

Miscellaneous and Random Notes

excerpted from the *Historical Introduction* (by Willam F. Hochstetler) to the book entitled *Descendants of Jacob Hochstetler* (by Rev. Harvey Hostetler, D. D.)

1. CIVIL AND RELIGIOUS PERSECUTION IN EUROPE.

As our name is a well known Swiss name, our ancestors were Swiss people and left their native country on account of religious persecutions to which the non-combatants or plain people were subjected. Soon after the reformation had gained a foothold in Germany and Switzerland under Luther and Zwingle, many pious people could not agree with them, though they felt the necessity of a reformation, believing that the Catholic church had drifted far away from the teachings of Christ and his apostles, yet they did not agree with Luther and Zwingle on other points.

Separation of Church and State.

According to the custom at that time, Luther and Zwingle placed the church under the care and supervision of the government, in which case discipline is practically out of the question, while the plain people favored a rigid church discipline; besides, they rejected infant baptism, and when children were baptized by the state church they baptized them again when they arrived at the age of accountability, hence they were called Wiedertaeufer (Anabaptists), and later just Taeufer (Baptists). By the name Taeufer they are known in Switzerland to this day. In Holland and some parts of Germany they are called Mennonites, after Menno Simon, their principal organizer, a native of West Friesland, who died in 1559. The opposition to infant baptism was regarded less important; though believed in by Zwingle, he admitted it was not necessarily essential.

Persecution of Non-combatants.

When called upon in court to give testimony they were ready to declare the truth, but would not be sworn. This caused some friction. But the principal stumbling block, especially in Switzerland, was their refusal to bear arms under the government, believing it forbidden by the Gospel of Peace. This latter doctrine was the principal cause of their persecutions in Switzerland. That country had gained its independence, adopted a constitution and established a republic in 1291, which had now been maintained for nearly 350 years against powerful surrounding monarchies on many a hard-fought battle field, and it was feared that the doctrine of non-resistance, if it became general, would endanger the government and the existence of the Republic. How can the government maintain order and protect the right when its best citizens refuse to support it by force of arms, if necessary, was held out as against this doctrine of non-resistance. The Swiss people had always been strongly attached to their country, and believing it jeopardized they relentlessly persecuted these defenseless people for several centuries. Zwingle died October 11, 1531. The persecutions commenced in his lifetime continued at intervals until near the year 1800, the time of the French revolution, which brought about changes in Switzerland as well as in France. During all this time the different branches of the Protestant church were persecuted by the Roman Catholics, and none suffered more than the Reformed, especially in France, where in the city of Paris alone, in the year 1572, 80,000 persons were slaughtered because they adhered to the Huguenot or Reformed faith.

Opposition to some of the teachings of Zwingli manifested itself first at Zurich, Switzerland, as early as 1522. In 1525, the Council of Zurich issued a decree, which ordered all unbaptized children to be baptized within eight days, and banished from the city the leaders of the Anabaptist movement. These leaders went to other parts of Switzerland, especially to Canton Bern, and to parts of Germany. Augsburg and Strasburg became centers of this teaching, which secured many followers in the Rhine provinces.

Persecution in Canton Bern.

In Canton Bern they were numerous in Emmenthal (Emmen valley), a beautiful fertile valley, where agriculture was in a high state of perfection for many centuries, and these people were generally farmers. The city of Langnau is located in this valley and has about 8,000 inhabitants. Here they prospered, but refusing to bear arms, conflicts between them and the authorities took place and persecutions followed. Some were fined, others imprisoned or banished; some put to death, while still others were sold to perpetual slavery, to work on the galleys.

Galleys were flat built vessels with one deck and navigated with sails and oars. They were principally used in the Mediterranean Sea in shallow water or harbors to load and unload vessels of deep draught. Here they were associated with a low class of people, perhaps the most hardened of criminals, with no hope of ever seeing their families and friends. To the credit of the reformed clergy of Bern be it said that they remonstrated with the authorities against this treatment, but frictions continued until they decided to seek a home elsewhere. Many moved to the Jura mountains, also in Canton Bern, hitherto sparsely settled and little improved, but by their industry and plain way of living their settlement prospered. The tenants who had been farming this land soon complained that they could not compete with their new neighbors and were being crowded out. Their complaints to the authorities were answered by the landowners that if these people were driven away, they would not be able to pay the revenue to the government which they were now paying. One of these settlements was called Sonnenberg, from whence about the year 1818, they emigrated to America, locating in Wayne County, Ohio. This settlement bears the name Sonnenberg.

An oberamt, now called amtsbezirk in Switzerland, is a subdivision of a canton and may be termed a court circuit. Canton Bern is divided into thirty court circuits. A gemeinde, in French, commune, is a subdivision of a court circuit and answers both for civil and religious purposes. In commune Cormoret, court circuit Courtelary in the Jura mountains, among other names of Amish people is found Johannes Hochstettler, as late as 1745, having moved there from court circuit Schwarzenburg.¹ All these places are in Canton Bern, and Schwarzenburg is composed of four communes: Albigen, Guggisberg, Reuschegg and Wahlern. Dr. Christian Hostettler, who came to America in 1834, and settled near Winesburg, in Holmes County, Ohio, was from Guggisberg, as were also Alice Hostettler, of fam. 9109, and her sisters. It has not been determined whether any of these are related to our family.

¹ History of "Taeufer in Canton Bern," by Rev. Ernest Miller, p. 249. The same work, page 344, refers to the attempted arrest of Catherina Hofstetter of Kroeschbrunnen; page 213 of the same work mentions among the residents of Monsheim, **Hessia**, a family named Hochstetter, who had years before come there from Canton Bern.

The Muensterites.

In the year 1535, a number of fanatics from Holland found a refuge in the city of Muenster in Westphalia, in northern Germany, favored by a Protestant minister named Rottman. They vigorously opposed infant baptism, and the news from Muenster was hailed with joy by the Anabaptists throughout Switzerland; but they soon learned their mistake. Except baptism the Muenster people had nothing in common with Menno Simon and his adherents. On the contrary, they attempted to establish a church by force of arms, and in their fanaticism committed crimes too horrible to mention. After a desperate resistance they were crushed, but the event was most unfortunate to the Täufer for many years. It so prejudiced many well-meaning people against all Anabaptists that their persecutions were sanctioned for a long time. After the Reformed Church had been fully established in Holland, the Mennonites, as they were here called, were tolerated, and later under William, Prince of Orange, received full protection. That government and other countries along the Rhine sometimes interceded with the authorities of Switzerland in behalf of these unfortunate people who from time to time left Switzerland, sometimes being driven away, and settled in Alsace, Hesse, as well as in Holland, until the settlement of America attracted their attention.

The Amish.

The Amish church derives its name from Jacob Amman of the Bernese Alps, who lived over one hundred years later than Menno Simon, and believed that the church should return to earlier and stricter customs and practices, from which many in his time had departed. Especially did he urge a stricter observance of the ban, or the "avoidance" and "shunning" of those who had been excommunicated by the church. Amman and his followers were opposed by Hans Reist, who defended the usages of the church. There were many earnest discussions between these parties through the Oberland and Emmenthaler regions. Amman introduced among his followers the full beard and the using of hooks and eyes instead of buttons on men's clothes, as had been the custom in the times of Menno Simon, especially in Belgium.² The feeling between these two parties was very bitter, and as late as 1711, when many of both parties were driven out of Switzerland, they refused to use the same boat on the journey down the Rhine. In 1700 Amman and some of his followers wrote to Reist to secure a reconciliation, and among the signers are the names Isak Kauffman and Christian Blank, family names very common among the Amish of today.

The division between the followers of Amman and Reist has never been healed, but has been transplanted to America and other countries. The Amish church originated in the Canton of Bern and from there its members went into Alsace-Lorraine and the Palatinate, and from these places many of the members of that church have come to America. Our ancestor, Jacob Hochstetler, was of the Amish church, but it is not known whether he came to America from the Palatinate, or from Switzerland through the Palatinate or Rhine Provinces. The accounts among the descendants of his son Christian state that our ancestor "was born in the Highlands of Germany along the Rhine."

² Smith's Mennonites in America, p. 68.

H. OUR ANCESTOR'S NEW HOME IN AMERICA.

Settlement of Pennsylvania.

After William Penn had purchased, in 1682, from the British Crown the province of Pennsylvania, he went to the mainland of Europe to solicit settlers for his colony and found most ready acceptance from the Mennonites, whom he had previously visited as a representative of the Quakers. He visited Holland and the countries along the Rhine, where he found many Mennonites and Amish longing for a change. The inducements held out to them prompted many to emigrate to America, likewise many other Germans. The first Swiss Amish to settle in America had years before emigrated to Alsace, Hesse and the Palatinate. Some of the Jotters (Yoders), Oesch, Gingerichs, Schlabachs and others, when coming to America spoke the Hessian dialect, but were originally Swiss. After about the year 1700, the Swiss Amish sometimes made their way direct to our country. Traveling at that time was tedious and crossing the ocean hazardous and a journey from Switzerland to America required the greater part of a summer, an average ocean passage requiring about fifty days.

The Registration Law.

So successful were the efforts made by the proprietors of Pennsylvania to secure settlers and so ready were the oppressed Mennonites of Europe to avail themselves of the advantages offered in America that many thousands found homes in the new land. The Germans, Swiss and Palatinates came in such numbers that the Provincial authorities became uneasy and finally, September 27th, 1727, passed an ordinance requiring the captains of ships to report the names and ages of their passengers, the place from which they came and state whether they came with intentions of becoming good citizens of the Province. They also required the men over sixteen years of age to sign a declaration of allegiance to the Province. This law makes it possible for many thousands of American citizens to know the name and date of arrival of their immigrant ancestors. These lists have been published in the Pennsylvania Archives, Series 2, Vol. 17, also in Rupp's Names of 30,000 immigrants. Many of these lists are preserved in the department of Archives, in the State library at Harrisburg. Unfortunately the printed lists are not always accurate.

Our Ancestor From the year 1728 for about nine years was a period of quite active persecution of the Amish and Mennonites both in Switzerland and the Palatinate. It is not known whether our ancestor left the old world as a direct result of these persecutions, or whether he joined the steady line of immigrants that came to better their conditions in America. Nor do we know the place from which he came. When he declared his allegiance to the Province, the entire company of 151 men were said to be from the Palatinate, upon the Rhine and places adjacent. The term Palatine was used to include the Swiss who had come down the Rhine through the Palatinate or Rhine Province. The captain of the ship reported that his vessel began its voyage at Rotterdam in Holland. One naturally inquires whether there are at Rotterdam any records of the previous residences of immigrants who there embark.

The American Consul there wrote in answer to inquiry, that such records are now kept, but go back only about fifty years.

Jacob Hofstedler.

Our ancestor, Jacob Hofstedler, arrived at Philadelphia September 1st, 1736, on the ship Harle, Ralph Harle, Master, from Rotterdam, last from Cowes, England. The captain reported that he brought one hundred and fifty-six men, sixty-five women, one hundred and sixty-seven boys and girls, in all three hundred and eighty-eight. Only one hundred and fifty-one of the men made their declaration of allegiance, the other four being reported sick and unable to leave the vessel.

His Name Written.

Our ancestor being unable to write, his name was written for him on the ship captain's list by the captain or his clerk, and the name was pronounced so that the writer thought it should be written Hofstedler, and this list gives his age at landing as thirty-two years. The passengers were taken immediately to the Court House and made their declaration of allegiance, and again his name was written for him, Hofstedler, which might be termed his legal or official name.³ A recent examination of these two lists shows the name was thus written on both lists in a clear and unmistakable hand. The name is incorrectly given in Rupp's list and also in one list of Pa. Archives, Second series, Vol. 17. The ship captain's list contains the name Michael Holsacker, written by the captain or clerk, with age column left blank. This is the name that appears in Rupp's Thirty Thousand Names as Michael Hochstxdtter, and may be the unmarried brother of our ancestor, who according to tradition came to this country with his brother, but being dissatisfied with the treatment accorded him by his brother's wife, returned after a short time to the old country. He was among those reported sick and his name does not appear among those who declared their allegiance.

The Family Name.

Our ancestor is the only immigrant between 1727 and 1808 of those of similar name who had "ler" as the final syllable of the name and he managed to retain that syllable through three of his land entries, which were made out to Jacob Hoofstetler, Jacob Hooslistedler, Jacob Hostedler and Jacob Hos. tetter. Christopher Sauer's Journal, giving an account of the massacre, spells it Hoffstettler, and the body of his petition to the governor has it Jacob Hosstetler. The early land warrants in Somerset. County, Pennsylvania, given to his descendants are issued in the name Houghstadler, with the first syllable pronounced probably as in cough, or enough. Those who wrote the name of our ancestor on his arrival, ended the second syllable with the letter "d," which may have been the German or Swiss pronunciation of the letter "i." This "d" appears in the Somerset County land warrants, and was used by at least two of the grandsons of the immigrant, once at least by his son John, and by quite a number of the family at the present day. The first syllable of the name has generally been written Hoch by the members of the

³ "At the court house of Philadelphia, September 1, 1736, Present, The Hon. James Logan, Esq., President; Clement Plumstead, Thomas Laurence, Samuel Hasell, Charles Read, Esquires; William Allen, Mayor of Philadelphia, and Derick Janssen, Esq., one of the Justices of Philadelphia County. 151 Foreigners from the Palatinate upon the Rhine and the places adjacent, with their families, making in all 388 persons, were imported here in ship Harle, of London, Ralph Harle, Master, from Rotterdam but last from Cowes, as by clearance thence, were this day qualified as usual, whose names are as follows." Among the names is that of Jacob Hofstedler. Col. Records, Vol. 3, pp. 58-9.

family who use the German language, though the Somerset County land titles necessitated the syllable Hough or Hog, in the signatures to deeds. It was so written by John Hochstetler, the oldest son of the immigrant. The branch of our family in Germany at the present time and as far back as 1793 write the first syllable in the same way and they write the full name, Hochstettler. The "f" in the first syllable of the name as written for our ancestor and the sound of the "f" in the Somerset County land warrants, as well as the "ff" written by so good an authority as Christopher Sauer, and its frequent use in the tax lists, suggests that this may have been the ending' of the first syllable as the name frequently appears in Switzerland, as may be seen in number 9189 iii the appendix.

The ending, "ch," of the first syllable is very difficult for English speaking people to pronounce, as the letters are pronounced quite nearly as if silent. Hoch is also pronounced hock in English, and leads to the mispronunciation, Hockstetler, by those who do not understand German. This mispronunciation is quite annoying, and for this reason many who live among English speaking people have dropped the "ch" from the name. This makes it almost impossible to retain the long sound of the "o," unless the syllable is written, Hoes, as appears in families 6562-3-8 and 6572. Most of those who have dropped the "ch" have become reconciled to have the name pronounced as it is spelled, which gives the short sound of the letter "o." They would rather yield the long sound of the "o" than maintain a lifelong fight against the laws of the English language. This is very nearly the form of the name Hostettler found at Guggisberg, Switzerland. See families 9096 and 9109. In Canton Bern and other parts of Switzerland an orchard near a house is called Hostatt, pronounced Hostet, and some suppose that this gave origin to the name. The word Hostatt, orchard, it is thought was derived from the word, Hofstatt, or large landed estate.

Other Immigrants.

The other early immigrants of name similar to ours, are Jacob Hochstetter, who located in Lancaster County, Pennsylvania, as early as 1712; Oswald Hostetter, who came to Philadelphia in 1732, Jacob Hochstetter, in 1738; Ulrich Hohstetter, of September 1 Ith, 1749; and Christian Hochstetter, Ulrich Hostetter and Nichlaus Hochstetter, of September 15th, 1749. A fuller account of these appears in the appendix.

The descendants of our ancestor as they appear in this work have spelled the name Hochstedler, Hochstedtler, Hochstetler, Hochstettler, Hoestetler, Hogstadler, Hostedler, Hosteter, Hostetler, Hostetter, Hostettler and Hos-tutler. The family has in the main adhered to the final syllable "ler." The nearest approach to this form of the name, as distinguished from the families whose name ends in "ter," appears in the name Hoffstetli, as given in the appendix, number 9189. The same appendix number gives a number of names and places in Switzerland and elsewhere that suggest the place where the family originated. Some have claimed that the family came from the villages Gross or Klein Hochstetten, in the Canton Bern, while the family at Guggisberg holds that all of the family name originated there.

It will also be seen that the spelling of the name counts for little. Formerly names in Europe suffered changes, but since education is more general, the laws forbid and courts do not recognize changes. In America it is different. With many, the sooner a German name can be made to sound English, the better. The change is sometimes the result of ignorance, but often pride is the motive. Many seem actually ashamed of their German name. In some cases, the change is slight, as Becker, Baker; Mueller, Miller. German names do not end in y preceded by a consonant but terminate in i, as Buerki, Forni, Gnaegi,

Kuenzli, etc. Such names seldom retain the original spelling. By changes in spelling many names lose their identity and meaning, as most names have originally some meaning. Our name is composed of two words, Hoch, meaning high and Stettler, a town person. Stettler alone is a common name in Switzerland. It has occurred that a woman named Stettler in Allen County, Ohio, married a man of our name, simply prefixing "hoch" to her name for the change. Some have thought that the name is derived from a city or town Hochstadt and the syllable "ter" or "ler" added to it would mean a resident or citizen of Hochstadt. There are two cities of this name in Bavaria, one Hoechstadt (an der Aisch), about twenty miles southwest of Bamberg in the northern part, and in the southern part-Hoechstadt (an der Donau), about thirty miles northeast of Ulm. Gerber (tanner) is changed to Garver. There is a town, canton and lake in Switzerland named Zug, yet this name is changed to Zook. Heirschberg (Deer Mountain), in Canton Appen-zell, is the source from which Hirschberger is derived; the name is rendered I-lerschberger or Hershberger. Kaufman in German means merchant. It was formerly written Kauffman. To their credit be it said that most of this family have retained the original spelling. To retain the spelling of the father's name shows a proper regard for the parents,—"Honor thy father and thy mother."

Given names are also changed. Veronica, the V pronounced like F, has been rendered Verona, Verena, Freni, now generally written Fanny in America. It will also be seen by our genealogy that in our day there is a tendency to write feminine names in a diminutive style, as Lizzie, Carrie, Susie. Retaining the name of ancestors unchanged indicates a becoming regard for them; by so doing we honor and respect them. Otherwise there is little in a name itself if not ornamented by deeds.

Fellow Passengers.

