From the Rhineland to the Promised Land of the Shenandoah

Religious persecution, wars and threats of wars were constant in the Rhineland of Germany, France, and Switzerland in the seventeenth and eighteenth centuries. Therefore, William Penn's invitation in the late 1600s and early 1700s to the inhabitants of those lands to engage in a "Holy Experiment" in America was most needed and welcomed. This book traces the life stories of over twenty of Mr. Wise's family lines and the ancestors who emigrated from the Rhineland to America in the 1700s.

By the late 1700s and early 1800s, many of these family lines had found their way into the Shenandoah Valley of Virginia.

In the 1850s, famed author Washington Irving visited the valley and penned the following words, "The Shenandoah is a glorious valley, equal to the promised land for fertility, far superior to it for beauty, and inhabited by an infinitely superior people."

For all of Mr. Wise's "plain and fancy Dutch" ancestors, the valley had become their promised land, and their story became his children's and grandchildren's history. Thus the title, From the Rhineland to the Promised Land of the Shenandoah.

The 1905 painting of the Town of Bridgewater, Virginia, by Rebecca Bowman, is used courtesy of Special Collections, Alexander Mack Memorial Library, Bridgewater College, Bridgewater, Virginia.

About the Author

Harvey Wise enjoys a pure Shenandoah Valley family pedigree with all eight of his great-grandparents having lived in either Rockingham or Augusta County, Virginia, at one time or another. While born in Virginia, he was raised in Maryland, making frequent trips to Bridgewater, Virginia, to visit both maternal and paternal relatives. It would not be until college that he would return to live near his roots, attending Washington and Lee University in Lexington, Virginia, for his bachelor's degree.

Mr. Wise's professional career included audit experience with Arthur Andersen & Co., a former "Big Eight" accounting firm, from which he was recruited by one of their clients, JACS. Founded in 1967 by the Inter-Religious Committee Against Poverty, JACS is a national non-profit human service organization. Mr. Wise retired from JACS in 2006 after thirty-five years, including nineteen years as Chief Executive Officer. Active on many boards and with many national organizations, he has been listed in Who's Who in America since 1999.

Mr. Wise became interested in family history as a young boy. An only child of an only child, he was constantly thrown into adult conversations with grandparents, parents, and great-aunts and uncles who not only reminisced about their own lives but told the stories of their parents, grandparents, and great-grandparents. It was impressed upon him that these stories were his history, and he should cherish it. In his early twenties he began collecting pieces of family history, both oral and written, with an eye toward one day crafting them into a book. Upon retirement in 2006, he began the adventure of emptying file drawers and boxes and then organizing the material in some coherent fashion. After this, he conducted his own research to “fill in some blanks” and “connect some dots.”

Mr. Wise's lifetime of collecting the family stories, pictures, and materials, his time of research and travels, and now nearly two years of organizing and writing have culminated in From the Rhineland to the Promised Land of the Shenandoah. Having completed this book, he will now have more time to spend with his wife, three children, and two grandchildren on his property on Shenandoah Lane in Augusta County, Virginia.
From the Rhineland
to the
Promised Land
of the
Shenandoah

W. Harvey Wise IV
To those for whom this is their history:

my children—Adam, An, and Ginny

and my grandchildren—Daniel and Evan.
CONTENTS

Acknowledgments ix
Introduction x
Maps with Ancestral Associations xiv
Abbreviations and Such xxi

Chapter One: “The Holy Experiment”

Generations 10 and 9 (1680 to 1780)

Johann Michael Mueller 11
Johann Michael Miller (Muller, Mueller), Sr. 13
Nicholas (Niclaus) Bucher I (Booher, Booker, Boocher) 17
Nicholas Bucher II 21
Hans Berchtoll 23
Hans Jacob Berchtoll 25
Samuel Bechtel/Bachtel/Bechtol/Berchtoll I 27
Casper Elias Diller 28
Joseph J. Flory (Floriey, Fleure), Sr. 30
Christian Gerber (Garber) 32
Niclaus Gerber 34
Nicholas Garber (Niclous Gerber) 35
Jo Hannes Garber (Gerber) 38
Conrad Koiner (Konradt Keinath/Keinadt/Keinet) 41
Johann Nicholas ‘Nikol’ Lang (Long) 44

Chapter Two: The Church People and the American Revolution

Generation 8 (1715 to 1845)

Johann Adam Weiss (Weis/Wyse/Wise) 54
Lodowich (Ludwig, Lewis) Miller 60
Nicholas Bucher III 64
Christian Baer (Bear, Baar, Bar, Bair) 66
Samuel Bechtel II (Bachtel/Bechtol) 68
Mathias Blocher (Plocher, Plougher, Blouher, Blocker) 69
Joseph Byerly, Sr. (Beirle, Birely) 71
Michael Danner (Tanner) 73
Abraham Diehl I, or Sr. 81
Abraham Flory, Sr. (Flora) 83
Elder John (Johannes) H. Garber, Sr. 85
Elder Martin Garber, Sr. (Garver) 90
Elder John Glick, Sr. (Gluck, Kluck, Click, Klick) 94
Michael Koiner (Keinadt, Keinath, Keinet, Coiner, Kyner, Coyner) 99
(Johann) Peter Roller (Rohler), Sr. 108
Johann Georg Wine (Wien, Wein) 110
Chapter Three: Auf Diese Welt Geboren

Generation 7 (1745 to 1845)
Adam Wise I (Weis, Weiss) 121
Jacob Miller of 1748 125
Abraham Miller, Sr. 132
Nicholas (Nichlus) Bucher IV 135
Peter Blocher 137
Joseph Bowman 139
Elder Henry (Heinrich) Danner 141
“A Journey Song” 145
Elder John Flory, Sr. 146
Samuel Garber 149
Elder John Glick, Jr. (Kluck, Click, Gluck) 151
Henry Harnsberger (Hansberger) 155
George Adam Koiner (Coiner, Kyner) 158
Andrew Lago 162
Peter Roller, Jr. 164
Nicolaus Switzer (Schweitzer, Swisher) 167

Chapter Four: A Golden Age with Recurring Themes:
Family, Faith, Farm, and German Heritage

Generation 6 (1770 to 1870)
Adam Wise II (Weis) 175
John Cullen 178
Martin Miller 182
Christian Miller 185
Christian Bucher 189
John Blocher 193
Rev. Dr. Johannes Braun (John Brown) 198
Christian Garber 206
Abraham Glick 208
Daniel Keiser 212
Andrew Barnes Lago 214
Valentine Switzer 217
Christian Wagner (Waggoner) 220
Jacob Wynant II (Weyandt, Wyand, Wynand, Weynandt) 222

Chapter Five: The Census of 1850

Generation 5 (1795 to 1895)
Peter Wise 231
James Johnson Cullen 235
Joseph Miller 238
David Bucher 241
<table>
<thead>
<tr>
<th>Chapter Six: The Civil War and Its Aftermath</th>
</tr>
</thead>
<tbody>
<tr>
<td>Generation 4 (1840 to 1930)</td>
</tr>
<tr>
<td>William Harvey Wise I</td>
</tr>
<tr>
<td>Daniel Cornelius Cullen</td>
</tr>
<tr>
<td>Joel B Miller</td>
</tr>
<tr>
<td>Dr. Jesse Danner Bucher</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Seven: Prosperity, Methodism, The Great Depression, and Bridgewater</th>
</tr>
</thead>
<tbody>
<tr>
<td>Generation 3 (1880 to 1955)</td>
</tr>
<tr>
<td>Dr. William Harvey Wise II</td>
</tr>
<tr>
<td>Otho William Miller</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Eight: Religious Revival, World War II, and Miracle Drugs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Generation 2 (1910 to 1985)</td>
</tr>
<tr>
<td>William Harvey Wise III</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Nine: The Baby Boomers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Generation 1 (1950 to ?)</td>
</tr>
<tr>
<td>William Harvey Wise IV</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Appendix I</th>
<th>Pedigree Chart</th>
</tr>
</thead>
<tbody>
<tr>
<td>Appendix II</td>
<td>Pedigree Chart For Selected Generations</td>
</tr>
<tr>
<td>Appendix III</td>
<td>The Religious Context</td>
</tr>
<tr>
<td>Appendix IV</td>
<td>The Journey Described</td>
</tr>
<tr>
<td></td>
<td>from the Rhineland to the Port of Philadelphia</td>
</tr>
<tr>
<td>Appendix V</td>
<td>Oaths and Declarations of Allegiance and Abjuration</td>
</tr>
<tr>
<td>Appendix VI</td>
<td>The Church of the Brethren Described</td>
</tr>
<tr>
<td>Appendix VII</td>
<td>Life in the Shenandoah Valley Mid to Late 1700s</td>
</tr>
<tr>
<td>Appendix VIII</td>
<td>Family Heirlooms—Furniture</td>
</tr>
<tr>
<td>Appendix IX</td>
<td>Family Heirlooms—China, Glass, and Curiosities</td>
</tr>
<tr>
<td>Appendix X</td>
<td>Family Heirlooms—Clocks</td>
</tr>
<tr>
<td>Appendix XI</td>
<td>Family Heirlooms—Books and Diaries</td>
</tr>
<tr>
<td>Appendix XII</td>
<td>Family Heirlooms—Recipes</td>
</tr>
<tr>
<td>Appendix XIII</td>
<td>The Thirty Lessons of the Wise</td>
</tr>
<tr>
<td>Bibliography</td>
<td></td>
</tr>
<tr>
<td>Index</td>
<td></td>
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</tbody>
</table>
ACKNOWLEDGMENTS

Family histories can never be accomplished alone.

First and foremost I must recognize and express appreciation to my distant cousin Roberta Miller Herbert who, through her own research, dedication, and love of family, inspired me to write this book.

Secondly, to those who told me the old family stories and made them come alive: my great aunts Eva Bucher Jones and Bettie Wise Perrow; my parents’ first cousins Edith Perrow and Ellen Ann Gardiol; my aunt Janet Miller; and my parents W. Harvey Wise III and Emily Miller.

Thirdly, to those who “took me around” to the old family homes and burial sites: author and professor C. E. May (Virginia); Roberta Miller Herbert (Maryland and Virginia); Ellen Ann Gardiol (Pennsylvania); Edith Perrow (Virginia); Lewis Coiner (Virginia); and of course, my parents.

Fourthly, to my great-grandmother Mary Lago Wise whose daguerreotype family album was the source of many old pictures, and which then inspired me to accumulate more family pictures.

All the above are much loved, and all but two have passed away.

The bibliography lists many authors and contributors. Of particular note are: C. E. May (Life Under 4 Flags), Floyd and Kathryn Mason (The Michael Miller Family Record), Roberta Miller Herbert (unpublished material), and Eva Bucher Jones (unpublished material).

My proof-reader, Joyce Maddox of Warwick House Publishers, Lynchburg, Virginia, who found the most minute of errors. My formatter and cover designer, Amy Moore, also of Warwick House. This is one book that I hope will be judged by its cover! My daughter, Virginia “Ginny” Wise, who carried me over many computer hurdles.

And, my wife Susana who relinquished the computer to me on too many occasions, and who never complained about what must have seemed to her a quixotic quest.

W. Harvey Wise IV
February 18, 2009
INTRODUCTION

Concept

In addition to career and family, I have always felt that I had two other callings: to write my own “religion” and to write the stories of my ancestors. Upon retiring in early 2006, I began the “religion” piece and largely completed it in that year. In January of 2007, I began the ancestral piece.

As background, in my early childhood, I remember visiting relatives on what seemed like every weekend. There were so many relatives and it was so confusing. There were great aunts from my father’s father; there were great aunts from my father’s mother; there were great aunts from my mother’s mother; and there was even one great-great aunt from my father’s mother’s mother. To make it even more difficult to figure out, these aunts from different family sides were found living in the same towns of Remington and Bridgewater, Virginia. There was also another piece to this confusion, the family heirlooms. This piece of furniture belonged to so-and-so, this china, this silver, this painting to still someone else. I was told how fortunate we were to have these pieces; that they should be cherished and it was important to remember from where they came and the stories they told. As I grew older and gradually pieced it all together and learned their stories and the ancestors’ stories, I realized what a rich history I had. Some of these histories had been partially written and some had not been written at all, existing only as oral traditions passed along by my father and mother, and great aunts. I somehow felt it was one of my intended purposes on this earth to write their stories, as much as I could. I also knew from other relatives’ failures to tell the story that if I tried to make the record perfect I would never finish it. Therefore, my philosophy in the project was not to try for the perfect that could never be achieved, but write the good that was achievable.

In writing this ancestral piece it was difficult to get a handle on the best approach: should I follow one family name/line from beginning to end, and then another and another, or should I review all family lines together, by generation? I have selected the generational concept. The material for this book is presented looking back to our first ancestral arrivals in America ten and nine generations ago and then proceeding with each of the subsequent generations down to the present (each generation is afforded its own chapter). Surnames for each generation are listed in alphabetical order with four exceptions: my grandparents’ last names (Wise, Cullen, Miller, and Bucher) are given prominence and begin the chapters in which they are included.

In writing the histories I thought it was important to place them into some sort of historical and regional context. Therefore, as an introduction to each generation, besides including enticing pieces of family information, I have also
included information about the times and places to provide the reader with perspective and understanding.

With this format there were still some items such as pedigree charts and family heirlooms that resisted inclusion in the body of the book and therefore I have included them as appendices.

Why the title, *From the Rhineland to the Promised Land of the Shenandoah*? Indeed most of our ancestors came from the “Rhineland” of eastern France, southwestern Germany, or northern Switzerland. Of the thirty-two family lines from six generations ago, over two-thirds fall into this “Rhineland” category (the remainder are English, Scottish, and Welsh). As for the “Shenandoah,” of the eight family lines from four generations ago (my eight great-grandparents), all had found their way into the Shenandoah Valley (most having emigrated from Pennsylvania and Maryland several generations earlier). As for the “Promised Land,” many of our ancestors, particularly the Mennonites and Brethren, had experienced severe religious persecution in Europe; thus America, in particular the Shenandoah, was a promised land. Allow me to quote from the author Washington Irving who wrote of the Valley after his visit there in the 1850s, “the Shenandoah is a glorious valley, equal to the promised land for fertility, far superior to it for beauty, and inhabited by an infinitely superior people.”

Let us now look in this Introduction at the content of this book.

**Content**

Welcome! You the readers are about to embark upon a wonderful journey that will take you from Europe to America, from the Rhineland to the promised land of the Shenandoah, across ten generations and 300 years.

At first you will be a Huguenot, German Reformed, Mennonite, or Brethren protestant subject to religious persecution in eastern France, southwestern Germany, or northern Switzerland. You will then endure a seemingly endless Atlantic Ocean voyage during which storms, starvation, disease, and illness will take their toll leaving 10 percent or more of your fellow passengers dead and, in one instance, your husband will die in the crossing (Elizabeth Barnes Lago).

Once in America you will prosper as a planter, farmer, artisan, academician, minister or doctor. Your estate will be named Willow Brook, Aspen Grove, or Locust Grove. You will be addressed as “Doctor” or “Elder.” Then...you may lose everything in the Civil War (1861-1865) or the Great Depression (1930-1939), and yet remembering the even greater losses and hardships suffered by your ancestors in Europe, you will consider yourself fortunate to be in America.

Prior to the American Revolution, you will be part of the largest non-English speaking ethnic group in America, the Alsacian-Palatine-Swiss
Germans. You will be in America for 100 years before feeling the need to learn English. But at times you will ignore the admonition to “beware of the English” and occasionally intermarry with the English, Scottish and Welsh.

At times you will be a non-combatant pacifist bearing the brunt of persecution and you will be evicted from your home in Pennsylvania (Nicholas Bucher and Michael Danner) or Maryland (Jacob Miller and Elder John Garber). At times you will be a combatant fighting in Lord Dunmore’s War (1774) (Johann Adam Weiss), the American Revolution (1776 to 1783) (Christian Baer, Abraham Flory, Michael Koiner, George Adam Koiner, and John Cullen), the War of 1812 (Adam Wise II), the Civil War (1861 to 1865) (W. Harvey Wise I and Daniel Cullen), or World War II (1941 to 1945) (W. Harvey Wise III). At first you will live in either Pennsylvania or Maryland, but then you will move to what author Washington Irving called “the promised land,” the Shenandoah Valley of Virginia.

At times you will be a part of large families, many with ten or more children. You will also be an only son whose father dies before you are born (W. Harvey Wise II), or, worse yet, an orphan with both parents deceased by the time you are two (Johann Michael Miller).

Through it all you will have a sense of continuum and a profound respect for our history and the story of those who preceded us, and who literally gave us life. Be aware that any time you look to the past you may feel either tremendous pride or intense anger. Let neither consume you. Instead, as you take this journey across continents, generations, and centuries, experience it as a celebration of life...and one fantastic ride.

Religious Context

I could have ended this introduction with the words, “and one fantastic ride;” however, I believe the religious context of these ancestors’ identities is too important to be ignored. Therefore, as a further introduction to From the Rhineland to the Promised Land of the Shenandoah we must focus upon these ancestors from a religious perspective: an understanding of their religious beliefs, and how these beliefs were the primary motivating force in their lives. We must understand that their independent thinking and unwillingness to conform first to the Catholic religious practices and beliefs, and subsequently to some of the more conservative protestant sects, forced them out of eastern France, northern Switzerland, and southwestern Germany in the sixteenth, seventeenth, and early eighteenth centuries. It is the very real religious persecution experienced by the Anabaptists (Mennonites and Brethren) that forced them to leave Europe and come to America. It is their strong adherence to non-violence that drove some of our ancestors from Maryland into Virginia in the late 1700s. This adherence to non-violence would also play a part in their avoidance of conscription in Pennsylvania and Virginia during the Civil War.
In this religious context, our ancestors took stands against a variety of social ills, as well. Slavery is an excellent example. While both the Mennonite and Brethren took stands against slavery quite early in the 1700s, some of our German Reformed ancestors did as well, including the authoring of articles and books against the institution, and in some instances the freeing of their slaves. Later, in the early 1900s they would take strong stands in favor of the prohibition of alcohol. In 2008, it is difficult for us to comprehend faith as such a strong motivating factor, yet it was for our ancestors in the sixteenth, seventeenth, eighteenth, nineteenth and early twentieth centuries.

To understand our ancestors, it is therefore important to understand their religions and their religious beliefs. This religious framework is best understood and described as it evolved while they were still in Europe in the sixteenth, seventeenth and eighteenth centuries. I have placed this discussion of religion in Appendix III.
# ANCESTRAL ARRIVALS
## FROM THE RHINE REGION TO AMERICA

<table>
<thead>
<tr>
<th>Ancestor</th>
<th>Arrival Date</th>
<th>Ship</th>
<th>Place of Origin</th>
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</thead>
<tbody>
<tr>
<td>Hans Jacob Bechtel/Berchtoll</td>
<td>1709</td>
<td>unknown</td>
<td>vicinity of Kaiserslautern, Germany</td>
</tr>
<tr>
<td>Casper Diller</td>
<td>c.1720</td>
<td>unknown</td>
<td>France, via Holland</td>
</tr>
<tr>
<td>Joseph Byerly/Beirle, Sr.</td>
<td>unknown</td>
<td>unknown</td>
<td>Palatinate, Germany</td>
</tr>
<tr>
<td>Adam Harnsberger</td>
<td>unknown</td>
<td>unknown</td>
<td>Wuerttemberg, Germany</td>
</tr>
<tr>
<td>Joh Hannes Garber/Gerber</td>
<td>1726</td>
<td>unknown</td>
<td>Switzerland</td>
</tr>
<tr>
<td>Michael Danner/Tanner</td>
<td>9-27-1727</td>
<td>James Goodwill</td>
<td>Mannheim, Germany</td>
</tr>
<tr>
<td>Johann Michael Miller</td>
<td>10-02-1727</td>
<td>Adventurer</td>
<td>vicinity of Bern, Switzerland, via vicinity of Kaiserslautern, Germany</td>
</tr>
<tr>
<td>Jacob Bowman/Baumann</td>
<td>10-02-1727</td>
<td>Adventurer</td>
<td>Palatinate, Germany</td>
</tr>
<tr>
<td>Nichlaus Bucher I and II</td>
<td>10-16-1727</td>
<td>Friendship</td>
<td>Nordlingen, Germany</td>
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<tr>
<td>Nicholas Garber/Gerber</td>
<td>8-19-1729</td>
<td>Morton House</td>
<td>Switzerland</td>
</tr>
<tr>
<td>Johann Jacob Wynant/Wynand</td>
<td>9-21-1731</td>
<td>Britannia</td>
<td>Palatinate, Germany</td>
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<tr>
<td>Joseph Flory, Sr.</td>
<td>8-28-1733</td>
<td>Hope</td>
<td>Fleury, France, via Palatinate, Germany</td>
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<tr>
<td>John Nicholas Lang</td>
<td>9-01-1736</td>
<td>Harle</td>
<td>Solingen, Germany</td>
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<tr>
<td>Anna Stutenbecker Langin</td>
<td>9-01-1736</td>
<td>Harle</td>
<td>Remscheid, Germany</td>
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<tr>
<td>Michael Koiner/Keinadt</td>
<td>10-09-1747</td>
<td>Restauration</td>
<td>Winterlingen, Germany</td>
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<td>Johann Adam Weiss/Wise</td>
<td>9-07-1748</td>
<td>Hampshire</td>
<td>Basel, Switzerland</td>
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<td>Siegmund Basser mann</td>
<td>9-15-1748</td>
<td>Two Brothers</td>
<td>Palatinate, Germany</td>
</tr>
<tr>
<td>Johann Georg Wine/Wein</td>
<td>8-24-1749</td>
<td>Elliot</td>
<td>Rittershoffen, Alsace, France</td>
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<td>Johann Peter Roller/Rohles</td>
<td>9-26-1752</td>
<td>Richard &amp; Mary</td>
<td>Palatinate, Germany</td>
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<td>Mathias Blocher</td>
<td>9-26-1753</td>
<td>Brothers</td>
<td>Wuerttemberg, Germany</td>
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<td>Christian Baer</td>
<td>c.1760</td>
<td>unknown</td>
<td>Ober Ablis, Switzerland</td>
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<td>Nicolaus Switzer/Schweitzer</td>
<td>10-21-1761</td>
<td>Snow Squirrel</td>
<td>Mannheim, Germany</td>
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<td>John Glück, Sr.</td>
<td>1765</td>
<td>Gloria</td>
<td>Hanau, Hesse, Germany</td>
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<tr>
<td>Johannes Braun/Brown</td>
<td>1797</td>
<td>unknown</td>
<td>vicinity of Bremen, Germany</td>
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THE RHINE REGION
### ANCESTRAL ASSOCIATIONS
### WITH TOWNS IN SOUTH CENTRAL PENNSYLVANIA AND NORTH CENTRAL MARYLAND

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<tr>
<th>TOWN (Pennsylvania, east to west)</th>
<th>ANCESTOR</th>
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</thead>
<tbody>
<tr>
<td>Wrightsville vicinity</td>
<td>Early home of Michael Danner (c.1700-1781)</td>
</tr>
</tbody>
</table>
| York vicinity | Home of Nicholas Garber (1698-1748)  
| | Early home of Johann Michael Miller (1692-c.1771)  
| | Later home of Michael Danner (c.1700-1781)  
| | Early home of Elder John H. Garber, Sr. (c.1730-1781)  
| | Early home of Elder Martin Garber, Sr. (c.1737-c.1800) |
| Hanover vicinity | Home of Nicholas Bucher I (c.1680-1765)  
| | Home of Nicholas Bucher II (c.1712-1784)  
| | Home and burial site of Nicholas Bucher IV (1755-1835)  
| | Early home of Christian Bucher (1779-1862)  
| | Last home of Michael Danner (c.1700-1781)  
| | Home and burial site of Henry Danner (1742-1814)  
| | Burial site of Samuel Bechtel (?) to 1756)  
| | Burial site of Christian Baer (1733-1795) |
| Gettysburg vicinity | Home of John Blocher (1792-1868)  
| | Second home of David Bucher (1812-1875)  
| | Birth place of Jesse Bucher (1846-1925) |
| Cashtown vicinity | Home and burial site of Christian Bucher (1779-1862)  
| | First home of David Bucher (1812-1875)  
| | Burial site of John Blocher (1792-1868) |
| Waynesboro | Home of Abraham Flory, Sr. (1735-1827)  
| | Early home of Elder John Flory, Sr. (1766-1845) |
| Scotland | Third home of David Bucher (1812-1875) |
| Chambersburg | Where Rev. Dr. Johannes Braun (1771-1850) received his final education and training for the ministry before being called to the Shenandoah Valley |
| McConnelsburg vicinity | Fourth home of David Bucher (1812-1875)  
| | Early home of Jesse Bucher (1846-1925) |
| Shade Gap | Last home of David Bucher (1812-1875) |
| Shirleysburg vicinity | Burial site of David Bucher (1812-1875) |
SOUTH CENTRAL PENNSYLVANIA AND NORTH CENTRAL MARYLAND

SOUTHERN PENNSYLVANIA AND WESTERN MARYLAND

SOUTH CENTRAL PENNSYLVANIA AND NORTH CENTRAL MARYLAND

SOUTHERN PENNSYLVANIA

SOUTHERN PENNSYLVANIA MARYLAND

SOUTHERN PENNSYLVANIA AND WESTERN MARYLAND

SOUTHERN PENNSYLVANIA AND WESTERN MARYLAND
## ANCESTRAL ASSOCIATIONS WITH TOWNS IN THE SHENANDOAH VALLEY AND PIEDMONT REGION

<table>
<thead>
<tr>
<th>TOWN (Valley, north to south)</th>
<th>ANCESTOR</th>
</tr>
</thead>
</table>
| Wardensville, WV vicinity     | Home of Nicolaus Switzer (c.1750 to ?)  
                              | Early home of Valentine Switzer (1789-1848) |
| Moorefield, WV vicinity       | Home of Johann Adam Weiss (1724-c.1777)  
                              | Home of Benjamin Moore and early home of daughter Margaret (1799-1876), wife of Valentine Switzer |
| Moore’s Store, VA vicinity    | Home of Elder John Glick, Sr. (c.1725-1814)  
                              | Early home of Elder John Glick, Jr. (1754-1822)  
                              | Home, burial site of Elder John H. Garber, Sr. (c.1730-1787)  
                              | Home, burial site of Jacob Miller (1748-1815)  
                              | Early home of Elder John Flory, Sr. (1766-1845) |
| New Market vicinity           | Home and burial site of Elder John Glick, Jr. (1754-1822)  
                              | Early home of Abraham Glick (1797-1870) |
| Broadway                      | Home and burial site of Joseph Bowman (1757-1829) |
| Harrisonburg vicinity        | Home and burial site of Elder John Flory, Sr. (1766-1845)  
                              | Home and burial site of Samuel Garber (c.1760-1831) |
| Montezuma vicinity            | Home and burial site of Abraham Glick (1797-1870)  
                              | Burial site of Esther Bowman Miller (1783-1844)  
                              | Burial site of Joseph Miller (1824-1873)  
                              | Burial site of David Garber (1820-1887) |
| Bridgewater vicinity          | Home of Joseph Byerly, Sr. (? to 1803)  
                              | Home of Henry Harnsberger (c.1760 to ?)  
                              | Home and burial site of Jacob Wynant II (1780-1855)  
                              | Home and burial site of Henry H. Wynant (1812-1882)  
                              | Home of Adam Wise I (1761-1839)  
                              | Home and burial site of Adam Wise II (1787-1852)  
                              | Home and burial site of Peter Wise (1818-1872)  
                              | Home and burial site of W. Harvey Wise I (1841-1872)  
                              | Home and burial site of Christian Garber (1776-1850)  
                              | Home of David Garber (1820-1887)  
                              | Home and burial site of Christian Miller (1784-1852)  
                              | Home of Martin Miller (c.1780-1852)  
                              | Home of Joseph Miller (1824-1873)  
                              | Home and burial site of Joel B Miller (1849-1900) |
Mt. Crawford vicinity
- Home and burial site of Otho W. Miller (1879-1939)
- Birth place and early home of Emily Virginia Miller (Wise) (1909-1985)
- Home of Rev. Dr. Johannes Braun (1771-1850)
- Home and burial site of Dr. Jesse Bucher (1846-1925)

Mt. Crawford vicinity
- Home of Peter Roller Sr. & Jr. (? - c.1800) and (c.1770 - ?)
- Home, burial site of Elizabeth Lago (Lindsey) (1760-1844)
- Home and burial site of Andrew Barnes Lago (1788-1868)
- Home and burial site of Jacob Lago (1815-1888)
- Home and burial site of Valentine Switzer (1789-1848)
- Burial site of Rev. Dr. Johannes Braun (1771-1850)

Mt. Sidney vicinity
- Home and burial site of Abraham Miller, Sr. (1750-1830)

Parnassus
- 2nd dental practice location of Dr. Jesse Bucher (1846-1925)

Waynesboro
- Home and burial site of John Cullen (1748-1827)
- Home and burial site of James Johnson Cullen (1798-1871)
- Home and burial site of Daniel Keiser (1782-1842)
- Home and burial site of Michael Koiner (1722-1796)
- Home and burial site of George Adam Koiner (1753-1820)

(Piedmont, north to south)

Frederick, MD vicinity
- Home of Johann Georg Wine (1715-1797), and daughter Anna Martha Wine (wife of Jacob Miller), before her move to the Shenandoah Valley
- Early home of Elder John H. Garber (c.1730-1787), before move to the Shenandoah Valley
- Early home of Samuel Garber (c.1760-1831), before move to the Shenandoah Valley
- Early home of Jacob Miller (1748-1815), before move to the Shenandoah Valley

Hancock, MD
- Early home of Dr. Jesse Bucher (1846-1925), before move to the Shenandoah Valley

Middleburg, VA
- 2nd dental practice of Dr. W. Harvey Wise II (1872-1944)

Midland vicinity
- Home of Daniel Cornelius Cullen (1847-1904)

Bealeton
- Burial site of Daniel Cornelius Cullen (1847-1904)
- Burial site of Dr. W. Harvey Wise II (1872-1944)

Remington
- Last home of Mary Lago (Wise) (1844-1931)
- Home of Dr. W. Harvey Wise II (1872-1944)
- Birth place, early home of W. Harvey Wise III (1908-1964)
ABBREVIATIONS AND SUCH

b. — born

m. — married

d. — died

unk. — unknown

? — unknown

c.1750 — “about 1750”

John Jones (4-28-1908 to 11-2-1982) —
John’s birth and death dates (month-day-year)

Jane Jones (?) to 2-2-1785) — Jane’s birth date unknown; death date given

Gr-gr-grandparents — Great-great-grandparents (fifth generation)

Barbara _____ — last name not known

_____ Garber — first name not known

Bold name — direct line ancestor

Bucher/Booher — alternative spellings

Bucher (Booher, Booker, Boocher) — alternative spellings
CHAPTER ONE

"THE HOLY EXPERIMENT"

Generations 10 and 9

Circa 1730 (1680 to 1780)

With Ancestral Arrivals in America from 1709 through 1736

Freedom of thought, freedom of speech, freedom of religion, freedom from hunger, freedom from persecution, freedom from war, freedom from confiscation of property: these are all freedoms that we take for granted as Americans, and yet these freedoms were denied to our ancestors in Europe! With the first of our gateway ancestors, the freedom of religion and freedom from war were uppermost in their minds; and with those two freedoms they hoped that the others would follow as well. In this chapter and the next, the reader will learn of our first immigrant ancestors to America who, suffering mightily from religious persecution, would respond gratefully and enthusiastically to William Penn’s invitation to be part of “The Holy Experiment” in his Pennsylvania colony.

These ancestors were the moderate Protestant Huguenots (named after the Swiss religious leader Besancon Hugues), who were forced out of France beginning with the St. Bartholomew’s Massacre of 1572 in which 50,000 Huguenots were killed by Catholics; and then continuing with the revocation of the Edict of Nantes in 1685 in which King Louis XIV of France, the “Sun King,” cancelled any religious freedoms bestowed upon the Huguenots over the previous century. These ancestors were also the radical Protestant Anabaptists. They were the Mennonites named after the Dutch religious leader Menno Simons, and the Brethren (known at the time as either the Dunkers, or the Neu Taufers to distinguish them from the Alt Taufer Mennonites) established by the German spiritual leader Alexander Mack.

These Anabaptists, as well as the French Huguenots, and the moderate Protestant German Reformed who were living in the German Palatinate and surrounding regions were systematically decimated by Catholics, French Catholics in particular, over a period of nearly one hundred years from 1618 to 1714. While for many decades prior to 1618 there had been petty religious battles, one after another, beginning in 1547 when Charles V led his forces against the Protestant League at Muhlberg, these petty battles culminated in the
great religious war known as the Thirty Years War from 1618 to 1648. By the 
time this war ended, the Palatinate was devastated, with much of the population 
of the rural districts killed. The Palatinate along the Rhine and Neckar Rivers 
had been the garden spot of Europe and would slowly recover and once again 
become the envy of the neighboring powers. Therefore it would be no surprise 
that in approximately twenty-five years, after a war in Holland in 1674, the 
French Catholics again, this time under Marshal Turrene, would overrun the 
Palatinate, sparing nothing of value and showing no mercy. Soon thereafter 
in 1681, King Louis XIV of France decided to give a portion of the Palatinate 
region to his sister-in-law, the Duchess of Orleans, and thus without a decla­ 
reration of war sent his army to seize Strasbourg. (And of course there was the 
revocation of the Edict of Nantes on October 22, 1685, in which Louis XIV 
cancelled any religious freedoms for the French Huguenots, and gave them 
three days to leave the country.) Then, again in 1688, to vent their hatred against 
the Protestants, the French, under Melac began another plundering of the area. 
This became known as the War of the Grand Alliance and it lasted from 1689 to 
1697. During this eight-year period the entire Palatinate was overrun, burned, 
and pillaged. King Louis XIV had ordered his generals to make the Palatinate 
a desert. One certainly exaggerated estimate went so far as to say that 90 per­ 
cent of the population, 450,000 people, were either killed or forced to flee from 
their homes. And, incredibly, within less than five years, the War of Spanish 
Succession (1701 to 1714) allowed the cruel French Catholics, under Marshal 
Villars, to once again bring ruin to the Palatinate and its Protestant population. 
In fact, the destruction by Marshal Villars in 1707 was so widespread that the 
inhabitants could no longer exist upon the land. It was then that the great exodus 
began that brought so many Palatines to America.

To add evidence to the extent and fierceness of the religious persecution 
suffered by our Huguenot and Anabaptist ancestors, I quote from Martin Grove 
Brumbaugh’s book, *A History of the German Baptist Brethren in Europe and 
America* (Brethren Publishing House, Elgin, IL, pages 3-5). “Whoever found 
his religious convictions running counter to these (of the state churches); whose 
faith was of a different sort; who interpreted his Bible in another sense; who 
worshipped God in his own way; found life a burden and a cross; Church and 
State vied in their zeal to persecute dissenters. The harmless Mennonites...the 
Pietists...(and others) were alike reviled, persecuted, and regarded as fit subjects 
for insane asylums or prisons. What happened to these in the closing years of 
the seventeenth century became also the fate of the Taufers (German Baptists) 
[Dunkers/Church of the Brethren] in the opening third of the eighteenth centu­ y...Upon these God-fearing, conscientious people fell the full power of church 
and state. Their sufferings were awful. The flaming torch of persecution nightly 
lighted the valley of the Rhine for a hundred miles. The agonized prayers of 
burning saints were heard on every side. Sturdy, devout, God-strengthened men
and women these, who heroically suffered and died for the religion they loved. There were no cowards in the procession that marched through howling mobs to the stake.”

It would take our Mennonite and Brethren relatives living in America over 150 years to recover from these memories. For example, as a boy I was told by my grandmother Miller that the Brethren did not wear buttons on their clothes (instead they used hooks and eyes), and Brethren men did not grow mustaches because they reminded them of the uniforms and facial hair worn by the European military. We have photographs from the 1880s of my great grandfather Joel Miller with beard, but without mustache, or for that matter buttons on his clothing, thus bearing this out.

Many of our war-weary ancestors within the areas of present-day France, Germany, and Switzerland obviously moved to escape their abominable circumstances, only to find similar conditions where they next settled. Furthermore, in addition to wars in their new environment, the modest religious freedoms they may have gained in moving would often evaporate when their numbers became too great in the new region, thus resulting in renewed religious persecution. Such was the case with the French Huguenots when they relocated to the German Rhine Palatinate in the seventeenth century, and for the German Brethren when they also relocated in the first third of the eighteenth century.

Also, while there may have been the appearance of an added economic benefit from moving, for example, from Switzerland to the German Rhine Palatinate, this was often illusory. As discussed above, with the Palatinate region being so depopulated and plundered in the Thirty Years War, the War of the Grand Alliance, and the War of Spanish Succession (remember whole villages and towns were destroyed), the German princes of the area offered excellent land deals as enticements to attract laborers and farmers. With continued war and shady dealing, these enticements often did not live up to expectations.

What to do? Mercifully our first immigrant ancestors from Europe, the Huguenots and Anabaptists, would be delivered from war and religious persecution, by a fellow Anabaptist, a Quaker Englishman named William Penn who would offer them land and religious freedom in the American colony called Pennsylvania. Initially, Penn would only be able to offer them the hope for spiritual salvation, but this would subsequently extend into the hope for a “promised land.” William Penn was a German scholar and an active Quaker leader whose mother was German and whose father was Admiral Penn of the English Navy. He lived from 1644 to 1718. With a German mother, Penn had a love for the German Rhineland and its people. In 1671, at the age of 27, he made his first preaching venture into the Palatinate region, proclaiming his brand of Protestantism and hope for salvation. In the 1670s, the hope was only
of a spiritual nature, but during this same period, political intrigues were playing out in America and Europe, which would soon make possible the offer of a religious homeland as well.

In 1664, King Charles II of England seized control of both New Netherlands (the New York region of America) and New Sweden (the Pennsylvania region of America) from the Dutch. Seventeen years later, in 1681, in order to pay a debt owed to Admiral Sir William Penn, King Charles II granted 40,000 square miles of wooded territory in America to the admiral’s son, William Penn. William Penn by this time had already been imprisoned in England on several occasions because of his Anabaptist beliefs. Aware that all the American colonies, with the exception of Rhode Island had state churches that persecuted Anabaptists such as himself, Penn decided to organize a colony where Christianity could flourish without a state church, where there would be true freedom from religious persecution. The colony initially given the Latin name of Sylvania meaning “woods” added William Penn’s family name and thus became Pennsylvania.

Initially Penn opened his colony to English Quakers, but quite soon in 1682 he also began advertising in France, Holland and Germany for settlers seeking complete freedom of religion and freedom from war (freedom to pursue pacifism). This would become known as “The Holy Experiment.” The first response from the German Rhineland region came the following year in 1683, when German lawyer and scholar Francis Daniel Pastorius led two shiploads of Mennonites and German Quakers into Pennsylvania. In that same year, Pastorius bought 15,000 acres of land from Penn and laid out the settlement of Germantown (now a part of Philadelphia). These settlers of 1683, fleeing religious persecution and wars, are known today as the first German Pilgrims. Surprisingly, for the next twenty-five years of this “Holy Experiment” there would only be a trickle of perhaps 200 German families who would avail themselves of the offer. Perhaps the many Swiss, French, and German Protestants were still trying to make a home in the Palatinate with the promise of religious tolerance and good land deals. This would all change during the War of Spanish Succession (1701 to 1714). In 1708, Queen Anne of England offered asylum to the Protestants living in the Palatinate. In 1709 alone, over 13,000 German Protestants fled the war-torn Palatinate. Since the Parish Laws of England would not permit their being absorbed into the counties of England, these same Protestants then quickly immigrated to America to both New York and Pennsylvania. But word came back that the New York colony, under the authority of Governor Robert Hunter, was not hospitable toward them, and thus they then focused their attention upon Pennsylvania, recognizing the importance and value of Penn’s “Holy Experiment.” Pennsylvania was the central point of emigration from Germany, France, and Switzerland from the initial German Pilgrim settlement in Germantown in 1683 until the beginning of the American Revolution in 1775. It is estimated that over 100,000 people emigrated from the Rhineland region through the Port of Philadelphia, Pennsylvania, during this
It may be helpful for the reader to learn how our ancestors fit into all of this!

Our French Huguenot ancestors were the Florys and Dillers. The Florys left France for the Rhine Palatinate only to find continued war and religious persecution from the French. The Dillers were more fortunate, having relocated from France to Holland.

Our Mennonite ancestors were the Baers, Bechtels/Berchtolls, Blochers, Garbers/Gerbers, and Glicks. Being Anabaptists, they found religious persecution everywhere they went and thus eagerly emigrated to Pennsylvania from Germany or Switzerland.

Our Brethren ancestors, the Buchers, Millers, Danners, Bowmans, and Langs, had found religious tolerance in the German Rhine Palatinate in the early 1700s, only to experience religious persecution there, once their numbers had increased. The Millers had immigrated to the Palatinate from the vicinity of Bern, Switzerland.

Our Lutheran ancestors, the Koiners, were part of the original Protestant Reformation in the 1500s. They remained true to the Lutheran faith and therefore escaped much of the later religious persecutions. They were not forced to leave their home village of Onstmettingen in Wuerttemberg, Germany, and therefore this family can be traced back to 1567. The Koiners emigrated to America for economic reasons.

In their final homes in the Palatinate region, these ancestors: the Bechtels/Berchtolls (Kaiserslautern, Germany), the Blochers (Wuerttemberg, Germany), the Buchers (Nordlingen, Germany), the Danners (Mannheim, Germany), the Glicks (Hanau, Hesse, Germany), the Koiners (Onstmettingen, Germany), the Langs (Solingen, Germany), the Millers (Steinwenden, Germany), and probably the Florys and Bowmans, all lived along or near the Rhine River within 200 miles of each other.

In this chapter, the reader will learn about our first immigrant ancestors from ten and nine generations ago (future chapters will be devoted to just one generation) who became a part of William Penn’s “Holy Experiment.” Specifically, they are as follows:

The Bechtels/Berchtolls, Mennonites from Krottelbach (vicinity of Kaiserslautern), Germany, who are our earliest known immigrant ancestors arriving in Pennsylvania in 1709, and would give their family name to Bechtolsville, Pennsylvania.

The Garber/Gerber brothers Jo Hannes and Nicholas, both our direct ancestors, Mennonites from Switzerland, who arrived in Pennsylvania in 1726 and 1729 respectively, petitioned the Pennsylvania colony for protection from
Indian attacks in 1729, and purchased land together in 1744 near Hanover, PA, in conjunction with our Bechtel and Miller ancestors.

Our four ancestors—Bucher, Miller, Danner, and Bowman—all Brethren, who are part of the migration of 1727 that caused Pennsylvania to start keeping records of its German immigrants. These four arrived into the Port of Philadelphia on three separate ships within a span of three weeks between September 27 and October 16, 1727.

The Buchers, father and son, Brethren from Nordlingen, Germany, whose immigrant ship Friendship suffered a mortality rate of over 10 percent, who in 1738 helped to found the fourth oldest Brethren congregation in America (south of Hanover, PA), and who were then erroneously imprisoned in Annapolis, Maryland, over a Pennsylvania-Maryland border dispute.

The Millers, Brethren originally from Bern, Switzerland, more recently from Steinwenden, Germany. Johann Michael Miller had five siblings, all of whom died by the age of three, and who himself was an orphan at the age of two.

Michael Danner (discussed in Generation 8), Brethren, from Mannheim, Germany, whose property dispute with Charles Carroll of Maryland would land him in jail in Annapolis until the colonial governor of Pennsylvania intervened for his release, and who would later become King's Highway Commissioner, having surveyed the roads from York, Pennsylvania, to both Frederick and Baltimore, Maryland.

Jacob Bowman (discussed in Generation 7), Brethren from the German Rhine Palatinate area, who arrived in Pennsylvania on the same ship as ancestor Johann Michael Miller.

Casper Diller, Huguenot refugee from France, who learned the shoemaking trade in Holland, before immigrating to New Holland, Pennsylvania.

The Florys, Huguenot refugees from Fleury, France, who arrived in Pennsylvania in 1733, escaped with their family fortune by boring holes in the wooden wheels of their wagon, filling the holes with their gold coins, and then covering the wheels with metal tires.

Conrad Koiner/Keinath, Lutheran, whose son Michael would immigrate to Pennsylvania, and marry Casper Diller's daughter, Margaret.

Johann Nicholas Lang, probably Brethren, from Solingen, Germany, arrived in Pennsylvania in 1736 with his wife Anna Maria Stutenbecker and her three brothers. The descendants of one of these brothers would found the Studebaker automobile company.

While this chapter will primarily focus upon generation nine, at times, for clarification purposes, it will include an earlier generation or two. Specifically:

Miller, tenth and ninth generations
Bucher, tenth and ninth generations
Berchtoll/Bechtel, eleventh, tenth, and ninth generations
Diller, ninth generation
Flory, ninth generation
Gerber/Garber, eleventh, tenth, and ninth generations
Koiner/Keinath, ninth generation
Lang, ninth generation.

It may also be helpful to the reader to place in context the activities of these ancestors with historical events and people of the period. With this in mind, I am including the chronology of events that begins below. After this chronology, please follow the individual biographies of our ancestors from ten and nine generations ago.

**CHRONOLOGICAL TABLE**
Combining Historical Events with Ancestral Activities
For Generations Nine and Earlier
With Arrivals in America from 1709 to 1736

<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1567</td>
<td>Lutheran ancestor <strong>Michael Keinath (Koiner)</strong> (thirteenth generation) born in Germany, great-great-great-grandfather of <strong>Michael Koiner/Keinadt</strong>.</td>
</tr>
<tr>
<td>1598</td>
<td>Lutheran ancestor <strong>Jacob Keinath (Koiner)</strong> (twelfth generation) born in Germany, great-great-grandfather of <strong>Michael Koiner/Keinadt</strong>.</td>
</tr>
<tr>
<td>1599</td>
<td>Mennonite ancestor <strong>Jakob Plocher (Blocher)</strong> (twelfth generation) born in Germany, great-great-grandfather of <strong>Mathias Blocher</strong>.</td>
</tr>
<tr>
<td>1605</td>
<td>Mennonite ancestor <strong>Ulrich Gerber</strong> (twelfth generation) is born in Switzerland, father of <strong>Christian Gerber</strong>.</td>
</tr>
<tr>
<td>1607</td>
<td>English settlers establish the first permanent settlement (Jamestown) in what would later become the state of Virginia.</td>
</tr>
<tr>
<td>1618-1648</td>
<td>The Thirty Years War. The great religious war in which France plunders the German Rhineland of the Palatinate killing thousands of Protestants.</td>
</tr>
<tr>
<td>1623</td>
<td>Mennonite ancestor <strong>Hans Plocher (Blocher)</strong> (eleventh generation) born in Germany, great-grandfather of <strong>Mathias Blocher</strong>.</td>
</tr>
<tr>
<td>1632</td>
<td>The Catholic Church forces Italian astronomer Galileo to recant his belief that the planets revolve around the sun (the Copernican theory of 1543). The Catholic Church places the work of...</td>
</tr>
</tbody>
</table>
Copernicus on the *Index* of prohibited books, where it remained for 200 years. It is not until the 1990s that the Pope apologizes for the church’s treatment of Galileo.

1634 English settlers establish the first permanent settlement in what would later become the state of Maryland.

1635 Mennonite ancestor **Christian Gerber** (eleventh generation) is born in Switzerland.

1643 Swedish settlers establish the first permanent settlement (New Sweden) in what would later become the state of Pennsylvania.

1648 Peace of Westphalia ends the Thirty Years War, last of the great religious wars. Places Catholics, Lutheran, and Reformed on equal footing, but not the Anabaptists, in the Rhine Palatinate region of Germany.

1650 German Reformed ancestor **Niclaus Wien (Wine)** (tenth generation) born in France, grandfather of **Johann Georg Wine**.

1655 German Reformed ancestor **Johann Michael Mueller** (tenth generation) born in Switzerland.

1656 Third of four Swiss Canton Wars.

1660 “Restoration” in England relieves the Cromwells of power and names Charles II as King of England. He will reign from 1660 to 1685.

1664 English take control of New Netherlands (present region of New York) and New Sweden (present region of Pennsylvania).

1671 William Penn makes his first preaching venture into the German Rhineland.

1678 John Bunyan writes *The Pilgrim’s Progress*. In subsequent generations in our family, sons will be given the name “Christian” in honor of the book’s lead character.

1680 Church of the Brethren ancestor **Niclaus (Nicholas) Bucher I** (tenth generation) born in Germany.

1680 German Reformed ancestor **Jacob Wein (Wine)** (ninth generation) born in France, father of **Johann Georg Wine**.

1681 King Charles II of England grants the Pennsylvania colony to William Penn in order to pay off a debt to the Penn family. William Penn immediately begins “The Holy Experiment” advertising for Anabaptists to come to “Penn’s Woods” and practice complete religious freedom.

1682 French Huguenot ancestor **Joseph Flory, Sr.** (ninth generation) born, probably in Germany.
1683  “The Holy Experiment” begins with the Mennonite leader Pastorius establishing Germantown, Pennsylvania, with the first “German Pilgrims” in America.

1685  Edict of Nantes revoked by French King Louis XIV. The Sun King, cancels the religious freedoms of protestant Huguenots gained over the past 100 years.

1686  Mennonite ancestor Hans Jacob Berchtoll (tenth generation) born in Germany.

1688  Glorious Revolution removes the Catholic King James II of England, and welcomes William and Mary as King and Queen of England. They will reign from 1689 to 1702.

1688-1697  War of the Grand Alliance. French Catholics ravage the German Rhine Palatinate region.

