.

Stephen J. Kennedy
1986
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PART I

HER QUAKER ANCESTORS
The history of our English ancestors is the history of the persecution of Dissenters from the Church of England.

The struggle between Protestants and Roman Catholics that had been going on underground since the Reformation, came into the open under Henry VIII, with his establishment of the Church of England. He realized fully the need for a united England for the safety and the power of the country. As we all know this struggle continued under Elizabeth, with the attempt to replace her with Mary Queen of Scots, a Roman Catholic. Laws were enacted that restricted the movement of Catholics, and which also punished any Protestants refusing to come to their parish church by giving them the option of forfeiting their property and going abroad or being executed. While it was not enforced at the time, it is indicative of the perceived need for a united England, and the danger of religious separation as being a root source of division.

When James I came to the throne in 1603 - he had been James V of Scotland - he had had enough of Presbyterianism in Scotland, and while he was nominally a Protestant - his wife and mother, Mary Queen of Scots, were Catholic - he was determined not to have division in the church in England. He took the view, "No bishop, no King!" meaning that if the system of rule of the Church of England were not enforced, with its bishops, there would no longer be a king - as actually happened with his son, Charles I. So he determined to make the Puritans conform, and if they wouldn't, he would harry them out of the land.

We tend to identify this period of persecution with the coming of the Pilgrims to America in 1620.

His son, Charles I, intensified this struggle between the crown and the dissenters. There were really three groups who came under the general heading of Puritans: those who accepted the Church of England but disliked its leaders and sought to purify the church from within; those who wanted the church governed without bishops - the Presbyterians, who had been influenced by the Church in Scotland; and those who wanted to form congregations outside the church - the Nonconformists.

With the appointment of William Laud as Archbishop of Canterbury, the head of the church of England, and through the use of ecclesiastical courts, he set out to try to make the people conform to the laws of the Church of England. He acted without pity, inflicting through the Church Courts, supported by the Courts of Chancery, the cruel punishments of the day - heavy fines, mutilation, life imprisonment. He was fond of having people's ears cropped off and their noses slit. There was widespread rejoicing when his head was taken off in 1645.

This was a time when many Puritans came to New England. Massachusetts, Connecticut, Rhode Island were all settled by Puritans escaping from the intolerance of Charles I.
1640-1660

During the years of the Commonwealth and Protectorate of Cromwell, Dissenters had a great deal of freedom from persecution, even though Presbyterianism became the established form of religion. It was during this period that the beliefs of George Fox were allowed to spread over England, starting in the north and west.

In 1648 a company of Baptists accepted his message of the "Inner Light". In 1651 he gathered Quaker groups in Yorkshire, and a year later, which was a creative moment in Quakerism, he found a large community in Westmorland, who were holding meetings throughout the district. Many hundreds of them, under the influence of a few powerful meetings had won for themselves the same first-hand experience of the Living Christ which Fox enjoyed. Then in the summer of 1654 it was spread over the South, and by the end of 1655 Quakerism had run like fire through England and was being carried to Ireland and Scotland.

While it was accepted by many Seekers and Baptists, it aroused the dominant Puritan groups to great hostility. But the qualified religious freedom of the Commonwealth gave the itinerant carriers of the message of George Fox great freedom to proclaim their message, and Quaker groups multiplied throughout the land.

1660-1685

But with the Restoration of the Stuarts and the coming of Charles II to the throne of England, the stage was set for violent reprisals on all who might undermine the unity of England by failing to conform to that great unifying force, the Church of England. He had seen his father's head cut off by the Puritans, and he was not going to have dissension in the land.

Through an Act of Parliament it became required that the ministers of the Church of England must use the Prayer Book, be subject to the bishop, and denied any liberty of conscience, freedom to worship God according to their own beliefs and care for the souls of their people except as ordained by the Church of England.

This led to the "Great Ejection" of 1662, on the same day ninety years earlier the Huguenots had been massacred in France, on St. Bartholomew's Eve. Some two thousand ministers of the Established Church committed professional suicide rather than give in to this enforced conformation to the new rules of the Church.

The eviction of these, the most earnest and successful ministers of the Church led to consequences that certainly were not contemplated by the leaders of the re-established church. Religious dissent for the first time became both considerable and respected. These ministers, victims of the Act of Uniformity, were not ejected from the National Church for disobedience to the Prayer Book, but for refusing to lay fault on their consciences by uttering an evident falsehood and for refusing to engage in a sacrilegious farce.

It would be well to clarify the grounds of these dissenters. They believed that the authority of the visible Church in matters concerning faith and order is distinct from, and not subordinate to the civil authority.

Second, they maintained that the revelation of God recorded in the Scriptures is the supreme standard in matters of Faith and Order.
Third, they maintained that the historic episcopate is not a divine requirement of the visible Church, and that the validity of the exercise of spiritual oversight and of the ministry of the Word and sacraments by ministers duly ordained otherwise than by a bishop, but agreeably to the Word of God as recorded in the Scriptures, should be recognized.

And fourth, that the worship of God should not be required exclusively to follow the patterns laid down by a particular book—the Book of Common Prayer of the Established Church of England.

These principles which we all accept today as our Protestant heritage, were fiercely fought over in the years following the Great Ejection.

For the Quakers, it was to be a time of special persecution. Their persistence even in the face of threats and persecution, and their commitment to non-violence, made them easy prey for the King’s men. Furthermore, the ejected ministers had little sympathy for them, and gave them no support.

Persecution of the Quakers seemed to focus on holding meetings of their own rather than attending services of the Church of England, for refusing to pay tithes or to take the oath. So diverse and comprehensive were the pretexts for persecution that it was said no Quaker outside jail was safe from imprisonment. In 1678 Quakers were imprisoned for being absent from church and not receiving the sacraments (twenty-one months in prison); for school teaching without a bishop's license (seven months); for opening a shop on Christmas Day; for preaching at a funeral (100 pounds fine); for refusing to go to church (220 pounds fine.)

Relief from this persecution did not come until 1672 with the Declaration of Indulgence. Four hundred and ninety-one prisoners were released from jail. This was a personal act of Charles II, but owing to a political crisis, and the continuance of intolerance among those in power, he was compelled to revoke it just after the last Quaker had been released. Persecution began again, but less strongly, until in 1682 there was a fresh outbreak against the Quakers in the cities, and within a year 1,000 Quakers were imprisoned.

As so often happens this persecution united the Quakers into a firm fellowship. Under Adversity Quakerism was tested, and Friends demonstrated to the country the strength of their conviction; more were converted to the Quaker way of life by seeing suffering noble borne that by hearing sermons noble worded. This demonstration of the power of the inward life turned the scourge of persecution into a triumphant instrument for proclaiming the truth.

Before passing on to the move of Quakers to Ireland to escape persecution and then the opening of Penn's Woods in America in 1683, a brief summary of the beliefs of the Quakers would be in order.
WHAT IS A QUAKER?

Quakerism is the product of the spiritual experience of George Fox, known as the Inward Light. The opening came to Fox,

"...that every man was enlightened by the Divine Light of Christ and I saw it shine through all. And that they that believed in it came out of Condemnation and came to the Light of Life, and became the Children of it...This I saw in the pure Openings of the Light, without the help of any man." (Journal 1694 ed.)

The Quaker, following the Inward Light, felt that Christ had come to teach His people Himself, and to call them away from the world's ways and teachers and to His own living teaching. The indwelling life of Christ became to him the supreme fact of religion.

The distinguishing views of the Friends all flowed from this basic principle - their distrust of the instituted ministry, their position as to the non-necessity of all outward ordinances, their views as to a worship of creaturely silence and spiritual spontaneity, their encouragement of the ministry of women, their non-conformity to the customs of the world, their determination to make life a walking in the light.

The outcome of these basic beliefs leads the Quakers to believe that if we will but listen, God will reveal His will to us through the Inner Light. He believes that he needs no priest, preacher or functionary to intercede for him. That instead, he should listen for the word of the living God, rather than to a mumbo-jumbo of rituals and taboos which may have been laid down for him by some self-appointed spokesmen in the long-departed past.

The "Meeting for Worship" is a form of church service without ritual or an ordained minister, or sacraments or formal program. It is held in a meeting house without a steeple, stained glass windows, altar images or organ. Friends gather at the appointed time without any other prearrangements. They sit silently and wait for the Inner Light. It may not come. If it does, a person rises and states, as best he can, the word of God as revealed to him. It may be a prayer, an exhortation, or a spiritual message. After about an hour of worship, the meeting is broken by everyone shaking hands with the neighbors who sit next to them, following the lead of those Friends appointed to have "oversight" of the meeting who sit on benches facing the meeting.

The Quakers do not have a creed. What answers as a creed is the combined opinions of the individual members as revealed by the Inner Light and expressed in a Meeting for Worship. It is a living and growing thing and forever changing.

The peculiarities of speech and dress were a protest against the foppery and arrogance of the ruling classes of years ago. For example, the Quakers believed that gaudy garments with plumes, gaudy ornaments, was a manifestation of pride; that pride is sinful, and that anything other than plain and unassuming dress was to be avoided.

The English language has reversed itself in the past 300 years...Originally the word "you" was a plural pronoun. The singular was "thou."
As a form of flattery it was the custom in the 17th century to address royalty and high ranking church and government officials as "you." Thus indicating their all-powerful, sublime being as greater than was possible in any one (singular)individual. The Quakers accorded this honor only to God. They refused to accept any mortal being as their superior. True, the individual might hold a position of honor and authority which they respected. Nevertheless, he was but a mortal man just as they were, and as such were not entitled to any sign of inferiority or subservience from them. Another manifestation of this same attitude was the Quaker's refusal to remove his hat in the presence of royalty or high authority. In the 17th century this was considered an admission of inferiority and servitude rather than a mark of honor and respect as is the custom today.

To the Quaker, there was nothing in the teaching of Christ that could be used to justify war or the taking of human life. The Quaker will offer his services, and his life if need be, to his country for any constructive or humanitarian effort but not for the destruction of mankind.

The Quaker has steadfastly refused to take oaths. To him the taking of an oath is an admission that he otherwise might tell a falsehood.

Quakers are not married by priest, minister, judge or any type of official. They take each other in marriage. They speak their own vows and give their promises of love, loyalty and devotion, each to the other in a Meeting for Worship. Before this can take place, however, both parties are subjected to a painstaking examination and investigation by a committee chosen by the Meeting for that express purpose.
THE QUAKERS IN THE NEW WORLD

In the early days Quakers held most of the positions in government. This created problems in the administering of oaths by Quaker magistrates.

It was the Quaker peace testimony which had the most profound effect on the Friends' role in government, and in the Discipline of 1719 a clear and explicit statement was made, strongly admonishing Friends to be vigilant in maintaining their peaceable principles and to avoid joining in any warlike preparations, whether defensive or offensive.

By 1756 the British and French were at war and demands for defense became imperative. It was therefore inevitable that the attitude of a consistent Quaker member of the assembly toward requests for military preparations would create tensions both within the colony and between the Pennsylvania government and the British authorities.

At the same time conditions on the frontier were such that Friends and others who had settled in the area were bound to suffer from the inevitable conflict. They then set up a Meeting for Sufferings to assist Friends suffering from Indian attacks.

The attitude of many Friends towards the defense measures taken by the Assembly led to a concerted attack on Quakers, both within the province and in England. Some Friends had already withdrawn from the Assembly and it became very difficult for the few that remained.

The situation became critical in 1856 when the governor, with the support of the Assembly declared war on the Delaware and Shawnee Indians.

On the question of personal military service and related activities of any kind, the position of the Society was unequivocal. Participation in a military watch was military service and Friends were neither to participate or pay anyone else to do so. Also the furnishing of wagons, horses and drivers for the transport of military goods and gear to frontier posts was declared incompatible with their peace testimony.

With the Declaration of Independence in 1776 the problems of the Quakers were intensified. Friends were forbidden to pay any fine, penalty, or tax in lieu of military service for themselves, their family members, or their servants. They were not to engage in any business likely to promote war. As a positive expression of their principles they were urged to provide for the distress and suffering of those adversely affected by the war.

Throughout the conflict, wartime legislation which bore heavily on the Quakers included tax laws and loyalty test laws, the latter at one time barring non-jurors from most professions and from maintaining or teaching in schools. Despite the heavy penalties got with
refusal to comply with loyalty test laws the Yearly Meeting firmly declared that Friends would not comply with such requirements nor pay fines for such non-compliance.

Throughout the war the Meeting for Sufferings consistently appealed to the authorities on behalf of Friends imprisoned for their stand against any participation in the war effort.

Many Friends, especially younger ones, were swept into the war, strongly attracted by its characterization as a struggle for freedom. Peripheral aspects related to the war such as payment of taxes or monetary penalties for refusal to conform to wartime legislation brought disciplinary action on many older Friends sympathetic to the colonial cause.

In the course of the war 1,276 members were disowned, 758 for military deviations, 239 for paying fines and taxes, 125 for subscribing to loyalty test oaths, 69 for assisting the war effort, 32 for accepting public office, and 42 for miscellaneous deviations such as watching training exercises, celebrating independence, etc.

Although the military phase of the war ended October, 1781, wartime problems for the Friends did not cease immediately, and prosecutions for refusal to pay taxes brought heavy trials for many even after the peace of 1783. Distraints of property resulting from opposition to the war amounted to £6,767 pounds. The system of distraints was especially onerous since forced sale often resulted in low returns, and frequently prejudice against the Quakers was expressed through this procedure.

The above is based on Friends in the Delaware Valley.
MAP OF
CHESTER COUNTY
PENNSYLVANIA
AS CONSTITUTED ABOUT
1750
In the Johnson line we have direct male descent from the immigrant, Robert Johnson, Sr., to my great-grandmother, Sarah Johnson, who married William Hoover. The six generations spanned about 150 years. The family on its arrival in America became very prosperous, as will be noted in the wills of the two Robert Johnsons.

Through the Johnsons we are related to numerous other Quaker families on which we have information and also to numerous others.

When Robert Johnson, Jr., married Katherine Hadley, we came into direct descent from Edward I, King of England. The Hadleys were a family of long British descent, and their family history has been well documented by the Hadley Genealogical Society of Southern California, 650 El Repetto Drive, Monterey Park, Cal. 91754.

When Joseph Sharples, the son of the immigrant, married Lydia Lewis we came into relationship with another family of long history, and also became descendents of Edward III, through John of Gaunt and Kathryn Swynford and the Beauforts.

Relationship to the royal family of Great Britain carries with it a relationship to all the royal families of Europe, and to some of the earlier kings of England.

ROBERT JOHNSON (I)

The first Johnson of which we have knowledge was a Robert Johnson of Radnor, Wales. His parents were persecuted for their Quaker beliefs, and he left Wales as a child for Ireland where the family settled in County Wicklow.

He married Margaret Braithwaite of Braithwaite, Cumberland, possibly the daughter of George Braithwaite, on June 29 in County Wicklow, on the Irish Sea opposite Wales.

If we assume that he married in his early twenties, this would place his birth around 1670. We know that the severe persecution of the Quakers in England occurred during the 1660's, stemming from the Conventicle Acts of 1664 and 1670. George Fox himself suffered eight imprisonments during those years, the longest being for two years and eight months in 1664-1666. It would seem to me that Robert’s parents left after the Conventicle Act of 1670 began to be enforced in Wales, while Robert was just a child. We know, for example, that John Sharples suffered severe penalties for his Quaker
faith in 1674-1675, which could well have been the time when Robert's parents fled to Ireland. We have no way of knowing his father's name but apparently it was not Robert. (Persecutions of the Quakers did not end until the Toleration Act of 1686 under James II, when he wanted toleration for his Catholic friends; and that of William and Mary in 1689)

The Beginnings of Quakerism shows Robert Johnson as being from Coolebog in County Wicklow, and Margaret Braithwaite as being from Balynaarrig. The London Times Atlas shows a Ballynaarrig in West Meath, 10 miles west of Mullingor. Apparently her parents had fled to this point from their home in Cumberland. Robert and Margaret Johnson were members of Carlow Meeting when they left Ireland.

In 1714, thirty-two years after William Penn started the settlement of Penn's Woods, and when Robert was, according to my estimate, about 44 years old, this couple with their family migrated to America and obtained land in New Garden, the township just west of Kennet Square. The map of the "Draught of Wm. Penn Jr's Manor, New Garden" shows Robert Johnson to have 200 acres, with a stream flowing through it, in the extreme northeast corner adjoining Marlborough Township. This land was "confirmed" to him in 1715.

The Beginnings of Quakerism states that Robert Johnson was a "glazier." The courthouse records also show him as "Robert Johnson - New Garden - glazier", so apparently he continued in that trade in this country. According to Immigration of the Irish Quakers (p. 368), he was received into the Newark or Kennett Monthly Meeting 12 mo. 5 1714. His will shows that he had 360 acres at the time of his death, so apparently he prospered in his new home.

The children of this couple were:

James Johnson - born 10 March 1694 in Coolebog, Ireland
  married Sep 1721, Mary Cooper
  2 July, 1731, Ruth Mickler

Joseph Johnson - born 10 June 1695, died 2 Sep 1695, Ballycane, Ireland

Joshua Johnson - born 29 Junly 1696, died 1783, Chester County
  married 4June 1724 Sarah Miller
  children: James, Lydia, Margaret, William, Sarah, Joshua, Hannah, Robert, Dinah, Rebecca, David
  married (2nd) Elizabeth England, 1751
  children: Joseph, b 1752, Elizabeth b 1755

Caleb Johnson - born 1 Sep 1686, died 16 April 1728

Abigail Johnson - born c 1700; will prob 5 Jan 1759
  m (1) Thomas Wickersham Jr. (d 1726-27)
  children: Sarah, Hannah, Robert Wickersham
  m (2) Isaac Bailey (d 1732)
  children: Isaac, Joel, Jacob Bailey
  m (3) Mordecai Cloud, 1745
  children: Mordecai, Abner, Betty, Sarah, Susanna, Abigail, Joseph Cloud

Sarah Johnson - born 29 July, 1700; died c 1718
Robert Johnson - born 11 Nov 1704; died 1759 (Newcastle Co. Will)
married 19 Aug 1732 Katherine Hadley
children: Hannah Johnson
          Hadley Johnson.
* Simon Johnson
  Caleb Johnson
  Lydia Johnson
  Stephen Johnson
  Jonathan Johnson
  Isaac Johnson
  Phete Johnson

Benjamin Johnson - born 31 May 1707; died Apr/May 1770
married 5 Sep 1729 Mary Jackson
children: Caleb Johnson, b. 1730
          Ephraim Johnson, 1732-1800, m. Rachel Ingram
          Jacob Johnson, d. 1774 pr.
          Aaron Johnson, d. g 1779
          Abel Johnson, d. ?1820; m Anne Alexander
Ann Johnson

Ann Johnson - married 15 Mar 1728 Samuel Jackson
children: Caleb Jackson
          Josiah Jackson
          Rachel Jackson
          Samuel Jackson, Jr.
          Margaret Jackson
          Isaac Jackson
          Joseph Jackson

Issue of Ephraim and Rachel (Ingram) Johnson: Mary (1774 - ) m. Merritt;
Margaret (1776-1865) m. James Welch; Samuel; Elizabeth (1761-1864)
m. John Craig; Benjamin; Abel; Nimrod (1789-1864) m. Mary Johnson;
Aaron (1791-1879) m. Sarah Law; Rachel (1793-1854) m. Joseph Clark

A copy of Robert Johnson's will is included in the following pages.

We also have a copy of Caleb Johnson's will. He having never
married, bequeathed his estate to his brothers and sisters.

There are extensive notes on the children of Benjamin Johnson
and some of his illustrious descendants in Cope's book on Chester
and Delaware Counties, which are not germane to the main theme
of this book.
WILL OF ROBERT JOHNSON, Sr.

To all people to whom these presents may come be it known that I, Robert Johnson, of ye township of Newgarden in ye County of Chester in ye province of Pensilvania, having under my consideration ye uncertainty of time here on Earth and ye usuall Course unto which all mankind is subject, which is Mortality & for avoiding future trouble have made this my last will & testament & hereby Revoking all or any former Will or testament made by me & this my last will & testament Consists of Divers articles in manner & form as followeth:

First I do Request my Spirit unto ye Lord my Creator that Gave it & to his Son Jesus Christ my Redeemer, & fo order that my body be decently buried without superflulty of Excess:

Item I Give & bequeath to my dear and well beloved wife, her heirs & assigns ye sum of ten pounds of lawful money of Pensilvania to be taken out of my personale Estate & all my Crop of Corn that is now growing, all ye next Crop as much as she thinks fitt to sew on all this my plantation where I now Dwells, all my plows, irons & Geirs belonging to them, all my Sarvants, all my house furniture, her free choice of all my horses, her free choice of all my Cows & all my Swine. I also give to her during her natural life her choice third part of all my Meadows and ye fourth part of all ye Rest of my Plantation & land, my parlor, ye next Room to it, ye liberty of ye Room over ye parlor for a bed, ye littell Room at ye head of ye stairs & ye littell Seller with Common & free passage to use them & to bring in or out any thing or things as she may think fitt or Convenient att all or any time or times when she please. I also give her ye benefitt & use of my Cart, Cart horses & geirs belonging to it untill ye middle of ye Eight month next after my decease, and after then ye Cart & geirs to be for ye use of my wife & son Benjamin to use on this plantation when they or Either of them thinks fitt as long as ye last.

Item I Give & bequeath to my son James ye sum of twenty pounds of lawfull money of Pensilvania to be paid him in one year after my decease by my son Benjamin out of ye land that I herein bequeath him.

Item I Give & bequeath to my son Joshua ye sum of twenty pounds of lawfull money of Pensilvania to be paid him in two years after my Decease by my son Benjamin out of ye land that I herein bequeath him.

Item I Give & bequeath to my son Robert ye sum of twenty pounds of lawfull money of Pensilvania to be paid him in Eighteen months after my decease by my son Benjamin out of ye land that I herein bequeath him.

Item I Give & bequeath to my Daughter Abigail ye sum of fifteen pounds of lawfull money of Pensilvania to be paid her in two years after my decease by my son Benjamin out of ye land that I herein bequeath him.

Item I Give & bequeath to my daughter Ann ye sum of fifteen pounds of lawfull money of Pensilvania to be paid her in one year after my decease by my son Benjamin out of ye land that I herein bequeath him.
Item I order that all my debts which I owe, funiral Charges & ye Charges of ye Administration to be fully paid out of my personale Estate, & after which Remains of my personale Estate, but which is herein already bequeathed, I give it to my wife & all my Children to be Equally Devided amongst them by my Executors.

Item I Give & bequeath to my son Benjamin, his heirs & assigns all this my plantation where I now dwels, Containing three hundred & sixty acres of land together with all ye buildings, Improvements & appurtenances thereunto belonging, except what is already herein bequeathed, also paying ye legacys that I have herein bequeathed & ordered him to pay out of it.

Item Lastly I nominate & appoint my son Joshua & my friend Benjamin Fredd of Newgarden aforesaid to be my whole & sole Executors to see this my last will & testament Executed & performed signed, sealed & declared this twenty sixth day of ye 1 mo. anno. 1732

Robert R. Johnson
Marke

Samuel Miller
John ?
Benj. a Fredd
Robert Johnson (II), sometimes referred to as "Jr.", was the seventh child of nine, of his parents. He was born in 1704 and was ten years old when the family came to America.

The first that we hear of him in the available records tells of his having to make an apology to the meeting for having "drawn out the affections" of his intended bride before having the consent of her parents:

"Whereas I have Endeavored to draw out ye affections of my friend Katherine Hadley before I had ye Consent of her parents, which sd Action of mine being Contrary to ye rules of friends & I knowing in my Self it not to be Right Wherefore I do Condemn all Such practices & do take ye blame on my Selfe & desire yt friends may pass it by & hopes I Shall be more Careful for time to come of giving any Just offence to friends as Witness my hand this 26th day of ye sixth mo 4th 1732"

Robert Johnson

They were married a month later, and we have the marriage certificate, which is an interesting document. It will be noted that Thomas and Sarah Milhous were signatories.

What more we know about Robert Johnson comes from his will. He died in the Borough of Wilmington, Newcastle County, Delaware, to which, apparently he had moved around 1750, since Hadley Johnson was born there in 1752 and Jonathan had been born in Chester County in 1748. From his will, made out in 1769, the year of his death at the age of 65, we learn that he had become very prosperous, having purchased a number of farms which he was able to give to his sons as well as to provide rather generously for his daughters. This is borne out in the provisions of his will.

To Simon Johnson, our ancestor, and his oldest son, he gave a farm in Newlington Township (now Newlin) of 139 acres, together "with the mills thereon erected" on Brandywine Creek. He was to contribute 150 £ toward the settlement of the estate, including cash legacies to the daughters. Also he was to have the lease on some land on Brandywine Creek that was leased from Charles Wilson.

Then there were three farms in East Marlborough Township, one of which could have been the former family farm. That went to Caleb Johnson, the second son, along with "the mills erected thereon." This farm consisted of 250 acres, and he was to contribute 250 £ toward the settlement of the estate.

Jonathan Johnson, the third son was to inherit a farm of 235 acres which Robert Johnson had purchased from Moses Key and which was then being rented to a Mr. Edward Bennett. Half of the latter was to be held for his brother Isaac, who apparently had an adjoining farm. He was to pay 150 £ into the
estate. They were to alternate three days in the use of the water and to share equally in the expenses of "repairing, lowering and cleansing as occasion may require."

His next son, Isaac, got an adjoining farm of 212 acres which Robert Johnson had acquired from several former owners.

His youngest living son, Hadley, who at that time was only 17 years of age was to receive the property in Wilmington when he was 21 years of age, he to care for his mother, and on her death to inherit the household goods.

There was another son, Stephen, born in 1744, who may have have been in business or in some other occupation than farming, as he did not receive a farm, but only 50 $b. If he married, we have no record of it.

The girls received money settlements: Hanna and Lydia, both of whom were married received 40 and 50 $b respectively. Phoebe, the youngest, and younger than Hadley, was to receive 150 $b when she became 21 years of age, this to be in effect her dowry.

There are records of there having been a Freeman Johnson, born in 1754, and a John Johnson, born in 1756, but neither was mentioned in the will. Perhaps they had died, or the records may be in error. Katherine would have been 41 when John would have been born.

In the provision for his wife Catherine, who survived him by eight years, dying in 1777 at the age of 62, aside from the usual provision for use of the home, was to have "the right and interest in the vessels in which I have a right and a share and which are not now out on their voyages", plus "two cows and all the rest and remainder of my estate." All this was provided she retain her widowhood.

From the above it would be evident that Robert Johnson (II) had become a relatively wealthy man.

When his father-in-law, Simon Hadley, died, he and Catherine each received 10 $b in the will, but their son, Simon Johnson, a namesake of Simon Hadley, received a farm of 112 acres from his grandfather. He also had become a very prosperous person.

The children of Robert and Katherine (Hadley) Johnson were:

<table>
<thead>
<tr>
<th>Name</th>
<th>Birth Date</th>
<th>Notes</th>
</tr>
</thead>
</table>
| Hannah | b. 22 August 1735 | m. Joshua or Joseph Taylor  
2nd William Bailey  
d. 14 January 1776 | 17-10-1753 |
| * Simon | b. 14 October 1737 | m. Rebecca Mercer, 15 October 1758 at Kennet Mo. Meeting  
d. 22 March 1786 |
| Caleb  | b. 1738 | m. Mary Bennet, daughter of Joseph and Deborah Bennet of Kennet, 8 October 1760  
d. 22 August 1786 |
Lydia - b. 4 May 1742, Chester County
m. Thomas Baldwin
d. 9 January 1832

Stephen - b. 28 August 1744, Chester County

Jonathan - b. 6 January 1748 Chester County
m. Elizabeth Richards

Isaac

Hadley - b. 1752, Wilmington, Delaware
m. Joanna Richards

Freeman - b. 1754, Wilmington, Delaware

John - b. 1756, Wilmington, Delaware

Phoebe

We have this information on Lydia Baldwin: She married out of Unity and was discontinued 1763-2-5. She was reinstated at New Garden 1788-6-7. Catherine Baldwin, the daughter of Lydia and Thomas Baldwin, married Samuel Lilley; their son, Walter Lilley married Rachel March; their son, Abner Lilley, married Elizabeth Weber; their daughter Anna Margaret married Amos Poulk; their daughter Mary Elizabeth married James McCulley Byrnes. And it was their son, Robert E. Byrnes who furnished much of this information on the Johnsons.
MARRIAGE CERTIFICATE

of

Robert Johnson and Katherin Hadly

Whereas Robert Johnson, son of Robert Johnson of Newgarden in ye County of Chester in ye province of Pensilvenia, and Katherin Hadly, Daughter of Simon Hadly of Newcastle County on Delaware, Having Declared their Intentions of Marriage with each other before several Monthly Meetings of Christian people called Quakers at Londongrove & Newgarden in ye County of Chester aforesaid, according to ye good order used amongst them & having consent of parents and Relations, their said proposals of marriage was allowed by ye said Meetings:

Now these are to Certifie whom it may concern that for ye full accomplishing their said Intentions, this Nineteenth day of ye Eight month in ye year of our Lord: 1732: they, ye said Robert Johnson & Katherin Hadly appeared in a publlick Meeting of ye said people at Newgarden Meeting house in ye County of Chester aforesaid. And ye said Robert Johnson taking ye said Katherin Hadly by ye hand did in solemn maner Openly Declare that he took her, ye said Katherin Hadly to be his wife promising with ye Lord's assistance to be unto her a loving & faithfull Husband untill Death should separate them: And then and there in ye said assembly ye said Katherin Hadly Did in like maner Declare that she took ye said Robert Johnson to be her husband promising with ye Lord's assistance to be unto him a faithfull & loving wife untill Death should separate them: And moreover they, ye said Robert Johnson & Katherin Hadly, she according to the Custom of Marriage assuming ye name of her Husband as a further Confirmation thereof did then and there to these presents sett their hands:

Robert F. Johnson
Kathren Johnson

And we being present at ye solemnization of ye said marriage and subscription Db as Witnesses hereunto also subscribe our names ye Day and Year above written:

William Hammans  Mary Lightfoot  Simon Hadly
Ephriam Jackson  Mary Jackson  Ruth Hadly
Michael Lightfoot  Katherine Lightfoot  Martgret Johnson
William Jackson  Sarah Milhous  Joshua Hadly
Thomas Gray  Martha Hobson  Joshua Johnson
John Roe  Ruth Miller  Sarah Johnson
Joseph Sharp  Rebekah Yarnall  Hannah Dixon
Zink Wollaston  Rachel Yarnall  Abigail Baily
Joseph culin  James Johnson  Samuel Jackson
Thomas Yarnall  Ruth Johnson  Ann Jackson

The original of this Marriage Certificate is in the manuscript department of The Historical Society of Pennsylvania, 1300 Locust Street, Philadelphia, Pa. 19107
Robert Johnson Son of Robert Johnson of Newagen in the County of York in the Province of Massachusetts Bay and Katherine Hardy Daughter of Simon Hardy of Nashville County of South Carolina being desirous to enter into the relations of Marriage with each other before several reputable Elderly Christian People and Leaders of the Congregation in the said Church of Newagen and being in good and lawful Blood and sound of Mind and without any coercing amongst them have entered into a solemn and binding Covenant of Marriage before ye said Meeting.

Now therefore it is declared by all whom it may concern that for the accomplishing the said intentions this Nine and Twentieth day of the month of May in the year of our Lord 1782: Mary Johnson & Katherine Hardy appeared in a publick Meeting of the said Church of Newagen in the County of York to give their Consent to the said Robert Johnson that the said Robert Johnson being of the said Church of Newagen and Katherine Hardy of the same Church and County and desirous that the said Robert Johnson be his wife the insisting of said Sarah Johnson to be unto his loving and faithful Wife and that the said Robert Johnson do in the name of the said Church of Newagen and in the name of the said Katherine Hardy and of the said Robert Johnson do the said Katherine marrying with the consent of the said Robert Johnson to be his Wife beginning with the day of May in the year of our Lord 1782 and that the said Robert Johnson in the said Marriage Covenant made with the said Katherine Hardy do the said Katherine marrying above and that all who do hear or read this shall by their authority and in the name of his said Wife and the said Church of Newagen according to the form of Marriage assuring the said Katherine Hardy in all things according to the said Covenant and to the satisfaction of the said Church of Newagen.

William Johnson John Johnson

Joel Gray

Joseph Fland

Joshua Knowles

Robert Johnson

Josiah Hardy

Robert Miller

Ruth Miller

Joseph Hardy

Ruth Johnson

John Johnson

Mary Johnson

The Witnesses

Benjamin Johnson

Thomas Johnson

Mary Johnson

Simon Miller

Ruth Miller

Rebecca Miller

Rebecca Knowles

Joseph Miller

Mary Anton

Ruth Johnson

John Johnson

Mary Johnson

Gould Bailey

Samuel Johnson

John Johnson

John Johnson

John Johnson

The Witnesses

Benjamin Johnson

Thomas Johnson
WILL OF ROBERT JOHNSON, JR.

TO ALL WHOM these presents shall or may come, I, ROBERT JOHNSON, of the Borough of Wilmington in the county of Newcastle in Delaware, yeoman, do this 26th day of the 7th month in the year of our Lord, 1769, make and publish this my last will and testament in writing in manner and form following, that is to say first, I will that as soon as conveniently may be after my decease that all my debts which I owe in any manner of person or persons together with my funeral expenses are paid and discharged by executors hereinafter mentioned:

ITEM I give and bequeath unto my loving wife Catherine Johnson for and during and unto the full end and term of my son Hadley Johnson shall fully accomplish his full age of 20 years the messuage* or tentaments lot or piece of ground where I now dwell as also the rents and profits of one of my lots or pieces of marsh ground and of Cherry Island and now in grass containing by estimation five acres by the same more or less in case my wife survive the time of my said HADLEY's age of 21 and retain her widowhood and not otherwise, then it is my will that my said wife shall have the lower front room and upper back room with a fire place in it and the privilege of water out of the draw well. I also give unto my wife the use of my household furniture during her natural life providing she retain her widowhood and not otherwise, and I give and bequeath unto her, my said wife, right and interest in the vessels which I have a right and a share in and which are not now out on their voyages, also two cows and all the rest and remainder of my personal estate if there be any after all my just debts, funeral and other expenses and legacies hereinafter bequeathed are fully paid and discharged which said privileges and bequeaths herein before given and bequeathed unto her, my said wife, is to be in lieu of all manner of dower or right or title of dower she my said wife might have claim unto any of my lands tentaments or hereditaments whatsoever by any law or custom within the province of Pennsylvania or the government of Newcastle, Kent and Sussex on Delaware.

ITEM I give devise and bequeath to my son SIMON Johnson all my messuage* tentament plantation and tract of land with the mills thereon erected situate on branch of Brandywine Creek in the township of Newlington in county of Chester containing by estimation 139 acres the same more or less consisting of several pieces of land as also one piece of lot or marsh ground part of Cherry Island together with appurtenances to hold to him my said son SIMON Johnson his heirs and assigns forever provided always and upon condition he my said son SIMON pay out of the same towards paying my debts and legacies and just and full sum of 150 £ lawful money of Pennsylvania in one whole year after my decease.