It is interesting to note that some of the men who were fellow ship pas-sengers with our ancestor bear names that occur frequently in this work. Some of these, with their ages on arrival, are: Johannes Lorentz, 40; An-dreas Kurtz, 29; Christian Erb, 46; Mathias Speck, 53; Johannes Wilhelm Speck, 23; Joh. Philip Wageman, 23; Heim ich Gearhart, 48; Valentine Neu. 24; Christian Schryack, 18; Christian Landes, 26; Johannes Meyer, 48; Casper Meyer, 32; Christian Suder, 23; Johannes Gerber, 23; Jonathan Heger, 22; Jacob Cuntz, 23; Michael Linder, 36; Thomas Hummel, 28; Johannes Schneider, 28; Balthaser Stephanus, 40; Jacob Laedterman, 21, and Han George Handt-werch, 32.

First Months in America.

Our ancestor, on his arrival at Philadelphia, had with him his wife, name unknown, but according to note to fam. 8308, she may have been a Lorentz. According to tradition, his oldest son, John, was about three years old, and there may possibly have been another child. Philadelphia was then a little over fifty years old and had a population of between eight and ten thousand. The country for about fifty miles from the city was occupied by settlers. Where he made his first home after arrival, is not known, nor how he spent the first eighteen months. At that time the ship captains often sold the services of able-bodied passengers to those who were willing to pay the passage of those unable to pay their own. The name of our ancestor has not been found among the lists of redemptioners. Like many Amish immigrants of later date, he may have found employment the first year among members of his own church, till he was able to secure land and begin farming for himself.

Having left his native country, Switzerland, with its beautiful lakes, valleys and picturesque mountain scenery, the dearest spot on earth to him, to seek a home beyond the sea, he now looked around for a location, being in rank a yeoman, so named in his first land warrant. The choicest land within fifty or sixty miles of Philadelphia being already occupied, he was obliged to go some distance to obtain desirable government land.

Settlement in Brecknock Township.

The township of Brecknock, Lancaster County, Pennsylvania, was settled mainly during 1738, and June 15th of that year a warrant for 200 acres in that township was issued to Jacob Hoofstetler. This doubtless was the first land owned in this country by our ancestor. He held this land but a short time, and there is on record no deed by which he transferred it. The land however was surveyed, November 5th, 1765, for George Petry, in right of Jacob Hoofstetler, and was patented May 16th, 1829, by John Leshner, Jr. Many old deeds are not on record, and the records at Lancaster do not show to whom John Leshner, Jr., transferred this land. Our ancestor, after a short stay in Brecknock township, decided to make his home in the Amish settlement, on the Northkill, in Bern township, Lancaster County, but since 1752 in Berks County.

On the Northkill.

February 27th, 1739, a warrant was granted to Valentine Neu, probably the fellow passenger of our ancestor, and Jacob Hochstetler for 100 acres and allowance in Bern Township, Lancaster County. Another warrant for the same tract was obtained by Jacob Hooshstetler alone on October 25th of the same year, and Neu is left out. The land is described as situated on the North-kill, and adjoining Christian Berkie in Tulpehocken Township, and the tract was named Ipswich. The Northkill formed the boundary line between the townships of Bern and Tulpehocken, both then in Lancaster County. May 8th, 1747, a warrant was obtained by Jacob Hostedler for 50 acres adjoining the 100 acre tract; when surveyed later it was found to be 80 acres. On January 30th, 1755, Jacob Hostetter obtained a warrant for 50 acres adjoining his other land. The adjoining landowners are given as: Valentine Neu, Melchior Detweiler, Hans Fike, Christian Stutzman and the late Peter Gray-bill. The 80 acres was the tract upon which the son John later resided, and the three tracts when surveyed and patented were found to contain about 250 acres. This constituted the old home and the home of son John.

May 22nd, 1751, Jacob Hushtebler obtained a warrant for 109 acres of land in Heidelberg Township, Berks County. This was entirely surrounded by vacant land and must have been about ten miles from his home on the North-kill. This land was surveyed September 19th, 1758, for Jacob Amer, in right of Jacob Hushtebler. If our ancestor was the Jacob Hushtebler that entered this last named tract of land and the tract in Brecknock Township, Lancaster County, he entered in all over 500 acres, but never patented any of it, that is, never paid for any of it in full, to obtain a government deed.

Public Land.

Government land in Pennsylvania was not surveyed in townships and sections as was done further west. William Penn purchased the province from the King of England. He therefore owned it, and at the time our ancestor obtained his land, Penn's possessions had passed to his sons, Richard and Thomas Penn.

To them as the proprietaries application was made for public land. The method practiced was about like this: A piece of land was selected, perhaps measured by stepping and the trees on the boundary lines or corners marked (all that country being heavy set with timber) according as the lines were desired, but there was no rule as to shape or size. Application, perhaps with a rough draft, was then made in writing and a warrant obtained. Some money was paid and later the land was properly surveyed, the corners and lines established, but most of the land was not fully redeemed or paid for until many years later. The proprietaries kept an accurate account of all payments, computed the interest, and when finally redeemed, the patentee was furnished a large settlement sheet along with the government deed. The land office at Harrisburg has no records of payments made for land earlier than December 22, 1738, so we do not know what payment was made on the land in Brecknock Township. The land office has no record of any payment when the first land was taken on the Northkill.

Making a Home.

Our ancestor made a good selection of land, which, as before stated, lay east of the Northkill, a rapidly flowing creek, which heads in the mountain and flows south into Tulpehocken creek at Bernville, which in- turn empties into the Schuylkill opposite Reading. Before the introduction of steam it furnished valuable water power. Shomo's Mill and an iron forge were near Hochstetler's home on the creek, probably built after the American Revolution. The buildings on both places are located some distance south of the state road leading from Harrisburg to Allentown, but the land extends across the road a considerable distance. The road probably at that time was not laid out. There seems to be no waste land to it, some being best adapted for pasture or permanent meadow, but the greater part is rolling and is a productive, tillable soil. It is about a mile west of the present village of Shartlesville, in Upper Bern Township, Berks County, Pennsylvania.

Perhaps not a tree nor a brush had previously been removed. He selected a place for his buildings near a never-failing spring, which furnished fresh water for man and beast. In time the heavy timber was removed, the land cleared, substantial buildings erected, all of which required hard labor and perseverance. Several acres of fruit trees were planted and the usual hardships of frontier life gone through. But they enjoyed liberty to worship God as their conscience dictated.

At that time reading material was scarce. The family library generally consisted of the Psalms, printed in a small volume, the New Testament, the Bible, with the German Hymn Book called Ausbund, this Hymn Book being at that time in common use by the Amish. The book, "Wandelnde Seele" was then found in nearly every home. There were in those days no public schools and parents had their children taught in subscription schools, or in the home. The education of the children was therefore limited. However, father Hochstetler did not neglect the training of his children, for his son John was able to write a fair German hand, as appeared in a paper which the writer saw at Frederick Moyer's, bearing date February 1st, 1755, which John witnessed. In due time John was married, his wife being Catherine Hertzler, as appear, in a book owned by B. B. Miller, Walnut Creek, Holmes County, Ohio.⁴ Good buildings were erected for him on the tract of land entered by the father, adjoining the old home farm on the south, also near a good spring, and so he was comfortably started near the old home.

⁴ See fam. 3990, note.

First Amish Church.

The settlement in the Northkill became the home of what some claim as the first Amish church in America,⁵ an organization having been established as early as 1740. But the Yoders and others settled in Oley township much earlier and most likely had Amish among them, as there was an Amish congregation in that township.⁶ In 1742 there were enough of the non-resistant people living in this locality to petition the Provincial assembly for exemption from the oath, on being naturalized, a privilege which had already been granted the Quakers and Mennonites in Pennsylvania. Their request was granted. In 1749 Jacob Hertzler settled in this district and is claimed by some as being the first Amish bishop in America.

A second Amish settlement was made on the upper Conestoga, in Lancaster county, near the present Morgantown. This congregation is still in existence while the one on the Northkill has long since disappeared.

Our ancestor was thus enabled to rear his family in the church of his faith. The congregation met for worship on Sabbath at the homes of the members. In 1766 Richard and Thomas Penn donated to the Amish Mennonite congregation of Bern Township 20 acres of land for church, school and graveyard purposes.⁷ The district extended along the south side of the Blue Ridge as far east as Hamburg. The settlement was not exclusively Amish, but good feeling prevailed throughout the neighborhood. The community grew steadily in population and in 1752 it was deemed necessary to establish the county of Berks, made up of territory taken from Philadelphia, Lancaster and Chester counties. On the first tax list of Bern Township, Berks County, appears the name of our ancestor, as well as the familiar Amish names of Jacob Hertzler, Christian Yoder, John Yoder, Christian Zoog, and Moritz Zoog. In the first list of Maxatawny Township appears the name John Hosteder in 1754, and John Hoffstatter in 1755, but does not appear later.

III. FRENCH AND INDIAN WAR.

The old home, especially during the first years, was frequently visited by Indians, who gradually withdrew as the white settlers advanced, but as they had been fairly and honestly dealt with by the noble William Penn, they never molested the white settlers of the lower part of Pennsylvania after Penn settled there. A few depredations by white men committed against the Indians were promptly punished by the government. The Indians did the same thing with their bad men, so a general good feeling prevailed, until the beginning of the French and Indian War in 1754.

The Delawares.

New Jersey and a large portion of Pennsylvania was inhabited by a powerful Indian tribe called Delawares, in their language, Lenni Lenape, signifying original people. They were divided into three sub-tribes, viz., Unamis or Turtle; Unabachtgo, or Turkey, and the Minsi, also Muncie, or Wolf tribe.

⁵ Smith's Mennonites in America, p. 212.

⁶ Montgomery's History of Berks County.

⁷ Mast's Genealogy, p. 693.

These tribes were again subdivided and received names from the localities where they lived. The Wolf tribe occupied the southeastern part of Pennsylvania including Berks County. The Moravians, originally from Austria and later from Herrenhut in Saxony, had commenced to do mission work among the Delawares at Oley (hollow among hills), also written Olink or Olo, which is east of the Schuylkill in Berks County. They had met with success and by their zeal and pious, Christian way of living had gained the respect and confidence of the Red Man. Oley was for a long time the center of Moravian or Herrenhuter missions in different parts of the country, extending into the state of New York. During the terrible conflict between the English settlers of one part and the French and Indians of the other, the Indians at Oley remained peaceable and quiet, having adopted Christianity, and are scarcely mentioned in the old records.

Danger for Border Settlers.

When the war broke out it was evident that the settlers along the Blue Mountains, in Indian called Kittatiny, would be exposed to the tomahawk and scalping knife of the Indians. Very few settlers had ventured beyond the mountain. The government with the help of nearby settlers erected a number of forts along the mountain from the Delaware to the Susquehanna, Fort Hunter on the Susquehanna, a few miles above the present Harrisburg, being the most westerly. Fort Manada on Manada creek was next, being in Dauphin county. At Swatara Gap in Lebanon County was Fort Swatara. Fort Henry, or Dietrich Six, and Fort Northkill were in Berks County; Fort Franklin and Fort Lebanon in Schuylkill County; Fort Everest in Lehigh, and Fort Allen in Carbon County. Fort Harris was near the present Harrisburg, and further north at the forks of the Susquehanna near Shamokin was Fort Augusta. These forts were constructed after the manner of those days to afford protection to the border settlers against the attack of the savage Indians. Whenever apprised in time the settlers took refuge in the forts, not one of which was taken or attacked during the war. The Indians carefully avoided them; sneaked through woods mostly in the nighttime and suddenly fell upon unsuspecting families; robbed and murdered them, and as suddenly disappeared before help could come from the forts. The country along the mountains seemed just suited to the Indian mode of warfare.

Cause of the War.

The French who held Canada erected a number of forts on the lakes, also on the Ohio river, evidently intending to head off the English settlements westward, but to this the English would not submit; so hostilities were commenced, which at first proved disastrous to the English, the settlers in the colonies suffering the most. The French offered the Indians more for their land and better terms of trade than they received from the English and so induced them to join the French. The British sent an army under General Braddock to capture Fort Duquesne, now Pittsburg, which suffered a terrible defeat from the combined forces of the French and Indians on July 9, 1755. Emboldened by this victory the Indians were led to believe that with the help of the French they could drive all the English settlers from the country and regain their land. The Delaware Indians were not as warlike as the Iroquois, but having drawn northward and westward into their territory, were now in their power.

After the Indians had relinquished their claims to that part of the country inhabited by the Delawares and had sought habitations in other places, small roving bands frequently came through the settlements, begging their way, and caused no fear or terror among the people, who improved their

farms and buildings; erected churches and school-houses and enjoyed rural life in peace and tranquillity. They had reason to believe that since they had very little to fear of the Indians while they were living almost among them, they certainly had nothing to fear from them when they had gone further away. But emboldened by their success in routing the army under Braddock, the Indians began to move eastward in larger numbers toward the border settlements. The first murder in Berks County probably occurred in the month of November, 1755. Under date of November 19, 1755, Col. Weiser wrote that he had just learned that the Indians for the first time had attacked settlers south of the Blue Mountains.⁸ Fort Northkill.

Fort Northkill was erected in February, 1756, about two miles from Strausstown, to the north and east of that place, and about four miles from Shartlesville. This fort lay about midway between Fort Henry on the west and Fort Lebanon on the east, each about eleven miles away. The daily record of the officer in charge of this fort has been printed, and covers the period between June 14th, 1757, and August 31, of the same year.⁹ Under date of October 4, 1757, Col. Weiser speaks of enclosing the Journal for the last month of his ensign at Fort Northkill.¹⁰

The author of the Frontier Forts assumes that this was the Journal which ends with August 31, and which has been preserved. If such a Journal was kept for the month of September, 1757, it would doubtless mention the attack on the family of our ancestor. But if such a Journal was kept, its whereabouts and contents are unknown. The author of the Frontier Forts believes that the troops were withdrawn from Fort Northkill some time in September, because early in October two lieutenants and forty soldiers were sent from Reading for the relief and protection of the settlers on the Northkill, which would not have been necessary had there been soldiers at the fort. At the same time Conrad Weiser urged strongly the return of his troops who had been taken from him to protect Fort Augusta, as the population had now left the country about that Fort.¹¹

The account we have of the daily task of the soldiers of the Fort, is mainly the story of a constant scouting of soldiers through the woods between the forts and finding or seeing nothing of the enemy. The Indians often saw the soldiers doubtless and carefully kept out of sight. During August the farmers had requested the services of the soldiers for help in their harvest fields and this help was given. The officers at the other forts were in constant need of more men and it may be that the Northkill force was taken to these other forts, and it may be that the military authorities were disposed to use their fighting forces to aid those who were ready to help themselves, as the Amish in the vicinity of Fort Northkill of course would not join in any

⁸ Pa. Archives, Vol. 2, p. 503; Frontier Forts, Vol. 2, p. 71.

⁹ In Pa. Arch., Vol. 2, pages 159-166; also Brunner's History of the Indians in Berks County, and in Frontier Forts in Pennsylvania, Vol. 2, pages 107-116. In the Frontier Forts the accounts of the forts of the Blue Mountains including the Northkill, were prepared by so excellent an authority as Mr. H. M. M. Richards, of Lebanon, Pa. As printed in the Pa. Arch. the date of this document is given as 1754, a date which misled Brunner, as well as the Editor of the appendix of the Archives, who uses this date as the basis for a discussion of the Frontier Forts. Mr. Richards, author of the Frontier Forts, points out that this document must belong to 1757, and gives various reasons for his belief. He does not mention that the document itself furnishes evidence that it belongs to 1757 when it states that August 7 and 14 were Sundays, which was true of 1757. It is not known that this evidence has been heretofore pointed out.

¹⁰ Pa. Archives, Vol. 3, p. 283.

¹¹ Pa. Archives, Vol. 3, p. 277.

fighting. A careful reading of the Northkill Journal shows that the presence of the soldiers may have been a check to the depredations of the Indians, but did not entirely hinder their attacking the settlers living even within a short distance of the forts.

The Summer of 1757.

From the Northkill Journal and other sources we learn of attacks made by the Indians upon seven or eight families in the immediate neighborhood of our ancestor, upon families with whom he was personally acquainted. He would of course hear reports of murders of hundreds of others who lived at greater distances. A daughter of Andrew Wolbeck of Bern Township was captured by the Indians November 2, 1756. The next day an attack was made on the family of Nicholas Long, near Fort Northkill, and two men were killed and Bernard Motz made captive. In this attack there were about twenty Indians, who were driven off by seven men from the fort, after seventeen farmers, doubtless non-combatants who had gone from the fort with the soldiers, had fled, leaving the seven to do the fighting. On the tenth of December of the same year the house of Valentine Nigh or Neu, doubtless the fellow passenger and neighbor of our ancestor, was attacked, and one of his sons killed and another made prisoner. In the same month the wife of George Peter Gisinger, of Tulpehocken Township, was made captive, and the following April her husband was killed and scalped, and the same day a daughter of Balthazer Smith, of Bethel Township, was carried away captive. April 28th, 1757, John Adam Miller was killed at his home west of the mountain. The next murders were at the Meyers family, who resided about three miles from our ancestor, and of which a fuller account will be given later. The summer of 1757 was comparatively free from disturbance, though the Indians kept the settlers in a constant state of apprehension. None knew where the next blow would fall.

IV. THE MASSACRE.

The Attack.

On the evening of September 19, 1757, that part of the country not having been disturbed since the Meyers murders in June, the young people of the neighborhood gathered at the home of Jacob Hochstetler to assist in paring and slicing apples for drying. At such gatherings it was the custom of the young folks after the work was done to have a social or frolic, sometimes continuing until late in the night. After the young folks departed the family retired; and just about the time they were sound asleep, the dog made an unusual noise, which awakened Jacob, the son, who opened the door to see what was wrong, when he received a gunshot wound in the leg. He realized in a moment that they were being attacked by Indians and managed to close and lock the door before the Indians could enter. In an instant all the family were on their feet. The Indians, eight or ten in number, were seen standing near the bake oven in consultation, evidently near daybreak, as there was no moon that night, the last full moon having occurred September 7th.¹² There being no light in the house, those inside could not be seen. There were several guns and plenty of ammunition at hand. Joseph and Christian picked up their guns to defend the family. Two or three could be shot and the guns reloaded before the Indians could gain an entrance, but their father, firmly believing in the doctrine of Non-resistance, remaining faithful in the hour of sorest trial, could not give his consent. In vain they begged him; he told them it was not right to

¹² Kindly computed for this work by Prof. Laenas G. Weld, Professor of Astronomy in the State University of Iowa.

take the life of another even to save one's own. Joseph ever afterward claimed the family could have been saved had he given his consent, as they were both good, steady marksmen (their father also) and the Indians never stood fire unless under cover.