1690  French Huguenot ancestor Casper Diller (ninth generation) born, probably in France.

1700  Brethren/Mennonite ancestor Michael Danner (eighth generation) born in Germany.

1701-1714  War of Spanish Succession. Again the French wreak havoc upon the German Rhine Palatinate region.

1702  Brethren ancestor Johann Nicholas Lang (ninth generation) born in Germany.

1708  The German spiritual leader Alexander Mack establishes the Brethren (also called German Baptist, Tunker, Dunker, Dunkard) sect with first congregation in Schwarzenau, Germany.

1709  Mennonite ancestor Hans Jacob Berchtoll arrives in Pennsylvania.

1712  Fourth of the four Swiss Canton Wars.

1714  German protestant prince, George I becomes King of Great Britain.

1719  Daniel Defoe writes Robinson Crusoe.

1720  Lutheran ancestor Michael Koiner (eighth generation) born in Germany.

1721  Johann Sebastian Bach, a Lutheran, composes the Brandenburg Concertos.

1723  The first Brethren congregation in America is established in Germantown, Pennsylvania, (now a part of Philadelphia).

1724  German Reformed ancestor Johann Adam Weiss (eighth generation) born in Switzerland.
1725 Brethren ancestor John Glick, Sr. (eighth generation) born in either Germany or Switzerland.

1726 Jonathan Swift writes *Gulliver's Travels*.

1726 Mennonite ancestor Jo Hannes Garber arrives in Pennsylvania.

1727 German protestant son of George I, becomes King George II of Great Britain.

1727 September 14: Upon learning of the impending arrival of shiploads of Germans from the Rhine Palatinate region, the Provincial Council of Pennsylvania requires all ship captains to submit complete lists of their German passengers. Council also requires all German immigrants to take oaths of loyalty to the King of England and the Penn family, proprietors of the Pennsylvania colony.

September 27: Brethren ancestor Michael Danner arrives in Pennsylvania.

October 2: Brethren ancestors Johann Michael Miller and Jacob Bowman arrive in Pennsylvania.

October 16: Brethren ancestors Nicholas Bucher I and II arrive in Pennsylvania.

1729 Mennonite ancestor Nicholas Garber arrives in Pennsylvania, and his brother Mennonite ancestor Jo Hannes Garber petitions for protection from Indian attacks.

1733 Mennonite ancestor Christian Baer (eighth generation) born in Switzerland.

1733 French Huguenot ancestor Joseph Flory, Sr. arrives in Pennsylvania.

1736 Brethren ancestor Johann Nicholas Lang arrives in Pennsylvania.

1738 War of Polish Succession ends. France seizes the Lorraine district near the Rhine River.

1738 Brethren ancestor Nicholas Bucher I helps to found the fourth oldest congregation of Brethren in America.

1744 Ancestors Samuel Bechtel I, Johann Michael Miller, and brothers Jo Hannes and Nicholas Garber, purchase land in the vicinity of Hanover, Pennsylvania.
JOHANN MICHAEL MUELLER

Born: 1655, probably in Zollikofen, Switzerland, a village ten miles north of Bern, Switzerland

Arrived in America: Never came to America

Died: January 31, 1695, in Steinwenden, near Kaiserslautern, Germany

Religion: German Reformed

Married:  
(1) Irene Charitas (? to c.1694) 
(2) Anna Loysa Regina married c.1694, who after the death of Johann Michael Mueller in 1695 married Hans Jacob Stutzman on 11-29-1696

Parents (Johann Michael and Irene) of: 
Johann Nichel Mueller (6-5-1685 to 6-6-1685) 
Johann Abraham Mueller (6-9-1686 and died the same day) 
Samuel Mueller (4-30-1687 and died the same day) 
Catharine Barbara Mueller (6-7-1688 to 6-21-1691) 
Eva Catharine Mueller (4-29-1691 to 6-29-1691) 
Johann Michael Miller (Mueller) (10-5-1692 to c.1771) m. Susannah Agnes Berchtoll (5-3-1688 to c.1752) daughter of Hans and Anna Christina Berchtoll

Relationship: gr-gr-gr-gr-gr-gr-gr-grandparents (tenth generation)


“It is believed that the Millers, then spelled Mueller, came from a village about 10 miles north of Bern, Switzerland, called Zollikofen. It is believed that in the 1500s they elected to become a part of the Reformed Church.

“During the first half of the seventeenth century, Switzerland was untouched by the horrors of the Thirty Years War and enjoyed peace and prosperity. It had a good market for its excess products. During the second half of the same century a social reaction set in which was made more acute by political and religious confusion. In 1653, the peasants of the Cantons of Bern, Luzern, Solthurn and Basel revolted against the authorities chiefly for social reasons. Since there were good opportunities for new settlers in depopulated Germany
[a result of the Thirty Years War, during which the French Catholics destroyed much of the German Palatinate, which nevertheless led to the toleration there of the German Reformed religion], many people left the Canton of Bern during this period and journeyed northward into foreign parts. This immigration into the “lowland” (Neiderland), as the destination of the emigrants used to be called, lasted into the eighteenth century and was much more numerous than the emigration to American that ran parallel to it.

“The earliest ancestor that has been documented is a Johann Michael Mueller, who is believed to have been born in 1655 in the City of Zollikofen, Canton of Bern, Switzerland. He died 1-31-1695, at age 40 years in Steinwenden, Germany.

“It is likely that in the late 1680s this family along with perhaps other friends and relatives moved north along the Rhine River and settled in the Rhineland-Pfaltz area of southern Germany. They became part of the Steinwenden and Konken German Reformed parish churches and records of their respective families are recorded in the church records. The Steinwenden records began in 1684.”

Please note the family misfortunes that befell this couple, Johann Michael Mueller and his wife Irene Charitas. Neither of them would live past the age of forty. Between them they would have six children, only one of whom (our ancestor Johann Michael Miller) would live to adulthood. Three of the six children would either die on the day of their birth (Johann Abraham and Samuel) or the day after (Johann Nichel). Of the remaining two, both of whom would die in June 1691, one would live for three years (Catharine Barbara) and the other for only two months (Eva Catharine).

Irene would die within two years of the birth of her only child to live to adulthood, our ancestor Johann Michael Miller. Johann Michael Mueller would remarry and would then himself die before this child was three years of age (he died January 31, 1695, and his son Johann Michael Miller would not turn three until October 5, 1695). Johann Michael Mueller who had married Anna Loysa Regina, left her a widow with his two-year-old orphan son. She would then marry Hans Jacob Stutzman on November 29, 1696, when our ancestor Johann Michael Miller was barely four years old. This new couple, the Stutzmans, would have a son Jacob Stutzman II who would accompany our ancestor to America in 1727.
JOHANN MICHAEL MILLER (MULLER, MUELLER), Sr.

Born: October 5, 1692, probably in Steinwenden, near Kaiserslautern in the Rhineland-Pfalz area of southern Germany, where his family had emigrated upon leaving Zollikofen, a village about ten miles north of Bern, Switzerland

Arrived in America: Philadelphia, on the ship Adventurer on October 2, 1727; and again on September 23, 1732, on the ship Adventurer.

Died: c.1771

Buried: near Hagerstown, Maryland

Religion: born German Reformed, but converted to Church of the Brethren

Occupation: farmer, church leader, and constable

Son of: Johann Michael Mueller (1655 to 1-31-1695) and Irene Charitas (? to c.1694).

Anna Loysa Regina (Johann's second wife) was Michael's stepmother and Jacob Stutsman II's mother. After Johann Michael Mueller's death she married Hans Jacob Stutzman (c.1660-?) on November 29, 1696.

Brother of: Johann Nichel, Johann Abraham, Samuel, Catharine Barbara, and Eva Catharine Mueller

Stepbrother of: Jacob Stutsman II (1706 to 1773)

Married: (1) Susannah Agnes Berchtoll (Bechtol/Bechtel) (5-3-1688 to c.1752), daughter of Hans Berchtoll (? to 6-15-1711) and Anna Christina.

(2) Elizabeth Garber, widow of his friend, Nicholas Garber. Elizabeth had no children with Michael.

Parents (Johann Michael and Susannah Agnes) of:

John Peter Miller (1715-1794)
Hans Jeremiah Miller (1717-1781)
David Miller (1719-1785)
Hans Michael Miller (1720-1784)
George Miller (1722-1798)
Lodowich Miller (c.1724-1792) m. Barbara Long (c.1727 to ?)
First, a word about Johann Michael Miller's parents and siblings. Please note that of his five brothers and sisters he is the only one to live to adulthood. As a matter of fact, the only one of the five to live past the age of three! At the age of two years, three months, and twenty-six days, Johann Michael Miller was an orphan. His father, Johann Michael Mueller died on January 31, 1695, having been preceded in death by his wife Irene probably in 1693. Fortunately for Johann Michael Miller, his father had married Anna Loysa Regina, so at least he had a stepmother to care for him. Based upon his siblings' mortality rate and his being an orphan at the age of two he is lucky to have survived and we are most fortunate to have him as an ancestor.

The Muellers had been members of the Steinwenden Reformed Church. When Johann Michael Miller's stepmother remarried, her new husband, Jacob Stutzman, was a member of the Konken Reformed Church which was nearby. It was within that church's congregation that Johann Michael Miller would be raised and it was there he would meet his future wife, Susannah Agnes Berchtoll, whose family were also members of the Konken Church.

Michael Miller and his stepbrother Jacob Stutsman II came to America from the German Palatinate in 1727 on the ship Adventurer. We are fortunate to have this record since this was the first year in which the records of immigrants were maintained. Pennsylvanians, concerned about the number of German immigrants, wanted to keep track of their numbers and from where they were coming. Michael Miller's name is the first one on the ship's list, probably indicating he was a nominal leader of this shipload. (According to other records Alexander Mack, the founder of the Church of the Brethren, would use these leadership skills and send Michael down to South Carolina to help in the establishment of new congregations.)

We also have record of Michael Miller arriving in 1732 on the ship Adventurer. There is speculation that he returned to Germany for two reasons. First, this devout churchman may have returned in order to tell those whom he had left behind of the successful migration and the success of the "Holy Experiment" being conducted by the Penn family. This type of trip, though uncommon, was not unheard of. Second, he may have returned to obtain his inheritance, for it is only after this return that we see him purchasing land, and
he purchases quite a lot. At this point I will quote from the book They Came to Rockingham, by Elisabeth Wilson Hodges, pages 9-10.

"It might be emphasized at this point that Michael had signed his name, as had others of the German people with whom he arrived in the American colonies. Several authors have commented that the German immigrants were better schooled than were some of our other forebears whose wills were signed with a mark. The German Baptists [Church of the Brethren] stressed the value of individual worship, including the reading of the Bible, so education was important in their lives.

"The Masons, authors of the Michael Miller Family Record, conducted an extensive search for Michael’s land records. They reported...Michael paid a tax on land in Chester County, Coventry Township, Pennsylvania, for the years 1732 to 1740. He was also known to have taken a warrant for another 200 acres of land in 1737....Land purchases over the years by Michael Miller included: 1744. shared 100 acres with Samuel Bechtol [Bechtel] in York County, Pennsylvania, northeast of Hanover; sold in 1752 at which time he was living in Frederick County, Maryland. Nicholas Garber was also involved in this transaction.

1745. ‘Ash Swamp’ 150 acres near Hagerstown; resurveyed to sons, John, Philip Jacob, and Lodowich in 1752.

1749. ‘Millers Fancy’ a 36-acre grant located at the mouth of Little Antietam where it joins Antietam Creek between Skipton on Craven and Resurvey of Well Taught; he and his second wife Elizabeth [Garber, widow of his good friend Nicholas Garber] lived there until his death in 1771.

1749. ‘Skipton on Craven’ 180 acres. In 1765 he deeded it to Jacob Good and John Rife, Elizabeth’s sons-in-law.

1755. ‘Resurvey of Well Taught’ 409 acres. This land was described as limestone land on the Antietam which includes the site of Leitersburg, Maryland. This land became the property of sons-in-law.

1760. ‘Blindman’s Choice’ a grant, surveyed, 50 acres. He gave this to a son.

... ‘Range’ surveyed, 50 acres believed to be on Piney Creek..."

Perhaps because of his own difficult childhood and early adulthood as an orphan and stepchild he looked after the welfare of his children and stepchildren more than most. Apparently he made sure that all of them owned property before his death in 1771. He did not leave a Will but distributed all his land to his children and stepchildren while he was living. Land records help us understand the mind and spirit of this wealthy landowner and great family man.

The following is additional information about Michael Miller taken from the book, They Came to Rockingham, pages 10 and 11:
“When Michael Miller and his peers got around to establishing churches a few years after they settled in the American colonies, they did so with vigor, sending men on missionary tours into the backcountry in the 1720s. Some of them, including Michael Miller, traveled as far as South Carolina for this purpose.

“The Miller family, along with the Garbers, are thought to have attended the German Baptist churches in Coventry Township, Chester County, PA; in Manheim Township, York County, PA; and in Frederick (later called Washington) County, Maryland.

“Some think that Michael Miller...and some of his sons were members at Little Conewingo and the Antietam congregations. Elder Nicholas Martin, the elder of the churches in the area where they lived, reported on the health of Michael Miller and Jacob Stutsman in his letters to Alexander Mack, Jr. [son of the founder of the Church of the Brethren].

“It was reported in a letter from Nicholas Martin written in Conococheague 5/24/1772, that... ‘dear Brother Michael Miller died a year ago.’

“Michael Miller is believed to be buried on the plantation where he lived or in the family cemetery on John Miller’s section of Ash Swamp, but some records say Jacob Stutsman and Michael Miller were buried...near Hagerstown, Maryland. [Ash Swamp is just west of Hagerstown, Maryland.]

“Aside from the responsibilities this energetic man assumed in relation to his family and his church, he also served his community as Constable in the area of Upper Antietam Hundred in 1760.”

Consanguinity:

As noted above, Johann Michael Miller is a direct ancestor through two of his children: Barbara and Lodowich. Johann Michael Miller’s great-grandchildren, Christian Miller and Susan Flory, who were second cousins, married. Below is illustrated this consanguinity, as well as the relationship to us.

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<td>d/o Christian Miller &amp; Susan Flory</td>
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<td>s/o Abraham Miller</td>
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<td>s/o Lodowich Miller &amp; Barbara Long</td>
<td>d/o Barbara Miller &amp; John H. Garber</td>
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<td>s/o Johann Michael Miller</td>
<td>d/o Johann Michael Miller</td>
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NICHOLAS (NICLAUS) BUCHER I
(BOOHER, BOOKER, BOOCHER)

Born: c.1680, probably Nordlingen, Germany

Arrived in America: Philadelphia, PA, on the ship Friendship, on October 16, 1727

Died: c.1765

Buried: unknown, probably in Reading Township, Pennsylvania

Religion: Church of the Brethren

Occupation: farmer

Married: Katrine/Kathleen ______

Parents of:
- Balgas Bucher (he did not come to America but his sons Peter, Bartholomew and Nicholas did)
- Jacob Bucher
  - Mary Bucher (1709 to ?) m. 1734 Adam Stauffer
  - Nicholas Bucher II (c1712 to 12-1784) m. Mary ______

Relationship: gr-gr-gr-gr-gr-gr-gr-grandparents (10th generation)

The information about an ancestor named Nicholas Bucher can be most confusing and misleading. According to one family historian there were approximately twenty Niclaus/Nicholas Buchers living at about the same time in colonial America. Therefore I am going to err on the side of providing less information rather than more, in particular, when the information is about land holdings and transactions. The information given below has been provided by family historians Joyce Jared (1980, Savage, Minnesota), Lee Vaughan (1993, Charles City, Iowa), and Caroline Ross-Pence (1998, Marietta, Georgia).

According to family historian Joyce Jared, "Nicholas Booher, Sr. (often spelled Boogher, Booker, Bucher and Boocher) was born in Germany in 1680. He was a descendant of Peter Boogher or Booher, a common name in Germany today. This Peter of old was born in 1450 in the Holy Roman Empire
that included present-day Germany. He became a warrior of great renown and was awarded lands, a castle, and a coat of arms by his sovereign. The coat of arms consists of a blue field with a gold upper third chevron, topped by the helmet and silver crescent, with the head of a gold bull oxen at the base and the motto, Tout Par Labeur, meaning All for One.

“Nicholas arrived from Germany in Philadelphia, Pennsylvania, with his son, Nicholas, Jr., in 1727 on the ship, Friendship.”

According to another family historian, Caroline Ross-Pence, Nicholas Bucher I came to America with his wife Katrine and their two youngest children, Mary and Nicholas Bucher II, in 1727 on the ship Friendship.

At this point let me make a minor digression. Four of our ancestors: Michael Danner, Johann Michael Miller, Jacob Bowman, and Nicholas Bucher, arrived within three weeks of each other in 1727. Let me quote from The History and Families of the Black Rock Church of the Brethren (1738-1988) Anniversary Volume by Elmer Gleim. “On September 14, 1727, the Provincial Council of Pennsylvania required all ships’ captains to submit complete lists of their German passengers. These same passengers were also required to take the ‘Declaration of Fidelity and Abjuration’. Both of these requirements made possible a more accurate recording of personnel entering the Commonwealth. These lists also provided some interesting signatures of the original settlers of Pennsylvania and surrounding states. How important this year 1727 was for the German Baptists (Church of the Brethren) may be judged by the following records:

...Sept 27, Michael Tanner (Danner)...
Oct 2, Michael Miller and Johan Jacob Stutzman...aboard the ship Adventurer...
Oct 16, Nicholas Bucher arrived aboard the ship Friendship and gradually migrated into York County, Pennsylvania.”

See Appendix V for the declarations (oaths) that these ancestors took.

From my own research, Jacob Bowman also arrived with Michael Miller on the ship Adventurer on October 2, 1727, exactly two weeks before Nicholas Bucher I and II; and Michael Danner arrived on the ship James Goodwill on September 27, 1727, about three weeks before the Buchers on the ship Friendship.

The ship Friendship was captained by John Davis, and originally sailed from Rotterdam, Holland, with a stop in Cowes, England, before arriving in America. The voyage must have been a particularly difficult one. Upon arrival in Philadelphia there were 52 men on board who with their families totaled approximately 200 passengers. But of those 52 men listed, seven were found
to be dead, and another seven were apparently too sick to sign the Declaration of Fidelity. Interestingly, of the 38 who “signed” the Declaration of Fidelity, 12 had to make a “mark” because they could not write their names. Nicholas Bucher was one of the 26 who signed their names.

After arrival, the Bucher family of four settled in Germantown, adjacent to Philadelphia at the time, now a part of the city. Germantown was oftentimes the first home for the emigrants from the Palatine region of Germany. Seven years after their arrival, their daughter Mary married Adam Stauffer in Lancaster, Pennsylvania, in 1734.

Two years later, in 1736, the family of three moved to the new territory that was opening up just west of the Susquehanna River. According to family historian Caroline Ross-Pence, “On October 30, 1736, Nicholas was granted a Blunston License for 300 acres of land in the new Springettsbury Township. This land eventually went to two of his grandsons. He was one of the first settlers of this area and there was a great deal of border dispute at this time. Nicholas, along with about 15 other men had bounties placed on them by the Governor of Maryland. Nicholas was arrested and imprisoned in Annapolis, Maryland, for nine months before Pennsylvania officials could secure his release. He lived some 20 years in the Springettsbury Township. He then sold that land to his grandsons and took possession of 149 acres in Reading Township, York County, Pennsylvania (note, this is in present-day Adams County, which was not formed until 1800). Nicholas was one of the founders of the Black Rock Church of the Brethren and church documents support what the public records show concerning him.”

According to church records, Nicholas Bucher I, along with his son Nicholas Bucher II, were two of the founders of the Black Rock congregation in 1738. This is the fourth oldest Brethren congregation in North America. Church services were held in members’ homes and barns until 1876 when a meeting house was built at the church’s present location 3864 Glenville Road, Glenville, Pennsylvania 17329, at the intersection of Glenville and Blue Hill Road. (From Hanover, Pennsylvania, take Route 216 southwest, right onto Blue Hill Road and then right onto Glenville Road.) For over 200 years Black Rock was served by free ministers called from the congregation. It is most clear why this congregation of Brethren had border disputes with Maryland. The church itself is only .2 mile from the Maryland line. There are still woods near this location making it quite understandable why a border demarcation was both difficult and confusing. The actual border between Maryland and Pennsylvania was not confirmed until 1767 with the completion of the survey of the Mason-Dixon Line.

The Black Rock Church history volume states, “On October 8, 1756, Nicholas Bucher I purchased one hundred and forty nine acres of land in York-
Adams County. The acres were passed on to his children and eventually were sold to Michael Bucher on March 22, 1805, for the sum of five hundred and twenty pounds.”

**Nicholas Bucher I** probably died in 1765, nine years after this land transaction. He would have been in his early eighties.

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**Present-day (2008)** Black Rock Church of the Brethren, fourth oldest Brethren congregation in America. Nicholas Bucher I and II were founding members of the congregation.

**Standing at the Mason-Dixon Line,** Black Rock Church of the Brethren is .2 mile in the distance, in Pennsylvania. Until the Line's completion in 1767, border disputes with Maryland, while unfortunate, were understandable.
CHAPTER ONE: "THE HOLY EXPERIMENT"

NICHOLAS BUCHER II

Born: c.1712, probably in Nordlingen, Germany

Arrived in America: Philadelphia, PA, on the ship Friendship on October 16, 1727, with his parents and a sister

Died: December 1784

Buried: unknown, probably Reading Township, Pennsylvania

Religion: Church of the Brethren

Occupation: farmer

Son of: Nicholas Bucher I and Katrine

Brother of: Balgas, Jacob and Mary Bucher

Married: Mary

Parents of:

Nicholas Bucher III (c.1733 to c.1815) m. 4-10-1753 Mariah Kehr

Jacob Bucher

Christian "Chrissley" Bucher m. Elizabeth Herr d/o John Herr

Elizabeth Bucher

Adam Bucher m. Anna Hershey d/o John Hershey

Relationship: gr-gr-gr-gr-gr-gr-grandparents (ninth generation)

Nicholas Bucher II came with his parents and sister to America from Nordlingen, Germany, in 1727. They were part of the Dunkard (German Baptist, Church of the Brethren) exodus from Germany. At the age of twenty-six, in 1738, along with his parents, he became one of the founders of the Black Rock Church of the Brethren congregation. This is the fourth oldest Church of the Brethren congregation in North America. For over 100 years, services were held in members homes' and barns.

According to family historian Caroline Ross-Pence, "Nicholas II moved with his father to the land in Springettsbury Township and there started his family. He had four sons and one daughter. In 1757, he was granted 200 acres of land in York County (Manheim Township), Pennsylvania. He was not there
long before giving the land to his son Nicholas III. Nicholas II died intestate in December 1784. He had received the 149 acres in Reading Township, Pennsylvania, that had belonged to his father and this is where he spent his final 10 or 15 years of life. Two other sons, Adam and Christian stayed in the Springettsbury Township area."

When he died he was approximately 72 years of age.
HANS BERCHTOLL

Born: ?

Arrived in America: Never came to America

Died: 6-15-1711, in Krottelbach, Germany (near Kaiserslautern, Germany)

Religion: Either German Reformed or Mennonite

Married: Anna Christina _____

Parents of:

Hans Jacob Berchtoll (1686 to ?) m. Anna Marie Glosseloss
Susannah Agnes Berchtoll (5-3-1688 to ?) m. Johann Michael Miller/Mueller (1692 to 1771)
Hans Peter Berchtoll (5-1-1690 to ?) (twin) m. Maria Elizabeth Zimmer
Hans Heinrich Berchtoll (5-1-1690 to ?) (twin)
Barbara Berchtoll (1693 to ?)
Ursula Berchtoll (1696 to ?)

Relationship: gr-gr-gr-gr-gr-gr-grandparents (tenth generation), and gr-gr-gr-gr-gr-gr-gr-grandparents (eleventh generation)

Hans Berchtoll is one of several double ancestors. As noted above, we are related to both a son and daughter of his, both of whom came to America. We believe both of these children were married to their spouses at the time of their emigration. Since both of these children were Anabaptists, we believe Hans Berchtoll may have only nominally been German Reformed since the Mennonite faith would have been severely restricted where he lived.

He and his wife attended the Konken German Reformed Church. Konken, as well as Steinwenden (where Johann Michael Miller/Mueller’s family attended), were two small villages/parishes northwest of the larger community of Kaiserslautern. Kaiserslautern is about 30 miles west of the Rhine River. These two parishes were comprised of members living in the villages proper, plus those in the surrounding boroughs. These parishes were part of the German Reformed State Church system. (This paragraph of information was provided by family historian Roberta Miller Herbert, who obtained it from Gene Miller’s book.) (The information about Hans Berchtoll’s six children is taken from page 9, Michael Miller Family Record, by Floyd Mason.)
Consanguinity:

As noted above, **Hans Berchtoll** is a direct ancestor of ours through two of his children: **Hans Jacob** and **Susannah Agnes**. Hans Berchtoll's great-great-grandson **Martin Miller** and his great-great-great granddaughter **Esther Bowman**, who were third cousins once removed, married. This consanguinity is illustrated below, as well as the relationship to us.

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HANS JACOB BERCHTOLL  
also BECHTEL/BECHTELL/BERCHTOL/BACHTEL

Born: 1686, probably in Krottelbach, Germany (near Kaiserslautern, Germany)

Arrived in America: Philadelphia, Pennsylvania, in 1709

Died: August 1739, probably in Goshenhoppen, now Bechtelsville, Pennsylvania

Religion: Mennonite

Occupation: farmer

Son of: Hans Berchtoll

Brother of: Susannah Agnes, Hans Peter, Hans Heinrich, Barbara, and Ursula.

Married: Anna Marie Glosseloss

Parents of:
   George Bechtel
   Martin Bechtel
   Fronicka Bechtel m. Christian Meyer
   Samuel Bechtel I m. Magdalene

Relationship: gr-gr-gr-gr-gr-gr-gr-grandparents (tenth generation)

According to church records, Hans Jacob Berchtoll was born into the Konken German Reformed Parish, also referred to as Krottelbach, Germany.

According to The Early Palatine Emigration, page 260, Hans Jacob Berchtoll and his wife (no children) sailed on June 21, 1709, for America. He was approximately twenty-three years old, at the time.

He was naturalized in 1730, according to family historian Roberta Miller Herbert.

He and his wife eventually settled in Goshenhoppen, now named Bechtelsville, Pennsylvania. This town is north of Pottstown and east of
Reading, Pennsylvania, on the north side of the Schuykill River, now in Montgomery County, Pennsylvania.

We believe this couple were Mennonites; certainly their children were. They may have been nominally part of the Konken German Reformed Church since the practice of the Mennonite religion was severely restricted. (Apparently only the Catholic, Lutheran, and German Reformed faiths were sanctioned by the state.)
CHAPTER ONE: "THE HOLY EXPERIMENT"

SAMUEL BECHTEL/BACHTEL/BECHTOL/BERCHTOLL I

Born: ?

Died: 1756, in Manheim Township, York County, Pennsylvania (Hanover area)

Buried: Bair’s Meeting House Cemetery, east of Hanover, Pennsylvania, 6925 York Road. (This is the same graveyard where the Danners and Baers are buried. I spoke with the cemetery groundskeeper in 2007. There is no tombstone for this Samuel Bechtel and no one knows the exact location of his remains.)

Religion: Mennonite

Occupation: farmer

Son of: Hans Jacob Berchtoll and Anna Marie Glosseloss

Brother of: George, Martin, and Fronicka

Married: Magdalene _____ (? to 12-6-1743)

Parents of:

Jacob Bechtel/Bechtol m. Catherine
Elizabeth Bechtel/Bechtol m. Jacob Danner (brother of our Henry Danner)
Esther Bechtel/Bechtol m. George Weiss
Martin Bechtel/Bechtol m. Veronica _____
Magdalena Bechtel/Bechtol (1743 to 1821) m. Adam Eichelberger
Anna Bechtel/Bechtol
Christian Bechtel/Bechtol m. Mary Schneider
Samuel Bechtel/Bechtol II, m. Anna Simon daughter of Isaac and Magdalena Simon

Relationship: gr-gr-gr-gr-gr-gr-grandparents (ninth generation)

Samuel Bechtel purchased land with our immigrant ancestor Johann Michael Miller in the Hanover, York County, Pennsylvania area, in 1743. (This information was provided by family historian Roberta Miller Herbert.)
CASPER ELIAS DILLER

Born: c.1690, France or Holland

Arrived in America: location unknown, at this time

Died: c.1770

Buried: probably New Holland, Lancaster County, Pennsylvania

Religion: probably French Huguenot

Occupation: maker of wooden shoes in Holland, shoemaker in Pennsylvania

Married: Barbara ______

Parents of: (birth order of these children is unknown, also there were probably other daughters)
- Han Adam
- Han Martin
- Casper

Margaret Diller (1724-1813) m. 1749, George Michael Koiner I (1720 to 1796)

Relationship: gr-gr-gr-gr-gr-gr-grandparents (ninth generation)

The information about this ancestor is found on page 14 of the booklet, *A Historical Sketch of Michael Keinadt and Margaret Diller, His Wife* published in 1893, with a supplement in 1941, printed by the Campfield Printing Company of Staunton, Virginia.

"Casper Diller commenced his young life under circumstances which tried his mettle. A refugee from France, he was thrown on his personal resources for a living. It is said, 'It was in Holland that he learned to make, or did make, wooden shoes.' That he resided for some time in Holland prior to going to England seems incontestable from the differences in the orthography of the name, and various other circumstances. Tradition has it that he married in England. Taking all the evidence together, it appears that after his marriage in England he turned his face again toward his native land; but his wife, being of English origin, and either unable to adapt herself to the language and customs
of the Continent, or perhaps, owing to the unsettled condition of the country, they concluded to seek a peaceful abode in the New World.

"Casper Diller purchased a farm near New Holland, Pennsylvania, called Hole Place (Loch-Platz). He was a shoemaker and became very wealthy. He was still living on the 16th of December 1769, and attained to nearly 100 years of age. He died about 1770, or 1775. His grave cannot be pointed to with absolute certainty."

There is one other enticing bit of information about this family's wealth. Family tradition states that when this couple arrived in America, Barbara Diller “had a linen apron full of silver.”
JOSEPH J. FLORY (FLORIEY, FLEURE), Sr.

Born: c.1682

Arrived in America: Philadelphia, on the ship Hope on 8-28-1733

Died: 10-1741, in Lancaster County, Pennsylvania

Religion: French Huguenot/German Reformed

Occupation: tradition suggests blacksmith

Married: Mary

Parents of:

Maria Flory (1712-?)
Joseph Flory, Jr. (1714-1785)
Hanley Flory (1716-?)
John Flory (1718-1781)
Jacob Flory (1727-1796)
Barbara Flory (1732-?)
Katherine Flory (1733-1821)
Abraham Flory (1735-1827) m. Catherine Blocker (a young widow)

Relationship: gr-gr-gr-gr-gr-gr-grandparents (ninth generation)

At the age of 51, Joseph J. Flory, Sr., a descendant of French Huguenots, emigrated from the German Palatinate, with his wife and their seven children. There are several family stories taken from The Flory Family History (written in 1948 by B.Q. Bunderman), and The Family History of the Flory Family of Defiance, Ohio (written in 1976 by Rolland and Irvin Flory) that are worth repeating on these pages.

As early as the latter part of the sixteenth century the Florys were French Huguenots. (French Huguenots were French Protestants who were given the name 'Huguenots' either by a monk because of their practice of assembling at the palace of King Hugo, a provincial French king, or from the Swiss religious leader Besancon Hugues. Different sources provide different explanations.) France had long been a Catholic country in religion and was very much opposed to any other religious faith, including Protestantism. On August 24, 1572, in what came to be called the St. Bartholomew’s Massacre, the French Catholics
murdered over 50,000 French Protestant Huguenots, and thus started the migration of the French Huguenots out of France. The Florys were probably from the northern French town of Fleury and family tradition indicates it was then that they left France, and ultimately relocated along the Rhine River, in the German Palatinate area near Switzerland. During the next 150 years they became thoroughly Germanized with only their family name and coat of arms retaining the French origin, but during that 150 years there was a great deal of tumult.

While in 1598 the new king of France, King Henry IV, had issued the Edict of Nantes which granted religious freedom to French Huguenots in over 100 French communities, one of his successors King Louis XIV, the Sun King, revoked the Edict in 1685 forcing over 200,000 Huguenots to flee. From 1689-1697, during the War of the Grand Alliance, French Catholics ravaged the German Rhine Palatinate dislocating many of the former French Huguenots. During the War of Spanish Succession (1701-1714), French Catholics again attacked the German Rhine Palatinate and engaged in a systematic attempt to destroy the Protestants (Reformed and Huguenots). The War of Polish Succession that began in 1733 and ultimately gave France the Lorraine area that borders the Rhine River may have been the final event convincing the Florys to leave Europe.

During one of these attacks by the French Catholics, the Florys were forced to surrender their home and they were supposed to surrender their wealth as well. Being blacksmiths by trade, they were able to carry much of their wealth with them in the form of gold coins. They bored holes in the wooden part of their wagon wheels by first removing the iron tires and inserting the gold coins in the bored holes, and then replacing the iron tires. With these gold coins they were able to pay their passage to Pennsylvania for all nine of the family members (two parents and seven children) and thus none of them became indentured servants, while many other Palatinate immigrants were forced to do so.

While the next generation would become Church of the Brethren, this generation was still Reformed Protestant. We know this because Joseph and Mary Flory's youngest daughter, Katherine, who was born on the ship Hope during the voyage to America was baptized once landed, on September 8, 1733. If they had been Church of the Brethren they would not have baptized their daughter since this religion only believes in adult baptism.

In the same year of their arrival in America, 1733, they moved and settled in Rapho Township which was located in Lancaster County, Pennsylvania. One more child, our ancestor Abraham Flory would be born to this family in 1735. Joseph Flory, his father, would only live for another six years.
CHRISTIAN GERBER (GARBER)

Born: March 20, 1635, Steffisburg, Bern, Switzerland

Arrived in America: Never came to America

Died: unknown

Religion: Mennonite

Son of: Ulrich Gerber (c.1605 to ?) and Barbara Farni

Brother of: Hans Gerber (1-13-1631 to ?) and Anni Gerber (1-22-1632 to ?)

Married: unknown

Father of:
   Niclaus Gerber (11-21-1661 to ?) m. Anna Bachman
      "son" Gerber

Relationship: gr-gr-gr-gr-gr-gr-grandfather (eleventh generation)

Ulrich Gerber (Garber) is the earliest ancestor with this surname for whom we have definite information. The name Gerber/Garber has three possible meanings. The first two are of an artisan nature and the name may mean either a tanner or a gatherer of sheaves (a farmer). The third possibility is a descendant of a Crusader with the first name Garibert (Garibert meant either spear or bright). Garibert fought in the First Crusade (1096 to 1099 A.D.). From this most early line we then take up the Gerber/Garber family during the period 1566 to 1711. During this period the family who were Anabaptist Mennonites first moved from Germany to Switzerland to escape religious persecution, and there resided for over one hundred years. However, once in Switzerland they would at varying times continue to be persecuted, at one point escaping to Alsace, France, but then returning to Switzerland before their ultimate immigration to America.

There are several Garber family books and records for the information appearing here. The most recent which includes original material as well as that consolidated from other sources is found in the book Johannes "John H." Garber by Wayne E. Garber (Wish Book Press, Studley, Virginia, 2007). I quote from page 24 of this book, "Ulrich Gerber of Switzerland was born around
1605 and married Barbara Farni. They lived in Steffisburg, Bern, Switzerland, and had three children: Hans, Anni, and Christian...Christian Gerber was born March 20, 1635, in Steffisburg, Bern, Switzerland. He and his wife moved to Markrich, Alsace, France, before February 1674. They were both called Anabaptists at the baptisms of their sons...[Christian] was probably expelled [from Switzerland] in 1671."
NICLAUS GERBER

Born: November 21, 1661, Steffisburg, Bern, Switzerland

Arrived in America: Never came to America

Died: Unknown

Religion: Mennonite

Son of: Christian Gerber (3-20-1635 to ?)

Married: Anna Bachman

Parents of:
   Barbara Gerber (7-7-1689 to ?)
   Anna Gerber (10-4-1691 to ?)
   Nicolas Gerber (Nicholas Garber) (1698 to 1748)
   Jo Hannes Gerber (Garber) (c.1701 to 1748)

Relationship: gr-gr-gr-gr-gr-gr-grandparents (tenth generation)

"Niclaus Gerber born November 21, 1661, married Anna Bachman in Steffisburg [Bern, Switzerland]. He was called the son of Christian Gerber, the Anabaptist at the baptism of his daughters Barbara in 1689 and Anna in 1691. There are no more children found for him in Steffisburg after 1691. He may be the Mennonite Claus Gerber who was living in Immelhausenhof, Germany, in 1731. Niclaus and Anna had four children." (Johannes "John H." Garber, by Wayne E. Garber, page 24)

Note that both of Niclaus Gerber's sons, Nicolas (Nicholas) and Jo Hannes are our direct ancestors. Their great-great-great-grandchildren Joel Miller and Elizabeth Garber married. For the consanguinity information please read the biographies of the two sons.
NICHOLAS GARBER (NICLOUS GERBER)

Born: 1698, in Switzerland

Arrived in America: Philadelphia, PA, on the ship Morton House,
on August 19, 1729

Died: 1748, in Pennsylvania, probably just east of Hanover

Religion: Mennonite

Occupation: farmer, shoemaker

Son of: Niclaus Gerber (11-21-1661 to ?) and Anna Bachman

Brother of: Barbara Gerber, Anna Gerber, and Jo Hannes Garber (Gerber)

Married: Elizabeth _____

Parents of:
  Elizabeth Garber (c.1722 to ?) m. Jacob Good
  Samuel Garber (1732 to 1793) m. Mary Long
  Martin Garber, Sr. (c1737 to c1804) m. Anna Preston
  Anna Garber m. John Reiffe (1724-1787)

Relationship: gr-gr-gr-gr-gr-gr-grandparents (ninth generation)

Nicholas and his brother Jo Hannes Garber (Gerber) are both direct ancestors. Consanguinity information appears below.

It is believed Nicholas arrived in America three years after his brother. From 1729 until their deaths nineteen years later in 1748, the two brothers and their families were almost inseparable, either living in the same communities or on the same land. By 1744 both brothers with their families had moved to a Mennonite settlement in Heidelberg Township, York County, Pennsylvania. There Nicholas purchased a 100-acre farm that he shared with Jo Hannes. According to an inventory dated April 26, 1748, the year both brothers died, Nicholas owned the land valued at 150 Pounds and Jo Hannes owned improvements on the land valued at 115 Pounds. After his death in 1748, his widow Elizabeth Garber married our ancestor the widower Johann Michael Miller, and her children then became his stepchildren.
I have found additional information about Nicholas Garber and his wife Elizabeth in unpublished material from family historian Roberta Miller Herbert. “He was an immigrant from Switzerland to Pennsylvania, August 19, 1729, on the ship Morton House. He is believed to have lived at Chester County, Pennsylvania, until 1744 when he, Samuel Bechtel, and Michael Miller purchased 400 acres of land in York County, just east of Hanover, Pennsylvania, and moved there. Elizabeth Garber married Michael Miller, born 1692, as his second wife sometime before 1754. She likely moved to Washington County, Maryland, with Michael Miller who had sold his land to Samuel Bechtel before 1752. Nicholas Garber’s portion of land was 100 acres, Samuel and Michael each had 150 acres. Nicholas Garber’s Will was written on February 24, 1748, and gives the names of Samuel and Elizabeth. There were four children, two boys and two girls. The Will did not name Martin or the second girl. We believe Elizabeth was the oldest child, therefore she was named and given one cow more than the rest. (See Will Book Y, Vol. 2, page 123 at Lancaster County, PA courthouse; also 1749-1762 Book 42, page 47, Orphans Court, York County, PA, courthouse.) The tax list of Manheim Township, York County, PA, of 1762 lists Martin Garver [Garber] and Samuel Garver as residents. From this we get the name of the second son who is not listed in his father’s Will.”

Curiously enough, Nicholas may have had a feeling that his wife would remarry once he died. While he leaves all of his movables and household goods to her, it is only under the condition that she remain a widow; if she marries she only receives one-third of the estate and her bed! I quote from the Will, “In the name of God Amen. I Niclous Gerber [Nicholas Garber] of the County of Lancaster being very sick and weak in body but of perfect mind and memory thanks be given unto the Lord, therefore calling unto mind the mortality of my body and that is appointed for all men once to die, do make and order this my Last Will and Testament that is to say, principally and first of all I give and recommend my soul unto the hands of God that gave it and for my body I recommend it to the Earth to be buried in a christian-like and decent manner and as such worldly estate wherewith it hath pleased God to bless me in this life I give, devise and dispose of the same in the following manner and form.

“It is my will and I do order that in the first place all my just debts and funeral charges be paid and satisfied. It is my will that my beloved wife shall have all my movables and household goods as long as she remains a widow but in case she my said wife shall marry again then it is my will that she shall only have the third part of all my estate and her bed...24th day of February anno 1748...”

And later in Book 42, page 47, York County, “Came into Court, Samuel Bechtlee [Bechtel] and Christian Kerr, Executors of the Testament and Last Will of Nicholas Gerber [Garber] late of Manheim Township, deceased, and Michael Miller who intermarried with Elizabeth, widow of the aforesaid
Nicholas Gerber [Garber] and produced the Inventory of Accounts of their administration whereby it appears that there is now a Balance of eighty-one pounds, three shillings 7 pence in the hand of the said Michael Miller, whereof the said Michael is to detain in his hand the sum of twenty-seven pounds one shilling and three pence in light of his said wife Elizabeth. The residue, the sum of fifty-four pounds four shillings five pence is in his hand to be divided among the four children of the deceased, according to the Directions of the Will.”

As the bold lettering indicates, all three of these men (Garber, Bechtel, Miller), close friends, are all direct ancestors of ours.

Consanguinity:

As noted above, Nicholas Garber and his brother Jo Hannes Garber are both direct ancestors. Nicholas Garber’s great-great-great-grandson Joel Miller and Jo Hannes Garber’s great-great-great-granddaughter Elizabeth Garber, who were fifth cousins, married each other. Below is illustrated this consanguinity, as well as the relationship to us.

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JO HANNES GARBER (GERBER)

Born: c.1701, in Switzerland

Arrived in America: probably in 1726

Died: 1748, in Pennsylvania

Religion: Mennonite

Occupation: farmer, shoemaker

Married: unknown

Son of: Niclaus Gerber (11-21-1661 to ?) and Anna Bachman

Brother of: Barbara Gerber, Anna Gerber, and Nicholas Garber (Niclous Gerber)

Father of:

John Gerber (? to 1804) m. Catherine

Michael Garber (buried beside Johannes H. Garber)

Johannes H. Garber (c.1732 to 1787) m. Barbara Miller (1733-1808) daughter of Johann Michael Miller

Daniel Garver (c.1738 to ?)

Nicholas Carver (1742 to ?)

Relationship: gr-gr-gr-gr-gr-gr-grandfather (ninth generation)

Jo Hannes and his brother Nicholas Garber are both our direct ancestors. Consanguinity information appears below.

Several Garber family sources believe that Jo Hannes Garber emigrated from Switzerland, by way of Germany, in 1726. The year 1726 is key since it was not until 1727 that the port of Philadelphia began keeping detailed records of immigrants. These family sources also believe that about 1719, he moved to the Palatinate, Germany, to a Mennonite community, thus explaining the “by way of Germany” appearing above.

For further information about this ancestor I quote from Johannes “John H.” Garber, by Wayne E. Garber, pages 25 to 26. “Few Germans were in Pennsylvania before 1700. Peter Becker, the first Brethren minister in 1719, came to Germantown, Pennsylvania. This became the Mecca for the newcom-
ers. Here they found their kinsmen and fellowshipped with the sons of their mother tongue. The early Germans came in great numbers and soon made their way across the Susquehanna. They began to clear the forest, build log cabins, construct roads and communications and establish homes on the frontier. It wasn’t long until they were molested and, in some cases, murdered by the Indians. In 1728 [some give a date of May 10, 1729], a petition was sent to the Governor of Pennsylvania signed by seventy-six German settlers asking for protection against the Indian outrages. Tolzman gives the petition and the names of the seventy-six signers along with their signatures. They were settlers in Colebrook Valley, Pennsylvania [Indian attacks had taken place near Falckner’s Swamp and Goschenhoppen]. Jo Hannes Gerber (Garber) and Christian Stoner signed together, and the signature is identical to the signature of Jo Hannes Gerber (Garber) on his will in 1748. This gives us some proof that he was in Pennsylvania as early as 1728. He later moved to some land bought by his brother Niclous Garber and lived there until they both died and left the land in their wills in 1748.”

Both brothers, Jo Hannes and Niclous (Nicholas), are thought to have lived in Chester County and/or Lancaster County, Pennsylvania, from the time of immigration until 1744. By 1744 Jo Hannes had moved with this brother Niclous (Nicholas) to a Mennonite settlement in Heidelberg Township, York County, Pennsylvania. There Nicholas purchased a 100-acre farm that he shared with Jo Hannes. According to an inventory dated April 26, 1748, the year both brothers died, Nicholas owned the land valued at 150 Pounds and Jo Hannes owned improvements on the land valued at 115 Pounds.

The book Johannes “John H.” Garber, pages 26 to 27, provides the Will of Jo Hannes Gerber (Garber) that appears below:

“In the name of God, amen, I John Gerber [Jo Hannes Garber] of the County of Lancaster being very sick and weake in Body but of perfect Mind and Memory, thanks be given unto god thee for, calling unto mind the mortality of the body and knowing that it is appointed, for a man once to dye, do make and order that this my last will and testimony, that is to say principally and first of all I give and recommend my Soul into the hands of god that gave it, and for my body, I give devise and dispose of the same in the following manner and form:

1) It is my will and I do order that in the first place all my just debts and funeral charges be paid and satisfied.

2) It is my will, that my wife, shall live along with my children together as long and as good as they can but in case they cannot stay no more together there my said children shall give her a living and all necessities as long as she lives.

3) It is my will that my eldest son shall have three pounds current money and then the children all will shear and shear alike.
4) It is my will that Samuel Bechtly and Andrew Hershey shall be my sole executors of this my last will and testament, and to take care of my plantation as long till my youngest son is of age and I do hereby utterly disallow revoke and disannul all and every form of testaments will legacies and executors by me in any ways be for this time named, willed and bequeathed ratifying and confirming this and no other to be my last will and testament. In witness thereof I have hereunto set my hand and seal the 5th day of March 1748.
Signed Jo Hannes Gerber (German)

With the two brothers and their respective families owning and living on the same land, and then with both dying in 1748, this would be a most difficult estate to settle. It was not until 1754, six years later that the estates of both brothers were settled. Another of our ancestors Johann Michael Miller married the widow of Nicholas Garber and became the executor of that estate. Together the estates were settled when Jo Hannes Garber's oldest son, John Gerber, was wealthy enough to purchase the 100-acre property with its improvements and thus make possible the distribution to the children and widows of the two brothers.

Consanguinity:

As noted above, Jo Hannes Garber (Gerber) and his brother Nicholas are both direct ancestors. Nicholas Garber's great-great-great-grandson Joel Miller and Jo Hannes Garber's great-great-great-granddaughter Elizabeth Garber, who were fifth cousins, married. Below is illustrated this consanguinity, as well as the relationship to us.

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CONRAD KOINER
(KONRADT KEINATH/KEINADT/KEINET)

Born: 1682, Onstmettingen near Winterlingen, Kingdom of Wuerttemberg (Germany)

Arrived in America: Never came to America

Died: 1771

Religion: Lutheran

Occupation: butcher

Son of: Johannes Keinath (1660 to ?)
Grandson of: Claudius Keinath (1635 to ?)
Great-grandson of: Jacob Keinath (1598 to ?)
Great-great-grandson of: Michael Keinath (1567 to ?)

Brother of: Claudius (1683 to ?), Johannes (1684 to ?), A. Maria (1687 to ?), Katherine (1689 to ?), Mathias (1691 to ?)

Married: Anna Maria Albers (1683 to ?)

Parents of:
- A. Barbara Keinath (1703 to ?)
- Johannes Keinath (1704 to ?)
- Claudius Keinath (1709 to ?)
- A. Maria Keinath (1711 to ?)
- Konrad Keinath (1712 to ?)
- Chatar Keinath (1715 to ?)
- Martin Keinath (1716 to ?)
- Jacob Keinath (1718 to ?)
- Mathias Keinath (1720 to ?)
- Michael Keinadt/Koiner (1-29-1722 to 11-7-1796) m. 2-21-1749 Margaret Diller (1724 to 11-18-1813) d/o Casper Elias Diller
  Kasper Keinath (1724 to ?)
  Maria Keinath (1726 to ?)

Relationship: gr-gr-gr-gr-gr-grandparents (ninth generation)
As can be seen from the above we can trace this family back to the beginnings of the Protestant reformation. From a very early date they were Lutherans, and since the Lutherans and Catholics reached an accord, the Lutherans were not persecuted (as were other Protestant sects) and thus not being forced to move, they maintained their village residence of Onstmettingen for many generations. We can trace this family line back for thirteen generations to 1567, farther back than any of our family lines. I am indebted to Lewis Coiner of Waynesboro, Virginia, who provided me with the above genealogy.

For some reason this family would go through many spelling variations of their surname, some are included here: Keinath, Keinadt, Keinet, Koiner, Kyner, Coyner, Coiner. Our family would select the Koiner spelling and therefore that is what I have elected to show above for ease of reference. In all likelihood this ancestor would have been known in Wuerttemberg as Konradt Keinath.