ITEM I give devise and bequeath to my son CALEB Johnson all that my messuage* tentaments plantations and two tracts and pieces of land thereunto belonging with the mills erected thereon situate in township of E. Marlborough in said county of Chester bounding on Marlborough Street on the south by lands of Thomas Vernon deceased and lands of Mordacie Vernon on the East, by the land of Jacob Wright on the North, by the lands of William Bailey, Jonathon Morris and Thomas Woodward on the West, containing by estimation 250 acres be the same more or less, with the appurtenances to hold to him my said son CALEB Johnson pays out of the same the just and full sum of 250 £ lawful money of Pennsylvania towards paying any debts and legacies hereinafter bequeathed in one whole year

* - Messuage - a dwelling house with its outbuildings and adjacent lands.
after my decease and fully and entirely quitting all manner of claim of, into, and out of my estate to all and every sum and sums of money as a legacy or legacies bequeathed or descending to him for or by reason of the last will and testament of his late grandfather SIMON HADLEY late deceased or otherwise howsoever.

ITEM I give devise and bequeath to my son JONATHON Johnson that my messuage tentament plantation situate in said township of E. Marlborough and on which Edward Bennett now dwells being part of the plantation I purchased of Moses Key bounded by Marlborough Street land late of Joseph Davis and by a line or lines on lately Run to divide it from the other plantation hereinafter to my son ISAAC Johnson and a lot of woodland surveyed of the whole tract adjoining the plantation on which John Bratton now dwells and by a ditch or watercourses and several courses thereof from the said ditch by line running South 15 degrees East to the street aforesaid 45 perches and a half to a post containing by estimation 235 acres be the same more or less together, with appurtenances accepting and always reserving ½ of the water for the use of said plantation hereinafter devised to my son ISAAC to be devised being and holding and enjoying the same to them my said son's heirs and assigns forever three days alternately they being at equal expenses repairing lowering cleansing the same as occasion may require from time to time to hold to said same son JONATHON Johnson his heirs and assigns forever by paying out the same the just and full sum of 150 $ lawful money of Pennsylvania unto Executors as hereinafter mentioned in one full year after my decease and fully and freely acquitting and discharging of my estate from all manner of demands against the same for all and every sums of money as a legacy or legacies given and bequeathed or descending to him by the said last will of the late grandfather said SIMON HADLEY deceased or otherwise.

ITEM I give and bequeath unto my son ISAAC Johnson all that messuage plantation and tract situate in E. Marlborough aforesaid consisting of part of the land I purchased of Moses Key, the land I purchased of Judith Sherman, a small lot I purchased of Frances Windle, and another lot I purchased of John Jackson as the same was lately surveyed and divided containing by estimation 212 acres, be the same more or less together with the appurtenances as also the privileges of ½ the water as herein before mentioned and to hold to him my son ISAAC Johnson his heirs and assigns forever, he paying out the same unto my executors hereinafter named the lawful and just sum of 150 $ of lawful money of Pennsylvania within one year after my decease and fully and freely acquitting and discharging my estate from all manner of demands against the same for all and every sum and sums of money as legacy or legacies given and bequeathed or descending to him and by the said last will and testament of his late grandfather, the said SIMON HADLEY deceased or otherwise howsoever.

ITEM I give and bequeath to my son HADLEY Johnson and to his heirs and assigns forever to be possessed and enjoyed by him when he shall fully accomplish his full age of 21 years all that my messuage tentaments and lot or piece of ground thereunto belonging and where I now dwell in the borough of Wilmington as also the lot or pieces of marsh ground herein before devised to my wife and during my said son's minority he allowing unto my said wife during her widowhood the aforesaid two rooms in my said dwelling house and privileges of draw well for water. I also give and bequeath unto my said son HADLEY Johnson all my household goods the use whereof being before given unto my wife to be possessed and enjoyed by him at his mother's marriage or death whichever shall first happen.
ITEM I give and bequeath unto my daughter HANNA, the wife of William Bailey the sum of 40 L lawful money of Pennsylvania.

ITEM I give and bequeath unto my daughter LYDIA, the wife of THOMAS BALDWIN the sum of 50 L lawful money aforesaid.

ITEM I give and bequeath unto my daughter PHOEBE the just and full sum of 150 L lawful money aforesaid to be payed her when she arrives at respective age of 21 years.

ITEM I give and bequeath unto my son SIMON Johnson and his heirs and assigns a small lot or piece of ground leased to me lying on a bank of Brandywine Creek and Newlinton township aforesaid nu Charles Wilson.

ITEM I leave unto the hands of my executors hereinafter named the full and just sum of 50 L lawful money aforesaid for the use of STEPHEN Johnson, the interest there arising from time to time as well as the principal to be applied for his maintenance and support as occasion and that behalf may require from time to time to act in that behalf as trustees to him, and lastly I do therefore nominate, constitute and appoint my said sons SIMON and CALEB sole executors of this my last will and testament, hereby authorizing and empowering my said executors and the survivors of them to dispose of the messuage and tennements plantations lands and premises situate in E. Marlborough aforesaid and now in the tenure of John Bratton and also a small lot of woodland adjoining the same containing about 13 acres more or less part of the tract I purchased from Moses Key for the most and greatest price that can be conveniently be gotten for same, and do sign, seal and deliver of debts as is usual in such cases to the purchaser thereof to hold to him. to her, or him, his heirs or her heirs, assigns forever as I myself might or could do if living and executed same, in witness when I have set my hand and seal dated the year aforesaid.

signed X
his mark

Robert Johnson (Jr)

Witness Jospeh Bennett
McKinley

Copied at Courthouse, Wilmington, Del., March 1977 by Mr. and Mrs. Robert F. Byrnes
SIMON JOHNSON

Simon Johnson was born in 1737 in Chester County, Pennsylvania, the eldest child of Robert and Catherine (Hadley) Johnson. He was named for his maternal grandfather, who had another grandson of about his same age, Simon Hadley, the son of Joshua Hadley.

The first we know of him is in Simon Hadley's will who left him a farm of 112 acres in Newcastle County, Delaware, right adjacent to the Hadley farmstead, which was left to his other grandson namesake, Simon Hadley, a farm of 260 acres. Both farms and other bequests in the will were to be held until the two boys became of age. At the time, 1756, Simon Johnson was 19 years old.

Then when Simon Johnson's father, Robert Johnson (II) died in 1769, Simon was left another farm, as noted above, of 139 acres in Newlington Township, Chester County, on Brandywine Creek, together with some mills there.

We do not know on which of these farms he lived - they were about ten miles apart. In fact, we know practically nothing more about him, other than that he died 22 3 mo. 1786 at the age of 49 years. He apparently was buried in the same cemetery as his parents, as indicated in Caleb Johnson's receipt book, now in the Chester County Historical Society.

Simon Johnson married Rebecca Mercer 15 November 1758 at Kennett Monthly Meeting in Chester County. They had the following children:

Ruth - born 4/28/1759
Robert - born 9/8/61
* Daniel - born 1/8/1766
Caleb - born 4/6/1768
  married Betty Nichols 1788
  died 11/ / 1819
Rebekah - born 5/18/1773
  married Toping
Simon - born 4/8/1776

Rebecca Mercer was the daughter of Daniel and Rebecca (Townsend) Mercer. Caleb is recorded in the Delaware Quaker Record as certified from Kennet 2-161785. Both he and his wife were discharged 8-13-1788 - married by assistance of a hireling teacher. Betty reinstated 3-11-1792, Certified to Westland 4-11-1792

Rebekah discharged 4-11-1792 - fornication & marrying out of unity with a non-member.

Robert discharged 3-11-1778 - "hath given way to libertinism in much deviating from the plain language and also appearing under arms in a warlike manner & at divers times joining and assisting in martial services, contrary to peaceable profession and further, he is charged by a young woman with being the father of her bastard child, which on being spoken to be friends he did not deny, neither did he appear sensible of the evil of his aforesaid conduct."
Daniel Johnson was born in 1766 in the Chester County area, whether at his parents' farm there or at the farm across the Delaware border, we cannot know.

The first record we have about him is from the Bureau of Archives of the Pennsylvania Historical and Museum Collection which is a record of a muster roll for the 2nd Regiment showing that he was on active duty within the period 1 January 1777 to 1 August 1781. The record, dated 27 April 1781 shows a settlement of £88.11.7.

For a Quaker to have been on military service during the War of the Revolution shows an independent spirit and a lot of courage. He would undoubtedly have been disfellowshipped.

In 1781 he would only have been 15 years old, so if he had been in the service a year or two before then, he would have been very young indeed to have fought in the war. However, many of the soldiers in the Revolution were only boys. John Haubrich Lehr, on my grandfather's side was only 15. He carried the flag - a flag that we still have in the family.

The next entry, from the Gilbert Cope Collection of the Pa. Historical Society, is dated 2-11-1790, when Daniel was 24:

"Daniel Johnson complained of accompanying a young man in his marriage before a magistrate."

This is followed by:

"Mary Vernon accuses Daniel Johnson with falsity & deception, &c in his proposals of marriage with her & he hath since absconded from his neighborhood. Testimony signed against him 12-16-90."

It would appear that this was when he left those parts and headed for western Pennsylvania to start a new life there in Fayette County. (Lucky for us he did!)

Our next record is of a land sale to Daniel Johnson by Asa Murphy on 1 March 1796. There was a sale of an adjoining farm 2 April 1806 by Benjamin Bishop to Daniel Johnson. I do not know how to locate the area - it is recorded as "German-North of Brown's Run, in Fayette County." His will speaks of his farm as being in the borough of Union which should place it near Unlontown.

Just where he lived until he bought that farm, and how he lived we do not know. We do know that the year after he left the Chester County area he married Sarah Mendenhall, who was born in 1777 and who was only fourteen years old when she married Daniel. She bore him two children:

Rebecca, born 30 January 1792
Joseph, born 10 November 1793

Sarah died shortly after the birth of Joseph, and Daniel quickly married her sister, Jane. Jane bore him nine children, all but two being girls.
Daniel's children by these two wives were:

By Sarah:

Rebekah  - b. 30 January 1792  
            married William Miller, 1810  
            died 14 November 1833  

* Joseph  - b. 10 November 1793, New Salem, Fayette County, Pa.  
            married Catherine Wood  
            d. 5 November 1871, buried Alliance City Cem, Alliance, O.

By Jane:

Simon    - b. 19 June 1798, m 12 Jun 1825 Jane Jeffries  
          d. 7 March 1852, buried Sandy Hill Cemetery  

Jesse    - b. 25 July 1800  
          a. Sarah Dixon  
          d. 24 September 1874, buried Sandy Hill Cemetery  

Anne     - b. 29 July 1803  
          a. William Miller, 1834  
          d. 30 October 1891, buried Mahoning County, O.  

Esther   - b. 27 May 1805, d. 6 Feb 1908; buried Sandy Hill  
          a. Samuel Harris, 15 November, 1846  

Phoebe   - b. 14 August 1807  
          a. Benjamin Allen  
          d. 6 December 1888  

Jane     - b. 16 June 1812  
          a. Caleb Johnson  
          d. 6 February 1901, bur Quaker Hill Cem., Sebring, Ohio

Martha   - b. 5 July 1814  
          a. David McClosky  
          d. 21 December 1887  

Sarah    - b. 25 August 1817  
          a. Moses Mendenhall  
          d. 3 February 1889  

Elizabeth - b. 20 July 1820  
           a. Abram Roderick  
           d. 6 August 1880, bur Quaker Cemetery, Sandy Hill

We have one more note on Daniel. He was appointed Justice of the Peace in Fayette County 7 October 1808. He "declared and affirmed" and did not take an oath.

Daniel Johnson died in Fayette County 9 mo. 9, 1824. His will dated the 22nd of July that year showed that he had prospered. He gave a farm each to his sons Simon and Jesse by his second wife, Joseph having left Fayette County and moved to Ohio in 1821-22. Joseph had apparently borrowed from his father to buy land in Ohio, and his father forgave those debts in his will, giving him also an equal share in the remainder of the estate.

The girls, except Anne, were all minors, the youngest being only four years old. So the farm was left to his wife, who had the task of raising all those girls and running the farm. Eventually they all got married. His widow lived until 1847, and Elizabeth's husband, Abram Roderick bought the family farm.
When Daniel Johnson arrived in Fayette County, Pa., this was not then a wilderness area. Actually Quakers had been moving there for some years, and there was a large Quaker settlement there then. We have this information from a paper from Sandy Hill Church, 'enallen Township:

"The Quaker drift toward Western Pennsylvania began sometime near 1760. A warning had been sent out to the settlers on the frontier west of the Alleghanies to vacate their new homes and come back east, as the Colonial government had not means to provide military protection against Indian massacres. All but a few left here. But the Quakers were on friendly terms with the Indians and took advantage of the opportunity to get land already cleared, and poured into this Redstone country by the thousands - and established their churches under the Discipline of Virginia Yearly Meeting, and Hopewell Monthly Meeting.

"The first Quaker Meeting organized west of the Alleghany mountains was Westland, in Washington County, 1785. The Minutes of Westland Meeting in the third month of 1792 mention that the Friends at Union Town 'reneweth their request of holding meetings as before, which being deliberately considered, it is concurred with, to be under the care of REDSTONE PREPARATIVE MEETING.

"Sandy Hill, on Jennings Run, was chosen as the place. We can more readily describe it as being on the New Salem road, three miles from Uniontown, close to the Wm. Thompson farm."

In June, 1796, eight acres of land were purchased. "Here they built a log meeting house and laid out a burying ground. The Friends met here regularly for years, but the Meeting House has long since disappeared. The burying ground is still in use, and although our Quaker ancestors lie there, they have no carved stones, and we can only locate them by the adjoining graves and stones of their descendants."

In a letter, December 13, 1979, from Scott Deal of Uniontown, Pa., he has the following to say about the Sandy Hill Church:

"The cemetery is still in use and has been incorporated under the name 'Sandy Hill Quaker Cemetery, Inc.' and has a perpetual care endowment which keeps it in good shape. The log meeting house has long been gone, but another church was built in 1887 under the name: 'Sandy Hill Union Church, Inc.', until a few years ago. It is still kept in good repair by the Cemetery Corporation."
The Sandy Hill Meeting House was located at the top of this picture, under the arch of the trees over the grass road.
Will of Daniel Johnson  Dated 22 July 1824

I, Daniel Johnson of Menallen Township, County of Fayette and State of Pennsylvania, being weak and infirm in body but of sound mind and memory, and calling to mind the mortality of the body, and knowing that it appointed for all men once to die, do make and ordain this my last will and testament. My body I recommend to the earth to be buryed in a Descent Christian Burial at the discretion of my executors. And as touching such worldly estate as I am possessed of, I Give, Devise and Dispose of in the following manner and form.

I wish that all my Legal Debts and funeral expenses be first paid.

Item. I Will and Bequeath to my beloved Wife, Jane, the whole use and profit of the Plantation whereon I now live with the appurtenances as well as the profits of all my Real estate in the Borough of Union and all my Household and Kitchen furniture and all my stock on said farm / except such parts as shall be hereinafter willed and disposed of during her natural Life of Widowedhood which shall first terminate.

Item. I Will and Bequeath to my son Simon the plantation purchased of John Zachinghaugh to him and his heirs forever, but if he should decease without Lawful Heir, then it is my will that said land be Sold by my Executors and equally divided among my Legateses who by this will shall be entitled to Receive the Remainder of my Estate, and further I will to my son, Simon, my bay horse and my bay mare, one cow, and six head of sheep on condition he brings no Claim against my Estate for Services Rendered.

Item. I Will and Bequeath to my son Jesse, in addition to what I have before given him the plantation I purchased from William Sturgeon to be to him, his heirs and assigns forever, Subject nevertheless to the privilege of my wife and my son Simon having for their own use each the full quantity of two hundred bushels of Stonecoal yearly out of the Bank at their time ?, they doing as little damage in drawing the same away as may be.

Item. I Will and Bequeath to my son Joseph all debts I hold against him as well as one Equal Share of my Estate with those who shall by this my Will be entitled to the Remainder.

Item. I Will and Bequeath to my Daughter Ann fifty dollars and her bed and bedding.

Item. I Will and Bequeath to my Daughter Ester one Bed and Bedding.

Item. I Will all the rest Residue and Remainder of my Estate to my following named Children to be Equally divided between them (to wit), Rebekah, Joseph, Ann, Ester, Phebe, Jane, Martha, Sarah and Elizabeth, and further it is my will that if any of the last named Legateses should decease before they arrive to Lawfull age or have Lawfull Issue, their share to be equally divided between the Survivors of them, and further at the Death or Marriage of my wife Jane, it is my Will that my Executors make sale of the Lands and other property Bequeathed her and that the money arriving therefrom be Equally divided between my nine last named Legateses or the Survivors of them as aforesaid.

And lastly I nominate, constitute and appoint Ruben Bailey and Ellis Bailey, both of the Borough of Union in the County of Fayette
or either of them my sole executors of this my last will and Testament.
In Witness whereof I have set my hand and seal this twenty second day
of July, AD. 1824.  

Daniel Johnson (Seal)

Signed, sealed, pronounced and declared by the said
Daniel Johnson as his last will and Testament in presence
of us who is his presence and in the presence of each other
have hereunto subscribed our names.

John Hackney  Affirmed
William Stone  Affirmed
JOSEPH JOHNSON

Joseph Johnson was born 10 mo. 1793 in Fayette County, Pa., on one of the farms owned by his father, Daniel Johnson. As noted above, his mother, Rebecca Mendenhall, died shortly after his birth, and his father then married her sister, Jane.

When he was 21 years of age he married Catherine Wood, of another Quaker family, on 6 mo 16, 1814.

During the winter of 1821-22 he took his little family of two small children across the Alleghany mountains in a covered wagon. According to my mother the little boys, John, around six, and Daniel around three, accompanied their parents. As they came over the rough forest road, John who had been placed in a box for mixing bread, was bounced out of the wagon, and it was some time before they discovered that the box was missing. They turned around and finally found him, frightened but none the worse for the experience.

They made the trip during the winter in order to arrive in Ohio, March 20, 1822, in time for the spring planting. Joseph, had borrowed money from his father to buy land, and in Daniel's will he "bequeathed to my son, Joseph, all debts I hold against him," as well as providing that he was to share in the remainder of his estate equally with the other children.

My mother told me that they settled near Alliance, built a log cabin, and hung a quilt over the door and kept fire burning to keep the wolves away. The old cabin stood for many years.

The 1820 Census for Fayette County, Pa., shows Joseph Johnson with two children under ten years of age. That would have been John and Daniel. The 1830 Census for Lexington Township, Stark County, Ohio, showed him with another boy, Isaiah, then between five and ten, and two daughters, Sarah and Catherin, under five.

Joseph Johnson and Catherine(Wood) Johnson had eight children:

John, born in Fayette County, Pa, March 29, 1815
Married Esther Holloway, November 10, 1836

Daniel, born in Fayette County, Pa, February 10, 1818
Married Mary Beadle, August 31, 1841

Isaiah, born in Stark County, Ohio, December 17, 1822
Married Millie Ann Vaughn November 11, 1849

Sarah, born in Stark County, Ohio, September 13, 1825
Married William Hoover(II), March 28, 1844
Died, Ada, Ohio, January 26, 1912

Catherine, born January 6, 1828
Married John Gongwar, February 15, 1844

Isaac, born February 1, 1831
Married Catherine Quiner, April 12, 1856
WILL OF JOSEPH JOHNSON

Stark County Courthouse
Canton, Ohio

Probated 23 December, 1874
Lexington Township

1. I give to my beloved wife, Margaret R. Johnson in lieu of
dower $1,000, 1 bed and bedding, 1 pair bedsteads, 1 cow (her choice)
all meat on hand and flour, 200 pounds of pork, 100 pounds of beef,
15 bushels of wheat, 10 bushels of corn, all carpeting about the
house over and above what she brought with her at the time of our
marriage, all tea-ware knives and forks, 1 tun hay for her cow,
1 table, 1 cooking stove.

2. Considered having already given son Isaac Johnson, deceased,
and dau. Nancy Eches, their shares.

3. Give to son Joseph Wood Johnson over and above what I have
already given him all farming utensils, wagon and chains and harnis,
except buggy harness, also windmill.

4. Residue of my real estate & personal property to named
children: John Johnson, Daniel Johnson, Isaiah Johnson, Mary Ann
Brunbaugh, Sarah Hoover, and Catherine Gongwar to be equally divided
& to deduct out of Isaiah’s share the amount of note I hold against
him for $400 with interest from time of payment dated Oct. 7, 1849.

5. Appoint sons John Johnson and Daniel Johnson executors.

Witnesses: David J. Johnson
Charley F. Johnson

Joseph Johnson married after the death of Catherine Wood to
widow Margaret Scott Garwood Michener.

- - - - - - - -

Of the children of Joseph Johnson and Catherine Wood we have the
lists of descendants of three:

Sarah(Johnson) Hoover, b Sep 13, 1825, who will be discussed below.

Isaiah Johnson, b Dec 17, 1822, married to Millie Ann Vaughn,
March 11, 1849. This list of descendants has been kindly furnished by
Sandra J. Ramsey, 24740 Hartley Road, Alliance, Ohio, 44601. It appears
in the section "Related Genealogical Lines."

Catherine, born Jan 1828, married to John Gongwar, Feb 15, 1844.
This list of descendants has been kindly furnished by Mrs. John Rogers,
Wichita, Kansas and Mrs. Erma A. Moyer, of Hayden Lake, Idaho. It appears
in the section "Related Genealogical Lines."
THE BRAITHWAITES

We come into the Braithwaite line through Margaret Braithwaite who married Robert Johnson (I). In the Haverford College record she is said to be from Braithwaite, Cumberland. The Beginnings of Quakerism speak of her as from Ballymacarrig (in West Meath) and a native of Braithwaite in Cumberlandshire, England.

It is my view that like Robert Johnson, she was of a family that left England as the persecutions rose, and that she was only a child at the time, growing up in Ireland. Her name does not appear in the digest of birth registers of Cumberland and Northumberland to about 1685, so it is possible that she actually was born in Ireland.

In The Beginnings of Quakerism there is this note: "George Fox was going on his way into Lancashire at Staveley (near Sheffield) on June 20, 1652. He was subjected to a Furness welcome when he spoke "the Word of Life" to the people after the minister was done. The rough crowd, with the church warden at the head, dragged him out of the church, gave him a beating, and threw him over a stone wall. A youth in the chapel, who was taking down the sermon, John Braithwaite by name, came to be convinced and became one of the Quaker Publishers of Truth."

There appear to be publications on the Braithwaites to which I have nothad access, including one which I believe is entitled The Braithwaite Clan, by G. E. Braithwaite, 1974.

From one book on J. Bevan Braithwaite we have the following information:

"John Bevan Braithwaite's ancestors on his father's side formed part of the company of Vikings who settled in the ninth and tenth centuries, in that part of Lancashire known as Furness (perhaps fore or far ness of nose) at Hauke's Saeter or farm, now known as Hawkshead, between Lakes Windermere and Coniston (in Cumberland). The Braithwaites (brae a hill and thwaite a clearing) were a very numerous clan, their name occurring no less than 2,513 times in a hundred and fifty years in the parish register of Hawkshead.

"In the middle of the seventeenth century, when George Fox, the founder of Quakerism, was gathering in companies of "seeking people" through the Yorkshire dales and the Cumberland and Westmorland fells, some members of the family became convinced of the new doctrine.

"There is a reference in the parish register of Hawkshead, in 1659, to an "Intended buryinge place for Quakers in George Braithwaite's parrock," and in 1684 we find a warrant signed by Roger Kirty of Kirby Hall (a son of the Colonel Kirby who persecuted George Fox and Margaret Fell) to break up a meeting held at the "mansion house of George Braithwaite," who is described in the warrant as a "husbandman," which then meant a farmer.

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3 - The Beginnings of Quakerism, by William C. Braithwaite. Cambridge University Press. 1912. p. 1
JOHNSON | SMITHWORTH | HADLEY | MEADENHALL | GILPIN
--- | --- | --- | --- | ---
The immigrant: Robert I - 1714 From Ireland
Margaret - 1714

The immigrant: Simon II - 1713 From Ireland

The immigrant: Benjamin - 1682 From Wiltshire

The immigrant: Joseph Gilpin 1695

Benjamin = Ann Pennell
b 1662 1599

Robert I = --- Margaret
b 1670 (e) 1692

Simon II = Ruth Keran

Joseph = --- Ruth
b 1692 1718
b 1697

Robert II = --- Katherine
b 1704 1732
b 1715

Isaac =
b 1719 1745

Simon = Rebecca Ferrer
b 1777 1793

Joseph = Jane Collins
b 1746

Daniel = --- Sarah
b 1766 1791
b 1777

Joseph =
b 1793 1814

Sarah = Willian Hoover II
b 1825 1844 b 1821

Albina Johnson Hoover = Henry S. Lehr
b 1831 1866 b 1838
<table>
<thead>
<tr>
<th>MARLAN</th>
<th>SHARPLES</th>
<th>LEWIS</th>
<th>WOOD</th>
</tr>
</thead>
<tbody>
<tr>
<td>The immigrant: George - 1687 From Durham</td>
<td>The immigrant: John - 1682 From Cheshire</td>
<td>The immigrant: Ralph - 1683 From Glamorganshire</td>
<td></td>
</tr>
<tr>
<td>George = Elizabeth Duck b 1650 1678</td>
<td>John = Jane Moor b 1624 1662</td>
<td>Ralph = Mary---</td>
<td></td>
</tr>
<tr>
<td>Elizabeth = Joseph Robinson 1694 1712</td>
<td>Joseph = --- 1704</td>
<td>Lydia</td>
<td></td>
</tr>
<tr>
<td>--- Martha Robinson b 1710 1736</td>
<td>Samuel = Jane Newlin</td>
<td>Nathan = Harriet Whitaker 1721</td>
<td></td>
</tr>
<tr>
<td>Mary b 1737</td>
<td>= Cornelius 1752</td>
<td></td>
<td>John = Catherine Littler b 1765 1791</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Catherine b 1798</td>
</tr>
</tbody>
</table>
"George Braithwaite was fined under this warrant by the Conventicle Act for "suffering the Conventicle above mentioned to be kept in his said house, the sum of £20." The name also occurs with those of sixty others, fined for non-attendance at a church." 4

While we cannot make any direct connection, it is not impossible that a son of George Braithwaite could have fled at this time to Ireland and been the father of Margaret. The timing would indicate this as a possibility.

A letter to Robert Byrnes, written December 1977, tells of his sister-in-law visiting the Braithwaite area. She found the village of Braithwaite "2 or 3 miles west of Keswick" in the Lake District. She also found that the name of Braithwaite was very common in the area.

The only note to be added is that Margaret Braithwaite was the daughter of James and Margaret (Bould) Braithwaite.

The Johnson Family became related to the Hadley family through the marriage of Katherine Hadley, the seventh child of Simon Hadley II and his wife Ruth (Keran) Hadley, to Robert Johnson II on the 19th day of the 7th month, 1732. (See the marriage covenant in the Johnson family records.)

We are indebted for all the information on the Hadley family to the Hadley Society of Southern California, 650 El Repetto Drive, Minterrey Park, Cal. 91 54.

The Hadley family is an ancient English family, but more about that later.

Catherine's father, Simon Hadley II was the immigrant, and came to Chester County, Pa., in 1712 with six of his eight children. (Katherine was born in America) Katherine was born 2, 25, 1715, and Robert Johnson II was born 11 Nov, 1704.

Simon Hadley II came from a wealthy family in Ireland. Simon Hadley I and his wife Catherine seem to have been the first to join the Society of Friends, probably prior to 1680. They were members of Moate Meeting, Count West Meath. He had fishery properties in Dublin, and an iron foundry in Kings County, about 50 miles west of Dublin. Ballynakill, his residence, was located in the western part of the present day county of Meath; and about 10 miles to the northwest of Moate.

From a record in the Office of Arms, Dublin Castle we learn that Simon died in 1711, his first wife having died a year earlier, and he having married again, Elizabeth ----. In the administration of his property no mention was made of Simon II, he having already received his share in anticipation of his going to America the following year.

Simon Hadley was able to purchase 1,000 acres of land about 30 miles southwest of Philadelphia. When the Pennsylvania-Delaware line was drawn it passed through his property, leaving some of his plantation in Chester Co., Pa., but placing his home and official residence in New Castle County, Delaware. The nearest present day town is Hockessin, Del.

Simon presented a certificate from Moath Monthly Meeting in Ireland to the Newark Monthly Meeting (now Kennett). In 1716 the Newark MM was divided and New Garden MM created. Six acres of land were conveyed to Simon Hadley as trustee for the New Garden Meeting. Simon was apparently quite active in this meeting, his name appearing on committees, and he was made an overseer, May 28, 1733. Although such activities were usually frowned upon by Friends, Simon was appointed Justice of the Peace by Governor Fletcher on 7-25-1726, and reappointed in later years. He also served at various times as Judge of the New Castle Courts.

In 1717 he built a house which must have been a pretentious one for its day, and so well was it put together that now, after more than 250 years, it is still standing and occupied. Underneath the pointed window in the center gable a white stone slab is sunk in the wall and on it is carved: - S and R. H. 1717, Simon and Ruth's initials and the year of the building's construction.
Simon was buried beside his wife Ruth, who died in 12-18-1750. in the New Garden burying grounds. Their graves, together with those of their friends and neighbors, cannot be identified since early-day Friends did not mark their graves with a stone of any kind.

Simon Hadley's home and farm buildings are located near Lime Stone Road, Hockessin, Del., about ten miles northwest of Wilmington, Del., off from Route 41. In 1963 the farm consisted of 250 acres, and was owned by Senator Downs.

The children of Simon and Ruth Hadley were:

- Joseph, b 8-25-1689
- Deborah, b 2-25-1701
- Joshua, b 3-6-1703
- Simon, b 12-23-1704/5
- Hannah, b 11-16-1709/10
- Ruth, b 12-6-1711/12
- * Catherine, b 2-250-1715
- Anne, b 12-7-1717/18

We have a copy of the will of Simon Hadley, the immigrant, but it is a very lengthy document and cannot easily be reproduced here. There are several provisions in it, however, to which reference should be made. He made a generous gift to his grandson, Simon Johnson, the son of his daughter and Robert Johnson II, a considerable tract of land, which was adjacent to the land of Robert Johnson.

He left to his daughter, Katherine, "wife of Robert Johnson, the sum of ten pounds of current money, and I do leave to the said Robert Johnson the sum of ten pounds current money, which shall be their full share of my real and personal estate."

It is apparent that Simon Hadley II died a very wealthy man by the standards of those days, and his gifts to his descendants were very generous indeed.

The history of Katherine Hadley now joins that of Robert Johnson II, and we shall turn now to the historical record of the Hadley family in England and Ireland.

The Hadley family is reputed to have been an ancient English family with William de Hatlege, listed in the Domesday Book of 1086, as being the mayor of Hatlege in Shropshire. A probable but not proved descendent, Sir John Hadeley, was Lord Mayor of London and member of Parliament for several terms in the years 1350-1400.

The first fully documented patrilineal ancestor of the Hadleys was Alexander Hadley, probable son or nephew of Sir John Hadeley. He was married in 400 to Lady Alice Durborough, heiress of the noble and wealthy Fitzurse family to found the Hadley family in Somerset, principally at Hadley-Willetton Manor.

Their son, John Hadley married Joan Stawel, and their son, Richard Hadley, married Lady Philippa Audley, descendent of Edward I, King of England (see chart).

Their son, James Hadley, married Friedeswide Matthew, daughter of Charles of Glamorgan. Their son, again John Hadley married Lady Jane Boswell of Perthshire, Scotland, and they were the father and mother of Simon Hadley I, with whom our history started.
ANCESTRAL LINE TO EDWARD I

We trace through Robert Johnson (II) who married Catherine Hadley, the great grandmother of Joseph Johnson, back to Elizabeth, the daughter of Edward I, who married Lord Constable Humphrey Bohun.

Edward I = Eleanor of Castile
m. 1254
1279-1307
R. 1272-1307

Lord Constable Humphrey Bohun = Elizabeth
1282-1316

Hugh de Courtenay = Margaret
Earl of Devon

Lord Tobrian

Hugh de Courtenay = Elizabeth

Thomas Wake

Philip de Courtenay = Ann

John de Courtenay

Philip Courtenay = Elizabeth Hungerford

Sir Humphrey Audley = Elizabeth Courtenay

Richard Hadley = Philippa Audley

Charles of Glamorgan

James Hadley = Friedeswide Matthew

James Hadley II = Jane Rothwell of Perthshire Scotland

Simon Hadley I = Catherine Talbot
1640-1711

Simon Hadley II = Ruth Keran
m. 1697
1675-1756 d. 1750

Robert Johnson = Katherine Hadley
m. 1732

Simon Johnson = Rebecca Mercer
m. 1756
1737-1786

Daniel Johnson = Sarah Mendenhall
m. 1791 d. 1794
1765-1824

Joseph Johnson = Catherine Wood
m. 1814
1793-1874 1798-1856
The connection with the royal family of England through Lady Philippa Audley, is shown on the Genealogical chart. Some notes are appropriate.

The Audley family

The Audley family itself was an ancient English family. Sir James Audley was one of the original members of the Order of the Garter. They were on the Lancaster side in the Wars of the Roses and Sir Humphrey Audley was captured at the battle of Tewkesbury and then beheaded. We know that Hugh Audley was the Earl of Gloucester 1337-1347 during the reign of Edward III, and was an important figure in the struggles of the barons with Edward II and his favorites, the Despensers.

Edward I

Edward I was one of England's greatest kings, in the variety of his achievements, his skill in war, his wise choice of counselors and his interest in building. He settled the wars with Wales by having his son and heir born at Carnarvon Castle in Wales. Unfortunately he tried to add Scotland to his kingdom, which started the Scottish Wars that carried on intermittently for 300 years.

He and his wife were intensely devoted to each other, and when she died at Lincoln in 1290 Edward followed her bier at London and afterwards marked the stages of the journey with carved stone crosses, of which the Northampton, Waltham and Charing Crosses are reminders.

They had 13 children of which only five daughters and one son survived. He married his daughter, Elizabeth, our ancestor, to one of the greatest noblemen in England, Humphrey de Bohun, the hereditary constable of England, the 4th Earl of Hereford and the Earl of Essex.

Humphrey de Bohun served Edward well as a young man in the later years of Edward's reign. Edward died in 1307 and his incompetent son, Edward II succeeded him. In 1314 the Scots rose and established their independence at the battle of Bannockburn. Humphrey de Bohun led a charge there and in personal combat with Robert the Bruce, he was hit over the head with Robert's mace, which almost killed him. He was taken prisoner and for his release the English had to release fifteen Scots, including Bruce's wife and daughter.

The English barons rose up against Edward II eventually because of his incompetence and his favoring the Despensers who were bleeding the country dry. At a battle at Boroughbridge, De Bohun was killed. Eventually Edward was captured, imprisoned, and his son Edward III reigned in his stead.