The House Set Afire.

The Indians stood in consultation for a few minutes and then set the house on fire. The family consisted of seven persons: The parents, Jacob, Jr., Joseph, Christian and a daughter, name not known; also Barbara Stutzman, probably not at home. As the fire progressed, they sought refuge in the cellar, while the Indians stood guard around the house. When the fire had advanced so far as to burst through the floor, its advance was checked by sprinkling cider on the burning spots.

As daylight was now nearing it was thought the enemy would not remain much longer and the family hoped to hold out until they departed. Mean-while the disturbance attracted the attention of John, living on the adjoining farm. A few steps from his door he could see over to the old home, which being on fire, surrounded by the savages and all the family within, presented a shocking sight. The safety of his wife and child appealed to him. Hastening into his house he took and concealed them in a thicket of brush in a flat place about eighty rods south of his house, and returned to see what could be done for those at the old home. There was no telling where the enemy might strike next, hence he prudently concealed his tracks, and on reaching a place where he could observe the old home, the Indians were just finishing their bloody work.

Family Driven from the House.

The family had kept quiet in their retreat, beating the fire back as best they could, and beheld the Indians leaving one after another. The stay in their retreat could scarcely be endured longer and believing the enemy had all left, proceeded to get out through a small window in the basement wall. As they emerged, a young warrior, Tom Lions, about 18 years old, who had lingered behind gathering ripe peaches, observed them and gave the alarm.

The Murders.

The mother, being a fleshy woman, was with difficulty extricated; besides, the wounded Jacob had to be assisted, and by the time the family were all out they were surrounded, were all easily captured except Joseph who, being swift-footed like a deer, circled around, eluded them and ran up the hill, followed by two Indians who had thrown their guns away, determined to take him alive. He easily outran them and beholding them give up the chase and return to the burning building, he dropped down behind a log. It happened that one of the Indians observed him, but they hastened to the scene of carnage. The son Jacob and the daughter were tomahawked and scalped. But the mother, against whom they seemed to have a particular spite, was stabbed to the heart with a butcher knife and was scalped.

There is a tradition that years before hostilities broke out between the Delaware Indians and the white settlers, a party of Indians called at the Hochstetler home, being in want, begged subsistence, were refused and gruffly turned off by mother Hochstetler. Some of them picked up a coal and drew a rude picture on the wall at the porch, which together with their grimaces forboded no good to the family, but seemed to indicate they were to take revenge. Some believe that but for this unkindness the family

would never have been molested; but when it is considered that over 300 were murdered in that section of the country alone, it is not likely that our ancestors were singled out just for this unkindness. The manner in which mother Hochstetler was put to death, however, shows that they had some special grievance against her. The Indians at that time believed that to die under the tomahawk or to be shot was the death of a warrior, and therefore an honorable death, but to die in some other violent way was to them a dishonorable and disgraceful death; hence the mother was killed in that way, they not having time to burn her at the stake.

The Prisoners.

It is a tradition that when an Indian had raised his tomahawk over the head of Christian, he looked up, and as the Indian beheld his beautiful blue eyes, took a liking to him and spared him. The disturbance had also attracted the family of Jacob Kreutzer, residing to the west. They came running through the woods to the edge of the meadow, but on beholding what was going on they stopped, not being prepared to enter into a conflict with the savage foe. The bloody work being finished, they took Jacob Hochstetler and son Christian prisoners, left again in the direction they had started before, surrounding the place where Joseph was concealed and easily captured him. Had he known he could easily have made his escape, but he feared he might encounter Indians on ahead and so thought best to remain in his hiding place. The barn and all out-buildings, including a distillery, were destroyed by fire before the Indians left. The father picked up some ripe peaches and advised his sons to do likewise. He also advised them to submit gracefully to their fate as far as possible. At this late date only a meager account of all their experience can be given, and to understand such a narrative, one ought to be familiar with the environments and the manners and customs of the Indians at that time.

Impressions Made by the Massacre.

The raid upon our ancestor appears to have resulted also in several other deaths. The reports show that a soldier, Philip Summer, was killed the same day and that Michael Spright (possibly Specht) and two children were made captive. The massacre made a profound impression. Under date of October 1, 1757, Col. Weiser wrote to Governor Dewey, "Captain Oswald, upon hearing the distress the people about Northkill were in, sent immediately two Lieutenants with forty private men to their assistance. I cannot describe the consternation the people are in, in these parts."¹³ Three days later he again wrote from Heidelberg, "It is now come so far that murder is committed almost every day; there never was such consternation among the people; they must now leave their houses again with their barns full of grain. Five children have been carried off last Friday; some days before a sick man killed upon his bed, begged of the enemy to shoot him through his heart, to which the Indian answered, 'I will,' and did so. A girl that had hidden herself under a bedstead in the next room, heard all this: "two more families were about that time destroyed."¹⁴ The last reference is made probably to the family of our ancestor and that of Michael Specht.

¹³ Pa. Archives, Vol. 3. p. 277.

¹⁴ Pa. Archives, Vol. 3. p. 233.

The Massacre in the Newspapers.

In due time the news of the massacre reached the Philadelphia papers. The Pennsylvania Journal of October 6th had this: "From Reading we have advice that last Wednesday the enemy burnt the house of one Hochsteller and killed Hochstelle's wife and a young man, and himself and three children are missing." The other English paper in Philadelphia, the Gazette, about the same time had this: "We hear from Reading that on Thursday and Friday last some people were murdered in Bern Township by the Indians and others carried off."

The German paper in Philadelphia was The Journal, published by Christopher Sauer and issued twice a month. The issue of October 15th, 1757, under a general heading, Philadelphia, October 7th, has this: "In the same week the Indians came to Hoffstettler's place; the man called on his neighbors for help; meanwhile the Indians killed his wife and carried away his children, and burnt the house and barn. One son escaped."¹⁵ The same paper has the following from Tulpehocken, under date of September 30th: "I am sorry that I cannot send you better news, as the Indians have again murdered many inhabitants beyond us. It is reported that there have been between forty and fifty Indians not far from Nicholas Langen's place. The poor people beyond us will all be obliged to move away. We stand in great fear. Yesterday we heard all day long of murder and death. No one however is ready to oppose the enemy."¹⁶

The Massacre in Official Reports.

A little later Col. Weiser directed the officers at several forts to report to him a list of those who had been killed or captured by the Indians since the beginning of the war. The reports of these officers are now in the manuscript department of the Pennsylvania Historical Society at Philadelphia. Extracts were printed in the Pennsylvania Magazine for July, 1908. Captain Jacob Orndt reported among others, "Highstealer's wife and one child killed and scalped; and three of his children taken captives in September, 1757, in Bern Township." This list was made at Fort Allen, and its author explains that he gives names and dates as nearly correct as possible. Our family is mentioned also in the report of Captain Jacob Morgan, who says that in the district south of the mountains he is not absolutely certain of names and dates, but gives the best information he can. Among those in Bern Township appears under date of September 20, 1757, Jacob Houghstetler and family, five killed and one wounded. The magazine account gives his name as Houghstetter, and also fails to show that this report was made by Captain Jacob Morgan.

It will be noted that the dates given in the newspapers do not agree absolutely with the date given by Captain Morgan. The account in the Journal speaks of the event as "last Wednesday," which doubtless refers to Wednesday, September 21. It is however possible that Captain Morgan's report may have had in mind the attack that began during the night following September 20th, and the actual deaths occurred

¹⁵ The original German is, " In eben der Woche sind Indianer zu des Hoffstettlers Platz gekommen; der Man hat seine Nachbarn geruffen zur Huelffe; Inzwischen haben die Indianer sein Weib getodet. die Kinder mitgenommen und das Hausz und Seheuer in Brand gesteckt. Ein Knabe 1st davon kommen."

¹⁶ "Es ist mir leid das ich each nichts besser berichten kan, als *das die* Indianer wieder viele von unsern hintern Einwohnern ermordet haben, nicht welt von Nicholas Langen's Platz. Man sagt; es selen be. 40 oder 60 Indianer dort derum gewesen. Die armen Leute werden nun alle wegziehen miissen, die zuhinderst wohnen. Wir stehen in grosze Furcht; gestern hat man den ganzen Tag gehOrt **von morde,n** und umbrifigen; Niemand aber geht aus urn die Feinde zu veryagen."

shortly after daybreak of the next day. However, as Captain Morgan made an attempt to get the correct date, and as his is an official report, we may accept his date as correct.

V. THE CAPTIVITY.

Quite likely the prisoners' hands were tied and they made to walk at a rapid pace, making for the Blue mountains, which are in sight of the Hochstetler home and about two miles distant on a straight line. There is a tradition that while crossing the mountains they passed a clearing where a man named Miller, an ancestor of the numerous Miller family now residing in Holmes County and adjoining parts of Tuscarawas County, Ohio, was chopping. He was shot at and hit in the hand as he raised his ax; he fled and was not pursued. He may have belonged to the family of John Adam Miller, before mentioned as having been killed the previous April.

Indian Abuses of Prisoners.

Prisoners were always subject to many abuses on arriving at Indian villages; every old squaw or young Indian would hit them with switches and sometimes clubs and tomahawks. 'This was known to Hochstetler, who had saved some of the peaches from his home. He now with his sons approached the chief and those near him and presented them some peaches. This so pleased the chief that he immediately ordered the abuses stopped. It also saved them from going through what is called running the gauntlet, which was as follows: All Indians at the village or camp, both sexes, young and old, would stand in two rows facing each other, armed with switches, sticks and sometimes tomahawks or other implements and the unfortunate captive was made to pass through between the two columns, every one striking and some endeavoring to impede their progress by throwing sand or dust into their eyes, and woe unto one that was slow in running; such a one was beaten unmercifully. At the end of the row stood the guardhouse, where the prisoner for the time was free; but some indeed never reached it.

A Father's Parting Advice.

Before the father and sons were separated he gave them this parting ad-vice in his Swiss dialect: "If you are taken so far away and be kept so long that you forget your German language, do not forget the Lord's Prayer." A timely and good advice. Being separated, they rarely if ever saw each other. During their captivity they were made to conform to Indian customs and were gradually dressed in that style. Indians grow no beards and would not tolerate it among their captives, hence they pulled out father Hochstetler's beard, also a part of the hair on the head, leaving a tuft or crown about four inches in diameter, which was braided and ornamented with feathers, etc. The pulling of the beard and hair on the head was done by taking a few hairs at a time and keeping on as if plucking a turkey until the job was completed to their notion. When the boys' beards became in evidence they were treated the same way. The winter following was a severe one. Much snow fell in the mountains and lay a long time. The soldiers of Fort Northkill were withdrawn, until the snow was gone, and the severe winter increased the sufferings of the captives.

While in captivity our ancestor was never permitted to know where he was, except once when in Erie, Pennsylvania, and once in Detroit, Michigan, They moved frequently from one village or place to another. In some places but few Indians were together while in other places large numbers gathered.

Experience of Joseph.

After the parting, Joseph was adopted into one of the families in full fellowship, or in other words, was made after their manner a full Indian. As he was a skilled hunter and backwoodsman, also noted for athletic sports, as Hertzler says in his Family History, page 152, he was respected, and after his adoption treated with the same kindness that any original Indian received. With solemn and impressive ceremony a white person was adopted into an Indian tribe. James Smith, who accompanied a number of men engaged by the Province of Pennsylvania to open up a road westward, was captured near Bedford in May, 1755, and has left us a full account of the ceremonies practiced in adopting him. He was taken into the Ohio territory to an Indian town called Tulhillas, on the White Woman, about 20 miles above the forks (or north of Coshocton). He says:

Method of Adoption.

"The day after my arrival at .the aforesaid town, a number of Indians collected about me, and one of them began to pull the hair out of my head. He had some ashes on a piece of bark in which he frequently dipped his fingers, in order to take the firmer hold, and so he went on, as if he had been plucking a turkey, until he had all the hair clean off my head, excepting a small spot about three or four inches square on my crown; this they cut off with a pair of scissors, excepting three locks, which they dressed up in their own mode. Two of them they wrapped around with a narrow beaded garter made by themselves for that purpose, and the other they plaited at full length, and then stuck it full of silver brooches. After this they bored my nose and ears, and fixed me off with earrings and nose jewels; then they ordered me to strip off my clothes and put on a breech coat which I did; they then painted my head, face, and body, in various colors. They put a large belt of wampum on my neck, and silver bands on my hands and right arm; and so an old chief led me out in the street, and gave the alarm halloo, coo-wigh, several times repeated quickly; and on this, all that were in town came running and stood around the old chief, who held me by the hand in the midst. As at that time I knew nothing of their mode of adoption, and had seen them put to death all they had taken, and as I never could find that they saved a man alive at Braddock's defeat, I made no doubt but they were about putting me to death in some cruel manner.

Washing Out White Blood.

"The old chief holding me by the hand, made a long speech, very loud, and when he had done, he handed me to three young squaws, who led me by the hand down the bank, into the river, until the water was up to our middle. The squaws then made signs for me to plunge myself into the water, but did not understand them; I thought that the result of the council was, that I should be drowned, and that these young ladies were to be the executioners. They all three laid violent hold of me, and I for some time opposed them with all my might, which occasioned loud laughter by the multitude on the bank. At length one of the squaws made out to speak a little English (for I believe they began to be afraid of me) and said, "no hurt you." On this I gave myself up to their ladyships, who were as good as their word; for though they plunged me under water, and washed and rubbed me severely, I could not say they hurt me much.

"These young women then led me up to the council house, where some of the tribe were ready with new clothes for me. They gave me a new ruffled shirt, which I put on, also a pair of leggins done off with ribbons and beads, likewise a pair of moccasins, and garters dressed with beads, porcupine quills, and red hair, also a tinsel laced cap. They again painted my head and face with various colors, and tied a bunch of red feathers to one of the locks they had left on the crown of my head, which stood up five or six inches. They seated me on a bear's skin, and gave me a pipe, tomahawk, and polecat skin pouch, which had been skinned pocket fashion and contained tobacco, killegenico, or dry sumach leaves, which they mix with their tobacco, also punk, flint and steel. When I was thus seated, the Indians came in dressed and painted in their grandest manner. As they came in they took their seats, and for a considerable time there was profound silence. Everyone was smoking, but not a word was spoken among them. At length one of the chiefs made a speech, which was delivered to me by an interpreter, and was as follows:

Speech of Adoption.

"My son, you are now flesh of our flesh, and bone of our bone. By the ceremony which was performed this day, every drop of white blood was washed out of your veins; you are taken into the Caughnewago nation, and initiated into a warlike tribe; you are adopted into a great family, and now received with great seriousness and solemnity in the room of a great man. After what was passed this day you are now one of us by an old strong law and custom. My son, you have now nothing to fear; we are now under the same obligations to love, support, and defend you, that we are to love and defend one another. Therefore you are to consider yourself as one of our people.'

" At this time I did not believe this fine speech, especially that of the white blood being washed out of me; but since that time I have found that there was much sincerity in said speech; for, from that day, I never knew them to make any distinction between me and themselves in any respect whatever until I left them." It is quite likely that Joseph Hochstetler was, when adopted, initiated in a similar manner, being about the same age, and if he, or for that matter any of our family had any Indian blood in their veins, they must have got it in this way.

Is There Indian Blood in our Family?

It seems, however, that from this event came a saying that the Hochstetlers had Indian blood. No, one cannot claim this distinction, however much some of us may desire it. How were it possible? The ancestors were a typical Swiss family; Jacob and wife, born and raised in Switzerland, were married there, and had at least one son three years old on coming to America. After all the children were nearly grown the mother and two children were murdered by the Indians. Now, all the descendants of Jacob Hochstetler came through his three sons, John, Joseph and Christian, and daughter, Barbara Stutzman. John's wife, the mother of his ten children, was Catharina Hertzler, daughter of Jacob Hertzler. Joseph's wife, the mother of his children, was Anna Blank. The maiden name of Christian's wife was Rupp, all three Swiss names. If, therefore, any of our ancestor's family have Indian blood, it must have come in later, and at most only a small branch of 'the family could be related to the Indians.

Large Families.

It was also the boast of the earlier members of the family that they were free from hereditary diseases, such as consumption, hernia, epilepsy, or in-sanity, yet none of the earlier generations in America are known to have reached the age of eighty years. However, we can not but note the many large families with nearly all Biblical names. "Be fruitful, and multiply and replenish the earth," was the first blessing which the Creator in his wisdom bestowed upon mankind. True, there always have been, and always will be families with few or no children; such is God's will, but the custom of our age in America called "race suicide" can not be in accordance with the will of our Creator, and sooner or later evil consequences will follow. A family record, such as we frequently find in our genealogy, of from ten to fourteen children or more, is an honorable record and indicates a healthy condition both physically and morally; and when we study our family's past, let us search all things and hold fast to that which is good.

Experience of Christian.

Among the descendants of Christian there are several written accounts of his life, prepared at different times and by different persons and which vary more or less in details. These accounts make his age at captivity about ten years, which corresponds quite closely to the statement of his age made by his father in his petition to the Governor. Some of these accounts make his stay among the Indians seven years, while others make it as high as eleven years, which last is quite unlikely, as two of these accounts speak of his stay with the Indians "till the end of the war," and "peace was now restored," and "prisoners exchanged," which might refer either to the year 1762, but most appropriately to the year 1764. These accounts speak of his marriage shortly after his return, and his marriage is referred to as one of the elements that finally secured his consent to remain with the whites.

His Adoption.

According to these accounts, Christian was adopted by an aged Indian who treated him as a son. Another account states that this old Indian was given him to take care of. Christian was sent to hunt for game for the old Indian and himself. Sometimes he had to go long distances and remain away long, as game was scarce. These hunting trips gave him opportunity to escape, but he may not have known the way to his former home, and he would not forsake his old Indian friend, who would likely have starved if he had been deserted. After one long hunting trip he returned very much discouraged and very weak from want of food. The old Indian had been out for a short hunt and had found some wildcat kittens, which he had made into a soup or stew and Christian was glad for the feast. The old Indian believed the Great Spirit revealed to him the place where game was to be found and he would often send Christian to the place. The Indian's success in thus locating game made a deep impression on the mind of the boy, who had become much attached to his Indian friend, who lived but a year or two after Christian was placed in his care.

An Indian Brother.

After the death of his Indian father, in accordance with Indian law and custom Christian chose an Indian brother, to whom he also became deeply attached, and his love for this brother and the kindness he had

received from the hands of the Indians generally made him very unwilling to leave them, and he found it hard to become reconciled to the ways of the whites after his return to them.

His Return.