Conrad Koiner (Konrad Keinath) was a butcher. The property where he lived, conducted his butchering and smoking of meats is still standing (2008) in Onstmettingen, Germany. The large house was built in 1702 and his father Johannes had lived on one side of it, while Conrad and his family lived on the other side. The lower level of Conrad's side of the property was utilized to keep the hogs before butchering, and the top level was used for smoking and curing the meat (as is evidenced by the smoke-scarred walls and ceiling).

As with their house, the Lutheran church where they worshipped is also still standing. The church was built in 1709 and today (2008) houses a museum.

The family wrote a letter to the son Michael Koiner in America in 1769. A copy of the letter, translated into English, is included in A Historical Sketch of Michael Keinadt and Margaret Diller, His Wife, Staunton, Virginia, Stoneburner & Prufer Publishers, 1893, and portions are included below:

Lutheran Church attended by Koiner family in Onstmettingen, Germany. Pictures courtesy of Lewis Coiner.
GOD’S BLESSING AS GREETING!

Dearly and Much Beloved Brother, Michael Keinadt:

Since we, on the fifth of April 1769, received a communication from you, and learned from it that you have become a prosperous man in this world and possess much wealth, at which we all heartily rejoiced, and do from our hearts desire to be with you too—but think that we shall never again meet in this world, we will still take occasion and as you desire write you also in return how it is and fares with us always.

And first we shall tell what relates to our aged Father. He is still living, as long as God wills it. But he is a very old man; he is really the oldest person in our place. He has lived to see, counting in your eight, 57 grandchildren, and 24 great-grandchildren. And his age is about 87 years, and he can still get about as he did many years ago. As regards his livelihood, he has in his advanced age never suffered want; but it is our duty and obligation to support him as well as we can, and we shall do it too as long as he lives. And since you give him that which is yours, he is, as we are also, obliged to thank you, and we from the heart return praise and thanks to you, and wish that God may for the future send his rich blessing upon you and yours, and wish that it may be well with you and yours here in time, but also above all in eternity.

Further we write concerning the Schmidt boy, whom you mentioned in your letter...

Further, you also desire to know how matters are in our part of the country. Of this not much is to be said, because it is too tedious to relate. Still we will say that for several years now it has been well with us. We have generous peace, thanks be to God, and besides years of plentiful crops...the population is increasing very much, and the estates are growing smaller. Upon an estate which fifty years ago a father possessed entire, there the children now have it. One has four to five, another six to seven children upon one estate, as also we six children indeed are on the estate our father has owned, and must try to obtain our piece of coarse bread on it. Also we are in those two stations in life—the poor and the middle-class—just where bodily need soonest reaches men...

Further we will add what happened to Casper...about eight years ago...had to leave wife and children and was placed amongst the Duke’s body of huntsmen and riflemen, and with some thousands of men had to take the field and go out of our country into the Saxon territory and into the Prussian, and they were about 150 leagues distance from us...finally came fortunately home again.

Further we know nothing more that is necessary to write, except that you are heartily greeted by us all, and we wish that these few lines may find you all well...”

(Signed by three sons of Conrad: Casper, Conrad and Martin Keinadt.)
JOHANN NICHOLAS ‘NIKOL’ LANG (LONG)

Born: c.1702, probably in Solingen, Germany (north of Cologne)

Arrived in America: Philadelphia, on the ship Harle, on September 1, 1736

Died: 1776

Religion: probably Church of the Brethren

Married: Anna Maria Studebaker/Stutenbecker (bpt. 10-15-1702 to c1775) daughter of: Casper Stutenbecker (c.1646-1710), Lutteringhausen (now Remscheid, Germany), and A. Gertrude von Staden (c.1670-1706), Hagen, Germany
Granddaughter of: Peter Stutenbecker (c.1600-1676)

Parents of:
- Barbara Long/Lang (c.1727-?) m. Lodowich Miller (c.1724-1792)
- John Long (1728-?) m. Anna Catharina Studebaker
- Frederick Long (c.1732-?) m. Elizabeth Studebaker
- David Long (c.1738-1763) m. Maria Christina Studebaker

Relationship: gr-gr-gr-gr-gr-grandparents (ninth generation)

The information about these ancestors is taken from the book, They Came to Rockingham, pages 12-14 and 202.

“Our immigrant in this line, John Lang, started for the New World from Solingen, Germany, a town north of Cologne just off the Rhine River near the French border. He arrived on the ship Harle on September 1, 1736, at age 34. Embarking from Rotterdam, they had stopped briefly at Cowes, England, as had other German emigrants of the period. On the boat, small by our standards, were packed 388 immigrants: 151 men, 65 women, and 172 children. Most of these people were Pietists, dissenters from the established Catholic and Lutheran churches in the area along the Rhine known as the Palatinate.

“Anna Maria was listed as Marie Langin, aged 33, when she arrived on the same ship Harle. The name Langin includes a feminine ending, accounting for the difference in spelling from that of her husband’s name.” Also, on the same ship were three of her brothers: Peter, Clement, and Heinrich Studebaker (Stutenbecker).
CHAPTER TWO

THE CHURCH PEOPLE
AND THE AMERICAN REVOLUTION

Generation 8

Circa 1765 (1715 to 1815)

With Ancestral Arrivals in America from 1727 through 1765

Between 1730 and the American Revolution, approximately 100,000 Germans from the Rhine Palatinate and Switzerland came to America. They were of a closely related stock: Swiss, Alsatian and Palatine. These were the “church people.” As was told to me, they came for family, faith, and farm. While our ancestral arrivals still included many of the Protestant Anabaptists of the Mennonite and Brethren sects, there were also now included, in this eighth generation, Protestants of the German Reformed and Lutheran sects. They came as a result of the excellent report of America from friends and relatives who had preceded them. They settled in broad valleys along gently flowing streams with rich limestone soil that reminded them of their homeland along the Rhine River. Being from the same general area of the Rhine River, and being Germans the colonial English lumped them together as being the Deutsch from Deutschland. The English pronounced “Deutsch” as “Dutch” and since these 100,000 Germans lived primarily in Pennsylvania, they became known as the “Pennsylvania Dutch.” Though theologically quite liberal, the Anabaptist Mennonites and Brethren insisted upon very conservative or “plain” dress, while the theologically conservative Lutherans and moderate German Reformed wore more the fashion of the day or “fancy” dress. Thus there came to be a further classification of the Pennsylvania Dutch with some being “Plain Dutch” and others being “Fancy Dutch.”

With this eighth generation of our ancestors, Penn’s “Holy Experiment” of the preceding generations would continue amongst the “Plain Pennsylvania Dutch” also known as Mennonites and Brethren. Our Mennonite ancestors arriving from Europe in this generation are as follows:
The **Blochers** from Wuerttemberg, Germany, but more recently from Holland, having escaped religious persecution in Wuerttemberg, arriving in Pennsylvania in 1753

The **Baers** from Ober Ablis, Switzerland

The **Byerlys** from the Rhine Palatinate

The **Danners** from Mannheim, Germany, arriving in Pennsylvania in 1727 (The **Danners** were discussed briefly in the previous chapter. This generation at varying times was either Brethren or Mennonite.)

Our Brethren ancestors arriving from Europe in this generation were the **Glicks**, from Hanau, Hesse, Germany, and more recently from Basel, Switzerland, arriving in Perth Amboy, New Jersey, in 1765, but then quickly relocating to Lancaster County, Pennsylvania.

In addition, in this eighth generation of our ancestors arriving from Europe, there would be the “Fancy Pennsylvania Dutch,” the church people, those coming for faith, but also for family and farm. These would be the moderate German Reformed Protestants:

The **Wises**, from Basel, Switzerland, arriving in Pennsylvania in 1748.

The **Wines**, from Alsace, France (then a part of Germany), arriving in Pennsylvania in 1749. This family would become Church of the Brethren.

The **Rollers**, arriving in Pennsylvania in 1752.

And the theologically conservative Lutheran ancestors, the **Koiners**, from Wuerttemberg, Germany, arriving in Pennsylvania in 1747, after five separate trading voyages by **Michael Koiner**. Please note that both the **Blochers** and **Koiners** were originally from Wuerttemberg, but that the **Blochers** had been forced to leave due to their Mennonite faith.

Having mentioned the importance of family, faith, and farm for this generation, let us examine each of these briefly. One measure of the importance of family may be expressed by the sizes of some of the families:

- **Michael Koiner and Margaret Diller**: 13 children
- **Samuel Bechtel II and Anna Simon**: 11 children
- **Lodowich Miller and Barbara Long**: 11 children
- **Mathias and Sophia Blocher**: 11 children
- **John Garber and Barbara Miller**: 10 children
- **Martin Garber and Anna Preston**: 9 children
- **Michael and Anna Danner**: 8 children
- **The Glicks**: 7 children
- **Abraham and Phoebe Christina Diehl, Sr.**: 7 children
A second area of importance to these ancestors was faith. While the first, “family” may be expressed mundanely in numbers, “faith” requires greater elaboration. With faith, we can look at ancestors who were church leaders, who may have given land or their name to churches, or who may have encountered controversy or hardship because of their religious convictions. In the Brethren faith at this time there were no paid clergy; however, respected church leaders who helped to organize congregations or who preached were often given the title of “Elder.” In this generation there are three elders—Elder John Garber, Sr., Elder Martin Garber, and Elder John Glick, Sr.—and probably a fourth, Elder Abraham Flory. In the seventh generation, John Glick’s son, John Glick, Jr. will be an Elder, as will Abraham Flory’s son, John. Amazingly, in the seventh generation, seven of John Garber’s sons will become ministers/elders, and two of his daughters will marry ministers/elders! Both Elders John Garber, Sr. and John Glick, Sr. are given credit for establishing the Flat Rock Church of the Brethren in Shenandoah County, Virginia. This is the first Brethren congregation in the Shenandoah Valley of Virginia, and the mother congregation for all the other congregations that would be formed in Shenandoah, Rockingham, and Augusta counties in Virginia.

Another indication of faith is the acquisition/donation of land for a church or the naming of a church. Michael Danner acquired land for the Mennonites near Hanover, Pennsylvania. Seventh generation ancestor Adam Wise donated land for a German Reformed church near Bridgewater, Virginia. And sixth generation Martin Miller and Daniel Keiser donated land for a Brethren Church in Bridgewater, and a Lutheran Church (Zion) near Waynesboro, respectively. Three churches were named for our ancestors: the Baer Mennonite Church near Hanover, Pennsylvania, for which Michael Danner acquired the land, the Keinadt (Koiner) Lutheran Church (now called Trinity) near Waynesboro, Virginia, and Wise’s Meeting House (now called St. Michaels) near Bridgewater, Virginia.

A further indication of faith is living one’s faith regardless of the opinions of others or the consequences. For example, our Danner and Garber Brethren ancestors would buy slaves at auction in Maryland, and then give the slaves their freedom, which angered the local Maryland slaveholders. Our Brethren ancestors, Garber, Miller, and Wine, as pacifists, refused to support the American Revolution and as a result had their lands seized. They then relocated to the Shenandoah Valley of Virginia.

The third item in the trinity of family, faith, and farm, is the most obvious. For most in Europe, the idea of having one’s own farm was an impossible dream. In America, it was almost a given. Some were fairly large: Abraham Diehl, Sr. owned a farm of 640 acres, Elder John Glick, Sr. owned a farm of over 300 acres, and Johann Adam Weiss owned a farm of nearly 300 acres. Lodowich Miller owned many farms over his lifetime, perhaps a result of
moving away from conflicts associated with the French and Indian War (1754 to 1763). Also, Michael Koiner owned many farms with one in excess of 700 acres. He undoubtedly was our most prosperous ancestor of this generation. We are fortunate to have the dimensions of the buildings on the farm of Nicholas Bucher III, from records of 1783. This affords us a further glimpse as to how our ancestors lived. His dwelling measured 30 by 25 feet for a total of 750 square feet. He had two barns: one of wood and stone measuring 80 by 30 feet for a total of 2,400 square feet, and another measuring 40 by 20 for a total of 800 square feet.

While these ancestors were the “Church People” and those of the “Holy Experiment,” as with everyone else living in colonial America at this time, they could not avoid conflicts. There are three that we will briefly address: the French and Indian War, named in Europe the Seven Years War (1754 to 1763), Lord Dunmore’s War (1774) fought to address the Shawnee Indian uprising, and the American Revolution (1776 to 1783).

The French and Indian War was the culmination of a struggle between France and Great Britain for control of North America, east of the Mississippi River and west of the Appalachian Mountains. The British won the war and gained control of all of what is now Canada and all French territory east of the Mississippi River except New Orleans. During the war, the French with their Indian allies made it indescribably terrible for our ancestors who happened to be living on what was then the western fringe of the colonies. General Braddock’s defeat (and death) on July 9, 1755, while approaching present-day Pittsburgh, shattered all hope of security on the western frontier. The French were offering a “bounty of three pounds per scalp” and while the war was not continuous, particularly dangerous times were the “warm and dreaming days of late October or November, an unexpected and unwanted summer—Indian Summer. The Indians would sweep down through the blue haze in the open woods, kill and be gone before an alarm was sounded.” (The Shenandoah, by Julia Davis, Farrar & Rinehart, New York, 1945, page 65) Peaceful Brethren were massacred. As a result, other Brethren such as Lodowich Miller were forced to move on several occasions to avoid conflict. Lodowich Miller moved from what is now Washington County, Maryland, back east to near Fort Frederick in what is now Frederick, Maryland, and then further northeast to Taneytown, Maryland. After the war several of our German Reformed ancestors capitalized on the peace and moved west into what is now West Virginia. In 1763, Johann Adam Weiss/Wise and family moved into the South Branch Valley of Hardy County, West Virginia (then Augusta County, Virginia), purchasing 283 acres. Within ten years of arrival in America (1761), our seventh generation ancestor Nicolaus Switzer, along with his two brothers, settled near Wardensville of Hampshire County, West Virginia (then Virginia).
While the year 1763 brought peace and British victory, it also brought the British Proclamation of October 7, 1763, which recognized the Indians west of the Appalachians as being in control of those lands. American colonists who fought in the French and Indian War bitterly resented this restriction to their settlement and an uneasy truce existed between them and the Shawnee Indians. Misunderstandings and continued Indian attacks led to Lord Dunmore’s War in 1774 (Lord Dunmore was the colonial governor of Virginia at the time). The war ended on October 10, 1774, at the Battle of Point Pleasant at which time Shawnee Indian Chief Cornstalk surrendered to 3,000 Virginia militia-men. Due to the year of the war, 1774, and the nature of the war—repealing by war a British proclamation—some consider this the first battle of the American Revolution. Our ancestor, Johann Adam Weiss, was part of the Virginia militia force, having purchased supplies in 1774 for military use in the Dunmore War.

We will not address the reasons for the American Revolution. Certainly whole volumes have been written on this subject. We will, however, address the role that several of our ancestors played in the conflict and the effect the war had on others. At least four of our ancestors were soldiers in the American Revolution (fighting on the American side). They were as follows:

Abraham Flory, Sr., private third class, 1779
Christian Baer (no information, except a medallion at his grave)
George Adam Koiner (seventh generation), Cumberland County, Pennsylvania Militia, 1777
John Cullen (sixth generation), sergeant, 1776 to 1778
And possibly as noted above, Johann Adam Weiss, 1774

The careful reader will note that both Abraham Flory, Sr. and Christian Baer were Anabaptists, Brethren and Mennonite, respectively. By religious faith they would have been pacifists. What motivated them to fight, patriotism or secular pressure, we do not know.

Other ancestors of the Brethren faith—the Garbers, Millers, and Wines—chose neither to fight nor pay the war tax assessed upon their land holdings. I have been told that their decision was certainly based upon religious opposition to war, and may have also been based upon a loyalty to the British crown. (Remember that some from this generation may have affirmed an oath of loyalty to the crown when they landed in Philadelphia. Though unproven, there is a family tradition that Benjamin Franklin administered the oath to some of our ancestors.) There is additional information shedding light upon what happened to the Garbers, Millers, and Wines during the American Revolution. This is provided by Elisabeth Wilson Hodges in her book, They Came to Rockingham, pages 48 to 50. “During the confused and lawless state of revolution, some governing body had to be charged with responsibility for order in the colonies.
The Continental Congress called for every town or city to elect a ‘Committee of Observation’ to raise funds, promote the war, provide leadership, and furnish men, horses, rifles and food for the forces. These committees had full power to act and there were no courts or other government agencies to which their decisions could be appealed...Members were responsible for seeking out and reporting those who were not cooperating with the colonial government...It was easy for the committees to mistake the passive German immigrants for Tories...Though they were considered ‘Dissenters,’ the principles of the Mennonites, Quakers, and German Baptist Dunkers had been respected early in the years of conflict. They had been required to pay additional taxes of 2 shillings, 6 pence per week to the committee, but they were free to work and worship unmolested. Later, however, in the heat of war, the local militia groups became formalized militia companies and lists were made of those who failed to participate, whether Loyalists or members of the Peace Churches. Once identified thus, the peaceful became the enemy. While their churches were demanding discipline and restraint and providing assistance and comfort to those members who were suffering losses, the patriot government took out its rage on those at hand. They were taxed doubly and triply; their barns were burned; their livestock killed or driven off, their crops destroyed...At least two of the Brethren were tried for treason and hanged...It is questionable whether Lodowich Miller was expected to volunteer for militia duty...It is certain that he would not have chosen military service, however, and that is why he was taxed and fined heavily during the long period of military action stretching from the French and Indian War and ensuing Indian attack, through the American Revolution...Among the descendants of Michael Miller who were ‘processed’ by the Committee on Observation are found the names of two sons of Lodowich Miller and two sons of John Garber....It has been suggested that Maryland law was not administered so stringently as Pennsylvania law, which might account for the movement of a number of members of the family from Pennsylvania to Catholic Maryland in the 1760s. Even so, the Committee of Observation in Maryland fined them heavily, and when the fines went unpaid, confiscated their land and sold it to pay the fines for them. Once again, the two sons of John Garber who were mentioned above, and John Garber, himself, were fined, though the penalty was forgiven on the same day. Lodowich Miller’s son-in-law, Michael Wine, was fined and his land confiscated...”

Fight or flight? Many of our Brethren ancestors chose to relocate in the 1770s and 1780s to the more peaceful Shenandoah Valley of Virginia. We will discuss this move to Virginia in some detail in the next chapter and the next generation, the seventh generation of our ancestors. As background, the Shenandoah Valley would be a more peaceful and friendlier home for our Anabaptist ancestors because of the religious freedom that earlier had been established there. In 1738, the first two counties were established in the Valley:
Augusta in the southern part named for the Princess of Wales and Frederick in the northern part named for the Prince of Wales (The Shenandoah, page 49). In that same year the Virginia governor granted the Scotch-Irish in the Valley their request to practice their faith, the Church of Scotland (Presbyterian), not the established faith of the Church of England, as long as they renounced “the doctrine of transubstantiation and the Pope at Rome” (The Shenandoah, page 36). During the American Revolution, the future president, James Madison, was a “staunch defender of dissenting sects during the long struggle over disestablishment” in Virginia from the Church of England (The Virginia Germans, by Klaus Wust, University Press of Virginia, Charlottesville, 1969, page 113). At this time “the Presbyterians and other dissenters obtained a guarantee of their religious liberty, and tithes went out with the Revolution and were never revived” (The Shenandoah, page 111).

With this religious freedom, the time was right for our Anabaptist German relatives to relocate from Maryland and Pennsylvania to Virginia. Initially these German farmers were “welcomed as buffer settlers on the frontier beyond the Blue Ridge. The wide valley there is situated along the line of least natural resistance for their southward migration from Pennsylvania...Most of them comprised three generations” (The Virginia Germans, page 193).

“During the Revolutionary War as well as in the three decades thereafter, the western parts of Virginia witnessed a population movement which shifted significantly and in most cases permanently the ethnic distribution...The last great wave of German migration from Pennsylvania came at a time when” the Scotch-Irish were moving into Tennessee, Kentucky, and Ohio. “The Scotch-Irish...emigrated in such numbers that entire sections were temporarily depopulated” (The Virginia Germans, page 93). “Land agents in Philadelphia circulated German handbills offering ‘a number of valuable properties in the counties of Frederick and Shandoe.’ Pennsylvania Dunkers and Mennonites had their men in the Valley spying out available land as early as 1776. Mennonite Bishop Peter Blosser and Dunker Elder John Garber both from York County, Pennsylvania, spearheaded the permanent move to Virginia. The events of the war, outright persecution in some cases, and the pressure of their ever increasing families caused both sects to seek new homes...Organized settlement began at the close of the war. Between 1783 and 1787, thirty-two Dunker families moved into the Valley. Others followed and continued to come after the turn of the century. They spread from the forest in western Shenandoah to Rockingham and Augusta counties” (The Virginia Germans, page 95). The German families came from Lancaster, Berks, Montgomery, York and Bucks counties in Pennsylvania, and Frederick and Washington counties in Maryland.

It was not only our Brethren (Dunker) relatives who came at this time, but also our German Reformed ancestors. “Contemporary records of the Reformed and Lutheran churches in the Valley indicated a marked increase of activity in the two counties of Augusta and Rockingham. The Reformed congregations in
Augusta penetrated deep into the old Presbyterian domain south to Churchville and east to Waynesboro (Zion Church)” (The Virginia Germans, page 96).

It may also be helpful to the reader to place in context the activities of these ancestors with other historical events and people of the period. With this in mind, I am including the table that appears below. After this table, please follow the individual biographies of our ancestors from eight generations ago.

**CHRONOLOGICAL TABLE**
Combining Historical Events with Ancestral Activities
for Generation 8
With Arrivals in America from 1727 to 1765

<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1727</td>
<td>Mennonite/Brethren ancestor Michael Danner arrives in Pennsylvania.</td>
</tr>
<tr>
<td>1740/47</td>
<td>Lutheran ancestor Michael Koiner arrives in Pennsylvania.</td>
</tr>
<tr>
<td>1748</td>
<td>German Reformed ancestor Johann Adam Weiss (Wise) arrives in Pennsylvania.</td>
</tr>
<tr>
<td>1748</td>
<td>War of Austrian Succession ends. Frederick II 'the Great' of Prussia ends conscription in the German Rhine Palatinate region.</td>
</tr>
<tr>
<td>1749</td>
<td>German Reformed ancestor Johann Georg Wine (Wien) arrives in Pennsylvania.</td>
</tr>
<tr>
<td>1752</td>
<td>Benjamin Franklin flies a homemade kite during a storm to prove that lightning is a form of electricity.</td>
</tr>
<tr>
<td>1752</td>
<td>German Reformed ancestor Peter Roller I (Rohler) arrives in Pennsylvania.</td>
</tr>
<tr>
<td>1753</td>
<td>Mennonite ancestor Mathias Blocher arrives in Pennsylvania.</td>
</tr>
<tr>
<td>1754</td>
<td>Total American population of white Europeans estimated at 1,360,000.</td>
</tr>
<tr>
<td>1754</td>
<td>The French &amp; Indian War begins.</td>
</tr>
<tr>
<td>1754</td>
<td>Ancestor Lodowich Miller purchases 100 acres in what is now known as Washington County, Maryland.</td>
</tr>
<tr>
<td>1755</td>
<td>Samuel Johnson writes Dictionary of the English Language.</td>
</tr>
<tr>
<td>1757</td>
<td>Ancestor Lodowich Miller purchases 66 acres in western Maryland.</td>
</tr>
</tbody>
</table>
George III succeeds his father as King of Great Britain (1760 to 1820).

The French & Indian War ends. Great Britain gains control of eastern North America from the Atlantic Ocean to the Mississippi River.

Britain stations a standing army in North America and prohibits colonists from settling west of the Appalachian Mountains.

Ancestor Johann Adam Weiss (Wise) and family move west into present-day Hardy County, West Virginia, purchasing 283 acres.

Ancestor Nicolaus Switzer and two brothers move west into what is now known as Hampshire County, West Virginia.

Ancestor Lodowich Miller purchases 50 acres near Woodsboro, Maryland, northeast of Fort Frederick (Frederick, Maryland).

Brethren ancestor John Glick, Sr. arrives in New Jersey.

The Mason-Dixon Line marking the boundary between Pennsylvania and Maryland is completed, thus ending the border disputes that landed ancestors Michael Danner and Nicholas Bucher I in jail in Annapolis, Maryland.

Ancestor John Glick, Sr. and family move into the Shenandoah Valley, near Mt. Jackson, Virginia.

No people of the Brethren faith remain in Europe! All have emigrated. Brethren faith totals 5,000 in America.

Lord Dunmore’s War ends on October 10, 1774, with the defeat of the Shawnee Indian Chief Cornstalk at Point Pleasant. Ancestor Johann Adam Weiss serves in the militia in this war that will open the lands west of the Appalachian Mountains to white settlement, thus canceling the British Proclamation of 1763.


c. 1780 Ancestors Garber, and Miller, relocate to the Shenandoah Valley, Virginia, after their lands are seized for their failure to support the War for Independence. These ancestors are Brethren pacifists.

The Treaty of Paris officially ends the American Revolutionary War. Ancestors Abraham Flory, Sr., Christian Baer, Michael Koiner, George Adam Koiner (seventh generation), John Cullen (sixth generation), and possibly Johann Adam Weiss have fought in the war.
JOHANN ADAM WEISS  
(WEIS/WYSE/WISE)

Born: 1724, in the Canton of Basel, near the city of Basel, on the south side of the Rhine River, in Switzerland

Arrived in America: probably Philadelphia, possibly on the ship Hampshire, September 7, 1748

Died: c.1785, in what is now Hardy County, West Virginia

Religion: German Reformed

Occupation: soldier in Lord Dunmore’s War (1774), and farmer

Brother of: probably Johann Michael Weiss (Weis/Wise/Wice)

Married: Catherine Haigler (1729 to ?) m. 1745, d/o George Haigler

Parents of:
  John Wise (Weiss/Weis) (c. 1750 to ?)
  Michael Wise (Weiss/Weis)
  Adam Wise I (Weiss/Weis) (4-1-1761 to 7-14-1839) m. Barbara Pieterin

Relationship: gr-gr-gr-gr-gr-grandparents (eighth generation)

First a comment about this ancestor’s and his probable brother’s first name, Johann. Why would they both have the same first name and then be identified by their middle name? This was a common practice among the German-speaking people beginning in the 1600s. Unlike other people of the period, the Germans gave their sons and daughters double names, and unlike current American custom, they used the middle name (the name closest to the last name). The first name was a prefix. Since many German names were of pagan origin, in order to guarantee a child a Christian name at christening, the first name was always Christian and was usually some form of John (Johann, Johannes, Hans) for a son and some form of either Mary or Ann for a daughter. This first name would be used on formal occasions (perhaps also in formal documents such as immigration papers and deeds), and then in some instances would be dropped entirely once these Germans immigrated to America.
Next, a comment about Johann Adam and Johann Michael Weiss/Weis being brothers; they almost have to be. Their names appear in Virginia about the same time, in the adjacent counties of Hampshire in 1763 (now Hardy County, West Virginia) and Frederick in 1771 (now Shenandoah County). They both have three sons named John, Adam, and Michael (it was not unusual to name sons after oneself and one's brothers). Many of these sons would then relocate as adults to Rockingham (or very northern Augusta) County. A plausible scenario is that these two came to Virginia about the same time to survey settlement possibilities, and they then temporarily established themselves within forty miles of each other. Their sons, who were cousins, then located to the same area with a larger German-speaking population and culture. This is exactly what happened with our Miller ancestors with two brothers, Jacob and Abraham, locating in Virginia about the same time in the counties of Augusta and Shenandoah, with their children then locating in Rockingham. Incidentally, in conducting my research I discovered that these two men (Johann Adam and Johann Michael Wise) were confused with each other with some regularity. To clarify, from the Shenandoah County deed book “M” pages 553-556: by 1801 Michael Wise was deceased (probably died in 1799), his widow was named Barbara and his six children together with spouses were John who married Catharine, Adam who married Barbara, Michael who married Susanna, Barbara who married Balser Sower, Elizabeth who married Philip Comer, and Catharine who married Jacob Shank.

Now, let us examine the family lore concerning Johann Adam Weiss. From several sources, both oral and written, we learn that Johann Adam and his wife Catherine Haigler were born near Basel, Switzerland, in the 1720s and were married in the 1740s. They emigrated from Switzerland around 1750 during the main wave of German immigration to America (1727 to 1754). They then settled in what is now Hardy County, West Virginia, but was then Hampshire County, Virginia. In 1774 Johann Adam gets “mixed up” in Lord Dunmore’s War. The lore continues that the couple lived the remainder of their lives on their farm, and are buried there. Their three sons named Adam, Michael, and John all moved to Rockingham County, Virginia, before 1800.

The most referenced account of the above information is from family historian Samuel Harvey Wise Byrd. I will first provide it and then comment upon it. Mr. Byrd presented his research at a large family reunion in 1913. His first source was the old Dutch Bible brought to America by Johann Adam Weiss which included some critical birth and marriage dates. His second source would have been oral history passed down to him by his mother and other family members. His other sources would have been ships’ passenger lists and county courthouse records. We will begin with his research recorded nearly 100 years
ago in an article titled "Many Attend Wise Reunion," appearing in the August 23, 1913, edition of the Staunton Daily Leader. It reads in part:

"On Saturday an immense concourse of people bearing the Wise name and their descendants, as well as those who were allied by marriage and felt a pride and interest in the name, gathered together in Mt. Utopia Park near St. Michaels Church in the northeastern part of Augusta County, in response to an invitation, which had been sent through the press throughout the country....An attractive speaker's stand had been erected for the occasion. Seats were placed for the audience and tables for the dinner....Then came the leading address of the day, by Mr. Samuel H. W. Byrd of Bridgewater, who has been indefatigable in gathering together the history of the Wise family. His subject, 'Johannes Adam Weiss (Wise) and his descendants.' The founder of this family in America was born in 1724 at Basel on the Rhine, and at 21 years of age, married Catherine Haigler, who was 16 years of age, and daughter of a neighbor. In 1748, they immigrated to this country, traveling through Switzerland and Holland, and sailing from Rotterdam to Philadelphia. They then crossed the Blue Mountains and bought land in what is now Hardy County, West Virginia, and lived and died there. Johannes Weiss furnished supplies in Dunmore's War, and was a soldier of the Revolution, though he was over age. He had three sons, Michael, John, and Adam, all of whom came to the Shenandoah Valley...."

At the risk of being redundant, I also have a copy of the research paper prepared by Samuel Wise Byrd for the Wise Reunion of 1913, sent to me by historian Hiram Arey in a letter dated December 21, 1989. It reads in part:

"From research of Samuel Byrd and verified in an old Dutch Bible first owned by the first John Adam Weiss, which he brought with him to America in 1748.

"John Adam Weiss was born in Canton of Basel, near the city of Basel, on the south side of the Rhine River in Switzerland in 1724. Johann Adam Weiss married Catherine Haigler, he being 21 and she 16 years of age. They sailed from Rotterdam on the ship Hampshire (Thos. Chusman [Cheesman], Capt. of the ship), and landed in Philadelphia, Sept. 7, 1748. Three sons were born to this union, Michael, John (Sr.), and Adam (Sr.). These three sons settled in the Shenandoah Valley of Virginia prior to 1777 and were granted land in the vicinity of St. Michaels Church.

"Adam Wise [Johann Adam Weiss], on May 3, 1763, purchased 283 acres of land from Wm. Green on South Branch of the Valley (then Augusta County, Virginia, now Hardy County, West Virginia). Here he lived the remainder of his life and was buried there. In 1774 the records show he purchased supplies for use in the 'Dunmore War.'"

Now we will analyze Mr. Byrd's research of 1913. The birth and marriage dates and locations we believe to be accurate. The source for these would have been the old Dutch Bible, and the history of this Bible is well documented. By
tradition it is normally passed to the youngest son of each generation. From Johann Adam Weiss, it passed to Adam Weis/Wise (1761 to 1839), then to Adam Wise II (1787 to 1852), then to Samuel Wise (1830 to 1877), and then to Hiram Joseph Wise (1866 to ?). I understand it is now in the possession of one of his descendants in Montana.

The ship Hampshire and the year of 1748 for immigration are suspect, only because another family from Pennsylvania lays claim to this particular Johann Adam Weiss with some fairly convincing evidence. Since there were many Johann or Adam Weiss/Wiss/Weys who immigrated around 1750, confusion is quite understandable. For example, the following are men together with their ships and years of immigration into the port of Philadelphia, taken from Ralph Strassburger’s book Pennsylvania German Pioneers: A Publication of the Original Lists of Arrivals in the Port of Philadelphia from 1727 to 1808: Johann Adam Weiss, Hampshire, 1748; Johannes Wiss, Priscilla, 1749; Johann Weiss, Speedwell, 1749; Johann Weiss, Lydia, 1749; Adam Weiss, Phoenix, 1750, Adam Weys, Neptune, 1751; and Johannes Weiss, Adventure, 1754.

The land purchase from William Green in 1763 is possible. The land record I found in the Augusta County courthouse in Staunton, Virginia (2008) gives the purchaser’s name as John Wyse. Since this record was copied into the deed book several years after the purchase, the scrivener may have given a more English spelling to the name than our ancestor used. William Green of Culpeper County, as with other English gentlemen, was a very large landholder in this region with literally thousands of acres patented to him in the early 1760s. He, in turn, through his agents, sold this land in the hundreds of acres to eager settlers who thought the area relatively safe with the conclusion of the French and Indian War in February 1763. Lands in this particular area were protected by two forts: Fort Buttermilk and Town Fort, south and north of present-day Moorefield, West Virginia. In deeds dated May 23 and 24, 1763, John Wyse purchased 283 acres on Mill Creek, a tributary of the South Branch of the Potomac River from William Green for twenty pounds. This particular 283 acres was part of a large tract of 1,650 acres patented to Green on March 25, 1762. The deeds in part read as follows: “This Indenture made the Twenty fourth Day of May in the year of our Lord One Thousand Seven Hundred and Sixty Three Between William Green Gentleman of the County of Culpeper of the one Part and John Wyse of the County of Augusta of the other Part Witnesseth that for and in consideration of the sum of Twenty Pounds Current Money of Virginia to the said William Green in hand paid by the said John Wyse...doth Grant Bargain Sell unto the said John Wyse all that tract on dividend of land containing two hundred eighty three acres lying and being in the County of Augusta on Mill Creek a Branch of the South Branch of Potomack and being part of a greater tract of one thousand six hundred and fifty acres of land which was granted to the said William Green by Patent bearing date the
25th day of March 1762...” This land would later be included in Hampshire County, Virginia (now Hardy County, West Virginia).

To establish the Wises in Hampshire County in the early 1780s we refer to the state enumerations of 1782 to 1785 which are included as part of the first census of the United States taken in the year 1790. Since the Virginia census records of 1790 were totally destroyed during the War of 1812, the U. S. Department of Commerce and Labor made every endeavor to secure data that would in some measure fill this void. These earlier enumerations which were printed by the Government Printing Office in 1908 included 39 of Virginia’s then 80 counties, or about half. We are fortunate that Hampshire, Rockingham, and Shenandoah were three of the 39. The Hampshire County enumerations of 1782 and 1784 list an Adam Wise and a John Wise. The Rockingham County enumeration of 1784 (there is not an enumeration for this county in 1782) lists an Adam Wise. Perhaps these two Adam Wises were father and son with the son already having relocated into the Shenandoah Valley. Of interest are the enumerations for Shenandoah County since they include our ancestor’s probable brother. The enumeration of 1783 includes a Michael Wise, Sr. and Adam Wise. The enumeration of 1785 includes Michael Wise, Sr., and Michael Wise, Jr.

Mr. Byrd’s date of 1777 for the move of Johann Adam Weiss’s three sons to the Shenandoah Valley is possible, but I cannot substantiate it. As mentioned above, the Rockingham County enumeration lists an Adam Wise in Rockingham County in 1784. Rockingham County deeds first record Michael Wise in 1780, John Wise in 1793, and Adam Wise in 1801. Augusta County deeds first record John Wise in 1796 and Adam Wise in 1797. Of course, on many occasions, land was purchased without the proper filings at the county courthouse. Of interest is that the first home of the son Adam located near the border of Rockingham and Augusta counties (but in Rockingham) is still standing in 2008. Adam Wise’s home made of limestone and built around 1790 can be found at 9068 Wise Hollow Road near Bridgewater, Virginia.

I have not been able to document Mr. Byrd’s assertion that Johann Adam Weiss purchased supplies for Lord Dunmore’s War, but it is plausible and ties in with oral traditions. Also, it is too good a story to pass up! It begins in 1763. While the Peace of Paris ending the French and Indian War was signed on February 10, 1763, there would continue to be skirmishes and attacks between the Indians and colonists. These were understandable and may have been the direct result of the British Proclamation of October 7, 1763, which aroused American discontent, because this proclamation recognized the Indians as owners of the land west of the Appalachians (Ohio Valley in particular) and prohibited settlement by the colonists. Though the British would later soften these prohibitions and restrictions, the colonists believed any limits were unjust and illegal. Unfortunately, at times the colonists fought these restrictions by engaging in massacres of the Indians west of the Alleghenies. Things would
finally come to a head in 1774 in what would be called Lord Dunmore's War. Now I will let C. E. May in his book *Life Under 4 Flags* (pages 167 to 170) continue the story. "By midsummer of 1774, both the Virginia colonists and the Indians were preparing for a full-scale war. Cornstalk, a capable and celebrated chief of the Shawnees located on the Scioto River, had been provoked by western landowners and pioneers into organizing a confederation of the Shawnee, Delaware, Cayuga, Mingo, and Wyandotte tribes to wage war against and to totally destroy the English colonists, and Lord Dunmore, governor of Virginia, was sending two divisions composed chiefly of volunteers and militiamen from counties west of the Blue Ridge to Ohio. These divisions were designated the Northern and Southern Division because of the two sections of western Virginia from which the men were recruited and also because of the different routes to the Ohio each division was to take. The Northern Division composed of 1,200 men, recruited from Berkley, Dunmore [now named Shenandoah], and Frederick counties....The Southern Division composed of 1,100 men, recruited mostly from Augusta, Botetourt and Washington counties...." Lord Dunmore's plan was for these two divisions to rendezvous either at Fort Pitt (current day Pittsburgh) or at Big Hockhocking. On October 10, 1774, before the two divisions could join forces, "Cornstalk at the head of 1,000 Indian braves attacked Colonel Lewis and the Virginia 'Long Knives' [Southern Division] at Point Pleasant [Ohio], preventing them from joining Lord Dunmore [Northern Division] at Big Hockhocking...(in a) battle that seesawed back and forth indecisively all day....Cornstalk concluded the Virginians had received re-enforcements. During the night he quietly withdrew, leaving the Virginia Colonials in possession of the battlefield....About one month later, Cornstalk signed a treaty of peace with Lord Dunmore at Chillicothe, Ohio." Thus ended Lord Dunmore's War. Since our ancestor Johann Adam Weiss was probably attached to the Southern Division, it is likely he saw action during the war, and was part of the fighting force known as the "Virginia Long Knives." I have heard some historians argue that this "war" constituted the first fighting of the American Revolution and thus descendants of these nearly 2,500 Virginians could claim membership in the Sons or Daughters of the American Revolution. Personally, I fail to see the connection between Lord Dunmore's War and the American War for Independence, but if such is the case, this "military service" qualifies Johann Adam Weiss as a soldier in the American Revolution.

It is our belief that both Johann Adam and his wife Catherine were deceased before 1790, and that they are buried on their property in what is now Hardy County, West Virginia.
LODOWICH (LUDWIG, LEWIS) MILLER

Born: c.1724, probably Steinwenden, Germany (near Kaiserslautern, Germany)

Died: 1792, near Taneytown, Maryland

Religion: Church of the Brethren

Occupation: farmer and weaver

Son of: Johann Michael Miller (1692-1771) and Susannah A. Berchtoll (1688-c.1752)

Brother of: John Peter, Hans Jeremiah, David, Hans Michael, George, Philip Jacob, Michael II, Barbara, Jacob, Eva Elizabeth, Maria Elizabeth

Married: Barbara Long/Lang (c.1727 to ?), daughter of John Nicholas "Nikol" Lang/Long (c.1702 to 1776) and Anna Maria Studebaker/Stutenbecker (bpt. 10-15-1702 to c.1775)

Parents of:
  Jacob Miller (1748-1815) m. Anna Martha Wine daughter of Johann George Wine (4-16-1715 to 1797) and Margaretha Horn (1-1718 to ?)
  Lodowich Miller (1749-?) m. Barbara Ann___
  Abraham Miller (1750-1830) m. Catherine Byerly daughter of Joseph Byerly (? to 1803)
  David Miller (1750-1828) m. Mary Magdalena Eickenberry
  Daniel Miller (1752-?) m. Anna Garber (1762-1837)
  Susannah Miller (1754-1848) m. Michael Wine
  Christian Miller (c.1755-1828) m. Susannah___
  Nancy Miller (1756-?) m. Conrad Sanger
  John Miller (1758-1791) m. Margaret___
  Elizabeth Miller (1760-?) m. Samuel Garber
  Frances Miller m. John Long (1761-1838)

Relationship: gr-gr-gr-gr-gr-grandparents (eighth generation)

The following information is quoted from Floyd Mason’s book, The Michael Miller Family Record pages 56 to 58: “Lodowich Miller was one of three brothers who owned the land resurveyed to them by their father in
1752 called ‘Ash Swamp.’ We assume that the three brothers lived on the land owned by their father until 1752, when he had it resurveyed for them. In 1751 Lodowich bought 150 acres of land to the south called ‘Tom’s Chance.’ This land was adjacent to Ash Swamp and lies just east of the Salem Reformed Church. He may have lived there until 1755 when he sold this land to Peter Tysher. We believe that he then moved his family to Beaver Creek to the land that he bought in 1754 from Walter Funderburg.

“There is some evidence that he moved his family from place to place during the perilous days of the French and Indian War. Land records state that in 1763 and 1767 he was living in York County, Pennsylvania, and it is recorded that at the time of the birth of Daniel he was living in Dauphin County, PA. Most of the other deeds state that he was living in Frederick County, Maryland, perhaps on ‘Chestnut Level’ located near Woodsboro and his farm at Beaver Creek in what is today Washington County, MD. He moved to Taneytown, MD, in his later years as it is recorded that he died there. One land record states that he was a weaver...

“150 acres called ‘Tom’s Chance’ bought in 1751 for 160 Pounds—located in what is today Washington County, MD, adjacent to the Salem Reformed Church located on Salem Church Road and just west of Ash Swamp
11 acres called ‘German Original and Maidens Choice’
100 acres called ‘Germina’ at Beaver Creek Road and Dunkard Church Road in Washington County, MD, bought in 1754
150 acres called ‘Chestnut Levill’ sold in 1771
23 acres called ‘Brandy Wine Levill’ sold in 1768 for ten Pounds
45 acres called ‘Chestnut Level’ bought for 20 Pounds
50 acres purchased in 1764 called ‘Carroll’s Borough’, near Woodsboro, MD.
66 acres called ‘Hogg Hill’ bought in 1757, for 55 Pounds
1 acre in Taneytown, MD, bought in 1767 [the town was founded in 1762] for 42 Pounds
93 acres called ‘Wills Forest’
63 acres called ‘Resurvey of Shears Spring’
12 acres called ‘Part of Shears Spring’
36 acres called ‘Molly’s Fancy’

“It is rather evident that Lodowich Miller cared for his family and moved them from place to place during the days of the French and Indian War. It is recorded that he finally moved to the new town of Taneytown and lived there until his death...

“If Lodowich owned land in York County, PA, this may be where his oldest son Jacob lived when he married a daughter of John George Wine. A son
of John George Wine, Michael Wine, also married a daughter of Lodowich Miller, Susannah. They may have lived on land of the Millers or the Wines and then moved to Israel Creek in Frederick County, Maryland, until 1783 when they moved to Shenandoah County, Virginia, or Jacob may have remained in Pennsylvania and then moved directly to Virginia. Family records give it both ways...As is stated in another section the land that some of Lodowich Miller’s children owned was taken by the officials of the ‘Revolution’ [for non-payment of war taxes] as they moved south to Virginia.

"Time and more research may reveal just what happened to the many lands of Lodowich Miller. We can speculate as follows as a result of reading other writers regarding land deeds during the time of the Revolutionary War. We give you some choices.

1. Sometimes land was passed on to descendants in the father’s Will but never recorded. This often happened generation after generation. The writer has visited families and they would bring these old rolls of papers which show the transactions were valid and legal. But you could not find them at the Court House in the land records.

2. Sometimes the land was passed on to another person by word of mouth and a handshake. This was called a ‘Deed of Parole.’

3. Sometimes the land records were recorded under the name of a Sheriff as there was a judgment against the property and these records never got into the land records.

4. One writer told us that during the Civil War the courthouse where the land records were located was set on fire and that some of the records were thrown out the window. They were cleaned up and they saved as many as they could.

5. Some have written that some land records were lost when many records were destroyed soon after the Revolution. The authorities, with permission by the courts, revised and destroyed records of unwanted activities during the Revolution, which centered around Frederick County, Maryland. Writers of histories were asked to not include activities in their writings."

"Lodowich Miller was a Dunker, now called Church of the Brethren. He was naturalized in 1762 with the Conocoheague Community, Elder David Leatherman a witness. Elder Leatherman was the Ruling Bishop of all the Maryland and New Jersey churches. Elder Jacob Danner [brother of our Henry Danner] was the local Elder and John H. Garber, who married Barbara Miller, Lodowich’s aunt, and his son Daniel Miller served as ministers and local church leaders under Elder Danner and Leatherman." (Michael Miller Family Record page 26)
Lodowich Miller was recorded as a member of the Conocoheague Church and it is most likely there that his family attended.

After his death in 1792, Lodowich's widow Barbara Long Miller came into the Shenandoah Valley of Virginia to be with three of her sons, Jacob, Abraham, and Daniel.

According to family historian Roberta Miller Herbert, Lodowich Miller probably died at his property near Taneytown, Maryland. (I have visited this property and its address is 2301 Frizzellburg Road, Westminster, Maryland 21158. Directions: north on Route 84 to Uniontown. East from Uniontown on Uniontown Road for one mile. Left on Frizzellburg Road.)

Consanguinity:

As noted above, Lodowich Miller is a direct ancestor through two of his children: Jacob and Abraham. Lodowich Miller's great-great-grandchildren, Joel Miller and Elizabeth Virginia Garber, who were third cousins, married. Below is illustrated this consanguinity, as well as the relationship to us.

<table>
<thead>
<tr>
<th>W. Harvey Wise IV</th>
<th>W. Harvey Wise IV</th>
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<tbody>
<tr>
<td>s/o Emily Miller &amp; W. H. Wise III</td>
<td>s/o Emily Miller &amp; W. H. Wise III</td>
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<tr>
<td>d/o Otho Miller</td>
<td>d/o Otho Miller</td>
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<tr>
<td>s/o Joel Miller &amp; Elizabeth Garber</td>
<td>s/o Elizabeth Garber &amp; Joel Miller</td>
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<tr>
<td>s/o Joseph Miller</td>
<td>d/o Rebecca Miller &amp; David Garber</td>
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<td>s/o Martin Miller</td>
<td>d/o Christian Miller</td>
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<tr>
<td>s/o Jacob Miller</td>
<td>s/o Abraham Miller</td>
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<tr>
<td>s/o Lodowich Miller</td>
<td>s/o Lodowich Miller</td>
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</tbody>
</table>
NICHOLAS BUCHER III

Born: c.1733, probably in Lancaster County, Pennsylvania

Died: c.1815

Buried: probably in York-Adams County, Pennsylvania

Religion: Church of the Brethren

Occupation: farmer

Son of: Nicholas Bucher II and Mary

Brother of: Jacob, Christian, Elizabeth, and Adam Bucher

Married: Moriah/Mariah Kehr

Parents of:
Nicholas Bucher IV (11-11-1755 to 5-27-1835) m. Anna Baer (1757 to 3-10-1799), d/o Christian Baer and Elizabeth Danner
Michael Bucher (1762 to 1831) m. Elizabeth Kehr
John Bucher

Relationship: gr-gr-gr-gr-gr-grandparents (eighth generation)

The following information about this ancestor was provided by family historian, Caroline Ross-Pence, in 1998. “This is the most difficult of all the Nicholases to get information about regarding the beginning and ending of his life. Much of the middle part is very well documented. We believe this Nicholas III was probably born between 1731 to 1735. He was born in either Lancaster or York County, Pennsylvania, with Lancaster being the most logical assumption since his father and grandfather did not move to York until 1736. We repeatedly find a record of a marriage between him and a Mariah/Moriah Kehr for April 10, 1753.... They had three sons, and probably daughters too, but cannot find a definite connection. In 1754, Nicholas III was living in Springettsbury Township, Pennsylvania, when he was called before the court in York to testify at a proceeding. I do not know when he moved from there to the property near Hanover, but in 1765, his father Nicholas II sold him this 200 acres. I think this may have been about the time that Nicholas I died, and Nicholas II took possession of the 149 acre tract in Reading Township... After receiving the land just north of Hanover
from his father in 1765, he appears to have lived out the rest of his life there. He appears on tax and census records here up until the 1800 census.