Other Ancestors

Humphrey de Bohun's daughter, Margaret was married to Sir Hugh de Courtenay, Earl of Devon, and their son, also Hugh de Courtenay, was married to Elizabeth, the daughter of Lord Tolrian.

We continue in three generations in the de Courtenays - Philip, the son of Hugh and Elizabeth, marrying Ann, the daughter of Thomas Wake, and John de Courtenay fathering Philip, who married Elizabeth Hungerford.
It is at the point that the royal line entered the Audley Family, when Elizabeth Courtemay married Sir Humphrey Audley. Their daughter, Philippa Audley married Richard Hadley.

When James Hadley, their son, came of marriageable age, his father entered into arrangements with Christopher Matthew of Glamorgan for his marriage with Friedeswide Matthew. Questions of the bride's dowry were settled, after which the marriage took place. After the death of his wife, James Hadley married Elizabeth ----. By his first marriage he had children:

Christopher,
John
* James
Thomas
Anne

James Hadley II, married Jane Rothwell of Perthshire Scotland, and their son, Simon Hadley I, born 1640 and died 1711, was the father of the immigrant, Simon Hadley II.
THE MENDENHALL FAMILY

For this history of the Mendenhall Family I am indebted to Mrs. Margaret Petroskas of Swarthmore, Pennsylvania, who kindly loaned the book, The Mendenhalls: A Genealogy by H. H. Beeson, published privately in 1969. Many thanks to her!

The Johnson family became related to the Mendenhall Family when Daniel Johnson in 1790/91 married Sarah Mendenhall, the daughter of Joseph Mendenhall, a fourth generation descendent of the immigrant, Benjamin Mendenhall.

The Mendenhalls came from Wiltshire, England, Benjamin Mendenhall arriving in 1682 with William Penn and the first large group of Quakers who came to Pennsylvania. They apparently lived near Marriage Hill, near the borough of Mildenhall, which was the earlier name of the family. The name is also spelled Mynold, Minall, and Mildenhall in the minutes of Quaker meetings in Reading and Marlborough, England, and in many of the Pennsylvania Meetings.

The father of Benjamin Mendenhall, the immigrant, was Thomas Mendenhall, who died in 1682, the year that Benjamin came to America at the age of twenty... Thomas Mendenhall's will, dated 6-30-1682 was probated at Somerset House, London, in November of that year. He had appointed his "brother" (probably brother-in-law) Benjamin Stroads, and son, Thomas Mendenhall, overseers, and his wife Joan as executor.

This book does not trace earlier Mendenhalls in England, except to say that "Thomas Mendenhall may have been a son of Francis Mendenhall of near Mildenhall. Francis was buried November 7, 1673 at Little Beduin, County Wilts, and had two known children, Thomas and Jane." It goes on to say: "For a general description of some of the possible progenitors of the family, the reader is referred to Thomas A. Mendenhall's "History and Pedigrees of the Mendenhalls of England and the United States" published in 1912." (I have not had access to that book)

The Ströde line is interesting, since, if Benjamin Stroads was the brother of Thomas's wife Jane, as seems probable, we are descended from that family. The Ströde lineage (spelled variously) goes back to Sir John de Strode, Knight, the 8th generation from Sir Warinus de la Strode, Lord of Strode, in Dorsetshire in the 17th year of the reign of Henry III. (1233) This line descends to William Strode of Shepton Mallet who married Joanna Barnard who had six sons and three daughters. One of the daughters was Joanna, but none of the sons was named Benjamin. The name of Joanna's husband is not given and it is suggested that she is Joan, the wife of Thomas Mendenhall, the father of Benjamin, the immigrant.

Thomas and Joan Mendenhall probably lived in or near Marriage Hill where he was buried 5 mo. 5, 1682. They had nine children, of whom Benjamin, the immigrant, was the sixth.
Benjamin Mendenhall was born 2 mo. 14, 1662. He was married at Concord Meeting, Chester County, Pennsylvania on 2 mo. 17, 1689 to Ann Pennell, daughter of Robert and Hannah (Hyands) Pennell. They apparently lived their entire lives in Chester County where his will is recorded. He died 2 mo. 1740, his wife 5 mo. 1749. They had thirteen children, of whom Joseph Mendenhall was the third.

Joseph Mendenhall was born 3 mo. 17, 1692. He was married at Concord Meeting in Chester County on 8 mo. 30, 1718 to Ruth Gilpin, the daughter of Joseph and Hannah (Glover) Gilpin. He became a land owner, settling in Kennett, Pennsylvania, about ten miles west of Concord Meeting, near where Longwood Gardens are now. They lived under Kennett Meeting for which he gave the ground, at BrandywineHundred. His will was probated in Chester County, Pa., 10-18-1748. His wife, Ruth Gilpin, was born 6-28-1697. They had five children, of whom Isaac Mendenhall was the eldest.

Isaac Mendenhall was born 8-3-1719. He was married at Old Kennett Meeting in Chester County on 8-31-1745 to Martha Robinson, the daughter of Joseph and Elizabeth (Harlan) Robinson. She was born 11-28-1725 and died 5-21-1766. They had eleven children, of whom Joseph Mendenhall was the eldest. He later married Ann Collins, who, after his death 8-18-1803, married Amos Harvey. He lived his entire life in Kennett in Chester County where his will is recorded.

Joseph Mendenhall, the father of Sarah Mendenhall was a Captain in the Revolutionary War. He was known as "the fighting Quaker." He was born 11-29-1746 and would have been thirty years old in 1776. He lived in Greene County and in Menallen Township, Fayette County in Southwestern Pennsylvania, to which he came directly after the end of the Revolutionary War. We do not know the date of his marriage to Jane Collins, but their first child, Thomas Mendenhall, was born 1768, so obviously he had married her back in the Chester County area before his going off to war. They had two other children born before the war, Isaac, born 1771, and Nancy Ann, born 1775. Their next child, Sarah Mendenhall, our ancestor, must have been born soon afterward, since she died in 1794, having been married in 1791 to Daniel Johnson and having given birth to two children, the younger being Joseph Johnson, our ancestor.

We know nothing more about Sarah Mendenhall, except that if she was born in 1777 she would have been only fourteen years old when she was married to Daniel Johnson. Her first child, Rebecca Johnson, was born 1-30-1792 and her second, Joseph Johnson, was born 11-10-1793. She died in 1794, apparently shortly after the birth of her son. Daniel Johnson then quickly married her sister, Jane, who would have been three or four years her junior, and she bore her first child 6-19-1798, five years after Joseph's birth. Jane then proceeded to bear him five more children. Her first child was named Simon, something that may have bearing on the Johnson family line, on which we shall comment below.

Note: The early style of dating in Quaker records began with March as the first month of the year and the days are numbered rather than using names of the days. This form of dating has caused much confusion and remained in use until 1752 when the reckoning of dates was changed to our present system with January as the first month of the year.
Franklin Ellis, in his History of Fayette County, 1882, had the following to say about Joseph Mendenhall:

Joseph Mendenhall was a prominent figure in Mendenhall's early history, and although he was known as a Quaker, and attended at the Quaker meeting-house, he was said to exhibit at times a boisterous disposition utterly at variance with the peaceful tenets of the Society of Friends, and is indeed reported to have gone so far on more than one occasion as to swear roundly. Mr. Mendenhall came from Philadelphia directly upon the close of the Revolution, and settled in what became the Mendenhall school district, on a stream, and at a place called to this day Mendenhall's dam, where he built a saw-mill. He claimed to have been a captain in the Revolution, and for that reason, more perhaps than for any other, he was known as "the fighting Quaker." His greatest delight was to be chosen supervisor, so that he might follow the bent of his inclinations, or hobby more properly, towards the working of the township roads. He was township supervisor many successive years, and always filled the office with the highest credit. Although he was generally chosen without much opposition, he worked hard at each election, and invariably carried to the polls a jug of whisky, upon the contents of which he and his adherents would make merry over the result. The jug, and sometimes more than one, bore a prominent part in the supervisors' highway labors, for he ever made it a point to provide whisky at his own expense for the refreshment of those whom he called to the work of repairing the roads. Inasmuch as he frequently had as many as fifty or sixty men laboring at that business at a time, his expenditures for whisky must have amounted to a considerable sum. Mr. Mendenhall lived to be ninety-four years old.

Joseph Mendenhall did not die in Guernsey County, Ohio, as stated in Genealogy by Henry Hart Beeson. His will was probated Fayette County, Bk, Vol. 2 pg 186, in 1840. He is buried in Sandy Hill Cemetery. A copy of his will was filed in Ohio since he gave to his sons Isaac and John the land he owned in Ohio. In working with Ohio Wills and Admrs., this was almost always done when someone owned land in Ohio Counties and died elsewhere. A copy of the will is filed in the county where the land was owned. When this was done Ohio Courts could then transfer land deeds.
THE GILPIN FAMILY

The emigrant, Jospeh Gilpin, is believed to have settled in Birmingham, Chester County, in 1695. He was born 4 8 1663, and was married to Hannah Glover, 12 23 1691 at Baghurst Meeting in England. The couple brought with them to America their two oldest children, Hannah and Samuel.

His father, Thomas Gilpin was christened 8 24 1662 at the parish church of Calon and was married around 1650 to Joan Batholomew who had been born August 25, 1625. They had seven children, of whom Joseph was the sixth.

The Gilpin family were people of position in England, being descended from Richard de Guylpin, to whom in 1206 the Baron of Kendal gave the manor of Kentmore as a reward for having slain a ferocious wild boar that infested the forest of Westmoreland and Cumberland. Under the will of William Lamboll, of the city of Reading, England, Joseph Gilpin received a part of the large tract of land which had been surveyed and located in Birmingham, for Lamboll.

Gilpin, as did all the Quaker settlers of the day, knew the power of religious oppression, and gladly came to the province to take possession of his inheritance. When he settled on the estate, he dug a cave at the side of a large rock, wherein he resided for a number of years, and where thirteen of his fifteen children were born.
It was on this property that two valuable varieties of apples were originated - the Gilpin and the gray house-apple - two of several varieties of apples produced from seeds brought by the first settlers.

The farm in Birmingham where Jospeh Gilpin settled remained in the family for many years. He built a frame house some years later, and then a brick house was erected. On September 11, 1777 the house was occupied by General Howe as his headquarters for several days.

Joseph Gilpin had fifteen children, of whom our ancestor, Ruth was the fourth:

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hannah</td>
<td>15 12 1692</td>
</tr>
<tr>
<td>Samuel</td>
<td>7 4 1694</td>
</tr>
<tr>
<td>Rachel</td>
<td>12 12 1698</td>
</tr>
<tr>
<td>Ruth</td>
<td>28 6 1697, married Joseph Mendenhall</td>
</tr>
<tr>
<td>Lydia</td>
<td>11 11 1698</td>
</tr>
<tr>
<td>Thomas</td>
<td>23 5 1700, married Rebecca Mendenhall</td>
</tr>
<tr>
<td>Ann</td>
<td>11 5 1702</td>
</tr>
<tr>
<td>Joseph</td>
<td>21 1 1703</td>
</tr>
<tr>
<td>Sarah</td>
<td>2 4 1706</td>
</tr>
<tr>
<td>George</td>
<td>16 2 1708</td>
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<td>Isaac</td>
<td>23 1 1709</td>
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<td>Moses</td>
<td>8 1 1711</td>
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<td>Alice</td>
<td>7 10 1714</td>
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<td>Mary</td>
<td>16 11 1716</td>
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<td>Ester</td>
<td>9 1 1718</td>
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THE HARLAN FAMILY

The Harlan Family entered our family line in 1694 when Elizabeth Harlan, the daughter of the immigrant, George Harlan, married Joseph Robinson. Their daughter, Martha, in 1745, married Isaac Mendenhall; and their granddaughter, Sarah, in 1791 married Daniel Johnson, my grandmother's great grandfather.

Let us go back to the first Harland (the name was changed to Harlan after their coming to America) of whom we have certain knowledge, James Harland in the "Bishoprick, nigh Durham, England." He was a member of the Church of England, and his children were baptized in that church. His son George, our ancestor, is recorded as "Baptized at the Monastery of Monkwearmouth in Old England, ye 11th day of the First Month, 1650."

Monkwearmouth Monastery was founded by Benedict Biscop in the year A. D. 672. It is situated in a town of the same name in the east division of Chester, County Durham, and one-half mile north of Sunderland. It received its name from location near the mouth of the river Wear. Burned and plundered time and again, only the tower and some detached parts of the church remain of this once celebrated monastery.

George Harlan was born "nigh Durham in Bishoprick, England, and remained there until he reached manhood, when in company with his brother and others, he crossed into Ireland and located in the County of Down." Thus, he was one of the so-called Irish Quakers — English Quakers who fled from England to escape the persecution under Charles II.

In Ireland, when he was 28 years of age, he married "by ceremony of Friends, 9,17,1678, Elizabeth Duck," of Lurgan, Parish of Shankill, County of Armagh.

Nine years after he had been married, and five years after William Penn had started the colony of Penn's Woods in America, George Harlan and his family, including four children, came to America. The couple finally had nine children, of whom, Elizabeth, our ancestor was the seventh.

George Harlan died in July 1714 and was buried beside his "deare wife in the new burying grounds on Alphonsus Kirk's land, which was later called Center Meeting Burying Grounds.

Elizabeth Harlan, his daughter, was born 8th month, 1694, in the territory which is now Newcastle County, Delaware. She moved into Chester County, Pennsylvania, when she married "by ceremony of Friends" at Kennet Meeting, Joseph Robinson, "of whom nothing more could be learned beyond the fact that he resided in Christiana Hundred, New Castle County." They settled in Chester County, and both died there and were buried at "Old" Kennet Meeting House. Both appear to have died in 1754, and in filing her accounts as widow, they showed a balance of 2,549 pounds, a very sizeable amount in those days.
Joseph and Elizabeth (Harlan) Robinson had seven children, of whom Martha, our ancestor, was the sixth.

Martha Robinson, their daughter, was born 11, 28, 1725 in Christiana Hundred, New Castle County, Delaware. She married in Friends Meeting at "Old" Kennet, Isaac Mendenhall, farmer. He was a son of Joseph Mendenhall and Ruth Gilpin.

(See "The Mendenhall Family" for information on this family.)

The Harlan Family carries this note on p. 43:

"The Mendenhall Family has, in all probability been called upon oftener by the Harlan Family for husbands and wives than any other family in America. The compiler feels quite sure that the index of this book will, next to the Harlan name, show a greater number of the name of Mendenhall than that of any other of the many hundreds that the Harlan name has intermarried with since its arrival in this country."
THE SHARPLES FAMILY

The Sharples Family entered the Johnson Family line when Catherine Wood, a 5th generation descendent of the immigrant, John Sharples married on 6 mo 16, 1816 Joseph Johnson, the son of Daniel and Sarah (Mendenhall) Johnson.

The Sharples Family has been written up three times: first by Joshua Sharples in a 132 page volume in 1816; then by Gilbert Cope, a Quaker genealogist of West Chester Pa., in 1887, and finally in an enlarged edition by Bart Anderson, also of West Chester, Pa. in 1966.

John Sharples, the immigrant, came from Wyburnbury, in the county of Cheshire. Exact tracing of his ancestors is not possible, although it is known that the family originated in Lancashire.

John Sharples became an early convert to the doctrines of the Society of Friends, or Quakers, and an active member of their meetings for discipline. He suffered greatly for his religious beliefs during the reign of Charles II. Two instances are recorded by Bart Anderson:

"For religious Assemblies held at Willow, the following Distresses were made:

Taken from Thomas Brasse, for preaching there 26 0 0
Henry Fletcher 16 3 4
John Sharples 9 6 0
Randal Elliott for suffering a Meeting in his House 20 0 0
And from several others in the Value of 9 10 10
In all 81 0 2

"About twenty-three others, convicted at the Quarter's Sessions for one Month's Absence from their Parish Church, were fined 20 pounds each, and returned to the Court of Exchequer as Delinquents, indebted to the King." Included was John Sharples.

With the hope of greater advantage to his family, both spiritual and temporal, John Sharples embraced the offers of William Penn and became a purchaser of lands yet unsurveyed in the wilds of Pennsylvania. The purchase was in the usual form for that day, by deeds of Lease and Release. For a nominal sum of five shillings he obtained possession for the term of one year, and a second paper, signed the next day gave full title to the land, entering more minutely into the details of the transaction. This release was dated 5 mo 11, 1688 in the Deed Book for Chester County.

The family sailed on the "Friendship" of Liverpool in 1682. The ship's record shows the following goods being shipped for them:

1 chest, 20 lbs pewter
4 pounds haberdashery
76 ells English linen
20 lbs Norwich stuff
2 casks qty, 8 cwt cheese
The family settled on Ridley Creek, purchasing 200 acres, while waiting to try to locate the land in the indenture from Wm Penn in the wilderness. The price was 40 pounds. Later he purchased an additional 40 acres in right of the 1,000 acres. An additional 300 acres was granted to him further up Chestertown.

John Sharples, the son of Geoffrey and Margaret (Ashley) Sharples, was baptised at Wirlington, Cheshire, England, on Aug 15, 1624, and died 4 Mo 11, 1685 in Ridley Township, near Chester, Pa. He married in England 2 mo 27, 1662, Jane Moor, born in 1638 and died in Ridley, 9 mo 1, 1722.

Their children were:

Phoebe, born at Mearemore, Cheshire 10 mo, 1663 and died in Ripley 9 mo 1, 1722

John, married Hannah Pennell

Thomas, born at Hatherton, Cheshire, 11 mo 2, 1668 and died at sea on 5 mo 17, 1682

James, married Mary Edge and Mary Lewis

Caleb, born at Hatherton, Cheshire, 2 mo 22, 1673 and died in Ridley 7 mo 17, 1688

Jane, born at Hatherton, Cheshire, 6 mo 13, 1676 and died in Ridley 3 mo 28, 1685

* Joseph, married Lydia Lewis
Joseph Sharples, son of John and Jane (Moor) Sharples was born at Hatherton, Cheshire, England 9mo 28, 1678, and died in Middletown Twp. in the spring of 1757. He married at Haverford Friends Mtg. 3mo 31, 1704 Lydia Lewis, daughter of Ralph and Mary Lewis, of Treverig, Glamorganshire, Wales. She was born Glamorganshire 3mo 9, 1683 and died in 1763.

Joseph Sharples is of special interest to us because through his wife, Lydia Lewis we enter the Lewis family and through them reach up to the royal line of Edward III.

Joseph Sharples, the youngest of the eight children of John and Jane (Moor) Sharples was only four years old when they came to America. He is especially remembered as the builder of the Sharples—Sharpless Homestead near Ridley Creek in 1700, which is still standing and in use. It is located just across the boundary of the city of Chester in Wallingford, in the township of Nether Providence.

We visited this home in the fall of 1977 and the enclosed pictures tell of the fine state of its preservation. It is lived in by its present owners, Mr. and Mrs. Joseph K. Schlosbon — she is a descendant of John Sharples. The walls are three feet thick, of stone, and the inside shows great care in the building of the home. It is a far cry from the log cabins our ancestors built as they went west. It is close to Sharples Rock, a massive rock adjoining the creek, where the first Sharples place was located.

When twenty-six years old he married Lydia Lewis. The marriage certificate is worth recording:

MARRIAGE CERTIFICATE OF JOSEPH SHARPLES AND LYDIA LEWIS

Whereas, Joseph Sharples, of near Providence in ye county of Chester, yeoman, & Lydia Lewis of Haverford in ye county aforesaid, Spinster, having declared their Intentions of taking each other as husband & wife before several Publick meetings of ye People called Quakers, according to ye good order used amongst them, whose Smellings therin, after deliberate consideration thereof and consent of parties and Relations concerned, being approved by ye meetings: Now these are to certify, all whom it may concern, that for ye full determination of their sd Intentions, this 29th day of ye sd month in ye year 1704. They, ye sd Joseph Sharples & Lydia Lewis, appeared in a Publicke & solemn assembly of ye aforesaid People, mett together for ye end and purpose, at the meeting house at Haverford, afores, according to ye Example of the holy men of god Recorded in ye Scriptures of truth; he the said Joseph Sharples, taking ye sd Lydia Lewis by ye hand, did openly declare as followeth, viz., In the fear of the Lord and in this Assembly, I take this my friend Lydia Lewis, to be my wife, promising to be to her by god’s [assistance], a faithful loving husband until it shall please ye Lord by death to part us; and then and there in ye sd Assembly ye sd Lydia Lewis did in like manner declare as followeth, viz., In ye fear of ye Lord and in this Assembly, I take this my frd, Joseph Sharples, to be my husband, promising yt by ye Lord’s assistance to be to him a faithful & Loving wife till it may please ye Lord by death to separate us:

And they ye sd Joseph Sharples & Lydia Lewis, as a further confirmation thereof, did then & there to these People set their hands; and we whose names are hereunto subscribed, being present, amongst others, at ye solemnizing of their said marriage and subscription, as Wimmes thereunto have also subscribed our names ye day & year above written.

JOSEPH SHARPLES,  
LYDIA LEWIS,

John Sharples,  
James Sharples,  
Ralph Lewis,  
Abraham Lewis,  
Samuel Lewis,  
Evans Lewis,  
William Lewis,  
David Lewis,  
Lewis Lewis,  
Evan Lewis,  
William Lewis,  
David Hugh,  
John Bevan,  
Richard Maries,  
William Swallow,  
Caleb Sharples,  
George Maries,  
Jacob Simcock,  
Add Jones,  
Cadd. Morgan,  
Edward Rees,  
Daniel Meredith,  
Griffith John,  
Daniel Humphrey,  
Edw Pugh,  
John Reece,  
Benjamin Humphrey,  
Jonathan Cockshaw,  
Ann Lewis,  
Seaborn Lewis,  
Hannah Sharple,  
Abigail Edge,  
Martha Lewis,  
Susannah Maries,  
Martha Thomas,  
Mary Lewis,  
Elizabeth Hayes,  
Jane Davies,  
Ellin Ellis.
Joseph Sharples was deeded some 300 acres of land in Middletown Twp. by his mother as administratrix of her husband's estate. There were many inaccuracies in the early surveys, and it was provided that if there were an acreage in a resurvey, the possessor had the privilege of buying it. Such was the case with Joseph Sharples' land, and in time he acquired more land.

He was active in religious and civic affairs, and was appointed constable for Nether Providence in 1702. At the Chester Monthly Meeting in 1706 he was appointed an overseer for the Providence Meeting.

In 1737 he moved to West Calm Twp to the Bradford Monthly Meeting, but in 1744 he and his family moved back to the Sharples homestead where they lived with their son Benjamin. Joseph died in 1784, "about the eighty-second year of his age and a minister about sixty years."

Lydia Sharples was appointed an overseer of Middletown Meeting in 1715 and was reappointed in 1734. She died in 1763.

The children of this couple were:

Susanna, married Joseph Chamberlain
Joseph, married Mary Pyle
Benjamin, married Edith Broom and Martha Mendenhall
* Samuel, married Jane Newlin
Lydia, married John Martin
Nathan, married Hannah Townsend
Jane, married Jacob Pyle
Abraham, married Ann Young
Jacob, married Ann Blakey
William, married Abigail Sharp
SAMUEL SHARPLES

Samuel Sharples was the fourth child of Joseph and Lydia Sharples. He was born at the family homestead in Nether Providence in 1710, and was married to Jane Newlin at Concord Friends Meeting when he was twenty-six in 1736. They apparently lived their entire lives in that area, as they were buried at Middletown Friends Mtg.

The following is taken from Bart Anderson's account:

Joseph Sharples and wife Lydia conveyed to their son Samuel Sharples, of Middletown, weaver, July 24, and 25, 1736, 100 acres of the original survey in Middletown, being the eastern part thereof. Samuel also purchased from his brother Joseph, by lease and release, Feb. 15, and 16, 1739, 21 acres, 44 perches more of the original tract; and by deed of April 5, 1754, obtained from Thomas Grisell and Margaret, his wife, 95½ acres adjoining, to the eastward, which almost exactly coincided with the 90 acres of overplus land, cut off by the re-survey of 1701-2, and patented to Thomas Martin. In 1764 he was assessed with 217 acres and buildings, worth £22, per annum, 7 horses, 7 cattle and 19 sheep; tax £1:11:13.

Samuel Sharples was appointed an overseer of Middletown Mtg., 8 mo. 29, 1744, in room of Benjamin Sharples, and was succeeded by Lawrence Cox, 8 mo. 29, 1750: was again appointed, 5 mo. 29, 1738, in place of James Pennell. Jane Sharples was chosen overseer 7 mo. 27, 1772, instead of Abigail Worrall, and desiring to be released was succeeded by Agnes Minshall, 6 mo. 26, 1775. Samuel was buried at Middletown Mtg. 11 mo. 27, 1790, and his widow 10 mo. 30, 1798. By his will he devised to his son Joel the land purchased from Thomas Grisell, and the remainder of land to his son John.

(A perch is equal to 30½ sq. yds.)

Samuel and Jane Sharples had twelve children, of whom Mary, who is our line, was the eldest. John, the second child, born in 1738, was not married. He inherited the homestead in Middletown from his father, and in his will left a life interest in the farm to his brother Thomas. He was active in the affairs of Middletown Mtg., being an elder.
Mary Sharples, the first child of Samuel and Jane Sharples, was born in 1737 and at age 25 married Cornelius Wood at Middletown Friends Mtg. He was a tenant farmer, and moved about over the years as shown by Bart Anderson's summary:

Cornelius Wood appears as a member of Goshen Mo. Mtg., whence he received a certificate to Concord 8 mo. 27, 1758, and thence to Chester, 10 mo. 9, 1760. In 1764, he was a tenant under Joseph Baker, in Middletown; to whom he paid £2:10, per annum, rent, and was assessed with one horse and one cow. He received a certificate to Goshen, 6 mo. 29, 1772, with wife and children, Isaac, John, Jane, Nathaniel and Samuel; thence to Chester, 5 mo. 11, 1781, with children, John, Jane, Nathaniel, Samuel, Hannah, Lydia and Mary; thence to Concord, 6 mo. 28, 1784, with the same family, except Samuel; thence to Chester, 6 mo. 4, 1788, with children, Hannah, Lydia and Mary; their dau. Jane also taking one of same date. Cornelius and Mary received one to Hopewell, Va., 11 mo. 24, 1794, and their daughters, Jane, Lydia and Mary, also. The parents were living at Winchester, Va., in 1816. Their son Nathan took a certificate from Concord 3 mo. 5, 1788, to Crooked Run, Va.; thence to Chester, Pa., 10 mo. 31, 1789; thence to Hopewell, 7 mo. 29, 1793. Samuel took one from Chester to Darby dated 10 mo. 27, 1788, and perhaps from thence to Hopewell, Va.

Cornelius Wood was the son of Nathan Wood of Wilmington, Delaware, and Hannah Whitaker. At Concord Monthly Meeting, Nathan Wood, late of Yorkshire, produced a certificate from the monthly meeting held at Settle, December 2, 1714. He was married June 2, 1721 at Chichester meeting to Hannah Whitaker and moved to the neighborhood of Wilmington before the place was so named.

It is important to note that he went to Hopewell Meeting in 1794. This meeting was adjacent to Winchester, Virginia, in the Shenandoah Valley, an area from which many of the settlers of Fayette County, Pennsylvania came. In 1794, Mary(Sharples) Wood was 57 years old. They moved to Winchester where she was living when she was 79 years old.

This couple had eight children, of whom the last six died unmarried. John, the second child, is the one in our family line.
John Wood was born in Middletown Township, Chester County, March 17, 1765. In 1788, when he was twenty-three years old, he received a certificate from Concord Meeting to Crooked Run, Virginia, in Culpeper County. Three years later, on July 14, 1791, he married Catharine Littler, from Frederick County in which the Hopewell Meeting was located. She was the daughter of Nathan Littler and Rebecca (Wilson) Littler. (Both of these Littlers are buried at Sandy Hill Meeting in Fayette County, Pennsylvania, to which John moved)

On November 4, 1799, when he was thirty-five years old, John Wood took a certificate from Hopewell Meeting to Redstone, Fayette County, Pennsylvania, where he and his family became members of the Sandy Hill Meeting. There he became a large landholder, according to the record in Cope's book, having 700 acres in Menallen Township, and 800 acres in Stark County, Ohio.

Attempts to trace John Wood in Menallen Township through the Census have proved impractical. The 1800 Census shows five heads of household in Fayette County, by the name of John Wood. One of them can be identified as John Wood, with his five children. However, other references to John Wood, such as that a John Wood became involved with the Johnson family in real estate activities, such as in laying out the town of California, in Washington County, next to Fayette County, or in the area of Mount Union, Ohio, in Stark County, cannot be positively identified with our John Wood. (Further references to the Johnsons are to be found above in that part of this book)

**ISSUE:**

Nathan (1792–1874) unmarried.

Rebecca (1794–1860) unmarried.


John (1803–1853) at Redstone, Fayette Co., Pa. on 3 mo. 9, 1825 married Hannah Lilly (1803–1841), daughter of Thomas and Ruth (Powell) Lilly. John married second in 11 mo., 1842 Emily Johnson (1809– ), daughter of Caleb and Elizabeth (Nichols) Johnson.

Isaiah (1806–1815).


Amos (1812– ) at Redstone, Fayette Co., Pa. on 2 mo. 5, 1846 married Sarah Davidson (1826– ), daughter of Jacob and Mary M. (Young) Davidson.

Lydia (1816– ) at Brownsville, Pa. on 12 mo. 11, 1843 married Isaac K. Blackburn (1812– ), son of William Blackburn.


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Catharine Wood married Joseph Johnson, as is recorded above under the Johnsons. This family line joins that line at this point.
**THE LEWIS FAMILY**

The Lewis Family entered our ancestral line when Joseph Sharples, the son of the immigrant John Sharples, married Lydia Lewis, the daughter of Ralph and Mary Lewis of Treverig, Glamorganshire, Wales, on 3 mo 31, 1704. They were married in Favorford Friends Meeting. She was born in Glamorganshire 3 mo 8, 1683 and died in 1763.

The Lewis Family is a quite famous family in Wales and England, and I am reproducing below what is aid about them in Dr. Blanche Haines' book, *The Direct Ancestors and Direct Descendants of Sharpless Moore*, 937.

**LEWISES OF GLAMORGANSHIRE, WALES**

"The Lewis families of Wales are lineal descendants of the prehistoric kings of Wales, as shown by their pedigrees found in old manuscripts and upon the ancient tombs in old Welsh churches.

"Upon a chart of the Royal House of Britain, may be found the ancestors of the Lewises from Wales. Orgi-Gwyn was great grandfather of 'Bran the Blessed’ father of Caradoc, or Caractacus I, King of Silures (South Wales), A. D. 51. (Cassell’s History of England.) Caradoc’s wife was a kinswoman, a daughter of Gwyn ap Colwyn, son of the Prince of North Wales, sister of Tango, ancestress of Einon, who came to Glamorgan to assist in repulsing the Tudors; who married a descendant of the Prince of Glamorgan and Rodri Maur (Roderick), Prince of Wales and they became the ancestors of one-third of the old Welsh families.

"Richard Gwynn, son of Einon, was ancestor of the Lewis family, through his son, Lewis, 17th. in descent from the Princes of Britain. From him was issued the Lewis families of Van, Brecon, Clifach, Vargol, Penmark, Listolybont, Glyntaf, Lenescher, Newhouse, Green Meadow and ALL the Lewises of Glamorgan.” (Morgan and Glamorgan; Buck’s Patricians, Vol. IV, p. 481, and Genealogy of Lewis, p. 38 of Harrison’s History of Yorkshire.)

"Bran the Blessed” (Baran) was the son of King Lyr (or Lear) immortalized by Shakespeare. He married a daughter of Cunobelinus or Kymbelinus (Cymbeline of Shakespeare), whose wife was Cartimandua, Queen of the Brigantes. B. C. Lear was a son of Baran, son of Orgi-Gwyn (Chart of Royal House of Britain). ancestor, as stated, of Lewises through Lewis Gwynn.

Welsh genealogists trace the Welsh Lewises to Gwathford, a representative of Leon of the lineage of the Princes of Britain, who at the close of his life in the 5th century retired to the School of Language at Landwit in Glamorgan and became the first Bishop of Caerlwyf of Gloucester and afterward of Llanden, whence he was driven by the Saxons.

Richard Gwynn was 16th. in descent from Gwathford and Richard Gwynn’s son, Lewis, was the ancestor of All the Welsh Lewises. (Genealogy of Morgan and Glamorgan.)

A memorandum, dated Nov. 20, 1899, signed by Thomas Allen Glenn, in possession of Mrs. Charles Shumaker Jack of Media, Pennsylvania, gives the ancestry of William Lewis and Ralph Lewis (brothers and the immigrants to Pennsylvania) to Richard Gwynn as follows: “William Lewis, immigrant, was son of Ralph Lewis of Llanisen, a landholder in Eglwysilan in 1683, who married Ann Prichard; that Ralph Lewis was the son of David Lewis, landholder in Eglwysilan, who died
in 1630; that David Lewis was son of Edward Lewis of Llanishen, who was the son of Edward Lewis, a large landholder in Eglwysilan and Sheriff of Glamorganshire in 1548. This Edward Lewis married Ann, daughter of W. Morgan of Pencoed, and was the son of Lewis ap Richard Gwyn."

ROYAL ANCESTRY OF RALPH LEWIS
THROUGH
HIS MOTHER ANN PRICHARD

Thomas Prichard, Ann and Jane Prichard were children of Richard Evan of Collena, Wales, and his wife, Catherine. A letter from William Lewis in Wales to Ralph Lewis in Pennsylvania speaks of Thomas Prichard as uncle. He did not emigrate to America, but his two daughters, cousins of John Bevan, had holdings at Merion in the Welsh Tract. John Bevan, an important and large landed proprietor at Merion transferred acreages to his two Prichard cousins and to his cousin, Ralph Lewis. Jane Prichard, daughter of Richard Evan of Collena and his wife, Catherine, married Evan ap John of Trefeigr, who were the parents of John Bevan, the emigrant to Pennsylvania.

Through Catherine, who was daughter of Thomas Basset of Miscin who married Richard ap Evan of Collena and who was grandmother of Ralph Lewis, the royal ancestry is traced to Edward III, King of England. From Edward the Third to William the Conqueror and Charlemagne, the ancestry goes back to English, French and Scottish kings as shown in the "Royal Ancestry of Thomas Dungan." (See page 120.)

Edward III, King of England (1312-1377), m. 1328, Phillippa, (d. 1369), daughter of William, Count of Holland by Jeanne, daughter of Charles of France.

Their son: John of Gaunt (1340-1399), m. 1396, Katherine Swynford (d. 1403), daughter of Sir Payn Rust and widow of Sir Hugh Swynford, Knt.

Their son: John de Beaufort, Earl of Somerset, (d. 1410), married prior to April 23, 1399, Margaret Holland (d. 1440), daughter of Thomas, Earl of Kent.