One account of his return states that he walked to his father's house, and as he stepped into the kitchen, he found the family at dinner. He bade the time of day and returned to the yard and seated himself on a stump. After his father had finished his meal, he went to the man in the yard whom he supposed was an Indian and began a conversation with him. In broken German which he could scarcely recall, he said, "My name is Christian Hochstetler." We can easily imagine the joy and surprise of the father, who nevertheless found it not easy to get his son into the house for dinner. For some time he would not decide to forsake his Indian friends and make his home with the whites. The childhood home that he had cherished in his memory during the years of his captivity was no longer to be found.

His Conversion.

A short time after his return and marriage Christian was converted and joined the Tunker Church and soon became a preacher in that church. There was a Tunker congregation in Bern and Upper Tulpehocken Township, along the Northkill, several miles above the confluence of this stream with the Tulpehocken. A church was erected in 1748. In 1750 Elder George Klein came from New Jersey and settled among the members. Through his energy the congregation flourished for over twenty years, when the settlements further west attracted the families. It is likely that the ministry of Elder George Klein resulted in the conversion of Christian. Practically all the descendants of Christian to this day are in churches that practice baptism by immersion, and nearly all of them are members of some church.¹⁷

The Captivity of Jacob.

We now resume the adventures of our ancestor Jacob. He never became reconciled to savage life but longed for his home, desolate as it was. He never gave up the idea of freeing himself in one way or other. He tried to conceal his desire and feelings, acting as if he were contented and reconciled, but Indians were hard to deceive and in spite of his pretenses, they never fully trusted him. The war had now lasted about six years since 1754 and during the last two years the English and Americans were mostly successful. Canada was taken from the French by the English but the Indians continued their raids. It was at a time when all the men or warriors had gone on a raid to the settlements that he concluded the time had come for him to escape, or die in the attempt.

His Hunting Trips.

In the absence of the able bodied men, Hochstetler was to provide for the families by procuring game. He was sent out daily to hunt, with orders to return at the close of the day if not sooner. He was given a gun, a few bullets, always counted, and a corresponding quantity of powder, with either a butcher knife or a tomahawk, but never both. On his return he was required to give an account of the ammunition used. If he did not bring home some game for every bullet used he had to explain why he missed. He desired more than a daily outfit for his escape, so he prepared a dry place in a standing hollow tree,

¹⁷ Montgomery's History of Berks County, p. 47.

where he daily stored away a little powder and a few bullets, which together with the outfit of that day he considered sufficient to venture the undertaking. Of course, he never saved more than one bullet in any one day and was obliged to give an evasive or misleading account.

Where Lay His Home?

But in what direction lay his home or the white settlements? and how far was he from the nearest settlements? These questions perplexed him. One day he noticed the old men explain something to the boys, using a stick with which they made rude marks in the ashes, which seemed to represent streams and mountains. He had acquired enough of the Indian language to understand they were making, in their way, a map of the country, showing the boys where their fathers had gone murdering. He dared not show that he understood what they meant, therefore passed to and fro apparently following his business, yet he managed to see them point to what seemed to represent a stream, which was called Susquehanna, another Allegheny, Monongahela, and mountains between these streams were named. It gave him a faint idea of his whereabouts and the course to pursue, as well as the distance to reach the settlements.

John Specht.

There was another captive in the village, a German named John Specht whom he desired to take with him, and the evening before the planned escape he took him into his confidence. In so doing he had to be guarded, as the Indians were suspicious when they, or for that matter, any prisoners conversed in German with none of their people present who understood it.

The Escape.

The morning followed the night, and Jacob Hochstetler was sent out as usual with his outfit; this day the butcher knife was given him. Specht starting under some pretense in another direction, the two met at an appointed place, the ammunition in the hollow tree was secured, and as much distance as possible put between them and the Indians they left behind who were old men, squaws and children, by whom there was not much danger of being pursued. The great danger to them lay in meeting hostile Indians who might return from their marauding, or might otherwise be scouring the woods.

A Surprise.

In the evening they concluded to encamp at a lonely place where there was an overhanging rock and where a fire could not be seen any distance. Imagine their surprise and embarrassment when on starting the fire a lone Indian came to them. This unexpected visit put a damper on their spirits. Both parties tried to conceal their embarrassment. From the appearance of the Indian it was believed others were not far off, so Hochstetler immediately planned another escape. He advised Specht to gather wood for the fire, going a little further every time he went for a stick and pretending he was looking for a larger stick, go out of sight and escape, while he picked up his gun, telling the Indian he would try to secure some game for supper. They were to meet further up a little brook that ran close by. In talking to Specht he used the German, which was not understood by the Indian. Hochstetler waited at the upper end of the little run until dark, but Specht did not appear, so he returned and quietly approached their proposed camping place from above the rock. In doing this, he was obliged to use the utmost care to

avoid being discovered. On reaching the edge of the rock he carefully looked down. The fire had been suffered to go down and was not burning bright, no living being was seen, but by the glimmering fire he saw what he took to be fresh meat and blood.

Jacob Flees Alone.

Believing the Indian had killed Specht and was watching for him, he stealthily crept back and renewed his flight, never stopping for the night's rest. He went on in the direction of his home, as ascertained before he started, and stopped for rest only when completely exhausted. He often concealed him-self in the daytime and traveled at night. He crossed streams and mountains until he reached what he thought was one of the head branches of the Susquehanna, which he followed. Though he never knew whether he was at any time pursued, he always used due precaution, to prevent being followed in case an attempt was made, wading through water at times to prevent being tracked by dogs, and in daytime generally avoided paths. As he followed the stream it grew larger and prospects seemed to brighten, so he decided to float down stream on a raft, which first had to be built.

The Raft.

Having selected a place where fire could not be seen from a distance he selected a dry fallen tree of proper thickness upon which he built some five or six "nigger fires."¹⁸ These were stirred and kept burning all night and by morning the trees were burnt through in as many places. The logs were dragged to the water, tied together with hickory withes, or wild grapevines, and on this frail raft the journey was continued. After some distance the course of the stream turned to the right and Jacob Hochstetler now believed he was on some other stream than the Susquehanna, probably the Ohio, which would take him away from home. He must have passed the present location of Pittston, Pa., about fifty miles to the north and a little to the east of his home. The river from this point follows a general southwestern direction till it reaches Duncannon, in Perry County, a few miles above Harrisburg, where it turns to the southeast. Fatigued and nearly starved, he tied his raft, and went on shore, about giving up in despair.

His Dream.

There is a tradition that he found a dead opossum full of maggots. He was so hungry that it tasted good and he ate till his hunger was appeased and then fell asleep, when his murdered wife appeared to him in a dream telling him to go on, that he was on the right way. When he awoke he took to his raft, determined never to leave it until he reached the white settlements. Thus he reached Fort Harris on the site of the present city of Harrisburg. He was too weak to stand, made efforts to be noticed, but failed to be observed until past the place. A little below the fort there was a place where the river was forded when low; here a man was watering a horse, who observed a strange object floating down stream; he went and reported. The commander at the fort with his spyglass discovered that there was a man on a small raft and signaled to him, but all Jacob was able to do was to hold up his arm. He was accordingly rescued with a skiff. A woman, probably Mrs. Harris, prepared his first meals for him. He soon regained

¹⁸ When clearing in the heavy timbered States, large trees were deadened and left to stand, when they were cut or broke down in after years. To save chopping, a number of fires were built on the fallen tree at proper distances apart; the branches of the top and other small sticks were used, being laid crosswise on the log. In this way the thickest logs were burnt through. The process sometimes required several days. Such fires were called "Nigger fires," and the process, "nigger through."

his strength and from here had no trouble in reaching his home. Before arriving at Fort Harris he must have passed two other forts, Fort Hunter about five miles above and Fort Augusta at the forks of the Susquehanna. From the latter the stream could not well be seen and Fort Hunter he may have passed in the nighttime. Take it all in all, his adventures were hazardous, the escape marvelous, and his whole life replete with incidents worthy of being preserved to posterity.

The Starting Place.

The place from whence our ancestor started when making his escape, and how long he was on the way on his perilous journey is not known. It seems he must have been somewhere in northeastern Ohio, or in adjoining northwestern Pennsylvania, or possibly in the southwestern part of the state of New York, all that part being then inhabited by the Indians, and he probably was on the way from three to four weeks, as he could seldom travel fast and often could not go a direct course. The only game he secured during his flight was a wild duck, being afraid to shoot lest he be found out. Besides the wild duck, he subsisted on some crawfish, nuts, buds and such edibles as could be obtained in the woods at that time of the year, which according to the manner in which the fire was to be built the first evening, must have been perhaps in September or October, after he was with the Indians about three years, about the time the French surrendered. It may also have been in the early Spring, after the snows were gone, as the Indians often selected this season for their raids.

John Specht.

The exact fate of John Specht was never known. He never reached the settlements, and when the lone Indian later met the boys, Joseph and Christian, he made his boast that he had killed both their father and Specht, but his story was doubted by the boys.

Fort Harris.

Modern historians have been inclined to doubt that there ever was a fort built at that place. The facts are: John Harris built a house there in 1705 and established a trading post with the Indians and later obtained a permit from the government to operate a ferry. At one time he refused to give any more liquor to a party of Indians who came to trade with him and had become drunk. This so enraged them that they tied him to a tree near his log house and were about burning him to death when another party of Indians from across the river happened to come in time to rescue him. When he died in 1748 he was buried at the foot of this tree at his own request. His son John was born in this house in 1726. When the Indians began murdering settlers on the Susquehanna on October 29th, 1755, at the outbreak of the war, portholes were cut in his house which was turned into a fort. Soldiers were stationed there. The house was large, with extensive sheds attached, and was frequently used for the storage of army supplies. Fortunately it was never attacked by the enemy. From 1758-60 the English gained ground, and having taken the forts, including Pitt on the Ohio and nearly all Canada, the French ceased fighting; but a treaty was not signed until 1765.

VI. THE RELEASE OF JOSEPH AND CHRISTIAN.

After his return from captivity our ancestor learned of the events that had occurred during his absence. The Indians had continued their depredations during the summer of 1758. As early as March 15th of

that year his old neighbors had sent a petition to Gov. Dewey asking protection against the Indians, who might make their attacks at any time, now that the snows were melting, and the weather growing fair. They stated in their petition that the blockhouse at Northkill was destroyed and no garrison kept there. During this summer, a man named Lebenguth, of Tulpehocken Township, and his wife were killed and scalped. Near the Northkill Nicholas Geiger's wife and two of his children were killed and scalped, also the wife of Michael Ditzelar. Several victories during the summer of 1758 practically brought the war to a close.

Councils at Easton.

On the request of the Indians a council was held with them at Easton, Pennsylvania, from October 8 to 26, 1758. This council was attended by Governor Dewey and others associated with him. A treaty of peace was agreed upon, and one of its conditions was that the Indians were to return all their prisoners and restore them to their friends, through Gen. Johnson who was to receive them. This treaty aroused the hopes of those who had lost relatives and friends and we can easily believe that the sorrowing family and friends of our ancestor would rejoice at the news. Very few captives however were returned.

Speech of Governor Hamilton.

After nearly three years another council was held, August 3-12, 1761, at Easton, Pennsylvania, attended by Governor Hamilton. In his address to the Indians he reminded them of their former agreement about the captives and said, "Brethren, I am pleased to hear you sent to Gen. Johnson, our flesh and blood who were prisoners among the Cayugas. We esteem it as the strongest proof of your friendship which you can possibly give us. You all agreed at the treaty held here three years ago, that you would search all the towns and places in the Indian countries for them, and deliver them up to us, without leaving one behind, and if they had gone down your throats, you could heave them up again. I am sorry that but very few have yet been brought back, though I know there are a great many scattered up and down among the Indians. We cannot help thinking that you speak only from the lips and not from your hearts, whatever professions of regard you make for us, till this promise is performed, and we see our fathers, mothers, and children, who have been carried into captivity, restored to us. This promise was the condition on which the peace belt was exchanged between us." These vigorous words from the Governor secured from the Indians another solemn promise that they would make every possible effort to restore all the captives that could be found among them. They agreed to bring them all to another council which was to be held the next summer at Lancaster.

Council at Lancaster.

This solemn assurance of the Indians aroused a widespread interest and expectation among those who had lost relatives and friends. The council was to meet at Lancaster, and begin its sessions the twelfth day of August, 1762. Previous to this date glowing reports came from the Indian country of the immense number of captives that were being brought and that would be turned over to their friends. We can easily imagine the eager interest with which our ancestor hastened to Lancaster, with the expectation of securing his long-lost sons.

A Disappointment.

But the council proved a deep disappointment. Instead of the hundreds of captives that had been promised and expected there were about two dozen. But the Indians were very plausible in their excuses and apologies. They declared that the captives were unwilling to return as they had become strongly attached to their Indian friends. The chiefs also claimed they found it hard to induce their people to drive from them the captives who were unwilling to return to the whites.

The council opened August 12th. Our ancestor soon satisfied himself that his sons were not among the small number of restored captives, and he may have had tidings of them from Indians who were present. He was deeply disappointed, but would not give up to despair. But what could he do among the hundreds who were present looking for their captive friends? He was not accustomed to the transaction of business in a large public gathering such as this was. It is doubtful whether he could speak the English language which was used by the men in charge of the council. But he was unwilling to leave the council till he had made at least some effort to secure the return of his sons. We can easily believe that he spent an anxious, troubled night but in the morning he had decided what to do.

Jacob's Petition.

By the assistance of some friend he prepared a petition which he presented to the Governor, who was very busy in the council, and who could ill spare the time for the needs of a humble individual like our ancestor. But the Governor received the petition, which has been preserved and is in print in the Pennsylvania Archives, Vol. 4, p. 99, and is as follows:

Petition of Jacob Hockstetter to Governor Hamilton, 1762.

To the Honorable James Hamilton, Esq., Lieutenant Governour of Pennsylvania, The Humble Petition of Jacob Hockstetler of Berks County, Humbly Sheweth:

That about five Years ago your Petitioner with 2 Children were taken Prisoners, & his wife & 2 other Children were killed by the Indians, that one of the said Children who is still Prisoner is named Joseph, is about 18 Years old, and Christian is about 16 Years & a half old. That his House & Improve-ments were totally ruined & destroyed. That your Petitioner understands that neither of his Children are brought down, but the Embassadour of King Kastateeloca, who has one of his Children is now here.

That your Petitioner most humbly prays your Honour to interpose in this Matter, that his Children may be restored to him, or that he may be put into such a Method as may be effectual for that Purpose.

And your Petitioner will ever pray, &c. his Aug. 13, 1762. Jacob X Hocksteter. mark

Where was the Petition Written?

This petition does not give the name of the place at which it was written, but it was evidently written at Lancaster, as seen in the words "now here," referring to the place where the Indian Embassador then was, at Lancaster with the Governor holding the council. The words "brought down" would be appropriate at Lancaster, as used by one living in Berks County near the mountains, or it might refer to the higher regions to the north and west where the Indians lived.

It is not known where the original paper of this petition is. Recent inquiry was made in the Archives department of the State Library at Harrisburg for it, as also for the original copy of the Northkill Journal, but the custodian was unable to locate either. As the document is printed, the name of our ancestor is spelled three different ways, or a different way each time it was written.

Results of Petition.

The petition may have been of some help. The Governor would doubtless bring the matter to the attention of the Indian Ambassador, who could not well do anything else than agree to do his best for the release of the captives named and described in the petition. At any rate, one of the sons, according to the best traditions in the family, was restored soon after, to his family, after a captivity of about five years. The writer has reason for believing that this was Christian,¹⁹ though the written accounts in the family of Christian make the shortest time of his captivity seven years, and the account among the descendants of Joseph as appears in the note to fam. 7174, fixes his captivity at six years.

The Ages of the Sons.

The age of the boys as given in the petition was 18 and 16½ years respectively, the petition dated August 13th, 1762. The writer has reason to believe that the father had in mind their age at time of capture, that being the age given by my grandfather, who saw them both in later years, as well as their brother John who saw them being taken away. Besides, it is not likely that Joseph and Christian if they were only 13 and 11½ years old would pick up their guns to defend the family and beg their father to allow them to shoot, their parents belonging to the defenceless people. The writer has yet several palpable reasons why he thinks the father in giving their age had in mind the time of capture, hut the reader can have his choice.

Pontiac's War.

The work of restoring the prisoners was retarded by a second Indian uprising in 1763 under the celebrated Indian chief Pontiac. The Indians were not satisfied when the French surrendered their lands to the English. Pontiac, a powerful and warlike chief, rekindled the tires of war, and by stratagem and treachery recaptured nine of the twelve forts from the English but the Delawares failed to take the three forts assigned to them.

Col. Bouquet Defeats the Indians.

Col. Henry Bouquet, a brave 'and sagacious officer, was sent with an army into the Indian territory to chastise them. In August, 1763, he defeated them with great slaughter at Bushy Run, Pa., and soon after occupied Pittsburg. The following year he marched an army into the Ohio territory, to the Tus-carawas and Muskingum, and built a stockade near the present Bolivar in Tuscarawas County, Ohio. On October 17th, T764, Colonel Bouquet met a number of Indian chiefs further south, probably in the edge of the Dover Plains, and at this spot was consummated an agreement which resulted in the restoration of all the white prisoners held by the Delawares and other tribes. From the Plains, near the present Strasburg,

¹⁹ I was so informed by my father and grandfather.

he continued his march to the forks of the Muskingum, the present Coshocton, where the treaty was ratified by the several tribes, and the last prisoners surrendered.

The Indians had become discouraged by their decisive defeat the previous year. They had been forsaken by their previous allies, the French, and had trouble in agreeing among themselves. So they had approached Col. Bouquet for a council and were very anxious for peace on any terms.

Bouquet's Council with the Indians.

At the council of October 17th, 1764, there were present, representing the Delaware Indians, Custaloga, chief of the Wolf tribe, the chief named in our ancestor's petition; and Beaver, chief of the Turkey tribe, with twenty warriors. These two chiefs at the close of their speech delivered eighteen prisoners and eighty-three small sticks, representing the number of prisoners in their possession and which they agreed to deliver as soon as possible.

Return of Captives.

On November 9th, the Delaware chiefs Beaver and Custaloga had brought in all but twelve of their prisoners, but Col. Bouquet refused to shake hands with them or have the least talk with them while a single captive remained among them. This firmness impressed these chiefs that they must use sterner measures among their people to secure the return of the captives, who were as unwilling often to be restored as the Indians were to give them up. On November 24th, Custaloga and the Senecas delivered the last three of their prisoners. December 1st of this year Col. Bouquet wrote to the Governor of Pennsylvania that he had sent under care of Lieutenant Col. Clayton all the captives belonging to Pennsylvania and had delivered several others to their parents and relatives.²⁰ There were, however, a few prisoners that could not be brought to the authorities because they were at a distance, and on account of the severity of the winter which had set in.