"The best document in existence concerning this Nicholas is the 1805 land sale to his sons, Nicholas and Michael. His son John had died previous to this... Nicholas III divided his 200 acres fairly evenly between his two surviving sons, Nicholas IV and Michael. In the document he is referred to as a widower, indicating that his wife was already dead by 1805. He also refers to the family burial plot which is on the portion of the land that went to Michael. The earliest known burial is that of his daughter-in-law, Annie Baer Bucher who died in 1799. Since he refers to this as a burial ground in the 1805 deed, the assumption would be that there were others besides Annie buried there in 1805. He charged his son Michael with the upkeep of this burial ground.... No one is sure when Nicholas III died... Several dates have been suggested for his death date and it is felt that the 1815 date may be the most likely. Several of his grandsons appear to have come into substantial amounts of money in 1815/1816, as they can be seen buying over $15,000 worth of property in the area during those years."

It would therefore appear that he was over 80 years of age when he died.

There is another piece of information apparently about this Nicholas Bucher and his son Nicholas IV. It is found in The History and Families of the Black Rock Church of the Brethren (1738 to 1988) Anniversary Volume by Elmer Gleim. Page 46 states, "A record for the year 1783 shows that 'Nicholas Boocher, Sr' [Nicholas Bucher III] lived in one dwelling-house which measured thirty feet times twenty-five feet. He owned two barns: one of wood and stone measuring eighty feet times thirty feet; and the other measuring forty feet times twenty feet. Nicholas Boocher, Jr. [Nicholas Bucher IV], lived in a dwelling which measured thirty feet times twenty-five feet." Of course, since "Sr." and "Jr." are referenced, this record could just as easily refer to Nicholas II and III since Nicholas II did not die until 1784.

Bucher family cemetery and Nicholas Bucher III farmland, near Hanover, PA.
CHRISTIAN BAER (BEAR, BAAR, BAR, BAIR)

Born: June 11, 1733, family was originally from Ober Ablis, Switzerland

Died: April 17, 1795

Buried: Bair’s Mennonite Meeting House and Cemetery, just east of Hanover, Pennsylvania, on Route 116, 6925 York Road. (Traveling east on Route 116, less than a mile past Snyder of Hanover Pretzel Factory, between Grand View and Smith Station Road)

Religion: possibly Mennonite

Occupation: soldier in the American Revolution and a farmer

Son of: Henry Baer
   Grandson of: Hans Baer and Barbara Hauser
   Great-grandson of: Lorenz Lenz Bar and Anna Strehler
   Great-great-grandson of: Hans Bar and Kathrina Huber

Brother of:
   George Baer m. Magdalena
   Henry Baer m. Mary Moyer
   Jacob Baer m. Elizabeth
   John Baer m. Elizabeth
   Michael Baer m. Catherine Treichler
   Elizabeth Baer

Married: Elizabeth Danner (11-13-1736 to 4-21-1798) d/o Michael Danner and brother of Henry Danner

Parents of:
   Michael Baer m. Catherine
   Anna "Annie" Baer (1757 to 1799) m. February 1777, Nicholas Bucher IV (1755 to 1835) s/o Nicholas Bucher III

Relationship: gr-gr-gr-gr-gr-grandparents (eighth generation)

As can be seen from above, we can trace the Baer/Bar family back a total of twelve generations. The Baer/Bar family was originally from Ober Ablis, Switzerland.
Christian Baer owned a farm near Hanover, Pennsylvania.

One can see that there must have been a great deal of confusion with there probably being four Elizabeth Baers alive at the same time in the same community: Christian’s wife, sister, and two sisters-in-law.

The evidence that he was a soldier in the American Revolution is found at the base of his tombstone, where a seal was placed by the DAR. His tombstone engraving and that of his wife are in German and they are worth recording. They are shown below. Note that his wife’s last name is Baerin, not Baer. The “in” in the German language is a feminine ending to the last name.

Hier
Ruhendie
GebeineVon
ChristianBaer
ErWargeboren
Den11ienJuniuf1733
IftGestorbenDen
17ienAbrill1795
WarAlt61Iahr10
MonatUnd6Tag

Hier
Ruhendie
GebeineVon
ElisabethBaerin
SieWargeboren
Den13ienNovember
1736IftGestorben
Den21ienAbrill1798
WarAlt61Iahr5
MonatUnd8Tag

Tombstones of Christian Baer and his wife Elizabeth. Bair’s Mennonite Meeting House in the background, near Hanover, PA.

Note DAR seal in front of Christian Baer’s tombstone. He was a soldier in the American Revolution.
SAMUEL BECHTEL II (BACHTEL/BECHTOL)

Born: October 4, 1732, in Gosenhoppen, now Bechtelsville, Pennsylvania

Died: April 22, 1820

Religion: Mennonite

Occupation: farmer

Son of: Samuel Bechtel I (? to 1756) and Magdalene ____ ( ? to 1743)

Brother of: Jacob, Elizabeth, Esther, Martin, Magdalena, Anna, and Christian

Married: Anna Simon (12-18-1735 to 4-15-1814) on June 12, 1753, daughter of Isaac and Magdalena Simon

Parents of:
- Esther Bechtel/Bachtel/Bechtol m. Joseph Bowman
  - Susannah Bachtel m. John Myers
  - Magdalena Bachtel m. John Funk
  - Anna Bachtel m. ____ Kissler
  - Samuel Bachtel m. Elizabeth Rohrer
  - Isaac Bachtel m. Christiana Rohrer
  - Jacob Bachtel m. Catharine Kershner
  - Maria Bachtel m. Jonathan Wolff
  - Martin Bachtel m. Barbara Snively
  - Elizabeth Bachtel m. John Wingard
  - Barbara Bachtel m. Martin Wingard

Relationship: gr-gr-gr-gr-gr-grandparents (eighth generation)

Samuel and Anna had a very large family of eleven children. Our ancestor from this issue, Esther Bechtel married Joseph Bowman, the son of Jacob Bowman who died in 1803. Jacob Bowman's second wife was Catharine Wine, daughter of our ancestor Johann Georg Wine.

Esther Bowman, a daughter of Esther Bechtel and Joseph Bowman, was our ancestor who married Martin Miller, son of Jacob Miller (1748-1814), son of Lodowich Miller, son of Johann Michael Miller and Susannah Agnes Berchtoll. Esther Bowman and Martin Miller were third cousins, once removed. See Hans Berchtoll for consanguinity information.

(All of this research was provided by Roberta Miller Herbert, family historian.)
MATHIAS BLOCHER  
(PLOCHER, PLOUGHER, BLOUHER, BLOCKER)  

Born: 1722, probably in Wuerttemberg, Germany  

Arrived in America: Philadelphia, PA, probably on the ship *Brothers*, on September 26, 1753.  

Died: 1806, Cumberland County, Pennsylvania  

Religion: Mennonite  

Occupation: mason  

Married: Sophia  

Parents of:  
  Jacob Blocher  
  Susannah Blocher (2-9-1755 to c1798) m. Andrew Schweissguth  
  Catherine Blocher (c.1758 to 1852) m. Michael Riddle/Rickel  
  Peter Blocher (c.1760 to 11-6-1823) m. Elizabeth Hummer d/o Peter Hummer  
  John Blocher (c.1760 to 1856)  
  Christian Blocher (c.1763 to 8-3-1812) m. Catherine Dugal  
  George Blocher  
  Mathias Blocher  
  David Blocher (c.1775 to 1-22-1847) m. Catherine  
  Daniel Blocher (4-3-1779 to 6-5-1851) m. Susanna Wagoner  
  Elizabeth Blocher m. Jacob Haist  

Relationship: gr-gr-gr-gr-gr-grandparents (eighth generation)  

One must be very careful in tracing this ancestor because it can be very confusing. There were two Mathias Blochers, both from Wuerttemberg, Germany. Both were about the same age and had about the same life span (1722 to 1806) and (1730 to 1803). Both came to America about the same time: one on the ship *Phoenix* in 1751, and the other on the ship *Brothers* in 1753. Both settled in Pennsylvania. One had ten children, the other had eleven. Both had children with the names Catherine, John, Jacob, and David!
In my opinion it is likely they are cousins with common grandparents, Georg and Elisabeth Plocher. Georg and Elisabeth had nine children: Michael b.1682, Johan Jakob b.1684, Margareth b. 1686, Elisabeth b.1687, Konrad b. 1691, Michael b.1693, Andreas b.1695, Hans Georg b.1698, and Georg Friedrich b.1699. If this is the case, then from the October 1987 issue of *Mennonite Family History* pp. 132 to 135 we know about several more generations.

Werner Plocher, a hunter, father of Peter Plocher married Agnes and they had eight children, one of whom was Jakob Plocher (12-13-1599 to 4-22-1659) m. 6-16-1622 Anna, parents of Hans Plocher (12-24-1623 to ?) m. Margaretha. Hans was a weaver by trade.

Parents of George Plocher m. Elisabeth and they had nine children, names given above.

Our Mathias Blocher and his wife Sophia apparently started their family soon after his arrival in America. They had eleven children over a period of approximately 25 years. They are shown to have purchased property in 1767 in the Earl Township of Lancaster County, Pennsylvania. They are then shown to be living in the Greenwood Township of Cumberland County, Pennsylvania in both 1790 and 1800.

Mathias Blocher was about 84 years old when he died. His Will that was written in 1805 describes Mathias as being a mason by occupation. The Will was proved November 13, 1806, in Greenwood, Cumberland County, Pennsylvania. He was survived by his widow Sophia and their eleven children.

A family historian, Maude Stewart Tobias (1891 to ?) was a gr-gr-gr-gr-granddaughter of Mathias and a gr-gr-gr-granddaughter of Peter Blocher. She lived in Blocher, Indiana...a true Blocher! She wrote in a letter in 1956 to my great-Aunt Eva Bucher Jones the following information: “The Blochers were Mennonites who lived along the Rhine River in the Palatinate region. Religious persecution drove them to Holland and then to America. Mathias Blocher was born in 1722 in Germany. He was 31 years old when he landed in Philadelphia on 9-26-1753. He had sailed from Rotterdam, Holland, last from Cowes, England, on the ship *Brothers* with William Main as ship’s commander.”
JOSEPH BYERLY, Sr. (BEIRLE, BIRELY)

Born: unknown at this time

Died: 1803, Rockingham County, Virginia

Buried: unknown at this time

Religion: Mennonite, but may have become Church of the Brethren

Occupation: farmer

Married: unknown at this time

Father of:

Catherine Byerly m. Abraham Miller (1750 to 1830) s/o Lodowich Miller and Barbara Long
Joseph Byerly, Jr. (4-21-1766 to 12-17-1837) m. (1) Catherine Landes (8-27-1766 to 1812) d/o John Landes and Catharine Miller
(2) Sarah Myers Byerly, his brother David's widow
David Byerly m. Sarah Myers
John Byerly m. Elizabeth Bowman d/o Elder Benjamin Bowman, Sr.

Relationship: gr-gr-gr-gr-gr-grandfather (eighth generation)

The information appearing above was provided by family historian Roberta Miller Herbert. Note in the above information that after Joseph Byerly, Jr.'s wife and brother David had died he remarried, this time his brother David's widow.

We have only two other pieces of information about this relative. The first is a paragraph taken from the book, Life Under 4 Flags in North River Basin of Virginia, by C. E. May, page 254. "Joseph Beirle (Birely, Byerly), another early ethnic German settler in North River Basin, entered 75 acres of land in Rockingham County March 24, 1786, as an assignee of George Huston of Daniel Anderson. This 75-acre tract was part of said Anderson's warrant for 2,000 acres, number 2111, which is dated December 11, 1783. Joseph Beirle wished to locate these 75 acres between his own land and that of Michael Shirey and Robert Craven. He was listed September 6, 1788, in Captain Uriah Gartin's Militia Company, Number 3, for tax purposes as a tithable with three sons above 16 years of age and with six head of horses. In 1800 he bought 47 acres of land from Daniel Dinkle and his wife Caty; the consideration was..."
$2,000. The 47-acre tract lay on North River about one mile below McGills Ford [now Bridgewater, Virginia] and across from Henry Harnsberger’s land; Hansberger’s mill dam abutted on one acre of the tract. The surname Beirle is a German one, it has been anglicized in North River Basin to Birely and Byerly. The first Beirles who settled in the basin appear to have been Mennonites.”

The second piece of information is taken from Bridgewater—Sesquicentennial Edition—1835 to 1985 and appears on the page sponsored by Virginia Electric Power. “Other changes came to Magill’s Ford [now Bridgewater, Virginia] in the 1780s. Many of the families of Scotch-Irish background moved away and eagerly sold their farms to incoming settlers of German background from Pennsylvania, Maryland, and the Lower Shenandoah Valley. William Magill, Jr., by now an old man, went with his son Captain James Magill and his grandchildren to Tennessee in 1784. Others went to Kentucky. Henry Harnsberger, George Koogler, Joseph Byerly, Adam and Michael Wise, all bought land along North River near Magill’s Ford before 1790.”

Joseph Byerly’s daughter Catherine would marry another incoming settler of German background, Abraham Miller.
MICHAEL DANNER (TANNER)

Born: c.1700 (either 1696 or 1706), probably in Mannheim, Germany

Arrived in America: Philadelphia, on the ship *James Goodwill* on 9-27-1727

Died: c.1781, near Hanover, Pennsylvania

Buried: Bair’s Mennonite Meeting House and Cemetery, 6925 York Road, just east of Hanover, Pennsylvania, on Route 116.

Religion: Mennonite but probably converted to Church of the Brethren

Occupation: King’s commissioner, county commissioner, surveyor, and farmer

Married: Anna

Father of:
- Jacob Danner m. Elizabeth Bechtol
- Catherine Danner m. George Wehrly
- Anna Danner m. Stephan Petry
- Michael Danner, Jr. m. Susannah
- **Elizabeth Danner** m. **Christian Baer**
- Phillip Danner m. Margaret Millheim
- Mary Danner m. Henry Hoff
- **Heinrich Danner** (2-12-1742 to 2-5-1814) m. **Elizabeth Kehr** (1744 to 1828)

Relationship: gr-gr-gr-gr-grandparents (eighth generation)

Michael Danner, a Mennonite, was probably born in Mannheim, Germany, in either 1696 (according to his tombstone) or 1706 (according to a court record). He arrived in America at the port of Philadelphia, Pennsylvania, on the ship *James Goodwill* on September 27, 1727, as a part of a group of 53 families and 200 passengers, altogether. They were all from the Palatinate region of Germany. Fifty adults signed the “declaration of loyalty” with Michael Danner second on the list, which probably indicated he was one of the leaders of this ship load of immigrants.

Seven years later, on September 17, 1734, he received from the agents of the William Penn family a grant of 200 acres of land on the west side of the Susquehanna River, near present day Wrightsville, Pennsylvania. His
ownership of the land came into dispute when Charles Carroll of Maryland also claimed this land for his colony (the boundary between the colonies of Pennsylvania and Maryland would not be settled until the establishment of the famous Mason-Dixon Line in 1767). Over this land dispute, Michael Danner was arrested twice and jailed once in Annapolis, Maryland, with the provincial Governor of Pennsylvania intervening for his release. His wife Anna and children were forced out of their home and ultimately Danner would have to pay eight pounds to regain his property. After this difficult introduction into the new world he became both prominent and successful.

An educated man with surveying and leadership skills, he quickly was appointed to important roles in the Pennsylvania colony. In 1739 he was appointed as one of six commissioners to lay out the Monocacy Road, a highway from York, Pennsylvania, to Frederick, Maryland, that would be traveled by Benjamin Franklin, George Washington, and most of our ancestors who emigrated from Pennsylvania into Maryland and the Shenandoah Valley of Virginia. Later he was appointed as one of the commissioners to lay out the highway from York to Baltimore, Maryland.

In 1749 he was one of five commissioners appointed to lay off York County (out of Lancaster County), Pennsylvania. Later he served on the York County School Board and became Commissioner of Education.

In 1755 he was appointed one of His Majesty’s Justices of the Peace. He was also one of the King’s Commissioners of Highways.

John Gibson in his History of York County pays the highest of compliments to Michael Danner and two of his sons, Jacob and Heinrich, stating, “Michael Danner and his two sons [Jacob and Heinrich] were the three most intelligent Germans west of the Susquehanna River and figured conspicuously in their day.”

While we believe Michael and his wife Anna converted to the Church of the Brethren, they are buried at Bear’s (Bair’s) Mennonite Cemetery next to the Mennonite Meeting House (and church) on Old York Road, northeast of Hanover, Pennsylvania. This land was part of a 12-acre tract which Danner received from the Penns around 1770 and which he later donated to the Mennonites for
the cemetery and church. (This last paragraph of information is found in the Mennonite Research Journal October, 1966)

There is much more to the life of Michael Danner, and it has been recorded in several different books and publications. The most complete information that I have found is in the book, History of the Church of the Brethren in Maryland, by J. Maurice Henry, copyrighted in 1936. The lengthy material that follows appears on pages 35-39 of this book.

"Michael Danner was born 1706, in the Palatinate, Germany. At the age of twenty-one, he left his native land, took passage at Rotterdam on the ship James Goodwill, with David Crockett master, and landed at Philadelphia, September 27, 1727. There were fifty-three families with two hundred passengers all listed as Palatines.

"Fifty adults signed the declaration with Michael Danner at the head of the list. A few years later, Michael took out a patent for two hundred acres of land near the farm of John Hendricks in west Lancaster County, Pennsylvania. Michael Danner, Edward Parnell, Paul Williams, and Jeffrey Summerford were the first Dutch settlers west of the Susquehanna River. These latter three preceded Danner and took out patents under Maryland grants which later caused great confusion among the Dutch.

"Danner secured his patent on land which was claimed later by Charles Carroll of Maryland, who had obtained over 10,000 acres of land on three streams, namely, Conewago, Pipe Creek, and Codorus.

"A conflict of title took place between Charles Carroll and the Hendricks family. John Hendricks, James Jr., and Tobias Hendricks, sons of the noted Quaker James Hendricks, had settled on the Conestoga Creek at an early date. In the year 1728, James Hendricks, Sr. moved across the Susquehanna at the present site of Wrightsville where his descendants conducted the ferry for many generations.

"James Hendricks, Sr. ordered Samuel Blunston, one of the king's surveyors, to lay off a patent of 1,200 acres at the mouth of Kruetz Creek which was granted in 1728. In 1729 Charles Carroll got his patent from the king's proprietary governor of Maryland for his 10,000 acres which he claimed extended to the banks of the Susquehanna River. On June 14, 1732, Charles Carroll and John Ross went to see their lands and came to the home of John Hendricks.

"[The conflict ensued.] ...Colonel Thomas Cresaps, the notorious adventurer, was already causing great disturbance among the Dutch settlers, and others, who had bought land west of the Susquehanna.

"Cresaps was surveying lands already patented by the Pennsylvania people, but he went ahead and sold their lands to Maryland colonists. The matter became so serious that the governors of both states got involved and had to call
out forces to protect the claims of their citizens. Thomas Cresaps, and other
adventurers, resorted to violence in order to terrorize the settlers.

"Michael Danner had taken out a patent for 200 acres, six miles south­west of the John Hendrick's home. His land was surveyed later by Cresaps
and sold. The same thing happened to all other settlers in that community. The
situation became serious in the Hendricks community. Samuel Blunston wrote
Governor Denny of Pennsylvania in the year 1732 calling attention to the fact
that Marylanders were seizing the farmers and putting them in prison. His letter
said:

"We had given Repeated Orders to the Dutch to keep together and Stand
on their Defence. It so happened that on the 28th last, the wives of those Dutch
men who are in Our Prison heard that one Henry Smith was to bury a child the
next morning in a Burying place in the woods 40 or 50 perches from my house,
of which they gave notice to Higgenbotham and in the morning on the 29th as
six men were Getting the Grave made and keeping Watch while Others worked,
the Graveyard being Just Below a hill, Higgenbotham and his company came
directly upon them all and Carried them immediately through the Woods with­out stopping at any place. Tis said they were to Deliver them to other hands at
Rigby's to be conveyed to Annapolis.

"The persons taken are Michael Danner, Conrad Strickler, Henry Bacon,
Jacob Welshaver, Charles Jones, and Joseph Evans. This unhappy incident has
so terrified the rest that they have all left their houses and are come over the
River...

"Before this Happened, if the Sheriff had Gone over he might have had 30
or 40 Dutch to assist him.

Samuel Blunston (Seal)

"The Governor of Pennsylvania intervened in behalf of these captured
people and had them returned. Thomas Cresaps continued his work as adven­
turer and desperado. The Dutch settlers then declared their intention to be put
under the protection of the Governor of Pennsylvania. They had a meeting and
selected Michael Danner and Henry Hendricks to carry a paper to the gover­
nor asking that they be considered as his subjects. This meeting was held on
September 13, 1736, at the home of John Hendricks, and the following message
was sent to the governor:

"Whereas we, the subscribers are informed it has been asserted that the
late resolution of Dutch inhabitants on the west side of the Susquehanna River
to put themselves under the protection of the Government of Pennsylvania and
submit to the laws thereof, was occasioned by the prevalency and influence of
the Magistrate of Lancaster County, do voluntarily and solemnly declare that
we were chosen and appointed by the aforesaid Dutch inhabitants on west side
of Susquehanna River opposite to Hempfield to apply in our own, and their be­
half to the Magistrates of said County that we believed in our consciences it was
our duty. And we do further solemnly declare and affirm that this Association and Return was made of others on our own mere notions and free will without any previous persuasions, threatening or compulsion from the magistrates of said County or any other person in their Behalf so far as we know; and that the letter signed by the Inhabitants of aforesaid County to be communicated to the Governor of Maryland was written at their own request and according to instruction given.

Subscribed the 13 day September 1736. Henry Hendricks, Michael Danner.

"The governor of Pennsylvania was urged to take action against Cresaps and recover the lands which he had taken away from the Dutch by force. The settlers were required to make testimony before the magistrates. The deposition of Michael Danner is given below.

Deposition of Michael Danner 1736

'Michael Tanner, late of Germany but now of the County of Lancaster and Province of Pennsylvania, aged about thirty years, upon his Solemn Affirmation according to Law, Saith that by Virtue of a Grant from the Proprietors of Pennsylvania, bearing date the Seventeenth Day of September One Thousand Seven Hundred and Thirty Four, this Affirmant went and settled on a tract of two hundred Acres of Land on Ye West Side of Susquehanna River, about Six miles South Westerly from John Hendricks and built and improved upon the Same; that in the Latter part ye said Year and Ye Year following one Thomas Cresaps, pretending to have an Order from ye Governor of Maryland to Survey Lands came into the Neighborhood of this Affirmant and sold his Buildings with all his improved Lands unto one Daniel Law, and this Affirmant further says that although in, or about, the month of September One Thousand Seven Hundred and Thirty Five the Governor of Maryland and one Thomas White of Baltimore county, said to be Surveyor General, Told this Affirmant that the said Thomas Cresaps had no authority to Survey Lands and that all his Survey were Invalide, yet Nevertheless the Said Daniel Law with His family came and dwelt in the Affirmant’s house.

'And this Affirmant could have no redress but was Oblied to pay the said Law eight Pounds for the house which this Affirmant at his own Proper Cost had built or Otherwise must wholly lose his said Buildings and Improvements of a Considerable Value and himself and Family be exposed to the open air without Shelter or means whereby to Earn their bread.

Michael Tanner (Seal)

"Just about two months later the arrest of Thomas Cresaps was ordered... The wild adventures, however, of Colonel Cresaps and his gang were broken up in Pennsylvania and the peaceful Dutch settlers could live in security and safety.
"Michael Danner lived on the frontier amid scenes of danger and turmoil. He had been seized by the Thomas Cresaps crowd of adventurers and thrown into prison. On another occasion he was helping to dig a grave for his neighbor, Smith, when he was arrested by a desperado by the name of Higgenbotham, then rushed away through the woods and carried to Annapolis. His wife and little children were forced out of their home in the cold month of November, yet when safety and security were provided Michael Danner became, in his day, one of the greatest men of York County, Pennsylvania.

"He was appointed by the provincial governor of Pennsylvania as one of the five commissioners to lay off York County in 1749. Later he served on the County School Board and became commissioner of education. Gibson in his History of York County has paid a high tribute of respect to Michael Danner and his two sons, Jacob and Heinrich, saying, 'Michael Danner and his two sons were the three most intelligent Germans west of the Susquehanna River and figured conspicuously in their day.'

"Michael Danner was one of the king's commissioners of highways in Pennsylvania. He made many trips into Maryland. One of the most famous trails recorded in the annals of colonial history was the 'Trail of the Monocacy,' starting at a point on the Susquehanna River at the present site of Wrightsville, and running south by Marsh Creek, thence south along the water course of the stream (later named Monocacy) to Frederick.

"Michael Danner was commissioned to survey and lay out the highway along this trail. The reviewers who were selected to travel over the route and decide on the course of the highway were Michael Danner, Joshua Minshall, Francis Worley, Henry Hendricks, Christian Crowl and Woolrich Whistler. The Monocacy Road became the most famous route in the Colonial Era. Benjamin Franklin traveled over it from Philadelphia to Frederick when he came to confer with General Braddock. George Washington traveled over this road with his soldiers. Presidents and statesmen were driven over it by carriage.

"Michael Danner and Christian Crowl, the pious pioneer Dunkers, were building better than they knew. Down that road their native kinsmen traveled and planted colonies in Maryland, Virginia and the South. The road, which they built, became the Highway of Faith for the King of kings...

"Michael Danner served also on a commission to lay off the road from York to Baltimore. The men who served on that commission were Michael Danner, Henry Slagle, Christian Millheimer, Casper Reinker, Richard McAllister and Marks Forney. These two famous roads from York to Maryland were laid off by Michael Danner, that pious Dunker layman, whose services to his country and to his God have been a blessing to multiplied thousands.

"After many years of public service this good man retired to private life and spent the remainder of his days on his farm. He is listed as one of the prominent members of the Conewago church in the year 1770. At that time James
Hendricks, formerly a Quaker and the close neighbor of Michael Danner, was the presiding elder and minister of the Conewago church.

“...Michael Danner and Daniel Leatherman were about the same age. They had crossed the ocean on the same ship and had later founded the church at Conewago. They worshipped, prayed, and pioneered together.” (End of quoted material from History of the Church of the Brethren in Maryland pages 35 to 39.)

There is a very interesting contact between Michael Danner and another of our ancestors, Michael Miller. It is apparent that these two knew each other by the fact that Michael Danner purchased ‘Millers Chance’ farm from Michael Miller and his second wife Elizabeth Garber Miller. Otho Miller, a descendant of Michael Miller and Annie Maude Bucher, a descendant of Michael Danner (two of my grandparents through my mother Emily Miller) married in 1908, 143 years after the land sale shown below.

Land Record J-1277, August, 1765, 50 acres Millers Chance, Michael Miller to Michael Danner.

“At the request of MICHAEL TANNER the following Deed was Recorded the 21st day of August 1765 to wit: This Indenture made this twenty-third day of July in the year of our Lord One thousand Seven Hundred and Sixty-five, Between Michael Miller of Frederick County in the Province of Maryland, farmer, of the one part and Michael Tanner of Tawney Town in the County and Province aforesaid of the other part Witnesseth that the said Michael Miller for and in consideration of the sum of One Hundred Pounds current money of Maryland to him in hand paid by the said Michael Tanner, the Receipt wherof at and before the unsealing and delivery of these Presents He the said Michael Miller doth hereby acknowledge hath given, granted, bargained, sold, aliened, enteoffed and confirmed and by these presents doth give unto him the said Michael Danner his heirs and assign all that tract of land called Millers Chance....containing and now laid out for Fifty Acres of land.... And at the same time Elizabeth Miller, wife of the said Michael Miller being examined apart from her said husband relinquished her right of dower to the within land and acknowledged that she did the same Freely & Willingly without being induced thereto by coercion of her said husband or fear of his displeasure...”

While there is information provided earlier in this biography which states that Michael Danner gave the land for the cemetery where he is buried, just east of Hanover, Pennsylvania, at 6925 York Road, Route 116, there is also written information that tells the story slightly differently. According to family historian Roberta Miller Herbert, page 173 of Monocacy & Cotactin, by Schildknecht, records the following, “In 1774 Michael Danner was a Trustee purchasing land for Bair’s Mennonite Meeting House where he was buried in the cemetery thereof.”
Consanguinity:

As noted above, Michael Danner is a direct ancestor through two of his children: Elizabeth and Heinrich. Michael Danner’s granddaughter Salome Danner, and great-grandson Christian Bucher who were first cousins-once removed, married each other. Below is illustrated this consanguinity, as well as the relationship to us.

W. Harvey Wise IV
s/o Emily Miller & W. H. Wise III
d/o Annie Bucher & Otho Miller
d/o Jesse Danner Bucher
s/o David Bucher
s/o Christian Bucher & Salome Danner
s/o Annie Baer & Nicholas Bucher IV
d/o Elizabeth Danner & Christian Baer
d/o Michael Danner

W. Harvey Wise IV
s/o Emily Miller & W. H. Wise III
d/o Annie Bucher & Otho Miller
d/o Jesse Danner Bucher
s/o David Bucher
s/o Salome Danner & Christian Bucher
d/o Henry Danner
s/o Michael Danner
ABRAHAM DIEHL I, or Sr.

Born: c.1741, in the Lebanon district of Lancaster County, Pennsylvania, at the old Diehl homestead

Died: January 1826

Buried: family farm cemetery near Cross Keys, Rockingham County, Virginia

Religion: Church of the Brethren

Occupation: farmer

Son of: Jacob Diehl (? to 1779) and Elizabeth

Brother of: not known

Married: Phoebe Christina (?)

Parents of:

Philip Diehl m. 1814 Margaret Blose
John Diehl (twin) (1782 to ?) m. 1810 Eleanor Imladen
Abraham Diehl, Jr. (twin) (1782 to 1864) m. 1809 Mary Wetzel (1789 to 1872)
Elizabeth Diehl m. James Donson, Sr.
Catherine Diehl m. Samuel Garber (c.1760 to 1831) s/o Martin Garber
Mary Diehl m. 1807 Jacob Widcock
Christina Diehl m. 1807 Jacob Saylor

Relationship: gr-gr-gr-gr-gr-grandparents (eighth generation)

The information about this ancestor was given me by family historian Roberta Miller Herbert and is believed to have been prepared by family historian J. Paul Glick, Sr., who also wrote Across the Years.

"Abraham Diehl, Sr. was born about 1741 in Lebanon district of Lancaster County, Pennsylvania, at the old Diehl homestead. He was probably the second son of Jacob Diehl and wife Elizabeth. Her family name is unknown. Jacob Diehl and his family belonged to the Little Swatara Brethren Church and Jacob died there in 1779."
“Abraham Diehl, Sr. married and started his family in this community. His son, Abraham Diehl, Jr., was born there November 7, 1782. Abraham Diehl, Sr., desiring to expand his lands as his family grew, bought 640 acres in 1804 from Hugh McCauley near Cross Keys, Rockingham County, Virginia, for which he paid $10,500. A large log house had been built on the land dated 1803. It is believed that he moved here shortly thereafter. This farm was on the road from Weyers Cave to Keezletown, on one of the old trails.

“The wife of Abraham Diehl, Sr. is not known. The marriage record has not been discovered. Tradition in the family says her name was Christina, but in some land transactions she signed her name Phoebe. Some have combined it and refer to her as Phoebe Christina.

“In 1813 Abraham Diehl, Sr. sold 150 acres of his farm to his son Abraham Diehl Jr., and in 1824 he sold 348 acres to Joe Mauzy, while he moved into the tenant house. He probably died early in January 1826, and is believed to be buried in the cemetery on the farm beside his wife Phoebe Christina.”
ABRAHAM FLORY, Sr. (FLORA)

Born: 1735, in Rapho Township, Lancaster County, Pennsylvania

Died: 1827, in Montgomery County, Ohio

Religion: Church of the Brethren

Occupation: soldier in the American Revolution, and later a minister

Son of: Joseph J. Flory, Sr. (c.1682 to 1741) and Mary_____

Brother of: Maria, Joseph, Jr., Hanliey, John, Jacob, Barbara, and Katherine

Married: Catherine Blocker (a young widow)

Parents of:

Abraham Flory, Jr. (1764-1796)
John Flory (8-28-1766 to 2-20-1845) m. Catherine Garber (1771-1835), d/o Elder John H. Garber and Barbara Miller
Joseph Flory (1769-1823) m. Elizabeth Beeghley
Emanuel Flory (1776-1849) m. Sarah Keagy
Henry Flory (1777-1824) m. Anna Keagy

Relationship: gr-gr-gr-gr-grandparents (eighth generation)

Abraham Flory was six years of age when his father died. He and his siblings stayed in the Rapho Township of Lancaster County, Pennsylvania, until 1759. He appeared on the Rapho/Lancaster tax list as late as 1758. In 1759, the siblings began to separate with older brother Joseph going to Paxton Township, Pennsylvania, and another brother, Jacob, moving to Frederick County, Maryland. Abraham Flory moved to the Waynesboro region of Franklin County (then Cumberland County), Pennsylvania, an area just north of Hagerstown, Maryland. At this time he was already a member of the Church of the Brethren, identified with the Conestoga Church of the Brethren, and apparently was part of their first western movement to the Waynesboro region.

He stayed in Franklin County for nearly forty years. He appears on the Cumberland County (Franklin County in 1784) tax list from 1778 through 1782 (Pennsylvania Archives, Series 3, Vol. 20, page 5).

According to Pennsylvania Archives, Series 3, Volume 23, page 665, he was a third class private, Capt. Samuel Rogers' Company, 8th Batt., Cumberland
County militia in 1779. After the American Revolution he continued to appear on tax lists of Franklin County, Washington Township in 1786 and 1790 through 1793. This location was also just a few miles north of Hagerstown, Maryland, and Harpers Ferry, West Virginia, both towns on the southern route of migration to the Shenandoah Valley of Virginia. This is significant since his second son, John Flory, our ancestor, would move from this region into the Shenandoah Valley in 1785.

In 1796, at the age of 61, Abraham Flory moved to Somerset County, Pennsylvania. According to Pennsylvania Land Grants, Dep’t. of Internal Affairs, Harrisburg, Pennsylvania, Bedford County Register, page 80, Abraham Flora took out warrant no. 286, survey 80, Elk Lick township, March 17, 1796, 58 acres. This became Somerset County later in 1796, and this particular section was called Brothers Valley by Brethren who first migrated there in 1762. This survey was in the vicinity of the present town of Myersdale, Somerset County, just a few miles north of Cumberland, Maryland, on the great east-west and south pioneer migration route, favorably situated near Virginia and Ohio.

In 1809 Abraham Flory and his wife Catherine sold their land in Elk Lick Township, Somerset County, Pennsylvania, to Peter Mawvon (Deed Book 7, page 560, no. 408, April 17, 1809). About this time Catherine died. He then moved with his three youngest sons to Montgomery County, Ohio. According to Brumbaugh’s genealogy, page 414, Abraham Flory presided over the Stillwater Church of the Brethren in 1810, when he was 75 years old. He lived with his family until his death in 1827, at the very old age of 92!

These years of life (1735-1827) are corroborated by D.A.R. (Daughters of the American Revolution) records, and his Ohio descendants.
ELDER JOHN (JOHANNES) H. GARBER, Sr.

Born: c.1732, in Coventry Township, Chester County, Pennsylvania

Died: 1787, in southern Shenandoah County, Virginia

Buried: Garber’s Family Cemetery (from Timberville, Virginia, north on Route 42 for four miles, just 4/10 mile into Shenandoah County; left on Route 728 (Flat Rock Road) for 1.1 miles; left on the long paved driveway next to 2581 Flat Rock Road for 6/10 mile. Cemetery is on the left, up the hill. A farmhouse and his old spring house are a short distance farther down the road.)

Religion: Church of the Brethren

Occupation: Elder (minister), and shoemaker

Son of: Jo Hannes Garber (c.1701 to 1748)

Married: Barbara Miller (1733-1808) c.1752, daughter of Johann Michael Miller

Parents of:
- Elder Samuel Garber (1756-1814) m. Mollie Stoner
- Elder John Garber, Jr. (1758-1819) m. Barbara Zook
- Abraham Garber (1760 -1848) m. Elizabeth Humbert (? – 1838). He was the minister at Middle River.
- Elder Martin Garber (1761-1824) m. Rebecca Stoner
- Anna Garber (c.1762-c.1837) m. Daniel Miller (1752-1820)
- Jacob G. Garber (1766-1836) m. Susannah Humbert
- Daniel Garber (1769-?) m. Susanna Miller (c.1780 – c.1814)
- Catherine Garber (1771-1835) m. Elder John Flory (1766-1845)
- Joseph Garber (1773-1854) m. Catherine Leedy (1777-1851)
- Magdalena Garber (1774-1832) m. George Wine (1774 – 1845)

Relationship: gr-gr-gr-gr-gr-grandparents (eighth generation)

This ancestor, Elder John Garber, helped to establish the Church of the Brethren in the Shenandoah Valley of Virginia, probably in the year 1777 (following in the footsteps of another one of our ancestors, John Glick, Sr., who arrived in 1768). His children literally spread the Church of the Brethren
faith through the Valley with all seven sons becoming ministers, and two of his daughters marrying ministers. In all likelihood he left Maryland because as a pacifist he refused to take up arms for the American Revolution. In addition, along with other local elders in Maryland, he was buying slaves at the auctions and giving them their freedom, which was in keeping with the church’s teachings but very unpopular with slave owners. Below I quote extensively from the book *They Came to Rockingham*, by Elisabeth Wilson Hodges, pages 58-61. Mrs. Hodges has superbly combined and edited material from *The Brethren in Virginia* by Roger Sappington, from *The Michael Miller Family Record*, by Floyd Mason, and from several other sources.

*John* bought 200 acres in Codorus Township, York County, Pennsylvania, on January 2, 1751, and lived there until 1761, when he moved to Bedford County, Pennsylvania. While the family lived there *John* served as the minister at Brothers Valley Church of the Brethren.

“You may recall, from an earlier account, the great difficulty the Brethren had with the government of Pennsylvania. *John* left there, as had others, in order to avoid the pressure exerted on him and his neighbors to fight, or to sign an oath of allegiance, or to suffer the consequences of their refusal to do either. He bought land and moved his family to Frederick County, Maryland, in 1767. He called his 21 acre tract in Maryland ‘Garbers Good Luck.’

“It was in Maryland that he was ordained an elder at Beaver Dam German Baptist Church where he served as an assistant to Elder Jacob Danner [brother of our ancestor Henry Danner] and Elder Daniel Leatherman.

“During these unsettled years the war was in progress and supporters were zealous for their cause. Dunkards and Mennonites had a difficult time remaining true to their faith. The church leaders refused to cooperate with the war cause and encouraged their people to remain true to their non-resistant principles and refrain from participation and/or paying the war taxes. In addition, Elder Jacob Danner and other local elders were buying slaves at the auctions and giving them their freedom, which was in keeping with the church’s teachings but very unpopular with owners of slaves.

“Elder Jacob Danner was the first elder at Beaver Dam, the second recorded Maryland German Baptist Church, and was succeeded by Daniel Seiler and his son, Daniel. The order of eldership after the Seilers included John Garber. He was mentioned as having been a prominent Brethren minister in Pennsylvania and in Maryland.

“We believe that the newly appointed ministers, *John H. Garber* and Daniel Miller felt oppression both from the civil authorities and the older elders of the church and that this was the reason for their relocation to Virginia. It has been said that the first four families to leave Maryland to settle in the Flat Rock community in 1782 did so because their Maryland land had been confiscated. Floyd Mason in his book, *Miller Record*, states that 848 acres of land, called ‘Spring Plain,’ had been purchased by Jacob Danner in 1762 and sold to Dunker
families, including John H. Garber, and that this land, including ‘Spring Plain’ and some older tracts, was confiscated in 1781 by Captain Wood. The land lay near what is today Woodsboro Town in Maryland.

“The first of the Dunkers to settle in the Valley of Virginia was John Garber, who came with his family about the year 1777. He had probably come alone and purchased land a year or two earlier. He located in the upper part of Shenandoah County near the present village of Forestville and the site of the first church—Flat Rock. Other Dunker families, notably the Myers, Wines, Klines, Bowmans, Millers, Kageys, Wampleres, Ziglers, and Florys moved up from Pennsylvania and settled in the counties of Shenandoah and Rockingham. The number increased so rapidly that the annual conference of the whole brotherhood was held at Flat Rock in 1799. The original congregation there was divided and subdivided, and...now comprises...nine congregations, or districts.

Present-day (2008) Flat Rock Church of the Brethren, congregation founded by Elder John Garber, Sr., located near Forestville, Virginia.

“John S. Flory, in an early edition of the Gospel Messenger, provided a pleasant image of the arrival of the Garbers in Shenandoah County: ‘The Garber home [the old spring house is still standing in 2008] was established a mile or so west of a large flat rock, on a fertile tract of land. With five grown-

Garber farm springhouse, located near Forestville, Virginia, dates back to Elder John Garber, Sr.
up sons to help subdue nature, the family prospered and founded a good estate. **John H. Garber** had not only the means but also the leisure and inclination to make himself useful to his neighbors. He traveled extensively on horse-back to bring the gospel message to scattered settlers. He cobbled shoes for his neighbors and for his own family. He cultivated friendly relations with the Indians and demonstrated what intelligent industry and good management could do in building a home in the Wilderness.

"Of **John Garber** and other pioneer preachers, Otho Winger said: ‘In the history of the Christian Church there are but few examples of greater sacrifice and courage than those of these pioneer Virginia preachers. Over the mountains and through the valleys for hundreds of miles they made their rounds to preach the Gospel. Some of them traveled thousands of miles in a single year. As a result of their labors the Brethren churches grew strong in faith and in numbers.

"**John Garber** died in 1787. According to John S. Flory, ‘**John Garber** was universally loved and admired, not only by those who knew him best, but by the scattered settlers and the roving Indians. The legend still persists that several Indians were present to witness his death.’

“He made his will on September 3, 1787, and it was probated on December 27, 1787. In it he left two-thirds of his estate to his ten children.

“He was interred in the family plot on his farm and a small stone with the inscription ‘17JHG87’ is all that marks his grave.” [Small stone has been replaced with a granite stone, left.]
Shedding further light upon John H. Garber’s land confiscation in 1781, is information appearing in Wayne E. Garber’s book Johannes “John H. “ Garber, page 17. “The American Revolution was fought at the time most of our early ancestors lived in York County, Pennsylvania, and the County of Frederick in Maryland. At the close of the Revolution, the soldiers returning to their homes found the ‘Tunkers’ had taken no part in the fighting but had remained at home and had excellent farms on which they had prospered. The Garbers, as well as many other families of the German Baptist Brethren faith, adhered strongly to the tenants of their religion which prohibits them to bear arms against their fellow man. This situation so strongly disturbed the returning soldiers that again our people were persecuted for their religion. Homes and barns were burned. Cattle and other livestock were either stolen or slaughtered. Consequently the Garbers, Wines, Biglers, Millers...Glicks...and many others sought out new lands in which their families could be raised in comparative safety. Elder John Garber with his wagon train of family and friends went to the Shenandoah Valley of Virginia.” This wagon train of 1781 or 1782 would have included two of his sons (Martin and Samuel) with their families who had remained behind in Maryland until after the Revolution; and probably also included our ancestor Jacob Miller with his family.

“An anecdote pertaining to Barbara Miller Garber, and to the most convenient mode of transportation during the time in which she lived: It is reported that Barbara walked from Shenandoah County, Virginia, to Maryland and Pennsylvania and back again on two occasions.” (John W. Wayland, A History of Shenandoah County, Virginia, Shenandoah Publishing, Strasburg, VA, 1976, page 172. As quoted in They Came to Rockingham, by Elisabeth Wilson Hodges, page 63.) The walking must have agreed with her because she lived to be 75. While John H. Garber’s original tombstone has been removed from the family cemetery and replaced with a granite memorial, Barbara’s original stone remains [2008] and is engraved:

BARBARA GARBAR
IST GW 15 D B 1808
ALD 75 Y 5 M

This of course is in an abbreviated German and indicates she died in 1808 at the age of 75 years and 5 months.
ELDER MARTIN GARBER, Sr. (GARVER)

Born: c.1737, probably in York County, Pennsylvania.

Died: c.1804, probably in Frederick County, Maryland

Religion: Church of the Brethren

Occupation: Elder (minister), and farmer

Son of: Nicholas Garber (1698 to 1748)

Brother of: Elizabeth, Samuel, and Anna

Married: Anna Preston

Parents of:
- Mary Garber m. John Deal (Diehl)
- Hannah Garber m. Jacob Sayler
- Magdalina Garber (1768 - ?) m. John Wampler
- Barbara Garber (1766 - 1839) m. Nicholas Bucher
- John Garber (1772-1848), unmarried was a ChB minister and leader in Maryland
- Samuel Garber (c.1760-1831) m. Catherine Deal (Diehl) daughter of Abraham Diehl, Sr. and Phoebe Christina
- Christian Garber (c.1776 to 6-30-1850) m. Mary Morningstar (Morganstern)
- Henry Garber m. Mary Green
- Martin Garber, Jr. (1770-c.1800) m. Hannah

Relationship:
Through Samuel: gr-gr-gr-gr-gr-grandparents (eighth generation), and
Through Christian: gr-gr-gr-gr-grandparents (seventh generation)

Martin Garber and his wife Anna lived in York County, Pennsylvania, until 1766 when they along with Michael Wine and Christopher Steele moved to Frederick County, Maryland, to land they had purchased from Jacob Danner (brother of our ancestor, Henry Danner). Martin Garber was a farmer and Elder in the Church of the Brethren. They lived at Beaver Dam Creek in Frederick County, Maryland.
The following information is found on page 18 of Floyd Mason’s book, *The Michael Miller Family Record*. “We had a deed which lists Anna Garber, widow, and their children dated 1804. The land was located on Beaver Dam Creek, a branch of Big Pipe Creek in Frederick County, Maryland.... Martin Garber, Sr. was a farmer and Church of the Brethren Elder. Several deeds for land give the location of his holdings. One was called ‘Ivy Church’ and was adjacent to the land of his brother Samuel Garber. He was a witness to his brother Samuel’s will and signed his name Martin Garver, the same name as found on the 1762 York County, Pennsylvania, census with Samuel Garver.”

Several sources indicate that Maryland Dunkers fared better than their Pennsylvania counterparts, and this probably explains why many of them moved from York County, Pennsylvania, to Maryland in the 1760s. This better treatment would not last very long. During the American Revolution, Martin Garber’s land in Maryland was confiscated because he was a pacifist and refused to pay the war tax. To shed more light on the conditions during the American Revolution and this seizure, I will quote from Wayne Garber’s book *Johannes “John H.” Garber*, pages 18 and 19.

“During the Revolution, the colonists held their national conventions and appointed certain committees of local leaders to carry out local responsibilities. In Pennsylvania and Maryland, the main committee was the Committee of Observation. They had the responsibility of raising funds to promote the war, selecting its leaders and furnishing men, horses, rifles, and food for the forces. They organized themselves with one committee member for each 100 families. These committees had full power to act as they saw fit. They were the new developing government, and there were no courts or other administrative government channels. They were responsible to no one, and there was no appeal to their decisions. Early in the Revolution, Mennonites, Dunkers, and Quakers were given freedom to remain true to their peace positions of nonviolence, but in return they would pay an additional tax of two shillings and six pence per week. This was granted at Philadelphia and Annapolis for all of Pennsylvania and Maryland, but as it was carried out in the local towns and villages, local committees were free to make their own rules and interpretations. Those volunteering for the colonist causes were early called Associations, later called Militia Companies. The Committee of Observation made lists of those not participating, whether Loyalists or members of the Peace Churches, and they were called non-enrollers or non-associators...

“As the war wore on and it looked as if the Patriot efforts might lose, war emotions raged. Non-associators found themselves having to pay double and triple taxes. They were having their barns burned, their livestock stolen or slaughtered, their crops destroyed and they were often beaten. Church members would come to the aid of members suffering losses, sponsoring barn raisings and raising money for lost crops and livestock. Some members chose not to pay the war taxes or participate in the war activities and chose to wait until the au-
Authorities came and presented their papers to have taxes forced from them. This was in compliance with the Church of the Brethren Annual Conference Action. The Committee of Observation provided that non-associators could take their possessions with them and then they would seize the property and remaining possessions and sell them to fill their war chests. Taken from several sources, these are some of the names of non-associators and others who were processed by the Committee of Observation that are descendants of Johann Michael Miller, Sr.:

- The two stepsons and two stepsons-in-law, Samuel Garber (Sr.), Martin Garber (Sr.), Jacob Good and John Rife (Sr.)
- ... Martin Garber and Samuel Garber, sons of Barbara Miller and John H. Garber, Sr.
- Michael Wine, who married Susannah Miller and Jacob Miller, children of Lodowich Miller and Barbara Long

The reader will note immediately above the duplication of the names Martin and Samuel Garber. In the Garber family brothers tended to name their sons after their brothers, and then subsequent generations retained these first names. This has led to all manner of confusion. To clear up this confusion, the Martin Garber, Sr., of this biography, had a brother Samuel Garber, Sr., and these two brothers were first cousins of John H. Garber, Sr. (also our ancestor) who had the two sons listed above named Martin and Samuel. These two sons are obviously not the sons of Martin Garber, Sr., and yet he did have two sons also named Martin and Samuel! Martin Garber, Sr. had a total of five sons, two of whom are our direct ancestors. As a confirmation of what the reader may be thinking, the first cousins, Martin Garber, Sr. and John H. Garber, Sr., both had three of their sons with the same first names of Martin, Samuel, and John. While these people were alive this name duplication was probably the source of great humor and joking; however, for a genealogist it can be a source of headaches.