Their son: Edmund Beaufort, fell at St. Albans in 1455; married 1435, Lady Alianore Beauchamp, daughter and co-heir of Richard, Earl of Warwick.

Their son: Henry Beaufort, beheaded in 1463.

His son: Charles Somerset, created Earl of Worcester 1514; died 1526.

His son: Henry Somerset, 2nd, Earl of Worcester.

His daughter: Eleanor Somerset, married Sir Roger Vaughan of Port- haml.

Their son: Watkin Vaughan of Talgarth, married Joan, daughter of Evan ap Gwilym.

Their son: Sir William Vaughan of Portham, died 1564; married Catherine, daughter of Jenkin Howard of Tredomen.

Their daughter: Catherine Vaughan, married David Evan of Neath, High Sheriff of Glamorganshire, in 1563.

Their daughter: Mary Evan, married Thomas Basset of Miscin.

Their daughter: Catherine Basset, married Richard Evan of Collena.

Their daughter: Ann Prichard (name Richard and Prichard used indiscriminately), married Ralph Lewis of Llanishen, a landholder in Eglwysilan in 1683.

Their son: Ralph Lewis, married Mary—, and was the emigrant to America of 1684. He died in Pennsylvania in 1712.
MAGNA CHARTA BARONS, ANCESTORS
OF RALPH LEWIS

Through his mother, Ann Prichard, and her ancestors, Sir Edmund Beaufort and his wife, Alianore (or Eleanor) Beauchamp, Ralph Lewis traced to eight Magna Charta Surety Barons. They were Hugh Bigod, Roger Bigod, Henry de Bohun, Gilbert de Clare, Richard de Clare, John de Lacy, Saire de Quincy, and Robert de Vere.

The following is the ancestry:

1. ROGER BIGOD, Earl of Norfolk, Magna Charta Surety Baron, had
2. HUGH BIGOD, Earl of Norfolk, Magna Charta Surety Baron, had
3. Sir Ralph Bigod, Kn’t., third son, had
4. Isabel Bigod, m. first, Gilbert de Lacy, had
5. Margaret de Lacy, m. John Baron Verdon of Newbald Tenure, had
6. Theobald de Verdon, first Baron Verdon by writ, had
7. Theobald Verdon, second Baron Verdon of Newbald, Somersetshire, m. Elizabeth, dau. of GILBERT de CLARE, Hertford and Gloucester, a Magna Charta Surety Baron and son of RICHARD de CLARE, Sixth Earl of Clare and fourth Earl of Hertford, also a Magna Charta Surety Baron, by his wife, Mund, dau. of JOHN de LACIE, Earl of Lincoln, a Magna Charta Surety Baron, by his wife, Margaret, dau. of ROBERT de QUINCY, eldest son of Saire de QUINCY, Earl of Winchester, a Surety for the Magna Charta, who had
8. Isabel Verdon, m. Henry, second Baron Ferrers of Groby, had
9. William Ferrers of Groby, Lincolnshire, third Baron, who had
10. Margaret de Ferrers, m. Sir Thomas, fourth Earl of Warwick K. G., son of Sir Thomas, third Earl of Warwick K. G., son of Guy de Beauchamp, second Earl of Warwick by his wife, Alice, dau. of Ralph Tonli, son and heir of Ralph, Seventh Baron Tonli of Flamstead, Herts, by his wife, Alice de Bohun, dau. of Humphrey, second Earl of Hertford and Essex, son of HENRY de BO-HUN, Earl of Hertford and Essex, a Surety for The Magna Charta, and had
11. Richard de Beauchamp, Earl of Warwick and Albermarle K. G., and had
12. Alianore Beauchamp m. 2ndly., Sir Edmund Beaufort, Duke of Somerset, son of Sir John de Beaufort and Margaret Holland, dau. of Thomas Holland, Earl of Kent, d. 1397, who m. Alice Fitz Alan, dau. of Richard Fitz Alan K. G., Earl of Arundel and Surrey, d. 1375, who was son of Edmund Fitz Alan K. B., Earl of Arundel and his wife, Alice de Warren, dau. of William de Warren, d. 1286, and his wife, Jean de Vere, dau. of Robert de Vere, fifth Earl of Oxford, d. 1296, son of Hugh de Vere, fourth Earl of Oxford, d. 1263, who was son of ROBERT DE VERE, a Magna Charta Surety Baron.

Sir Edmund Beaufort was descended from the above eight Magna Charta Barons. His wife, Alianore Beauchamp, traced to four of the same Barons, namely—Saire de Quincy, John de Lacie, Richard de Clare and Gilbert de Clare. Their son, Henry Beaufort and his descendants, had eight Magna Charta ancestors with twelve ancestral lines leading to them.
RALPH LEWIS, THE IMMIGRANT,

Was the son of Ralph Lewis of Llanishen and his wife, Ann Prichard. He was born in the parish of Eglwysilan, Glamorganshire, in South Wales; he died 9 mo. — 1712 in Pennsylvania; he married Mary —— (No. 83), who died 7-2-1704 in Pennsylvania.

He emigrated about 1684. Ralph Lewis of Treverig, Glamorganshire, had a certificate dated 10-7-1683 (after one for John Bevan). (Records of Radnor Monthly Meeting.) A letter from his brother, then in Wales, to Ralph in Pennsylvania, was dated July 19, 1684. Records show that he was a settler in the township of Darby in 1691.

He and his family were fellow voyagers with John and Barbara Bevan to Pennsylvania and he purchased land under the Bevan patent. He was related to the Bevans through the Prichards. Thomas Prichard was his uncle, a son of Richard ap Evan of Collena, a gentleman descended from the Dukes of Beaufort. Three of the Lewis brothers, eventually, came to Pennsylvania—Ralph, David and William—and the latter were the founders of the Lewis family of Newtown, Pennsylvania.

Ralph and Mary Lewis of Haverford Township had the following children, several of whom were born in Wales.

1. Mary, b. 5-10-1674; m. James Sharpless.
2. Martha, b. ———; m. 4-9-1686, David Hughes of Merion.
3. David, b. 3-6-1689; d. 2 mo. — 1694, unmarried.
4. Evan, b. ———; m. 3 mo. — 1707, Anne David.
5. Lydia (No. 41), b. 3-8-1683; d. 1763; m. 3-31-1704, Joseph Sharpless of Chester (See No. 40).
6. Abraham, b. ———; m. 6-28-1707, Mary Morgan.
7. Samuel, b. ———; m. 4-17-1712, Phebe Taylor, dau. Josiah Taylor.
8. Thomas, b. 1-11-1687; m. 8-9-1711, Jane Meredith.
9. Sarah, b. 3-18-1691; m. 3-26-1720, William Walter of Merion.

Sources: Sharpless Genealogy by Gilbert Cope and "Morriss Family of Philadelphia" by Robert C. Moon; "Armorial Families of America" by Ernest Spufford.

I am indebted to Mrs. Sylvia Olson, Springfield, Ohio, for these pages from Dr. Haines book.
OUR DESCENT FROM EDWARD III THROUGH LYDIA LEWIS

Albina Johnson (Hoover) Lehr was descended from the royal family of England through Lydia Lewis, whose ancestors trace back to Edward III through John of Gaunt and his Beaufort line. Since their period traced through the 15th century, and many of this line were prominent in English history, I have summarized some bits of English history of this period which included the Wars of the Roses.

We need to begin with Edward I who reigned 1272-1307. His eldest son, called the Black Prince because he always wore black, fought the French through most of his life from Aquitania, and also got mixed up in wars in Spain. He suffered injuries during these campaigns and after a long illness died before he could ascend the throne. His fourth son Edward II (the others having died), ascended the throne when he was twenty five. He was lazy and extravagant, and finally Parliament deposed him and imprisoned him in Berkeley Castle, near Bristol, where he was half-starved and murdered. Meanwhile his wife, Isabella, was living with her husband's chief enemy, Roger Mortimer.

He was succeeded by his father's fourth son, the others having died, Edward III. In 1328 he married Philippa of Hainault, who bore him six sons and five daughters. In his reign the Hundred Years' War began. In 1328 the old line of French Kings died out, and the accession of the first Valois kings, Philip VI, was contested by Edward III on the grounds that he properly, through his descent, become king of France as well as England. (I won't go into the details of the basis of the claim.)

War was provoked by Philip whose forces constantly aided the Scots to plunder northern England, and raided English south-coast towns. In 1340 Edward defeated the French fleet at Sluys, and after his victory at Crécy (the long-bow caused the English victory), he captured Calais, which became a wealthy port of entry for English wool, and was not recaptured by the French until 200 years later. From 1355 Edward's oldest son, the Black Prince, used Bordeaux, the great wine-city of English-held France, as his base for long raids into France.

But in 1376, the Black Prince died after a long illness brought on by his fighting, and at the age of 10 Richard II succeeded his grandfather. His first wife, Anne of Bohemia, died in 1394. They had no children. in 1396 he married the eight-year-old French Princess Isabella, but he died three years later.

Thus the throne should have gone to the next in line, which would have been Philippa, daughter of Lionel the second son, under the Salic Law. But John of Gaunt, the next son, who had served as regent during Richard's youth, and as personal advisor thereafter, in which capacity he had in fact ruled the country and carried on the French Wars, (he was born in Ghent in the Low Countries, hence his name) sought to have the Salic Law repealed, and for 18 years (1381-1399) there were complicated and often deadly struggles for power between the various noble factions at the court of the king.
Finally, Richard was overthrown by his cousin, Henry of Lancaster, who became Henry IV, and Richard was imprisoned in Pontefract Castle. Henry then obtained Parliament's consent to his own enthronement, and later announced that Richard had died. His body was shown to the people of London before burial.

Now Henry IV was the son of John of Gaunt by his first wife, Blanche of Lancaster. John of Gaunt had been the power behind the throne for many years. He had been his father's favorite. He resembled his father more than any of the other three sons. He had his commanding height, the long profile, the same straight nose, and the same eye, restless, intelligent and vibrant. He was a brilliant talker, urbane, and intensely ambitious. John wanted the throne very much, and maneuvered in many ways to use his influence during both the reign of Edward III and Richard II. He succeeded in getting it for his eldest son, Henry IV.

He was not popular with the people as a whole, and made a grave mistake in seeking to have the mayor of London replaced by a captain who would have been under the Lord Constable of England. The people of London were so furious that they stormed out of the city and burned his magnificent palace of the Savoy, and he barely escaped with his life.

John of Gaunt was married three times, first to Blanche of Lancaster, through whom he became the wealthiest man in England, holding more land and titles than any other of the princes and peers. His second marriage was to Catherine, the eldest daughter of Pedro the Cruel of Castile. He hoped that when Pedro died he would become King of Castile, but that did not materialize. This marriage did not prove to be a happy one, and John of Gaunt fell in love with a beautiful woman, Catherine, the daughter of a knight of Hainault, Payne Roelt, and the widow of Hugh Swynford, and the sister of the wife of Geoffrey Camucer.

The fair Catherine had been given charge of the duke's children (he had been made Duke of Lancaster by Edward III in 1362) after the death of his first wife, and she soon fell in love with her handsome and fascinating employer. She became his mistress very soon thereafter, but being of a fine character and a gentle susceptibility, she had insisted on a careful screening of her compliance. Then with his second marriage proving a failure, John allowed his infatuation to show.

The populace, always ready to believe the worst of him, took a hostile view of the affair. Several children were born to the King and Catherine. But when John of Gaunt's second wife died, he petitioned the pope to legitimate the children, which he did and the two were married in 1396. The children were then granted legitimacy by the first Parliament to meet after the ceremony. However the legitimization of the children by Richard II was restricted by Henry IV to debar them from any possibility of succeeding to the throne.

These children were named the Beaufort family, so named from the castle in France, near Angers, where they were born. They owed everything to Richard II and Henry IV, and they were indissolubly linked to the House of Lancaster.

As with so many illegitimate children they were a brilliant progeny. The eldest Beaufort was John (our ancestor, 1375-1410). He was named Earl of Somerset, and survived the fall of Richard II to become captain of Calais, lieutenant of South Wales, and Deputy Constable of England under Henry IV.
The second Beaufort, son of John of Gaunt, and the most distinguished, was Henry. When only 21 he was made Bishop of Lincoln by Henry IV, and was appointed as tutor to Prince Henry (V). In 1404 he succeeded to the bishopric of Winchester, and he was destined to outlive his royal pupil and to become a cardinal in the reign of Henry VI. It was he who fought Wyclif and the Lollards, and was responsible for digging up Wyclif's bones and burning them.

The third Beaufort was Thomas, Duke of Essex, whose life as admiral and general was devoted to the fortunes of Henry V. The fourth child, Joan, was married to Ralph Neville, the earl of Westmoreland.

Sir John Beaufort was married in 1397 to Margaret Holland, and was made Marquis of Dorset and Earl of Somerset. The Hollands were a prominent family at that time. Richard had two Holland half brothers, Thomas Holland, Earl of Kent, and John Holland, Earl of Huntingdon.

In the next generation, Edmund Beaufort, the son of John and Lady Margaret Holland, rose to prominence during the reign of Henry VI, who ascended the throne when he was nine months old. He became chancellor upon the death of his uncle, Henry Beaufort, Bishop of Winchester, who as tutor to Henry V, became chancellor during his reign and continued during the long reign of Henry VI, serving for twenty-four years in that post.

Edmund Beaufort served as ruler of the country jointly with Somerset as heads of the administration. Matters of greatest importance were taken to the queen, Margaret of Anjou. As daughter of the King of France she had inherited the defective gene which had made her father insane, and passed it on to her son, Henry VI. In 1453 the curse manifested itself and the light of reason flickered in and out of his mind. For a long time he lay in a coma, unable to speak or hear or even to voluntarily move a muscle of his body. Meanwhile, the Hundred Years War continued in France. This was the period of Joan of Arc, by 1455 the English had lost every possession in France, except Calais.

As years passed, Henry's health showed no signs of improving and in 1461 the Wars of the Roses broke out over the inevitable succession. There were two outbreaks of severe fighting - 1460-61, and 1471. There were two factions, the Lancastrians who wore the red rose, and the Yorkists, who wore the white rose. (The chart will explain some of the relationships.) Richard, the Duke of York was killed at the Battle of Wakefield in 1460. He was a great-grandson of Edward III, and two of his sons became King - Edward IV and Richard III. The course of the wars was much influenced by the powerful Neville family, led by Richard, Earl of Warwick, called the Kingmaker. At first he sided with the the House of Lancaster, and then changed over to supporting the Yorkists and helped Edward IV to depose Henry VI in 1461. Henry was kept in prison until early in 1471, Warwick, having quarreled with Edward IV, temporarily restored him. The Kingmaker was himself defeated and slain at Barnet, and Henry was again imprisoned. Soon after his corpse was exposed in London to prove that he was dead.
Edmund Beaufort, the 3rd Duke of Somerset, died in 1455 before the Wars of the Roses broke out in 1460.

His son, Henry (our ancestor), was the 3rd Duke of Somerset. When Edward IV, a Yorkist, became king at the age of 19 he tried very hard to win the allegiance of Henry, and thereby to end the feud between the two houses of York and Lancaster. After Henry had surrendered at Bamburgh Castle in December 1462, King Edward tried to make the brave and unfortunate Duke his friend. He granted him a full pardon, gave him a command in Warwick's army, and then showed him great favor at court.

The King made much of him and he lodged with the King many nights and sometimes rode hunting behind the King. But such gestures and all of King Edward's kindnesses were not enough to reconcile the young Duke to the House of York. The King even saw that Parliament restored to Beaufort his forfeited titles and estates. He made him gifts of money several times. He even appointed the Duke and a band of the Duke's men as a special bodyguard. When Edward rode north in the summer of 1463 the people of Northampton saw the king guarded by Beaufort and a band of 200 followers. They rose in wrath at the sight of it and would have killed him. After Edward got Somerset safely away to Wales, he dispatched him to guard Newcastle.

But the Duke could not adjust to his new Yorkist friends. In early December 1463 he rode desperately for the north. He managed to join King Henry VI at Bamburgh Castle, which had fallen again to the Lancastrians. But in May 1464, Warwick's brother John, Lord Montague defeated Beaufort's forces at Hexham field, and the headsman's axe put an end to Henry Beaufort's sad story.

Henry Beaufort was unmarried, but he left an illegitimate son by a girl named Joan Hill. Charles Somerset (our ancestor), when he grew up joined Henry Tudor, Henry VII, was knighted at Milford Haven, and later created Earl of Worcester. The later Dukes of Beaufort are descended from him.
We trace through Lydia Lewis, who married Joseph Sharpless, the great-great-grandfather of Catherine (Wood) Johnson, who married Joseph Johnson, back to John of Gaunt, the son of Edward III.

Charles, King of France

William I + Jeanne
Count of Holland and Hainault

Edward III + Philippa of Hainault
1328

John of Gaunt + Katherine Swynford
1340–1399
m. 1396
widow of Sir Hugh Swynford

First Duke of Lancaster

Sir John Beaufort + Lady Margaret Holland, daughter of Thomas de Holland
1375–1410
Marquis of Somerset m. 1397
Legitimised by the Pope 1396

Sir Edmund Beaufort + Lady Alianore Beauchamp
1406–1455
m. 1435
1407–1562
Duke of Somerset

Henry Beaufort + Joan Hill
Duke of Somerset
1438–1461
Beheaded after battle

his bastard son

Charles Somerset + Elizabeth Herbert
1460–1520
dau. of the Earl of Huntingdon

1st Earl of Worcester

Henry Somerset + Lady Elizabeth Browne
1495–1548

2nd Earl of Worcester

Sir Roger Vaughan + Eleanor Somerset
of Portham, Talgarth
Glamorganshire

Watkin Vaughan + Joan
of Talgarth
Knighted c. 1550
daughter of Evan ap Gwilym Yohan
of Payryn Gwyn

Sir William Vaughan + Catherine
of Portland
1564
dau. of Jenkin ap Havard
of Tredomen

David ap Evan + Catherine
of Neath
High Sheriff of
Glamorganshire

2nd Thomas Basset + Mary David Evan
of Miscoin

Richard ap Evan + Catherine Basset
of Collena
Glamorganshire

Ralph Lewis + Ann Prichard (Richard)
of Llanishen

Ralph Lewis + Mary
b. Eglwysilan
Emigrated to Pennsylvania
1694

Lydia Lewis + Joseph Sharpless
m. 1704
1683–1763
1678–1757
PART II

HER GERMAN BAPTIST ANCESTORS
HISTORICAL BACKGROUND

THE GERMAN BAPTISTS

The German Baptists had their roots in Anabaptism, which originated in Zurich, Switzerland, as an offshoot of the teachings of the Reformation leader, Ulrich Zwingli (1484-1531), and in German Pietism, a development coming originally from the Hussite movement in Bohemia in the middle of the 15th century. This movement was crushed by the Counter-Reformation a century later, but was given a new birth by Philipp Jakob Spener, who wrote his definite statement in Pia desideria in 1675.

The two movements had many things in common so far as the individual Christian was concerned, but their emphases were different. The Anabaptists focussed on baptism, while the Pietists believed in a religious and moral renewal of church and society through renewed individuals.

The roots of Anabaptism were many and diverse. Zwingli taught his followers to study the Scriptures instead of church tradition, but he felt that the church should be under the authority of the state. The leaders of the Anabaptist movement were opposed to this, feeling that in the priesthood of all believers, they should be free of state domination. Their first baptism of adult believers was in 1525, and the first martyrs came to their death in 1527. However they continued in Bible study and refused to have their infants baptised. And the number of Brethren (Swiss Brethren) increased rapidly.

Another source from which Anabaptism drew was the revolutionary peasant uprisings of the 15th and 16th centuries. Hundreds of peasant uprisings against oppressive nobles and bishops occurred all over the country, but they were mercilessly suppressed. Many of these people along with Anabaptists found their way to the city of Münster in Holland, where they were told by their zealous leaders would be the new Jerusalem where Christ himself would come to rule. But in 1535 that misguided movement was crushed, succeeding only in confirming the conviction that Anabaptism was a violent revolutionary movement since Anabaptists had indeed been involved.

A third root of Anabaptism lay in the thought and practice of medieval mystics and ascetic monastic communities. It came from men like Menno Simons (1496-1561) who were familiar with the Brethren of the Common Life and sacramentarianism (the view that the Lord's Supper merely commemorates Christ's sacrifice). The strong emphasis by these later Anabaptists on conversion, discipline and the pure church was related to their study of the Scriptures against this background.

Menno Simons began his ministry in Holland in 1536 as a direct result of the tragedy of Münster and the many people who were, in his words, "sheep without a shepherd."

Toleration of the Anabaptists came first in the Netherlands in the 1570's, but soon also on the estates of certain nobles in Bohemia and Poland. It did not come in Switzerland until late in the 18th century, and even then only partially.
Many Swiss Anabaptists—Mennonites left Switzerland after the Thirty Years War (1618-1648) and moved to the Palatinate as farmers where they were welcomed because of the decimation of the people there during the wars. These Anabaptists earned their right to live by their hard work and ingenuity in farming, draining swamps, and crafts and by being frugal, uncomplaining and reliable settlers. Modern Mennonite benevolences may well be related as much to this historic need to earn one's right to live as to assumed Biblical faithfulness.

As to the elements of their faith, these were summed up in the seven articles adopted by Anabaptist leaders at Schleitheim, Germany, in 1527. They were:

Baptism is to be given to those who have repented and are willing to walk "in the resurrection."

The "ban" is to be applied according to Matthew 18:15-18 for mutual correction.

The Lord's Supper is to be observed by all those who are united in the one body of Christ.

Christians are to be separated from this evil world.

Shepherds (pastors) shall serve in the church and be supported.

According to belief in non-resistance the sword is "outside the perfection of Christ."

There is to be no swearing of an oath.

In 1554 Menno Simons listed the "true signs by which the Church of Christ may be known":

Unadulterated pure doctrine, by which he meant a theology rooted in the Bible.

Scriptural use of the sacraments, rejecting the mass, infant baptism, and the other five sacraments of Roman Catholicism.

Obedience to the Word, by which he meant discipleship.

Unfeigned, brotherly love, meaning love in all relationships, having no enemies in Christ, nonresistance.

A bold confession of God and Christ, which meant missionary zeal and what he called a "willing witness."

A willingness to suffer for the sake of Christ.

At the center of Anabaptist doctrine stood the vision of restoring the New Testament church in thought and practice and the vision of a faithful remnant at the end of time, waiting for the return of Christ in judgment and the consequent vindication of their faith and suffering.

Scholars do not agree about the degree of Brethren indebtedness to 16th century Anabaptism and 18th century Radical Pietism. In some areas of belief and practice anabaptism and radical pietism emphases overlap, notably in a common desire to restore to restore New Testament practices. Leaders of the 18th century Brethren movement had some contact with Swiss Anabaptists in the German Palatinate and in Switzerland.

The Mennonites, Amish and Hutterite Brethren are the closest lineal descendents of the Anabaptists.
The term "Pietism" was first used as a form of derision after Philipp Jakob Spener published his *Pia desiderio* in 1675 to those who began to become adherents of the faith and program about which he had written. These followers of the movement tended to regard the Lutheran and Reformed branches of Protestantism as being out of tune with New Testament Christianity. Hence they advocated a radical break with established Protestantism, particular in fellowship and practice.

Pietism developed along different lines in different areas. There are today five sub-divisions generally recognized: The Spener-Halle type, the Wurttemberg type, the Moravian type, the Reformed type and Radical Pietism.

While different facets of the movement were naturally given to somewhat different emphases, there was among Pietists a more or less common mind about the essentials of the Christian life. All of them were profoundly convinced of the need for the "new birth" or the need for a thoroughgoing renewal of the individual. August Hermann Francke may be considered a spokesman when he wrote: "True faith is a divine work in us, which transforms us and bestows upon us the new birth from God, which kills the old Adam, and fashions us into a person who is entirely different in heart, soul and mind and in all of his powers." This personal renewal was then expected to exert a transforming influence upon the individual's life-style, and through such transformed individuals, upon both church and society. If we ask for the source of authority for such pietist's expectations to come, it was, of course, the Bible. Thus the second distinguishing characteristic of Pietism was its biblicalism. The biblical witness, as Pietists understood it within their own fellowship, was held to be the unquestioning norm for faith and life. Their theology was therefore consciously based upon a common sense, more or less literal, interpretation of the Bible.

No less characteristic of Pietism during its classic period was the fact that it regarded religious fellowship to be essential for committed Christians. This often led to the formation of " conventicles" or small group meetings to encourage progress in religious dedication. Perhaps even more important than conventicles in this context was the fact that Pietists referred to one another as "brother" or "sister", a brother or sister being anyone, regardless of church affiliation, whose life exhibited the fruits of religious and ethical renewal.

Pietism thus, in the pursuit of its goals, tended to elevate practice above doctrine, spirit above form, piety above orthodoxy, active engagement above mere consent, and fellowship above ecclesiastical or socio-cultural barriers.

Having reviewed the two sources from which the German Baptists drew the basic ideas of their doctrine and practice, let us now turn to this movement and consider its special emphases.
The German Baptists came under the heading of Radical Pietism. They were separatists from the established state churches and were the creators of a new sect.

The Brethren was a sect founded by eight former members of the Reformed and Lutheran churches at Schwarzenau/Eder in 1708. The Schwarzenau Brethren believed that they had found a way to establish a fellowship through water baptism which would accord with Matthew 18:15-20. The New Testament ordinances such as baptism, feetwashing, the threefold love feast, anointing of the sick, and church discipline (including the ban) were interpreted in the light of writings by contemporary Radical Pietists. They found in these writings a confirmation of the anabaptist teaching on non-resistance. Their sectarian practices of shunning and disfellowshippng errant members kept other Radical Pietists from joining them because they seemed to lack the impartial love admired by the Radical Pietists. Brethren baptism by trine (triune) immersion was more extreme than the practice of contemporary Mennonites. Having originated in the radical pietists movement, the Brethren became a sect emphasizing the movement's anabaptist strain and stressing a sober biblicism and the example of the primitive or New Testament church. By 1750 the movement had died out in Germany, and many of its followers had migrated to America.

The great majority of the early Brethren were natives of the Electoral Palatinate, that area of Germany south and west of Frankfort/Main along the Rhine River valley. Alexander Mack, the founder of the Brethren, came from there, and under persecution migrated to Schwarzenau where the Countess Helwig Sophia, who was ruling as regent for her son, granted religious tolerance.

The Brethren, or German Baptists, as we shall be referring to them, owe much of their doctrine and their existence as a separate religious group to Alexander Mack, their founder. He had the concept, as have so many Christian sects, of organizing a congregation in which the ordinances of God's house could be honored and observed.

The use of the word "Brethren" by the German Baptists, and many other sects*, derives from Matthew 23:8, where Jesus said, "Be ye not called Rabbi, for one is your Master, even Christ, and ye are brethren."

* - There are a number of other denominations which also use the word "Brethren." The German Baptists are to be distinguished from the Moravians, the Plymouth Brethren, the United Brethren, which sect was started among the Germans of Lancaster County by Philip Otterbein, and since been merged with the Methodist Church, and the River Brethren, a group which split off from the "Brethren" and which were so called because they were largely settled along the Susquehanna River. This latter group has since been called The Brethren in Christ.

The German Baptists have most frequently been known as Dunkards (from the German, tunken, to dip) from their pattern of baptising adult believers by three separate immersions forward. In 1836 they became officially known as the Fraternity of German Baptists, which was changed in the schism of 1871 to the Fraternity of German Baptists. In 1908 the name was changed to The Church of the Brethren.

They have also been called Tunkers, Taufers, Tunkards, and Dippers.
The main doctrines of the German Baptists, which have distinguished them from other pietistic sects, and from the denominations, center on the following:

Adult baptism by trine (triune) immersion, three dips forward.
Love feasts including foot washing.
The kiss of charity.
A meal, called the Lord's Supper, followed by communion.
Anointing of the sick for healing.
Emphasis upon simplicity in living and in dress.
Opposition to legal oaths and lawsuits.
Non-resistance.

A detailed description of some of their practices will be found in the Appendix.

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Note: Most of the above information has been taken from The Brethren Encyclopedia, 1983. The Brethren Encyclopaedia, Inc. Philadelphia, PA, and Oak Brook, IL.
THE HOOVERS

Our Hoover ancestry cannot be traced back to Germany, our earliest known ancestor being Adam Hoover, who was probably the immigrant, and who is first recorded definitely in the 1790 Census as living in Washington County, Maryland.

However, the Hoover line was extensively explored around 1929 when President Herbert Hoover became the 31st President of the United States. The genealogical researchers identified seven earlier generations of his Hoover line. They originated in Switzerland, then moving about the end of the Thirty Years War to the Palatinate.

As reported in the National Genealogical Society Quarterly of December 1929, the first Huber that can be identified was a Bertoldus Hubere, mentioned as of 1227. His son, Nicholas, was a consul of Bern from about 1253 until 1259. Nicholas apparently was born about 1210 so his father must have been born around 1185. There is reason to believe that the family originated in Neuchatal, north of the Jura Mountains, but moved to Canton of Luzern because of warring in their area. The surname Huber means husbandman or steward. It was the custom of feudal lords to place the younger sons of other landholders in charge of some of their properties. These early Hubers were freemen.

The lineage of President Hoover traces back to a Johann Heinrich Huber in the Canton of Aargau. His son, Jonas, b 1668 d 1741, moved to the Palatinate.

His son Andreas emigrated to America 1738 and settled in Carroll County, Maryland, along Pipe Creek — about 30 miles east of where our Adam Hoover was later located. He was a miller and built a mill and farmed land acquired from the government in 1746 and 1748; and in 1762 moved to Randolph County, North Carolina.

ADAM HOOVER

We cannot identify our Adam Hoover with any of the Herbert Hoover line, but it is very probable that they came from the same family, somewhere along the line, so it is most probable that they, too, originated in Switzerland, and were from those families that moved to the Palatinate, whether because of religious persecution as was true for the Anabaptists, or for economic reasons.

We have three sources of information about Adam Hoover: his will, the 1790 Census for the Anti-Tam Hundreds in Washington County, Maryland, and a paper sent out by George H. Liebegott, a professional genealogical publisher of Altoona, Pennsylvania, which was filled out by E. D. Kimes, Canton, Ohio, August 22, 1945. It states the following:

- that Adam Hoover was the immigrant ancestor,
- that he arrived at Philadelphia, October 5, 1767,
- that his son Daniel Christian was born in 1767 (who married Catherine Wesour)
- that he was married "probably in Germany," about 1766,
- that he resided in Franklin County, Pa., until "prior to 1779",
  then in Morrison’s Cove, in the Clover Creek section.
- that he was buried in the Clover Creek (Brumbaugh) cemetery
  at Fredericksburg (North Woodbury Twp., in the Cove).
- that he had eight children, eight sons and "probably some
  some daughters" - Daniel Christian, Samuel, Frederick,
  John, William, Jacob, George and David, twins, and that the
  last three went to Indiana.

There are some debatable points in Mr. Kimes data, and some actual
errors.

The clearest error lies in the statement regarding his children.
In his will he lists fourteen children, six by his first wife and eight
by his second. Jacob, George and David were not his children.

It is debatable whether he was the Adam Huber, who arrived
in the ship "Sally" from Rotterdam and registered at the Court House in
Philadelphia, October 5, 1767; or whether he was the Johan Adam Huber
who came on the ship "Edinburgh" from Rotterdam, and who registered at
the court house, 19 August 1750. The former signed his name, while the
latter made his mark, as was done on his will. I am inclined to favor
the 1750 date, as if he has come in 1767 he would have already been
married to his second wife, with their second son Christian, who was
born in 1767. As indicated below, I believe he was born around 1732,
which would have made him a young man of about eighteen, ready to
make a start in the new world.

He may have married in Germany - we know nothing about his first
wife other than that she bore him six children. He could not have been
married in 1766 because he had certainly had six children before that,
his first child by his second wife being born around 1765.

Mr. Kimes says that he settled in Franklin County, Pa., and that
statement turns up elsewhere in the accounts about him. He undoubtedly
went directly to the Maryland area upon his arrival in America and took
up land there. Considering that the Presidential Hoovers could obtain
a grant of land in Carroll County, thirty miles to the east in 1746,
it is certainly probable that Adam Hoover could have obtained his land
when he arrived in 1750.

The matter of his having lived in Franklin County, Pa, can be
cleared up when we consider that the original grants of land to Maryland
and Pennsylvania overlapped, and the exact boundary was not established
until the years 1763-1767, when Charles Mason and Jeremiah Dixon made
their survey and established the Mason-Dixon line. Undoubtedly the land
of Adam Hoover was located close to that line, in fact the Hoover cemetery
is located at Ringgold, just three miles south of the line. Accordingly
when the Census of 1790 was taken, Adam Hoover was shown in Washington
County, Maryland and there were no Hoovers in Franklin County, Pa.

Mr. Kimes gives his place of burial in Morrison’s Cove. This
is most unlikely as he made out his will in 1797 in Washington County
Maryland, where it was probated August 25, 1814. He would have returned
to Maryland in his old age to live with some of his children there.
### The 1790 Census for the Upper Antietam Hundred
**Washington County, Maryland**

<table>
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<th>No of white males 16 and over</th>
<th>Males under 16</th>
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<tr>
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<td>4</td>
<td>3</td>
</tr>
<tr>
<td>John Hoover</td>
<td>3</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Adam Hoover</td>
<td></td>
<td>5</td>
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</tr>
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<td>2</td>
<td>2</td>
</tr>
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</tr>
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<tr>
<td>John Hoover</td>
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</tr>
<tr>
<td>Adam Hoover</td>
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<td>Daniel Hoover</td>
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<td>Jacob Hoover</td>
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<td>Charles (Martin) Hoover</td>
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<td>Henry Hoover</td>
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<td>Peter Hoover</td>
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### The 1800 Census for the Upper Antietam Hundred
**Washington County, Maryland**

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<tr>
<th>Name</th>
<th>Free White Males</th>
<th>Free White Females</th>
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<td>John Hoover</td>
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<td>Ludwick Hoover</td>
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<td>George Hoover</td>
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<td>Ulrich Hoover</td>
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LAST WILL OF ADAM HOOVER

In the name of God amane.

I, Adam Hoover of Washington County in the state of Maryland and being in perfect health of body and of sound and disposing mind, memory and understanding, considering the certainty of death and the uncertainty of the time thereof, and being desirous to settle my worldly affairs, and thereby be the better prepared to leave this world, when it shall please God to call me home, do therefore make and publish this my last will and testament, in manner and form following: that is to say, this thirteenth of May, First and principally I commit my soul into the hands of Almighty God that gave it and my body to the earth to be decently buried at the discretion of my Executors, hereinafter named, and after my debts and funeral charges are paid and my wives thirds taken out I devise and bequeath as follows -

Item - I give and devise unto my two sons Christian and Samuel Hoover a certain Tract of Land called Clover plain, situate on Clover Creek, Morrison's Cove, Frankstown Township, Bedford County in the state of Pennsylvania containing one hundred and sixty four acres, and a half of land to them and their heirs forever.

Item - I give and bequeath unto my beloved son John Hoover five shillings currant money, he the said John having received his part of my estate already.