The remaining captives were brought to the authorities the following spring, so that Sir William Johnson signed with the Delaware Indians, May 8th, 1765, a treaty of peace, after they had delivered to Col. Bouquet all the prisoners in their possession.²¹

Restoration of Joseph.

It was by reason of Col. Bouquet's success that Joseph Hochstetler was restored to his folks. Some of the captives accompanied the retiring army to Pittsburg, arriving just before the close of the year 1764, while others, who were too far from the Tuscarawas Valley, could not be brought in and re-turned until the following spring. It is not known whether Joseph returned late in the fall of 1764 or the following spring.

Place of Restoration.

From a letter written by John Hertzler, author of the Hertzler Genealogy, we learn of the kindly treatment of Joseph by the Indians, and " when they brought him down the Susquehanna River, to the

²⁰ Pa. Archives, Vol. 4, p. 208.

²¹ Col. Records, Vol. 9, pp. 277-80.

Fort on the east side of the river, near where Sunbury is now, in Northumberland County (Fort Augusta), by treaty, they tried to have him go back with them and live with them as brothers. He often visited them and enjoyed himself hunting, fishing, running and jumping." John Hertzler's mother, Barbara Zug, was a niece of the wife of Joseph, the captive.

Over two hundred captives were brought to Col. Bouquet in the fall, while about a hundred could not be brought in before spring. The Otto-ways and other northern tribes had killed nearly all their white prisoners. Many of the captives had been taken when young, and did not remember their names or place of their former homes. Such were taken to Carlisle, Pennsylvania, and notice given that those who had lost relatives might have a chance to find them. Many touching scenes occurred here, but in this work they cannot be given any further attention. Of the captives surrendered under Bouquet, the names of about two-thirds are given in the Pennsylvania Archives, but Joseph's name is not found among them.

Indian Treatment of Captives.

There has been much misapprehension of the treatment of their captives by the Indians, and many have thought it strange that the captives could be satisfied with their Indian associations. A writer in the Pennsylvania Gazette of July 25, 1765, speaking of the kindness of the Indians toward their prisoners, says: "Cruel and unmerciful as they are, by habit and long example in war, yet whenever they come to give way to the native dictates of humanity, they exercise virtues which Christians need not blush to imitate. When they once determine to give life, they give everything with it, which in their apprehension, belongs with it.

"Among those who had lived long with the Indians it is not expected that any marks of joy would appear on being restored to their parents or relatives. Having been accustomed to look upon the Indians as the only connections they had, and having been tenderly treated by them and speaking their language, it is no wonder they considered their new fate in the light of a captivity and parted from the savages in tears."

Speech of a Shawnee Chief.

The same kindly ideas are brought out in the speech of a Shawnee chief in the council with Col. Bouquet, on surrendering his captives. "Fathers, we have brought your flesh and blood to you: they have all been united to us by adoption; and though we now deliver them, we will always look upon them as our relations, whenever the Great Spirit is pleased that we visit them. We have taken as much care of them as if they were our own flesh and blood. They are now become unacquainted with your customs and manners: and therefore we request you will use them tenderly and kindly, which will induce them to live contentedly with you."

It is related of Joseph that, although the Indians had murdered his mother, brother and sister, and committed many other atrocities, he had become so attached to them and their customs and manner of living that he hesitated long before he decided to leave them and readopt civilization and live with the whites. The mutual attachment between him and his Indian brethren was such that it was kept after his return.

In due time he married, as will be seen elsewhere in this work, and settled down, but the habits he acquired during his long captivity never fully left him.

VII. THE LATER YEARS OF OUR ANCESTOR.

In the fall of 1764 or the spring of 1765, our ancestor had the satisfaction of again having his children with him and he could once more give attention to his business affairs. The buildings on his farm had been destroyed by fire. These of course could be rebuilt, but there is a well established belief in the neighborhood of his old home that he did not make this his permanent home after his return from the Indians. We know that on June 28th, 1765, he bought from David Brecht and wife Sarah, forty-three acres and 133 perches of land in Heidelberg Township, for 45 pounds, English money. The deed for this land is the only one that has been recorded at Reading by our ancestor or his sons John and Joseph, who both owned land in Berks County.²²

The Hochstetler Berg.

The exact location of this farm has not been absolutely determined, but there is good reason for believing that it lay at the foot of what is now called Hochstetler Berg, hill or mountain, about a mile west of Klopp's store, now known as the Frank Seidel farm. Nathaniel McAllister, of Robsonia, Pennsylvania, a man aged seventy-five years, recently stated that he has resided on the farm, closely adjoining the Seidel farm, for about sixty years, and that he was told in his boyhood that the Hochstetler Berg, over which he had traveled on his way to school, was so named after the family who were the first permanent residents on the Seidel farm and who moved to or over the south mountain in Lancaster County, long before he was born.

The search for the early deeds to this farm has not yet been successful, but it has been hoped that when they are found they would show to whom Jacob Hochstetler transferred the land which he secured from David Brecht, probably to his son Joseph Hochstetler, and also to whom Joseph Hochstetler sold the land.

A Safe Location.

If the Frank Seidel farm was the land purchased by our ancestor in 1765, it would indicate that his fear of the Indians stood in the way of his returning to his old home on the Northkill. The Northkill home lay along the stream which was the natural place for paths and roads and is so used at the present time and would likely be so used by the Indians. His old home was also near the gap in the Blue Mountains, which the Indians were in the habit of using. The Frank Seidel farm is about ten miles from his Northkill farm, and back from that stream about three miles, in quite rugged surroundings, and thus removed from the ordinary highways of Indian travel. He had made his escape from the Indians and thereby incurred their

²² **This deed is recorded in Vol. 4, p. 236.** The land is described as follows: " Beginning at a post in a line of Nicholas Christ's land and thence by same, **N. 60 E. 44** perches to a post in a line of James Conrad's land: thence by same **B. 30 B. 92¼** perches to a post, thence by land of Jacob Miller **S. 49 E, 60** perches to a post, thence by other part of 157-acre tract, the three corners and distances next following: **S. 57 W. 49** to a post: **N. 42 W. 122** to a post: **N. 15, W. 32** to beginning."

hatred. The Indians were also much attached to his sons Joseph and Christian, and he may have thought it prudent to make his home in a place where he would not be so readily found by the Indians.

Jacob's Last Farm.

We have record of one other farm owned by our ancestor and this record fortunately preserves for us the names of all his children, who survived him, the given name of his widow at death, and the approximate date of his death.

This deed is on record at Lancaster, Pennsylvania, in Book R. p. 118. The deed is made February 17th, 1776, by the heirs of Jacob Hochstetter, and was recorded August 14th, 1776. We give the following abstract: "This indenture between John Hochstetter, of Berks County, and Catherine, his wife, Joseph Hochstetter, of the same county, and Ann, his wife, Barbara Stutsman, of said county, widow, and Christian Hochstetter, of Lancaster County, and Barbara, his wife, and John Metzger, or Naffzeger, of Lancaster County. The Hon. Proprietors did grant by patent the 29th of April, 1767, to Peter Benedict, a tract of land in Lebanon Township, called 'Stony Ridge,' and whereas the said Peter Benedict and Maria Elizabeth, his wife, did convey, the 7th April, 1772, to the above named Christian Hochstetter, all that above described tract of 150 acres of land, And whereas, the said Christian Hochstetter, and Barbara, his wife, by their certain deed, dated 2 March, 1775, did grant and convey to Jacob Hochstetter, of Berks County, And whereas, the said Jacob Hochstetter lately died intestate, leaving his widow named Anna, and issue to wit: John Hochstetter, Joseph Hochstetter, Barbara Stutsman, and Christian Hochstetter, the above described tract of land, among other things, descended and came to the children and heirs of the said Jacob Hochstetter, deceased. Now this Indenture witnesseth that the said John Hochstetter and Catherine, his wife, Joseph Hochstetter, and Anna his wife, Barbara Stutsman, and Christian Hochstetter, and Barbara, his wife, for and in consideration of the sum of 400 pounds, money of Pennsylvania, well and truly paid by the said John Metzger, or Naffzeger, do grant and convey."

Importance of this Deed.

This deed shows that our ancestor was of Berks County in March, 1775, but does not indicate whether he resided on the Lebanon Township farm which is now in Lebanon County. The present owner of this land and its exact location are as yet unknown to the writer. This farm may possibly be the last resting place of our ancestor.

It may be noted also that in this deed is given our only knowledge of Barbara Stutzman, except the additional matter that is given in fam, 8921. A lifelong habit of talking family history with other members of the family had failed to bring out that there was any relationship between our family and that of the Stutzmans. None of the older people had any knowledge of her or her descendants. The same is true of the second marriage of our ancestor. All the older deeds have been fully examined for the name of a wife, but the deeds to the lands on the Northkill have no such signature, though one of these deeds is made as late as November 18th, 1773. It may be added here also that the living descendants of Joseph Hochstetter have no knowledge of any of his daughters, excepting what is given in the statement of Joseph Hochstetter his grandson, made in 1879. The second-named daughter of John Hochstetter, Catherine, of fam. 3061, has also passed completely from the knowledge of the family. These incidents

show how rapidly the world and one's kindred forget that we have lived, and they show also the importance of making careful family records which may be handed down to coming generations.

Other Land Transfers.

March 13, 1773, our ancestor deeded to Joseph Zollenberger the eighty acres of land which was secured by warrant of May 8th, 1747, and on which his son John resided at the time of the massacre. The consideration was 165 pounds. In this deed, as in all the others that we have, our ancestor signed his name with an X. This deed was witnessed by John Hochstedler and Jacob Hertzler, his father-in-law. At this time John Hochstetler, the oldest son of our ancestor, was residing on the old farm of his father. He probably moved to that farm soon after the close of the war, if not before, and replaced the buildings, including the still house, which had been destroyed by the Indians.²³ November 18th, 1773, Jacob deeded the old farm of 150 acres to his son John for 460 pounds. This included the 100 acres secured by warrant dated October 25, 1739, and the 50 acres secured by the warrant of January 30, 1755. These deeds were witnessed by Johannes Buechmueller and Peter Spycker. In both these deeds the residence of our ancestor is given as Heidelberg Township.

The Hertzler Genealogy notes that Jacob Hertzler divided his property among his children August 30, 1773, but no mention is made of any portion given his daughter Catherine, wife of John Hochstetler, but it is quite likely that Catherine received a portion, and this money may have aided John in the purchase of his father's farm.

Berks County Tax Lists.

A recent examination has been made of the early tax lists of Bern and Heidelberg Townships. These lists are carefully kept in the vaults of the Berks County Historical Society at Reading. The first list for Bern Township is for the year 1753, and the tax of our ancestor for that year was two pounds and two shillings. His name occurs also in 1754 and 1755. The lists for 1756 and 1757 are missing. One list of 1758 is preserved, but our family name does not appear upon it. For the years 1759, 1760 and 1761, the name of his son John takes the place of his father, who was among the Indians, and it was not known whether he was living or dead. In the year 1762 both names Jacob and John appear, showing that Jacob had returned at the time that this list was made. John's name is omitted till 1765, when it appears with his father, and is found on every list till 1783, and no lists are preserved of 1784 and 1785. Jacob appears in the Bern lists for the last time in 1771. He may have made an agreement to sell his Northkill land to his son John at that time, though the transfer was not made till 1773. The name of the son, Christian, appears on the Bern lists of 1767 and 1768.

²³ A warrant was issued May 3, 1758 for 50 acres to John Hochstedler but when the land was surveyed there were 187 acres. This land was later patented: May 5, 1814, 22 acres and 111 Perches to Henry Fehr: February 7, 1893, 81 acres. 102 perches to Peter Mohn, Elmira Snyder, Levi Metz, William B. Wagner and George B. Wagner. It appears that nearly 64 acres of this land has not yet been patented. This land may possible have been taken because John considered it unsafe to live so convenient to the Indian pass in the mountains. The patent to Henry Fehr describes the land as in Bern Township. The patent to Peter Mohn and others describes the land as in Upper Bern Township, Berks County.

Heidelberg Township.

The name of our ancestor appears on the Heidelberg Township lists from 1765 to 1774, the last year of its appearance. The name of Joseph appears in 1768 and continues till 1806, which is its last appearance. His son Henry appears in 1802 and 1803 and his son Peter in 1802. The family name in these lists is spelled in many different ways. On practically all the lists the final syllable is "ler," and in about a dozen lists the first syllable ends in "f" or "ff."

Our Ancestors During the American Revolution.

Being by principle non-combatants and having not defended themselves against the Indians when an excellent opportunity offered, it could not be expected that they would take part in the war. Besides, it is well known that hence many of them actually sympathized with the British, for which, when duly considered, certainly no blame attaches to them.

The Quakers, on the other hand, though they were also "non-combatants", and had suffered in England, now mostly sympathized with the Americans. Different conditions may honestly cause different sentiments, without casting a reflection on either side. So during the great Civil War, though most of our family resided in the North, and of such as did not belong to a non-combatant church, many entered the Union army, while a few, residing in the south, fought in the Confederate army. Such things sometimes are regulated not of choice, but rather of fate. But the Amish and other non-combatants were made to suffer during the Revolution, refusing to bear arms. Heavy fines were assessed against them, their property seized, and often a hatred existed between them and those who took up arms. It is therefore not surprising to find on the tax list of Bern Township for 1779 that the name of John Hochstetler is marked "tory," with nine others, in a list of 272 names, while his brother Joseph is the only one marked "tory" in Heidelberg for the same year in a list of 316 names. They were made to pay heavy fines, but later their property was restored in case their refusal to perform military duty was due to church rules.

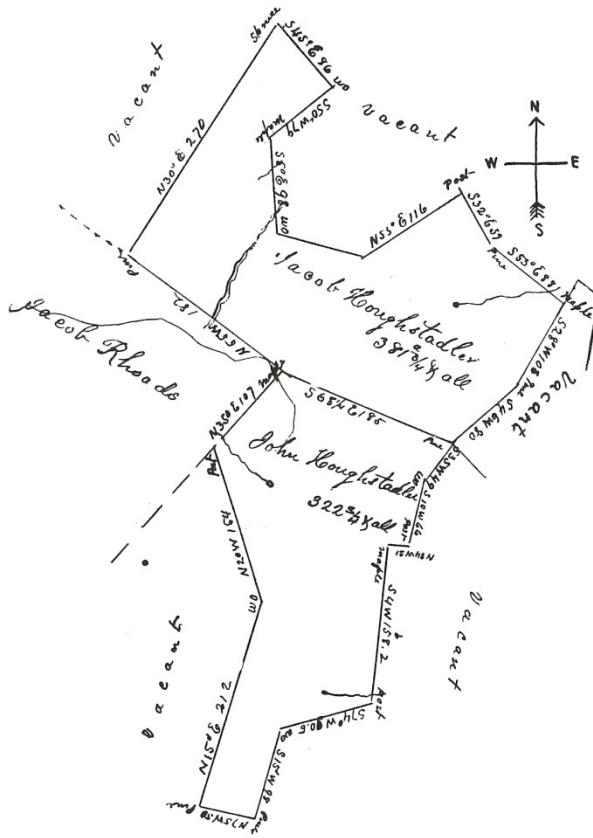
Imprisonment.

In many instances these non-combatant people were placed in prison because they refused to perform military service. From Mast's Genealogy, page 691, we take the following: "So many of these people were thrown into prison at Reading that the women were compelled to work in the fields to support their families. According to tradition, those who were imprisoned for refusing military service were sentenced to be shot and a day set for their execution. A meeting was held in Reading prison to administer the Lord's Supper to the condemned brethren. But the execution was never carried into effect. Through the leading of a kind Providence, friends interfered, particularly Henry Hertzell, pastor of the German Reformed church, who appealed to the authorities in behalf of those who fled from Europe to escape military service and who could not now be expected to do what their conscience forbade them to do in Europe. The appeal was heard and the peace-loving prisoners were set free. Among those released from prison were John Hertzler, Jacob and Stephen Kauffman; the writer having spoken recently with a grandson of the latter, Jacob Kauffman, of Davidsville, Pa., about this historical incident contained on page 139 in the 'Mennonite Church History,' compiled by Hertzler and Kauffman. Others that were released at this time were John and Christian Zug and Jacob Mast, who is supposed to have been our progenitor and who was for some years afterward known as Bishop Jacob Mast."

Settlement in Somerset County.

John Hochstetler sold the old home farm November 5th, 1784, and December 17th, of the same year, he

obtained a warrant issued to John Hogstadler for 352 acres in Somerset County. To this he later added 46½ acres, and this was the homestead of 398 acres on which he resided till his death; though April 25th, 1797, he sold the same to his son John. This son John had secured a homestead adjoining the land of his father under warrant of January 17th, 1785, though there is reason for believing that he had made improvements on his land and had lived there as early as 1779. The warrant for his land speaks of "including improvements," and his father's will speaks of loaning him a horse "to make his improvements." Both John and his older brother, Jacob, appear on the tax lists of Somerset County as early as 1779. The original home of John the father is now held in part by Joel E. Hershberger, and in the little private burying ground on this land is the last resting place of John the father, his wives Catherine and Anna, and his son John.



Allegheny Mountain land of John Hochstetler

Survey Book, p. 295, 381¼ acres, situated on the waters of Flaugherty Creek, in Elklick Tp., Bedford Co., Pa. Surveyed June 7, 1791, for Jacob Houghstadler, warrant dated Mar. 12, 1789. 322¼ acres surveyed for John Houghstadler, June 8, 1791, warrant for 300 acres, date Mar. 12, 1789.

pp. 292 and 192.

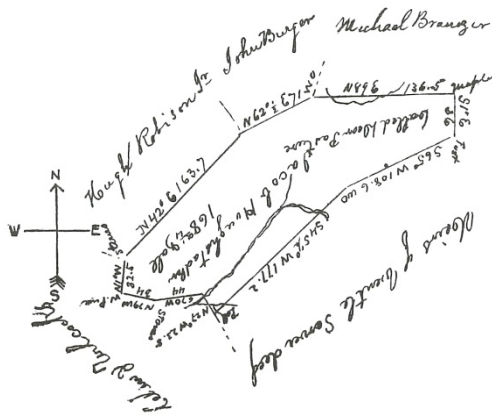
352¼ acres, situated on a branch of Elklick Creek, Brothers Valley Tp., Bedford County, Pa., surveyed Feb. 18, 1785, warrant December 17, 1784, to which land was added 46½ acres, situated on the waters of Elklick Creek, in Elklick Tp., Bedford County, Pa., surveyed Nov., 1790, warrant dated Oct. 14, 1790, making a total of 398¾ acres.