Consanguinity:

As noted above, Martin Garber, Sr. is a direct ancestor through two of his children: Samuel and Christian. Martin Garber’s great-granddaughter Elizabeth Garber and great-great-grandson Joel Miller, who were second cousins-once removed, married each other. Below is illustrated this consanguinity, as well as the relationship to us.
W. Harvey Wise IV
s/o Emily Miller & W. H. Wise III
d/o Otho Miller
s/o Joel Miller & Elizabeth Garber
s/o Elizabeth Glick & Joseph Miller
d/o Elizabeth Garber & Abraham Glick
d/o Samuel Garber
s/o Martin Garber, Sr.

W. Harvey Wise IV
s/o Emily Miller & W. H. Wise III
d/o Otho Miller
s/o Elizabeth Garber & Joel Miller
d/o David Garber
s/o Christian Garber
s/o Martin Garber, Sr.
ELDER JOHN GLICK, Sr.
(GLUCK, KLUCK, CLICK, KLICK)

Born: c.1725, in Hanau, Hesse, Germany

Arrived in America: probably Perth Amboy, New Jersey, on the ship Gloria, in 1765

Died: spring, 1814

Buried: probably unmarked grave on his farm near Hudson Crossroads, Route 42 and Crooked Run Road, Shenandoah County, Virginia

Religion: Church of the Brethren

Occupation: farmer/planter, and church Elder

Son of: Martin Glick (Glück)

Married: (1) unknown at this time, (2) 1786, widow Barbara Bachman, (3) 1799, Mary Kingery, (4) 1811, widow Elizabeth Estep

Father of:
Elizabeth Glick m. Adam Wine
Barbara Glick m. Peter Frantz
Anna Glick m. 1785 Abram Sherfig/Sherfy
Catherine Glick m. Christian Landes
Lewis Glick
Elder John Glick, Jr. (12-29-1754 to 1822) m. Elizabeth Bausermann (Bassermann) (11-23-1758 to 1852) d/o Siegmund Bassermann
Christian Glick m. Elizabeth Crouse

Relationship: gr-gr-gr-gr-gr-grandfather (eighth generation)

There has been quite a bit written about this ancestor. Much of it can be found in J. Paul Glick, Sr.’s book, Across the Years. This initial information about the Glick family is taken from that document.

“The earliest records extant which mention the Gluck or von Gluck family place it in Suabia in the Holy Roman Empire (Austria or Germany) circa 1300. At that time the family seems to have been of noble rank; however the title was
The coat-of-arms was employed by the family for many years before it was registered and confirmed in 1586. This was due to the fact that, until that period, each noble family selected its own arms and there was no official registration.

"There is no record of the 'von' being used after the seventeenth century. The 'von' is Teutonic nomenclature signified 'of' and usually referred to a family estate, castle or even village or town owned by the family. In the case of the von Glucks, this was evidently an estate or castle as there is no record of a town of this name in central or western Europe.

"The family, known as both Gluck or Glick is next found in the German Palatinate at the opening of the eighteenth century. At that time they were confirmed followers of Martin Luther."

Family historian J. Paul Glick, Sr. later wrote a brief biography of Elder John Glick, Sr., from which I now quote, "Elder John Glick, Sr. was born in 1724 in the Princedom on Hanau, in Hessen, Germany, according to tradition in several branches of the family. He was the son of Martin Glick (Gluck) for whom his great grandson, Martin Glick, of the Valley congregation of Augusta County, Virginia, was named. Where he lived, and the place of this acceptance of the Brethren faith in Europe, are unknown. He left from Europe for America from Basel, Switzerland, in the spring of 1765 and landed in New Jersey, probably Perth Amboy, in the fall of 1765...In seeking a location for permanent settlement he apparently went to Lancaster, Pennsylvania, and then about a year later in 1766 went on to Brothers Valley in Somerset County, Pennsylvania. He apparently spent about two years there and then moved on to Shenandoah County, Virginia, in 1768. Many Brethren families were moving to Virginia from Pennsylvania at this time.

"John Glick, Sr. settled with his family adjacent to the present Hudson's Crossroads, about six miles west of Mt. Jackson, Virginia, and never moved from this location. He bought 314 acres in two tracts. The first 150 acres he purchased from Richard and Rebecca Campbell on July 11, 1768 (Deed Book 12, pages 458 and 459 in Winchester, Virginia), and the other adjacent tract of 164 acres from Lord Fairfax on May 30, 1777. This was the present Pope tract adjoining the Crossroads intersection in the southeast quadrant. Here he lived and raised his family until his death in April of 1814 when his son, John Glick, Jr., promptly sold it to Peter Overholtzer. The old Glick Family Cemetery was on this place across the brow of the hill to the east from the present Pope residence. The stones are all removed to the fence row, and the plot has been under cultivation for many years. John Glick, Sr. made his will March 19, 1805, and it was probated May 9, 1814.

"The following seems certain about his family. He was first married in Germany, circa 1750, but his first wife's name is unknown. She was probably the mother of all his children, and they were probably all born in Germany.
She probably died about 1783, and he married for his second wife the Widow Barbara Bachman....The third wife was Mary whose marriage date was July 26, 1799....she was deceased by about 1810, and John, Sr., was probably married again October 29, 1811 to the Widow Elizabeth Eastep who survived him. Elizabeth had several small children when she married, and it appears they took the name Click.

"John Glick, Sr. had at least six children, four daughters and at least two sons...

"As to John Glick, Sr.'s church activities, little is known at such an early date of Brethren history in the Valley. However, a few facts seem evident and important. Here we are indebted to Rev. Austin Cooper, church historian for his historical data. He says Elder John Glick came from Lancaster, PA to Brothers Valley, PA in 1766, and when he moved to Virginia in 1768, was influential with Elder Benjamin Bowman and Elder John Zigler in curbing the 'Seventh Day' doctrine among the Brethren around Strasburg, Virginia. Also, as an Elder, he came to the Shenandoah Valley in 1768, seven years prior to Elder John H. Garber. He may well have been the first Brethren Elder in the Shenandoah Valley. Another interesting factor seems to be the early Brethren settlement around Hudson's Crossroads. William Good (Guth) who lived on the adjoining farm has long been known to be a Brethren family. This seems to have been the center of a Brethren community...This suggests that Elder John Glick, Sr. was in the center of Brethren community of some size and probably was the leading Elder until 1775 when Elder John H. Garber centered the Brethren community around Flat Rock. The leading Brethren families around the Crossroads community included such names as William Good, Henry Baughman, and Abraham Hess...."

Another family historian, Esther Irvine Colyn, who hired Karl Friedrich Von Frank, eminent Austrian Genealogist, in 1960 who did the European research on the Glicks, subsequently wrote the following:

"Born 1725, probably in Hanau, Hesse, Germany, of German Baptist faith, probably made many moves in Germany and Switzerland to avoid persecution. Sailed to America on ship Gloria, spring of 1765, beginning his journey in Basel, Switzerland, and landed in New Jersey, probably Perth Amboy, in the fall of 1765...Probably visited the Brethren settlement in Amwell, New Jersey, and then surveyed settlement possibilities in Lancaster County, Pennsylvania, in 1766, moving on to Brothers Valley, Somerset County, Pennsylvania. Probably because of disagreement with Elder George Adam Martin on church doctrine, exceedingly cold winters, and pressures from the Indians, he moved to Virginia in the spring of 1768."

Another historian, Rev. Austin Cooper wrote in his book, Two Centuries of Brothers Valley, that "Elder John Glick, Sr., moved to Brothers Valley in 1766. He was an Elder from Lancaster County, PA. He had trouble with George
Adam Martin and on arrival in Virginia visited the Brethren around Strasburg, Virginia and set them right about Elder Martin and stopped the Brethren in that area from going Seventh Day Baptist. ...It is said that Elders John Glick, Benjamin Bowman and John Zigler did more to save the Brethren around Strasburg, Virginia...than any other Elders."

Another source, The Brethren in Virginia, by Roger E. Sappington, further confirms the early influence and early importance of our ancestor. On page 20, he writes, "Very little information has been discovered about the early Brethren settlement in this area around Holman’s Creek (Hudson Crossroads). One of the earliest purchases of land by a person identified as a Brethren was by William Good in 1767. The following year the John Glick family moved into the area. John Glick, Sr. was a Brethren Elder who had been born in Germany about 1724. Arriving in New Jersey in 1765, he spent some time in Lancaster and Somerset counties in Pennsylvania, before immigrating to Virginia in 1768. He settled at Hudson’s Crossroads, some six miles west of the present-day town of Mt. Jackson and purchased three hundred fourteen acres, including one hundred sixty-four from Lord Fairfax. He was one of the earliest Brethren elders to live in the Shenandoah Valley and is supposed to have played a role in combating the Sabbatarian influence of George Adam Martin. He died in 1814, by which time many Brethren lived in this general area."

The first part of his Will reads as follows:

LAST WILL OF JOHANNES GLUCK, SR.

"I John Glick, Sen, of the County of Shenandoah in the State of Virginia do make this my last Will and Testament in the following manner to wit: I do give and bequeath unto my son John his heirs and assigns for ever all the Plantation whereon I now live adjoining the lands of Abraham Hess, William Good and Henry Bachman being in two tracts or parcels containing three hundred and fourteen acres of land ..."

He died at 89 years of age.
MICHAEL KOINER (KEINADT, KEINATH, KEINET, COINER, KYNER, COYNER)

Born: January 29, 1722, Onstmettingen, near Winterlingen, Kingdom of Wuerttemberg, now a part of Germany.

Arrived in America: beginning c.1740 (five separate trading voyages across the Atlantic)

Official immigration: Philadelphia, on the ship Restauration, on October 9, 1747.

Died: November 7, 1796, on his farm, 2411 Rockfish Road, near Waynesboro, Virginia (from I64 exit 94, north on Route 340 for 2.4 miles, left (west) on Route 254 for 1.9 miles, right on Henkel Road (Route 827) for 2/10th mile, left onto Cattle Scales Road (Route 828) for 2.3 miles, left on Rockfish Road (Route 865) for 2.6 miles, farm is on the right).

Buried: Trinity Lutheran Church Cemetery (formerly Koiners Lutheran Church), 2564 Rockfish Road, near Waynesboro, Augusta County, Virginia. Very large monument! (Same directions as for the farm, except church is 4/10th mile farther, on the left.)

Religion: Lutheran

Occupation: chainmaker, tradesman, master smith, metal craftsman, linseed oil miller, farmer, and soldier in the American Revolution

Son of: Conrad Koiner (Konradt Keinadt)

Brother of: Barbara (1703 to ?), Johannes (1704 to ?), Claudius (1709 to ?), Anna Maria (1711 to ?), Konrad (1712 to ?), Chatar (1715 to ?), Martin (1716 to ?), Jacob (1718 to ?), Mathias (1720 to ?), Kasper (1724 to ?), and Maria (1726 to ?) Keinath.

Married: Margaret Diller (1734 to 11-18-1813) m. 2-21-1749, in New Holland, Pennsylvania, d/o Casper Elias (c.1690 to 1770) and Barbara Diller

Parents of:
George Adam Koiner (8-7-1753 to 12-9-1820) m. Barbara Smith
Conrad Koiner (1755 to 3-11-1816) m. Elizabeth Stumbaugh
George Michael Koiner (6-10-1758 to 6-30-1840)
Elizabeth Koiner (c.1760 to ?) m. Christian Balsey c.1783
Mary Koiner (c.1762 to ?) m. George Hetabaugh
Casper Koiner (9-25-1764 to 10-31-1856)
Catharine Koiner (c.1766 to 11-10-1855) m. George Slagle
John Koiner (8-8-1768 to 9-8-1852)
Martin Koiner (10-20-1770 to 2-7-1842)
Jacob Koiner (8-17-1772 to 8-17-1826)
Christian Koiner (10-15-1774 to 11-25-1851)
Philip Koiner (1-21-1777 to 9-27-1849)
Frederick Koiner (1778 to ?)

Relationship: gr-gr-gr-gr-gr-grandparents (eighth generation)


*Michael Koiner/Keinadt* came from a large family of twelve children. From the age of six to fourteen he went to school and besides learning the usual course of study he also learned the rudiments of a trade. Being the third youngest, his prospects for any inheritance would have been quite remote, and therefore becoming an artisan so that he could support himself would have been very important. He became a master metal craftsman specializing in chain-making. He was so good at this that beginning when he was about eighteen years of age he conducted a series of trading voyages to America to sell his stock in trade—metal crafts including short hunting pieces called jagers. “On his last voyage one of his sisters came with him. She was reputed to have had a beautiful singing voice, but a violent storm at sea caused her to be washed overboard, and all of Michael’s gear for sale was thrown overboard to lighten the ship.” (Page 12, *Michael Keinadt and His America*) He apparently never returned to his homeland, instead electing in 1747 to become an immigrant in Pennsylvania. He took the oaths of allegiance in Philadelphia, Pennsylvania, on October 9, 1747. As further evidence that he was an educated man he was able to sign his name whereas many others were only able to make their mark. Also, as further proof that he never returned to Onstmettingen, the last record of his church attendance was Palm Sunday, 1747.

Being a skilled master craftsman he apparently was able to thrive in Pennsylvania. Less than eighteen months after his arrival he married Margaret Diller, the daughter of Casper Elias Diller. The Dillers were known as people
of wealth with Casper's wife Barbara reputed to have arrived in America with an apron filled with silver. Michael and Margaret were married in Annville (vicinity of New Holland, Pennsylvania) at the Hill Lutheran Church on February 21, 1749. He was twenty-seven, while she was only fifteen! The booklet, *A Historical Sketch of Michael Keinadt and Margaret Diller; his Wife*, Staunton, Virginia, provides us with descriptions of this pair. Page 18 describes Michael as being of "medium size, well developed and well proportioned; straight, and walked erect. His voice was rather coarse. When irritated, manifested high temper... He was an earnest Christian of the Lutheran faith, in which he brought up his children. His life was one of humility and resignation to the will of his Creator." Page 23 describes Margaret "in personal appearance to have been small, with black hair and eyes, brunette complexion, a fluent and cheerful talker. This great mother possessed a mind and heart fully equal to the necessities of the times in which she lived. She was a true helpmate to her husband in wrestling with the difficulties and dangers of pioneer life; of Indian savagery and the colonial revolution; giving three of her eldest sons to Washington's army."

This couple would live near her parents, in the vicinity of New Holland, Pennsylvania, for fifteen years from 1749 to 1764. Michael appears in the Assessment Lists for the Lebanon Township in 1755 and 1758. There they would have their first five children, including our ancestor George Adam Koiner.

From New Holland, they would move to Millersville, Pennsylvania (four miles southwest of Lancaster), and live for nine years from 1764 to 1773. It was there that Michael became a Linseed oil miller. It was also there, in 1769, that he received a letter from his brothers still living in Onstmettingen, Germany, bringing him up to date about family matters including his father's condition, alluding to his prosperity, and thanking him for the funds he had sent them. Portions of this letter are included in the biography of his father Conrad Koiner.

From Millersville, they moved to the vicinity of present day Shippensburg, Pennsylvania, where they would live on two separate properties for seventeen years from 1772 to 1789. It was there that Michael would become a full fledged farmer. Their first home was along Yellow Breeches Creek. According to Lewis Coiner (*Michael Keinadt and His America*, page 15), "On May 20, 1773, Michael purchased from 'Robert Walker and his wife Jane by indenture of Bargain and Sale under their hands and seals duly executed and acknowledged for the consideration therein mentioned did grant, bargain and sell the above recited tract of land unto a certain Michael Keinat [Koiner] of the township aforesaid in Fee, in and by the said indenture bearing the date of Twentieth Day of May in the year of our Lord God one thousand seven hundred and seventy three’ recorded in Deed Book 1 S Page 280 Cumberland County Recorder of Deeds, Carlisle, Pennsylvania. The land was in the West Township
of Cumberland County and consisted of 720 acres with the usual allowance for roads. The deed also says, ‘houses, gardens, orchards, pastures, field fences, woods, timber and trees, ways and watercourses;...were included in the purchase price of 2,245 pounds. This was Michael’s first purchase of land, starting his first farming activity on land he owned in America. He had plenty of hands in his sons to help.” This land purchase may have coincided to some degree with the death of Margaret’s father. Perhaps she came into an inheritance at about this time. Of course, remembering the letter of 1769 from Michael’s brothers in Germany, he was already prosperous in his own right.

Five years later, in 1778, still in the vicinity of Shippensburg, Michael purchased another farm of 200 acres with a large stone house from Samuel Culbertson, on May 28, 1778, for 1900 pounds. On the deed Michael is listed as a farmer. This house, though certainly remodeled, is still standing and in use. It is located at 7998 Rowe Run Road, Shippensburg, Pennsylvania. The deed can be found in Cumberland County deed abstracts, page 265 of Volume 1 #174-175. When Michael left Pennsylvania for Virginia he sold this farm for 1300 pounds to the only child Conrad who refused to move to Virginia. This sale is recorded in deed book 1, page 457-459 in Franklin County, Recorder of Deeds, Chambersburg, Pennsylvania.

It was while they were in Shippensburg that the American Revolutionary War took place (1776 to 1783). Taken from Michael Keinadt and His America, page 17, is the Revolutionary War service for Michael and three of his sons.


George Adam Koiner. Private in Pennsylvania Militia. Biographical Annals of Franklin County, PA says ‘son of Michael Keinadt, George Adam Kyner was a Revolutionary soldier.’

George Michael Koiner. Private in the Pennsylvania Militia. Revolutionary War Veterans from Parker Database.”

The family’s move to Virginia in the fall of 1789 would have its origins in a visit to Augusta County by one of their sons, Casper, in 1785. He reported to the family the advantages of the area: the county was new with the county seat of Staunton only having been laid out in 1748, there had not been any Indian attacks in over eight years since 1777, land was cheap from 37.5 to 75 cents per acre, and the countryside was reminiscent of Onstmettingen, Germany. Other
family members may have also made visits to confirm Casper’s report. Two years later in 1787 they began making land purchases in preparation for their move. Casper’s oldest brother, our ancestor George Adam Koiner, was the first to make a purchase on August 20, 1787, of a farm of 239 acres from William Gillespie for 375 pounds. Three days later on August 23, 1787, Michael Koiner (Michael Coynet of Cumberland County, Pennsylvania) purchased a farm of 300 acres from the same William Gillespie. Another son, Conrad, also visited Augusta County, but refused to buy land or make the move. The 500 acres of land he refused to buy for 37.5 cents an acre is where the city of Waynesboro now stands! At the time he said, “I would not give the three turkey gobblers I saw cross the road near Woodstock, Virginia, for the land.” One needs to remember that at the time “Augusta County, Virginia, was then known in the North as ‘World’s End.’” (Staunton Daily News, Friday, March 23, 1917)

Family tradition states that the family, with the exception of Conrad who bought from his father the family home near Shippensburg, made their move in the fall of 1789. All of the other children with their spouses and children made the move, a total of twenty-eight people. There may have been a couple of wagons, but most of them would have traveled the 150 miles on horseback. It is reported that a mother would have ridden horseback along with two of her children on the same horse.

A year later they would buy more land. On September 25, 1790, Michael “Coinert” (Koiner) bought 200 acres of farm land from David Hufflepowner. On October 21, 1790, he bought 303 acres of farm land from Archibald Bolling on the South River for 400 pounds. This farm along South River is the one he would make his permanent home for the next six years until his death in 1796. It is within sight of Koiner’s Lutheran Church (now named Trinity), and the farm is located at 2411 Rockfish Road near Waynesboro, Virginia. The original log home is no longer standing, but the brick home that the son Christian Koiner built for his mother Margaret Diller Koiner around 1800 and which she lived in until her death in 1813 is still standing and is currently lived in (2008).

The Koiner family made the right decision to move to the county, for they would flourish there. “In 1884, Jed Hotchkiss, the mapmaker for General Stonewall Jackson in the Civil War, made a detailed map of Augusta County. On it he shows the location of people’s houses and farms at that time.” (Old Coiner Home and Farms Tours, by Lewis Coiner, Waynesboro, Virginia, 2006) According to Lewis Coiner the map shows forty-two houses and farms owned by members of the Coiner/Koiner family. Furthermore, Lewis Coiner has identified eighty-one houses and farms owned at one time by the descendants of Michael Koiner, with six of the eighty-one owned by descendants of his son, our ancestor, George Adam Koiner. According to Lewis Coiner, at one time 14 percent of the productive farmland in Augusta County was owned by Koiner descendants!
The family remained true to their Lutheran faith. One of the first things they did after moving was to build the first Lutheran church in Augusta County, Virginia. They built the church out of wood (36 feet by 40 feet) in 1794. **Michael Koiner**, at the age of seventy-one, was still able to practice his metal crafting skills, for he made the nails to build the church. According to Lewis Coiner, some of these nails are still in existence in 2008. Also according to Lewis Coiner, this is the oldest Lutheran church in the Missouri Synod in the United States. The original small German pulpit Bible used in this church is still in existence. On the back page written in German is the following: “This copy of the Holy Scriptures was bought for the use of this congregation and is kept for that purpose. We as elders of this church attest this with our own hands. Augusta County, Keinert’s Church, November 9, 1797.” In 1838 the original log church was replaced by a brick church and named Koiner’s Church. In 1881 the brick church was replaced with a larger brick church that is still standing (2008). In that year the full title of the congregation became “The Coyners’ Evangelical Lutheran Church of Augusta County, Virginia, worshiping at Trinity and Bethany churches.”

**Michael Koiner** died in 1796. His Will written in that same year reads as follows:

“In the name of God, amen.

I, Michael Coiner, being sick & weak in body, but of sound & disposing mind, memory & understanding, do make publish & declare this my last Will and Testament in the manner following: that is to say—after payment of all my just debts & funeral expenses, I give and bequeath to my beloved wife Margaret a convenient warm house to be built by my son Christian near the house I now live in (of which she is to have full possession until said house is built) and to have half of the garden, with all the household & kitchen furniture, Also Negro Woman Sall & one cow of her choice to have & possess during her life and to be at her disposal, the House & garden excepted, which is to become the property of my said son Christian & provided that Negro Woman Sall is not to be sold out of my Family my said son Christian is also to furnish her (my said wife) with twenty bushels of wheat, ten bushels of Rye & five bushels of corn yearly so long as she liveth. Also one hundred & fifty weight of good pork and to keep her in firewood. I also give & bequeath unto my wife Margaret one hundred & twenty pounds to be paid into the hands of my executors hereinafter named with the interest of which is to be applied to her use at her discretion and at her death the said one hundred & twenty pounds is to be equally divided amongst my sons, Frederick excepted.

Item. To my son George I give & bequeath the sum of forty pounds & one dollar. To my son Conrad I give & bequeath one dollar. To my son George Michael I give & bequeath the sum of one dollar. To my son Casper I give &
bequeath one dollar. To my son John I give and bequeath the tract of land on
which he lives and twenty five pounds. To my son Martin I give one Dollar and
to my son Jacob I give & bequeath one dollar, to them and their heirs forever.

Item. To my son Christian I give & bequeath the Tract of Land on which
I live together with the Laurel Run Tract, my black Horse and Bay mare, three
cows of his choice Also six sheep and six hogs, my new wagon & hand gear
with all the Farming utensils & Smith tools, except as here after particularly
provided, to him and his heirs forever. It is however provided by this my last
Will & Testament, that he, my said son Christian execute bonds to my execu­
tors for the sum of seven hundred pounds, to be paid in fourteen years from the
time of my death (viz) fifty pounds yearly, and to be paid & applied as herein
after directed.

Item. To my son Philip I give & bequeath the sum of six hundred pounds...
Also my Bay and Sorrel horses, three cows of his choice...Also one plow, Gear
& tackle of his choice, and also my old wagon.

Item. To my son Frederick, who is unfortunately Launatick, I give & be­
queath the sum of Two hundred pounds, to be retained in the hands of my son
Christian...to provide my said unfortunate son Frederick with every necessary
of life so long as he lives To wit, comfortable decent lodging, food & raiment
to be judged of by my Executors and at the death of my son Frederick, the said
sum of two hundred pounds as above bequeathed him is to be paid to my execu­
tors to be equally divided amongst my sons aforesaid to them and their heirs
forever.

Item. To my daughter, Elizabeth Balsy I give & bequeath the sum of one
hundred & ninety pounds.

Item. To my daughter Mary Edebaugh I give & bequeath the sum of eighty
pounds: and to my daughter Catherine Slagle I give & bequeath the sum of one
hundred & sixty pounds...

And lastly, I do hereby nominate constitute and appoint my dearly be­
loved sons George and Kasper before named Executors of this my last Will &
Testament...

In witness whereof I have hereunto set my hand & seal this 15th day of July
in the year of our Lord one thousand seven hundred and ninety-six.

Michael Coiner

The appraisal of his estate was filed in Augusta County on February 20,
1798. It is interesting to see this inventory and its value.

We the under named Subscribers being first duly Sworn have appraised the
Estate of Michael Coyner deceased in the following to wit.

<table>
<thead>
<tr>
<th>Item</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>One Negro Woman named Sall</td>
<td>200.00</td>
</tr>
<tr>
<td>One clock</td>
<td>30.00</td>
</tr>
</tbody>
</table>
CHAPTER TWO: THE CHURCH PEOPLE AND THE AMERICAN REVOLUTION

One Walnut table
Four split bottom chairs
Two feather Bed furniture & Bed Sted
One Chaff bed and furniture
One large chest
One spinning wheel and reel
One iron bound barrel
One pair Wool Cards and Comb
Seventeen pewter plates, four dishes & three Basins
Thirteen spoons, pewter quart Tea Kettle, eight knives & four pint tins
One dutch Oven, one pot, two skillets & Brass Kettle
Two frying pans and copper ladle
Three pales and Churns
Three Barrels
Two Beds and Bedsteds
One core out knife and two wheels
One large Kettle
One large Brewing Tub
One pipe Stove
One Red and White Cow
One Bond on George Slagle Due Aug 3, 1797 for
One Bond on Saul & Th. Woods Due Aug 3, 1798 for
Five hogs
Three cows
Six sheep
One Waggon and Kind geers
One dark Bay Mare
One black Horse
Set of Smith tools
Shovels and hoes mattock & axe
One plow with tackling
One cutting box and wagon bucket
One log chain & tooth harrow
One old wheat fan
One Bay horse
One Sorrel horse
Three cows
One plow with tackling
One old wagon & two pair geers

Articles for the Nanduc(?)
One bull & black steer, one white faced & one red heifer
Two heifers & two steers
<table>
<thead>
<tr>
<th>Item</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>One white backed heifer</td>
<td>4.50</td>
</tr>
<tr>
<td>One white faced steer</td>
<td>4.50</td>
</tr>
<tr>
<td>Five sheep</td>
<td>5.00</td>
</tr>
<tr>
<td>One Pine chest</td>
<td>.30</td>
</tr>
<tr>
<td>Eight Geese</td>
<td>73.00</td>
</tr>
<tr>
<td>One Sorrel mare</td>
<td>40.00</td>
</tr>
<tr>
<td>One Sorrel colt</td>
<td>4.00</td>
</tr>
<tr>
<td>One wagon screw</td>
<td>4.00</td>
</tr>
<tr>
<td>One hand saw darwing knife prow &amp; two axes</td>
<td>2.75</td>
</tr>
<tr>
<td>Three augurs &amp; chisels</td>
<td>.25</td>
</tr>
<tr>
<td>One pair of Saddle bags</td>
<td>.30</td>
</tr>
<tr>
<td>One grindstone</td>
<td>4.00</td>
</tr>
<tr>
<td>One Negro boy</td>
<td>70.00</td>
</tr>
<tr>
<td>One cross cut saw</td>
<td>5.00</td>
</tr>
<tr>
<td>One Brod axe</td>
<td>1.00</td>
</tr>
<tr>
<td>One Bond on Sam &amp; William Woods due 1st Aug 1799</td>
<td>400.00</td>
</tr>
<tr>
<td>One Bond on Sam &amp; William Woods due 1st Aug 1800</td>
<td>400.00</td>
</tr>
<tr>
<td>One Bond on &quot; &quot; &quot; &quot; due 1st Aug 1801</td>
<td>400.00</td>
</tr>
<tr>
<td>One Bond on &quot; &quot; &quot; &quot; due 1st Aug 1802</td>
<td>400.00</td>
</tr>
<tr>
<td>One Bond on &quot; &quot; &quot; &quot; due 1st Aug 1803</td>
<td>333.32</td>
</tr>
<tr>
<td>Cash on Hand</td>
<td>56.13</td>
</tr>
<tr>
<td>Balance of one Bond on Martin Kiner</td>
<td>63.33</td>
</tr>
<tr>
<td>One Bond on B. Kennerly on demand</td>
<td>29.34</td>
</tr>
</tbody>
</table>

...true Inventory of all articles... 8th day of January 1798...

At a court held for Augusta County February the 20th 1798 this inventory and appraisment of the Estate of Michael Coiner Deceased was returned & ordered to be recorded...

In 1892 the descendants of Michael and Margaret Koiner paid a wonderful tribute to their ancestors with the building and dedication of an extremely large monument to this couple. It is worth a trip to Trinity Lutheran Church Cemetery at 2564 Rockfish Road, near Waynesboro, Virginia, just to see it.
CHAPTER TWO: THE CHURCH PEOPLE AND THE AMERICAN REVOLUTION

Remains of Michael Koiner tombstone, at the base of the Koiner monument.

Monument to Michael and Margaret Koiner with Trinity Lutheran Church in the background, near Waynesboro, Virginia.

Home of Margaret Diller Koiner, built for her by her son c. 1800, pursuant to the directive in her husband’s (Michael Koiner) Will. Located at 2411 Rockfish Road, Waynesboro, Virginia.
(JOHANN) PETER ROLLER (ROHLER), Sr.

Born: unknown at this time

Arrived in America: probably Philadelphia, Pennsylvania, on the ship Richard and Mary, on September 26, 1752

Died: c. 1800, Rockingham County, Virginia

Religion: German Reformed

Occupation: farmer

Married: spouse unknown at this time

Father of:

Peter Roller, Jr. (c.1770 to ?)
John Roller (c.1772 to ?)

Relationship: gr-gr-gr-gr-gr-grandfather (eighth generation)

This ancestor is probably the one listed in Pennsylvania German Pioneers, A Publication of the Original Lists of Arrivals in the Port of Philadelphia, by Ralph B. Strassburger, 1966. If so, then Johann Peter Roller arrived in Philadelphia, Pennsylvania, on September 26, 1752, aboard the ship Richard and Mary, with John Moore being the ship’s Master. This seems probable since he would then follow the pattern of the times and name his sons, Peter and John, after himself. This was also the pattern followed by another of our ancestors, Johann Adam Weiss (Wise) who arrived in Philadelphia four years before in 1748 and named his sons Adam and John.

As an interesting coincidence, the Wises and Rollers would both locate in the North River Basin of Virginia, near present-day Mount Crawford around the same year, 1780. The families would both then join Frieden’s German Reformed Church. It is therefore not surprising that Johann Peter Roller’s granddaughter Elisabeth, and Johann Adam Wise’s grandson Adam Wise II would marry.

“The Rohlers (Rollers) located in North River Basin also [as the Wises] around 1780. A Peter Roller bought May 27, 1782, a 160 acre tract of land lying along North River just below the mouth of Cooks Creek from a Jacob
Hansberger... This Peter Roller was listed May 28, 1788, in Captain Uriah Gartin’s Militia Company, Number 3, for tax purposes with two sons, Peter and John, both of whom were over 16 years of age, and with the following property: six head of horses, one covering stallion on which he paid a tax of six pence, and 703 acres of land, including 65 acres of the Hansberger place. In 1789 Peter Roller owned 1,035 acres of land in Militia District 3 and 108 acres in District 9, Moore’s district in the northern end of the county. He was listed again as a tithable in Captain Uriah Gartin’s Militia Company, Number 3, May 24, 1793; this time, John aged 21, was the only son still at home. Peter Roller and his family were members of Frieden’s Union church on the German Reformed side. The German surname Rohler was anglicised in North River Basin to Roller.” (Life Under 4 Flags in North River Basin of Virginia, by C. E. May, pages 251-252)
JOHANN GEORG WINE (WIEN, WEIN)

Born: 4-16-1715, in Rittershoffen (north of Strasbourg), Alsace, now part of France

Arrived in America: Philadelphia, on the ship Elliot, on August 24, 1749

Died: 12-1797, in Frederick, Maryland

Religion: Reformed, though in America may have become Church of the Brethren

Occupation: wagonmaker

Son of: Jacob Wein (3-1680 to 9-21-1739), married 4-15-1701 in Waltenheim, to Eva Suss (1682 to c.1752), daughter of Diebold Suss, a justice counselor

Grandson of: Niclaus Wien, Inn Landlord (c.1650 to 9-13-1712) and Margaretha Wagner (? to 2-22-1724), both of Waltenheim

Great-grandson of: Albrecht Wien, a cabinet maker probably from Strasbourg

Brother of:
- Eve Wein (c.1708 to ?)
- Anna Maria Wein (5-12-1711 to ?)
- Anna Barbara Wein (2-6-1718 to 1742)
- Anna Magdalena Wein (10-5-1720 to ?)
- Margaretha Wein (c.1705 to 1737)
- Ann Wein
  - Johann Jacob (c.1710 to c.1788) emigrated to York County, Pennsylvania

Married: Margareta Horn (1-28-1718 to ?) m. 5-8-1741 in Worms, Germany
d/o Heinrich Horn (1685 to 1749), a carpenter; and
  - Eva Humbert (1696 to ?), both of Rittershoffen, Alsace, granddaughter of: Georg Horn, and Martin Humbert (1655-1713) of Rittershoffen, great-granddaughter of: Hans Humpert (1608-1674) of Hatten

Parents of:
- Michael Wine (5-27-1747 to ?) m. Susanna Miller (1754 to 1848)
- Catherine Wine m. (1) Christopher Steel, (2) Jacob Bowman, (3) Christian Frye
CHAPTER TWO: THE CHURCH PEOPLE AND THE AMERICAN REVOLUTION

Anna Martha Wine (? to 1797), m. Jacob Miller, son of Lodowich Miller
Mary Wine m. John Renner
Frederick Wine
Christian Wine m. Susanna Moyers

Relationship: gr-gr-gr-gr-grandparents (eighth generation)

The information written below was provided by family historian Roberta Miller Herbert who received it in the 1980s from James L. Adcock of Union City, Indiana.

Johann Georg Wine was a descendant of the Wien family of Vienna, Austria. They were silk merchants who were persecuted for being Protestants and consequently relocated to Strasbourg and then to Waltenheim and Rittershoffen. They were in Waltenheim and Rittershoffen for many years, and as a result we were fortunate to obtain information from the local church going back several generations.

First some background information on this prominent Austrian family. The early family, as far back as the fifteenth century, were Austrians, probably a mixture of the Nordic and Tartar races. They were quite affluent silk merchants with their villa just outside of Vienna, Austria. When last names became compulsory, theirs was taken from the city where they lived, Wien, which translated into English is Vienna. When last names became compulsory, only the ruling families of each region were allowed to take the name of the city in which they lived.

About 1580, the Wien family moved from Vienna to Strassburg, Germany. There, over many generations, they intermarried with German families. Many of the Wiens continued to be silk merchants while others became students and men of letters at the University of Strassburg.

And now quoting from James Adcock, "Strassburg was one of the first cities in Europe to turn from the Catholic dominance. The Wiens were among the earliest dissenters from the Catholic Church and among the first to refuse to pay Peter’s pence. For this they were sometimes protected and hidden from the officials by the Princes for whom they were writing, collecting and translating manuscripts. They were fearless, independent thinkers and among the first to convert to the Lutheran religion and to help bring religious freedom to Germany.

"In 1749 when Johann Georg Wien left his home near Strassburg, the Lutheran Church had itself become tyrannical...It has been said of him that being every inch a man, he left for America because he sought for himself and family freedom of thought, action, and religion."
At this point we are getting a bit ahead of our story about the Wiens. The Wiens had been in Strassburg for approximately 75 years when one of their descendants, our ancestor Albrecht Wien, a cabinet-maker, moved a bit north and settled in Waltenheim. One of his sons, Niclaus Wien, an Inn Landlord and farmer, and his wife Margaretha Wagner continued to live in Waltenheim. The next generation, Jacob Wein, a shoemaker by trade relocated to Rittershoffen, but first married Eva Suss, in Waltenheim on April 5, 1701. Eva Suss was the daughter of Diebold Suss, a justice counselor. It is in Rittershoffen that Johann Georg Wien (Wein, Wine) was born and where he met his future wife, Margaretha Horn. It is the parish records of Rittershoffen that provide us with the information about Margaretha Horn’s parents, Master Heinrich Horn, a carpenter and his wife Eva Humbert, and then Eva Humbert’s father and grandfather. The protestant parish records are so detailed as to give the time of day for birth, and the names of the godparents! (Eva was born at 12 o’clock, while her son, our ancestor Johann Georg Wine/Wein was born in the morning between 4 and 5 o’clock.)

We now return to 1749. According to James Adcock, Johann Georg Wine/Wein with his wife and very young children left the vicinity of Strassburg in 1749 and traveled through France to the port of Bordeaux, from where they then sailed to Holland, and from there to America landing in Philadelphia, Pennsylvania, on August 24, 1749. (There are some others who give the year of departure/arrival as 1748, but the 1749 appears to be more authentic.) Family information indicates that Johann Georg Wine/Wein first located in York County, Pennsylvania. Apparently he wrote to his brother Johann Jacob Wein encouraging him to come to America, which he did, and it is this brother who remained in York County.

Johann Georg Wine/Wein and family moved to Frederick County, Maryland, and probably traveled along the road laid off by Michael Danner, another of our ancestors.

In all likelihood he converted to the Church of the Brethren faith. Two of his children, Barbara Wine Miller (wife of Jacob Miller), and Michael Wine who married Susannah Miller (sister of Jacob Miller), were Church of the Brethren. They were a part of the dozen or so families under the leadership of Elder John H. Garber who helped to establish the church in the Shenandoah Valley of Virginia, first at Flatrock, near Moore’s Store in southern Shenandoah County, Virginia.

Johann Georg Wine died in 1797 at the age of 82. The words from his Will are shown below. I understand the original of this Will is in Annapolis, Maryland.

In the name of God Amen, the 11th day of April in the year of our Lord One thousand and seven hundred and ninety seven, I GEORGE WINE being very weak in body but of perfect mind and understanding thanks be given unto
God. Therefore calling unto mind the mortality of my Body and knowing that it is appointed for all men once to die do make and ordain this my last will and Testament that is to say principally and first of all I give and recommend my Soul into the hands of God that gave it and for my Body I recommend it to the Earth to be Buryed in a Christian like manner at the Direction of my Executors not Doubting but at the General resurrection I shall receive the same again by the mighty power of God and as Touching such worldly Estate wherewith it has pleased God to bless me in this life I give devise and Dispose of the same in the following manner and form. First I give and Bequeath to my beloved wife Margaret Two hundred pounds of good and lawful money to be raised and levied of my Estate. Likewise I Bequeath to Elisabeth Renner, daughter of John Renner deceased Ten pounds of good and lawful money to be raised of my estate. Likewise I Bequeath to my Beloved Daughter Mary Renner thirty five pounds to be raised of my Estate over and above what she has already had and what there appears to be due from the Estate of John Renner. She to have four years to pay one fourth of the money and one fourth annually. I likewise make and ordain my beloved and trusty friend Jacob Deal to be my only sole executor of this my last will and Testament and the remained part of my Estate to be Divided equally between all my children That is to say MICHAEL WINE my son, also my daughter CATHRINE BOWMAN, also my DAUGHTER ANNA MARTHA MILLER Deceased's Children also the Children of my son FREDERICK WINE and MARY RENNER so that the Children of my Deceased Children Draws their Parents Share and do hereby Disannul all other Wills and Testaments.
CHAPTER THREE

AUF DIESE WELT GEBOREN

Generation 7

Circa 1795 (1745 to 1845)

With Ancestral Arrivals in America in 1761 and 1789

“Auf Diese Welt Geboren” is German for “Out of this world, born.” This is the generation of our ancestors, more than any other, who were born out of the “world” of the Shenandoah Valley of Virginia, but who came to the Valley and established permanent homes for themselves and for many future generations of their descendants. Specifically they would immigrate to the “greater” Augusta County area of the Shenandoah Valley including today’s counties of Rockingham, Shenandoah, and Augusta. (At this time, as a result of the French and Indian War of 1754-1763, “greater” Augusta County also included the lands west of the Shenandoah Valley all the way to the Mississippi River! It was not until 1784 that Augusta County, Virginia, would give up its claims to the Northwest Territory, land that would later become all or part of seven states, as a condition for Virginia becoming a state within the United States of America.) At this time in the 1700s, Augusta County seemed so far removed from the rest of the mid-Atlantic colonies that it was referred to as “World’s End.”

The phrase “Auf Diese Welt Geboren” appears on the tombstone of our ancestor Jacob Miller, who is buried in Garber’s Family Cemetery, near the Flat Rock Church of the Brethren in southern Shenandoah County, Virginia. This phrase, while often used on tombstones to denote a birth in the old world of Europe, in this case is used to differentiate his birth in the “Old World” of Maryland, from his death in the “World’s End” of Virginia.

Our Brethren ancestors (Garbers, Glicks, Millers, Florys) had come to “World’s End” to get away from religious persecution—these were the Anabaptist pacifists. Our German Reformed ancestors (Switzers, Wises) had come to “World’s End” to escape the Shawnee Indian attacks. Other of our ancestors came here because land was cheap. (“Nine pounds per acre in the Valley of Virginia versus fifteen in Pennsylvania,” according to Klaus Wust, The Virginia Germans, page 35.) All found a place to be the “Church People,” and to live the trinity of family, faith, and farm.
There is also another observation concerning the phrase, "Auf Diese Welt Geboren." The phrase is in German and appears on the Jacob Miller tombstone in the year 1815. Yes, our ancestors were still speaking German as their native tongue nearly 100 years after their arrival in America. As a matter of fact it would not be until the 1830s at least that our German ancestors living in Virginia would speak English. It would not be until the 1850s or later that our German ancestors living in Pennsylvania would adopt English as their native tongue.

Also, as should be clear by this point, all of our early ancestors to America came from the area of the Rhine River valley. In this generation (seventh) we will be introduced to our first British ancestors, the Lagos; and in the next generation (sixth) to our British ancestors, the Cullens. Of more than passing interest, the first homes in America of the Lagos and Cullens would be in the Shenandoah Valley of Virginia. For them, even more than our earlier German ancestors to America, the phrase, "out of this world, born" would be appropriate.

In this chapter then, it should be quite clear that we will be focusing upon our ancestors who are coming to the Shenandoah Valley of Virginia, who were born in another state (colony) or another country. This is so very significant in that this, the Shenandoah Valley, is where the families would then remain for generation upon generation. I think it interesting to cite specifically our ten ancestors who came to "The Valley" in this generation. I will also include their religion, since this continues to be so important, and a small piece of other biographical data.

German Reformed Adam Wise I, who fearing Indian attacks, moves with two brothers from near Moorefield, West Virginia, to the Shenandoah Valley (near Bridgewater, in Rockingham County). He will donate the land for Wises German Reformed Church (Wise's Meeting House). The family will become so established in this area that surrounding areas such as Wise Hill and Wise Hollow are named for them. The limestone house he built c.1790 still stands and is still in use (2008) in Wise Hollow.

Brethren Jacob Miller, fearing reprisals for being a pacifist during the American Revolution moves from Frederick, Maryland, to the Shenandoah Valley (near Moore's Store, in Shenandoah County). The brick house he built c.1800 still stands and is currently in use (2008).

Brethren Abraham Miller, Sr., a brother of Jacob, also moves from Maryland to the Shenandoah Valley (near Mt. Sidney, in Augusta County). He establishes a 325 acre plantation, on which he is buried. As with his brother Jacob, his tombstone is in German.

Brethren Joseph Bowman, with two brothers, moves from Pennsylvania to the Shenandoah Valley (near Broadway, Rockingham County). He is buried in a family plot near his home.
Brethren Elder John Flory, Sr., moves from Pennsylvania to the Shenandoah Valley (first to Moore’s Store in Shenandoah County, and then to near Harrisonburg in Rockingham County). Married to Catherine Garber, a daughter of Elder John Garber, Sr., they assist in establishing Garber’s Church in 1822, the oldest Church of the Brethren church still in use in Virginia.

Brethren Samuel Garber moves from Frederick, Maryland to the Shenandoah Valley (near Harrisonburg, in Rockingham County).

Brethren Elder John Glick, Jr. emigrates from Germany and more recently moves from Pennsylvania to the Shenandoah Valley (near New Market, in Shenandoah County). He establishes a 792-acre plantation, on which he is buried.

Lutheran George Adam Koiner moves from Cumberland County, Pennsylvania, to the Shenandoah Valley (Augusta County). He was a soldier in the American Revolution and is buried at the family church and cemetery, Keinadt’s (Koiner) Church, now called Trinity (2008).

Methodist Elizabeth Barnes Lago emigrates from Great Britain to the Shenandoah Valley (near Mt. Crawford in Rockingham County). On the voyage to America her husband dies and she gives birth to her only child, a son Andrew Barnes Lago. He is almost a Christmas baby, being born on December 23, 1788. She and her son establish a plantation of several hundred acres. They are both buried in the old Methodist Church cemetery in Mt. Crawford.

German Reformed Nicolaus Switzer whose son Valentine (sixth generation) will move from near Wardensville, West Virginia, to the Shenandoah Valley (near Mt. Crawford, in Rockingham County). Lutheran John Cullen (sixth generation), a ship’s stow-away emigrates from Scotland to the Shenandoah Valley (near Waynesboro in Augusta County). He was a soldier in the American Revolution.

Since the Shenandoah Valley would be so central to most of our ancestors for many generations, the Valley deserves further explanation and description. The name “Shenandoah” is of uncertain origin. Julia Davis in her book, The Shenandoah, offers several possibilities:

1. “The Museum of the American Indian in New York City believes it is a word of Iroquois origin meaning Big Meadow (page 21).”

2. The name might also be derived from the last great Iroquois Indian Chief of the Valley named ‘Sherando’ who was killed by the Shawnees, who soon after seized control of the Valley (page 18).

3. My mother and most of our ancestors believed it was an Indian word meaning, ‘Daughter of the Stars.’

4. Most likely though, the name came from an Indian tribe named ‘Senedo.’ “The first settlers heard legends of a tribe called the Senedos who had been exterminated by the Iroquois, and occasionally a trader found a tribal slave who claimed to have Senedo antecedents” (page
Currently in 2007, state route 42 in Shenandoah County is named ‘Senedo.’

The part of the Valley deserving our special attention is the “solidly German section of the Shenandoah Valley that extended some sixty miles” (The Virginia Germans, page 97) through Shenandoah, Rockingham, and Augusta counties. It was bounded to the west by the Appalachian Mountains, named ‘Apalatean’ by the Spanish explorers (The Shenandoah, page 22), to the northeast by the Massanutten Mountain, an Indian word meaning ‘potato ground’ (The Shenandoah, page 21), and to the southeast by the Blue Ridge Mountains. “It was this territory of which Henry Ruffner wrote: ‘So completely did the Germans occupy the country that the few stray English or Scotch-Irish settlers among them did not sensibly affect the homogeneousness of the population.’” (The Virginia Germans, page 97)

Furthermore, “the Germans in the middle of the Valley held stubbornly to their own ways. In some places they clung to their language for more than a hundred years...Some of the Dunkards (Brethren) in Rockingham County speak German still [1945]. For a long time they kept up their distinctive customs. They slept between feather beds, ate sauerkraut, wore short coats with long waistcoats above their breeches, trimmed their broad hats with heavy silver buckles.” (The Shenandoah, pages 33-34)

In the 1850s, after our ancestors had been settled in the Valley for over 50 years and in some instances 75 years, the author Washington Irving would “call the Shenandoah a glorious valley, ‘equal to the promised land for fertility, far superior to it for beauty, and inhabited by an infinitely superior people.’” (The Shenandoah, pages 119-120) As the reader by now is aware, I have used this reference to “the promised land” as part of the title for this book.

It bears mentioning that of the few families of the seventh generation who did not move to the Shenandoah Valley, three of them stayed within 20 miles of each other, in Pennsylvania. Brethren Nicholas Bucher IV is buried on his father’s farm near Hanover, Pennsylvania. Brethren Elder Henry Danner, is buried at Bair’s Mennonite Church, near Hanover, Pennsylvania (he was a scrivener and hymn writer as well as being a church leader). Mennonite John Blocher (sixth generation) son of Peter Blocher, is buried 20 miles from Hanover, near Gettysburg, Pennsylvania (the Blocher home, used by Confederates in the Battle of Gettysburg, still stands and is currently inhabited in 2007).

As mentioned earlier, the vast majority of our ancestors are German. Specifically, they emigrated from the Palatine and Alsace regions along the Rhine River of southwestern Germany and eastern France, and from several northern cantons of Switzerland. As a simple matter of fact, all human beings regressing to their seventh generation have 64 direct ancestors, male and female.
Of our 32 male direct ancestors we are fortunate to know 31 of their surnames. Of these 31, 21 are German (Blocher, Bowman, Braun, Bucher, Danner, Flory, M. Garber, S. Garber, Glick, Harnsberger, Keiser, Koiner, A. Miller, J. Miller, Morganstern, Pifer, Roller, Switzer, Wagner, Wise, and Wynant), 7 are English (Bishop, Burgess, Drake, Falls, Foster, Lago, and Stanaford), 2 are Scottish (Cullen and Moore), and one is Welsh (Jeffries).