Item - I give and bequeath unto my well beloved son Adam Hoover five shillings currant money, he the said Adam having received his part of my estate already.

Item - I give and bequeath unto my three grand children, born of my daughter Susana, viz., Chatherine, Elizabeth and Susanna, three pounds currant money to each which is to be paid on their arriving at age.

Item - I give and bequeath unto my beloved son David Hoover five shillings currant money, he the said David having received his part of my estate already.

Item - I give and bequeath unto the children of David Beicher and Elizabeth his wife the sum of thirty seven pounds sixteen shillings and five pence, which money (as I do not know the number of children they have) is to be equally divided amongst them, and to receive their shares as they come at age.

Item - My mind and will is that after my decease, the whole of my Estate both real and personal Shall be appraised and in sixty days from the time of my death the whole shall be sold to the highest bidder at publick auction and the money thence arising shall be equally divided amongst the children of my latter marriage with my present wife Catherine, that is to say, George, Christian, Samuel, Margarite, Catherine, Frederick, John and William, their parts to be paid to each, as they arrive at age.

And it is further my wish and desire, that for the support and for the raising of my younger children, who may not be of age, my wife Catherine shall draw one third part of whatever my real and personal Estate may
sell for, before any division as above mentioned shall take place, which thirds shall remain in her possession during her widowhood. Also before any sale shall take place, I leave her my Bed, Chest, Kitchen Utensils, Futer Knives and forks, and table linen, but it is my wish that should she marry again, that the whole, not only what may be left of the third, but the furniture shall be sold and divided as follows, to wit, the part of her third remaining to be equally divided amongst the last children above mentioned, and the furniture to be equally divided between my Daughters Margaret and Catherine; but provided she remains single, then at her death, whatever may be then left, to be equally divided between the children of my latter marriage, and whereas money may be hereafter paid to some of my above named children and equity may take place among them, I shall make a book to charge such sums as may be paid to any of them which they are to account for out of their share, and that no mistake may arise, an acknowledgment thereof shall appear, signed by two sufficient witnesses before any acknowledgement shall be made;

and lastly I do hereby constitute and appoint my son Samuel Hoover and Jonathan Rowland Executors of this my last will and testament. In testimony whereof I have set my hand and affixed my seal this thirteenth day of May Anno Domini one thousand seven hundred and ninety seven.

Sealed, published and declared by Adam Hoover, the above named testator as and for his last will and testament in the presence of us who at his request and in his presence have subscribed our names as witnesses thereto.

Jacob Earhart, Joseph Zimmerman (indicteh
Andrew Avy (indicteh

Washington County to wit, on the thirteenth day of August in the year of our Lord one thousand eight hundred and fourteen personally appears Andrew Avy one of the subscribing witnesses to the foregoing Testament and last will of Adam Hoover late Deceased, and makes oath on the holy Evangels of Almighty God that he did see testator therein named sign and seal this will, that he heard him publish pronounce and declare the same to be his last will and Testament, that at the time of his so doing he was the the best of his apprehension of sound and disposing mind, memory and understanding, and that he subscribed his name in the presence of and at the request of the Testator, that he did see Joseph Zimmerman and Jacob Earhart, the other two subscribing witnesses do the same.

Certified by George C. Smoot, Reg. State of Maryland, Washington County to wit.

In testimony that the foregoing is a true and perfect copy taken from the originals I have hereunto set my hand and affixed the publick seal of my office, this twentieth day of August in the year of our Lord one thousand eight hundred and fourteen.

George C. Smoot, Reg.
Wills, Washington County, Md.

A true copy taken from the foregoing copy of the last will and testament of Adam Hoover, 25th Aug. A.D. 1814

William Steel, Recorder
In the name of God am I

Adam Horner

In the name of God am I, Adam Horner, living in the town of Binghamton, county of Broome, state of New York, being of sound mind and memory, do make and publish my last will and testament, in manner following: I give and bequeath unto my beloved wife Abigail Horner, the sum of three hundred dollars, to be paid by my executors, in residue, out of my estate, to be raised and paid by my executors, in residue, out of my estate, for the purpose of procuring an estate for my wife Abigail Horner, and for the support and maintenance of her in her old age. In witness whereof, I have signed and sealed this present instrument at Binghamton, county of Broome, state of New York, on the day of November, in the year of our Lord one thousand seven hundred and thirty-seven. In witness whereof, I have signed and sealed this present instrument at Binghamton, county of Broome, state of New York, on the day of November, in the year of our Lord one thousand seven hundred and thirty-seven.

I give and bequeath unto my beloved daughter Sarah Horner, the sum of one hundred dollars, to be paid by my executors, in residue, out of my estate, for the support and maintenance of her in her old age. In witness whereof, I have signed and sealed this present instrument at Binghamton, county of Broome, state of New York, on the day of November, in the year of our Lord one thousand seven hundred and thirty-seven.

I give and bequeath unto my beloved son John Horner, the sum of one hundred dollars, to be paid by my executors, in residue, out of my estate, for the support and maintenance of him and his family. In witness whereof, I have signed and sealed this present instrument at Binghamton, county of Broome, state of New York, on the day of November, in the year of our Lord one thousand seven hundred and thirty-seven.

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The children as aforesaid, not having any property given or acquired between my Death and widow, my Black and planters, and provided I remain single, then after my Death, my children may be then left to be equally divided between the children of my latter marriage, and, if any remainder so be after paid to some of my above named children, and equal may be left among them. I shall make a will to charge such debts as may be paid by any of the above, to amount for and of this share, and that no mistake may occur concerning the several and separate portion of the goods and effects left by your death, and will agree with them before my acknowledgment shall be made, and lastly I will hereby constitute and appoint my son Samuel Hoover and Jonathan Apartment, Executors of his last will and testament, knowing and-perceiving all men to be subject to the same event, and will accordingly do so to be his last will and testament. In testimo thereof, have set my hand and seal this 7th day October, 1793, in the presence of these witnesses, who have subscribed their names at our request.


July 7th, 1794

Washington county, the 27th day of August in the year of our Lord, one thousand seven hundred and ninety-four, personally appeared before me, one of the said county and Overseers of the Poor, as appears by the following affidavit, and last will of Adam Hoover late of Shrewsbury, in the county of Worcester, Massachusetts, aforesaid, to me known, to wit, that I have possession one man and two months and two days. And, that he died the last day of said month, and that he died unmarried, and that the said last will and testament that at the time of his decease was, in the hands of his executors, now being in the custody of Ann Hamilton, and unmarried, and that as said last will and testament and the several parts thereof, substituting the same, to the same to wit, as done by George C. Smith, Librtd. of

State of Rhode Island, etc. the 27th day of August, in the year of our Lord, one thousand seven hundred and ninety-four.

[Signature]

George C. Smith, Jr.
In this table I have used data for birth and death as they have been recorded in various sources. For the others I have estimated dates of birth, using two year intervals for each child - probably not too far from being correct. These dates appear reasonable when the data in the 1790 Census are compared with the size of their families and the ages of their children. For Adam Hoover I have estimated that he was twenty years old when his first child was born, and eighteen when he emigrated to America.
As to what happened to his family we have two sources of information: his will, and the Census of 1790 for the Upper Antietam Hundred. Administration of the frontier was still then being carried out according to the ancient English system, when it was divided up into "hundreds" - areas which could produce 100 warriers. Later it came to mean a land area which could support 100 free families with dependents, each being areas which were capable of being ploughed with one plough. It was later defined as consisting of 100 "hides" of land, a "hide" being from 80 to 120 acres, depending upon the quality of the land.

The Census of 1790 for the Upper Antietam Hundred - an area between the Shenandoah Mountain and the Antietam River, adjoining the Pennsylvania border - shows 14 Hoover families as having land. To see how many of these were of the Adam Hoover family let us look at the will.

First of all it is clear that one was Adam Hoover, with his six sons by his second wife, Catherine Kramer, and his two daughters by her.

In his will he says that he gives land to his first two children by his first wife, Christian and Samuel, some land which he owned in Morrison's Cove, then Bedford County, now Blair County.

To his next son John he makes only a modest payment of five shillings, his having given him part of his estate already. John Hoover shows up in the 1790 Census as having a farm of his own.

To his next son, Adam Hoover, he does the same, he also showing up in the Census as having his own farm.

To his next son, David Hoover, he does the same, he also showing up in the Census as having his own farm.

That takes care of his first family - the boys all being given farms by their father, two in Morrison's Cove, and three in Maryland. To his grandchildren by his daughter Susanna, who apparently had died, he left them three pounds of money to be paid to them on their arriving at age.

Then turning to his second family he provided that his remaining estate was to be sold at public auction and the amount obtained to be divided among those eight children, as they arrive at age. Actually the older ones were already of age, while the youngest to be cared for by their mother until that reach age. She was to draw money to have access to the estate for her support in widowhood.

The 1800 Census shows two of his children by his first wife still living there, Adam and David, and his oldest son by his second wife, George, now a farmer there as well.

One fact I have tried to establish is whether or not Adam Hoover was a German Baptist when he left Germany, and whether he became one while living in Washington County, Maryland. The four religious denominations represented in the Leitersburg District were, Lutheran, Reformed, Mennonite, and German Baptist. There was a German Baptist Church. I am inclined to believe that he became associated with the German Baptists while in Maryland, and then his children, going to Morrison's Cove became German Baptists who dominated the area. Perhaps a reason for their moving there was because of the presence of others of that faith.
It will be noted that in the Leitersburg District there was a Jacob Hoover. In my search for information on the Adam Hoover family I have run across some of his descendents. He seems to have had a Christian Hoover as a son. That was a common name, and the many Christian Hoovers criss-cross the records of these early German Baptists.

Also, it may be noted that during the Revolutionary War, the problem arose about military service in this area as well as among the Quakers. There were many Mennonites in this District, as well as the German Baptists, all of whom declined to take up arms or participate in military exercises. Although excused from actual service they were required to furnish transportation and supplies for the county troops, to make contributions in money, and to assist the families of those who were in the service.

To obtain money for their produce, wagons were used to haul their surplus produce to Baltimore. Many ran stills, and transported their distilled liquor to Baltimore. It required less hauling.
HISTORICAL BACKGROUND

THE FRENCH AND INDIAN WARS

and

THE SETTLING OF WESTERN PENNSYLVANIA AND OHIO

The French and Indian Wars influenced the movement westward of both our Quaker and German Baptist ancestors. These conflicts and the threat of attack by Indians slowed down the settling of Pennsylvania beyond the Alleghany Mountains until after the close of the Revolutionary War. There were, however, people willing to brave the danger in order to reach the fine land that lay beyond the Proclamation Line of 1763 which established a boundary between the Indians west of the Alleghany Mountains and the settlers east of that line. That did not, however, prevent Indian raids along the border, which were not uncommon.

Also, as was the case in all the settling of the west, there were traders who followed the Indian trails deep into Indian territory to trade with the Indians, providing rifles and ammunition and other goods the Indians wanted in exchange for furs.

The immediate cause of the French and Indian Wars was the conflict between traders from Virginia who persisted in moving into Indian areas which the French to the north considered theirs, and where they had had a monopoly of the trading for many years.

The war actually started when the French, seeing the increasing penetration of Ohio by the Virginia traders, attacked the Miami village of Pickawillany (where Piqua stands today) along with their Ottawa and Chippawa Indian supporters, and destroyed it on a summer morning in 1752. That was the "most important trading post in the west" and as will be seen on the map, is deep in Indian territory. Most of the Miami Indians of that area were away on an extended hunting trip, and the entire stock of English goods, carried with so much difficulty from the coast, and valued at $50,000, was carried off as spoils of war.

In response to this, Governor Dinwiddie of Virginia sent George Washington, then only twenty-one years old, with a brusque message to be delivered to the French commander warning him not to keep invading territory clearly given to him by Virginia's royal charter. On October 31, 1753 Washington set out with seven companions across the mountains from Cumberland, Maryland, through severe snow storms and freezing rain, reaching Logstown (near Beaver, Pa.), a major trading post, then to Venango and on to Ft. LeBoeuf, where he arrived December 11th. There the old one-eyed French commander scoffed at Dinwiddie's demand, and said that not only did they intend to remain but that they would resist any attempt to dislodge them.

With the French refusal in writing in his satchel, Washington with one companion sped back to give Dinwiddie the message, stopping only briefly at what is now Pittsburg where a fort-building crew was starting to build a fort for the Ohio Company, the major Virginia trading company. Washington reached Williamsburg on January 16, 1754, giving the governor his day-by-day journal with Washington's account of the strength and disposition of the French forces, and the importance of the site of modern Pittsburg for defence. His journal was rushed into print and became a best seller, making George Washington's name known to everyone.
Dinwiddie promoted Washington to lieutenant-colonel and sent him with a force of 150 men to protect the fort being built there. They were still far from there when he heard the chilling news that a thousand French troops in sixty bateaux and three hundred canoes had dropped down from Venango, sent the British builders packing, and were already hard at work on a major fortress at the Forks, which they were to name Duquesne.

Although Washington knew he could do little against such odds, he decided to lead his little force over the mountains, hoping to keep the vacillating Indians from going over to the French. Near Uniontown, Pa., and just a few miles from the site of Sandy Hill Church, where the Johnsons were to settle, Washington attacked a reconnoitering French party and killed all but one, who escaped to Fort Duquesne. The French sent out six hundred French and a hundred Indians to avenge the loss, and Washington threw up a stockade named Fort Necessity. The attack came in a pelting rain, and by evening a third of Washington’s men had been either killed or wounded. But the French, too, had suffered, and when they proposed a surrender which would permit the English to return home, keeping all their weapons, Washington knew he had no choice but to accept.

Thus began the French and Indian Wars, which reached into Europe and joined in as part of the Seven Years’ War (1756–63) brought about by Frederick the Great’s seizure of Silesia, his struggle against Austria, the siding of Russia, France and Sweden with Austria, and with England ultimately joining with Prussia. When the Empress Elizabeth of Russia died and was succeeded by Peter III, he pulled Russia out of the alliance and the war came to an end. No great changes took place in Europe, but in the Treaty of Paris in 1763, France gave up Canada to Britain and these wars thus changed the whole history of our country.

The course of the war in western Pennsylvania had a great impact on the settlement of the area. When Braddock set out on his ill-starred attempt to take Fort Duquesne from the French, it was clear that a road would have to be built over which wheeled vehicles could pass. The Ohio Company wanted Braddock to make his advance from Wills Creek (now Cumberland, Md.) along a line which would provide a road that would be available later for settlers and traders from Virginia to move into the new lands. And so a route was selected which is now essentially that of US 40, which passes through Uniontown.

Braddock’s defeat, largely by the Indians, as the French garrison at Fort Duquesne was quite small, encouraged them to pillage eastward into areas into which settlers had already begun to move. These frontier settlements were deserted as thousands of families fled in panic eastward from the torch, sword and tomahawk of the rampaging Indians. Douglas Waitley gives this account of the effect as far east as Shippensburg, near the Susquehanna River:

"As darkness enveloped the quiet fields around the hamlet of Shippensburg, a farmer, his wife and their frightened children ate their supper in silence, listening nervously to the rattling leaves. At intervals the farmer, rifle in hand, would move to the door, slip open the heavy wooden bolt, and squint into the haunted night.

"In the distance a wolf howled, to be answered by another...and then still another. The wife dropped her tin drinking cup and
gathered the children close to her. The man clasped the cold rifle barrel tightly. But there was little he could do if the wolves were actually Shawnees on a scalping raid. His only chance was that they would attack one of his neighbors first; then he would see the flames of the burning cabin and could dash with his family to Fort Franklin at Shippensburg. This might save their lives, but the Indians would kill his plow horses, break his tools, and carry off all the food he had stored to last him and his wife and little ones over the ferocious Pennsylvania winter.

"The weary pioneer stood guard all night, remembering the words of William Trent, the Indian trader, who had told him that forty-two bodies had been found on Patterson’s Creek. This was in addition to the more than two hundred persons murdered and scalped near Fort Cumberland. John Harris, whose growing settlement was already being called Harrisburg, said that fifteen hundred Ohio Indians led by Frenchmen from Fort Duquesne were on the Susquehanna and reports from as far east as Reading told of their atrocities.

"Although such fears predominated all along the exposed Appalachian frontier, Pennsylvania and Virginia, easily reached by war parties taking the fine road Braddock had so conveniently provided, were the most seriously affected... The Indians came from all over New France. Some were as far distant as Wisconsin and Minnesota, padding by the fort guarding the Mackinac Straits to the bustling staging point of Detroit. Other came from Illinois by way of the Great Sauk Trail which connected the Chicago portage with Detroit. Still others came up the Wabash, crossing the low divide to the Maumee, to continue down that river to the fort on Sandusky Bay. Fort Duquesne drew from other regions, too - from Ohio over the Pickawillany Path, from Fort Niagara and Presque Isle, coming down the Venango trail to Fort Duquesne.

"No place on the continent was filled with such savagery as what is now the heart of Pittsburgh. 'I have succeeded in ruining three adjacent provinces, Pennsylvania, Maryland and Virginia', boasted the commandant - and he was not far from wrong.

"The pacifist Quaker legislature in Philadelphia was jarred into action when a group of angry frontiersmen arrived with a wagon containing the bodies of friends and loved ones recently murdered by the Indians, parked at the door of the Assembly House and vowed not to leave until something was done. The Assembly, led by Benjamin Franklin, provided the funds for the erection of forts and blockhouses in the area under siege. Nevertheless the tide continued to go against the Colonials."

A new attack on Fort Duquesne was planned for 1758 but meanwhile developments in New York State changed the whole situation. In the summer of 1758 a British officer, one of the few skilled in wilderness fighting made a hit-and-run raid against Fort Frontenac (Kingston, Ontario), the link, at the joining of Lake Ontario with the St. Lawrence, between the Canadian settlements and the bastion of Fort Niagara.
Lt. Colonel John Bradstreet with the aid of Indian scouts supplied by Warraghiyagey landed on August 25 undetected within a mile of the fort. The nine sailboats that were the entire French fleet on Lake Ontario were captured in the harbor and the fort surrendered at once. In it was found a wealth of stores and ammunition intended to strengthen Fort Duquesne, and to fit out a long planned attack on the Mohawk valley.

It would be well to say a word about Warraghiyagey - Sir William Johnson - as he was known to the thousands of Iroquois and other Indian Tribes who accepted his leadership.

William Johnson, an Irish immigrant, became through his efforts the most influential Indian leader on the North American continent, and also a British baronet. The tribes persuaded by Johnson to the British cause, made possible the victory in these wars. He was the mediator between two cultures separated by the development of human institutions by hundreds of years. Sir William Johnson, Bart., was a well-adjusted European man; Warraghiyagey, as the Mohawks named him, thought and acted as an Indian. To his forest mansion in the Mohawk Valley came royal governors and colonial statesmen; from the west sachems and chiefs who ruled over territories much vaster than the settled British colonies. Warraghiyagey could entertain more than a thousand guests in a style both rough and grand.

It was important that before a new attempt was made to take Fort Duquesne that the Indians who had defeated Braddock should be pacified and turned from attacking that party. With that in mind, Sir William called an Indian Conference held in October, 1758. There was dispute between the Iroquois and the Delawares, who had been forced out of the Wyoming Valley (Scranton, Wilkesbarre) contrary to treaties. The Delawares wanted land and, and finally an agreement was reached. The final effect was to make Fort Duquesne indefensible and the French saw their Indians deserting him in loyalty to the British crown.

Then came the taking of Fort Niagara July 25, 1759 by Sir William Johnson, his loyal Indians and a few British regulars. That ended French influence in the west except for Fort Detroit, now isolated from the east.

Sir William Johnson died in 1774 and the central control over the Indians passed with him. Perhaps it was well that he was not living during the Revolutionary War, as his sympathies were with Britain, and he could have done a lot to interfere with the colonists in their fighting with the British.

Meanwhile without full knowledge of what was transpiring in the north, the attack on Fort Duquesne from Virginia went forward, led by John Forbes. He set out by a new route, which led into Bedford, of interest to us from our German Baptist settlers. There he constructed a fort, to become the most important supply base and point of rendezvous for the troops to be used to build the new road and attack the French. This road rather closely follows the present route of the Pennsylvania Turnpike.
After a near disaster to an advance party, Forbes continued his advance, learning from a small French party that was captured, that due to lack of provisions because of the capture of Fort Frontenac, the French commander had sent most of his three thousand French troops and their Indian allies north until the following spring.

Forbes pushed quickly ahead. Then after a forced march, when only a short distance from Fort Duquesne as they camped at night, they heard a deep rumble. The French were blowing up their fort, and when the British came the next morning, the fort was only a smoking ruin and neither French nor Indians were to be seen.

It was still five years until the Treaty of Paris would bring a full end to the French and Indian Wars, not with the French no longer in possession of their base at the Forks, and with the fall of Niagara to Sir William Johnson and his Indian allies, organized attacks on central and even western Pennsylvania tapered off and settlers again began to move westward.

I said at the beginning that the history of this region had significance to our family. For it was not until after these wars that our ancestors could move westward to settle in this area. A few daring settlers had already move into the Great Cove, but now the German Baptists began to pour into it, and with them our Hoover and Houser families.

And in the area along Braddock's Road, in what is now Fayette County, near Fort Necessity, the Johnsons and the Woods moved in and took up land to farm. Some Quakers had stayed all through those troublous years, and the Indians left them alone because they would not fight.

It is hard for us even to imagine the hardships of the frontier. It was a demanding and difficult life, with so little of what we call civilization, and such confrontations with nature and the frontier, that we must applaud their tenacity and strength, and admire their genes which gave them the courage and hardiness in taming the wild country into which they had come. They have given us an example of courage that should keep us humble.

Note: Much of the material for this section has come from the following:
Adam Hoover's will is very explicit about his children - the six by his first wife, and the eight by his second wife. Then, too, we need to remember that it was written May 13, 1797, and that he lived 17 years after writing it, without making any changes in it.

He is quite clear about the children of his first wife:

He gave to his two oldest children, Christian Hoover and Samuel Hoover (I have estimated their birth dates at 1752 and 1754) "a certain tract of land called Clover Plain, situate on Clover Creek, Morrison's Cove, Frankstown Township, Bedford County in the state of Pennsylvania, containing 164 1/2 acres of land to them and their heirs forever."

To the other three sons by his first wife he stated that each had already received part of his estate, and so he gave them only the nominal sum of five shillings.

His daughter Susanna, having apparently already died, he gave sums of money to three grandchildren, to be given to them when they became of age.

We can confirm some of this by looking at the 1790 Census for it shows that these three sons, John Hoover, Adam Hoover and David Hoover all had farms in the Upper Antietam Hundred where Adam Hoover had been living.

The next item in his will pertains to a gift to the children of David Beicher and his wife Elizabeth a certain amount of money to be given to them when they become of age. Just who this friend (or relative) was is not clear, but it is fair to a very close relationship - possible Elizabeth was a sister of his, or a niece.

We now come to the eight children by his second wife, who from other sources is said to have been Catherine Kramer. None of them was to receive anything from his estate until his death 17 years later. But they were not young - all of them. Then, at his death, his "Whole estate, real and personal shall be appraised and in sixty days from the time of my death, the Whole shall be sold to the highest bidder at publick auction and the money thence arising shall be equally divided amongst the children of my later marriage with my present wife, Catherine ---"

Based upon the birthdates that we know, and estimating the others, his children at the time he wrote his will were as follows:

George  32 (e)  
Christian 30  
Samuel  25  
Margarite 23 (e)  
Catherine 21 (e)  
Frederick 19  
John 15  
William 12
What happened to George we know from the 1800 Census - he had a farm and was settled in Upper Antietam Hundred.

The two girls undoubtedly married and we know nothing more about them.

We come then to Christian and Samuel and here we run into problems. Let's start with Christian. It was a very common name with the German Baptists. Scarcely a family did not have one, and there were other Hoovers in the Leitersburg District who could have had a Christian Hoover in Morrison's Cove.

Since we know that the elder Christian had land given to him by the will - land which he and Samuel were undoubtedly already living on and cultivated. It is safe to say, I believe, that in the subsequent documents he was the one on Clover Creek. His brother was with him.

It would appear that Adam Hoover came to Huntington County in 1791, as the deed for that 164 acre farm on Clover Creek is recorded in the Huntington County Court House as sold to Adam Hoover by John Shane as of July 22, 1791. Six years later he willed it to his two oldest sons by his first wife. He was, at the time of his will, according to my reckoning, about 65 years of age.

The 1800 Census for Huntington County shows him as living there with only part of his family, three male children and one girl. Christian Hoover was also listed, and I believe it to have been the first Christian, his oldest son.

There were many Christian Hoovers in Woodbury Township and it is impossible at this point to separate them or to determine their lineage.

The eldest son of Adam Hoover by his second wife, Catherine Kramer, was born in 1767. He was married to Catherine Wesour (also spelled Wishart) who was born in 1773 and died in Stark County, Ohio, September 25, 1856. There was a Henry Wesour taxed in Woodbury Township in 1788 who was undoubtedly her father. Her obituary as listed in the Gospel Visitor reads: "Died, Stark County, Ohio, September 25, sister Catherine Hoover, widow of Christian Hoover, aged 83 years, 1 month, 27 says." Christian Hoover had died much earlier, probably 1835.

From Pearl Hoover of Alliance, Ohio, I have the record of Christian Hoover's family. There were six children: David, Jacob, Esther, Elizabeth, John and Daniel. Their daughter Esther married a George Brumbaugh on October 1, 1820. She was his first wife and they settled on a farm of 240 acres near Barryville, Stark County, Ohio, where Esther died April 12, 1844. There were twelve children to this union: Elizabeth, Catherine, John, Lydia, Sarah, Henry, Eliza, Christian, Daniel, Isaac and an infant who died. They were buried in the East Nimisila Church cemetery, Stark County.

Their son John, who was Pearl Hoover's great grandfather, had eight children: Christian, Anna, Isaac, John Iavine, Leah, Iisah and Caroline. Isaac, her grandfather, had six children, Benton, Ellen, Elizabeth, John and Jacob. His son had three children: Raymung, Clareence and Pearl.
What happened to the first Samuel we do not know. The second Samuel, born in 1772 was married to Susanna Snively and had six children by her. After Susanna's death he married Hannah J. Smith, who was born in Germany in 1792. They had two sons. Samuel dies in 1827, age 55. He is buried beside his first wife in the Reformed Church Cemetery on Clover Creek.

The full genealogy of the Samuel Hoover descendents has been worked out by Estella B. Keefer, R.D.1, Box 75A, Cranberry, Pa. 16339. Copies of this genealogy are available from her. Also Mrs. Helen C. Snowberger, 1906 C Common Drive, Carmel, Indiana, 46032, is doing further research on this family.

Frederick Hoover, the next of these children on which we have notes, was born in 1778 and died in 1839. He was married to Catherine Brumbaugh, the daughter of George and Susanna Metzger Brumbaugh.

Of Frederick Hoover, Ella Snowberger has this to say:

"Almost before the last Indian had taken his bow and arrow to seek game in safer regions, Frederick Hoover decided the Cove was too populous, so he pulled up stakes and drove his conestoga wagon containing his family and worldly goods to the Territory of Indiana. Here he founded a branch of the Dunker church known as the Hooverite church. The Hooverites flourished for a time but have long since died out." 21

However, before that happened, he received along with his brother, William, the deed to a farm owned by his father, Adam Hoover. (This must have been a different farm from that willed to Christian and Samuel of his first marriage) The following indenture, dated October 21, 1803, in Deed Book M-1, p. 190, between Adam Hoover of Woodberry Township, Huntingdon County and Catherine his wife, to Frederick and William Hoover, sons of Adam and Catherine Hoover of the same county and state (the land described was in Morrison's Cove on both sides of Clover Creek), involves the sale or transfer of that farm to these two sons. How soon after that Frederick left for the west we do not know, but we do know that William left in 1810.

John Hoover, the second youngest son by Adam's marriage to Catherine, also married into the Brumbaugh family. He married the sister to Catherine Brumbaugh, the wife of his brother Frederick - Elizabeth. She had been born February 16, 1784. Thus the Hoover family was tied to the Brumbaugh family in three ways - the marrying of the first Christian Hoover's widow, Anna, to George(senior) Brumbaugh; the marrying of Frederick to Catherine, and of John to Elizabeth.

John Hoover was apparently a noted German Baptist preacher.
The Holstein book carries this paragraph about him:

"John Hoover was born in Morrison's Cove, Pennsylvania, February 3, 1782, and died November 7, 1839, aged fifty-seven years, nine months and four days.

"Although under seven years of age at the time when Elder Hoover died, I distinctly remember my parents discuss the seriousness of the situation. He was regarded as a minister of unusual eloquence and ability, and was cut down in the prime of life. His wife was a sister to Elder George Brumbaugh, and was favorably known in the Clover Creek community as a Christian woman." 23
Another comment on Elizabeth and John appears in the Genealogy of the Brumbaugh Families:

"Elizabeth Brumbaugh, born February 16, 1784, married Elder John Hoover, born February 3, 1782 in Morrison's Cove, Bedford County, Pennsylvania. He was brother of Frederick Hoover. He died November 1839, aged 57 years, 9 months, 3 days. Elizabeth died January 25, 1860.

"Elizabeth was lusty, fine and ruddy in appearance and weighed about 200 pounds. She was quite an herb doctor and a very successful midwife for over 25 years. Their children were: John B., Elizabeth, Christina B., Esther." 24

Elizabeth must have been kept pretty busy, what with all those large families among the German Baptists!

Ella Snowberger has this to say about these inter-marriages:

"The seven different Hoover clans married one another, thereby so mixing up the relationship that it is a puzzle today to know which Hoover is which. It made such a repetition of names, that they were distinguished by their middle initials. For instance, there were so many John Hoovers at one time that the alphabet was almost exhausted to provide them with differentiating middle letters. Louis (Hoover)'s father had no trouble on this score because he was John Double Hoover. That was his nickname because he was really christened John Hoover Hoover." 25

William Hoover, the youngest of Adam Hoover's sons by his second wife, before he came into the inheritance accorded to him in his father's will, perhaps with help from the family, in 1810 took up land in Stark County, Ohio. There was probably no cheap land left in Morrison's Cove, whereas the land in Ohio was just opening up.

However, before proceeding with the story of his life, we must talk about the Housers, for William Hoover's life was to become entwined with them.
HISTORICAL BACKGROUND

MORRISONS' COVE

Before proceeding further with the story of the Hoover and Houser families we should take a look at the area in which they were settled - "The Great Cove" as it was called by the Indians, or Morrison's Cove.

This area was included in Cumberland County in 1750, but in 1771 it became a part of Bedford County. In 1787 it was designated as Huntingdon County, and continued as part of that county during the period of settlement by the German Baptists. In 1846 Blair County was established, separating it from Huntingdon County, and including within it all of the Cove. It got its name of Morrison's Cove in 1770 from an early settler who was a leader among the settlers in skirmishes with the Indians.

The Cove is a long narrow valley extending from New Enterprise in the south, where there is an air gap in the mountain to the east to Loysburg, northward for 35 miles to the Frankstown Branch of the Juniata River at Williamsburg. The width of the valley varies from fifteen miles at its widest point to ten miles at its narrowest. It is wide at both ends and narrow in the center, where a remnant of the eroded anticline in the form of Look and Lock Mountain pushes up a thousand feet above the Valley, to match the height of Tussey Mountain in the east and Dunning and Bald Eagle Mountains in the southwest and northwest respectively. The only openings into the valley at at the Loysburg Gap in the south, McKee Gap on the west, and the river on the north. The land is very fertile, and the Cove is one of the finest farming sections in the state. It may be noted that the Loysburg Gap is only about 50 miles from Hagerstown, as the crow flies, and that Loysburg is about ten miles north of the Breezewood Entrance to the Pennsylvania Turnpike.

Prior to 1750 this area was owned by the Iroquois Confederacy who were loyal to the British in the conflicts with the French. The Penn family, desirous of dealing fairly with the Indians, had promised not to invade hunting grounds not legally purchased, and they took steps against some Scotch-Irish who had settled in the area, drove them out and turned their cabins.

In 1754, however the treaty of Albany was signed, thanks to the mediation of Sir William Johnson, and that opened up the way for colonizing the interior region. The Delawares went along with this reluctantly for
they had been unjustly deprived of the Wyoming Valley (Scranton-Wilkesbarre) by settlers moving in before the land was legally purchased—it was claimed by Connecticut. The Pennsylvania Indians, both the Delawares and the Shawnees were bitter against both their overlords, The Six Nations, and the people of the province for a cession of land in which they had no voice. They repudiated the treaty and another one signed in 1756, and their resentment kept the frontier in turmoil for two decades.

During the French and Indian Wars, the Delawares and the Shawnees joined forces with the French and terrorized the country. To counter this some two hundred forts where constructed over the mountainous frontier during the course of the war. These defenses did not stop the Delawares led by their chiefs—Captain Jacobs, Captain Beaver, and "Shingas the Terrible." They made devastating raids into Central Pennsylvania, attacking farms, killing livestock, burning houses and murdering the settlers or carrying them off captive.

After the French and Indians Wars had come to an end there was relative peace along the frontier. But when the Revolutionary War broke out, the Indians who were still loyal to the British Crown, began raids again, being paid by the British for American scalps. The Indians, based in Detroit, began to terrorize the interior soon after the colonies declared their independence.

In late fall 1777 an alarm was spread among the settlers, and those who chose to stay made for the nearest fort (about half the population)—except for the Brethren. A few did, however, go into hiding when the Indians swept through the area concentrating their pillage in Morrison's Cove between Martinsburg and Roaring Spring. At least thirty of them were killed within forty-eight hours.

One commentator on the massacre described the Brethren as standing by meekly while their women and children were butchered and scalped. Allegedly, the bereaved men merely said at the sight of this horror, "Gottes wilhe sei gethan" (God's will be done.) Afterwards this was remembered as the "Dunkard Massacre" and years later during the War of 1812 some of them inquired of Huntingdon volunteers fighting in the Niagara campaign whether the "Gotswilthans" still lived in the Cove. After the "Dunkard Massacre" the main body of Indians worked their way to the Kittanning warpath that followed the Juniata River and then struck a northwest course from Hollidaysburg through the Horseshoe Gorge.

After the close of the Revolutionary War the Morrison's Cove area filled up fast, and by 1790 all of the choicest lands had passed into private ownership, The Brethren came in large numbers. Some of them purchased large tracts, as much as 1,500 acres. Among a list of forty-five families there were the Hoovers and the Niawangers. Small towns grew up at Bedford, Lewistown and at other places. But for the most part the people were scattered about through the valley on farms.
THE HOUSER FAMILY

The first Houser ancestor of which we can be sure was a Martin Houser whose family of a wife, three sons and two girls was attacked by Indians in the fall of 1777 where they were living on the west side of Morrison's Cove near Roaring Spring. Martin Houser, Sr., and his son John were killed. His wife and younger daughter fled to the woods and hid, and escaped. His son, Jacob, escaped to Hagerstown on a horse, and the other two children, Martin, Jr., and Rachel were taken captive by the Indians.