April 5, 1797, John and Catherine Hochstetler convey to Henry Hochstetler 68 acres reciting the 352 acres.

April 6, 1797, John and Catherine Hochstetler convey to David Hochstetler, 89 acres reciting the 352 and the 46 acres.

April 25, 1797, John and Catherine Hochstetler convey to John Hochstetler, 240 acres, for 12002, completing the sale of these two pieces of land.

232¼ acres, situated on the waters of Elklick Creek, including improvements, in Brothers Valley Tp., Bedford County, Pa., surveyed June 24, 1785, warrant dated Jan. 17, 1786, April 5, 1797, John and Frances sell this 232¼ acres to Joseph Hochstetler. Plat book of Somerset County, Pennsylvania, Vol. 2, page 192.



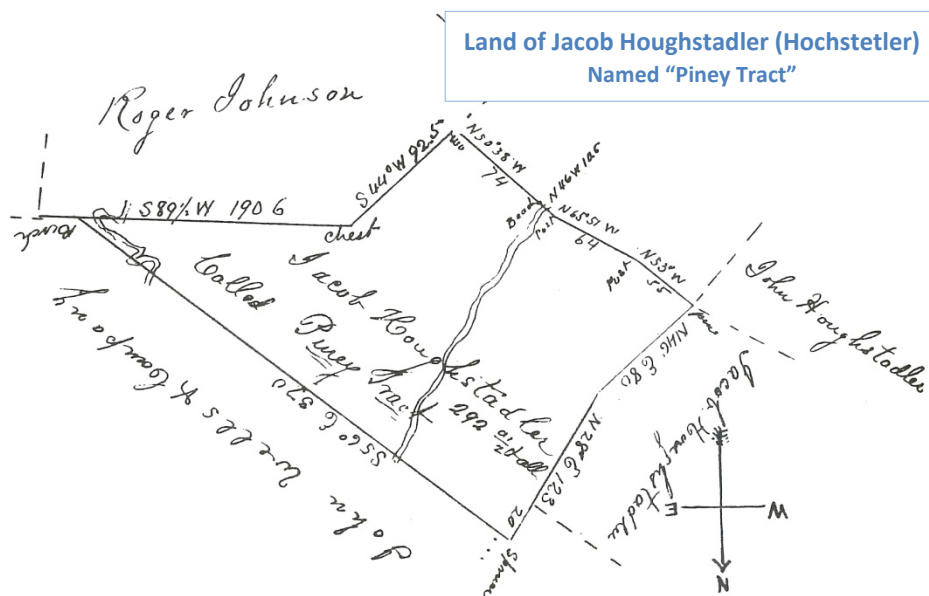
**Land of Jacob Houghstadler (Hochstetler)
Named "Deer Pasture"**

owned by Jacob Houghstadler, the disposition of which has not been learned.

It is interesting to note that John the pioneer and his sons John and Jacob, and his brother Christian, from 1784 and the few years following, obtained warrants for over 2,300 acres of land in Somerset County, mostly in the vicinity of Meyersdale.²⁵

Children of John Hochstetler.

Three sons of John Hochstetler remained in Somerset County till their death. The oldest, Jacob, lived about a mile above Meyersdale, on the farm now occupied by Mr. Walker. Jacob is buried on this farm, and also his wife, and probably two of his sons, John and Jacob, with others of his descendants. This is



**Land of Jacob Houghstadler (Hochstetler)
Named "Piney Tract"**

probably the tract named "Deer Pasture."²⁶ He had also a tract of 292½ acres, on Flaugherty Creek, called "Piney Tract,"²⁷ which joined other land of his own and

inty, later Somerset. Dec. 17, 5, Christian Houghstadler, 250 J acres; Jan. 29, 1788, Jacob ghstadler, 300 acres; Oct. 14,

. The fairly uniform spelling of the

²⁶ Somerset County Survey Book, p. 168. "168¼ acres situated on the waters of Little Yough River, including improvements, Brothers Valley Township, Bedford County, surveyed Feb. 21, 1785, under warrant, Jan. 17, 1785."

²⁷ Survey Book, p. 406. "292½ acres situated on Flaugherty Creek, in Elk-lick Township, Somerset County, late Bedford County, surveyed June 3, 1794, under warrant of June 25, 1793."

land of John Houghstadler, apparently the tracts shown in the illustration. Jacob sold the last of his land to his children in 1813, and it is not likely that he lived long afterward. John, the second son of John the pioneer, lived as we have seen on his father's homestead and died in 1813.

Daniel Hochstetler or Hochstedler, the sixth son of the pioneer, and great-grandfather of Rev. Harvey Hostetler, compiler of this genealogy, had his home near the Negro mountain, in Ellick Township, and he is buried on his farm. Lewis Kretchman, a great-grandson, now owns part of this farm.

Frany, the eldest daughter of John, the pioneer, and wife of Jacob Yoder, moved to Somerset County, as appears by a land warrant issued Feb. 4th, 1785, to her husband, for 360 acres of land. This land lay on both sides of the Cassalman river, near the present Yoder Station. Abraham Miller, his other son-in-law, husband of his daughter Anna, lived near Berlin, Pennsylvania. The family of Catherine, the second daughter of the pioneer, has not been found.

Hochstetlers in Tuscarawas and Holmes County, Ohio.

In 1812, Joseph Hochstetler, of the seven brothers, moved to Tuscarawas County, Ohio, living about a mile southwest of the present Barrs Mills, where he died in 1823. He and his wife are buried on the farm where he died, graves not marked. He owned 210 acres of land of fair quality and considerably improved, on which he paid \$2.30 tax in 1823. (Compare this with taxes at present.) He seems to have sold the farm to his son-in-law, Andrew Schrock, before he died. Yost Miller, who was his brother John's executor in 1814, had moved to Ohio in 1816, and in connection with Henry Miller was his administrator.

David Hochstetler, Joseph's brother, moved to Walnutcreek Township, Holmes County, Ohio, with his two sons, Joseph and David, and daughter Elizabeth, in 1812. He entered the southwest quarter of section 6, township 9, range 4; and for his son Joseph, who was then married, the southeast quarter of the same section. His nephew, Solomon Hochstetler, the same year entered the adjoining southwest quarter of section 7, township 9, range 4. Samuel, Solomon's brother, obtained second-handed in 1818 the northwest quarter of said section 6, township 9, range 4, and soon after the northeast quarter of section 6 was also entered, by Joseph and son Jeremiah, so that all of section 6, and one quarter of section 7, besides two contiguous quarters, were also entered or bought, it being Connecticut Western Reserve school land, sold at public auction, one bought by David Jr., for his son John, and the other by Abraham, brother of Solomon and Samuel, so that they owned 7 quarters, continuous, being over 1,100 acres, nearly all of which is today owned by the descendants. Jonathan, the youngest of the seven brothers, is buried about two miles east of Berlin, Holmes County, Ohio, on the farm now owned by Aaron B. Miller. By changing fences the grave became obliterated. He believed it wrong for an individual to own land, and though he followed farming, he never invested in land. Peter, son of Jacob Hochstetler, near Meyersdale, came to Ohio about the year 1814, and located in Sugar Creek Township, Tuscarawas County, between the present village of Sugarcreek and Ragersville.

It will be seen that members of our family have been pioneers in Berks and Somerset Counties, Pennsylvania. The next generation were pioneers in Ohio, and soon westward, perhaps in every state, till the Pacific coast was reached.

Progress of the Amish Church.

The western march of the descendants of John and Joseph Hostetler corresponds very closely with the onward advance made by the Amish church. We have noted that our ancestor was living on the Northkill, before the Amish church in that community was organized. His son John with his family made a considerable addition to the Amish forces in Somerset County, when he settled there in 1784. The next westward move of the Amish church was made in 1808, when several Amish families from Somerset County laid the foundation of the church in Holmes and Tuscarawas Counties, Ohio, and the descendants of John were among the pioneers in that settlement. From these counties, between the years 1840 and 1850, large colonies moved into Howard, Elkhart and Lagrange Counties, Ind., and a little later the descendants of John aided in founding the colonies in Johnson County, Iowa, and Reno County, Kansas.

Joseph Hostetler and his Children.

We have seen that Joseph Hostetler remained a taxpayer in Heidelberg Township till 1806, The next we know of him is in 1810, when he purchased from Joseph Root and wife a farm located in Fermanagh Township, Mifflin County, Pa., in what was known as the Lost Creek Valley. The records at Lewistown, Pa., show the inventory of his estate was filed August 24, 1812, and that his widow was named Barbara. She died shortly before January 13, 1813, when an inventory of her estate was filed. In the settlement of her estate her administrator paid an attorney's fee for advice in the estate of Barbara Kauffman, whom we take to have been Barbara Hostetler. Her husband, Joseph, was buried by the side of his oldest son, John, on the Solomon Brubacker farm, a mile east of Mifflin, Pa.

There is also on record at Lewistown, Pa., a petition for the sale of the real estate of Joseph Hostetler, which petition gives the names of all his children living, the names of those deceased, and their heirs. Joseph Hostetler's farm was sold to his grandson, Jacob Hostetler of fam. 6528, who a little later sold it to Judge Wm. McAllister, at whose death it passed to his sons, and is now in the possession of Mrs. Sarah Lloyd, Oakland Mills, Pa., a granddaughter of Judge Wm. McAllister.

John Hostetler.

We are fortunate also in having on record at Lewistown, Pa., a petition for the sale of the real estate of John Hostetler, the oldest son of Joseph. This petition gives the names of his children as they appear in this work. His farm in Fermanagh Township was sold February 25, 1811, to Abraham Kauffman, from whom it passed to his son, William Kauffman, who in turn sold it in 1867 to Solomon Brubacker. John appears as a taxpayer in this county as early as 1803. He was buried on his own farm.

Henry Hostetler.

The records at Lewistown also give us a list of the children of Henry Hostetler, the second son of Joseph. The names of his children correspond to those given in this work. His farm in Fermanagh Township was sold October 27, 1806, to Christian Esh, for \$1,200.00.

Michael, the third son of Joseph Hostetler, also settled in Fermanagh Township, in Mifflin County, but later lived in the Kishacoquillas Valley, in the vicinity of Belleville. Joseph and Peter, younger sons of

Joseph, settled in the northern part of Somerset or the southern part of Cambria County, near Johnstown, Pennsylvania, where Peter died. His brother Joseph died near New Hamburg, Ontario, Canada.

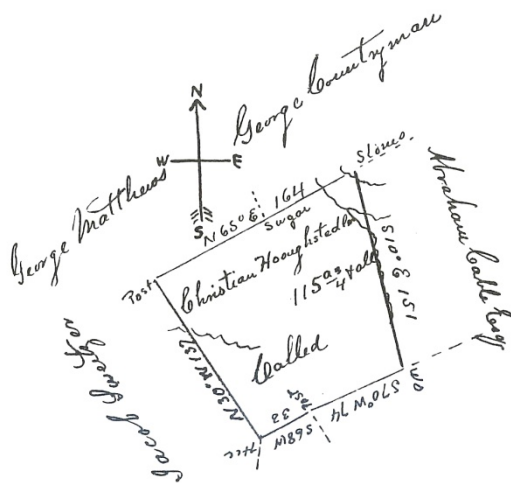
Later Course of Joseph's Descendants.

We thus note that the descendants of Joseph Hostetler had their part in planting the Amish church in the Lost Creek Valley, Juniata County, Pa., where many of them still reside. They moved next about the year 1800, into the Kishacoquillas Valley, near Belleville, Pennsylvania. As early as 1840 many from this last named valley helped establish the church in Wayne, Champaign and Logan Counties, Ohio, and McLean County, Illinois. About 1850 some families from the Belleville district planted the church in Lawrence County, Pa. From this latter place many have gone into Geauga and Lake Counties, Ohio. The descendants of Joseph are found in Marshall, St. Joseph and Laporte Counties, Indiana, and in Reno County, Kansas, where they have mingled somewhat with the descendants of his brother John. From the Lost Creek Valley settlement Barbara Hostetler, wife of David Mast, moved back to Berks County, in the vicinity of Bernville, where her descendants are mainly found, though a part of them have moved to the State of Missouri, and into Ness County, Kansas.

This shows that our family has a share in building up the Amish church wherever it is found in our country, with the possible exception of Butler and Fulton Counties, Ohio. About 1820, a tide of immigration set in from the vicinity of Strasburg, in Alsace, and settled along the Miami River in Butler County. About 1832 this Amish community was enlarged by a number of families who came from Hesse-Darmstadt. This colony was increased later by a number of families from Muehlhausen. The settlers in these districts have sent their descendants westward into Illinois, Iowa, Nebraska and other States.²⁸

Christian Hostetler.

We have seen that Christian Hostetler in 1775 sold his farm in Lancaster County to his father. Lancaster County is named as his residence, February, 1776, in the deed given by the heirs of his father. However, we find that he is taxed on wild land in Bedford, now Somerset County, Pa., as early as 1776. January 17, 1785, he took out two warrants for land in this county, one on the Blue Lick Creek, in Brothers Valley Township, including improvements. 115¾ acres,²⁹ and the other on the Little Youghiogheny in Brother's Valley Township, including improvements for 305½ acres.³⁰ This last



Land of Christian Houghstader (Hochstetler)

²⁸ Smith, Mennonites in America, pp. 218-20.

²⁹ Survey Book, Vol. 2, p. 169, 115¾ acres situated on the waters of Blue Lick Creek, including improvements, in Brothers Valley Township, Bedford County, surveyed Feb. 10, 1785, under warrant of Jan. 17, 1785.

³⁰ Survey Book, Vol. 2, p. 168. 305½ acres, situated on the waters of Little Yough, including improvements, in Brothers Valley Township, Bedford County, surveyed March 2, 1785, under warrant Jan. 17, 1785.

The northern part of this tract 91 acres and 53 perches was taken for Jacob Stutzman, probably of fam. 9191. This land was conveyed March 4, 1790, by David Stutzman to William Tissue. The deed recites " being part of a tract of land which was Improved

farm was doubtless the place of his residence and was later known as the Samuel Folk farm, located 2½ miles southwest of Salisbury, Pennsylvania. December 6, 1795, he sold his 216 acre farm in Somerset County and moved to Shelby County, Kentucky, where he and his sons purchased during the next few years over 1,500 acres of land in the vicinity of Mt. Eden.

There is on record at Somerset, Pa., a power of attorney, given by Christian Houghstadler, then of Shelby County, Ky., to release the mortgage given by Michael Sterner, the purchaser of his Somerset County farm. This instrument bears date December 17, 1799.

Preacher in Tunker Church.

Christian Hochstetler, being a preacher in the Tunker church, helped lay the foundations of this church in Somerset County, where today there are many congregations of that order. When he moved to Mt. Eden, Ky., he assisted in erecting a church building, which stood on the ground now adjoining the residence of Dr. James W. Snider. His sons Abraham and Adam also became preachers in that church. After he had his children all comfortably settled on farms, and because he was somewhat dissatisfied with the large number of English-speaking settlers coming into the community, crowding out the use of the German language, he sold his own farm and moved to Randolph Township, Montgomery County, Ohio, where he secured about 340 acres of land. Part of this land lay in the southeastern ¼ of section 36, township 6, range 4, east. His will was made April 2, 1814, and filed May 1, following. Some of the written accounts of his life, previously referred to, make his age at death at about seventy years. If his father in his petition to the governor gave his age correctly, he would have been a little over sixty-seven at death. If the theory be correct that Jacob in his petition had in mind the ages of his sons at captivity, then his age at death would be somewhat over seventy-two, which was probably also the length of life of his brother John. The age of their brother Joseph at his death, by these same theories, would be either about 68 or 73 years.

Descendants of Christian.

His daughter Anna, wife of Jonas Snider, remained at Mt. Eden, Ky., where most of her descendants now reside. His oldest son, Abraham, moved to the vicinity of Orleans, in Orange County, Indiana, and is buried at Old Liberty Church, where sleep also his brother Jonas and sister Barbara Leatherman. Adam, the second son of Christian, settled later in Clark County, Ind., where he is buried at the Olive Branch church. Christian, the third son of Christian, also lived at Orleans, but died from cholera at Natchez, Miss., whither he had gone with a boat-load of provisions, and is buried at Vicksburg. Elizabeth Leatherman, the youngest daughter, is buried at Hillsdale, Vermilion County, Indiana.

Christian's descendants after leaving Shelby County, Ky., have lived mainly in Clark, Orange and Lawrence Counties, Indiana, and Moultrie County, Ill. From these localities they have moved to various western States. It is rather remarkable that since 1795, when Christian sold his Somerset County land,

by one Jacob Stutzman, and was surveyed by one Christian Hostatler into his own line or tract out of Friendship to said Jacob Stutzman, and said tract or improvement was cut out of said Christian Hostatlev's land again and was granted from said Christian Hostatler to said Jacob Stutzman and was granted from said Jacob Stutzman unto David Stutzman." This act of friendship of Christian Hostatler suggests that Jacob Stutzman may have been a nephew of Christian and a son of Barbara Stutzman, of Fam. 8921.

his descendants have had very little knowledge or contact with the descendants of John or Joseph. It is a pleasure in this work again to introduce these families to each other, and it is to be hoped that they may not again lose knowledge of the ties that should bind them together. In Moultrie County, Illinois, and also at Indianapolis, Indiana, the descendants of Christian and the descendants of his brother John live in the same communities. At Mulvane, Kansas, while Joseph Hostetler of fam. 4173, a descendant of John, was living, he had many conversations with Jonathan. N. Hostetler, of fam. 7912, a descendant of Christian, but they were unable to establish any relationship, nor could they learn whether they were of the same family.

As before noted, Christian Hostetler and his sons Abraham and Adam were preachers in the Tunker church, as was also Joseph Hostetler, the gifted son of Abraham. Largely through the influence of young Joseph, who had considerable reputation as a boy preacher, the Tunker churches of Kentucky and southern Indiana, underwent what they have since termed the Reformation, and have become Christian churches. Practically all the descendants of Christian, who dreaded the loss of the German language, are members of the Christian church, and all of them have long since lost the use of the German language.

IX. A PERSONAL VISIT TO THE ANCESTRAL HOME.

The Date of the Murder.

The massacre in our ancestor's family is mentioned in the Hertzler, Beachy and Gnagey family histories, as there are intermarriages between their families and ours. Elias Gnagey in his history gives no date. He also names our ancestor, John Hochstetler, and says of him: "He was great-great-grand-father of Henry," while his name was Jacob, and he was the grandfather of Henry. Instead of examining old records, he obtained his information from his uncle, Moses H. Hochstetler, of Holmes County, Ohio. It was generally believed through this settlement that the name was John, but in my researches I soon found his name was Jacob, and the two intervening generations I knew did not exist.