It is interesting and sometimes humbling to learn how the English viewed our German ancestors. In 1793 it was observed that among the Germans "there was a stubborn resistance against everything new, untried and foreign" (The Virginia Germans, page 165). In 1817 it was observed in the Shenandoah Valley that the Dutchmen were "painstaking, plodding, frugal, industrious, while indulging in contentious humor and narrow mindedness" (The Virginia Germans, page 192). (Quite frankly, I find myself guilty of some of the above.) And yet these Dutchmen "took such pride in the skill and hardiness of their fellow Germans as to feel vastly superior...and prompted the saying that a German can thrive on a rock." (The Virginia Germans, page 193)

Also, "for several decades, Virginia Dunkers (Brethren) failed to see the importance of learning for their children. Whatever knowledge had been handed down from the fairly well-educated, early German-born leaders of the church was further diluted when transmitted from a rustic German to a faulty English." (The Virginia Germans, page 147) However, it was also said, and on a more positive note, that "Dunker (Brethren) leaders were simple men whose blameless life put many a trained theologian to shame." (The Virginia Germans, page 147)

It may be helpful to the reader to place in context the activities of these ancestors with historical events and people of the period. With this in mind, I am including the table that follows. After this table, please follow the individual biographies of our ancestors from seven generations ago.
### Chronological Table

Combining Historical Events with Ancestral Activities

For Generation Seven

With Arrivals in America in 1761 and 1789

<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1761</td>
<td>German Reformed ancestor Nicolaus Switzer immigrates to America.</td>
</tr>
<tr>
<td>1768</td>
<td>Brethren ancestor Elder John Glick, Sr., first of ancestors to move to the Shenandoah Valley, near Mt. Jackson, Virginia, at Hudson's Crossroads.</td>
</tr>
<tr>
<td>1781</td>
<td>The planet Uranus is discovered.</td>
</tr>
<tr>
<td>1781</td>
<td>American Revolutionary forces defeat the British at Yorktown, Virginia.</td>
</tr>
<tr>
<td>1783</td>
<td>The Treaty of Paris officially ends the Revolutionary War.</td>
</tr>
<tr>
<td>1783</td>
<td>The total U.S. population is estimated at 3,125,000.</td>
</tr>
<tr>
<td>1787</td>
<td>Wolfgang Amadeus Mozart composes &quot;Eine Kleine Nachtmusik (A Little Night Music).&quot;</td>
</tr>
<tr>
<td>1787</td>
<td>Constitutional Convention adopts and signs the U.S. Constitution.</td>
</tr>
<tr>
<td>1787</td>
<td>Pennsylvania becomes the second state.</td>
</tr>
<tr>
<td>1787</td>
<td>Brethren ancestor Elder John Garber, Sr. dies. Indians attend funeral.</td>
</tr>
<tr>
<td>1788</td>
<td>Virginia becomes the tenth state.</td>
</tr>
<tr>
<td>1789</td>
<td>Methodist ancestor Elizabeth Barnes Lago arrives in America with her newborn son Andrew Barnes Lago. Her husband has died on the ocean voyage.</td>
</tr>
<tr>
<td>1789</td>
<td>George Washington becomes first president of the U.S. on April 30.</td>
</tr>
<tr>
<td>1789</td>
<td>The French Revolution begins July 14.</td>
</tr>
<tr>
<td>1789</td>
<td>Lutheran ancestor Michael Koiner, along with his son George Adam Koiner and 26 other family members move from Pennsylvania to near present-day Waynesboro, Virginia, in the Shenandoah Valley.</td>
</tr>
</tbody>
</table>
1790  Thomas Jefferson, as U.S. Secretary of State proposes and supervises the first modern census in world history. There are 3.9 million Americans. Virginia has the largest population (747,550), with Pennsylvania second (433,611).


1793  Eli Whitney invents the cotton gin.

1795  The nation's first hard surfaced road is opened. Road is between Lancaster and Philadelphia, Pennsylvania.

1796  Edward Jenner introduces the vaccination for smallpox.


1810  Brethren ancestor Elder John Glick, Jr., purchases a 769 acre plantation near New Market, Virginia, Shenandoah Valley.

1822  Brethren ancestor Elder John Flory with wife and brother-in-law establish the oldest Brethren church still in use (2008) in Virginia. Church is in the Shenandoah Valley near Harrisonburg.
ADAM WISE I (WEIS, WEISS)

Born: April 1, 1761

Died: July 14, 1839

Buried: possibly on his farm on Wise Hollow Road, in Rockingham County, Virginia

Religion: German Reformed

Occupation: farmer

Son of: Johann Adam Weiss and Catherine Haigler

Brother of: John and Michael Weiss

Married: Barbara Pieterin

Parents of:
   Adam Wise (Weis) II (12-24-1787 to 3-3-1852) m. on 5-11-1811 to
   Elisabeth Roller (7-4-1794 to 2-12-1878) daughter of Peter Roller
   (Rohler)
   Barbara Weis (4-11-1793 to c.1795)

Relationship: gr-gr-gr-gr-grandparents (seventh generation)

Adam Wise I (Weis) moved from his parent's home in the vicinity of Moorefield, Virginia (now West Virginia), c.1782, to near the current towns of Bridgewater and Mt. Crawford, Virginia. (At least this is the first year, 1782, for which records about him appear in the new area.) The census enumeration of 1784 lists an Adam Wise in Rockingham County, Virginia. Over his life Adam bought and sold several pieces of land. Deeds are recorded in both Augusta and Rockingham County for land sold by him. The area where the Wise brothers settled to this day (2008) is still known as "Wise Hollow," and the prominent hill nearby as "Wise Hill."

C. E. May, on page 16 of his book, Life Under 4 Flags, writes, "Around 1784, Adam Wise located on Fowlers Run, now Silver Creek in Wise Hollow. By 1839, the year of his death, he and his descendants had acquired much of the land in Wise Hollow, including Grattan Hill. By 1875, Grattan Hill had become known as Wise Hill."
Why would the three brothers—John, Michael, and Adam—relocate in the late 1700s, from their parent’s home in Hampshire County (now Hardy County, West Virginia) to either Augusta or Rockingham County, Virginia, near present-day Bridgewater, Virginia? Some possible answers:

1. There continued to be the threat of Indian attacks. The brothers may have sought greater security and safety to the east.

2. The Hardy County region is on the other side of a mountain from the Shenandoah Valley and at a higher altitude. The winters would have been cold and windy. The brothers may have sought a warmer and gentler climate.

3. English-speaking people were dominating the region. The brothers may have sought the German-speaking people and culture found in the vicinity of Harrisonburg and Bridgewater, Virginia, in the recently created Rockingham County.

4. The brothers may have yearned for a greater semblance of civilization and convenience.

5. In colonial Virginia there was no separation of church and state. The Church of England was actually a wing of the government (taking care of social services issues) until it was disestablished at the end of the American Revolution. The brothers may have sought their German Reformed faith which was flourishing by the late 1700s in Rockingham County.

Adam and Barbara’s son Adam (Weis) Wise II, born in 1787, was christened on September 14, 1788, at Frieden’s German Reformed Church. This same year Adam Wise I “was listed in Captain Uriah Gartin’s Militia Company, Number 3 for tax purposes as a tithable with a slave named Christiana above 12 years of age, 7 head of horses and 400 acres of land.” [Life Under 4 Flags, by C. E. May, page 250] The fact that their son was christened at Frieden’s Church is significant since it was several miles from their home. Apparently this distance may have provided the incentive to donate one acre of land for a church and cemetery on their property! At first this church was referred to as Wise’s Meeting House and was a union church allowing for worship by both Lutherans and German Reformed. “Reformed churches existed in most German settlements alongside Lutheran groups. Mainly the Swiss but also many Palatine and Rhenish immigrants adhered to the faith” (The Virginia Germans, by Klaus Wust, page 141). Originally it was a log building with a dirt floor. It was certainly in existence by 1793 for it was there that their daughter Barbara was baptized on August 3, 1793. The record of this baptism is still maintained in the records of the church, now called St. Michaels. The information was written in German as that was the language they were still speaking. The information begins, “Adam Weis und dessen Barbara—“ which translates as Adam Wise and the one who belongs to him Barbara—and continues a daughter born the 11th day April 1793 and baptized the 3rd August 1793 and Barbara been named, sponsored: her parents.
Within a few years they would build a more substantial church and have it dedicated on May 27, 1804. The building of such a church apparently followed a predictable pattern. “The crude log churches of colonial days were replaced by more elaborate frame structures. Some congregations were able to finance buildings in limestone or brick.” (The Virginia Germans, page 129) The church dedicated in 1804 was a frame structure and would not be replaced with a brick structure until 1877. Interestingly, the German Reformed minister at the 1804 dedication was Rev. Johannes Brown, another one of our ancestors. Rev. Brown had been the assistant itinerant minister at this church since 1798 and became the minister in 1800. We do not know the exact year that the church’s name was changed from Wise’s Meeting House to St. Michaels (perhaps 1832). As late as the 1840s it was referred to as the Dutch Church (Dutch being the patois of Deutsch, or in English ‘German’), but the name change certainly occurred many years before that. “St. Michael” was the patron saint of the German’s. When both present-day Germany and Switzerland were Christianized there were many mountain shrines to Odin that quickly were changed to chapels bearing the name St. Michael. Adam Wise officially deeded the one-acre piece of land holding the church and cemetery in 1828 and this deed was recorded in 1829.

Amazingly enough the home that Adam Wise I built for his wife and son in the late 1700s is still standing and in use in 2007! Owned by Mr. Eldon Armstrong, it is located at 9068 Wise Hollow Road, just off of Airport Road near the boundaries of Augusta and Rockingham counties, but in Rockingham County. The home was built to last. It is made of solid limestone rock, well over a foot thick. There are single hand-hewn beams running the length of the

House built by Adam Wise circa 1790 near Bridgewater, Virginia.
house and the original wide-beamed floors are still visible (I have been in the house). The Harrisonburg, Virginia, newspaper, The Daily News Record, ran an article with a picture of the home on October 24, 1992. The article begins, “One of the few center-chimney houses remaining in the Valley is a two-story limestone farmhouse off Virginia Route 628 near Bridgewater built by Adam Wise around 1800.” The article continues, “The original floor plan is of the Ernhaus or Flunkuchenhaus style, a common plan of turn-of-the-century architecture consisting of four rooms around a slightly off-center chimney.” And, “The Wise brothers were prosperous farmers and slaveholders, May wrote. The Armstongs have converted the stone foundations and fireplace that remained from a two-story slave house on the property into a picnic shelter.”

As mentioned, Adam Wise I (Sr.) was a slaveholder. Slaves were the laborers of the period. With only one child, Adam Wise needed additional workers. However, there are two stories that indicate he treated them with respect, and was sensitive to their condition, and had misgivings about owning slaves. The first story takes place in 1834 when he gave up the ownership of a slave named Robert by selling him to the Herring family. As testament to the honorable treatment Robert received as a slave, when he was freed at the close of the Civil War in 1865, recognizing the kindnesses of those for whom he had worked, he did not leave the area, and became a respected citizen of Bridgewater, Virginia, and died there in 1890. Courtesy of Life Under 4 Flags (page 359) we have the wording of the legal instrument used to transfer ownership of Robert from the Wises to the Herrings.

“Know all men by these presents that I, Adam Wise, Senior, of the County of Rockingham and State of Virginia, have this day bargained and sold a certain negro boy named Robert, about 19 years of age, to Mrs. Margaret Herring of the county of Rockingham and State of Virginia, which said negro Robert I do hereby warrant and defend to the said Mrs. Herring, her heirs and assigns, or against the claim or demand of me, my heirs and assigns, and all persons whatsoever, as witness my hand and seal this 8th day of September, 1834.

Adam Wise (Seal)”

The second story takes place the following year in 1835 at the time that another of our ancestors Rev. Johannes Brown began first arguing for the abolition of slavery. Adam Wise responded by granting freedom, and as C. E. May on page 374 of his book, Life Under 4 Flags writes, “The activities of the American Colonial Society and growing anti-slavery sentiment in the basin persuaded some residents there to manumit some or all of their slaves...in 1835, the same year Adam Wise manumitted his Negro man named Jesse...”

Adam Wise I died in 1839 at the old age, for the time, of 78.
JACOB MILLER OF 1748

Born: October 2, 1748, in what is now Washington County, Maryland, probably on the family farm called “Ash Swamp”

Died: July 11, 1815, in southern Shenandoah County, Virginia

Buried: Garber’s Family Cemetery (Directions: from the New Market, Virginia exit of Interstate 81, travel west on Route 211 for five miles to Timberville. Right onto Route 42 [north] for 4 miles that includes .4 mile into Shenandoah County. Left onto Route 728 (Flat Rock Road) for 1.1 miles. Left onto the long paved driveway adjacent to 2581 Flat Rock Road for .6 mile. Cemetery is on the left, up the hill. A farmhouse is a short distance farther down the road.) Also buried in this cemetery are Elder John Garber and Barbara Miller Garber.

Religion: Church of the Brethren

Occupation: farmer

Son of: Lodowich Miller (c.1724 to c.1792) and Barbara Long/Lang (c.1727 to ?)

Brother of: Lodowich II, Abraham, David, Daniel, Susannah, Christian, Nancy, John, Elizabeth and Frances Miller

Married: (1) Anna Martha Wine (? to 1797) d/o Johann Georg Wine (4-16-1715 to 12-1797) and Margareta Horn (1-28-1718 to ?)  
(2) Mrs. Frances Bargelbaugh Kagey, a widow, had no children with Jacob

Parents of: eight children
David Miller (c.1778 to ?)
Susanna Miller (c.1779 to ?) m. Elder Daniel Garber (1769 to ?)
Martin Miller (1780 to 1852) m. Esther Bowman (1783 to 1844) d/o Joseph Bowman and Esther Bechtel
Nancy Miller (c.1784 to ?) m. Frederick Young
Samuel Miller (c.1786 to 1837) m. (1) Sarah Sherfy (2) Nancy Foltz
Abraham Miller (1-16-1788 to 4-11-1847) m. Christina Arnold
Jacob B. Miller (c.1790 to 1824) m. Susannah Good (1789 to ?)
Barbara Miller (c.1792 to ?) m. ____ Sager
Why "Jacob Miller of 1748?" "Jacob Miller" was a fairly common name among the Brethren, and therefore, the year of his birth, 1748, distinguishes him from the others. Also, he had many descendants, and is the patriarch of many of the Millers of the Shenandoah Valley. Parenthetically, two of his brothers Abraham and Daniel Miller also came to the Valley and among their descendants they are also viewed as patriarchs. From the bold lettering above for Abraham, one can see that we are also direct descendants of his.

According to family historian Floyd Mason (Michael Miller Family Record, compiled by Floyd and Kathryn Mason, 1993, Bridgewater Beacon Printing, Bridgewater, Virginia, page 58), Jacob Miller was born in what is now Washington County (but was then Frederick County), Maryland. Since his parents owned the property known as "Ash Swamp" at the time, we can fairly safely conclude he was born there. Jacob and three of his younger brothers would also be born there. His fourth brother Daniel, born in 1752, would be born back in Pennsylvania. Why did the family retreat? According to Floyd Mason (page 58), "The period from 1750 to 1765 was a very dangerous time. The French and Indian forces fought from the mountains and the forest. The Braddock forces, English, fought from the open fields. The French and Indian forces would come in waves and burn, kill both the residents and their farm animals, and take prisoners and or scalps with them as they returned from their battles to the mountains or hills. Historians have written that during the 1750s, after many families were killed at their homesteads, most of the families left the area and abandoned their farms for the period and moved to safer areas. This is likely why Daniel was born in Dauphin County, Pennsylvania." There is also evidence that Jacob lived with his parents in York County, Pennsylvania (page 57).

After the French and Indian War, the settlers felt safe in returning to western Maryland, and particularly the area around Fort Frederick, now Frederick, Maryland. Jacob was 26 when on November 20, 1774, he purchased 202 acres of land on Israel Creek called "Second Brothers" from Michael Wine, his brother-in-law (Frederick County, Maryland, W-332-333). Michael Wine in turn had purchased it from Jacob Danner, the brother of another of our ancestors, Henry Danner. Jacob would keep this land until after he had moved to the Shenandoah Valley, after which he returned to Maryland to sell the "Second Brothers" property to Samuel Baker, on November 4, 1785, (Frederick County, Maryland, WR-463-464). The property was aptly named because Jacob Miller and Michael Wine could be called "second brothers" on two counts, as they were "double" brothers-in-law. While Jacob had married Michael's sister,
Anna Martha Wine, and thus they were brothers-in-law; Michael had married Jacob's sister, Susannah Miller, and thus they were "second" brothers-in-law!

I am indebted to family historian Roberta Miller Herbert who made copies of both of the deeds to this property. I am including a portion of both below.

Land Record W-332-33, Frederick County, MD. “At the Request of JACOB MILLER the following Deed was recorded on the 20th day of November Anno 1774.

“To Wit: This Indenture made the sixteenth day of November in the year of Our Lord and One Thousand Seven Hundred and Seventy four Between MICHAEL WINE of Frederick County and Province of Maryland, Wheelright, of the one part and JACOB MILLER of the same County and Province aforesaid, Farmer, of the other part WITNESSETH that the said Michael Wine for and in consideration of the sum of TWENTY THREE POUNDS eight shillings and nine pence current money ... hath given granted bargain sold aliened released and confirmed... unto him the said Jacob Miller... the following tract or parcel of land ... called SECOND BROTHER... lying and being in Frederick County aforesaid Between the Lancaster Road and Monocasy on the Draughts of Israels Creek... containing two hundred and two acres of land more or less together with all and singular the Buildings Orchards Gardens meadows and all the premises and appurtenances to the said tract... At the same time came SUSANNAH THE WIFE OF THE SAID MICHAEL WINE and acknowledged her right of Dower to the said land and premises to be also the right of the said Jacob Miller...”

Land Record, Frederick County, MD. “At the request of Samuel Baker the following deed was recorded 4th November 1785. To wit:

“This Indenture made the 4th day of November in the year of our Lord one thousand seven hundred and eighty five Between Jacob Miller of Frederick County and Province of Maryland, Farmer of the one part and Samuel Baker of the same County and Province aforesaid Farmer of the other part WITNESSETH that the said Jacob Miller for and in consideration of the sum of five hundred pounds to him paid... doth give grant bargain sell alien release and confirm .. the following tract or parcel of land called ‘second Brother’... Between the Lancaster Road and Monococy, on the Draughts of Israel Creek...”

I note, without explanation, the difference in price between what Jacob paid for the land in 1774 of twenty-three pounds, and what he sold it for in 1785 of five hundred pounds.

There appear to be three very strong reasons for the move from Maryland to Virginia: faith, family, and farm. First let us extensively examine faith. The Church of the Brethren had become very unpopular in Maryland for two reasons. Maryland was a slave state and “the official policy of the church was very strongly opposed to slaveholding and slave trading—in fact, slavery in
any form whatsoever. As early as 1782 the Annual Meeting went on record against slavery among the Brethren: ‘It has been unanimously considered that it cannot be permitted in any wise by the church, that a member should or could purchase negroes, or keep them as slaves.’” *(The Brethren in Virginia,* by Roger Sappington, 1973, Harrisonburg, Virginia, page 61)* Brethren in Maryland, including our Uncle Jacob Danner were known to go to slave auctions, purchase slaves, and then give them their freedom. The second reason for concern in Maryland was that “the Dunkards were very unpopular immediately following the Revolution because of that principle in their creed which forbade them to bear arms. Because of this fact and resultant persecution there was a general exodus of Baptist Brethren people from Maryland and eastern Pennsylvania immediately following the Revolution. Many of them moved into Virginia and a large number moved into western Pennsylvania.” *(The Garber Historical and Genealogical Record,* by Clark M. Garber, 1937, page 19)

Specific to Jacob Miller was the confiscation of his Maryland farm for non-payment of war taxes as well as the destruction of land improvements and the slaughter of livestock by returning military veterans. During the American Revolution, temporary governments were established in the Pennsylvania and Maryland colonies called Committees of Observation. These Committees of Observation had full power to act as they saw fit, with no appeal to their decisions. And now quoting from Wayne Garber’s book Johannes “John H.” Garber pages 17, 18, and 19, “Early in the Revolution, Mennonites, Dunkers and Quakers were given freedom to remain true to their peace positions of nonviolence, but in return they would pay an additional tax of two shillings and six pence per week. This was granted at Philadelphia and Annapolis for all of Pennsylvania and Maryland, but as it was carried out in the local towns and villages, local committees [Committees of Observation] were free to make their own rules and interpretations. Those volunteering for the colonist causes were early called Associations, later called Militia Companies. The Committee of Observation made lists of those not participating, whether Loyalist or members of the Peace Churches, and they were called non-enrollers or non-assocs...As the war wore on and it looked as if the Patriot efforts might lose, war emotions raged. Non-assocs found themselves having to pay double and triple fines...Some chose not to pay the war taxes or participate in the war activities and chose to wait until the authorities came and presented their papers to have taxes forced from them. This was in compliance with the Church of the Brethren Annual Conference Action. The Committee of Observation provided that non-assocs could take their possessions with them and then they would seize the property and remaining possessions and sell them to fill their war chests. Taken from several sources, these are some of the names of non-assocs and others who were processed by the Committee of Observation that are descendants of Johann Michael Miller, Sr.: ...
“Michael Wine, who married Susannah Miller and Jacob Miller, children of Lodowich Miller and Barbara Long.

“Susannah Miller Wine told her children and grandchildren that Michael Wine, Jacob Miller, Martin Garber and Samuel Garber had their property confiscated by the authorities for remaining true to the nonviolent principles of their church.” In addition to confiscation there was destruction. “At the close of the Revolution, the soldiers returning to their homes found the ‘Tunkers’ had taken no part in the fighting but had remained at home and had excellent farms on which they had prospered...This situation so strongly disturbed the returning soldiers that again our people were persecuted for their religion. Homes and barns were burned. Cattle and other livestock were either stolen or slaughtered. Consequently the Garbers, Wines, Biglers, Millers, Swilharts...Glicks... and many others sought out new lands in which their families could be raised in comparative safety. Elder John Garber with his wagon train of family and friends [including Jacob Miller] went to the Shenandoah Valley of Virginia...”

(End of Wayne Garber’s quoted material.)

The second reason for the move, but closely related to the first reason, was family. The Brethren tended to move as groups and families to a new area to establish themselves. When Jacob and Anna Miller moved to Shenandoah County, Virginia, they would be joining Jacob’s Aunt Barbara (daughter of Johann Michael Miller) and her husband Elder John Garber who had moved to the area several years earlier, in 1777. (Yes, Barbara and her husband are in bold lettering for they would also be our direct ancestors! Their daughter Catherine would marry Elder John Flory, Sr. who would move to Shenandoah County in 1785.) When Jacob and Anna moved from Frederick County, Maryland, to Shenandoah County, Virginia, they would be coming with Jacob’s sister and Anna’s brother, Michael and Susannah Wine; as well as two of Jacob’s first cousins Martin and Samuel Garber (sons of Elder John and Barbara Garber). (Michael Miller Family Record, by Floyd Mason, 1993, page 64)

The third reason for the move was farm. Land was much cheaper in this part of Virginia than it was in either Maryland or Pennsylvania. Jacob Miller would be able to establish himself as well as his children on farms in Virginia.

To be fair, the first Brethren in Shenandoah County were probably the Glicks/Clicks, who are also our ancestors. In 1768, Elder John Glick, together with his family including his son, Elder John Glick, Jr., came to this area. (See their write-up for further information on them.) They were all (Glicks, Garbers, Millers, Wines, Florys) charter members of the Flat Rock Church of the Brethren. This was the first and therefore mother congregation of ‘northern’ Virginia. Allow me to support this with two quotations from the book,
The Brethren in Virginia, by Roger Sappington. The first from page 33, “With the ending of the American War of Independence the Brethren began to move into Virginia in large numbers. They established two distinct areas of settlement, one in the north in the Shenandoah Valley and the second in the south in Franklin and Botetourt Counties. These two areas of concentration were separated by some fifty miles of territory in present-day Rockbridge County, which was settled primarily by the Scotch-Irish. Of course, no accurate statistics have been kept by these early Brethren, but the United States Census of 1790, parts of which were taken during the 1780s, is very helpful in indicating the number of Brethren in certain sections of Virginia. For example, the census taken in 1785 in Shenandoah County included John and Henry Kagey, John Click, Jacob, Henry, and Peter Good, John, Martin, and Samuel Garber, Daniel and Jacob Miller, and Michael Wine.” And the second from page 102, “The Flat Rock congregation was the mother congregation of all of the Brethren congregations in northern Virginia in the sense that the earliest permanent settlement was made at Flat Rock, and Brethren moved from there to Rockingham and Augusta Counties.”

As a wonderful sign of Jacob Miller’s prosperity in Virginia, he built a large brick home that is still standing today, 2008. It is worth a trip to see this home that was probably built about 200 years ago. From the New Market, Virginia, exit off of Interstate 81, travel west on Route 211 for 5 miles to Timberville, then right [north] onto Route 42 for 4 miles of which .4 mile is into Shenandoah County, then left onto Route 728 (Flat Rock Road). Travel on Route 728 for over 2 miles making several sharp turns through the very small community of Moore’s Store. House will be another ½ mile on the right down a steep hill, 4506 Flat Rock Road.

Parenthetically, the only heirloom we have from Jacob Miller is the key to this house!
Needless to say, it is a very old key, with the ornate handle broken off. It was presented to me by family historian Roberta Miller Herbert.

Unlike his wife Anna who would die with children as young as 9, 7, and 5, Jacob Miller would live to see all of his children reach adulthood. (He would remarry to a widow, but as far as we know had no children by her.) He would die at the age of 66, and he is buried not far from his home in the Garber Family Cemetery, directions to which are given at the beginning of this biography. When viewing his tombstone, we are reminded that the family was still speaking German, for the tombstone is in German, and the community was far removed from a professional stone chiseler, for the letter carving is most primitive. The tombstone reads:

```
DEN 2T OCT 1ST
JACOB + MIL
LER + AUF + DIESE
WELT + GEBOREN
IM + IAHR + 1748 + GESTOR
BEN + IM + IA + 1815 + D + 11 + JULI
```

The rough translation is:

On the second day of October, he
Jacob Miller
Out of this
World was Born
In the year 1748, Died
In the Yr 1815, on the 11th of July

The phrase “auf diese Welt Geboren” which means “out of this world, born” is a bit misleading and needs further explanation. Generally speaking, this phrase was used on a tombstone to indicate the person was not born in the new world of America, but in the other world of Europe. In this instance the phrase indicates that Jacob Miller was not born of the world of Virginia, but of the world of Maryland.
ABRAHAM MILLER, SR.

Born: 1750, probably in Maryland

Died: September 12, 1830, on his farm near Mt. Sidney, Augusta County, Virginia

Buried: on his farm near Mt. Sidney, Virginia; tombstone is in German. (Directions: From Mt. Sidney and Route 11, travel east on Route 775 (Buttermilk Road) for .9 mile, farm is on the left. From Route 775, the field slopes down into a small valley and then slopes up to the farm house. Tombstone is on the downward slope, near the bottom. Tombstone is almost covered by grass, and is written in German. While there is a tombstone for Abraham, there is none for his wife Catherine also buried there.)

Religion: Church of the Brethren

Occupation: farmer

Son of: Lodowich Miller (c.1724 to 1792) and Barbara Long (Lang) (c.1727 to ?)

Brother of: Jacob, Lodowich II, David, Daniel, Susannah, Christian, Nancy, John, Elizabeth, and Frances Miller

Married: Catherine Byerly (? to c. 1843) d/o Joseph Byerly, Sr.

Parents of: ten children
   Susan Miller (1783 to 8-8-1869) m. Peter Huff
   Abraham Miller, Jr. (1784 to 3-25-1848) m. Nancy Moses (4-8-1798 to 1854)
   Christian Miller (11-27-1784 to 3-12-1852) m. Susan Flory (12-28-1792 to 9-25-1871)
   Joseph Miller (4-15-1788 to 12-10-1854) m. Elizabeth Garber (1791 to 1888)
   David Miller (1789 to ?) unmarried
   Salome (Sallie) Miller (1791 to ?) m. Jacob Croft
   Mary Miller (1796 to ?) unmarried
   Jonathan Miller (1-1-1798 to 6-17-1874) m. Nancy Whitmore
   Daniel Miller (3-12-1800 to 10-1868) m. Margaret Saufley
Please note above, both Abraham Miller, Sr. and his brother Jacob Miller are our direct ancestors. They are both great-great-grandfathers of my grandfather Otho William Miller. Also, I must give credit to family historian Roberta Miller Herbert for providing me with information about the children of Abraham Miller, Sr. Mrs. Herbert was preparing a lengthy book on "Abe" Miller and his descendants, but was unable to complete it before she died. I am most fortunate that she shared a great deal of her research with me.

We do not know very much about this ancestor. Being a faithful member of the Church of the Brethren, he, as his father Lodowich before him, tended to give his children Bible Old Testament names. He came from Maryland, married a Virginian, located in northern Augusta County, quite near to other members of the Brethren faith, and when he died in 1830 was buried on his 325 acre farm, and thirteen years later his wife would also be buried there.

The information about "Abe" Miller is mostly about his farm and is found in the book, My Augusta A Spot of Earth, not a Woman, by C. E. May, Good Printers, Bridgewater, Virginia, pages 115-116. The write-up begins under the heading, "The Miller Farm East of Mt. Sidney."

"The Miller Farm, adjoining the Wampler farm on the east and situated about one mile east of Mt. Sidney on the Mt. Sidney-Knightly road, derives from two land grants, one to Samuel Hind and the other to Richard Campbell. Samuel Hind was patented July 7, 1763, a certain tract of land lying near the Middle River of the Shenandoah, containing 375 acres. Subsequently, he conveyed to Michael Hok by a 'stuffer mantle deed' 75 acres of the 375-acre tract. Michael Hok died testate directing Jacob Crist and Abraham Miller, the executors he named in his will, to sell the said 75-acre parcel of land; and May 24, 1792, they conveyed it to the said Abraham Miller, he being the highest bidder on the property. Richard Campbell of Fayette County, Kentucky, was granted...
March 13, 1796, by an inclusive survey 270 acres lying on a small branch of Middle River bounded by lands of John Campbell, David Laird, Frame, Root, and Johnson. Six months and seven days later, the said Richard Campbell conveyed the same 270 acres of land to Abraham Miller for 670 pounds in English currency. The said Abraham Miller now owned a plantation of 325 acres situated on the waters of Middle River, one of the triple forks of the Shenandoah.

"Abraham Miller died testate in 1830. His will dated September 12, 1825, and witnessed by Colonel Alexander R. Givens of Mt. Meridian, George and Hugh Glen of Mt. Sidney, and Tunis Quick was recorded during the May court of 1830. First, he devised his wife Catherine one-third of his Augusta County land, including the manor house and curtilage, and also one-third of his personal property exclusive of his bonds, notes, and book accounts during her natural life. Next, he ordered the residue of his land, personal property in Augusta County, and all his lands in Rockingham County be sold and the monies derived therefrom be divided equally among his seven children, to wit, Abraham II, Christian, Joseph, Daniel, Jonathan, Salome, now Cropt, and Susan now Hoff. He directed his executors in making the division of his estate among his several children, to deduct from each child's share the advancements he had made him or her as recorded in his account book; and to hold Susan Hoff's share in trust for her benefit and the benefit of her children to the exclusion of her husband, Peter Hoff. He named his sons Abraham II, Christian, and Joseph, or any one of them willing to serve, to execute his will."

The Will itself is found in Will Book 17, page 270, in Staunton, Virginia. The Will begins as follows. "In the name of God, Amen. I, Abraham Miller Senr of the County of Augusta and State of Virginia, being old and feeble but of sound mind knowing that it is appointed for all men once to die do make and ordain this to be my last Will and Testament."

Abraham Miller, Sr.'s tombstone is in German and much of it is now illegible. The tombstone could really more accurately be described as a stone with a chiseled inscription. There is no stone for his wife. His stone reads as follows:

ABRAHAM MILLER
DER D.ST
RH TH 12
1830

Directions to the farm, burial site, and tombstone are found above in the section entitled, "Buried."
NICHOLAS (NICHLUS) BUCHER IV

Born: November 11, 1755, probably in eastern York County, Pennsylvania

Died: May 27, 1835

Buried: with his wife Anna Baer Bucher, in the old Bucher burial ground, located on the Hostettler farm about ½ mile north of Hanover, York County, PA. (Travel north on Route 15 to Gettysburg. At the junction of Route 15 and Route 30, take Route 30 east for almost nine miles. Then make a right onto Route 94 heading toward Hanover. Travel almost three miles making a left onto Hershey Heights Road. About ½ mile down this road it makes a sharp right and then a left. While making the sharp right, instead of making the sharp left, proceed straight upon a dirt farm road which leads into a field and the small Bucher cemetery on the left.)

Religion: Church of the Brethren

Occupation: farmer

Son of: Nicholas Bucher III, and Moriah Kehr

Brother of: Michael and John Bucher

Married: (1) Anna “Annie” Baer (1757 to 3-10-1799) m. Feb., 1777, d/o Christian Baer, b/o Michael Baer
(2) Barbara Garber/Gerber (4-27-1766 to 12-25-1839)

Father with Anna of:
Christian Bucher (10-24-1779 to 6-27-1862) m. 11-10-1801 Salome Danner (2-11-1785 to 9-30-1850) d/o Henry Danner and Elizabeth Kehr
Nancy Bucher (1781 to ?) m. Henry Jacobs
John Bucher (1784 to 1873) m. ____ Knupp
Michael Bucher (11-7-1787 to 3-18-1870) m. Elizabeth Miller
Henry Bucher (1791 to 1868)

Father with Barbara of: a son who died in infancy, and Nicholas Bucher V (1804 to 1889)

Relationship: gr-gr-gr-gr-grandparents (7th generation)
Family historian Caroline Ross-Pence wrote the following information about this ancestor in 1998. “We have a great deal of information regarding this Nicholas and it is fairly easy to track his life from beginning to end... Nicholas was born on November 11, 1755, the son of Nicholas III and probably Maria [Moriah] Kehr. He was the oldest known child born to his parents. He was most likely born in eastern York County in Springettsbury Township since neither his father nor grandfather had acquired the land in Manheim Township at the date of his birth... His first wife was Annie or Anna Baer (Bear). She was the daughter of Christian Baer whose farm was very near the town of Hanover, Pennsylvania. Christian Baer’s Will clearly states that his daughter, whom he calls Anna, was the wife of Nicholas Bucher... Anna died rather young in 1799, not long after her father, and payments from her share of her father’s estate were made to Nicholas, as her widower, by her brother Michael Baer, who was the executor of his father’s Will. Nicholas appears only with his children in the 1800 federal census. Now to the second wife Barbara, we can prove that Nicholas was married to Barbara in 1823. Nicholas IV purchased land from his father in 1805 and sold the land in 1823. The 1823 land transaction records the sale of Nicholas’ half portion of the Manheim Township property as ‘Nicholas Bucher and wife, Barbara D. Bucher—to George Ebert and Henry Bowman.’ Barbara was the widow of John Garber of Codorus Township, York County, Pennsylvania. I cannot be sure the exact number of children that Barbara had by John Garber but there were at least three daughters.... Nicholas Bucher IV died in 1835 and is buried beside his first wife, Anna, in the family burial plot.”

The only other information we have about Nicholas Bucher IV is the size of his home when he and Anna had only two children. According to the History and Families of the Black Rock Church of the Brethren, Nicholas Bucher IV lived in a dwelling which measured thirty feet times twenty-five feet, or 750 square feet.

He was 84 years of age when he died.
Peter Blocher

Born: c. 1760, in Lancaster County, Pennsylvania

Died: November 6, 1823, in Erie County, New York

Buried: probably near Williamsville, New York

Religion: Mennonite

Son of: Mathias and Sophia Blocher

Brother of: Jacob, Susannah, Catherine, John, Christian, George, Mathias, David, Daniel, and Elisabeth Blocher.

Married: Elizabeth Hummer d/o Peter (? to 1795) and Mary Hummer

Parents of: (birth dates and therefore order is in doubt)
- Mathias Blocher (1787 to 1862) m. (1) Sarah Clark (2) Elizabeth Parks
- Elizabeth Blocher (c.1790 to ?) m. Andrew Heintzelman
- John Blocher (12-3-1792 to 6-5-1868) m. (1) Mary Bishop (1791 to 1815), and (2) Catherine Bishop (8-24-1794 to 2-4-1860) both daughters of John Bishop and Barbara Swartz
  - David Blocher m. Elizabeth ____
  - Catherine Blocher m. ____ Miller
  - Barbara Blocher m. Jacob D. Miller
  - Mary Blocher m. ____ Guyer
  - Peter Blocher (c.1802 to ?)
  - Jacob Blocher (c.1803 to ?)
  - George Blocher (c.1805 to ?)

Relationship: gr-gr-gr-gr-grandparents (7th generation)

As mature adults with their families, Peter Blocher and his brother John moved from Pennsylvania to near Buffalo, New York, and there they lived out the rest of their lives. Family tradition has it that one son, our ancestor, John Blocher lasted only one winter at that northern latitude after which he returned to Pennsylvania and took up residence in Adams County, Pennsylvania, possibly near to his mother’s relatives.
The move to New York worked quite well for Peter's brother, John, who lived to be 96, and had a great nephew visiting him in 1852 when he was reported to be 92 years of age.

Peter Blocher built a brick house in 1806 in Williamsville, New York, which is just to the east of Buffalo.
JOSEPH BOWMAN

Born: February 10, 1757, probably in Chester County, Pennsylvania

Died: January 9, 1829

Buried: near his home on Linville Creek, near Broadway, Rockingham County, Virginia

Religion: Church of the Brethren

Occupation: a farmer, and the (first) Postmaster of Broadway, Virginia

Son of: Jacob Bowman (Bauman), Sr., of Chester County, Pennsylvania

Brother of: Elder Peter Bowman m. ___ Heatwole, Elder Benjamin Bowman m. ___ Wine, Jacob Bowman, and John Bowman

Married: Esther Bechtel (Bechtol) (7-1-1759 to 5-13-1841) m. 4-2-1780 d/o Samuel Bechtel II and Anna Simon

Parents of:

Elizabeth Bowman (3-24-1781 to 1-1-1853) m.1798 Joseph Yount (1765 to 1840)

Esther Bowman (3-31-1783 to 1-27-1844) m. 3-8-1803 Martin Miller (c.1780 to 10-30-1852)
Magdalene Bowman (7-9-1785 to 3-27-1854) m. 4-3-1808 Peter Bright (12-18-1785 to 3-19-1850)
Mary Bowman (2-25-1786 to 3-11-1854) m. 1820 David Trissel (1796 to 1876)
Samuel Bowman (6-11-1787 to 1853) m. 9-27-1808 Catherine Garber

Relationship: gr-gr-gr-gr-grandparents (seventh generation)

According to family historian, Roberta Miller Herbert, Joseph Bowman’s father, Jacob Bowman (Bauman), came from the German Palatine area on the same ship as our ninth generation ancestor, Johann Michael Miller. This ship was the Adventurer commanded by John Mirion and ship’s master John Davies, which sailed from Rotterdam Holland, last stopping in Plymouth, England. There were 140 persons on the ship of whom 53 were men. The ship arrived in Philadelphia, Pennsylvania, on October 2, 1727.
The information appearing below about his son, Joseph Bowman, was given me by family historian Roberta Miller Herbert and is believed to have been prepared by family historian J. Paul Glick, Sr., who also wrote, Across the Years.

"This ancestor, Joseph Bowman, is very much discussed and written about... He was born February 20, 1757, somewhere in Pennsylvania. He was of Pennsylvania Dutch ancestry with a German Baptist Brethren background. He is said to have arrived in Rockingham County, Virginia, in 1780 by one source and 1787 by another, with several brothers, and he settled on a productive farm on Linville Creek a mile or so south of Broadway. Some say he came with two brothers, some with three, and a possible fourth is also mentioned. (This Joseph Bowman is not to be confused with the Joseph Bowman of George, who was the son-in-law of Yost Hite, one of the first settlers in the Shenandoah Valley.) More often these brothers are mentioned as three, Peter, Benjamin, and Joseph. The first two were German Baptist Brethren ministers around Harrisonburg and Greenmount, while Joseph is referred to as 'an influential churchman and civic leader'. He is also referred to as the first Postmaster at Broadway....

"A great amount of research has been done by a number of people hoping to find the ancestors of this Joseph Bowman and his supposed brothers... The suggestion that these Bowman brothers were children of Jacob Bowman, Sr., of Chester County, Pennsylvania, I think seems the most plausible...

"Joseph Bowman died January 9, 1829. His son Samuel Bowman's Bible says his death date was January 9, 1830, and he died at this home on Linville Creek purchased June 15, 1787, and he was buried in a private burial plot a short distance from his house.

"Joseph Bowman married Esther Bechtol [Bechtel] April 2, 1780. It is not known where the marriage took place. It could be that it was in Pennsylvania before coming to Virginia.... Esther survived her husband about eleven years. He was a good business man and in every respect a fine gentleman."
ELDER HENRY (HEINRICH) DANNER

Born: 2-12-1742, probably near Wrightsville, or Hanover, Pennsylvania

Died: 2-5-1814

Buried: Bair's Mennonite Meeting House and Cemetery, 6925 York Road, just east of Hanover, Pennsylvania, on Route 116.

Religion: Church of the Brethren

Occupation: scrivener (a professional writer of legal documents), surveyor, and minister

Son of: Michael Danner (c. 1700 to c. 1781) and Anna

Brother of: Jacob, Catherine, Anna, Michael, Jr., Elizabeth, Phillip, and Mary

Married: Elizabeth Kehr (9-28-1744 to 1-17-1828) d/o Christian and Anna Kehr

Parents of:

Anna Danner (5-6-1768 to 12-23-1808)

Salome Danner (2-11-1785 to 9-30-1850) m. Christian Bucher (10-24-1779 to 6-27-1862)
Leah Danner m. John Sommers
Rachel Danner (1773 to 1818) m. John Knaub
Henry Danner Jr. ( ? to 1817) m. Margaret Rudicill
David Danner (6-10-1778 to 1-27-1843) m. Magdalena (6-27-1780 to 3-4-1840)

Relationship: gr-gr-gr-gr-grandparents (seventh generation)

The information below is taken from Roots and Branches by Elmer Gleim. It was copied for me by family historian Roberta Miller Herbert.

"John Gibson, in his History of York County (1886), stated that Michael Danner, and his sons Jacob and Heinrich, were among the most intelligent of the German immigrants west of the Susquehanna River. Brethren historians have frequently quoted this statement prompting me to do some research on this remarkable man, Henry Danner."
"Henry's father, Michael Danner, was an immigrant from Germany. He arrived in Philadelphia, PA on September 27, 1727, aboard the ship James Goodwill. The ship's record says there were two in this family and one to be sworn.

"They settled in York County, PA, about six miles southwesterly from John Hendricks, who lived at Wrightsville. This information is taken from the deposition which Michael Danner made in 1736. This unique man was prominent in colonial York County. He was a surveyor and was appointed by the Provincial Council of Philadelphia as one of the Commissioners to lay off the County of York. He also helped to lay off the road to Joppa, the Monocacy road and several others.

"About 1745, or slightly before, near to what is Porter's Sideling in Manheim Township, Danner settled. By the time of Michael's death in 1782, he owned a house and lot on the north side of York Street near Hanover, PA. On May 27, 1782, Anna Danner, widow of Michael, renounced her rights to administer in favor of her son, Henry Danner, of Manheim Township.

"Henry Danner was born on February 12, 1742. On May 18, 1767, he received a warrant for a tract of land in Manheim Township. It was then surveyed as 175 acres, and was given the name 'The Grievous Valley.' On May 23, 1767, he had that land patented in Philadelphia. The patent was signed by John Penn, and is recorded in Patent Book AA, Volume VIII, page 315. This patented land, known as 'The Grievous Valley,' became Henry Danner's home for the remainder of his life. The tax lists for that period of time are very few. In the tax list of 1772 Henry Danner is listed. In the tax lists of 1779 to 1783, Henry Danner is listed as living in Manheim Township. In 1783, he is registered as having 175 acres and six inhabitants in his home.

"In the next tax lists, 1783 to 1795 all of these are missing. But in 1795, Henry Danner of Manheim Township is listed as having 200 acres, and his occupation is recorded as "Scrivener." The word means simply 'a professional writer of legal documents'. He had a beautiful handwriting, and created many wills, deeds, agreements and other legal documents. There are still many of these in the county. He was also an expert surveyor. I have found two or three drafts which he made during his surveys. The two copies I have are very clear and neat.

"The Census of 1798 lists Henry Danner as living in Manheim Township. He is credited with one house, 30' by 22', of stone and one story. He also had one house 20' by 18', built of stone and one story. In addition, he had a bake house, 15' by 12', built of stone, and one barn, 60' by 24', constructed of wood.

"Henry Danner was highly respected among the people of southwestern York County. They came in considerable numbers to his farm home to have their legal papers drawn up. In many instances, he became the executor of their estates....
“Danner’s wife served as a witness to the signing of many deeds. She made her mark by signing her initials. In his book, *The Brethren in Colonial America*, Donald Durnbaugh has included a number of doctrinal writings by Alexander Mack, Sr., and Peter Miller, and others. At the end of one of these Apologies, there is a statement to this effect: ‘This booklet can also be had at Justus Fuch’s in Germantown, at Jacob Karch’s in Lebanon, at John Morris’s, clerk in Yorktown, at Henry Danner’s, Daniel Fahnstock’s and others in York County’ (page 524). This statement by the writer suggests that Henry Danner also sold books from his home.

“According to Morgan Edwards, Henry Danner and his wife were members of the Little Conewago congregation in 1770. That he was a minister of that congregation is shown by the will of George Schwartz, of Shrewsbury Township. The will was written on June 13, 1787. It states in part: ‘My will is that all such remainder of my estate shall be given and paid by my executors, hereinafter named, to and for the use of the Society or Communion to which I profess, and that is for the district of Henry Neff and the district of Henry Danner, exhorters of our society.’ (Schwartz’s will is recorded in the York county courthouse in the Book G, Page 422.)

“The statement concerning ‘the district of Henry Danner’ suggests that he was in charge of the congregation. In addition to preaching in his home, he also traveled many times to minister in neighboring congregations. He was ac-

Tombstones of Henry Danner and his wife Elizabeth, with Bair’s Mennonite Meeting House in the background, near Hanover, PA. Both tombstones are in German.
tive in the wider church and served on committees of the Annual Meeting. He traveled many miles in order to attend these meetings. At the Annual Meeting held in 1785 on the Great Conewago, an important decision was reached concerning the church’s position on war. This decision was written in the form of a letter to Valentine Powers and his brother Martin Powers, ministers of the Brethren in the region that is now West Virginia. Donald Durnbaugh called this document on non-resistance ‘the most thorough theological and Biblical statement concerning the Brethren position on war.’

“This rather lengthy letter closes with this statement: ‘This we intend to send you in writing with our dear Brethren Daniel Leatherman, Jacob Danner and Henry Danner, written May 15, 1785, at the Great Meeting on the Big Conewago. From your Brethren, united in love.’ The letter was signed by twelve prominent Brethren leaders of this period of time.

“The letter was to be delivered personally by the three elders named. This is an example of the work performed by Henry Danner and the great distances he sometimes traveled in working for the brotherhood.

“There is some evidence that Henry Danner may have served as a moderator of the brotherhood. J. Calvin Bright, writing in The Gospel Messenger concerning several of our moderators, indicated that he heard the older Brethren speak at his father’s home in his childhood. These moderators were active in the early part of the nineteenth century. They mentioned in their conversations that Henry Danner was one of the moderators (See John M. Kimmel, The Chronicles of the Brethren, page 107).”

In A Light in the Valley, A History of the Codorus Church of the Brethren, by William L. Gould written in 1976, there is additional verification that Henry Danner was a Brethren minister. On pages 125-126 it reads, “Henry did not accompany his brother (Jacob) to Maryland but chose to remain at Porter’s Sidling where he served as minister and Elder in the German Baptist church. For many years he served the Little Conewago congregation which included what is now Hanover, Pleasant Hill and Black Rock.”

Below is an example of Henry Danner’s writing ability. He wrote a hymn/poem entitled “A Journey Song” that can be found in Durnbaugh’s The Brethren in Colonial America, on pages 558-560. Of the eight verses to this hymn I am including the first two and last two verses. At our family reunions we have sung these verses to the music of the Methodist Hymn “All Glory, Laud, and Honor” found as Hymn 280 in the hymnal copyrighted in 1989. The music for this hymn was composed by Melchior Teschner in 1615; with harmony by W. H. Monk in 1861.
A Journey Song

Words: Henry Danner
Translation: Ora W. Garber
Music: Melchior Teschner
Harmony: William Henry Monk

What is it that has led us away from Germany? The adverse though the beginning, With storms along the way, Our God wishes to uphold us In joy and in despair, That heartfelt felicitations, Dear comrades, and adieu. A-

love of God has sped us To that community Which goal we yet were winning With every passing day. Good He may yet enfold us Both here and over there. He again come separations, With journey's end in view— That

God, the Lord, has founded In this, a strange new land. With things now satisfying us In this our present life Be-guides the open-hearted Through angels sent to man, Lest goal which we selected, Our chosen destiny. Fare-

faith in Him unbounded, Our lives are in His hand. Because the Lord stood by us Through out that time of strife, We from Him be parted, And brings us home again. Well, beloved, respected, Until eternity.
Elder John Flory, Sr.

Born: 8-28-1766, Antrim Township now Washington Township, Franklin County, PA (just north of Hagerstown, MD)

Died: 2-20-1845, in Rockingham County, Virginia

Buried: Early Cemetery, near Pleasant Valley, Rockingham County, Virginia
(Directions: from Route 11, south Harrisonburg, Virginia, travel east on Pleasant Valley Road over Interstate 81, after Interstate 81 make an immediate right onto Early Road for .4 mile, then a left down a long unmarked road to cemetery.)