After extended searches to find about more of his ancestors, I am indebted to Frederik T. Pike of Saginaw, Michigan whose records show that Martin Houser Sr., was descended from a Johann Martin Houser who was the immigrant, arriving in Philadelphia from Germany in 1749. Where the family lived until Martin Houser turned up in Roaring Spring I do not know. Martin Houser, Jr., must have been nearly of age when they arrived in America, since his marriage must have followed very shortly afterward, and his children began to be born not later then five years afterward. For John, who presumably was the eldest, I do not have a date of birth. Martin Houser, Jr., was born in 1756, Jacob in 1758, and Rachel in 1759. Anna Houser was born in 1764.

We have no date for their arrival in Morrison's Cove. There were some German Baptists who lived there throughout the French and Indian Wars. Possibly they came as soon as those wars ended in 1763. Land was cheap then as the region was just opening up, and with a large family and a lot of courage, he took the risks of Morrison's Cove, where the land was so rich.

His children were:

John Houser
- killed by Indians, 1777

Martin Houser
b 1756, d 1840
- Captured by Indians, held for two years and then escaped
m Anna Hoover, dau of Jacob Hoover, b 1736-38, d 1821,
and in his will be appointed his "two trusty sons-in-law" Martin Houser of Woodbury Twp., Bedford County
(who had married his daughter Anna) and Jacob Rice
(who had married his daughter Barbara) of Washington Co., Maryland to be executors of his will.
( It is claimed by some that Martin's wife was named
Anna Bechtel, but the above would seem to disprove that,
unless there was a second marriage.
Martin and Anna were married in Woodbury Twp, Bedford Co.

Jacob Houser
b 1758, d 1842
- Escaped to Hagerstown on a horse when the Indians raided
m Lavina Brumbaugh, ca 1784
  2 Hannah

Rachel Houser
b 1759
- Captured by Indians and held for seven years
m Married Nicholas Barron II
d 23 Feb 1845, bur Samuels Churchyard, Lavensville, Pa.
Anna Houser  
* b 1764  
* m 1 Jacob Hoover  
* 2 Geo Brumbaugh Sr.  
* d 6 Dec 1836, bur Brumbaugh Cem Federicksburg, Indiana

Martin Houser, in whom I am particularly interested as he was my ancestor, was 21 years old when captured by the Indians. Perhaps because of his courage as a German Baptist, standing before them and making no offensive action against them saved both him and his sister Rachel.

The story has been told and retold in our family - I remember my grandmother telling it to me many times, and there are a number of published accounts of it.

Africa gives two accounts of it in the *History of Huntington and Blair Counties*:

"During the Revolutionary War, probably in November 1777, the Indians killed the father and a brother of Martin and Jacob Houser, and took away with them as prisoners Martin and one of his sisters. Jacob Houser escaped on horseback to Hagers-town, Maryland, while the wife and mother of the family, who had succeeded in secreting herself, thus escaping death or capture, remained and took care of the cattle, etc., during the dreary winter which followed. The family then lived on the farm now owned by David Rice." 26

A second reference to this event appears on page 185:

"During one of these Indian forays a man named Houser and his son were killed, and two children of the family were carried away into captivity. The first two were buried on the farm of David Rice, in the present township of 'aylor." 27

The farm of David Rice can be located on the map a short distance above East Sharpsburg and at the foot of Loop Mountain, which rises a thousand feet above the valley in less than a mile's distance. It is still heavily wooded and is a state game land.

After his escape, Martin Houser returned to Bedford County but located in Woodberry Twp., where he was taxed on 200 acres in 1788. His brother, Jacob, was taxed on 100 acres in that year.

The 1800 Census, however, showed Martin (Martain) Houser to be living in Bedford County in that year, with one male child and three females in the household. Jacob Houser was also shown as living in Bedford County, also with one male child under sixteen and three females. Presumably their mother was living with one of them then.

This was the Martin Houser who accompanied William (I) to Ohio. He was older than William, being at the time around 52 years of age. This age can be determined from the Ohio Census of 1830, which shows him as being between 70 and 80 years of age, as was also his wife, and the 1840 Census which showed him as between 80 and 90. In the latter Census he was shown as having a grand-daughter living with him who was between 15 and 30 years of age. From this we know that he was born between 1750 and 1760. He was over 80 years of age when he died.
From Robert J. Manahl I have this additional information about Rachel Houser:

The Bedford, Somerset & Fulton Counties History, by Waterman and Watkins Publishing Company, Chicago, 1884 states that Rachel Houser was taken to Detroit. Rachel remained there seven years, and was then permitted to return home. Her mother paid a man twenty dollars to conduct her from Detroit to Pittsburg.

The History of Bedford & Somerset Counties, Pa., by E. Howard Blackburn and William H. Welflgy, Published by Lewis Publishing Co., New York and Chicago, 1906, has this information: "The girl Rachel and an older brother were among the captives, and were taken to Logstown, an Indian village on the Ohio River (see map on p. 87). After some years her brother escaped, but the girl remained a captive until general release of captives was effected. After her return to civilization she became the wife of Nicholas Barron. Numerous descendants of hers may still be found in the county.

The couple had ten children: Elizabeth, Catherine, George, John, Henry, Adam, Nicholas III, Mary, Eve, Isaac.

From Mrs. Christine E. Pullian I have the following information about the youngest child, Anne, who was born in 1764 and was twelve years old when the Indian raid occurred.

Anne married a Christian Hoover, whether related to our Adam Hoover line I cannot tell. He was born in 1763 and died in 1816. Anne died in 1836 after a second marriage to George Brumbaugh, Sr.

Anne and Christian Hoover had eleven children: Elizabeth, Nancy, Susanna, Jacob, David, Isaac, Christian Jr., Barbara, Samuel, Mary, Esther.

As to the children of Martin Houser, Jr., I have not been able to obtain a full list.

The one of most interest to me was Catherine Houser, who married William Hoover I. She is incorrectly referred to as Barbara Houser, probably due to confusion with William Hoover's first wife, Barbara Neiswanger, who apparently died early in their marriage, after which he married Catherine Houser. If 1805 is a valid date for William's first marriage, it would have been to Barbara Neiswanger, not to Catherine Houser.

The two other children that I know of are:

Elizabeth Houser
b 28 Dec 1784
m 1 Daniel Brown
   2 William Hoover I, as his 3rd wife

Daniel Houser
b
   m Elizabeth Hoover, daughter of Christian Hoover
d 1837
We come now to William Hoover (I), the father of the William Hoover (II) who was my grandmother's father.

William Hoover, the youngest child of Adam Hoover and his second wife, Catherine Kramer Hoover, was born in 1785 in Washington County, Maryland. I had arrived at approximately this date by calculation, but have had it confirmed in the Edward D. Kimes paper of George H. Liebegott (who incorrectly places his birth in Morrison's Cove) and by a paper from Pearl Hoover.

Our first contact with William is in the record of transfer of deeds for Woodberry Township, which shows that in 1803 Adam Hoover sold some land along Clover Creek to his sons, Frederick and William, which has been referred to about when speaking of Frederick:

"Indenture dates October 21, 1803, in Deed Book M-1, p. 190, between Adam Hoover of Woodberry Township, Huntingdon County, and Catherine, his wife, to Frederick and William Hoover, some of Adam and Catherine of the same county and state. (The land described was in Morrison's Cove on both sides of Clover Creek)."

In 1803 Frederick would have been 25 years old and William, 18. What would have been the occasion for this sale, and why was it sold to them jointly? I think there were two reasons for the sale: I believe that Adam's health was failing (he had made out his will four years before), and that he wanted to retire and return to Maryland where at least three of his children had farms, and where the weather was milder. Then, I believe that both of the boys wanted to get married and to have a farm of their own. (Frederick may already have been married, and William was to marry in the next two years) Most likely, the two boys had already been working the farm for their father.

As to joint ownership of land and communal living, this was not uncommon among the German Baptists in those frontier days. They were used to large families all living together and sharing the output of their work, in addition to which they were closely knit in their religious faith and life style. It also gave them protection from the Indians, and it provided the extra labor needed since there were few if any hired hands. We saw this above in Adam's Will, where he left a farm of 164 1/2 acres to his oldest sons, Christian and Samuel from his first family.

In 1810 William Hoover and Martin Houser Jr., (his father by the same name had been killed by the Indians in 1777) both patented land in Lexington Township, Stark County, Ohio. (A land warrant was an option to buy with the intention that in six months the land would be surveyed and a patent issued.)

Lexington Township is the township in which the city of Alliance is located. It is in the extreme northeast corner of Stark County, and is diagonally adjacent to Nimishillen Township at its southwest corner. Possibly there is some mix-up in the records since the following year William brought his family, along with Martin Houser and his family, to Nimishillen Township and joined a growing group of German Baptists in that very fertile area of Ohio.
The date of the move is quite clear. In 1810 both he and Frederick were shown on the tax lists of Woodberry Township. In 1820 they were gone. An old clipping, source unknown, states: "About 1810 and 11, Martin Houser, Daniel Brown, William Hoover and others came...William Hoover settled on a farm one mile east of Harrisburg. He and family pitched their tent under an oak tree on a bank on the south side of the farm until they had a cabin put up. In course of time Mr. Hoover put up a large frame house and had it so arranged that preaching services could be held in it. The house is in a good state of preservation yet. It is the house in which the writer was born and raised. On the 6th of May, 1840, Mr. Hoover died and the farm was transferred into the hands of son William and it has been known as the William Hoover farm since 1811." (In the 1850 Census it was shown as valued at $4,000, which would have been a good sized farm)

This article is signed, "J. J. Hoover", who was the eldest son of William (II) Hoover, from Sabetha, Kansas, to which he moved in 1901. His father and mother were married in 1844, so he must have been born within the next two years, which would have placed the building of this house a good many years before, probably around 1820.

We now have to deal with the matter of William Hoover’s three wives and his family of eighteen children and three step-children, of whom my grandmother spoke to me.

On numerous occasions, my grandmother told me that her grandfather, William Hoover (I) had been married three times, that the name of his first wife was Barbara Neiwenger, that of his second Catharine Houser, and that she could not remember the name of the third. I have these points taken down in notes of her conversations with me and also some with my mother.

The Liebegott papers, which contain the recollections of Edward D. Kimes in 1945, make no mention of Barbara Neiwenger as the wife of William Hoover, but say that his first wife as Barbara Houser, who was married to William Hoover on March 1, 1805. (It also gives her birthdate as "1888" (sic) and her date of death as "1938" (sic).

I have already dealt with the credibility of the Liebegott papers, and here again I shall have to discredit some of the statements given there.

There can be no question that William's second wife was Catharine Houser. That is the name given in the Sharples genealogy as the mother of William (II), as well as being our family tradition. My grandmother simply could not be wrong on such a vital point about her own grandmother. It would seem that Mr. Kimes knew about someone named Barbara as the wife of William Hoover, and assumed it was the Houser girl, and called her Barbara.

If the date given by Mr. Kimes for William's marriage is correct, March 1, 1805, and I think that is reasonable, he would then have been married to Barbara Neiwenger. Just when she died cannot be easily determined, although I think it can be estimated from the pattern of births in the family. If you look at the dates of birth of the eighteen children, you will see a new baby arriving every fifteen or sixteen months, except after Catharine, the third child who was born September 25, 1808. The next child, Elizabeth, came 20 months later. That is when I think Barbara died, and William, with three infants, needing a mother for them immediately, married Catharine Houser, than 20 years old and very marriageable. Also William and Catharine's father were about to start out for Ohio and a mother would have been essential for them to be able to make the trip.
The Neiswangers turn up a number of times in the early history of the German Baptists. A Neiswanger is listed by Holsinger as one of the 35 members who organized the Codorus Church in York County in 1758. There are several references to this family in the Brumbaugh genealogies. There is a reference to a Jacob Neiswanger who, on June 12, 1738 purchased 400 acres in the Shenandoah Valley near the Maryland border, as well as to a John Jacob Neuschwanger who married a Maria Gertraudt Brumbach, also in 1736 at Opequon, Virginia, just across the border from Washington County, Maryland.

My grandmother could remember the names of thirteen of the eighteen children of this family, but we are fortunate to have from the Liebegott papers (which are more accurate in the Ohio period) the full list of the children: (Pearl Hoover also gave me these names)

### Children of William Hoover (I)

<table>
<thead>
<tr>
<th>Birth</th>
<th>Death</th>
<th>Married to</th>
<th>No. of Children</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. David</td>
<td>Jan. 20, 1806</td>
<td>Feb. 27, 1889</td>
<td>Barbara Flora (my grandmother's name)</td>
</tr>
<tr>
<td>2. Anna</td>
<td>May 17, 1807</td>
<td>Nov. 14, 1886</td>
<td>Samuel Gans</td>
</tr>
<tr>
<td>3. Catharine</td>
<td>Sept 25, 1808</td>
<td>Feb. 12, 1852</td>
<td>John Sanor</td>
</tr>
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<td>4. Elizabeth</td>
<td>May 26, 1810</td>
<td></td>
<td>Chambers</td>
</tr>
<tr>
<td>5. Samuel</td>
<td>Aug. 2, 1811</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Jonas</td>
<td>Nov. 21, 1812</td>
<td>June 5, 1854</td>
<td>Rachel Bryfoogle</td>
</tr>
<tr>
<td>7. Martin</td>
<td>Feb. 11, 1814</td>
<td>July 14, 1868</td>
<td>Susan Sanor</td>
</tr>
<tr>
<td>8. Barbara</td>
<td>June 13, 1815</td>
<td></td>
<td>Anthony Ruff</td>
</tr>
<tr>
<td>9. Adam</td>
<td>Oct. 3, 1816</td>
<td>Oct. 8, 1869</td>
<td>Magdalena Houser, June 17, 1840</td>
</tr>
<tr>
<td>10. Henry</td>
<td>April 5, 1818</td>
<td></td>
<td>1838</td>
</tr>
<tr>
<td>11. Infant daughter</td>
<td>1819</td>
<td></td>
<td>1819</td>
</tr>
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<td>*12. William (II)</td>
<td>Feb. 11, 1821</td>
<td>May 12, 1903</td>
<td>Sarah Johnson</td>
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<tr>
<td>13. Esther</td>
<td>April 12, 1822</td>
<td></td>
<td>Jonathan Nees</td>
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<td>15. Margareta</td>
<td>June 9, 1825</td>
<td></td>
<td>Joseph Shellenberger (?)</td>
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<td>16. George</td>
<td>May 15, 1826</td>
<td></td>
<td>Swartz</td>
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<tr>
<td>17. Joseph</td>
<td>Nov. 16, 1827</td>
<td>Died in childhood</td>
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</tr>
<tr>
<td>18. Benjamin</td>
<td>April 13, 1829</td>
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<td>3</td>
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</tbody>
</table>

The Liebegott paper gives us the name of William's third wife as Elizabeth (Houser) Brown, a widow, the sister of Catharine, William's second wife. According to my grandmother she had three children, who became William's step-children.
The newspaper clipping from J. J. Hoover, referenced above, has quite a bit to say about the starting of the German Baptist colony in Nimishillen Township as does the History of the East Nimishillen Congregation, written by Rev. W. Warren Shoemaker in 1947. What is quoted below is from those two documents.

Shoemaker says that the Nimishillen Church of the Brethren was the first church of this denomination in Northeastern Ohio, and was founded in 1804. In 1804 John Gants (Gans) came from Fayette County, Pa., and settled on a farm near Harrisburg and held the first Dunkard services in the township. The first schoolhouse was built on his farm. In 1806 he planted an orchard and three years later had ripe peaches.

Turning now to the Census records, the 1820 Census shows three Hoovers: William, with 11 children; Christian (the one who married Catherine Wesour, I presume), with five children; and John Hoover, with ten children, and both John and his wife under 44 years of age.

The 1830 Census shows only the same three Hoovers, although in Marlborough Township there are a David and Jacob Hoover; also two Neusangers.

The 1850 Census gives much more information and its detail is worth giving here, even though we cannot identify the Hoovers as belonging to the family of William (I):

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
<th>Relationship</th>
<th>Value of Farm</th>
<th>Place of Birth</th>
</tr>
</thead>
<tbody>
<tr>
<td>William (II) 29</td>
<td></td>
<td>and Sarah, his wife, 25</td>
<td>$4,000</td>
<td>Born in Ohio</td>
</tr>
<tr>
<td>Joseph 5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catherine 5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>William 3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Isaac 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>John Hoover 45</td>
<td>45</td>
<td>and Elizabeth, his wife, 39</td>
<td>$4,700</td>
<td>John born in Pa.</td>
</tr>
<tr>
<td>Christian 17</td>
<td></td>
<td></td>
<td></td>
<td>Elizabeth, born in Ohio</td>
</tr>
<tr>
<td>Anna 12</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Isaac 10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lavina 6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>John 5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>John Hoover 45</td>
<td>45</td>
<td>and Dolly, his wife 43</td>
<td>$1,600</td>
<td>Both born in Pa.</td>
</tr>
<tr>
<td>Sarah 18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mary 16</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>John 14</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elizabeth 12</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Susanna 10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lena 6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jefferson 3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>David Hoover 44</td>
<td>44</td>
<td>and Mary, his wife 43</td>
<td>$3,000</td>
<td>Both born in Pa.</td>
</tr>
<tr>
<td>Elias 21</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moses 16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Simeon 6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Caroline 5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leah 4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lydia 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Catherine 77 Catherine Wishour Hoover, the widow of the second Christian. She died in Stark County, Ohio, September 25, 1856, aged 83 years, 1 month, 27 days. 22
Adam Hoover 34, and his wife Magdalena 27
(Probably the son of William (I))
Merchent
Both born in Ohio
Duana 8
Arron 6
Celestial 4
Bartary 1

Martin Hoover 33, and his wife, Elizabeth 21. Justice of the Peace
(Probably the son of William (I))
Matilda 11
William 9
Francis 4
Emma 2
Daughter 7 months

Jonas Hoover 38, and his wife, Rachael 35
Adana 11
Paulina E. 9
Ellen 7
Laban 5
Harry 3
Phoebe 2

All of the above are listed for Nimishillen Township. There are
more in Lexington Township, and probably in Me-1boro and Washington
Townships.

From the above I have become aware of the great number of Hoover
cousins that must exist somewhere. I remember that my grandparents
used to go on the train from Ada, Ohio, each summer before World War I
to Stark County for the Hoover Family Reunion. I remember my grand-
mother speaking of the countless cousins and of the intricate relation-
ships between all those big families and the great crowds at those
reunions. That close relationship has unavoidably been lost with the
progression of the generations. But it has been good to clarify the
facts with regard to our common origin.
WILLIAM HOOVER (II) and SARAH JOHNSON

William Hoover (II), my great-grandfather, was born in Nimishillin Township, Stark County, Ohio:

b Feb 13, 1821; d May 12, 1903
m Mar 28, 1844 to Sarah Johnson

b Sept 12, 1825; d Jan 26, 1912, Ada, Ohio

In this marriage the Quaker Johnson line was united to the German Baptist Hoover-Houser line. My great grandmother remained a staunch Quaker to the end.

Their children, all of whom were born on the farm near Harrisburg, Ohio were:

Joseph J. Hoover (Rev.)

Born, April 21, 1845
Married, December 9, 1869 to Avarilla Shriver
Died, April 1, 1928 in Morrill, Kansas

Catharine E. Hoover

Born, May 7, 1846
Died November 13, 1864 of tuberculosis; buried in Beechwood Cemetery

William Henry Hoover

Born, February 19, 1848
Married, October 30, 1870 to Mary J. (Jennie) Hamlin

Isaac Newton Hoover

Born, September 2, 1849
Married, in Ada, Ohio, November 11, 1875 to Rebecca (Becky) J. Welty
Died, 1917

Albina Johnson Hoover

Born January 19, 1951
Married, in Stark County, Ohio, October 30, 1866 to Henry Solomon Lehr
Died, August 12, 1934, buried in Ada, Ohio

Sarah A. Hoover

Born, September 26, 1852
Married, July 4, 1875 to Thomas M. McClintock

What additional information I have on the above is given below, except that for Isaac Newton Hoover, we have the genealogical line which appears in the Section on Related Genealogical Lines. This is based on information furnished by members of the Hoover family, and from my grandmother, Albina Johnson (Hoover) Lehr.
Joseph J. Hoover

According to Pearl Hoover, Joseph J. Hoover became a preacher in the Church of the Brethren in 1869, the same year he married Avarilla Shriver. She was born on March 27, 1842 in Columbiana County and was a school teacher. Her parents were John W. and Mary (Rich) Shriver.

Their children were:

Ella J. born November 24, 1871 in Marlboro Township, Stark County, Ohio. She married Charles Poister, who had been born April 11, 1850 in Germany. She died sometime after September 12, 1935, because I have a letter from her of that date in response to my inquiry from me about the Sharpless genealogy. They had no children.

Loreva, married a man named Horn. Their children were: Florence Fern, Virginia Marie, Evelyn J., Milton Everett, Ora Mark, and Paul Hoover.

We have a picture of Rev. Joseph J. Hoover which appeared in the Sabetha, Kansas, Herald, probably sometime around 1900 in which he tells about the early days in Nimishillen Twp., about its being settled around 1806. He tells about Martin Houser, Daniel Brown and William Hoover coming about 1810 to 1811. "Brown and Hoover were sons-in-law of Mr. Houser." "Daniel Brown settled on a farm east of Louisville that has been known for years as the Stoner farm...In 1834 the Dunkards had a national conference at Daniel Brown's on the above named farm."

He goes on to tell of the settlement by William Hoover in Nimishillen Township,"William Hoover settled on a farm one mile east of Harrisburg. He and family pitched their tent under an oak tree on a bank on the south side of the farm until they had a cabin put up. In the course of time Mr. Hoover put up a large frame house and had it so arranged that preaching services could be held in it. The house is in a good state of preservation yet. It is the house in which I was born and raised. On the 6th of May, 1840 Mr. Hoover died and the farm was transferred into the hands of his son, William, and it has been known at the William Hoover house since 1811." (A copy of this article appears in the Appendix.)

William Henry Hoover

William Henry's wife, Jennie Hamlin, was the daughter of Elijah and Ann J. (Shaffer) Hamlin. She was not well liked in the family. I have this note from my mother written in 1935: "Aunt Jennie, wife of William Henry Hoover was a Hamlin. She was a character. For instance, she willed one cent to the Methodist Church of Alliance, Ohio. She was very angry at us because of grandma Hoover's will. (Sarah Johnson Hoover.) They were childless and as Uncle Henry died before grandma, the law was that childless in-laws need not inherit. Aunt Jennie never got over it that she did not get Henry's share."

Isaac Newton Hoover

The genealogy of this family appears in the section on Related Genealogical Lines.

Albina Johnson Hoover

See following pages.
Sarah A. Hoover

Sarah's husband, Thomas McClintock, was born in Franklin, Harrison County, Ohio, January 23, 1854. He was the son of James McClintock and Catherine Walter. My mother used to be in correspondence with her. They moved out to Portland, Oregon.
The William Hoover house still stands today at the location shown on the map. There have been additions and modifications made since it was originally built. Carolyn (Hoover) Cernea says that the interior had wood paneling when she was a child. The pump stands where the old covered well-house stood, where the water was raised in a wooden bucket on a rope that you raised by turning a handle.

My grandmother used to say that peacocks used to fly up on to the porch roof to preen their feathers in front of the blind-darkened windows that acted as mirrors.

The house is up a long lane from the highway, as shown in the picture below. Presently it is owned by Mr. Russell Raber. It is located at 10310 State Street, N. E. Louisville, Ohio, about three and a half miles west of Alliance, Ohio.
The location of the Hoover homestead.
Great-grandma Hoover as I remember her

(Taken at about the same time as the above picture)

Here she is sitting in the parlor at my grandparents, at 404 Union St., Ada, Ohio.
We know this about Sarah Johnson as a girl. Before she was married she had done the things that were expected of her as a young maiden. We have her sampler—something every young girl made—which was completed on the Fourth of July, 1844. It reads:

"This work in hands my friends may have
When I am in my silent grave
That they may think and look upon
And think of me when I am gone.

Sarah Johnson, her sample done the 4th of July, 1840."

We also have two wool coverlets that she made for her trousseau. (There were originally three.) The one shown in the picture is particularly beautiful.

My mother always said that her grandmother, Sarah Johnson, had sheared the sheep, cleaned the wool, dyed it, spun it into yarn, and woven it on the loom. Her ability to do that—all of it—was a sign of her competence as a future wife. For in those days the family did indeed weave its own cloth and make its own clothes. While these are undated, the third did have a date of 1842.

The making of wool coverlets between the years of 1830 to 1860, especially in Ohio, coincided with the raising of sheep in that state, since wool was a practicable commodity to send back east to pay for the many things the frontier needed from eastern manufacturers and traders. The development of the hand-operated Jacquard loom in the early 19th century made possible the production of many beautiful designs. The designs were often copies made from prints which could be had from the loom makers. The coverlets were two-sided, with the white on one side replaced by color on the reverse.
The wool was dyed with natural materials available at hand, or with newly available commercial colors. Our coverlets are in red and blue, with some green.

Spinning of the yarns was done by hand. We have Sarah's spinning wheel, which we may presume was used for spinning the yarns for these coverlets. How long it would have taken to produce one of these coverlets can only be guessed, for there was little idle time for a young girl who had to help in the raising of the other children and with the farm work, and yet be able to produce such a beautiful work of art!

One item of furniture we know definitely was the property of William and Sarah Hoover is the deacon's bench which is in my sister's home. It was probably made around 1840. It has been repaired and refinished and is now a very fine item of furniture.
William and Sarah (Johnson) Hoover

What else we know about William and Sarah Hoover relates to their old age. The picture taken by Lorin E. Miller of Alliance, Ohio, is undated, but it was probably taken in the 1890's. They had a charcoal drawing made from the likenesses, and we have that in a framed picture which dates back to at least 1900.
ALBINA JOHNSON (HOOVER) LEHR

In her journal written about her father's life, my mother had this to say about my grandmother:

"That winter, 1864-65, while he was home from the war, mustered out because of ill health, my father taught the Harrisburg (Ohio) school. He was then twenty-seven years old, his life having been interrupted by the Civil War.

"While teaching at Harrisburg, he was attracted to one of his pupils, Miss Albina J. Hoover, then but fourteen years of age. Miss Hoover was pretty, bright and active, and when in the following fall Mr. Lehr went west to look for a place to locate, they were engaged to be married as soon as he was settled. (The narrative goes on to tell of his locating in Ada, teaching there that year, and of his plans for a "select school" where he could teach older students, which ultimately became Ohio Northern University.)

"While the school building in which he was teaching was being repaired, Mr. Lehr returned to Alliance and brought back with him his young wife. On October 30, 1966, Mr. Henry Solomon Lehr and Miss Albina Johnson Hoover were married at the latter's house by Dr. R. N. Hartshorn, the president of Mount Union College which Mr. Lehr had attended. Immediately thereafter they went to Wooster to visit Mr. Lehr's family, and then in a few days they came on to Ada.

"Mrs. Lehr was a mere slip of a girl, lacking four months of being sixteen years of age. Her health had always been delicate, she having inherited consumption from her father's family. This frail, delicate little creature, leaving her home for the first time in her life, came to the balmy (?) life of undrained Johnstown (the name of the village in those days).

"Mr. and Mrs. Lehr first took rooms in the S. M. Johnson house, the large white building on Gilbert Street just opposite the site where the Normal School that Mr. Lehr dreamed of building would ultimately be built. There were no houses on Gilbert Street from Mill Street to the Johnson house. That expanse of ground was a large field of waving grain. There were consequently no sidewalks. When Mr. Lehr and his young wife went downtown, in case the weather was stormy, they sometimes walked on the fence to secure sound footing.

"..... In the spring of 1869 the first class in botany was organized. As a member of that class we find Mrs. Lehr enrolled. This was one of the best classes, Mr. Lehr later said, that he ever taught in any branch. One could get credit only for the flowers analyzed in class. They searched all the country around for specimens.

"..... Sometime in 1869-70 Mr. Lehr received an urgent call to take charge of the public schools in a city in Missouri. Several of his classmates at Mount Union College were on the school board there. They offered a good salary and Mr. Lehr wanted to go. He saw the wealth of the city and realized that the influence of his friends there offered great possibilities. He decided to give up his work at Ada and to go.
These pictures we believe to have been my grandparents' wedding pictures. They would have been taken October 30, 1866.

In her book, H. S. Lehr and His School, published in 1938, my mother had this further to say about her own mother.

Albina Johnson Hoover, of Quaker parentage, was the fifth child in a family of six children. She was a mere slip of a girl, graceful in form and lovely in feature. Her father was Pennsylvania Dutch; her mother was of English descent. They were sturdy, hard-working prosperous farmers. On October 30, 1866, this frail, delicate girl, not yet sixteen, joined her life to that of Henry S. Lehr. They were married in the comfortable farm home of her parents by Dr. O. S. Hartshorn, president of Mt. Union College. After a brief visit with Mr. Lehr's relatives in Wayne County, they went to Johnstown, arriving on November 9th. It was the little bride's first trip away from home.

In April, when Mr. Lehr took charge of the schools, he had experienced difficulty in finding a place to board. There were few of the townspeople who cared to bother with roomers and boarders. After repeated efforts he had finally secured room and board at four dollars a week through the graciousness of a young physician who kindly offered to share his room with the new teacher. It was now, of course, necessary to find a new place. The young cou-
ple found the village hotel filled with traveling salesmen, but finally they secured a small room for the night in a private home. Next morning they secured rooms for light housekeeping with Mrs. S. M. Johnson whose husband was the president of the Board of Education; here they remained until the following April when they moved into their own home.

After securing rooms the young couple immediately started for the county seat as Mr. Lehr was on the program at the Teachers’ Institute that day. The morning had been balmy and pleasant but it began to rain in the late afternoon just as they were starting for home. The corduroy roads were full of deep holes and it was necessary to drive very slowly. The travelers were thoroughly soaked long before the five hour drive was ended.

Mr. Johnson’s large farmhouse was about twenty rods from the road. As there was no place to tie the team which was restless and would not stand, Mr. Lehr helped his little bride out of the buggy and went on to the livery barn, leaving Mrs. Lehr to go on alone through the tall trees to find the path to the house she had seen for the first time that morning—and that for only a few minutes. When she alighted from the buggy she stepped out into water a foot deep. Through this, guided by the light Mrs. Johnson had placed in the window, she waded to the fence and then crept cautiously on the wet rails to the house. As a result of the exposure of this trip Mrs. Lehr, always of delicate health, took a cold which proved a heavy drain on her strength.

In a few days Mr. and Mrs. Lehr began housekeeping and ate their first meal together—but not alone; three prospective students from out-of-town had come to make arrangements to attend the select school and they, of course, took dinner with the teacher. That first meal, with student guests, was a forecast of one type of service Mrs. Lehr was to render to her husband in the building up of his life work. For years following, the doors of the Lehr home swung open night and day. This home was hotel, reception room, hospital, dietician kitchen, banquet hall. Quietly, kindly, gently, this frail woman attended to her duties with a carefulness and dispatch that kept even pace with the growth of her husband’s work.

She united with the church her husband had organized and became an active, energetic member. Because of her constitutional frailty, which was aggravated by a long siege of pneumonia following the cold she had taken on that long ride in the rain, she was for a number of years in frail health. Nevertheless, she did not allow her ill health to interfere with her husband’s plans or impede his work.
In the Church History of the Disciple Church in Ada, Ohio —
Centennial Observance, my mother had this to say:

"Before dressing rooms were built in the church, the candidates for baptism (by immersion) went next door to the Lehr home to change their clothes. There was a little stairway on the south side of the house leading to a large room upstairs. This room was used by the ladies to change their clothes, and the kitchen was used by the men. There were many baptisms. In those pioneer days the water for the baptistry was heated on the Lehr kitchen stove and carried over to the church by Mr. Lehr. This was not considered a hardship, for baptism was a direct command of God, and no labor was too great for such a purpose."

The following reminiscences of my sister, Mary G. Kennedy, tell more about my grandmother:

"Mrs. Lehr's early life in Ada was filled with many things: cooking, sewing, painting in oils, meeting emergencies and making a home for her husband and daughters. Her husband had founded a Normal School and she always had to be prepared for any students who dropped in. Her crocks were always filed with doughnuts and large white sugar cookies. Often there was a sick student in the guest room, for whom broth or some other suitable food had to be prepared, or there was an ailing student in some rooming house who needed special food. Then there were the Sunday dinners for the church people who came to eat, or the itinerant preacher who usually stayed for six weeks at a time. Of course, the cooking was done on a stove fired by wood. After Mr. Lehr bought the farm there was a hired man to feed. Unless there was company, they allate at the same table. Usually there was a "hired girl" who lived in the house with them.

"In the early days, Mrs. Lehr made all of Mr. Lehr's clothes, her own and her daughters'. How she found time to study painting in oils with Col. Rogall, the teacher in art at the Normal School, would be a mystery, but she painted numerous paintings; scenes and flower studies, that were really beautiful. Mrs. Lehr was disappointed that she could not finish her education in the Normal School, but there were too many obstacles: her husband's work, the necessary entertaining, and the children she bore to her husband.

"Two incidents reveal great resourcefulness. One day in the spring the young chicks ate corn meant for the grown chickens and became very sick. She could not afford to lose them so she opened their crops with a sharp knife and removed the corn, and then sewed them back up. Some of the chicks escaped and ate more of the corn and had to be opened twice!

"Another incident showed great presence of mind and skill. One day when their daughter, Sarah, was four years old, a plunger-type window accidentally fell on Sarah's fingers. They were nearly severed, just hanging by the skin. Mrs. Lehr put the bat in the kitchen and got a bowl of water and put Sarah's hands in it; then went to the woodshed and with a hatchet chopped some splints, set the fingers and bound them up. When her father came home he carried Sarah to the doctor. After examining the hands he said, "Leave them alone, maybe they will
grow on." They did, and she had her precious fingers through life, although some were not straight.

"The Lehr family was a godly one, unusually devoted to each other. An accident to Harriet in her childhood brought them very close together. Again and again God intervened in their lives to spare them sorrow and danger. The girls learned to really pray as children. Their father's life was endangered by his outspoken opposition to the liquor interests, and their mother was frail. There was always much to be done. To get through, they had to depend upon God. The day always began with prayer before breakfast - breakfast was at 6:00 a.m. The day closed with Bible reading and prayers. Mrs. Lehr's daughters often said that they never saw their mother retire at night without reading the Bible by lamplight, no matter how tired she was.

"In later life the Lehr family moved to a large home with more space and conveniences. Here entertaining became a major activity. Mr. Lehr's school had become a university and there were many distinguished guests. During the eleven years Sarah lived in that house before her marriage, two young sisters, Eva and Oney Newell, took turns doing the endless work. But they could not do it all, so Sarah arose at 5:00 a.m., baked the cake or pie for the day, packed the hired man's lunch, ate breakfast, and was often at the university office by 7:00 a.m., then taught at the university during the day as well as worked in the office. This pace took its toll, and in 1895 all three women of this family faced a serious physical crisis. Mrs. Lehr and Harriet had major surgery, at a time when surgery and medicine were just beginning to emerge from what seems to us today to have been the quite primitive medicine of the late nineteenth century. In great need of healing, they found the answer through prayer and faith in God.