Locating the old Homestead.

The place of the murder and date had been lost, until I began my re-searches. A grandson of Joseph Hochstetler, named Michael, was married to Leah Hertzler, Hertzler's History, p. 152, and he mentions the capture of Joseph as having occurred August 17, 1757. Peachy gives the same date, copied from Hertzler, evidently, but makes mistakes in giving the line of descent from Joseph Hostetler. Nor does he know the name of Joseph's father. Both these give the age of Joseph as sixteen when made captive. This date was supposed to be correct until my visit to Berks County, Pennsylvania, in 1902. At Reading I secured Dr. Brunner's History of the Indians of Berks County. Of the late Jonathan Hochstetler, of Wayne County, Ohio, I had learned our ancestor's home was on the south side of the state road leading from Harrisburg to Allentown, and was somewhere between Swatara Creek and Kirchenstettli (Church town), now Hamburg. On consulting the county map I found the two places about twenty miles apart. However, I went to Hamburg, thence westward to the old Hertzler home, now occupied by the David Becker family. The next morning being Sunday, I went to St. Michael's church, about three miles further west on the road. Here, after diligent inquiry and almost despairing of success, I met Frederick Moyer, aged 78 years, who told me, "If you come to my house, I will take you right to the place you are seeking." He also stated that the Indians murdered his ancestors and a family named Reichard on the

same day. First they murdered hochstetlers, then they came a mile and a half further down and murdered his ancestors on the farm where he now resides.

Incorrect Dates.

Examining Brunner's History I found that he gives the date of the murder of the Reichard and Moyer family, June 29, 1754, quoting from the daily journal of the commanding officer at Fort Northkill, beginning June 15, 1754, to August 31. He then says: "It was also about the same time that the Hos teter family was murdered near the forge west of Shartlesville," and this state-ment was repeated in the first edition of Montgomery's History of Berks County. This is all he gives about our family. When the county histories were being written, those bearing our family name had all moved away, per-haps 75 years before, and there was no one to give particulars, hence the event was merely mentioned. I was permitted to examine the well-preserved papers of Mr. Moyer's great-grandfather (many written in German), and found that he signed a paper called a "stay of judgment,"-in Ohio it would be a stay of execution,-on February 1, 1755. This document was witnessed by John Hochstetler, in a fair German hand. I remarked to Mr. Moyer that Brunner's date must be wrong; if, as Brunner says, his great-grandfather was killed June 29, 1754, he could not have signed that paper on February 1, 1755. Mr. Moyer agreed to this and later took me to the home of Isaac F. Deg - ler, about three miles distant, on the place where John Hochstetler resided at the time of the murder.

At the Isaac Degler Home.

Here I was also kindly treated and had the satisfaction of seeing the old deeds, land warrants, and settlement sheet, and learned that Jacob Hochstetler obtained a land warrant also in the month of February, 1755, which proved con-clusively that he was not captured in 1754. There could no longer be any doubt that Brunner's date was wrong, and I again assumed Hertzler to be right, but on my return corresponded with him as to where he obtained his date. He did not remember, but had been told in the State Library at Harrisburg that there were Indian raids on the Tulpehocken Creek November 16, 1755, and Au-gust 17, 1757, and he had placed the last named date in his book. This still left me in doubt, which continued till I secured, through Mr. H. M. M. Rich-ards, the accounts found in the Pennsylvania Magazine, of July, 1908, pre-viously mentioned.

A Memorable Thicket.

When I had examined Mr. Degler's papers, he took me down into his meadow, about seventy rods south of the buildings, and showed me the spot where John Hochstetler had concealed his wife and child in a thicket. He said when the land was cleared a bunch of brush was left undisturbed in memory of the event, and though in the meadow, it was not removed until he had the place. He removed it after it had been suffered to remain for about 125 years. The house in which John Hochstetler lived, was a hewn log building, of heavy, solid timber, and later replaced with a modern frame building. The old house was taken down and the best logs used to put up a good sized spring house, which still stands. The stairs were placed in the wood-house erected near the spot where the old house stood.

At the Benneville Degler Home.

From Isaac F. Degler's I went over to his uncle, Benneville Degler, at the old home. I found him an invalid, 78 years old, and he had not been able to walk for two years, but mentally he was as well as could be expected. At hearing my name he was surprised, having been led to believe the family had died out. He said he was born and raised and always resided here; and never saw or heard of a Hochstetler. He pointed and showed me where the original buildings stood, which will be seen in connection with the picture of the old home as it now appears. They had understood the murdered people were buried about a rod north and back of where the present house stands. The house which was destroyed by fire stood a little east or to the right of the present one, and later another house was erected on the old foundation, which stood until he was born and about eight years old. He said, "When digging for the basement of this house we came on the bones, and when stirring a little among the bones we found a leaden bullet." "Just one?" said I. "Yes." "Well, that coincides exactly with what I have always been told." It was the bullet which Jacob had received in his leg from the Indians, and the only shot the Indians fired. As they could not easily change the building place, the bones and bullet were dropped down back of the foundation wall on the east side of the house. Mr. Benneville Degler was a grandson of Frederick Degler; who bought the old home of John Hochstetler in 1784, and now owned about 90 acres of it; the remainder was then occupied by a Mr. Long.

The Reichard and Moyer Families.

As the two families were neighbors to our ancestors a brief account of them is here given. Richard's resided about a mile and a half northeast of our ancestors, nearer the mountain, and were attacked early on June 29, 1757, were all killed except one boy about eight years old, whom they desired to take along, but resisting to the utmost, he was tomahawked and scalped near the Moyer's home. It is related that Mr. Reichard always told his children never to submit to captivity, that they should rather be killed, and this boy evidently desired to carry out his father's wish.

Massacre of the Moyer Family.

The home of the Moyer family was hardly half a mile from the foot of the mountain, and after murdering Reichard's they approached the Moyer home from the north. Mrs. Moyer who was engaged in plowing above a bluff, back of the buildings, was shot and scalped. Mr. Moyer, who was mowing below the bluff, south of the buildings, seems to have noticed the enemy, picked up a two and a half year old boy and started to escape. He fell dead about a rod from where he dropped his scythe and was scalped. The shooting attracted the attention of a Kauffman residing across a hill, south of Moyer's, who ran into his house, armed himself, saying, "There must be something wrong at Moyer's, I heard shooting several times and they have no gun." His family begged him not to go alone, but there was no time to be lost. "Besides," said he, "I can shoot twice and then I can strike." When he reached the Moyer's place the Indians had already left. He found Mr. Moyer where he had fallen, and the two and a half year old boy bleeding near by from two wounds in the head inflicted with a tomahawk, but still breathing. Other neighbors appeared on the scene. A six months' old baby was by the Indians placed on its back in a path where it crossed a spring run, the water being cool, but not deep enough to drown the child. It was properly cared for, but had been so chilled from the water that it died. The boy with the two blows from the tomahawk was put to a doctor and recovered, and in time became the owner of the farm. The three

older children, ranging from five to nine years, were missing and were never heard from. The boy that had such a narrow escape was named after his father Frederick, and history says he was scalped, but Mr. Moyer told me, that was a mistake; that he was his grandfather, and he saw him often enough to know that he had not been scalped, but the scars from the two blows of the tomahawk could be seen as long as he lived. He died at the age of 78 years. Under such distressing conditions ordinary funerals were out of the question, and soldiers from Fort Northkill assisted the neighbors in burying the two families.

Since the tragedy in the family of our ancestor there have been several trying experiences among some of our people. There is the sad experience in the family of Benjamin Miller, of fam. 1695, when he lost four of his children in the fire that destroyed his home. There is also the sad disaster of the coal oil explosion noted in the family of Jonathan Mast, near Charm, Ohio, given in fam. 2482. The fall of the floor of the K. P. Hall at Shanesville, Ohio, January 1, 1881, numbered some of our family among its victims. To these must be added the murder of little Susan, daughter of John Hochstetler. The full verdict of the coroner's jury which met March 5, 1810, appears in a foot note to fam. 1934.

The Infanticide.

The place where the infanticide occurred is west of the old home farm of John Hochstetler, Sr., and was later known as the Esq. Hershberger farm, at present occupied by Adam Lepley, Esq., who came to it by his wife. All but the first two jurors signed their names in German. One juror was the child's grandfather, and one the father's uncle; while Benjamin was the uncle of the child; likewise Joseph Hershberger was its uncle. Though the jury reports that they do not know whom to suspect as there was no person seen in or about the house that night, yet in some unaccountable way the blame was fixed on Solomon Hochstetler, John's brother. He had a family and resided about two miles from the scene on a farm recently owned by Manassas Kretchman.

Solomon Hochstetler Suspected.

It seems that Barbara Lehman, above named, was responsible for fixing the blame on him, it being well known that later she claimed she saw Solomon prowl about the premises, that she recognized him by the peculiar color of the hunting shirt he wore. With a lantern she went to the barn with John to get a horse (as he feared to go alone) to go for help. While he was gone Barbara and her sister remained in the house and again she saw some one peep in at a window. She picked up a stick of wood and made for the window when the face disappeared, and again she took it to be Solomon. The alarm spread and neighbors gathered and one man observed some one standing by the fire at the sugar camp wearing a broad rimmed hat, which corresponded with Solomon's hat, but then all Amish men wore such hats. John and his wife were the more ready to believe Solomon guilty because it happened they were not on good terms at the time.

Solomon's Proposed Test.

It was not until after the child was buried that Solomon learned he was seriously blamed. Then he demanded that the child be exhumed, and he would prove his innocence by touching it in the presence of all, but the father of John and Solomon protested, and it was not done. People in those days firmly be-lieved if a murderer were to touch his victim there would appear some sign of blood, some

manifestation. Although Solomon's wife was known for truth and veracity, and she testified that he was at home that evening and was never away from the house all night, still the blame rested upon him. Excepting his immediate family, nearly all his relatives believed him guilty. He had not yet become a member of the church and now this stood in his way; his brother could never be reconciled with him. About fourteen years later the mother of the child died. John married a second time, and in 1834 moved to Holmes County, Ohio, locating at the edge of Mt. Hope. Solomon had moved to Walnut Creek Township of the same county in 1812, but John would never go to see him, nor was Solomon welcome to visit John, who died in 1856, without being reconciled.

The Confession.

About two years later Solomon made an earnest effort to be received into the church. After some hesitation he was baptized by Bishop Moses Miller, known as Gross Mose, but not before he strenuously declared he was as innocent of the crime as a child. During these years, not being under the wholesome influence of the church, he frequently drank too much, but always dressed like any other Amish man. After he was baptized he never drank too much. Fifty years had passed, but the event was in no wise forgotten, when Henry Yoder, over seventy years old, now residing in Wayne County, Ohio, being so sick that he believed he would die, called his minister to his bedside, and made the confession that he killed the child of John Hochstetler, for which Solomon was blamed. Speedily the news was conveyed to Solomon, who, upon hearing it wept like a child, and only wished John was living that he could go and see him and have a handshake. Henry Yoder recovered, and lived for several years. It was said at first that he was one of the jurors, but it was Henry Yoder, Sr., his father. But one of the jurors, as far as known, was now living, Jacob Mast, residing in Walnut Creek Township, Holmes County, Ohio, and Barbara Lehman, who was principally responsible for fastening the blame on Solomon Hochstetler.

The Motive.

Henry Yoder was desperately in love with Barbara Lehman, which was not reciprocated, and he blamed John and his wife for alienating Barbara against him, in which he was not mistaken. The fourth of March, 1810, was Sunday, when evidently he expected to have a chance to press his case; and seeing both Barbara and her sister going to the sugar camp, he thought she was trying to dodge him, and in this evil hour committed a deed that haunted him all his lifetime, and dear little Susan became the innocent victim. Whether Barbara Lehman was honestly mistaken, or whether she was trying to shield a rejected suitor, remains a matter of doubt, but Yoder after his confession said he wore just such a hunting shirt as Solomon; yet the question remains, why did she not tell the jury, or if she did, why did the jury not mention it in their finding? Shaphat Durre, the justice, resided about a mile and a half from the place, on the farm where St. Paul's Reformed Church now stands. The event shows how easily human judgment may be misled, but the reader will pardon me for giving the facts in detail as Solomon Hochstetler was **my esteemed grandfather.**

Why was not Yoder Prosecuted?

The question may be asked why Yoder was not prosecuted or held to answer by the state for his crime. Several years before the confession there was a contention throughout the Amish church which resulted in a separation. The Amish in the Smithville settlement in Wayne County, Ohio, nearly all went with the

party now called Amish Mennonites, which left those adhering to the old order, to which Yoder belonged, without organization, hence he had his membership transferred to what is known as the Scrub Ridge Congregation, in German Township, Holmes County, Ohio, about thirty miles from his home. He had many relatives in that congregation, of which Levi Miller was bishop, with his son John and Noah Miller associate ministers.

Yoder attended church here and frequently visited Jacob Mast, residing near New Carlisle, they having been neighbors' boys in Somerset County, Pa. Mast was also a juror at the inquest, probably the only one now living, and to him Yoder disclosed the secret, being a trusted friend, but not a member of the old order Amish. Yoder desired Mast to treat this as confidential, and Mast feared if he would tell on Yoder he might himself get into trouble, having no proof of the facts. He finally prevailed on Yoder to make a clean breast of the matter to his minister, Levi Miller, which he did sometime during the year 1860.

Church Ban on Yoder.

Necessarily the ban was proclaimed over him. He being old and troubled begged earnestly to be restored, but bishop Miller regarded his case so seriously that he thought a restoration was impossible. Yoder continued his supplications most pathetically, but the minister would not restore him unless the matter was first disclosed to a state court. Accordingly Bishop Levi Miller, with his son John and Noah Miller, went to Wayne County, Yoder going with them to Wooster, and there presented Yoder to the common pleas judge with a full statement. As the crime was committed in Pennsylvania, the case would have to be tried there, Ohio having no jurisdiction. Fifty years had passed, the parents of the child and nearly all who in any way might have given testimony, were resting in their graves, the few remaining, Jacob Mast, the juror, Barbara Lehman and Solomon Hochstetler were all living in Ohio, and in case of a trial would have been obliged to go to Pennsylvania to testify; besides as a rule a minister is not allowed to testify in court to what has been confessed to him as the spiritual adviser by any member of his church; and the judge in Wayne County advised them of these facts. Thus the reader will readily see why the case was never tried in court.

XI. HOCHSTETLER FORTUNE.

Our family has from the earlier generations believed that there was in the old country a fortune or estate that belonged to them, or of which they had been unjustly deprived. These beliefs come to us in various forms. There is for example the recollection of Mrs. Catherine Burns, Mountain View, California, fam. 8308. She remembers hearing her uncles speak of such fortune to which the family was entitled, which would have come through the wife of Jacob, our immigrant ancestor. His wife belonged to the Lawrence (evidently Lorentz) family, and the evidence of the marriage was destroyed when the Indians burnt the family Bible with the house at the time of the massacre. Other fifth generation members among Christian's descendants recall similar conversations. But in the main these family traditions point to a landed estate.

For example, Mrs. Lucinda Harp, of Mt. Eden, Ky., of fam. 8711, often told her children that our ancestors were driven away from their farm, which has since become very valuable, because a large city has since spread over it.

The Experience of Mt. Eden People.

About thirty-five years ago, a man in New York, claiming to be an attorney, opened correspondence with the members of the family living near Mt. Eden, Ky., and made them believe that he could secure such estate for them, and they advanced him considerable money to cover preliminary expenses. Later he asked for a large sum, which was refused. None of this correspondence has been found, though a recent search was made of it. About the same time a well dressed and plausible talking young man, claiming to be a New York attorney, visited members of our family, living near Mitchell, Ind., with similar accounts of an ancestral estate in the old country which he offered to secure if certain expense money was furnished him. It is not known that he secured any money in Orange County for that purpose. He may be the same man who conducted the negotiations with the families at Mt. Eden.

Fortune of the Unmarried Brother.

Then there is another form of the tradition that this fortune was to come through an unmarried brother of our ancestor, who placed his property in the care of the Swiss Republic, which was to hold it with accumulated interest, and pay it not earlier than the third or fourth generation of Jacob's descendants. This unmarried brother was supposed to be Michael, who came to America with his brother, and not agreeing well with Jacob's wife returned, after a short stay, to the old country where he became very wealthy. The place of his residence is given as Bern; whether the city or canton is uncertain.

Letter Received by Isaac Hochstetler.

Mr. Absalom King, of Bennetts Switch, Indiana, wrote recently that his father-in-law, Isaac Hochstetler, believed there was an entailed estate waiting in Switzerland, to be paid to the oldest son of the family. Isaac expected to be able to prove that he was such an oldest son, by the evidence of his uncle, Abraham Hostetler, who then resided near him. Isaac Hochstetler had setted many estates and had secured from Switzerland inheritances for some who had come to this country. In this way he learned of a Hochstetler estate. Mr. King writes that he urged his father-in-law to write for this estate, which he finally did, Mr. King taking the letter to the post office. The letter was addressed, Mr. King recalls, to the Swiss Consul at New York, with whom he had had considerable business in settling estates for others. In about two weeks came a reply to the letter, and Mr. King received it from the post office, and was in the room when his father-in-law read it. After reading the letter, he drew a deep breath, and said, "Well, it is there; all that I have to prove is that I am the oldest son of the family."

An Objection.

But according to Mr. King, the prospect of such an immense fortune did not at all please the wife of Isaac. She had but recently heard or read of people being tortured and murdered by robbers who wanted their treasures, and she made very decided objections against any effort being made to secure this fortune, saying they would both be killed the first night after receiving it. On this account he did not press the matter immediately, and shortly afterward his uncle Abraham died, leaving Isaac, as he supposed, without a witness to prove that he was the oldest son of the oldest son of the family. Mr. King also writes that his best efforts have failed to secure this letter, which he believes was destroyed by his mother-in-law, which he heard her threaten to do.

It may be added that the Swiss Consul at New York, when he was asked recently whether the office had copies of the correspondence with Isaac Hochstetler in 1876, said the office kept copies of all letters sent out, but declined to examine the correspondence files for such letters.

About twenty-eight years ago, with my father and brother, I paid a visit to Isaac Hochstetler, my father's cousin, my father's name being Elias. Naturally our conversation soon turned on the ancient history of our families, their persecutions in Switzerland, for which reason they left the old country; their coming to America, and the memorable massacre by the Indians. Father then urged me to get all possible particulars of this latter occurrence and reduce it to writing.