Religion: Church of the Brethren

Occupation: Elder (minister)

Son of: Abraham Flory, Sr. (1735-1827) and Catherine Blocker

Brother of: Abraham Jr., Joseph, Emanuel, and Henry

Married: Catherine Garber (3-15-1771 to 9-1835) married on April 26, 1790, d/o Elder John H. Garber and Barbara Miller

Parents of:
- Daniel Flory m. Catherine Yount
- Susanna Flory (12-28-1792) m. Christian Miller (3-12-1852) son of Abraham Miller
- John Flory, Jr. m. Elizabeth Whitmore
- Jacob Flory m. Catharine Stoner
- Catherine Flory m. Conrad ?
- Samuel Flory m. Elizabeth Young
- Michael Flory m. Sarah ?
- Elizabeth Flory
- Abraham Flory m. Barbara ?
- Anna Flory m. Abraham Early

Relationship: gr-gr-gr-gr-grandparents (seventh generation)

John Flory was born and raised in Franklin County, Pennsylvania, just north of Hagerstown, Maryland. According to one of his descendants (Dr. John
S. Flory of Bridgewater, Virginia), being the second oldest son he was probably ‘hired out’ during his youth. In 1785, at the age of 19 he migrated from Pennsylvania (up the Shenandoah Valley, since the Shenandoah River flows south to north) down to southern Shenandoah County, Virginia, near Moore's Store. He became part of the dozen or so Church of the Brethren families who relocated to what became known as Flat Rock Church of the Brethren (in 2007 there is still a Brethren Church at this location). Brethren tended to migrate as a group.

On April 26, 1790, he married Catherine Garber, a daughter of Elder John H. Garber, one of the first Brethren ministers to settle in the Shenandoah Valley, and who was the presiding minister for the Flat Rock congregation. John Flory himself became a Brethren minister and with his wife and brother-in-law migrated further south to establish a Brethren church, located south of Harrisonburg, Virginia. This church, called Garber's Church of the Brethren was built in 1822 and is still standing (on Erickson Road, west of Route 42, in 2007). The two Brethren congregations, Flat Rock and Garber's, were located almost exactly 20 miles apart, both slightly off the current Route 42. This distance would have been a day's trip in the early 1800s. According to Klaus Wust in his book, *The Virginia Germans*, page 146, “For four decades and more, Virginia Dunkers met for worship in homes and barns. The first three church buildings, Garber’s and Linville churches in Rockingham County and Middle River Church in Augusta, were erected in the 1820s.” The Florys settled on the East Fork of Cook's Creek (Black Run) in Rockingham County, Virginia.

Garber's Church of the Brethren, built by John Flory, Sr. and his brother-in-law in 1822. One of the three oldest Brethren churches in Virginia. On Erickson Road, near Harrisonburg, Virginia.
The marriage between John and Catherine Flory was blessed with six sons and four daughters. One of their great-grandsons (a second cousin to our ancestors), Daniel Christian Flory is credited with founding Spring Creek Normal in 1880, which two sessions later became Virginia Normal, which then became Bridgewater College, and he then served as the college’s first president in the 1880s. Coincidentally, my great-grandfather Jesse Bucher had helped to found an earlier school by the same name of Virginia Normal, in Bridgewater; however, it failed to survive. Perhaps Daniel Christian Flory was inspired by Jesse Bucher’s first attempt.

Though travel was extremely difficult during this period, according to the Flory family records in Ohio, John Flory visited his brother Emanuel in Ohio in the early 1800s.

Tombstones of John Flory, Sr. and wife Catharene [Catherine], left. Early family cemetery, Early Road, near Harrisonburg, Virginia.
SAMUEL GARBER

Born: c.1760, probably in York County, Pennsylvania

Died: 1831

Buried: probably in the cemetery a mile east of Garber’s Church (church located on Erickson Road, west of Route 42, just south of Harrisonburg, Virginia)

Religion: Church of the Brethren

Occupation: farmer

Son of: Elder Martin Garber, Sr. (c.1737 to c.1800) and Anna Preston

Brother of: Mary, Hannah, Magdalina, Barbara, John, Christian (1779 to 1850) m. Mary Morningstar, Henry, and Martin, Jr.

Married: Catherine Diehl d/o Abraham Diehl, Sr. (c.1741 to 1826) and Phoebe Christina ______

Parents of: (The list is probably incomplete)
   Elizabeth Garber (4-20-1799 to 9-19-1857) m. 9-1-1818 Abraham Glick (3-28-1797 to 2-20-1870)
   Joel Garber (c.1804 to ?) m. 3-20-1827 to Mary Click/Glick
   Mary Garber m. 11-21-1826 Samuel Click (c.1800 to ?) probably a brother of Mary Click/Glick and first cousin of our ancestor Abraham Glick

Relationship: gr-gr-gr-gr-grandparents (seventh generation)

The information about this ancestor was given to me by family historian Roberta Miller Herbert, who probably obtained much of it from family historian, J. Paul Glick, Sr.

Samuel Garber and his wife Catherine Diehl came to Rockingham County, Virginia, around 1806 from Beaver Dam, Frederick County, Maryland. “There was a large German Baptist community there at an early period and many German families paused there at the Beaver Dam community on their way from Pennsylvania to Virginia. Many of the Garbers followed this route and some
remained there permanently. The marriage date of Samuel and Catherine has never been located to verify this union, but it was probably in the 1790s, when the Germans at this time used the ‘Posting of the Bans’ before marriage and many of the marriages were never recorded with the civil authorities.

“When they came to Virginia they settled on Cook’s Creek in Rockingham County, south of Harrisonburg. Samuel was a farmer and churchman, very probably a member of the old Garber’s Church of the German Baptist denomination, and probably was buried in the old cemetery about a mile east of the church. Here they raised a family, but it is not now known just how many children they had. In the burnt records of the Harrisonburg Clerk’s Office there still remain some of the settlement records, in which three children are mentioned. The Will had been burned.”

Please note that Christian Garber, a brother of Samuel, is also a direct ancestor of ours. (See “Elder” Martin Garber, Sr. for a table showing the consanguinity.)
ELDER JOHN GLICK, Jr. (KLUCK, CLICK, GLUCK)

Born: December 29, 1754, probably in the Rhine River valley of either Germany or Switzerland

Arrived in America: with parents, probably in Perth Amboy, New Jersey, on the ship *Gloria*, in 1765

Died: 1822

Buried: on the Glick homestead, now part of the Shenvalee Golf Resort, New Market, Virginia. Family cemetery is located on the fifth hole of the golf course, near the green. (Directions: from the center of New Market, south on Congress Street (Route 11), just past Shenvalee Resort, left onto Click’s lane for .8 mile, left on Par Drive (into Fairway Manor), right on Tee Court, and left on Bogey Avenue. Behind the house at 77 Bogey Avenue.)

Religion: Church of the Brethren

Occupation: farmer, and church Elder

Son of: Elder John Glick, Sr. (c.1725 to 1814)

Brother of: Elizabeth, Barbara, Anna, Catherine, Lewis, and Christian Glick/Click

Married: Elizabeth Bassermann (Bauserman) (11-23-1758 to 1852) m. 4-20-1778, d/o Siegmund Bassermann

Parents of:
- Barbara Glick (10-13-1779 to ?) m. George Weaver
- Elizabeth Glick (12-13-1781 to 12-4-1834) m. 4-20-1804, John Neff (12-27-1776 to 1-19-1852)
- John Glick III (12-14-1783 to 11-29-1851) m. 1-12-1811, Anna Harshbarger (4-23-1792 to 8-8-1850)
- Daniel Glick (5-31-1787 to ?) m. 10-1813, Mary Wampler
- Joel Glick (10-7-1879 to ?) m. 9-29-1811, Catherine Teater
- Catherine Glick (4-7-1792 to ?) m. 4-14-1818, Michael Wine II
- Magdalene Glick (11-21-1794 to ?) m. Joseph Good (Guth)
Abraham Glick (3-28-1797 to 2-20-1870) m. 1818, Elizabeth Garber (4-20-1799 to 9-19-1857) d/o Samuel Garber and Catherine Diehl

Joseph Glick (8-27-1799 to ?) m. 5-18-1819, Susie Wampler

Relationship: gr-gr-gr-gr-grandparents (seventh generation)

The information about this ancestor is found in the writings of family historian J. Paul Glick, primarily his book, *Across the Years*.

"Elder John Glick, Jr. is the second progenitor or ancestor in America of most of the Glicks of the Shenandoah Valley and many scattered across the country to the far West.

"Elder John Glick, Jr. was born somewhere in Europe, probably the Rhine River Valley in Germany or Switzerland, December 29, 1754. He stated in his large German Bible that he was about eleven years old when he came to America with his father, John Glick, in 1765...He was about fourteen years of age when the family arrived in Virginia for permanent settlement. They settled in Shenandoah County, Virginia, near Hudson's Crossroads in 1768 [intersection of Crooked Run Road and Route 42]. He remained there about ten years until his marriage April 20, 1778 to Elizabeth Bauserman [Bassermann]. It is not definitely known whether they met in Pennsylvania or Virginia. They probably went to housekeeping soon thereafter on an 85-acre tract of land adjoining his father's, which is recorded in the first land tax records in 1782.

"He was prosperous in farming and soon began to add other tracts of land to his estate, until by 1806 he had increased his acreage to 792 acres. Soon thereafter he began to sell this land and by 1810 he had purchased a new estate of 769 acres on Smith's Creek near the western edge of the Massanutten Mountain about two miles south of New Market, on a road for many years known as Glick's Lane. This tract of land was also in Shenandoah County, but nearer the Rockingham County line. Here he lived the remainder of his life and completed the rearing of his family although it appears that two of his older children had married prior to leaving the first homestead.

"He died here in 1822 and is buried on this farm in the Glick Family Cemetery on a hill just north of the house on a bluff of Smith's Creek. The original inscribed marble marker was broken in small pieces and in the 1920s, or perhaps a little later, the family organization instructed Samuel Roller, a great, great grandson, to place a new granite marker to preserve the location of the cemetery plot. This marker still remains. This is the earliest marked burial place of this Glick line in America.

"He was the administrator of his father's estate and as it was a rather complicated settlement, he began in 1814 the year of his father's death, and it was..."
not completed until 1821, about a year before his own death in the spring of 1822. His Will was probated March 12, 1822. This Will was carefully written in his own hand and in considerable detail. It was written in German script and in it a clause provided pay for his friend Mr. Coffman of New Market to translate it to English before recording.

"Elder John Glick, Jr. was a prosperous farmer and land owner. Unfortunately, not much detail is known of his life activities, except that he was an active minister and elder in the old German Baptist Church (later Church of the Brethren). Reference is made to him in the historical documents and records of the Brethren Church as Elder John Glick, Click, and Kluck. He served the church in some of its highest assemblies. His record of marriages he performed, he turned in to the County Clerk and they can be seen in the Clerk's Office in Woodstock, Virginia, or as recorded on microfilms in the Archives of the Virginia State Library in Richmond, Virginia. All marriage lists were introduced by the statement, 'I hereby certify that I published the Bans of Matrimony, agreeable to the rules and regulations of the German Baptist Church commonly called the Dunkard Church.' [Signed in German script, Johann Gluck]"

Of some interest was the location of his farm near New Market, Virginia. It was located just north of the southwestern boundary of the "Fairfax Line" (the southwestern boundary of Lord Fairfax's vast land grant, the Northern Neck). This land grant was surveyed by Peter Jefferson, Thomas Jefferson's father, and others in 1746. Smith Creek and Smith Creek Road intersect Click's Lane approximately one mile east of the intersection of Click's Lane and Route 11, at the southern end of New Market, Virginia. This would have been the general location of the 769 acre farm.

Elder John Glick, Jr. died at the age of 67.

We will now review his wife, Elizabeth Bassermann, who would live with her son Joseph in the family homestead for another 30 years after her husband's death. Elizabeth Bassermann was the daughter of Siegmund Bassermann who emigrated from the Rhine River Palatine region of Germany in 1748. He arrived in Philadelphia, Pennsylvania, on the ship Two Brothers, captained by Thomas Arnot, on September 15, 1748. The ship had sailed from Rotterdam, Holland, with a stop on the way in Portsmouth, England. The ship was a rather large one listing almost 100 male passengers with the women and children not listed. (As an interesting side note, this ship arrived eight days after the ship Hampshire that carried our ancestor Johann Adam Weiss (Wise)).

Returning to J. Paul Glick's information, "Elizabeth was a faithful, frugal, and devoted wife. It is believed her parents came to Virginia from Pennsylvania, but the date is unknown. Therefore, it is not known whether John and Elizabeth met in Pennsylvania or Virginia, nor where they were married. The date of marriage was April 20, 1778, and Elizabeth was born November 23, 1758, ac-
According to John Glick's old German Bible. The name was spelled 'Basserman' when they first came from Germany.

"After her husband's death in 1822, and his farms were divided between his sons Daniel and Joseph, she lived with Joseph as he occupied the old mansion house where she had lived since 1810, when they moved from Hudson's Crossroads, Virginia. Elizabeth survived her husband by thirty years and tradition indicates she lived a very active life. It is said when she was in her eighties she would spring unaided from the ground into the saddle of her pony and quickly ride away when the community doctor, Dr. Henkel, would call for her assistance at the births of the babies in the New Market area. One of her head coverings, a combination hat and bonnet, is still preserved in the family."

She died at the age of 93.

"After her death in 1852 and she was laid to rest beside her husband in the family cemetery on the hill, things were different in the family....Now Joseph, with the Civil War Clouds looming on the horizon and with most of his older children now living in the west, sold the old homestead to the Grim Family in 1857, and with the rest of his children, except the oldest daughter, moved into western Missouri."

Our descendant of this marriage, Abraham Glick, would remain at his beautiful homestead on Dry River, in Rockingham County, Virginia, and would lose all of his money to worthless Confederate currency in the Civil War.
HENRY HARNSBERGER
(HERNSBERGER, HANSBERGER)

Born: August 1752

Died: ?, near Bridgewater, Virginia

Buried: Harnsberger and Wynant Family Cemetery (Directions: from Bridgewater, Virginia, south on Main Street, Route 42. Once across the North River, an immediate left on Route 727, Airport Road, for 1.3 miles. Left on Route 888, Waystation Road, until it ends near the river. Family plot is behind the farm house at 7069 Waystation Road. There is a massive limestone wall surrounding the cemetery. In 1988, when I visited with C.E. May, and again when I visited in 2008, the farm was owned by Mr. J. Ritchie.)

Religion: German Reformed

Occupation: gristmill owner and operator, and farmer

Son of: Adam Harnsberger (Hernsberger, Hansberger)

Brother of: a twin, Jeremiah Harnsberger

Married: Anna Maria Bear (3-27-1757 to 6-25-1824)

Parents of: (most information from family papers of Sara Lydia Cullen, 1956)
Jacob Hernsberger (10-10-1788 to 7-15-1861) m. Betsy Keiser
Emanuel Hernsberger (3-26-1797 to 12-11-1847)
Barbara Harnsberger m. H. Link
Anna Harnsberger (2-12-1781 to 8-31-1863) m. Jacob Wynant II (12-10-1780 to 3-8-1855)
daughter Harnsberger m. Joseph Cromer
son Harnsberger, killed in the War of 1812

Relationship: gr-gr-gr-gr-grandparents (seventh generation)

The information about the Harnsbergers is taken from the John Cullen Genealogy, by James and Helen Cullen, 1976, 1979; and Life Under 4 Flags in North River Basin of Virginia, by C. E. May. The information in the Life Under
4 Flags certainly appears to relate to our ancestors and will be included until proven otherwise.

"The surname Hansberger is a place name derived from the German ‘herrensberger’ which denotes Lords Mountain. A Hansberger, therefore, is from Lords Mountain. The Hansbergers in North River Basin were first communicants of Friedens Union Church on the German Reformed side and then of St. Michael’s Union Church on the German Reformed side.” (Page 254, Life Under 4 Flags) Both of these churches are in Rockingham County, Virginia. In my opinion, the surname “Herrensberger” would indicate the family was from Herrensberg, Wuerttemberg, Germany.

An early reference we have to the Harnsbergers in Rockingham County, Virginia, is to Henry’s father, Adam Harnsberger. “Adam Harnsberger’s plantation in Rockingham County” was the end-point for the Swift Run Gap Turnpike established by the Virginia General Assembly on January 1, 1802. This road ran from his plantation, “over the Blue Ridge at Swift Run Gap to Kiplingers Run at the foot of Powells Mountain in Orange County [Virginia].” (Pages 276-277, Life Under 4 Flags)

Obviously the Harnsbergers were long established in Rockingham County by 1802. Adam’s son, “Henry Harnsberger was listed as a tithable in Captain Uriah Gartin’s Militia Company, Number 3, for tax purposes in 1788 with five head of horses and an apprentice named Joseph Davies. June 17, 1806, he had served a writ of adquod damnum against Daniel Dinkle who owned the land on the opposite bank of the river across from him. He wished to dam the river in order to secure water power for the operation of a gristmill he planned to construct on his property. The county court granted him permission to construct the dam. The Fowlers conveyed to him April 3, 1810, all of their interest in a 450-acre tract of land located on the south bank of North River except 150 acres which had been bequeathed to William Fowler and 25 acres which had been sold to James McGill. Beside his farm on North River [7069 Waystation Road, Bridgewater, Virginia; in 2008 owned by Mr. J. Ritchie], Henry Harnsberger owned land on Cook’s Creek, Dry River and in Mt. Pleasant (now Mt. Crawford). A Jacob Harnsberger was

![Nearly illegible tombstone of Anna Maria Harnsberger.](image-url)
born October 10, 1788, and christened in Frieden’s Union Church June 14, 1789. His parents were Heinrich and Anna Maria Hansberger.” (Pages 252-253, Life Under 4 Flags)

There is one final note about the father, Adam Harnsberger. It is documented that he provided livestock, feed, and other supplies for the use of the American armies (militia, Virginia or Continental armies) during the American Revolutionary War (1776 to 1781). During the war the American military officers often borrowed, bought or took items from the local population. Much of the time these officers would provide receipts for the items they took so that the owners could receive reimbursement from the colony/state or the Continental Congress. Following the British surrender at Yorktown in October 1781, the Virginia General Assembly on January 5, 1782, passed “An Act for Adjusting Claims for Property Impressed or Taken for Public Service.” The act required people with claims to first submit them to their local county court, that the county court should then determine the fair market value, and then send the claims to the capital in Richmond for reimbursement. Adam Harnsberger/Hansberger had two such claims. He made his first claim at a Rockingham County court hearing held on September 23, 1782, for a bullock (an ox or steer) with no value assigned. His second claim was for a wagon cover valued at two pounds, and for 500 pounds of fodder (coarse feed) valued at seven shillings and six pence.
GEORGE ADAM KOINER (COINER, KYNER)

Born: August 7, 1753, near New Holland, in Lancaster County, Pennsylvania

Died: December 9, 1820, near Waynesboro, in Augusta County, Virginia

Buried: Trinity Lutheran Church Cemetery, Augusta County, Virginia
(2564 Rockfish Road, near Waynesboro, Virginia)

Religion: Lutheran

Occupation: soldier in the American Revolution, and farmer

Son of: Michael Koiner (1-29-1722 to 11-7-1796) and Margaret Diller
(1734 to 11-18-1813)

Brother of: Conrad, George Michael II, Elizabeth, Mary, Casper, Catharine,
John, Martin, Jacob, Christian, Philip, and Frederick Koiner

Married: Barbara Smith d/o Peter Smith

Parents of:
  John B. "Methodist John" Koiner
  George "Big George" Koiner
  Catharine Koiner m. William Lyons
  Elizabeth Koiner m. Jacob Spots
  Margaret Koiner m. Lewis Mowery
  Jane Koiner m. Abraham Aughe
  **Mary Koiner** (3-5-1783 to 1-31-1845) m. Daniel Keiser (9-21-1782 to
  8-30-1842)

Relationship: gr-gr-gr-gr-grandparents (seventh generation)

First some information about this ancestor that is taken from page 25 of
the booklet, *A Historical Sketch of Michael Keinadt and Margaret Diller, His
Wife* published in 1893, with a supplement in 1941, printed by the Campfield
Printing Company of Staunton, Virginia. "George Adam Koiner, the first son of
Michael and Margaret Keinadt, was born in Lancaster County, Pennsylvania,
August 7, 1753, and doubtless moved with his father to Cumberland County,
Pennsylvania. He was a soldier in the American Revolution under Washington,
when the Colonies gained their Independence of Great Britain."
He married Barbara Smith, a daughter of Peter Smith, a very fleshy people; a peculiarity which has developed in some branches of their descendants, for several generations. He visited Augusta County, Virginia, and bought a farm, in the year 1787, as shown by the date of a deed for the place on which he afterwards lived. He moved to Virginia about two years thereafter. He was industrious and became a prosperous farmer. The recorded large appraisement and sale bills of his estate furnish interesting facts and history of the times, (1820)... He died in 1820, aged sixty-seven years, and was buried at Keinadt’s Church, of which he was a member.” His wife Barbara is also buried there, to his left. The last name Koiner has another variation on her tombstone, Kiner.

We are indebted to family historian Lewis Coiner who provides us with additional information regarding the land ownership of George Adam Koiner in Augusta County, Virginia, in his booklet, Michael Keinadt and His America, Waynesboro, Virginia, 2004. On page 18 he writes that of the eighty or more farms purchased by Michael Koiner and his descendants in Augusta County over the years, the first of all of them was purchased by his son, our ancestor George Adam Koiner, on August 20, 1787. Interestingly enough, the father would follow through with a purchase three days later on August 23. The first of the Koiners to explore the valley and determine that Augusta County would be suitable for the Koiner clan was George Adam’s brother Casper in 1785. It would be two years later that George Adam and his father Michael would
purchase their first farms there in anticipation of the Koiner clan’s move of twenty-eight people in 1789. **George Adam Koiner** bought his 239-acre farm for 375 pounds from William Gillespie. This would be the first of several land purchases. From Lewis Coiner’s booklet, page 30, I have copied the following schedule of all of his purchases.

<table>
<thead>
<tr>
<th>Year</th>
<th>Acres</th>
<th>Deed Listing</th>
</tr>
</thead>
<tbody>
<tr>
<td>1787</td>
<td>239</td>
<td>29 P 196</td>
</tr>
<tr>
<td>1796</td>
<td>375</td>
<td>32 157</td>
</tr>
<tr>
<td>1803</td>
<td>200</td>
<td>33 83</td>
</tr>
<tr>
<td>1805</td>
<td>10</td>
<td>33 302</td>
</tr>
<tr>
<td>1805</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

The 375-acre tract is now called Long Meadows, and the 10-acre tract were lots in Waynesboro, Virginia.

As a brief anecdote, in May 2008, Lewis Coiner was kind enough to take me to Trinity Lutheran Church and Cemetery, the home of **Michael Koiner**, Zion Lutheran Church Cemetery, and some of the farmland originally owned by **George Adam Koiner**. Before showing me the George Adam Koiner farmland he said, “Let’s take a break and have lunch at Applebee’s Restaurant at exit 94 off of Interstate 64.” I thought this an unusually explicit request but graciously acquiesced. As we were having lunch, anxious to find the family farmland, I asked Lewis how far we were from it. He responded, “We’re having lunch on the farmland!” The land had been in the Koiner family for 200 years until it was sold in tracts during the period 2000-2006 for the stores (Wal-Mart, Applebee’s, KFC, etc.) now located there. The inheritance of the farmland was as follows: **George Adam** to John B., to Harrison H., to Albertus, to Lucy Coyner. One of the streets near this tract bordered by Rosser Avenue and Lew Dewitt Boulevard is Lucy Lane named for this Lucy Coyner (Lucy Lane curves around and actually intersects both Rosser Avenue and Dewitt Boulevard). Another portion of the George Adam Koiner farmland is not yet developed and borders I-64 just.
northwest of exit 94. There is a large red barn on the 135 acres that has been converted into living space.

We are also indebted to family historian Allie Graves Wyatt who consolidated the information about this ancestor George Adam Koiner so that my father, W. Harvey Wise III, could make application to the Sons of the American Revolution.

"I. George Coiner was on the pay roll of Captain Andrew McKee’s Co., of the 4th Class Cumberland County, Pennsylvania, Militia in the service of the United States, commanded by Col. Samuel Lyon commencing November 4, 1777.

II. Page 159 5th Series, Vol. 6, Pennsylvania Archives, Cumberland County, PA.

George Coiner was in second Battalion, 4th Class in service 1775. Captain McKee's Company.

George Michael Koiner (1758 – 1840) served as a soldier as did also his brothers Adam and Casper. Lineage Book D.A.R., Vol. 23, Page 322, No. 22920"

Through this direct family ancestor, George Adam Koiner, my father W. Harvey Wise III was able to gain membership in the Sons of the American Revolution. In the ‘year’ 1942 to 1943, my father was the President, District of Columbia Society, S.A.R. The family relationship is shown below:

- George Adam Koiner m. Barbara Smith
- Daniel Keiser m. Mary Koiner (d/o George Adam Koiner)
- James J. Cullen m. Sarah Keiser (d/o Daniel Keiser)
- Daniel Cornelius Cullen (s/o James Cullen) m. Jane Lydia Wynant
- Dr. William Harvey Wise II m. Margaret Cullen (d/o of Daniel Cullen)
- W. Harvey Wise III (s/o W. H. Wise II) m. Emily Miller
- W. Harvey Wise IV (s/o W. H. Wise III) m. Susana Joublanc
- Adam, Andrea, and Virginia Wise (children of W. Harvey Wise IV)
- Daniel and Evan Wise (children of Adam Wise and Kathleen Tepas Wise)
ANDREW LAGO

Born: c.1755, either England or Scotland

Arrived in America: Died on board the ship bringing him, his wife, and new born son

Died: c. December 1788, on board ship sailing to America

Buried: at sea. Wife Elizabeth buried in old Mt. Crawford Methodist Church Cemetery, located on Old Bridgewater Road in Mt. Crawford, Virginia.

Religion and Occupation: unknown

Married: Elizabeth Barnes (8-10-1760 to 9-10-1844)

Parents of:

Andrew Barnes Lago (12-23-1788 to 6-6-1868) m. 1808 Mary Pifer (1-31-1789 to 1-31-1853) d/o Godlove Pifer

Relationship: gr-gr-gr-gr-grandparents (seventh generation)

Little is known of this ancestor, we are not even certain of his name, and yet he is unique among all of our direct ancestors, because he is the only one, we believe, to have died at sea while immigrating to America. The information we have was provided orally, and in one letter, by my great aunt Bettie Wise Perrow, who was a great-great-granddaughter of this Andrew Lago.

Andrew Lago, with his very pregnant wife Elizabeth, sailed from England in late 1788. Family tradition says he was Scottish. Their son, Andrew Barnes Lago, was born on the voyage on December 23, 1788. We do not know whether Andrew Lago died before or after the birth of his son. Our family believes the son was named after his father and thus believes the father’s name was Andrew. Our family believes the son’s middle name, Barnes, was his mother’s maiden name.

Elizabeth Lago thus arrived in America under most difficult circumstances, without a husband, but with a newborn son. Initially, she must have had many regrets about making the trip. While most unfortunate, she was also fortunate, in that she arrived with a substantial amount of money. We do not know the how or why, but she established herself in the Shenandoah Valley of Virginia near Mt. Pleasant, now named Mt. Crawford, Virginia. The Lago
family plantation would include over six hundred acres of land along the North River.

Elizabeth did remarry once in America, a man with the last name of Lindsey. We know nothing else about him. Elizabeth was a tough woman, living through many hardships to the age of 84. She is buried in the cemetery in Mt. Crawford, Virginia, on Bridgewater Road, across from where the old Methodist Church once stood. Facing the cemetery, her tombstone is in the far right corner and reads, "In Sacred Memory of Elizabeth Lindsey...."
PETER ROLLER, Jr.

Born: c.1770

Died: unknown at this time, Rockingham County, Virginia

Religion: German Reformed

Son of: Peter Roller, Sr.

Brother of: John Roller

Married: Iva Seip (Sipe), probably d/o of Heinrich and Eva Seip

Parents of:
   Elizabeth Roller (7-4-1794 to 2-12-1878) m. Adam Wise II (12-24-1787 to 3-31-1852)
   John Roller (10-27-1796 to ?)
   Col. Peter Roller III (4-26-1799 to ?)
   Jacob Roller (3-22-1804 to ?)

Relationship: gr-gr-gr-gr-grandfather (seventh generation)

The baptisms of Peter and Iva Roller’s sons are recorded at Frieden’s German Reformed Church. The sponsors of the first two sons were Heinrich and Eva Seip (Sipe) which leads me to believe they were Iva’s parents.

Not much is known of this ancestor. He is listed in 1812 as a member of a commission in Rockingham County along with his daughter’s future father-in-law, Adam Wise I. (Life Under 4 Flags in North River Basin of Virginia, by C. E. May, page 255) He probably consolidated and grew the land holdings he inherited from his father.

He is better known through his sons, our uncles. John Roller became a prosperous merchant and miller. Jacob Roller relocated to Ft. Defiance, Virginia, and it was his family that founded the Augusta Military Academy in 1865. (Life Under 4 Flags, page 252)

My favorite story of one of his sons, our uncle, is that of Col. Peter Roller III and his successful effort to make the vote of secession from the Union unanimous in his district of Virginia. For this story I will quote extensively from Life Under 4 Flags, pages 381 to 384. These pages begin by explaining...
why this relatively split part of the state would vote for secession. “Advocates of secession realized, that in order to get strong support from western Virginia for withdrawal from the Union, they had to find an issue which would appeal strongly to these ‘back country people.’ Hence, Virginia political leaders culled, diddled, and bluffed until President Lincoln supplied them with the issue they needed. Following the fall of Fort Sumter to the Confederates on April 13, 1861, Lincoln issued a call for 75,000 volunteers to crush the incipient rebellion of the states which had seceded from the Union. This action of President Lincoln made it evident to western Virginians that their choice was really between remaining in the Union and fighting their Southern brethren or seceding from the Union and fighting the Yankees. Presented with this Hobson’s choice, they chose secession.

“The course of events in North River Basin from Lincoln’s election in November 1860, through May 23, 1861, illustrates the changes in voter attitudes which occurred among western Virginians during that seven-month period of time. A large political rally was held in Harrisonburg on court day following Lincoln’s election. Congressman J. T. Harris first addressed the rally. He strongly appealed to Rockingham County voters to support the Union and to oppose secession. While he was speaking, Colonel Peter Roller of Mt. Crawford, a rabid secessionist who was present, interrupted him shouting, ‘John Harris, you don’t know what you’re talking about. We can whup ‘em before breakfast with cornstalks.’... According to the Vindicator, the newspaper which reported the rally, Rockingham voters ‘are strongly against secession. They do not consider election of Lincoln under the forms of law and the constitution, although he is an anti-slavery man, sufficient cause for destroying the Federal union of states.’

“Early in 1861 Governor Letcher issued a call for the election of delegates to a special convention to be convened in Richmond, February 13, to decide whether Virginia should withdraw from the Federal union. The Governor included in this call an order for all qualified voters in the state’s several political subdivisions to vote in the same election on the question of whether the action taken by said convention should be referred to the electorate for approval or disapproval. Both the Mennonite and the Tunker denominations in western Virginia were pacifists and opposed to slavery; hence, members of these two religious sects living in Rockingham and Augusta counties were opposed to secession...

“The election for choosing delegates to the special convention and for deciding whether the action taken by said convention should be referred to the voters for approval or disapproval was held February 13, according to the Governor’s call. Rockingham County was entitled to three delegates to the convention... elected were two opposed to secession and one who favored it. The voters balloted better than 6 to 1 in favor of referring whatever action the convention might take at its meeting in Richmond to the people for approval or
disapproval... The referendum on the ordinance of secession was held April 23. State voters approved the measure by a vote of 128,884 to 33,134. Voters in the four North River Basin precincts balloted....

...For Secession 708, Against Secession 0*.

The asterisk (*) to the vote came from Mt. Crawford which had initially voted 258 to 1, but then changed its vote to 258 to 0. The change came because of our uncle, Col. Peter Roller. We will continue with Life Under 4 Flags, page 383. "The apparent unanimous vote on the referendum at the Mt. Crawford precinct has given rise to two explanatory stories. According to the first one, Colonel Peter Roller, a rabid secessionist and judge of the precinct, had confidently predicted Mt. Crawford precinct would vote solidly in favor of secession. There was no such ballot in 1861 as the Australian one; the voter then had to write his ballot. April 23, election day, dawned; the polls opened; and balloting proceeded smoothly until near noon, when a Tunker preacher rode up and cast his ballot.

"Because the Tunkers were pacifists and opposed to slavery, one of the precinct workers remarked after the preacher had ridden away, 'I bet he voted against slavery.' They then opened the ballot box, found his ballot, examined it, and saw 'Against Secession' clearly written thereon. Whereupon, Colonel Roller mounted his horse, bade his sons to follow him. They then rode 'hell for leather' down the Valley Stage Road, overtaking the offender at the Carpenter farm lying about one and a half miles northeast of Mt. Crawford. Drawing revolvers, they ordered him to return to the polls and change his ballot unless he wished to be shot. Concluding he did not wish to suffer martyrdom just yet, the Tunker minister did as directed, and so Mt. Crawford voted unanimously in favor of secession."
NICOLAUS SWITZER (SCHWEITZER, SWISHER)

Born: unknown at this time, probably near Mannheim, Germany

Arrived in America: Philadelphia, PA, on the ship Snow Squirrel, on October 21, 1761

Died: unknown at this time, second wife Barbara Michael died in 1851

Buried: probably near Wardensville, West Virginia

Religion: probably German Reformed

Occupation: farmer

Son of: Johannes Schweitzer

Brother of: Valentin Schweitzer (Switzer), and Johannes Schweitzer (Switzer)

Married: (1) unknown, (2) Barbara Michael (c.1760 to 1851), buried in Newark, Ohio

Father with wife (1) unknown:
   Philip Switzer
   Jacob (1778 to ?) m. Polly Green

Father with wife (2) Barbara Michael:
   Valentine Switzer (1789 to 1848) m. 6-15-1817, Margaret Moore
      (1799 to 1876) d/o Benjamin Moore and granddaughter of James Moore
   Simon Switzer (1800 to 1874) m. Harriet Rogers

Father with, uncertain whether wife (1) or wife (2):
   Daniel Switzer m. Mary Ogden
   Phoebe Switzer m. Cornelius Baker
   Madeline Switzer m. Jacob Oldacre
   Margaret Switzer m. Abram Miller
   Mary Switzer m. ___ Wilkins
   John Switzer
      ... And perhaps another eleven children!

Relationship: gr-gr-gr-gr-grandparents (seventh generation)
The information provided below is taken from a 21 page paper entitled *The Switzers in Virginia* prepared in 1930, by Cornelia Switzer Burkholder, a daughter of Daniel Morgan Switzer, a son of Valentine Switzer, a son of Nicolaus Switzer.

“The Switzer family is of German and Swiss origin and was founded in America by three brothers, John, Valentine, and Nicholas, sons of John Switzer who never came to America. About 1770 the three brothers settled in Hardy County, West Virginia, then Hampshire County, Virginia.” (The History of Barbour County)

According to their descendants, these three brothers left Mannheim, Germany, to avoid the various European wars taking place at the time. The brothers arrived in America, at the port in Philadelphia, Pennsylvania, within twelve years of each other. According to *The Pennsylvania Archives, Second Series, Volume XVII*:

Valentin Schweitzer, Ship *Lydia*, Capt. John Randolph, from Rotterdam. Qualified October 13, 1749. (p.304)

Johannes Schweitzer, Ship *Patience*, Capt. Hugh Steel, from Rotterdam. Qualified September 17, 1753. (p.387)

Nicolaus Schweitzer, Ship *Snow Squirrel*, John Benn, Master, from Rotterdam. Qualified October 21, 1761. (p.454)

Within ten years of the arrival of Nicolaus in America, the three brothers had settled in what was then Hampshire County, Virginia. A grandson Jacob Swisher of one of the three brothers, John, provided the location for their settlement:

“John settled eight miles north of Capon Springs, among the mountains. Valentine settled four miles northwest of Capon Springs, on the banks of the Capon River. Nicolaus settled six miles west, up the Capon River from Valentine, and two miles east of Wardensville, (now West Virginia).”

The home that Nicolaus Switzer built near Wardensville was still standing in the 1880s when family historian Cornelia Switzer Burkholder toured it. Her description follows: “There was a solid oak beam in the ceiling of the second story, which ran from gable to gable. The house was built (Swiss fashion) up against a hill; the front door of the second story opened on the highway which was then the main thoroughfare to Winchester, Virginia. The lower story was one large room from end to end of the house. There was a great fireplace at the right hand side as one entered, and just behind a winding staircase led to the second story... The hill on the front and the little rivulet of clear mountain water from the nearby spring, together with a little wooded hill opposite the rear of the house, to my imagination, gave a fitting setting for the home of one whose ancestors had been Swiss Mountaineers.” The house was still in use in the 1920s.
We believe Nicolaus Switzer is buried near his home, near Wardensville. His widowed wife Barbara moved with her son Simon to Newark, Ohio, shortly before her death, and is buried there.
CHAPTER FOUR

A GOLDEN AGE

RECURRING THEMES: FAMILY, FAITH, FARM, AND GERMAN HERITAGE

Generation 6

Circa 1820 (1770 to 1870)

With Ancestral Arrivals in America in 1760, 1789, and 1797

"Peace and prosperity in the promised land," would well describe this sixth generation of our ancestors. For people of German heritage whose lives revolved around family, faith, and farm, this was truly a "Golden Age." Everyone tracing their ancestors back six generations has the potential for identifying thirty-two ancestors in sixteen family units. For ourselves, we are most fortunate in being able to have meaningful information about fourteen of these sixteen family units. In this chapter we will briefly explore the recurring themes of family, faith, farm, vocation, and German "Dutch" heritage.

The size of these early families never ceases to amaze me. While American family size today (2007) is less than three children, in the 1820s the size was double or triple that. Two hundred years ago children provided the workforce for their parents' farm, as adults these children provided their parents with their "social security pension," and in general, children provided the purpose for life. Following the guidance provided in the book of Genesis, "Be fruitful and multiply," our ancestors of this generation were exceedingly observant. Of the fourteen families with which we are familiar from this generation, twelve of the families had six or more children! While the mini-biographies appearing at the end of this chapter will provide the names and birth dates of most of these children, the brief listing below provides the reader with the family name and family size for these twelve largest families, as well as the other two.

<table>
<thead>
<tr>
<th>Family</th>
<th>Number of Children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bucher/Danner</td>
<td>12 children</td>
</tr>
<tr>
<td>Wise/Roller</td>
<td>11 children</td>
</tr>
<tr>
<td>Switzer/Moore</td>
<td>11 children</td>
</tr>
</tbody>
</table>
As we review these families, there is an oddity of this generation, and it has to do with names, not last names, but first names. The reader will learn that four of the fourteen men/fathers of this generation bear the first name of “Christian” (Bucher, Garber, Miller, Wagner). This first name was a popular given name in the 1700s because of a book written in 1684 by John Bunyan entitled The Pilgrim’s Progress. The book is a religious allegory about the adventures of a man named Christian as he journeys to heaven. The book was used as a school text during the 1700s. My speculation is that parents having read the book during their formative years had a lasting impression of the name “Christian” and thus gave one of their sons the name. The reader might ask if there was a similar common name for women/mothers of this generation, and the answer is yes. Four women bore the name “Mary” and three bore the name “Elizabeth.” Both are names closely associated with Christianity (Mary the mother of Jesus, Elizabeth the mother of John the Baptist).

Turning now to the second recurring theme, “Faith,” we know the religion of thirteen of the fourteen families, and of the thirteen, all but one were German faiths (the exception was Andrew Lago who was Methodist). This of course is an easy tie-in to another of the themes of this generation and chapter that is our German heritage. The faiths are listed below together with the families associated with each.

- German Lutheran: Keiser, Cullen
- German Reformed: Wise, Brown, Switzer, Wynant
- German Brethren: C. Miller, M. Miller, Garber, Bucher, Blocher, Glick
- English Methodist: Lago

The manner in which our ancestors expressed their faith is the same for this generation as for past generations. Adam Wise II was an Elder at St. Michaels German Reformed Church. Land donations for churches came from the Keiser (Lutheran) and Miller (Brethren) families. Also, the Bucher and
Blocher families were founding members of the Marsh Creek Church of the Brethren near Gettysburg, Pennsylvania. Of more than passing interest is the incredibly significant role our ancestor Johannes Braun (Brown) performed in the German Reformed faith. Johannes Braun was a Reverend Doctor in the German Reformed faith. Trained for the ministry in Bremen, Germany, he came to America in 1797 with the purpose of providing spiritual guidance to those of the faith in the Valley of Virginia. For many years he was the only German Reformed minister in the Shenandoah Valley of Virginia. At one time he had a circuit of eight churches, four in Rockingham and four in Augusta County. A minister for nearly 50 years, he was known as “The Apostle of the Shenandoah Valley.” And, giving another nod to our German heritage, in all likelihood he never preached a sermon or wrote a book in English, only in the German language.

We turn now to a brief summary of another theme, “Farm.” Of the fourteen families we trace for this generation, nine lived in Rockingham County, Virginia. And of these nine, all but Rev. Dr. Braun were farmers or planters. Of the remaining five families, two were farmers in Augusta County, Virginia, and three were artisans in southern Pennsylvania. Undoubtedly, farming was important to this generation with the vast majority, ten of fourteen, pursuing this vocation. Some of the farms were quite large. Adam Wise’s farm in Wise Hollow, his limestone house still stands and is in use, consisted of 290 acres. Christian Miller’s farm located on both sides of Route 42, then called Warm Springs Pike, just south of Bridgewater, Virginia, consisted of 515 acres. And Andrew Lago’s farm located near Mt. Crawford consisted of over 600 acres. Being the size it was, the Lago family properly called this a plantation and gave it the name of “Willow Brook.” Thus Andrew Lago would properly be called a planter. Being from Great Britain, he probably used this term. Remember he was an immigrant having been born on ship in 1789 during his parents’ voyage to America.

This would be a good opportunity to further summarize the vocations of these fourteen family units. Our “Virginia Dutch” ancestors were primarily farmers whereas our “Pennsylvania Dutch” ancestors were artisans. Our Virginia ancestors came to Rockingham and Augusta Counties for land. They wanted to farm and land was less expensive in Virginia than where they or their parents had come from in Pennsylvania or Maryland. Of the eleven families in Virginia, ten were primarily farmers/planters. The one exception was Rev. Dr. Johannes Braun, previously discussed. Several of the other families had additional ‘vocations’ or claims to fame. For example, Martin Miller invented a stationary threshing machine for use inside his barn, circa 1820. Valentine Switzer in addition to being a farmer was also a miller. And both John Cullen (who immigrated as a ship’s stowaway in 1760) and Adam Wise II were sol-
CHAPTER FOUR: A GOLDEN AGE—FAMILY, FAITH, FARM, & GERMAN HERITAGE 173

diers as well as farmers: John Cullen in the American Revolution, and Adam Wise II in the War of 1812.

Our “Pennsylvania Dutch” ancestors who stayed in Pennsylvania were artisans. Christian Wagner was a stonemason. Christian Bucher was a blacksmith. John Blocher was a weaver, and possibly also a blacksmith. Therefore, ten of the fourteen were farmers/planters, three were artisans, and one was a minister.

This would be the last generation for our Virginia ancestors in which the German heritage and language would play such a prominent role. For our Pennsylvania ancestors, the German background would continue to be important for two more generations. For that matter, my distant cousins who live in Pennsylvania continue to refer to themselves as “Pennsylvania Dutch” and as late as the 1990s several still had phrases or sentences that they would recite in the old Dutch (German) language. In Virginia, by the 1830s in the Shenandoah Valley, English was the official language of business, government, and school. As long as our ancestors stayed together and did not mix, engaging in commerce only with each other, they were able to prosper, solely within the confines of the German language. But to engage in business outside their community, or to serve in public office they needed English. Also, at this point their children were going to school and being taught in the English language. Therefore, approximately in the year 1830, Rev. Dr. Braun announced in his circuit of churches that we should now consider ourselves to no longer be Germans but to be Americans and therefore adopt the culture, customs, and language of other Americans. He promptly went so far as to change his last name from Braun to Brown. The Weis’s changed their name from Weis to Wise, and the Weynandts changed theirs to Wynant. As mentioned above, those in Pennsylvania did not adopt the American language and culture until much later. Thus the compulsion to Anglicize did not occur and therefore the German names of Bucher, Blocher, and Wagner remained German. To further accentuate the slow transition of our Pennsylvania ancestors to English, and for that matter the importance of their faith, I will end this chapter with the dying words, in 1860, of our great-great-great-grandmother of this generation, Catherine Blocher, “Gross ist unseres gottes gieste” (“Great is our Lord Jesus”).

It may be helpful to the reader to place in context the activities of these ancestors with historical events and people of the period. With this in mind I am including the table that appears below. After this table, please follow the individual biographies of our ancestors from six generations ago.
<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1760</td>
<td>At the age of 12, ancestor John Cullen stows away on a ship, bound for America.</td>
</tr>
<tr>
<td>1789</td>
<td>Ancestor <strong>Andrew Barnes Lago</strong> is born on board ship, bound for America.</td>
</tr>
<tr>
<td>1797</td>
<td>German Reformed ancestor <strong>Rev. Dr. Johannes Braun</strong> arrives in America.</td>
</tr>
<tr>
<td>1800</td>
<td>Washington, DC, becomes our nation’s capital.</td>
</tr>
<tr>
<td>1803</td>
<td>The Louisiana Purchase doubles the size of the United States.</td>
</tr>
<tr>
<td>1812</td>
<td>The War of 1812 between the U.S. and Great Britain begins.</td>
</tr>
<tr>
<td>1812</td>
<td>Ancestor <strong>Adam Wise II</strong> serves in the military during the War of 1812.</td>
</tr>
<tr>
<td>c.1820</td>
<td>Ancestor <strong>Martin Miller</strong> invents a stationary threshing machine, in Rockingham County, Virginia.</td>
</tr>
<tr>
<td>1822</td>
<td>Clement Clarke Moore writes “A Visit from St. Nicholas” also known as “Twas the Night Before Christmas.”</td>
</tr>
<tr>
<td>1834</td>
<td>Cyrus McCormick invents and patents a mechanical reaper, in Rockbridge County, Virginia.</td>
</tr>
<tr>
<td>1837</td>
<td>Samuel Morse demonstrates the first successful telegraph in the U.S.</td>
</tr>
</tbody>
</table>
ADAM WISE II (WEIS)

Born: December 24, 1787, in Rockingham County, Virginia, probably in Wise Hollow

Died: March 3, 1852, in Rockingham County, Virginia, probably in Wise Hollow

Buried: St. Michaels United Church of Christ cemetery, off of the Centerville Road, near Bridgewater, Virginia. He is buried in the same row as his son Peter Wise, and his grandson Wm. Harvey Wise I. (Directions: from Bridgewater at the North River Bridge travel south on Route 42 for .6 mile, then left onto Centerville Road for 1.3 miles, and then left onto St. Michaels Lane.)

Religion: German Reformed

Occupation: soldier in The War of 1812, farmer, and elder in the German Reformed faith

Son of: Adam (Weis) Wise I, and Barbara Pieterin

Brother of: none, a sibling died in infancy

Married: Elisabeth (Rohler) Roller (7-4-1794 to 2-12-1878) daughter of Peter Roller, and Iva Seip Roller. Married on May 11, 1811.

Parents of:
- Emanuel Wise (8-31-1812 to ?) m. Susan Jane Lite on 12-3-1834
- Adam Wise III (5-14-1814 to 4-16-1852) m. Rebecca Curry
- Mary Ann Wise (4-24-1816 to ?) m. George Arey on 12-4-1834
- Peter Wise (7-3-1818 to 2-12-1872) m. Elizabeth Burgess on 5-28-1840
- William Wise (9-17-1820 to ?) m. Anna Harnsberger 5-26-1842
- Lucinda Wise (3-25-1823 to ?) m. Daniel Craun 2-11-1840
- Harvey Wise (1-16-1826 to ?) m. Elizabeth Kiser 4-20-1852
- Eva Elizabeth Wise (2-23-1828 to ?) m. Andrew Young 3-16-1848
- Samuel Wise (5-31-1830 to 1-10-1877) m. Catherine Jane Evers 4-22-1852
- Margaret Ann Wise (1-6-1834 to ?) m. Lewis Whitescarver 8-1-1852
- Sara Catherine Wise (2-5-1838 to ?) m. William Huffman

Relationship: gr-gr-gr-grandparents (sixth generation)
This couple was married at a very young age. Adam being an only child was certainly established at an early age, since he would inherit his father's land. He was 23 when married. His wife Elisabeth Roller was only 16, though soon to be 17. To this marriage were born eleven children who lived to adulthood, and to marry. This is the family that would shift from the German to the English language.