"Of Mrs. Lehr it could truly be said that she walked with God. She was a woman of strong Christian faith, and when the time came for her departure from this life, she stepped out of bed one morning and passed into eternal life.

"The can be no doubt that Albina Lehr contributed greatly to the success of her husband's work, always in the background, but doing her part to give him the support that a true help-meet can give. She went along with him in his plans and dreams of an outstanding educational institution, sacrificing herself for the attainment of his goals."

The following poem was written with Mrs. Lehr in mind, by a close personal friend of the family:

What man has climbed the summit, and victorious reached the goal,  
Who has not carried with him in his rise a woman's soul?  
Perhaps it is a mother or a sister or a friend,  
Perhaps it is a daughter who has helped him to ascend,  
Perhaps it is the woman who has shared his secret life -  
Has stood beside him in his fiercest test - his loyal wife.  
Alone he seems to stand upon the glowing summit there  
But there's a woman back along the trail he made - somewhere.

- Wilna B. Winteringham, in H. S. Lehr and His School
My own memories of my grandmother are of a very gentle, kindly older person, with a restrained sense of humor, who never got upset and who enjoyed having children around.

We children went to our grandparents during each summer when school was out from the time I was around five or six until I was thirteen. Those were the years from about 1910 and into World War I, when I started to work during the summers.

Their house stood on the edge of town facing west across vacant lots and the University farm. A half mile away was the backstop for the firing range used by the National Guard for rifle practice at the end of a pasture lot adjoining the Pennsylvania Railroad. We loved to climb up into the big sand box, and to watch the trains come whizzing through at a mile a minute — the freights much slower — and to hear the train whistles, especially during the night when the Broadway Limited came through at about eight in the evening, and once in awhile to hear it as it whirled through around four in the morning.

To the south was grandpa’s orchard, covering three city lots, with every kind of fruit tree: three or four kinds of apples, peaches, pears, including a sickle pear, whose early falling fruit made a wonderful weapon to throw, quinces, currants, raspberries, and especially elderberry bushes, from which grandma always had pies for us. When the elderberries got ripe grandma would have us pick them, and then the hired girl would make us a pie. Then they would be set out on the pie coolers, flat round tops to the posteat the top of the back stairs.

In the orchard at the center was the hen house. Grandma would go out each morning to get the eggs, or to check on any hens that were "setting." Then there was the day when grandpa would get the hatchet, catch an old hen and chop off its head on the chopping block behind the woodhouse. I recall being fascinated by the process, not seeming to bother the bloody bird flopping about, having in mind the chicken gravy and dumplings that we would be having for dinner. Those dinners, in the middle of the day, were things I always remember. Grandma was so gracious and kindly, and anxious that we kids got enough of everything.

Then on the Fourth of July, we would get an extra block of ice from the iceman — the icehouse was just a block away, where the ice cut from the ponds during the winter was stored under sawdust — and we would make ice cream in a hand-turned freezer. Grandma would cook the mixture — a kind of custard — and we would break up the ice in an old gunny sack with the axe, then feed it with coarse salt around the container, and turn the crank. Grandma liked to watch us and when the turning got hard, she would let us compete as to who was to lick the dasher.

On the back porch was a screened in area where there was a couch and a swing. Grandma took her afternoon naps out there, and we were not supposed to play on that side of the house in the afternoons. So since the afternoons had to be quiet, that was when I liked to explore the big attic, wherein the alcoves there were so many interesting things to see.
I can't remember so many things that she did - more what she was, and how she showed her love for us, and how gentle and kind she was.

I hope other children can have the happy memories of their grandparents that I have, of gentle love and understanding of a small child that age can bring. That is what I remember most about grandma, and that is why I am glad to dedicate this book to her, this book which tells something about what I inherited from her.
THE ANCESTORS OF ALHINA JOHNSON (HOOVER) LEHR

AND

HER DESCENDENTS

(For details see pages 36 and 37)

Robert Johnson, Sr. b 1670 (e)
  m Margaret Braithwaite

Robert Johnson, Jr. b 1704
  m 1732 Katherine Hadley, b 1715

Simon Johnson, b 1737
  m 1758 Rebecca Mercer

Daniel Johnson, b 1766
  m 1791 Sarah Mendenhall, b 1777

Joseph Johnson, b 1793
  m 1814 Catherine Wood, b 1798

Sarah Johnson, b 1825
  m 1844 William Hoover Jr., b 1821

Albina Johnson Hoover, b 1851
  m 1866 Henry S. Lehr, b 1838

Sarah (Lehr) Kennedy, b 1874
  m 1900 Edward Bidwell Kennedy

Edward Lehr Kennedy, b 1901
  m 1931 Helen Olive Johnson

Janet Helen Kennedy, b 1931
  m 1951 Richard C. Lundgoot

Karen Sarah Lundgoot, b 1957
  m 1979 David William Wiechert

Matthew David Wiechert, b 1981
  Andrew John Wiechert, b 1983

Susan Gay Lundgoot, b 1958

Bruce Lehr Kennedy, b 1934
  m 1958 Isabel Eneborg

Mark Lehr Kennedy, b 1960

David Maxwell Kennedy b 1963

Adam Hoover, b 1732 (e)
  m Catherine Kramer

William Hoover, Sr., b 1785
  m Catherine Houser

William Hoover, Jr. b 1821
  m Sarah Johnson, 1844

Martin Houser, Sr. d 1777

Martin Houser, Jr, b 1756
  m

Catherine Houser
Mary Gertrude Kennedy, b 1902

Stephen John Kennedy, b 1904  
m 1941 Claire Lorena Shufelt

Stephen Charles Kennedy, b 1943  
m 1966 Betsy Tilley

Nancy Beth Kennedy, b 1973

Stephen Arthur Kennedy, b 1977

James Lehr Kennedy, b 1948
RELATED

GENEALOGICAL

LINES
DESCENDENTS OF ISAIAH JOHNSON, born 17 Dec 1822

6th Lineal Descendent of Robert Johnson I, the immigrant

and

MILLY ANN VAUGHN, born 28 Sep 1821

Isaiah Johnson, s of Jos and Catherine (Wood) Johnson; b 17 Dec, 1822 in Lexington twp, Stark Co., Ohio; d 5 Jan 1900
m 11 Nov 1849, Stark County, O., to Milly Ann Vaughn,
b 28 Sep 1821 Columbia Co., Pa.; d/o David Vaughn and
Elizabeth Shellenberger; d 5 Mar 1874
Isaiah member of TQGF, had patents for non-sagging gate post
(1861) and fence post (1882)
b both buried Marlboro Cemetery

Children of Isaiah Johnson and Millie Ann Vaughn

1. Hiriam K. Johnson, b 11 Jan 1849, Stark Co., O.; d 23 Mar 1934 Canton
m 4 Aug 1881 Lizzie Van Posson

Children:

Clara Johnson, b 1882, d 1972
m Elliott
Millie Johnson m Isler

2. Adolphus D. Johnson b 24 May 1859 Stark Co. O., d 8 Feb 1939, Alliance
m 4 Nov 1886 Mahoning Co., Alice Cronick
b. 4 Mar 1864 Berlin Center, O,
d. 23 Nov 1952, Stark Co., O.
d/o Jacob Cronick and Elizabeth Dustman

Children:

Jacob John Johnson, b 6 Jan 1886 Lex Twp; d 24 Nov 1976 Alliance
William Cronick Johnson, b July 1899 Lex Twp
(neither married)

3. Isaiah J. Johnson, b 24 May 1859, Lex Twp, Stark Co., O.
m 5 Aug 1884 Stark Co, to Jennie Cartia, d/o
August & Celestine Cartia.
b 11 Aug 1858, Marlboro Twp
d 11 Jun 1901, bur Catholic Cem, Harrisburg, O
d. 13 Aug 1896, Louisville, O.
Killed in an explosion at Louisville Tile & Brick while at work.

Children:

3a. Lloyd Johnson, b 27 July 1889, Stark Co. O.
bur Catholic Cemetery, Harrisburg, O.
m (1) Edith Shilling - no children
m (2) Clara Balmat, 18 Nov 1913, Stark Co.

Children:

bur Calvary Cemetery, Stark Co.
m Marjorie Schott
children: Joyce, Carol, Linda, Kathy

Marvin L. Johnson, b 8 Jan 1920 Stark, Co.
d 9 Nov 1973
bur St. Louis Cemetery, Louisville, O.
Marvin L. Johnson (Continued)
m. Mary Jane Brown

Children:
(1) Jeanette Johnson, m Saulsburg
(2) Beverly Johnson, m Robert Gress
(3) Norma Jean, m John Steiner
(4) Margaret, m Dave Solvey - 2 boys
(5) Susan E, b 13 Nov 1950, d 19 May 1978
    bur St. Louis Cemetery, Louisville
    m Jim Sanderbeck; children: Julia, Randy, Jennifer
(6) Jo Ann, m Dave Reinhart; children: Crissy & Scott
(7) Theresa - not married
(8) Mary, m Duane - 3 children
(9) James
(10) (Male)
(Note: most all above have children but I can't keep track of them or remember names)

3b Harvey, b 31 Mar 1890, Stark Co; d 30 Apr 1909, Linn Co., Iowa
    bur Marlboro Cemetery, Stark, Co., O
    never married

3c Floren L. b 16 Jan 1892, Stark Co, d 16 Aug 1946, Alliance, O.
    bur Beech Mennonite Cemetery, Stark Co.
    m 22 Feb 1914 Stark Co., to Emma Kropf, d/o Jacob Kropf &
        Barbara Becker; b 8 Aug 1888, Stark Co., d 12 Sep, 1967
        Louisville, O.; bur Beech Mennonite Cemetery

Children:
(1) Beulah Johnson, m Fred Fisher (divorced)
    William Fisher - deceased - had children
    Jerry Fisher, m has twin daughters & son
    twins
    Joyce Fisher, m Jos Leeson have children
    Judy Fisher, m. Martin Leftoff - have children
(2) Goldia Sue Sutton, b 1919, d 1973, bur Beech Mennonite Cem
    David Sutton, m Sandra - sons David, Jason
    James Sutton, b 1941 Minerva, 0 d 1978
    bur East Lawn Cemetery, Minerva, O.
    m Dora M Snyder, Youngstown, O.; day Mary Ann
    Raymond D. Sutton, m - Snyder; 1 boy one girl
(3) Henry Johnson, b 2 Oct 1917, Sandyville 0.
    d 15 Oct 1935 Louisville, O.
    bur Beech Mennonite Cemetery
    not married
(4) Izola I. Johnson, b 29 July 1921, Sandyville, O.
   d 22 Dec 1955, Stark Co. O.
   bur Beech Mennonite Cemetery
   m March 1944 Forrest Cale Kimes
     b 20 Oct 1901; d 17 Nov 1970
     s/o Ira & Odessa Stroup Kimes
     bur same

     children: Sandra Jane Kimes, b 15 Nov 1944, Canton O.
               m 8 June 1963 Donald G. Schwartz
               div 1971
               Steven Eugene Schwartz, b 24 June 1964
               Gregory Lynn Schwartz, b 29 Feb 1967
               m (2) 14 Aug 1982 Barry Alan Ramsey

     Forrest Cale Kimes, Jr. b 20 May 1946
     m (1) Pamela Powell; dau Carey L. Kimes
     m (2) Peggy Greenswalt, son Kevin M. Kimes
          b 8 Sept 1985

     Darlene J. Kimes - adopted by Mr. and Mrs
     Carl Roush

(5) Earl Floren Johnson, b. 27 Feb 1925, Louisville, O.
   d. 29 Dec 1984, Tonawando, N. Y.
   m. 1945, Phila. Pa. Elsie Dillard
   1 Son, Keith Johnson
   m Judy -
   children:
     Jill & Daniel Johnson

(6) Glenn Johnson

   m Eleanor E. Weber

- Submitted by Sandra Ramsey
DESCENDENTS OF CATHERINE JOHNSON, born Jan. 6, 1828

6th Lineal Descendent of Robert Johnson I, the immigrant

and

JOHN GONGWER, born 28 Jan. 1818

Children of Catherine (Johnson) and John Gongwer

Lavinia - born 1 March 1845; Died 3 April 1902
Married Sickman, 7 March 1867

Joseph Johnson - born 10 Feb. 1847; Died 26 April, 1915
Married Martha Smyth, 10 May 1870

Simon Barjona - born 12 June 1849; Died 24 Feb. 1939
Married Sara Ann Schnarrenberger, 27 Oct. 1870

Ellen J. - born 23 April 1851
Married Joshua Reeve, 28 July 1870

Homer J. Clark - born 30 Aug. 1853; Died 8 March 1919
Married Maggie Taylor, 20 May 1875 (had second wife)

Isaac John - born 9 Feb. 1856; Died 6 Dec. 1919
Married Alice Shreeve, 6 Jan. 1881

* Almira - born 31 Oct. 1857 in Washingtonville, Ohio; Died 27 Dec. 1929 in
  Married Jacob G. Bean, 20 Nov. 1879, Wichita, Kansas
  He was born 27 July 1848 in Oxford Co., Ontario, Canada
  Died 9 Oct. 1926 in Wichita, Kansas

Rosanna - born 31 Oct. 1859, after her father had died of an accident
  1st husband - Mineard, with one child, Pearl, who went by
  the name of Pearl Gongwer after Rosanna and Mineard
  were divorced.
  2nd husband - Dole

Children of Almira (Gongwer) and Jacob G. Bean

Lelo Irene - born 29 Jan. 1881 in Cherokee Co., Iowa
Married George Lee Roper, 1 Jan 1908

* Zella Louella - born 19 March 1882, Cherokee Co., Iowa
Married William Thomas Melton, 10 Jan 1911 at Santa Rosa, Cal.
He was born 9 April 1887 in Greenville, Tenn; Died 18 Sept. 1964
Coeur d'Alene, Idaho

Emery Allen - born 14 April 1884, Lyon Co., Ia; Died 29 Oct. 1888


Erma Lolo - born 2 July 1889, Lyon Co. Ia.
Married Harold Doty, 15 June 1910

Vernon Loyola - born 15 Fe. 1891, West Branch Ia.
Married Joyce Tratter, 25 Aug. 1915

Nona Thirza - born 10 June 1896, West Branch Ia.; Died 31 Oct. 1897
Children of Zella Louella Bean (Siehn) and William Thomas Melton

Melvin Joseph - born 16 Nov. 1911 at Pataluma, Cal.  
   died 23 Nov. 1911

   died 9 April 1973, at Coeur d'Alene, Id.  
   Married Chester 'Arthur Howard, 17 March, 1933

* Erma Irene - born 10 May 1915, at Keefton, Okla.  
   Married James Henry Moyer, 9 July 1936 at Sayre Okla.  
   He was born 12 June 1909 at Ponca City, Okla.  
   Died 17 May 1971 at Borger, Texas  

Ruby Fern - born 17 Dec 1917, at Yale, Okla.  
   Married Meredith Faisch, 10 Jan 1949

Austin Clark - born 10 Sept. 1919 at Quay, Okla.  
   Married Helen Joy Phillips, 1946

Children of Erma Irene (Melton) and James Henry Moyer

Erma June - born 16 June 1937  
   Married Arthur Bulin, Borger, Texas, Now Divorced

   James William Bulin, born 26 Jan. 1957  
   Thomas Ray Bulin, born 22 Aug. 1958  
   Gerald Arthur Bulin, born 11 Aug 1964

Ruby Irene - born 14 Sept 1940, at Borger, Texas  
   Married to William Raymond Ponder; now divorced

   Stray Wynn Ponder, born 16 April 1958
   Second Husband: Raymond Odell Ross
   Tracy Shawn Ross, born 11 Aug. 1960; died Amarillo, Texas

James Thomas Moyer, born 14 Sept. 1943, at Borger, Texas  
   Married Judith Ann Harris, 21 Aug 1965  
   She was born 14 July 1944  

   Jo Ann Moyer, born 5 March 1971, El Paso, Tex.  

Lonnie May Moyer, born 12 Sept. 1946, at Borger, Tex.  
   Married Bobbie Joyce Smitg, born 7 July 1950

   Matthew Wayne Moyer, born 5 Feb., 1973 at "  

Carolyn Sue Moyer, born 30 Jan 1948, Phillips, Tex.  
   Married Dale Fortune, now divorced

   Heath Andrew Fortune, born 27 Mar. 1968, Shamrock, Tex.  
   Second Husband: Steve Crawford, now divorced

   Shane Robert Crawford, born 5 July, 1975 at  
   Third Husband: Fred Walker Coeur d'Alene, Id.
   David James Walker, born 4 July 1979, Dallas

Peggy Jean Moyer, born 3 Nov 1951  
   Married Michael Scott Laws, Nov 1974  
   He was born 5 July 1954

Submitted by Mrs. Erma J. Moyer

Scott Michael Laws, born 7 July 1978 at Lubbock, Tex  
Kevin Duane Laws, born 23 May 1981
DESCENDENTS OF ISAAC NEWTON HOOVER

7th Lineal Descendent of Robert Johnson I, the Immigrant

and

REBECCA JANE WELTY

Isaac Newton Hoover was born February 19, 1849, and died in 1917. He married Rebecca Jane (Becky) Welty. She was the daughter of Christian and Salome (Blosser) Welty. Both are buried in Beechwood Cemetery, south of Alliance, Ohio.

Children of Isaac Newton and Rebecca (Welty) Hoover:

1. William Taylor Hoover, b Nov 8, 1878, d April 1, 1950
   m June 23, 1915 Anna Elizabeth Dickinson
   Both bur in Brethren Church Cem, Freeburg, O
   A carpenter, real estate agent, insurance

   Children:

   A. Edmund Albert Hoover, b July 10, 1916
      m June 23, 1945 Edith Hazel Gerber, b 10/4/20
      A corporal in WW I, overseas in Europe;
      a mechanic for Chrysler until 1971

      Children:

      William Lee Hoover, b Dec 7, 1950
      m Oct 1976 Deborah Ann Reber, b 10/15/56
      Shane Ryan Hoover, b Nov 30, 1979
      David Brian Hoover, b Jan 21, 1956

   B. McKinley Duane Hoover, b June 23, 1918
      d Nov 21, 1920 of infantile paralysis
      bur Freeburg, O.

   C. Kathryn Rebecca Hoover, b July 23, 1920
      m Oct 12, 1938 to Thomas Theron Anderson
      b 12/18/12

      Children:

      Thomas Richard Anderson, b Dec 6, 1942
      A postman, lived in Colorado

      Robert David Anderson, b July 26, 1944
      m Sep 1, 1966 to Arbutus Melody Bausch
      div Dec 1967, no children
      m Dec 17, 1948 to Margaret Jean Neigelisen b 12/17/48

      Laurie Jean Anderson, b Sep 28, 1976
      David Michael Anderson, b Jan 23, 1979

   Dennis Lee Anderson, b Sep 28, 1946
      m Jan 7, 1978 Jeanne Christina Pattison
      b 9/9/1949
D. Pauline Elizabeth Hoover, b Sep 22, 1922
m Aug 6, 1950 Ivan Floyd Case, b 5/3/18
She was a Navy staff nurse, WW II
He was an electrician, now retired

Children:
Paula Elizabeth Case, b July 27, 1951
A registered nurse Children's Hospital.
Columbus, O.

Susan Lele Case, b Aug 22, 1953
Works for Ohio Mental Health

William Floyd Case, b April 23, 1955
Works for Aultman Hospital Canton, O.

John Paul Case, b Jan 30, 1957

Step-Children:
James Marriott Case, b July 22, 1942
m June 1, 1963 Rebecca Jo Ross, b10/26/42

Kathleen Ann Case, b June 30, 1947, d May 27, 1777
m April 12, 1966 Gary Lee Barley b 12/25/47

2. Lillian Hoover, b 1879
d 1909, of tuberculosis
bur Beechwood Cemetery

3. Virginia Hoover, b
d 1917 in Massillon State Hospital

4. Pearl, b
d 1969
bur State Hospital, Apple Creek, O

5. Edward Lehr Hoover, b Oct 12, 1885, d Aug 1963
m Sadie Helen Schindel, b May 15, 1903, d 4/5/76
Continued to live on the family farm, nw of Wooster,
where he was born

Children:
Edward George Hoover, b Feb 13, 1932
m June 6, 1960 Ruth Stout
div

Andrew Steven Hoover, b June 15, 1962
m Aug 12 1977 Marie (Bounds) Jeromin

William Henry Hoover, b 1933, d 1935

Helen May Hoover, b April 5, 1935

Carol Margaret Hoover, b 1940, d at birth

Carolyn Rose Hoover, b Nov 19, 1941
m April 3, 1965 John Cernea
div 1975

Richard Henry Hoover, b April 28, 1944
d Jan 8, 1972, Hodgkins disease
ANCESTORS OF ROBERT E. BYRNES

8th Lineal Descendent of Robert Johnson (I), the Immigrant

Robert Johnson (I) = Margaret Braithwaite
  b 1670 (e) 1692

  !

Robert Johnson (II) = Katherine Hadley
  b 1704 1732  b 1715

  !

Lydia Johnson = Thomas Baldwin
  b 1742 d 1832 d 1809

  !

Samuel Lilley = Catherine Baldwin
  b 1775 d 1854 b1768 d 1854

  !

Walter B. Lilley = Rachel March
  b 1798 d 1852 b 1804 d 1891

  !

Abner B. Lilley = Elizabeth Weber
  b 1832 d 1887 b 1823 d 1899

  !

Anna Margaret Lilley = Amos Foulk
  b 1849 d 1930 b1847 d 1928

  !

James M. Byrnes = Mary Elizabeth Foulk
  b 1868 d 1955 b 1874 d 1964

  !

Bessie (Black) Hoffer = Robert E. Byrnes
  b 1915  b 1914
ANCESTORS OF THOMAS DOUGLAS HAMM

11th Lineal Descendant of Simon Hadley II, the Immigrant
10th Lineal Descendant of Martin Houser Sr.

Simon Hadley II = Ruth Keran
1676 1697 1677

Joshua Hadley = Patience Brown
1703 1735 1712

Simon Hadley = Bridget Foot
1737 1756 1732

Simon Hadley = Mary Spencer
1766 1786 c 1770

Jesse Reece = Margaret Hadley
c 1784 1807 1790

Wiley Reece = Almeda Hinshaw
1814 1833 1819

Francis Marion Reece - Louella Bales
1859 1882 1865

James Duke Houser = Evalena Reece
1889 1911 1892

Mefford Byron Knotts = Dorothy Katherine Houser
1914 1935 1917

James Stewart Hamm = Lois Diane Knotts
1935 1955 1937

Thomas Douglas Hamm = Mary Louise Reynolds
1957 1984 1949
Martin Houser, Sr. = ?
  d 1777

  Jacob Houser = Lovicy Brumbaugh
    c 1759       c 1760

  John Houser = Barbara Hoover
    c 1785       c 1795

  Jacob Houser = Elizabeth Coffel
    1819  1839  1819

  Isaac T. Houser = Martha Ann Duke
    1858  1880  1861

  James Duke Houser = Evalena Reece
    1889  1911  1892

(See Hadley Line)
ANCESTORS OF SYLVIA (RIDENOUR) OLSON

10th Lineal Descendent of Robert Johnson (I), the Immigrant
and

11th Lineal Descendent of John Sharples, the Immigrant

Robert Johnson (I) = Margaret Braithwaite
b 1670 (e) 1693

Abigail Johnson = Thomas Wickersham, Jr.
b c 1694 1719 b 1691

Hannah Wickersham = Joel Harlan
b 1723 1746 b 1724

Dinah Harlan = Joseph Richardson
b 1747 1768 b 1743

Samuel Embree = Hannah Richardson
b 1772 1796 b 1773

Stephan Heister Bingman = Lydia Ann Embree
b 1837 1856 b 1837

Francis Elwood Puckett = Jennie Embree Bingman
b 1859 1880 b 1862

George Frederic Ridenour = Hazel Vern Puckett
b 1876 1904 b 1882

Sylvia Ridenour = George W. Olson
1915 1943 b 1920
ANCESTORS OF SYLVIA (RIDENOUR) OLSON
(Continued)

John Sharples = Jane Moor
bapt 1624    1662    b 1638

Joseph Sharples = Lydia Lewis
b 1676    1704    b 1683

Jacob Pyle = Jane Sharples
b c 1717 1740    b 1718

Caleb Pyle = Mary Matthewson
b 1741    1767

Levi Pyle = Margaret Johnson
b 1743 1767    b c 1746

Jonathan Pyle = Jane Pyle
b 1785    b 1779

John Heister Bingman = Jane Pyle
b 1796 1835    b 1815

Stephen Heister Bingman = Lydia Ann Embree
b 1837 1856 1837

(See Johnson Line)
Your mother is a wonderful little woman. She was capable of being at the head of a college and all educational work. She was a live teacher in the college. She is in her younger days. Before she was tied down to house duties, she leapt out into life and didn't know what the future will be.

I went to the primaries and cast my vote for Willis and others. Willis won over his rival by 2000. He called him the day before election. Had a nice visit with him. The fight between Willis and Peterson for the U.S. Senate will be a fight between two men.

We have a few plums, and they are fine. Will have a few bunches of white grapes. The apples have nearly all fallen off the tree by the side walk, and we will be sorry for we are to send them. Must stop writing, you will get the reading this letter. Lovingly, Grandma.
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Welsh Founders of Pennsylvania.

APPENDIX

1. Letter from my grandmother, August 24, 1926
2. Letter from my grandmother, April 1, 1929
3. Newspaper clipping on Rev. J. J. Hoover
4. The Royal Lines
   - Simplified Genealogy Chart: The Hadley Royal Pedigree
   - Agnew Royal Pedigree
   - King Caradoc's Pedigree
   - Chart of the English Royal Family
5. Practices of the German Baptist Church
Aug. 6, 1926.

My dear grandson,

Your guest letter came in June some weeks ago. Yes, I know you do not have the freedom and fresh air in the city that one has and enjoys in a country town. It is wonderful to breathe the fresh air in the morning, it is so invigorating to the lungs and whole system.

Our land in your territory is nice in Ohio that we might see you occasionally and enjoy your company.

I am glad you like your work.

The rose bush in the wood lane has grown wonderfully since you left. It will be more beautiful next year.

I had quite a crop of red raspberries on my little patch this year. Wish you could have had a dish of them. They are sweet strawberries.
Have been thinking of the generations. The last few days so will speak of them in my letter to you. Your great great
grandfather Moore was a country preacher, and your great grand-
father was a citizen and in occupation a farmer, who every body loved, and was
a peaceable man. Your great grandmother was raised a quaker,
a fine old lady. You saw
her here at our house when you were a child 2 ½ years
old; you may not remember her, nevertheless, she gave you
personage when you went the room.

Great grandfather and mother Lerie were fine old people.
Your grandfather Lerie was a
wonderful man, a great edu-
cator, one of the greatest edu-
cators of his day. There were all
clean men of good character.
We can be proud of our ancients.
We spring from good stock on
both sides of our ancestry.
Ada 0, April 15, 1929

Dear grandson:

I will write a few lines and enclose them in this letter. We are always so glad to hear from you. It seems too bad that you are so far from us, as so are all the rest, and your visits are so short, but that was the way your grandpa did when he went to his old home. He made a half dozen visits or calls in a few years. When you were a small boy you could stay longer. How we did enjoy having you children come to visit us with your mother.

I know you are very busy with your studies and going to night school. I hope and trust all this will not tax your nerves. It is terrible to have over wrought nerves.

I hope you find time to go to church, at least one service.
On Sunday, I believe you spoke in the former church of going, on visiting with some church. If you were not so busy it would be nice for you to teach a Sunday school class for you are so capable to teach, and do some church work. I have felt sorry that I wasn't able to do more in the Sunday school. For many years my strength has been so limited that many times I could not even go to church.

You ask about the lineage of the Hoovers. The grandfathers came from Pennsylvania. Earnest back than that, I do not know. I think they Keen. Hoover came from another town of Hoover. We may be a 4th. cousin for all I know.

We had a great wind Sunday night and last night it steered quite hard. The sun is shining bright this morning but it will warm up today.

I hope you feel well.

Lovingly, Grandma.
REVIEW OF THE LONG A

They as Gehemn's dam. - One of the
people being thirsty and looking down into the water saw a human form and
was made to exclaim: "There is Mr.
Smith." The remains were then taken
and interred in a lot owned by Mr. J.
Smith on the north side of the road
from the house east of Harrisburg.
The farm which Mr. Gilman lived in is
now known as the Excelsior farm.
Daniel Brown settled on a farm east of
Louisville and it has been known for
years as the Brown farm. He was a
Dunkard and the Dunkards had a national
conference at Canton. In 1884 they
had a meeting of the kind at Daniel
Brown's farm on the above named farm.
Of the different queries that came before the meeting one was the temperance
question. J. W. Coles, a prominent
member of the church, pointed out that
some things had happened on the farm
and in the town that would need to be
preached against. Mr. Brown put up a
piece of board and had it so arranged
that preaching service could be held in
it. The house is in a good location
preserving yet. It is the house in which the water was born and raised. On the 9th of May, 1840, J. W. Coles, the writer, the farm was transferred to the hands of Mr.
Brown and has been occupied by
William Hoover, since 1840.
George Hoover was also a pioneer
farmer among the Dunkards. He was an able man and for years lived about two miles east of Louisville.
He would occasionally preach from his
country house on the farm. There was a
young Lutheran minister by the name of
Henry Kirtz who would occasionally
get to hear Mr. Hoover preach. Practic
ally the two men differed widely.
The doctrine preached by Hoover did
not suit the young preacher. He
would go away ruffled, thinking he
would not go to hear him again. But
the word preached had an effect upon
the young man, and in course of time
he came back and joined in with Mr.
Hoover and finally became an able
minister among the Dunkards. Mr.
Hoover at one time had written the
history of the pioneers of Stark County.

The last person known to have a copy
of the book was J. W. Coles. After
his death the book could not be
found. Mr. Hooper had a son Martin
who served as justice of the peace at
Harrisburg for fifty years after.
Another man, named Johnson, who
lived in the same neighborhood,
was John Culler, a well-known man.
Mr. Culler lived for years three miles north of Louisville. He lived
in over ninety years old. He was
very firm and strict in his views
religious. But there was one thing
about the man. He was never
known to say anything about his
activity. He never mentioned father,
mother, brother or sister. While
upon his deathbed he revealed the
secret. When he was a boy twelve
years old he left the parental roof
in Virginia and went over into Pennsyl
vania and changed his name from
Howman to Culler. At one time he
was in the church and there was a quarrel
there from Virginia by the name of
Bowman. When the old gentleman
returned home he seemed quite
and remarked what a sermon
he had heard that day. The supposition
was that he heard his brother. But
the preacher brother didn't know
that he was preaching to his long lost
brother.

Sabetha, Kansas.

J. J. Hoover.
Simplified Genealogy Chart

Lineage from Egbert, First Saxon King to Simon Hadley I

1. Egbert, First Saxon King, r. 827-357
2. Ethelwulf r. 837-377
3. Ethelred I r. 866-922
4. Edward r. 901-925
5. Edmund I r. 940-955
6. Edgar r. 975-975 m. Elfrida
7. Ethelred II r. 978-1016
8. Edmund Ironside r. 1016-1017
9. Edward the Outlaw
10. Margaret m. Malcolm III of Scotland
11. Matilda 1080-1113 m. Henry I of England r. 1100-1135
12. Matilda m. Geoffrey Plantagenet, Earl of Anjou
13. Henry II of England r. 1154-1189 m. Eleanor of Aquitaine
14. John r. 1199-1216 m. Isabella of Angouleme
15. Henry III r. 1215-1272 m. Eleanor of Provence
16. Edward I r. 1272-1307 m. Eleanor of Castile
17. Elizabeth 1242-1316 m. Humphrey Bohun
18. Margaret m. Hugh de Courtenay, Earl of Devon
19. Hugh de Courtenay m. Elizabeth, et. of Lord Tobrian
20. Philip de Courtenay m. Ann Sale
21. John de Courtenay
22. Phillip Courtenay m. Elizabeth Hungerford
23. Elizabeth Courtenay m. Sir Humphrey Audley
24. Philippa Audley m. Richard Hadley
25. James Hadley m. Friedeswide Matthew
26. James Hadley II m. Jane Roswell
27. Simon Hadley I 1640-1711 m. Catherine Talbot
28. Simon Hadley II 1675-1756 m. Ruth Keran

The Hadley Royal Pedigree
AGNEW ROYAL PEDIGREE.

(From Charlemagne, and from Matilda of Flanders, through the line of the Crusaders, Godfrey de Bouillon, Eustace, and Baldwin I.)

GODFREY DE BOULLON—"I sing the pious arms, and Chief, who freed
The Sepulchre of Christ from thrall profane!"