In our conversation, Isaac Hochstetler said the way he understood, there existed valuable real estate in Switzerland (a Hof or Pachtgut), which by the laws of that country descend from one generation to another, always to the oldest lineal male descendant, and under this rule he might claim it. After Isaac Hochstetler had gone to his rest, perhaps more than ten years, I was informed by Noah H. Hochstetler, of near Farmerstown, that Isaac Hochstetler in his lifetime had received a letter from Switzerland, informing him of the existence of a legacy; that it was from an unmarried brother who came to this country with our ancestor (at that time it was the belief here, and Gnagey has it so in his book, that our progenitor was named John), was not very well pleased with the treatment from his brother's wife, and soon after returned to Switzerland. Here he became very wealthy, and at the time of his death loaned all his money to the government with accumulating interest, not to be paid until the third generation of the brother's heirs. The reason why Isaac Hochstetler paid no attention to this was that he, being of the fourth generation, could not come in for a share any more. If this rule held good, hardly any one now living could come in.

In researches of our history I found our progenitor's name was Jacob. There also was a saying in our family that an unmarried brother came over with our ancestor and soon after returned to Europe. Now the landing records of Philadelphia show that on the ship of which Jacob was passenger, one of the passengers, named Michael Hochstetler, was among the sick. This I found out, and if the saying is correct, he must be the unmarried brother.

This vague saying that Isaac Hochstetler had received a letter from Switzerland, informing him of the legacy, had gained such credence that I was induced by Mrs. David Gerber to write to the American Consulate, at Bern, concerning the matter, she being a sister of Noah H. Hochstetler, and one of the few remaining third generation entitled to a share. In his answers the American Consul desired more particulars as to date, name and especially the place (Oberamt and Gemeinde) where they lived, which I could not give. I still have the letters from the Consul, and anyone can have the privilege to see them.

Correspondence of Manasses Hochstetler.

In like manner Manasses H. Hochstetler, of Nappanee, Ind., wrote to the Swiss Consulate at Cincinnati, having engaged an attorney. Through the kindness of his son-in-law, Aaron S. Miller, I was permitted to read his answers, four or five in number. This Consul also asked for further information in his answers, which Manasses could not give.

One of the letters from the Swiss Consul at Cincinnati, Ohio, to Manasses H. Hochstetler, states: "The Department of Justice of the Canton of Bern, Switzerland, informs me, in answer to my petition of February 26, 1906, for researches in regard to your legacy, that said researches have been so far without result, and they decline to take any further steps in the matter without more definite statements in regard to name and location of said legacy. The name of Hochstetler does not appear on the record of the Chancery of the Canton of Bern. Hofstetlers, Hostettlers, Hoofstetters, and Hostetlers are to be found in several places in the German part of the Canton, however not in the places where the names of Yoder and Schlabachs predominate, and the authorities of these places disclaim any knowledge of an estate as mentioned."

The Hof Believed in by the Family in Europe.

In our researches we found that Isaac Hochstetler, a nephew of Jacob, emigrated from Switzerland to Alsace, settling near Strasburg. A branch of the family later moved to Bavaria, where a great-grandson of this Isaac is now living at Burgweiting by Regensburg, named Joseph Hochstetler, and a cousin named Peter Hochstetler resides in Illinois. By correspondence with both and personal visit to the former by my son, Charles, we learn that there is a belief among them that their ancestors, on leaving Switzerland, left behind a "Hof," or large farm. Some of them have at different times thought of returning to Switzerland to make a claim for said Hof.

Our best conclusion on this matter is that our ancestors, on leaving Switzerland, did not have time to sell lands and other possessions they may have owned, which property was either confiscated by the state or divided among other heirs. It would however be a satisfaction to learn the actual facts in the case, and know what grounds our earlier generations had for believing in the existence of such property or estate. These facts can be had only by tracing our ancestor back to the place of birth.

XII. TOM LIONS.

Without a sketch of Tom Lions the Indian History of our family would be incomplete. After the French and Indian war the white settlers steadily advanced westward, the Indians receding, and in the course of about fifty years the settlements had reached the present Tuscarawas Valley, in Ohio, and ad-joining Holmes County. When the uncivilized Indians left this section, an old Indian named Lions declined to go with his people. It seems he was not on good terms with them, but had not embraced Christianity as did those of Goshen, Schoenbrunn and Gnadenhuetten in the Tuscarawas Valley. The town of Berlin, in Holmes County, was laid out in 1816, and just north of this town at the foot of the hill, near a spring, on a farm now owned by Christian T. Miller, he erected his wigwam in true savage style. He was the young Indian, about eighteen years old, who figured conspicuously at the massacre of our ancestors. But for him not leaving with the others, the family would have escaped. Although he in his old age depended mostly on the white settlers for his living, passed up and down the settlements, extending into other counties, and remaining over night with them, really at heart he never overcame his hatred of the whites, and his lust for blood never left him.

His Manner of Living.

Sometimes he begged for his subsistence and lodging, but never slept in a bed. He procured some food or clothing in trade for articles of his own make. Emanuel G. Hershberger, of Trail, Holmes County, Ohio, is still in possession of a fairly well preserved basket, holding about a peck, which his mother obtained from Lions when a girl about eight years old, in trade for two loaves of bread. Many anecdotes are related of him, some bordering on the superstitious. It was said lie was bullet proof, or lead proof, that he could not be shot, indeed that no one could take aim at him. The writer's grand-father, Solomon Hochstetler, one day saw him on the streets in the town of Shanesville, Ohio, and not believing this, when Lion's face was turned he raised his gun to ascertain how true this saying was. On turning, Lions obi served him in the act of aiming, and in amazement exclaimed, "Ah! Mus'n't do that!" He, however, was not aware of the fact that this was a descendant of the Hochstetler family he helped to murder. "And could you get sight on him?" the writer asked his grandfather. "O, yes; I could have shot him like a buck." He had a string of dried tongues, which he claimed were the tongues of white people that he had murdered, which he displayed only on rare occasions. He claimed there were ninety-nine, and whenever anyone offended him, he made his boasts that the offender's tongue should become the hundredth. Some claimed they were the tips of deer tongues.

His Stories of Murders.

Ile was present at a house near the present town of Holmesville one Sunday, where several neighbors had gathered, when lie related his murder stories, it seemed, with much delight. It used to give him particular pleasure, he said, to enter dwelling houses and murder German women. They would scream, "Herr Yessus! Herr Yessus!" (Lord Jesus.) The writer has this from the lips of one who, when a boy, was present and heard Lions re-late it in such a manner that it put the writer forcibly in mind of similar exclamations heard from Swiss women on less serious occasions. Undoubtedly mother Hochstetler and her daughter died with those words on their lips. The term "Yessus" is not the proper way of spelling, but the pronunciation of the word Jesus in the Swiss dialect.

On this same occasion Lions related that he, with several others, once entering a white man's house, found a several months' old babe in the cradle, looking up and smiling at him. "Then Indian couldn't kill it. Indian kicked the cradle over, the baby cried, then he could kill it." Lions disappeared, and it seems almost certain he came to his death at the hands of some white person. Being often away from his home for days, he was not missed for some time, but finally it was noted that he was not seen for quite a while. An examination of his wigwam showed that nothing was disturbed, nor missing, indicating that when last he left, he expected to return.

Traditions About his Death.

One tradition has it that a sixteen year old boy, being present at the above place on hearing the last related story, got so enraged that he determined to make Lions pay the penalty for his atrocities, particularly the last named act; that he procured a gun, waylaid him on his leaving the place, and shot him. This, however, is only one of a half dozen stories as to how or where Lions came to his death.

One tradition is that Jacob Mizer, of near Ragersville, Ohio, shot him. Another that Christian Olinger shot him with a silver bullet, Lions being lead proof, and Olinger being a so-called witch doctor. The writer was well acquainted with Olinger, who lived long enough after Lions disappeared that he would have been safe to boast of it, which he would have done.

Another tradition is that Elias Hochstetler and another man reaping in a wheat field heard the gobbling of a wild turkey in the nearby woods. Hochstetler was able to distinguish between an Indian and a turkey; his partner not, as Indians could imitate animals that it took an experienced ear to distinguish. He cautioned his partner, and they reaped another hill, when Hochstetler slipped around, coming in from another side with his gun, shot Lions, who was still gobbling and watching toward the wheat field. But Elias Hochstetler was the writer's father, was born in 1808, and was only twelve years old when Lions disappeared.

The most plausible seems to be that related by the late G. F. Newton, in his history of Holmes County, if it ever be published. He says: A man named Ammon, residing in the neighborhood of the present Benton, in Holmes County, having in some way offended old Lions, he came to his house several times, seemingly under suspicious circumstances, at last rather late in the evening. Claiming he saw a bear, he wanted to borrow Ammon's gun. Cautioned by his wife, Ammon refused to lend the gun and believing his own life in danger, he put the Indian out of the way. It is not absolutely certain that Lions came to his death at the hands of Ammon, but it seems certain that only two eyes ever saw him in his last resting place, and they were the eyes of a white man. He disappeared about the year 1820, being probably over eighty years of age and the mention of his name would quiet unruly children for many years later. All reports agree as to his personal appearance, which may be summed up in brief in a short sketch of him on page 282 of a work entitled "*Philip Seymour, or Pioneer Life in Richland County*," which says, he was the ugliest and most bloodthirsty of all his tribe. He had an Indian name, which is however not known to the writer, but quite likely it was from his personal appearance that he acquired his English name. His memory is preserved in the name of the little stream north of the town of Berlin, in Holmes County, Ohio, called Lions Run.

XIII. OUR ANCESTOR'S BIRTHPLACE.

What has been learned of the birthplace of our ancestor? We have seen that our family name occurs at Gross Hochstetten, Canton Bern, Switzerland, and we have seen that Jacob Amman did preaching and debating in that region. So we would expect that our ancestor might have come from this place. Recent researches made by Prof. L. O. Kuhns show that the name Hofstetter appears among those who were driven away from this locality by religious persecution.

We have learned of the family name at Schwarzenburg, and have found that Johannes Hochstetler went from there about 1745 to Courtelary. One Swiss custom gives to the oldest son in a family of an oldest son the name of the child's grandfather. We know that this custom was followed in our family for the first four generations in America, as appears in the first four families in this work. According to this custom, the name of our ancestor's father would be John, and it may have been this man who moved to Courtelary from Schwarzenburg. Researches along the lines of these clues would always have an element of uncertainty, and are not wisely followed where other clues are offered that have in them the element of certainty, and this opportunity fortunately is given us.

The Visit of Mrs. Susan Zook.

About the year 1850, Mrs. Susan Zook of near Bloomington, Illinois, heard of a Hochstetler family living near Groveland, Illinois. As she was a grand-daughter of Joseph Hochstetler, the captive, she concluded to learn whether the new family was akin to her. So she paid a visit to the family of Joseph Hochstetler, and learned that the family had but recently come from Germany and of course were not any kin-folk, as she had expected to find. But in the course of conversation she told the story of the Indian attack on the family of her great-grandfather, and of her grandfather being made captive by the Indians. This narrative instantly arrested the attention of Joseph Hochstetler, who inquired closely as to the number of the family killed and the number The Letter Telling of the Massacre made prisoners.

Then he told of having seen in his boyhood, in the home of his mother and father, a carefully cherished letter written from America, telling of the attack of the Indians upon the family of his grandfather's uncle. The names and number in the family of our ancestor at the time of the massacre corresponded to the recollection of Joseph Hochstetler, as he recalled the letter in the possession of his mother, from his grandfather, Isaac Hochstetler. These two immediately recognized the relationship between them. The Indian massacre establishes very clearly the relationship between our family and that of Isaac Hochstetler.

Recollections of Peter Hochstetler.

The conversation above noted was communicated in several letters by Peter Hochstetler, Pekin, Illinois, a son of Joseph Hochstetler. Peter recalls very distinctly the visit of Mrs. Susan Zook and the conversation with his father, and states also that the family came from Switzerland, but whether from Canton Bern or Canton Zurich he is uncertain. He was told that Isaac Hochstetler, his great-grandfather, lived in lower Alsace, probably near Strasburg, but does not know whether or not he settled there directly on coming from Switzerland. He says also that Isaac had one brother at least and possibly other brothers and sisters. But this one brother, name not recalled, remained in Alsace near where Isaac had lived, and this brother's descendants have remained there, in the main, to the present time and have continued in the Amish church, while the descendants of Isaac are living mainly in Bavaria. He is also unable to say whether the family left Switzerland before or after the birth of Isaac, his great-grandfather.

From this we infer that Peter Hostetler, of fam. 9010, may possibly be a descendant of this brother of Isaac Hochstetler, who with his descendants remained in Alsace. We have seen that quite a colony of Amish from the vicinity of Strasburg came to Ohio as early as 1820, and continued for some years.

The Problem Stated.

Here then we have a comparatively simple problem, if all we hear is correct, that in Europe very careful records are kept of all births, deaths, and marriages, and a record made of all who come into a community and who depart from it. The problem is to trace this family of Isaac Hochstetler, whose descendants are now living partly in America and partly in Germany. The one who undertakes this task may live to know whether or not it is an easy one. The researches so far made have been conducted by my son, Prof. Charles Hochstetler, of Huron College, Rev. Herman Kinzler, Schramberg, Wurttemberg,

Germany, and Mr. Johannes Bohl, Archivist, Strasburg, Alsace, who is authority on the present location of records that have been removed from their proper places. Through the painstaking efforts of these three men, the following has been learned of the family of Isaac Hochstetler, nephew of our ancestor.

Records at Niederlauterbach.

There is at Niederlauterbach, near Strasburg, a record of the marriage, in 1813, of Magdalena Hochstetler to Johan Fritz, a farm laborer or peasant born at Hutenhäusen. This record states that she was born at Reichshofen, in the fourth year of the Republic (1796), and was the daughter of Isaac Hochstetler, farm laborer or peasant and his wife Catherine Schantz. This marriage record of Magdalena Hochstetler gives the year and place of her birth and the name and occupation of her father as well as the maiden name of her mother.

There is also at Niederlauterbach the record of the birth, in the year 1818, of Jaqueline, a daughter of Peter Hochstetler, a farm laborer or peasant, aged 47 years, and the maiden name of the child's mother. Peter's wife is given as Magdalena Unzicker. In the record of the birth of this child is given also the age and occupation of the father and maiden name of the mother. These extracts from the Niederlauterbach records are furnished by A. Eisel, teacher, who adds that the Hochstetler family were Anabaptists, and as renters worked a farm or Hof which has been broken up or divided since 1832. The Peter Hochstetler named in these records was a son of Isak Hochstetler, as we have learned from Peter Hochstetler, Pekin, Illinois, that his grandfather Peter married Magdalena Unzicker.

At Niederlauterbach also there is the record of the death, March 29, 1817, of Isak Hochstetler, at the age of 77 years, which would bring his birth in 1740. Unfortunately this record makes no mention of the name of his father and mother, nor of the place of his birth. Had the Niederlauterbach records given the birthplace of Peter Hochstetler, as well as his age, we would then know the place of the residence of his father Isaac in 1771.

Reichshofen Records.

These Niederlauterbach records however do refer us to Reichshofen as the residence of Isak Hochstetler in 1796, at the birth of his daughter Magdalena. Reichshofen is about twenty-five miles north and a little east of Strasburg. The civil, not the church records, at Reichshofen give the births at Lauterbacherhof, an annex or suburb of Reichshofen, of three children of Isaac Hochstetler and his wife Katherine, born Schantz: Johannes, born 20 September, 1793; Magdalena, born 9 February, 1796 (21 Pluivouse, in 4 year of the Republic); George, born 30 June, 1798 (13 messidor, in 6 year of the Republic).

The same records show the births of the following children of Peter Hochstetler and his wife Magdalena, born Huntzig, in Swiss Hunziker. These children were also born at Lauterbacherhof: Katherine, 24 December, 1796 (4 Nivose, in 5 year of Republic); Joseph, Dec. 3, 1798 (16 pluivouse, 6 year of Republic); Barbara, b. 3 March, 1800 (13 ventose, 8 year of Republic); Elizabeth, b. 10 March, 1802 (20 Nivose, 10 year Of Republic); Katherine, b. 11 December, 1803 (20 frimaire, 12 year of Republic); Jacques, b. 12 June, 1806.

These researches have further established that Isaak Hochstettler and his son Peter later moved to Niederlauterbach, where Isaac died in 1817. Peter with his family later moved to Siebenbrunnenfeld, bei Augsburg, Bavaria, where he died in 1822. It has not been clearly shown whether the record of Peter's death makes any mention of his birthplace.

Missing Records.

The mayor of Reichshofen writes that he has no knowledge of any records that show the time of the arrival of Isaac Hochstettler and his family, at Lauterbacherhof bei Reichshofen, nor any records that show the place from which he came. He states also that the book from which the above record of births is taken begins its records with the year 1793, and that he knows of no earlier records. This record book was evidently opened by the authorities after the city came into French territory. The former records, if any were kept, were either destroyed or placed in concealment by the 'German authorities'. Other knowledge of the descendants of Isaac Hochstettler appears in numbers 9000-10 of this work. This presents the results of the researches at the time this work goes to the press. It may be well to add a suggestion or two for the benefit of any who may be disposed to carry these researches farther.

Suggestion for Further Researches.

It would be well to inquire of Johannes Bohl, Archivist, 27 Brandgasse, Strasburg, in Alsace, whether there is any possibility of finding any Reichshofen records which are earlier than 1793. Some of these might give deaths, births and marriages in the family of Isaac Hochstettler, or might show the time of his arrival at Reichshofen and the previous place of his residence. There may be other archivists or those at or near Reichshofen who might locate such earlier records.

records cannot be found, there is a possibility that an earlier residence of Isaac Hochstettler may be found in the records of births, deaths and marriages of his children, of whom there were eight. The marriage record of his daughter Magdalena gave her birthplace. There is likelihood of similar information being given in the records of the children older than Johannes, which are Jacob and Anna, wife of Mr. Hoelley. There is a possibility that some of Peter's children were born earlier than those named above and that some of them may have been born before the family moved to Reichshofen. Whoever undertakes a genealogy of Isaac Hochstettler may have the pleasure and satisfaction of tracing our own family back farther than the present work is able to do.

It would be well also to study pretty thoroughly the history of the Amish church in Alsace, and learn the various places where this church has had congregations. It might be well to examine the records of the localities between Strasburg and Basil, where Amish churches are in existence at the present time. Similar search should be made in places where this church has died out. In some of these places Isaac Hochstettler and his two earlier wives may appear and furnish further clues of his earlier residence, birthplace and parentage.