CHARLEMAGNE, (Charles I.), Emperor of the West, m. Hildegrade, of Swabia.
Louis I., m. Judith the Fair, dau. of Guelph II., Count of Aldorf, of Bavaria.
Charles m. Hermangrude, dau. of Vodom, Earl of Orleans.
Judith, relict of King Ethelwulf, of England, m. Baldwin I., Count of Flanders.
Baldwin II., Count of Flanders, m. Alfritha, dau. of Alfred the Great, of England.
Arnulf (Arnulf) III., Count of Flanders, m. Alix, dau. of Herbert II., Count of Vermandois.
Baldwin III., Count of Flanders, m. Maud, dau. of Conrade le Pacifique.
Arnold V., Count of Flanders, m. Rosalie, dau. of Bérenger II., King of Italy, A.D. 950.
Baldwin V., Count of Flanders, m. Adèle, dau. of Robert I., King of France.
Matilda, or Maud, m. William the Conqueror, King of England, A.D. 1066-1087.
Henry I., (Beaumont), King of England, m. Matilda (Atheling), dau. of Malcolm III., (Caemore),
King of Scotland, who m. (a) Margaret Atheling, dau. of Prince Edmund, or Edward, of the
Saxon Line of Kings, who m. Agatha, dau. of Henry II., Emperor of Germany.
Matilda, or Maud, relict of Henry V., Emperor of Germany, and wife, m. (a) Geoffrey V.
(Plantagenet), Count d'Anjou, and Duke of Normandy.
John (Laceland), King of England, (John I.), m. Isabel, dau. of Aymer XIV., Comte d'Angoulème.
Henry III., King of England, m. Elinor, dau. of Raymond Berenger, Comte de Provence.
Edward I., King of England, m. (i) Princess Elinor, dau. of Ferdinand III., King of Castile.
Edward II., 1st Prince of Wales, m. Isabel, dau. of Philip IV., King of France.
Edward III., King of England, m. Philippa, dau. of William I., Count of Holland and Hainault.
Lionel Plantagenet, Duke of Clarence, m. Elizabeth, dau. of William de Burgh, Earl of Ulster,
Lady Philippa de Plantagenet m. Edward de Mortimer, Earl of Ulster, through right of Lady
Philippa de Plantagenet, dau. of Lionel Plantagenet.
Roger de Mortimer, 4th Earl of March (Marche), m. Elinor, dau. of Sir Thomas de Holland, and
Richard, Duke of York, m. Cicily de Neville, dau. of Ralph de Neville, First Earl of Westmoreland

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From the "Book of the Agnews";

James Agnew of Pennsylvania, U.S.A., His Race, Ancestry and Descendants,
by Mary Virginia Agnew, in collaboration with Benjamin Sterrett Agnew
and Charlotte Bell Agnew. 1924 (?)
KING CARADOC'S PEDIGREE

King Caradoc's birth-book or pedigree register records his own as well as others' descent from "clari majores" illustrious ancestors, through thirty-six generations from Aedd Mawr and runs as follows:

1. Aedd Mawr, King Edward the Great, who appears to have lived about 1300 B.C., the time of Boaz and Ruth, had a son
2. Brydain who settled in the island at an early date and being a great legislator as well as a warrior, according to tradition gave his name to the entire island, which has since been corrupted into Britain. His son
3. Anynn Tro was the father of
4. Selys Hen whose line of descendants continues as follows:
5. Brwt
6. Cymryw
7. Ithon
8. Gweyrwydd
9. Peredur
10. Llyfeinydd
11. Teuged
12. Llarian, in whose day London was a considerable town, having been founded B.C. 1020, or earlier as some hold, at least 270 years before the founding of Rome.
13. Ithel
14. Enir Pardd
15. Calchwynydd
16. Llywarch
17. Idwal
18. Rhun
19. Bleddy
20. Morgan
21. Ferwyn
22. Ceraint Feddw, an irreclaimable drunkard, deposed by his subjects for setting fire just before harvest to the cornfields of Siluria, now Monmouthshire.
23. Brywllais
24. Alafon
25. Anyn
26. Dingad
27. Greidiol
28. Ceraint
29. Meirion
30. Arch
31. Caid, the register continues, had
32. Ceri
33. Baran
(Caswallon was king at the time of the first invasion. The antagonist of Caesar, he successfully repulsed the armies of the ablest general of antiquity, the conquerors of Europe, Asia and Africa. He continued to reign after the invasion seven years.)
34. Llyr (King Lear), educated in Rome by Augustus Caesar.
35. Bran, King of Siluria
36. Caradoc (Caractacus), King of Siluria
Continuing with known lineage from Aedd Mawr

37. St. Cyllin, King of Siluria, son of Caradoc, was sainted by the early Church of Britain. His brother Linus the Martyr, his sister Claudia and her husband Rufus Pudens aided the Apostle Paul in the Christian Church in Rome.
38. Prince Coel, living A.D. 120
39. King Lleuver Mawr (Lucius the Great), the first Christian King in the World. Died in 181, leaving one child, a daughter
40. Gladys who became the wife of Cadvan of Cambria, Prince of Wales. Their daughter
41. Strada "the Fair", married Coel, a later king of Colchester, living A.D. 232. Their daughter
42. Helen "of the Cross", born 248, died 328, wife of Constantius I, afterward Emperor of Rome, and, in right of his wife, King of Britain. He was born 242 and died 306. Their son
43. Constantine the Great, born 265, died 336, the first Christian Emperor. He married Fausta and had three sons, Constantine II, Constantius II and Constans I.
44. Constantius II, second son of Constantine the Great, married Fausta and died in 360, Their son
45. Constantius III, married Placida and died in 421, had
46. Valentinian III, died in 455, whose line of descendants continues:
47. Eudoxia became the wife of Hunneric who died in 480
48. Hilderic, King of the Vandals in 525
49. Hilda, wife of Frode VII, who died in 548
50. Halfdan, King of Denmark
51. Ivar Vidfadma, King of Denmark and Sweden in 660
52. Roric Slingeband, King of Denmark and Sweden in 700
53. Harald Hildetand, King of Denmark and Sweden in 725
54. Sigurd Ring, living in 750
55. Rayner Lodbroi, King of Denmark and Sweden, who died in 794, having married Aslanga
56. Sigurd Snodoye, King of Denmark and Sweden, died in 830
57. Horda Knut, King of Denmark, died in 850
58. Frotho, King of Denmark, died in 875
59. Gorm Ensko who married Sida and died in 890
60. Harold Parcus, King of Denmark, whose wife was Elgiva, daughter of Ethelred I, King of England, a brother of King Alfred the Great
61. Gorm del Gammel, King of Denmark, died in 931, his wife was Thyr
62. Harald Blaatand, King of Denmark, who died in 981
63. Lady Gunnora, wife of Richard I, third Duke of Normandy, born 933, died 996, had
64. Robert d'Evereux, the Archbishop, who died in 1087
65. Richard, Count d'Evereux, who died in 1067
66. Agnes Evereux, wife of Simon I de Montfort
67. Bertrade Montfort, wife of Fulk IV, Count d'Anjou, born 1043, died 1109
68. Fulk V, Count d'Anjou, born 1092, died 1144, married Ermengarde du Maine who died 1126
69. Geoffrey Plantagenet, born 1113, died 1151, who married Matilda of England, born 1103, died 1167, their son
70. Henry II, King of England, married Eleanor of Aquitaine
71. John, King of England, b 24 Dec 1160, d 1216, m 2nd 1200 Isabel, d 1246, dau of Aymer Taillefer, Earl of Angouleme and his wife Alice
Continuing with known lineage from Aedd Mawr

72. Henry III, King of England, b 10 Oct 1206, d 16 Nov 1272, m 4 Jan 1236 Eleanor, d 24 Jun 1291, dau of Raymond Berenger, Count of Provence by Beatrice of Savoy, their son
73. Edward I, King of England, b 17 Jun 1239, d 7 Jul 1307, m 1st 1254, Eleanor, d 27 Nov 1290, dau of Ferdinand III, King of Castile and Leon, their son
74. Edward II, King of England, b 25 Apr 1284, d 21 Sep 1327, m 28 Jan 1308 Isabella, d 22 Aug 1357, dau of Philip IV of France
75. Edward III, King of England, b 13 Nov 1312, d 21 Jun 1377, m 24 Jan 1328, Philippa, d 15 Aug 1369, dau of William I, Count of Holland by Jeanne, dau of Charles of France, their son
76. John of Gaunt, first Duke of Lancaster, King of Castile and Leon, b 24 Jun 1340, d 3 Feb 1399, m 3rd 13 Jan 1396, Katherine Swynford, d 10 May 1403, dau of Sir Payne Roelt and widow of Sir Hugh Swynford, their son
77. Sir John Beaufort, b about 1375, d 21 Apr 1410, legitimatized 1 Sep 1396 by the Pope and Feb 6, 1396/7 by the King and ratified by Parliament, m before 28 Sep 1397, Lady Margaret Holland, d 31 Dec 1440, dau of Thomas, Earl of Kent
78. Sir Edmund Beaufort, b abt 1406, d 22 May 1455, m 1435. Lady Alianore Beauchamp, b 1407, d 6 Mar 1467/8, dau of Richard Beauchamp, Earl of Warwick. Edmund was Duke of Somerset
79. Henry Beaufort, b 1436, beheaded after battle 1464, became Duke of Somerset in 1455, his bastard son
80. Charles Somerset, c 1460-1520, created Earl of Worcester, having married Elizabeth, dau of William Herbert, Earl of Huntingdon
81. Henry Somerset, 2nd Earl of Worcester, c 1495-1548, m Lady Elizabeth Browne, dau of Sir Anthony Browne
82. Eleanor Somerset m Sir Roger Vaughan of Porthaml, Talgarth, Glamorganshire
83. Watkin Vaughan m Joan, dau of Evan ap Gwilim Yohan of Peytyn Gwyn
84. Sir William Vaughan of Porthaml, d 1564, m Catharine, dau of Jenkin ap Havard (Howard), of Tredomen
85. Catharine Vaughan m David ap Evan of Neath, high sheriff of Glamorganshire in 1563
86. Mary David Evan m 2nd Thomas Basset of Miscin
87. Catharine Basset m Richard ab Evan of Collena, Glamorganshire
88. Ann Prichard (name Richard and Prichard used indiscriminately) m Ralph Lewis of Llanishen, a landholder in Eglwysilain in 1683
89. Ralph Lewis, b Eglwysilain, m Mary, emigrated about 1684 to Pennsylvania, settling in township of Darby in 1691, and died in 1712
90. Lydia Lewis, b 8 Mar 1683, d 1763, m 31 Mar 1704 Joseph Sharpless of Chester Co., Pa., s of John and Jane Moor Sharpless
PRACTICES OF THE GERMAN BAPTIST PEOPLE
(As recorded by Holsinger)

The main doctrines of the German Baptists, which have distinguished them from other pietistic sects and from other denominations, center on the following:

- Adult baptism by trine immersion (three dips, forward)
- Love feasts, including foot washing
- The kiss of charity
- A meal, called the Lord's supper, followed by communion
- Anointing of the sick for healing
- Emphasis upon simplicity in living and in dress
- Opposition to legal oaths and lawsuits
- Non-resistance

Some of these characteristics are similar to those of the practices of the Amish, some to the Quakers, and some to other conservative groups.

The following Glossary is taken from Holsinger:

- **Living Hymns.**—This exercise was very common in the middle ages of the history of the Tunkers. Although it originated through an enforced condition of the people, in later years it was practiced as a sacred rule. Hymn-books being scarce, the minister would read the first two lines of a stanza, which the congregation would sing. Then the second two lines were read and sung; and so on until the entire hymn had been finished.
- **Mode, Single and Double.**—These expressions are peculiar to the Tunkers. They have reference to different methods of performing the act of feet-washing. Those using the single mode each wash and wipe the feet of one person only, and have the same rule performed to them. By the double mode two persons are engaged in the same service, one washing and the other wiping the feet of the same person, and perform the service to from six to twelve persons. Then they are relieved by two other persons, who follow the same procedure.
- **Order.**—This word and its corresponding term, "order of the church," frequently occur in Tunker writings. Its meaning is almost unlimited, inasmuch as it includes both written and unwritten usages and order of the church. It is, however, more generally confined simply to the regulation in regard to the wearing of clothing and dressing of the hair, although it is not always and at all places the same, yet it may be said to embrace the following particulars:

  - **The hair of the men shall be worn parted in the middle or combed straight back over the head without parting, or cut short in front and worn over the forehead either with or without parting.** These forms were adopted at an annual meeting, of which the standing committee had members of its body who wore their hair in the several methods described above, and may, therefore, be said they were an example to the flock. Mustaches were forbidden.
  - **Male Attire.**—The coat and hat of the brethren are the only items of male attire that are prescribed. The coat shall have a stand-up collar too narrow to be turned down, and the corners of the skirts must be cut round, according to the style known in tailor nomenclature as "shadelilly."
  - The hat must have a wide brim, and must not be too high in the crown.
  - **Female Attire.**—So far as the decisions of conference are concerned, the regulations of female attire are quite numerous. However, the women seem to have or to assume some privilege in regard to their own dress, at least so far as drapery is concerned, but the head-gear, like the laws of the Medes and Persians, changes not.
It consists of a white cap of material that can be seen if not felt. No regard is paid to the shape of the article. This cap is called the prayer covering, in reference to Paul's instruction to women to have their heads covered when they pray or prophesy. Some of the Tunker women are very conscientious on the subject, and would not venture to go to any place of worship without wearing it, nor sit down to the table to eat, nor appear in the presence of a company of Christian men or ministers, without their sign of authority upon their heads.

Over the cap may be worn any kind of weather covering which is not after, or too nearly after, the fashion of the world—hats excepted, no matter whether plain or stylish.

From the head downward the women are given almost exclusive control of their clothing, except in case of new fashions, such as crinoline, etc.

It may be said that the Tunker cap covers a multitude of sins. In many congregations it is positively the only outward sign of membership, in the German Baptist or the Old German Baptist Churches. Otherwise the sisters are dressed in as good style as their circumstances will permit or their taste dictate. It is not uncommon to see a communion table surrounded by young sisters dressed in the best style and of finest material, each wearing a cap or something which was called a cap, and all passing as being in the order, although it is doubtful whether any two were dressed alike.

Pie Meeting.—The Tunkers of the nineteenth century, and possibly earlier, were inclined to make an ordinance of hospitality, to which their environments, no doubt, largely contributed. Many of the rural churches—and Tunker Churches were almost universally rural—worshipped almost exclusively in their own dwellings and barns. The country was but sparsely settled, and many of the members went great distances to attend services. They could not well return to their homes without some refreshment for themselves, and provender for their horses. These were cheerfully supplied by the family which had entertained the meeting. As the country grew up, the churches enlarged, and the congregations increased in numbers. By and by it was found necessary for several neighbors to unite in order to accommodate the people. It is altogether likely that this hospitable feature of their meetings had a tendency to increase the attendance at their services. Even in the days of Christ, some followed Him for the sake of "loaves and fishes."

At each meeting the invitation was extended to everybody to remain for dinner, and there was an abundance prepared for all. If it happened that the next service announced would be held in a schoolhouse, or in the barn of a poor brother, it was distinctly stated where the people might expect entertainment. This custom was continued for many years after the houses of worship had been built, which many of my contemporaries can affirm. At the Clover Creek church, in Morrison's Cove, Pennsylvania, it was announced that services would be held there again at a stated time, and the people would be entertained at Brother Smith's, and if he had no stable room, then it was stated that the horses would be cared for somewhere else. I have known cases when the tables would be filled as many as four times, and when it took until half-past three in the afternoon for all to be served; and yet, would you believe it? it was a very difficult matter to break up this lavish, expensive, and useless custom. Like the brazen serpent erected by Moses for a specific and single purpose, the custom had been given a sacred place.

These meetings the town people called "pie meetings." The reason for it was because, invariably, apple pies were served with the refreshments. The same custom prevailed on communion occasions, and is still practiced in many out-of-the-way places, especially where the German language is spoken.

Salutation.—The kiss of love, or holy kiss, referred to in the Scriptures (see Rom. 16:16; 1 Cor. 16:20; 1 Peter 5:14, etc.), is called the Christian salutation among the Tunkers. In the German Baptist Churches it is practiced as a common salutation. Whenever men shake hands, they also kiss each other, except recently it is omitted on public occasions, such as vendues, agricultural fairs, and entertainments. Among the German Baptist women there are no exceptions. In the Brethren Church it is observed only as an ordinance on occasions of worship, but is permitted whenever parties feel disposed to extend to each other the Christian salutation.
Table.—Table in Tunker literature corresponds with pulpit in that of other denominations. When applied to the communion, it is usually qualified by the addition of “of the Lord,” or “communion.” For more than a century many Tunker preachers positively refused to enter a pulpit, and there was much disputation and hard feeling engendered by the discussion of the subject before even a platform a single step high was tolerated in the Tunker Churches. The same prejudice is still maintained in the Old German Baptist Church.

Visit.—The Tunkers have an ordinance called the visit. It is performed by the deacons before each communion occasion. It is a house-to-house visit among all the members of the congregation. They are expected to invite the family visited to a season of devotion in their house, and to admonish the members to faithfulness, and to point out any known irregularity in their life in church relations; to inquire whether they were still in the faith and desire to remain with the church; to inform them of the time and place of next communion meeting, and invite them to attend; and to receive their contributions toward the expense of the church.

THE TUNKER LOVE-FEAST.

Let us glance for a moment at one of those remarkable assemblies. Within the long, low auditorium a vast congregation, often numbering a thousand souls, throngs every foot of available space. The members are all seated around long, immaculately white tables. If it is a typical Tunker communion, the white caps of the sisters, framing pure and peaceful faces, ranged on either side of their separate tables, forms a picture which lingers long in the memory, in its unique and singular beauty. A narrow space along the walls of the church accommodates the audience, the outsiders, and thickly standing upon the benches which have been packed into this space, they gaze upon the scene before them with eager and unflagging interest, not seeming to be conscious of the long hours, nor of the fatigue attending their crowded and uncomfortable position. At a central table solemn and venerable men are conducting the service. A devout atmosphere pervades the house. The reverent voice of the officiating bishop arrests even the most careless ear, and all who are present feel that the place is holy, and that God Himself is not very far away.

The Tunker love-feast embraced a series of services, beginning usually on the forenoon of Saturday, and ending with a great assembly and a notable sermon on Sunday forenoon. If any other day was selected for opening, substantially the same course was pursued. The Saturday-forenoon service was followed by a dinner, which was served to the whole congregation, having been prepared in the kitchen apartment. The young people belonging to the Tunker families in the community would assist in spreading the tables and waiting on the people. It was not unusual for the dinner to continue until three o’clock in the afternoon, and from three to nine hundred persons were fed. The menu varied somewhat, according to the financial ability of the congregation. It invariably consisted of the very best bread, good butter, apple butter, pickles, and pies and coffee. If the church could afford it, fresh beef was also supplied.

Illustrating the fact that the throng is often hungrier for the loaves and fishes than for the spiritual gospel, it was often necessary to appoint door-keepers to regulate the crowd while the meal was in progress, and the strongest men in the community were chosen for this office. The recess following this meal was enjoyed
by the members as a season of delightful social intercourse. In later years, however, this Saturday-morning sermon and dinner were abandoned by some congregations, and the services began with the "examination" in the afternoon,—a season of devout seriousness, a spiritual preparation for the communion proper,—which was soon to follow.

I Cor. xi: 38 was read as a basis for one or more discourses, after which the officiating elder would deliver an exhortation to prayer, being careful to remark in conclusion that there would be perfect freedom to any one, brother or sister, who might feel pressed to lead in open prayer, and the season would close with the Lord's Prayer. It was not unusual for three or four brethren to exercise in prayer, but it was very unusual to hear a sister pray on such or any other public occasion.

Then followed a short intermission after the announcement that the next service would be indicated by singing, when the members who expected to participate in the communion would take their seats on long benches at the tables immediately on entering the house, so that the deacons might know whether sufficient table-room had been prepared.

The song having been completed, the thirteenth chapter of John was read to the end of the thirtieth verse. After reading the scripture, with suitable admonition, the washing of feet began. Later on, the time for commencing the washing of feet was indicated when the reader came to the fourth verse, "He riseth from supper." At this point those who had been appointed to lead would arise, two by two, lay aside their garments, gird each other with a white apron, pour water into a small vessel, and proceed, one to wash and the other to wipe the feet of such persons as might be prepared to receive the service. The first two would wash and wipe the feet of from six to ten or more persons, when they would be relieved by such other two persons as might volunteer. This was called "the double mode." By "the single mode" one person arose, commenced the service by laying aside his coat, girding himself, and washing and wiping the feet of the member seated next to him. Then he gave the towel to the person whom he had served, who would proceed in the same manner to number three. Thus the work continued to the last one on the bench at a table, who, in turn, served number one.

After having washed and wiped the feet, the members engaged salute each other with the holy kiss. This custom is invariable among all denominations of Tunkers. In the Brethren congregations this is the only occasion when the salutation is ceremonially observed.

Clear water and clean towels are supplied for cleansing of hands. Besides the aesthetic purpose, this washing of the hands indicates the sacredness of the succeeding ordinances of the Lord's Supper and the Communion.

Feet-washing having now been concluded, the Lord's Supper was next placed on the table. Certain ones had prepared the food during former exercises. It consisted of bread, mutton or beef, and soup made of meat broth. Thanks being offered, the meal was partaken of. After supper, during the singing of a hymn, the tables were cleared of everything except the cloths, which were turned. Then the Communion bread and wine were placed upon the table.

Then, usually, the nineteenth chapter of John was read, followed by a dissertation on the sufferings of Christ, by some preacher of merit, and closed by the elder, with an admonition
to love and other duties. During this exhortation the elder prepared the Communion bread by breaking the loaves into narrow slices indicated by slight indentures before baking. These were placed side by side and crossed until the process was complete, and was performed with much exactness, and observed by all within sight with as much solemnity as the ordinance itself.

Then the salutation was introduced, quoting 1 Cor. 16:20, "Greet ye one another with an holy kiss," or kindred passages. Then the elder would extend his right hand to and kiss the brother next to him. Thus the salutation would pass to the last brother at the last table, who would kiss the officiating elder, thus completing the circle. After having started the divine command with the brethren, the elder in charge extended the right hand of fellowship to one of the sisters occupying an end of the table, with instructions to pass the salutation among themselves, and he followed the line to see that it was properly observed.

The following remarks were then made by the elder in charge: "The apostle Paul says, 'I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread, and when He had given thanks, He brake it.' So, in like manner, we will also return thanks for this bread." Then all arose, and thanks were given for and a blessing asked upon the bread. After all were again seated, he proceeded. "The apostle says, 'The bread which we break, is it not the communion of the body of Christ?' which is equivalent to affirming that it is. So I will say to my brother, Beloved brother, the bread which we break is the communion of the body of Christ," and while speaking these words, he breaks a small piece from the long slice and hands it to him. The larger piece, from which he had broken, is passed to number two, who repeats the same to brother number three, etc. One or two sub-elders accompany the line with supplies of bread.

The leader then turns to the sister to whom he had extended the right hand of fellowship, saying, "Beloved sister, the bread which we break is the communion of the body of Christ," breaking a piece and handing it to her. This he repeats substantially to the next sister, breaking bread for and to every sister at the table.

Both circles having completed the breaking of bread, the bishop remarks, "We have tarried one for another until all have been served, and we will now eat this bread, contemplating the sufferings of our Saviour." After all had eaten in silence, the white covering was removed from the wine, and two cups were filled. If several bottles were at hand, wine was poured from each one into each cup. This was done, we presume, to show that it was all alike. "After the same manner also He took the cup, when He had supposed," is the bishop's next quotation, and he continues, "from which we conclude that as He had given thanks for the bread, He did also for the cup. Let us rise and give thanks for the cup."

When the members are seated again, he says, "Beloved brother, this cup of the New Testament is the communion of the blood of Christ," and hands a cup to whom he had broken bread; who, after taking a sip of the wine, passes it to the next brother, and so on until the circle is complete, the leader partaking last of all. A sub-elder follows the line with a supply, replenishing the cup when required.
The same quotation is repeated to the sisters, as the bishop hands the cup to the first one. After taking a sip, she returns the cup to the bishop, who hands it to the next sister, and so on until all have been served. No matter how inconvenient it may be for the leader to give and have returned to him, the cup must be given to each sister by the officiating elder. This has been an inflexible rule with the German Baptist and Old German Baptist branches of the Dunker fraternity, to the close of the nineteenth century.

During the passing of the cup the congregation engages in singing, but during the breaking of bread singing is not generally permitted.

The last quotation, to close the Communion, is now repeated: "And they sang a hymn and went out." This is followed by prayer and song, and the congregation may consider itself dismissed.

In the Brethren Church only one cup is used, the sisters being served first, with both bread and wine, as a matter of courtesy more than of theology. The officiating minister, in passing the loaf to the first sister, remarks, "Beloved sister, the bread which we break is the communion of the body of Christ;" and while both are holding the bread, they break it, the sister retaining the smaller part for herself, and then receiving the larger piece from the elder, breaks it with the next sister, and so on until all have been served. The last sister breaks bread with the brother designated to her by the leader. The cup is passed in the same manner, following the line of bread-breaking. To avoid embarrassment it will be well to seat the members so that husband and wife may serve each other in the Communion exercises.

All now look forward to the Sabbath-morning service, which is a fit consummation of the series. A great throng assemblies, for we have never known the interest in these meetings to wane, whether the sermon be usually good or usually poor. Generally the ablest preacher at command is selected to deliver the discourse. The members come, spiritually refreshed from the recent communion, and filled with joyful prayer. It is a thrilling moment when the preacher rises to face that vast congregation.

From the four corners of the great building a multitude of eager faces look up at him. At every window and door new throngs await his message. If there was ever a time for him to play the man, it is now. All his powers are astir in him. The occasion calls for his mightiest and best, but woe to the careless soul who flounders in confusion over this great opportunity which comes not often to many men whose mission it is to stand between God and the people. Generally a fundamental gospel theme or a text of invitation is selected like unto that one in Revelation which proclaims, "The Spirit and the Bride say, Come, and let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Inspiring hymns, in which a thousand voices swell the sublime melody, follow the great sermon, and then a tender prayer, and the people depart, each one to his tabernacle of earthly rest.
The form in which baptism was performed was of great concern to the German Baptists. The following indicates the great concern attached to this aspect:

**NEW ARGUMENT IN FAVOR OF FORWARD ACTION IN BAPTISM.**

We find the following in the *Gospel Visitor* for May, 1854. It is from the pen of Brother James H. Tracy:

"Those who are in favor of a backward action, and rely so much in support of it on Paul's comparing baptism to a burial, in Romans 6, we would humbly beg to consider that passage more carefully, and especially take notice that Paul does not say that we have been planted together in the likeness of His burial, but 'that we have been planted together in the likeness of His death.' All will admit that Jesus died before He was buried; and we read that His death was on this wise, when He had finished His work, He bowed His head, and gave up the ghost, and then died. Hence we conclude that, inasmuch as Christ died by bowing His head, not backward, but forward, we have been planted together in the likeness of His death by a forward action, and that a backward action would not be in the likeness of His death."
The following on foot washing is taken from Roger E. Sappington, The Brethren in the New Nation, 173-4; In turn, that was quoted from Peter Nead, Primitive Christianity, published in 1834:

FEET WASHING.

Baptism is not the only institution which Jesus Christ established for his church to observe; but in examining the Gospel, we find, that in the same night in which he was betrayed into the hands of sinners, he did establish three other institutions, to be all observed in order, at one meeting—namely, Feet Washing, the Supper, and the Communion, and writing upon these three institutions, I shall commence with Feet Washing, which was the first of the three instituted and observed by Christ and the apostles.

Illustration of feet washing from Nead's Theological Works

Feet Washing, is an institution which the major part of the professors of religion contend is no commandment. If Feet Washing be no commandment, then there is no commandment to be found in the Gospel. But it is evident that Christ gave as plain a commandment for the observance of this institution, as he did that we should repent for our sins: In the 13th chapter of our Lord's Gospel according to St. John, we read of the establishment of this institution. I shall, for the satisfaction of the reader, insert in this place, so much of the chapter as is connected with this subject, and then paraphrase the same, agreeably to that light and knowledge which I have upon the subject......

Again—if you will closely examine the 13th chapter of John, you may know from the same, that Christ washed the feet before supper. For instance—"So after he had washed their feet, and had taken his garments, and was set down again"—that is, at the table: (Now the feet were washed, and when Christ was set down again at the table, then they commenced the eating of the supper is plain from the 256th verse,) “Jesus answered, he it is to whom I shall give a sop when I have dipped it, and when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.”....

Feet Washing has a spiritual meaning, and on that account many reject the observance of it. They tell us, that Christ only intended by this circumstance to teach his disciples humility. In part, I admit the assertion. But can that be taken as an evidence that it is not to be observed literally? If so, then Baptism and the Communion are not to be observed—for they also have a spiritual meaning. Where can you find in the Gospel a plainer command than the words of our Saviour to his disciples concerning Feet Washing?...
I have said that Feet Washing hath a spiritual import. In the first place, I believe it represents that brotherly chastisement, which the children of God are sometimes called upon to exercise one towards another. Christ told his disciples, that the spirit is willing, but the flesh is weak....

Now, Feet Washing represents that course which we are to pursue. For instance—You observe, that in order to wash a brother's feet, you must bend or stoop yourself; and, secondly, your brother gives his feet into your hands, and then you can wash them....

Feet Washing must be observed before supper—for every time the believer attends to this institution, he must call to mind, that now, in this present time, he must equip, or qualify himself, having the wedding garment of righteousness, so that he may be found in a state of readiness at the coming of his heavenly bridegroom, and enter in with him to the marriage.13

The German Baptists shared many concepts about separation from society with the Mennonites, the followers of Menno Simons, a Roman Catholic priest who, around the middle of the 16th century broke with his church and became an Anabaptist. The Mennonites settled in the Germantown area of Philadelphia starting in 1683, where the first German Baptists also settled. Whether the ideas of separation of society antedated their arrival in this country, or came from close association with the Mennonites has probably been recorded elsewhere, but they did hold many practices in common in this respect.

Here are a few illustrations, taken from Sappington's book: 12
(The references at the heading of each article are to the date of the yearly meeting):

Y. M. 1817. Art. 2. Concerning conforming to the world in wearing fashionable clothing and everything that is high, without exception, it was considered, that when a member should herein be found guilty, he should be admonished, and if the admonition would not be heeded, we could not hold such in full fellowship, inasmuch the Saviour says, "That which is highly esteemed among men is abomination in the sight of God." Luke 16: 15.

Y. M. 1840. Art. 7. Concerning the lamentably prevailing evil, that members conform themselves so much to the world in building, house furniture, apparel, &c., and even in sleighing have bells upon their horses? It was considered, that all brethren and members, and especially ministers, should withstand and labor against this growing evil, and that anything unbecoming for brethren should be avoided.

Y. M. 1846. Art. 10. About pride in its various forms, which is creeping into the church, it is thought highly necessary that the yearly meeting instruct and urge it upon all the overseers of the church to see especially to that matter, and protest strongly against all manner of superfluities and vanity, such as building fine houses, having paintings, carpeting and costly furniture, &c., together with the adorning of the body too much after the fashion of the world. We believe that we should deny ourselves, and abstain from these things, especially the laborers in the word, who are called to be examples of the flock.

Y. M. 1857. Art. 10. How is it considered for brethren, and especially ministering brethren, to adorn their children with earrings, breast pins, finger rings, and jewelry in general, and send them from home to have them taught music, and to procure pianos for them? Ans. Brethren should not do so.

Y. M. 1861. Art. 3. Inasmuch as the brethren have decided in conference, that members who would not conform to the order in dress as generally practiced by the old brethren and sisters, that they could not have the privilege to the communion. But as this does not restrain them into the
order, we wish to know whether the church has the right to deal with them as offenders, when they will not conform in dress or to wearing caps, and leave off wearing hoops? Considered, that such members should be admonished, and that warmly too, to lay aside all superfluities, and conform to the order of the church. Otherwise they must and will be regarded as disobedient members. See Rom. 12.

Y. M. 1866. Art. 27. Inasmuch as pride and an inclination to follow the fashions of the world are still increasing among us, in wearing fine apparel, frock and sack coats, dusters, shawls, &c., with the hair parted off to one side, or shingled and roached, mustaches, &c., the sisters also wearing fine apparel, going without caps, wearing hoops, hats, veils, overcoats, jewelry, &c., and as admonition in some cases has not effected anything, cannot this yearly meeting propose some plan by which this growing evil may be arrested? Ans. We think members of the church conforming to the fashions of the world as above stated, should be admonished again and again, and if they will not hear the church, the Saviour has given directions in Matt. 18, how to deal with them—Art. 47. The following resolution was proposed to the annual meeting by a district meeting, with a request that it be adopted: Resolved by this annual meeting, that the churches throughout the brotherhood enforce plainness of dress, and a plain manner of wearing the hair and beard, upon the preachers and officers of the churches. By plainness of dress we mean the common order of giving shape to dress as practiced by the old brethren and sisters generally, and by plainness of hair we mean the hair parted on the top of the head, or all combed back in a plain manner, or combed straight down all around the head, and not having the hair and beard trimmed according to the custom of the world. Considered, that the annual meeting unanimously adopt this resolution, according to Rom. 12: 2; 1 Pet. 1: 14; 1 John 2: 15, 16; and that all preachers and officers that follow the fashions of the world in the foregoing particulars, violate the order of the gospel by doing so, and render themselves liable to be brought under the council of the church.42

The male members of the church were expected to have beards, especially if they were leaders such as deacons or ministers.

BEARDS

Y. M. 1804. Art. 4. Whether upon request a brother might be ordained as a bishop, who shaves off his beard? It was considered, that inasmuch God made man with a beard; and again, God commanded his people in the law not to cut off the beard; it was especially required of the priests of God not to mar the corners of the beard; and also Christ, our Master and precursor, together with his disciples, has left us the example herein—in consideration of these and other scriptures and examples, it (the ordination) could not readily be done in a sound faith and with an unoffended conscience.43

Related to the whole concern for personal appearance was the prohibition of photographic portraits. Members of the church were not to have their pictures taken by the new process of photography. Apparently, there was a concern about the sin of idolatry.

PORTRAITS

Y. M. 1849. Art. 17. Whether brethren can be allowed to have their likeness or profile taken? Considered as not advisable.

Y. M. 1857. Art. 15. Is it really considered a sin according to the gospel, for members of the church to have their likenesses taken? Answer. Members of the church should not have their likenesses taken.

Y. M. 1858. Art. 52. Is it right for a brother to go about taking likenesses with a Daguerrean apparatus? Considered, that it is not right. See. Rom. 1: 23; Deut. 27: 15.45
Personal pride could lead to a rejection of the required patterns of personal appearance among the Brethren; it could also lead to special furnishings in one's home, such as carpets, and decorations on one's buildings, such as lightning rods. The Annual Meeting was asked to rule on both of these items.

CARPETS

Y. M. 1827, Art. 8. How is it considered to lay carpets in (our) houses? It was considered, that it belongs to the grandeur (highness) of this world, and that it will not become a follower of Jesus to garnish his house in this manner, but rather that he should adorn his house as may be considered with lowliness.

LIGHTNING RODS

Y. M. 1851, Art. 7. Should brethren have the privilege to put up lightning rods? Considered, that we would not advise brethren to do so, nor would we say to those who have them, to take them down; but advise all our dear brethren to bear with each other in such matters, and try to put their chief trust in God.*

As could be expected in a religious group where so much emphasis was placed on rigid and literal interpretation of Scripture, schisms were inevitable. The first withdrawal occurred in 1732 when a Conrad Beissel started a communistic society in Ephrata, Pennsylvania. It was short-lived, and at Beissel's death in 1768 there were only 135 members. Another small group split off in 1848. The date for the separation of the River Brethren is not clear.

In 1881-82 the church split into three groups: The Old German Baptist Brethren ("Old Order"), the Brethren Church ("Progressive"), and the Church of the Brethren ("Conservative").

The Old Order Dunkards withdrew in 1881, holding for extreme conservative positions on all doctrinal matters. They practice close communion, and have no Sunday-Schools, educational work or missions. Their position on Sunday Schools is given in this quotation from Holsinger: 13

"Query 2. Sabbath-schools we consider to be more of human origin than by command of Christ or His apostles, and hence are more of a worldly custom than of gospel principle and authority; are not in harmony with the apostolic order of the church, the principles of the gospel, and were never sanctioned by the annual meeting in the way many are and will be conducted. Paul says, 'Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.' Eph. 6:4. This command is given to parents, and not to others; therefore,

"Resolved, That we petition our next annual meeting to withdraw the right of holding Sunday-schools in the brotherhood.

"Passed nearly unanimously.

Another split occurred in 1882 when a more liberal group withdrew to form the Brethren Church. This group is centered in Ashland, Ohio, where they have a college, Ashland College, and their headquarters.

Many of the issues that seemed important a hundred years ago have changed with our changed culture in America. What I have cited about the German Baptists has been quoted to give an understanding of these ancestors of ours at the time they lived. To them, however, these matters of faith were of profound importance and we should be charitable in our understanding of their beliefs.
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