They would be making the transition to the English language almost 100 years after the arrival of our immigrant ancestor Johann Adam Weiss. St. Michael's Church records indicate that when their ninth child Samuel was born in 1830 that everything was still in German. The records read, “Adam Weis. Elisabeth...Samuel geb. [geboren] 31 May. get. [getauft] 5 Sepbr. 1830.” Shortly after this Rev. Johann Braun (Brown), the minister at the church, and another of our ancestors, purportedly said words to the effect that we were Americans...that from this day forth we will adopt the culture, customs, and language of other Americans. Rev. Braun (Brown) wrote in church records in 1833, “All sermons are delivered in English.” This change caused some to make radical changes to their last names; for example the family named Zimmerman changed their name to the English translation of Zimmerman which is Carpenter. Our ancestors had an easier time of it, just rearranging the four letters of their last name, as if it were a game of scrabble. In the church’s September 1831, list of communicants our ancestors are listed as “Adam Wise” and “Elis. Wise.” They apparently opted for the phonetic English sound rather than a translation. “Weis” is from a patois German and could mean either White or Wise, but since our immigrant ancestor spelled his last name Weiss, we can only conclude that a proper translation to English would have been White. Parenthetically, for our ancestors, the old language died hard. Even though we know their tenth child born in 1834 as Margaret Ann, she was baptized as “Margareth Anna.”

As with his grandfather, Johann Adam Weiss, Adam Wise II was a patriot. According to family historian Mildred Young McCarroll, he “served through the War of 1812.” He would have been 25 when he served as a private in Capt. John Snapp’s division (a roll receipt shows he was paid for the period from September 2, 1813, to November 19, 1813) and afterwards in Capt. Ralph A. Tayress’ Company, Virginia Militia.

The other information we have about this ancestor is taken from C. E. May’s book, Life Under 4 Flags in the North River Basin of Virginia, page 267. “Adam Wise [II] attended Winchester Synod of the German Reformed Church October 9, 1843, as an elder of St. Michael’s Church. The president of the synod appointed him to the Standing Committee on Minutes of the Classis and to the one on the theological seminary. He served also on a committee charged with properly disposing of the monies of the ‘Widows’ Fund Society.

“Adam Wise was listed in the 1850 federal census for tax purposes as a farmer with 200 acres of improved land and 90 acres of unimproved land, seven slaves, 10 head of horses, seven cows, 30 head of cattle, 750 bushels of wheat and 1,000 bushels of corn. His real estate was valued at $9,000 and his livestock
at $1,150. He died in 1852, appointing in his will his sons Peter and Adam, Jr. executors of his estate. They sold his farm and stone house in 1860."

His Will provided for his wife Elisabeth Wise to remain in their home with the use of the kitchen and one half of the house, and as much stable room as she might need. The youngest sons, Harvey (then 26) and Samuel (then 21), were to manage and control the farm, giving one half of everything they made per year to their mother, as well as “the quantity of firewood [she] may need.” His wife Elisabeth was also to receive “three thousand dollars, the negro woman Rachael and her two children Hanna & Lucy, also a horse, saddle & bridle... & harness, and as much of the household and kitchen furniture as she may need.” The remainder of the Will is missing fragments, but it is clear that all of his children were to share equally in the estate, making allowances for previous gifts to several of the children of money and/or land.

While Adam Wise II died in 1852, his wife Elisabeth, mother of 11 children, would live another 25 years not dying until she was 81 years of age in 1878. She would unfortunately live to see the deaths of her son, Peter Wise, and her grandson, W. Harvey Wise I, who both died within a week of each other in 1872 of pneumonia. I have visited the house that she lived in as an old woman. It is just down the road from St. Michaels Church.

One final note about Elisabeth Wise concerns the spelling of her first name. St. Michaels Church records spell it with an “s” while Rockingham County Court House records use a “z.” The “s” may have been a German spelling whereas the “z” an English one. The arbiter in this should be the woman herself, how did she sign her name? She didn’t. She was illiterate and wrote her first and last name with her mark, an “x.”
JOHN CULLEN

Born: March 11, 1748, Glasgow, Scotland

Arrived in America: ship stow-away, arrived at the age of 12, probably in 1760

Died: August 17, 1827

Buried: Zion Evangelical Lutheran Church Cemetery, Route 798, near Waynesboro, Virginia (Directions: from Waynesboro, Virginia, travel west on Route 254 toward Staunton, Virginia; right onto Route 640 (Old White Bridge Road) for ½ mile; left onto 828 (Cattle Scales Road) for .3 mile; right onto Route 611 (Baynes Road) for .7 mile; right onto Route 798 (Zion Church Road) for .7 mile. Church and cemetery are on the right.)

Religion: Lutheran

Occupation: Corporal and Sergeant in the American Revolution, and farmer

Son of: Family tradition gives his father as Dr. William Cullen, M.D. (4-15-1710 to 2-5-1790) Professor of medicine at the University of Edinburg

Married: Nancy Foster (2-26-1758 to 3-24-1831), d/o Capt. William Foster, Sr. of Natural Bridge, Virginia, and ____ Bell. Family tradition gives her place of birth as England.

Parents of: (Birth information from the ‘Old Cullen Bible’)
- Elizabeth Cullen (12-17-1780 to ?) m. John Bush
- Mary Cullen (10-5-1784 to ?) m. David Bush
- Margaret Cullen (2-10-1786 to ?) m. ____ Crooks
- William Foster Cullen (3-11-1788 to 7-9-1864) m. (1)1812, Elizabeth Dillingham; (2) 1817, Katherine Barnhart
- John Patrick Cullen (11-7-1789 to ?) m. Susan Barnhart, 1814
- Thomas Cullen (9-20-1791 to ?) m. Betsy Hubbert
- Nancy Cullen (3-29-1794 to 6-1-1882) m. Jacob Barger
- Jane Cullen (12-21-1795 to 1858) m. John Barger (1794 to 1845)
- James Johnson Cullen (1-4-1798 to 1-9-1871) m. 4-24-1828 Sara Keiser (3-17-1805 to 2-28-1868)
- Darcus Cullen (12-21-1799 to ?) m. George Brooch

Relationship: gr-gr-gr-grandparents (sixth generation)
The Cullen family is one of the most interesting in our various sets of ancestors. John Cullen, his son James Johnson Cullen, and grandson Daniel Cornelius Cullen, all led colorful lives. The information about John Cullen is taken from the Barnhart Family History, Augusta County, Virginia 1767-1967, compiled by Nat. G. Barnhart; and The John Cullen Family Genealogy, compiled by James and Helen Cullen, 1976 and 1979.

The following information is taken from the Barnhart Family History, Chapter 11, page 189. "John Cullen, the immigrant, of this family came from Scotland and lived most of his adult life in Augusta County, Virginia. Evaluating a large collection of letters, notes, conversations, family Bible records and a very old single sheet of paper, a larger part of the story of the life of John Cullen can now be written. He was born March 11, 1748, presumably in Glasgow, Scotland.... At the age of twelve years, John Cullen ran away from home to come to the new world, arriving on the American continent about 1760, or soon thereafter.... Miss Dorothy Stamper, of Washington, D.C., who has done a lot of research concerning the Cullens... shows that John Cullen served in the Revolutionary War as a Corporal in Captain John Ashby’s and Captain Valentine Peyton’s Company, 3rd Virginia Regiment 1776 to 1778, commanded by Colonel Thomas Marshall and Colonel William Heath. He was enlisted for two years and was discharged as a Sergeant at the age of thirty years.

"This service as a member of the 3rd Virginia Regiment shows that he was in Virginia quite early. His whereabouts and what he did between his arrival in America about 1760 until 1776, is still a closed chapter. Neither does it appear on what ship he came to this country. A news article in the Staunton, Virginia, Spectator, prepared about 1880 gives a Muster Roll dated August 1, 1801, of the First Battalion, 32nd Regiment of Virginia. John Cullen’s name is on this list, but he seems to have been exempt from military service. He was then 53 years old.

"John Cullen married Miss Nancy Foster, daughter of Captain William Foster, Sr., of Natural Bridge, Virginia, whose wife was probably a Bell. Nancy Foster is reported as having come from England, where she may have been born. She was born February 26, 1758, according to data supplied by Mrs. Margaret Cullen (W. H.) Wise of Washington, D.C."

John and Nancy Cullen had ten children, all of whom survived and married. Only two or possibly three had no children.

We are fortunate to have a copy of John Cullen’s Will. It sheds a great deal of light on his life. Though he started life as a ship’s stow-away, and did not rise above the rank of Sergeant in the military he amassed hundreds of acres of land. In addition, note that slaves were property and thus he gave them to specific members of the family. Also note in the Will the importance of certain
commodities, and their amounts. His son James Cullen is to make sure that his mother, John's wife, Nancy Foster Cullen receives 20 pounds of coffee and 50 pounds of sugar per year!

"In the name of God, amen. I, John Cullen of the County of Augusta and the State of Virginia, being old and infirm but of sound mind and memory, and knowing that it is appointed for all men once to die, have thought it right to make this my last will and testament.

"First, it is my will that my executors pay all my just debts and that my body be buried in a decent manner.

"Second, I give and bequeath to my beloved wife, Nancy, my negro woman, Linda, to her and her heirs and assigns forever. It is also my will that my son James keep his mother always furnished with one milk cow, a horse to ride when she requires it of her choice of my horses, also twenty pounds of coffee and fifty pounds of sugar each year during her life. It is also my will that my wife, Nancy, live in my mansion house and that her and her negro woman be comfortably and decently maintained on the land thereto attached.

"Thirdly, to my son, John P. Cullen, I give and bequeath one hundred and thirty-eight acres of land, it being that whereon he now lives and bounded as follows:...

"Fourthly, to my son Thomas Cullen I give and bequeath one hundred nineteen acres of land being the tract I purchased of Jacob Crouse and on which he now lives to him and his heirs and assigns forever.

"Fifthly, to my son James Cullen I give and bequeath the tract of land whereon I now live (he to furnish his mother as above mentioned). I also give and bequeath to my said son James, my Negro man Ben, my best wagon and his choice of two horses out of my stock, and two cows to him, his heirs and assigns forever.

"Sixthly, to my granddaughter, Nancy Bush, I give and bequeath one bed and furniture, her saddle and bridle and one horse worth sixty dollars, also one cow and calf and two sheep to her and her heirs...

"Seventhly, to my son William Cullen, I give and bequeath one hundred dollars (to be paid to him by my three sons John, Thomas and James in the following manner: John and Thomas to pay each twenty-five dollars and James fifty dollars) to him, his heirs and assigns forever.

"Eighthly, it is my will that all my Negroes, household and kitchen furniture shall remain on the land during the life of my wife, Nancy, and at her death it is my will that all my personal property of every description not heretofor otherwise devised shall be sold and the proceeds equally divided amongst my children William, John, Thomas, James, Betsy, Polly, Margaret, Nancy, Jane, and Darky.

"Lastly, I nominate, constitute and appoint my two sons Thomas Cullen and James Cullen executors to this my last will and testament signed and
sealed this twenty eighth day of June one thousand eight hundred and twenty four in the presence of Charles Patrict, John Hanger and John Rader.”

John Cullen was 79 years old when he died. His wife Nancy was 73 when she died. On his tombstone, in the Zion Evangelical Lutheran Church Cemetery near Waynesboro, Virginia, is the inscription, “Scotland a cradle, America a grave.” (In 2008, this inscription is almost illegible.)
Martin Miller

Born: c.1780

Died: October 30, 1852, in Shenandoah County, Virginia

Buried: with second wife and site is currently unknown. First wife Esther is buried at Beaver Creek Church of the Brethren Cemetery, located several miles west of Bridgewater, and south of Montezuma, Virginia, on Route 752.

Religion: Church of the Brethren

Occupation: farmer and an inventor of a stationary threshing machine

Son of: Jacob Miller (1748 to 1815) and Anna Martha Wine (? to 1797)

Brother of: David, Susanna, Nancy, Samuel, Abraham, Jacob B., and Barbara Miller

Married: (1) Esther Bowman (3-31-1783 to 1-27-1844) m. 3-3-1803, d/o Joseph Bowman (2-10-1757 to 1-9-1829) and Esther Becktol (7-1-1759 to 5-13-1841) (2) Catherine Brillhart

Parents (Martin and Esther) of: nine children
Magdalen Miller (1803 to 1833) m. Norman Larken
Elizabeth Miller (12-12- ? to c 1841) m. John Early
Esther Miller m. George Roof
Jacob Miller (9-15-1810 to 10-14-1866) m. Dinah Huber
Susan Miller (12-24-1812 to 9-3-1881) m. William Wright
Samuel Miller (2-23-1815 to 1-31-1883) m. Catherine Glick
Daniel Miller (5-21-1817 to 1-21-1883) m. Catherine Miller
John M. Miller (7-6-1821 to 10-29-1888) m. Catherine Coffman
Joseph Miller (9-13-1824 to 3-31-1873) m. Elizabeth Glick (5-24-1826 to 2-17-1905) d/o Abraham Glick and Elizabeth Garber

Relationship: gr-gr-gr-grandparents (sixth generation)

Martin Miller was probably born in Frederick County, Maryland, two years before his parents would move to near Moore's Store in Shenandoah
County, Virginia. While growing up in Shenandoah County, he would spend most of his adult life in Rockingham County. He and his wife Esther would have nine children, five boys and four girls, who would produce a huge number of descendants. According to family historian J. Carson Miller, “Although the descendants of this branch... are exceedingly numerous in Virginia, hundreds of them are scattered through Ohio, Indiana, and Illinois, and other parts of the West and North.” (Page 2, Jacob Miller of 1748, Part III, Genealogy of the Martin Miller Branch, by J. Carson Miller, 1938, Shenandoah Publishing, Strasburg, Virginia.) Carson Miller on page 1 of this book provides a brief account of our ancestor. “Martin Miller seems to have had considerable inventive and constructive skill. He built a stationary threshing machine in his barn, which was said to have been of very simple construction, but it actually did the work. In fact, it appears that the above trait was a characteristic of many of the older members of the Miller family. They lived in an age when it was emphatically true that ‘necessity is the mother of invention.’”

In 1815, at the age of 35, Martin inherited from his father a 198-acre farm that Jacob Miller had purchased from William Hogshead. I do not know whether this is the same farm that Martin Miller owned near Bridgewater. In 2007, his Bridgewater farm is still a productive farm. To visit this farm in Bridgewater: from Main Street travel east on Oakwood Drive (next to the cemetery) for .8 mile. The red brick farm house is on the left before Cooks Creek. Parenthetically, after his death, two acres of land from this farm was given to build a Brethren church (no longer standing) at the corner of Main and Oakwood (Jacob Miller of 1748, Part I, Genealogy of Samuel Miller Branch, by J. Carson Miller, page viii). According to family historian Roberta Miller Herbert, Martin Miller’s farm stretched along Oakwood Drive from Main Street in Bridgewater to Cook’s Creek.

Esther Bowman Miller lived to be 60 and thus see all of her children reach maturity. She is buried at Beaver Creek Church of the Brethren since the Bridgewater cemetery was not yet established. In his mid-sixties, Martin Miller would remarried and move to Shenandoah County, Virginia, where we believe he died and is buried with his second wife.
Consanguinity:

Martin Miller and Esther Bowman were third cousins, once removed, sharing the common ancestor Hans Berchtoll. This relationship is illustrated below.

W. Harvey Wise IV, s/o  
W. H. Wise III & Emily Miller, d/o  
Otho Miller, s/o  
Joel Miller, s/o  
Joseph Miller, s/o  
Martin Miller, s/o  
Jacob Miller, s/o  
Lodowich Miller, s/o  
Johann Michael Miller and  
Susannah Agnes Berchtoll, d/o  
Hans Berchtoll

W. Harvey Wise IV, s/o  
W. H. Wise III & Emily Miller, d/o  
Otho Miller, s/o  
Joel Miller, s/o  
Joseph Miller, s/o  
Esther Bowman, d/o  
Joseph Bowman and Esther Bechtel, d/o  
Samuel Bechtel II, s/o  
Samuel Bechtel I, s/o  
Hans Jacob Berchtoll, s/o  
Hans Berchtoll

Hans Jacob Berchtoll, s/o  
Hans Berchtoll
CHAPTER FOUR: A GOLDEN AGE—FAMILY, FAITH, FARM, & GERMAN HERITAGE 185

CHRISTIAN MILLER

Born: November 27, 1784

Died: March 12, 1852, on his farm south of Bridgewater, Virginia, in Rockingham County, Virginia

Buried: Oak Lawn Cemetery, Bridgewater, Virginia

Religion: Church of the Brethren

Occupation: farmer

Son of: Abraham Miller, Sr. (1750 to 9-12-1830) and Catherine Byerly (? to c.1843)

Brother of: Abraham II, Joseph, David, Sarah, Hannah, Susan, Mary, Jonathan, and Daniel Miller

Married: Susan/Susanna Flory (12-28-1792 to 9-25-1871) d/o Elder John Flory (8-28-1766 to 2-20-1845) and Catherine Garber (3-15-1771 to 9-1835)

Parents of: eight children

- Sarah Miller (10-10-1818 to 11-28-1876) m. John Glick IV
- Rebecca Miller (12-22-1820 to 4-7-1854) m. 12-21-1840 David Garber (11-6-1820 to 10-26-1887)
- Susan Miller (12-15-1822 to 10-13-1913) m. Abram Glick (1818 to 1892)
- Elizabeth Miller (4-10-1824 to 5-11-1850) m. Isaac Glick
- John Christian Miller (7-17-1826 to 10-6-1890) m. Rebecca Long
- Anna Miller (1828 to 3-6-1911) m. Joseph M. Miller
- Catherine Miller (6-6-1827 to 11-19-1898) m. (1) David Miller (2) Isaac Glick
- Samuel Francis Miller (11-4-1833 to 8-6-1917) m. Elizabeth Neff (1833 to 1917)

Relationship: gr-gr-gr-grandparents (sixth generation)

First, a word about his name, “Christian.” Both of my great-grandmother’s (Elizabeth Virginia Garber) grandfathers had the first name of Christian. The
name was popular in the 1700s because a book by John Bunyan entitled *The Pilgrim’s Progress* written in 1684 was used as a school text during the 1700s. The book is a religious allegory about the adventures of a man named Christian as he journeys to heaven. My speculation is that both our Miller and Garber ancestors, having read the book in school, would then name their sons accordingly.

![The Christian Miller farmland, located just south of Bridgewater, Virginia, on Route 42.](image)

**Christian Miller** was a very prominent and prosperous farmer in southern Rockingham County, Virginia. At one time he would own a plantation of 515 acres south of Bridgewater, Virginia, along Long Glade, on both sides of what is now Route 42. His two sons, John Christian and Samuel Francis, would inherit the land and have their farms on either side of Route 42.

Interestingly enough he was a neighbor of two of our other ancestors, **Henry Wynant** and **Peter Wise**. We know this through two sources. The first source is found in the book, *Life Under 4 Flags in North River Basin of Virginia*, by C. E. May, page 265. The reference concerns “Wises Meeting House” also known as “St. Michael’s Church,” also known as the “Dutch Church.” Christian Miller owned property near to the church as did Henry Wynant and Peter Wise; and therefore we know they were neighbors. “About the time the log sanctuary was renovated and deeds were executed recognizing joint ownership of the church property by both denominations [Lutheran and German Reformed] using it, agitation arose to change the name of the meeting house from Wises Meeting House to a more appropriate and distinctive one. Although the sanctuary was well known locally as “Wises Meeting House,” it was not so recognized in either church or court records. As late as 1847, a deed from Christian Miller and his wife Susan to Benjamin Huffman for 219 acres of land in the church’s vicinity refers to it as the “Dutch Church.”

The second source is the 1850 Rockingham County, Virginia, Free Population and Slave Census transcribed by the Harrisonburg-Rockingham
In the 1850 census, only Christian (age 66), his wife Susan/Susanna (age 57), and their two sons who would inherit the farm, John (age 24) and Samuel (age 17), were still living at home. As an indication of Christian’s prosperity, his real estate was valued at $14,000, while Peter Wise’s was valued at $3,600, and Henry Wynant’s at $6,000. According to this same Census, page 259 (page 359 of the 1997 transcription), Christian Miller owned one male slave age 19. In my opinion, this was unusual since the Church of the Brethren was against slavery. At the same time, with such a large estate and only two sons, Christian was in need of manpower.

Below is written a part of Christian Miller’s Will. This information was provided to me by family historian Roberta Miller Herbert. “In the name of God, Amen, I, CHRISTIAN MILLER, of the County of Rockingham and State of Virginia being in sound mind and knowing the certainty of death, do make this my last will and Testament in manner following to wit:

“Art. 1st. I desire that my body be buried in a Christian like manner and that my funeral expenses and just debts be first paid.

“Art. 2nd. My will is that my beloved wife Susanna hold in her possession all my lands and personal property during her natural life.

“Art. 3rd. My will is that after the death of my wife, my two sons John C. Miller and Samuel F. Miller shall have without charge, all the household and kitchen furniture, and also all the farming utensils that may be on the plantation at the death of my wife. Also the choice of four horses and four cows. The balance of the live stock must be sold at public sale and the money for the same shall be equally divided between my five daughters now living, and the sixth part between my deceased daughters Betsy Click’s heirs when they reach the age of twenty one years... on which I live lying on LONG GLADE, and near the... containing Five Hundred and Fifteen Acres...”

According to Roberta Miller Herbert, both Christian and his wife Susan/ Susanna Miller were originally buried on their family plantation/farm. Later their bodies were removed and buried in Oak Lawn Cemetery. They are buried in the cemetery in the same row as Elizabeth Virginia Miller (nee Garber)’s two other grandparents, Christian and Mary Garber.

An item of curiosity has to do with four of Christian Miller’s daughters: Sarah, Susan, Elizabeth, and Catherine all marry men with the last name Glick; and two of them Elizabeth and Catherine both marry the same Isaac Glick!
Tombstones of Christian Miller and wife Susanna Flory, Oak Lawn Cemetery, Bridgewater, Virginia.

Catherine, a widow, marries Elizabeth’s husband Isaac Glick after her death at the age of 26.

Consanguinity:

Christian Miller and Susan Flory were second cousins sharing the same great-grandparents Johann Michael Miller and his wife Susannah Agnes Berchtoll. This relationship is shown below.

<table>
<thead>
<tr>
<th>Christian Miller, s/o Abraham Miller</th>
<th>W. Harvey Wise IV, s/o W. H. Wise III, &amp; Emily Miller d/o Otho Miller</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joel Miller &amp; Elizabeth Garber d/o</td>
<td>Joel Miller &amp; Elizabeth Garber d/o David Garber &amp; Rebecca Miller d/o Susan Flory, d/o</td>
</tr>
<tr>
<td>David Garber &amp; Rebeccia Miller d/o</td>
<td>John Flory and Catharine Garber, d/o John H. Garber and Barbara Miller, d/o Johann Michael Miller</td>
</tr>
<tr>
<td>Christian Miller, s/o Otho Miller</td>
<td>Christian Miller, s/o Lodowich Miller, s/o Johann Michael Miller</td>
</tr>
</tbody>
</table>
CHAPTER FOUR: A GOLDEN AGE—FAMILY, FAITH, FARM, & GERMAN HERITAGE

CHRISTIAN BUCHER

Born: October 24, 1779, Hanover, York County, Pennsylvania

Died: June 27, 1862, near Cashtown, Pennsylvania

Buried: Old Pfoutz Meeting House (Upper Marsh Creek Brethren Church) Cemetery, between Gettysburg and Cashtown on Black Horse Tavern Road. Also buried in this cemetery are his wife Salome, and our other ancestors John and Catherine Blocher. (Directions: from Gettysburg town circle (Lincoln Square), travel west on Route 30 for 3 miles, left onto Knoxlyn Road for one mile, left onto Black Horse Tavern Road for ¼ mile. Church is on the left, cemetery on the right.)

Religion: Church of the Brethren

Occupation: blacksmith

Son of: Nicholas Bucher IV (1755 to 1835) and Anna Baer (1757 to 1799)

Brother of: Nancy, John, Michael, and Henry Bucher. Half brother of Nicholas Bucher V

Married: Salome/Saloam Danner (2-11-1785 to 9-30-1850) m. 11-10-1801 d/o Henry Danner (1742 to 1814) and Elizabeth Kehr (1744 to 1828)

Parents of: 12 children

Henry Bucher (9-4-1802 to ?)
’son’ Bucher (1-11-1804 to 3-10-1804)
Elizabeth Bucher (3-17-1805 to ?) m. Samuel Mummert
John Bucher (6-29-1807 to 8-28-1863) m. Susan Bare
Annie Bucher (12-6-1809 to ?) m. Joseph Bare
David Bucher (3-9-1812 to 3-16-1875) m. 1-17-1839 Anna Blocher (9-15-1819 to 5-30-1904)
Mary Bucher (4-30-1814 to 7-21-1823)
Nicholas Bucher (2-3-1816 to 11-24-1855) [a cripple the result of a fall from a chestnut tree]
’son’ Bucher (3-5-1818 to 3-15-1818)
Madalene Bucher (3-29-1819 to ?) m. Daniel Mickley
Saloam Bucher (6-12-1821 to ?) m. David Cump
Christian Bucher (7-15-1823 to 1-4-1824)

Relationship: gr-gr-gr-grandparents (6th generation)

Christian was undoubtedly raised on his parents' farm near Hanover, Pennsylvania. He was 22 and his wife Salome Danner was 16, when they were married. Salome, was directly related to two of the three men reported to be the smartest Germans west of the Susquehanna River (daughter of Henry Danner and granddaughter of Michael Danner). Interestingly enough, Christian Bucher was the great-grandson of one of these two intelligent men, Michael Danner. Therefore Christian and Salome were first cousins, once removed. (This shared intelligence was passed down the Bucher family line.)

Salome was 17 when she gave birth to her first child. We have excellent birth records for all of her children because Christian Bucher wrote the information in The Old Dutch Bible. One of his grandsons, David Andrew Bucher (known as Uncle D.A.), cut the information out of the Bible and then had it translated from German to English by Professor Nochtenagel. Some of this information is included here to give its rich flavor. As can be quickly observed, Christian Bucher was a student of astrology.

"I, Christian Bucher, was born on the 24th day of October 1779 in the sign of the ram.

On the 10th day of November 1801 I was married to Saloam Danner, legitimate daughter of Henry Danner.

Saloam Danner was born on the 11th day of February 1785, in the sign of the fish....

On the ninth day of March 1812 our fourth son was born in the sign of the waterman, his name shall be David...."

Family historian Eva Bucher Jones (my great Aunt Eva) wrote a history of the Bucher family. While some of her information before that of her great-grandparents was speculative and sometimes incorrect, the information nearer to her time has stood up quite well. The following information is taken from pages 13, 16 and 17 of her booklet.

"Christian Bucher lived at Cashtown. He and his wife Salome, are buried at Pfoutze’s Church—the old Marsh Creek Church where David and Anna (Bucher) were baptized—between Cashtown and Gettysburg, a little off the highway. There is no stone at Salome’s grave though there is a space beside Christian’s grave and she is thought to have been buried there. [We believe the original tombstone was wooden and has since decayed]...following items from deed books copied by Jesse Bucher or a genealogist. Deed of January 17, 1804, Andrew Miller and wife to Christian Bucher, Blacksmith, consideration 281 pounds, 5 shillings 6 pence containing 25 acres 140 perches. Usual allowance of
Upper Marsh Creek Brethren Church (Pfoutz Meeting House), near Gettysburg, Pennsylvania. Christian Bucher and John Blocher were founding members.

six percent for roads and highways. Distance from York up the Codorus Creek eleven miles....Deed dated April 3, 1815, to Christian and Michael Bucher by John Summer and Leah, his wife, Manheim Township and Codorus Township on Codorus Creek. Two tracts, first containing 18 acres and 135 perches. Second tract contains 12 acres and 145 perches. Four thousand pounds lawful money paid at the ensealing hereof...Christian Bucher and Salome, his wife, and Michael Bucher and Elizabeth, his wife, all of Heidelberg Township, York County, deeded to George Ebert of the Borough of York, land in Codorus and Heidelberg Townships. This deed was dated May 24, 1823...Page 222 Book 3Y December 22, 1832, we, Christian Bucher of Franklin Township, Adams County, and Salome his wife, late Salome Danner, one of the daughters of Elizabeth Danner late of Heidelberg Township, do hereby acknowledge to have received $85.00 in full satisfaction of claims on estate of Elizabeth Danner from David Danner.” Please note the currencies used in these transactions. As late as 1815 land transactions were still being made in English pounds, but by 1832 the pound has been replaced with the U.S. dollar.
Christian and Salome’s son, also our ancestor, David Bucher, continued to live with his parents when he was first married. Christian had taught his blacksmith trade to this son.

Christian lived to be 82, while Salome died at the age of 65. Family tradition states that they were founding members of the Marsh Creek Brethren congregation.

Consanguinity:

Christian Bucher and Salome Danner were first cousins, once removed sharing as common ancestors Michael and Anna Danner. This relationship is illustrated below.

Christian Bucher, s/o Christian Bucher, s/o
Nicholas Bucher & Annie Baer, d/o Michael Danner

Consanguinity:

Christian Bucher, s/o Christian Bucher, s/o
Nicholas Bucher & Annie Baer, d/o Michael Danner
JOHN BLOCHER

Born: December 3, 1792, in Lancaster County, Pennsylvania

Died: June 5, 1868, Gettysburg, Adams County, Pennsylvania

Buried: Old Pfoutz Meeting House (Upper Marsh Creek Brethren Church) Cemetery, between Gettysburg and Cashtown on Black Horse Tavern Road. Also buried in this cemetery are his wife Catherine, and our other ancestors Christian and Salome Bucher. (Directions: from Gettysburg town circle (Lincoln Square), travel west on Route 30 for 3 miles, left onto Knoxlyn Road for one mile, left onto Black Horse Tavern Road for ¼ mile. Church is on the left, cemetery on the right.)

Religion: Church of the Brethren

Occupation: weaver and possibly a blacksmith

Son of: Peter Blocher and Elizabeth Hummer

Brother of: Mathias, Peter, Elizabeth, David, George, Jacob, Catherine, Barbara, and Mary Blocher.

Married:  (1) Mary Bishop (1791 to 1815), and
        (2) Catherine Bishop (8-24-1794 to 2-4-1860), both daughters of John Bishop and Barbara Swartz

Parents (Mary and John) of:
  Elizabeth Blocher (1812 to?)
  Mary Blocher (1814 to 1876) m. 6-14-1832 Jacob Saum

Parents (Catherine and John) of:
  Hannah Blocher (1817 to 1819)
  Anna Blocher (1819 to 1904) m. David Bucher s/o Christian Bucher and Salome Danner
  George Blocher (1822 to 1822)
  John Jacob Blocher (8-6-1825 to 5-11-1897) m. Susan Brinkerhoff
  David Blocher (12-3-1827 to 1-17-1893) m. Maria Boblitz
  Sarah Blocher (3-31-1830 to ?) m. Jeremiah Ohler
  John Blocher (2-23-1833 to 1927) m. Anna Gehr
  Rebecca Blocher (4-20-1836 to ?) m. Jacob Arendt
  Lewis Blocher (8-6-1837 to 10-1-1837)

Relationship: gr-gr-gr-grandparents (sixth generation)
As stated in his father Peter's biography, John Blocher moved with his parents from Pennsylvania to Erie County, New York. One winter was enough. Not being able to withstand the cold weather he returned to Adams County, Pennsylvania, probably near to his mother's relatives.

There he married Mary Bishop with whom he had two daughters. Shortly after the birth of the second daughter, his wife Mary died. Her sister, Catherine Bishop, then went to keep house and take care of her brother-in-law's two daughters. In due course John and Catherine were married and from this marriage were born nine children over a period of 20 years.

The Blocher brick farm house was located just north of Gettysburg, Pennsylvania. In 1842 John Blocher, with his new son-in-law, built a small stone house for him, David Bucher and his wife Anna Blocher, to live in. In this house my great-grandfather, Jesse Bucher was born. It is my understanding that later in life, after his daughter and son-in-law had moved to McConnellsburg, Pennsylvania, John Blocher used the stone house as his weaving shop. Apparently his weaving pieces were almost works of art. It is also my understanding that one of them is hanging in the Hershey Museum in Hershey, Pennsylvania. Also on the Blocher property was a stone blacksmith shop which was probably used by David Bucher, who was a blacksmith, and maybe also John Blocher. Ultimately the blacksmith stone building was torn down and the stones were used to build a house for the Blochers in Gettysburg.

The Blocher farm was adjacent to the Gettysburg Civil War Battlefield. Certainly Confederate troops would have crossed it on the way into battle. Civil War Historian Ed Bearss believed the property was used by Confederate General Ewell as his headquarters before and during the battle. If so, Gen. Robert E. Lee would have also visited the property. The Blocher family traditions tell of them hiding in the house, in the cellar, during the Confederate occupation and battle.
Once the battle commenced, their home was used as a make-shift hospital. One wounded Confederate soldier crawled to their home and died on their porch. After the battle they buried several dead soldiers on their property, and kept track of their locations so that southern and northern families could claim their loved one's remains after the war.

Further information about the John Blocher family, their farm house, and the Civil War is provided by family historian Carolyn Ross Pence. She writes, "When the Civil War came to Gettysburg, John Blocher's house was used as a hospital and for the activities of sharpshooters and generals, alike. James Montgomery's book, The Shaping of a Battle: Gettysburg, records, 'At the Blocher House (confederate) Generals Ewell, Early and Rhodes [Rodes] had breakfast with the family.' More about the interaction is recorded on pages 70, 75, 76 and 92. Civil War Times Volume 2, Number 4, July 1983 shows the Blocher House on a battle map. William Williams, who collected the stories of Gettysburg citizens in his book Days of Darkness: the Gettysburg Civilians, notes that Mrs. Garlach could see, from the protected area near her back door, that sharpshooters had taken over John Blocher's house up the street. 'Looks like they knocked out some brick on the second floor. You can see their rifles sticking out,' she told Anna later, 'and because those Rebs are in Blocher's we're catching it too. How do they know who's in the window? Rebel snipers firing at them from Blocher's house probably make them edgy. I guess they got their field glasses trained this way and when they saw a face in our garret window they just assumed it was more Rebs.' Chapter 8, pages 174-176 has the best documentation in this book. It should be noted that John Blocher and his family were behind enemy (Confederate) lines for the entire battle. John Blocher was a Brethren and would not bear arms against his fellow man but there is no proof that he abetted the Confederate army in any way. For four months following the battle the house was a hospital and some who died there were buried in John Blocher's yard. Later some of these Union soldiers were moved to the National Cemetery in Gettysburg. The details of the Confederates is a bit more sketchy. After the war some Southern families contacted the Blochers about the disposition of their loved one's remains."

Another account of the Blocher property during the Battle of Gettysburg is taken from The Killer Angels, the Pulitzer Prize-Winning Civil War novel by Michael Shaara (1974, Ballantine Books, New York). I quote from page 136 of this book, "Lee rode north through the town.... There was a joy in the night all around him. The men yelled and whooped as he passed by. Many stopped and just smiled and some took off their hats. They had won again. The joy on their faces, the look of incredible pride, the way so many of them looked at him going by as if waiting for some sign of his approval of a job well done, another fight so nobly fought, lights in all the starry young eyes, and beyond that the
way some of them had tears in their eyes as he went by, tears for him, for the cause, for the dead of the day; the sight of it was something very nearly unbearable, and he set his face and rode through saying nothing, nodding, touching his hat, then he was out the other side of town, and there were piles of stacked Union muskets, blankets and canteens, and wagons, the abandoned implements of war. Ewell had made his headquarters in a farmhouse [The John Blocher farm house]. He was there, along with Early and Rodes. They were all standing at a white gate as Lee rode up at the beginning of the night, enough light still in the sky so that the black mass of the hill to the east, the untaken hill, could be seen against the evening sky. Lee thought: why did you not attack? Why? But he said nothing."

It is worth a trip to see the stone house and the Blocher red brick farm house. From the Gettysburg town circle (Lincoln Square), travel north on Route 34 for one mile, until the road forks, at which time, take the right fork (onto Table Rock Road). The small stone house where my great-grandfather Jesse Bucher was born is immediately on the right. It is now federal government property. The Blocher house (with two front doors) is in the distance.

John Blocher was 76 years of age when he died, slightly less than five years after he had entertained Confederate Generals Ewell, Early, Rodes, and Lee; and witnessed the Battle of Gettysburg.

Even in this time period, the German language still had a very strong hold upon this family. John Blocher's wife, Catherine Bishop Blocher, spoke her

Nearly illegible tombstones of John Blocher and his wife Catherine Bishop, Upper Marsh Creek Brethren cemetery, near Gettysburg, Pennsylvania.
dying words in German. We have a copy of the letter John Blocher sent to his daughter, Anna Blocher Bucher, telling her of her mother’s death, and her mother’s last words. The letter gives a glimpse into their lives. It appears below:

“Gettysburg February the 9th 1860

"I take my pen with sorrowful heart to inform you with tears rolling down my cheeks that Mother had a bad color with a cough for three or four days until Friday the 4th of February about eight o’clock in the evening. She said to me that she would go to bed, wrapped up a warm brick to keep her feet warm. About 10 or 15 minutes afterwards I thought her breathing was so different so I asked her whether I should send for the doctor. She took my hand and said, ‘I have no pain,’ and squeezed it and said, ‘I always loved you,’ and then talked on for about a minute. All I could understand was ‘gross ist unseres gottes gieste,’ and then closed her eyes and was speechless, and the next morning about eight o’clock she was a corpse and was buried on the 6th.......From your father John Blocher”

She died at the age of 65. Her last words, translated into English were, “Great is our Lord Jesus.”
REV. DR. JOHANNES BRAUN (JOHN BROWN)

Born: July 21, 1771, near Bremen, Germany

Arrived in America: Baltimore, Maryland, in 1797

Died: January 26, 1850, at his home, 218 South Main Street, Bridgewater, Virginia

Buried: Frieden's United Church of Christ Cemetery (Directions: from Mt. Crawford, Virginia, and the intersection of Routes 11 and 257. Travel east on Route 257, across Interstate 81, at which point Route 257 becomes Route 682. Follow this road, also known as Frieden's Church Road, for 3.8 miles. Cemetery and church are on the right. Tombstone is at far corner of the cemetery where Routes 682 and 988 intersect.)

Religion: German Reformed

Occupation: German Reformed Minister, author, and county school commissioner

Son of: Herman Daniel Braun and Adelheit Lurssen

Brother of: not known

Married: Elizabeth Falls (3-1777 to 12-5-1857), born in Churchville, Virginia

Parents of:
- John G. Brown
- A. Daniel Brown
- I. G. Brown
- H. David Brown
- Mary Brown m. Archibald Coyner
- Elizabeth Brown m. Addison H. Coyner
- Catharine Brown m. John Sellers
- Lydia Brown (12-11-1813 to 4-3-1851) m. Henry Harnsberger
- Wyant (9-26-1812 to 6-9-1882)
- Priscilla Brown m. Samuel C. Deal

Relationship: gr-gr-gr-grandparents (sixth generation)
Known as ‘the Apostle of the Shenandoah Valley’ this ancestor for many years was the only ordained minister of the German Reformed religion in the Valley of Virginia. He filled a great need and is one of our most illustrious ancestors. The information regarding this ancestor is taken from three sources: *Life Under 4 Flags in North River Basin of Virginia*, by C. E. May; *The Virginia Germans*, by Klaus Wust; and *The St. Michaels Story, 1764 – 1964, Two Centuries of Church History*, by Charles Herbert Huffman, McClure Press, 1964.

**Johannes Braun**, as a boy, had heard wonderful stories about America, and decided he wanted to live there. At the same time, he had received the call to be a minister. He was able to combine both. He was a ministerial student in Bremen, Germany when the German Reformed Church sent him to America to minister to the German settlers there. Until this time the German Reformed faith had seemingly abandoned their faithful in America, particularly the Shenandoah Valley of Virginia. After landing in Baltimore, Maryland, in 1797, at the age of 26 he soon made his way to Chambersburg, Pennsylvania, where with German tutors he was able to continue his studying to become a minister. While studying he made several trips to the Shenandoah Valley and became an assistant minister at St. Michaels German Reformed Church, near Bridgewater, Virginia. On May 12, 1800, he was licensed by the synod in York, Pennsylvania, to be a minister. At that same synod, a request was presented from the German Reformed congregations in Rockingham County to have **Rev. Braun** as their minister. At the age of 29, he walked from York, Pennsylvania, to Bridgewater, Virginia, and accepted the position as minister, a position he would hold for nearly 50 years.

He had a regular circuit in Rockingham County, Virginia, of four churches (Frieden’s, St. Michaels, McGaheysville, and Rader’s), preaching at each one once a month. In addition he preached at four churches in Augusta County (Zion’s, St. John’s, Salem, and Branch). Being one of a very few ministers in the Valley, he was also called upon to preach in the counties of Shenandoah, Page, Pendleton, and Frederick. In many locations he saved the German Reformed faith from extinction.

He was a visionary and activist. Seeing there was little future for Germans speaking German in Virginia, he gradually transitioned the faithful to the English language, securing a Presbyterian minister to assist him with translations. **Rev. Braun** was part of the concerted effort of those who said, “America is our country, and their language and culture shall be ours.” He changed his name from **Johannes Braun** to **John Brown**, as part of the Americanization, and he encouraged some of our other ancestors, notably Adam Weis to do the same (Adam Wise). **Rev. John Brown** also witnessed the evils of slavery, and while at one time he may have owned slaves, he became an active abolitionist.
Referencing the need for the English language and Rev. John Brown’s leadership in this regard, I quote from page 220 of *Life Under 4 Flags*: “Men of German ancestry residing in Rockingham County were passed over when justices were named to the first Rockingham County court because they resisted learning and speaking English, the official language. St. Michaels, a Reformed German church, located three miles southeast of present Bridgewater, held its services in German until 1825 and in both English and German between 1825 and 1833. After 1833, all the services were conducted in English, according to Reverend John Brown, pastor of the Church from 1798 to 1850.”

The reason for Rev. John Brown being able to become the minister at St. Michaels and also information about two of his written works are found on page 264, in the book, *Life Under 4 Flags*, and are included below. “The Rev. Huffman received his formal education for the ministry in Chambersburg, Pennsylvania; he was ordained in Philadelphia in 1796 at the age of 38. The year of his ordination he was named pastor of Wise’s Meeting House (St. Michael’s). Being of a weak and sickly nature, he was unfitted physically to endure hardships a frontier pastor was called upon to experience. The long horseback journeys over rough roads and bridle paths in both fair and foul weather, for example, which his position demanded often sapped the strength of the strongest of men. Therefore, the church secured the Reverend John Brown, a sturdy young man, as his assistant in 1798. Pastor Huffman died the same year and was buried in Frieden’s Church Cemetery. The Reverend Brown remained at Wise’s Meeting House (St. Michaels) as supply minister until 1800, when he was named the regular pastor. The same year he became pastor of Frieden’s and McGaheysville German Reformed churches also. “During his ministry at Wise’s Meeting House (St. Michaels) spanning a half century, the Reverend Brown wrote at least two books

Picture of John Brown courtesy of The Brown Family Collection, SC# 1751, Special Collections, Carrier Library, James Madison University, Harrisonburg, Virginia.
and presided over several important changes in the congregation. In 1818 he had published in Harrisonburg, *Schreiben an die Deutschen Einwohner von Rockingham und Augusta, und den benachbarten counties: Erster Band*. Intended as a circular, this book contains 400 pages. Among other things, it is a plea for Bible societies, foreign missions, freedom and peace. He had a second book published in 1830. This one is entitled *Eine Kurze Anterweisung Christlichen Religion*.

According to Klaus Wust in his book, *The Virginia Germans*, pages 170-172, “With the assistance of Braun and Hinkel, Funk compiled the *Allgemein Nutzliche Choral-Music* and in 1816 had it published by Wartmann in Harrisonburg. As a tune book it occupies a unique place in German-American musical literature because in its form it was entirely, and in its content partly, a homegrown Virginia-German Product...Pastor Braun’s influence is apparent from a number of Reformed psalm tunes.” This tune book was a direct response to bad singing! “By 1816 singing must have reached a low point in many churches according to Pastor Braun’s devastating verdict: ‘It is deplorable that we Germans, particularly in this part of the country, are so backward in our practicing the vocal art. Nowhere is this more evident than in our public gatherings, and by and large, among all religious groups. Many people—and their number is increasing with the lack of singing schools—do not open their
mouth to sing at all. Others cause such discords by unsuited sounds that both the singing and devotion are disturbed, if not broken up altogether.’”

He also wrote at least two other pieces. “In his Circular-Schreiben, Johannes Braun turned violently on the ‘triumph of reason in Europe’ (The Virginia Germans, page 165), and in his Treatise on Slavery and Serfdom he was one of the very few to speak about the evils of slavery and advocate for its abolition. The following material on this subject is taken from The Virginia Germans, pages 125-126:

“The position of the German Reformed Church in Virginia, though never officially stated, corresponded to the tolerant attitude taken by most Lutherans. Several prominent Reformed laymen owned slaves. The German-born leader of the denomination in the Valley, the Reverend Johannes Braun, made his own views on the subject known in a ‘Treatise on Slavery and Serfdom’ which he published in 1818 along with copious religious material. For Braun, the cardinal question was whether the possession of slaves was sinful as such and forbidden by God: ‘As this is important for many among us—some who have slaves favor slavery, others who don’t own slaves or who, for their conscience’s sake, have set them free, are not only opposed but frequently pass hard and unkind judgment upon those who hold slaves—we have no better umpire than God through His revealed Word.’ In searching the Scriptures, Braun could not find a single passage expressly prohibiting the institution, and he concluded: ‘How can any man possibly condemn another man for owning slaves regardless as to his treating them in a Christian or un-Christian manner. Where we have neither a commandment nor an interdiction, no trespassing is possible.’ Despite this apparent divine sanction, Braun found that slavery and serfdom place the Christian character in jeopardy, and he saw the only real solution in gradual emancipation. He refrained from outlining any specific method ‘since all plans for abolishing slavery rather belong to the political realm,’ but familiarized his German readers with the ideas of Thomas Jefferson and St. George Tucker, wherein lies perhaps the major value of Braun’s treatise. It afforded Germans who would not or who could not read English a glimpse at the thinking of eminent Virginians on the matter. Braun added his own pastoral words in guarded statements: ‘Herewith I would like to have once again admonished amiably and urgently all slaveholding readers to treat their slaves in a Christian and conscientious manner so long as they want to keep them.’ With these notable exceptions, the voices raised by Henkel and Braun, the large religious bodies of the Virginia Germans maintained the same uneasy silence with which other Virginians by a kind of unspoken agreement kept the issue from being discussed in public.”

Another paragraph in the book Life Under 4 Flags, on pages 266-267 speaks to the German language issue and Rev. Brown securing the services of
the Presbyterian minister. Our ancestors, the Wises, had been in America for over 80 years and were still resisting the English language. "The German language was strongly entrenched in the St. Michael’s congregation, but business and governmental affairs, the community school and social functions other than very local ones were carried on in English, the official language. These pressures were too strong for the stubborn St. Michael Dutchmen to resist, and so gradually the congregation became an English speaking one. Both the Reverend Huffman and Dr. Brown probably never preached in English. From 1825 to 1833, two church services were held, one in German and the other in English. The minister of the Mossy Creek Presbyterian Church, upon invitation, gladly preached in English. About 1833, Dr. Brown records, ‘all sermons are delivered in English’... The language transition in all services was an accomplished fact by 1850.” This was the year that Rev. Brown died.

Before ending this biography there are two other items of note regarding this remarkable man: he possessed one of the largest German language libraries in the Shenandoah Valley of Virginia, and he was a county school commissioner. According to Klaus Wust in his book The Virginia Germans, “Private libraries of Virginia ranged from collections of several hundred volumes owned by clergyman Johannes Braun” (page 168). And, “in Rockingham County... Pastor Johannes Braun, John Kratzer, George Rhodes, and Jacob Trumbo were among the county school commissioners...” (page 161).

While the following should probably be included as an appendix, I am including it here for ease of review. While appearing on page 35 of The St. Michaels Story, it is actually taken from the Mt. Crawford paper, Volume I, Number 12, dated September 1899. The article about our ancestor, Dr. John Brown is entitled, ‘Truth, Light, Simplicity.’ Much of the article is included below.

"Dr. John Brown was born near Bremen, Germany, July 21st 1771. At the age of fourteen years he was received into full communion with the church. The desire expressed when a boy to come to America grew stronger as he grew in years and when he reached the age of 26 years he left his fatherland and turned his face to America. He landed in Baltimore, but soon made his way to Chambersburg, Pa., where he began the study of Theology in 1798. He now visited the Reformed churches in the valley of Virginia, a scattered people many of whom had never enjoyed the ministrations of a regular pastor. He returned to Chambersburg and continued his studies till the spring of 1800. He was licensed at the meeting of Synod held in York, Pa., May 12, 1800 to preach the gospel. His biographer says, ‘At the same meeting of Synod there was presented a request from the congregations in Rockingham County, Va., asking to have Mr. Brown placed over them as pastor.’ These were the people whose children and grand children, and descendants now constitute the Rockingham and several
other charges. The synod granted the request of the Rockingham people and now at the age of 29 years Rev. Brown left for Virginia. It was at a time when man had not as yet improved much on the original means of locomotion and the new pastor used the means given him by a kind God and walked from York, Pa., to Rockingham County, Virginia....

"According to the rule of the church he was ordained May 10, 1803. He preached regularly once a month at Frieden's, St. Michael's, McGaheysville, and Rader's church, in Rockingham County, and at Zion's, St. John's, Salem's, and the Branch in Augusta County. Besides this he visited the scattered and shepherdless people in the counties of Frederick, Shenandoah, Page, and Pendleton. These visits must have been of an evangelistic nature. Preaching the gospel and teaching was his great purpose and as a result he often received into the church from sixty to seventy souls. For thirty-five years Dr. Brown was the only Reformed minister who attended to the spiritual wants of all the Reformed people of the above counties. Marvelous indeed that so many congregations have been preserved! And had it not been for his strong, iron constitution, and an indomitable will, many more would have gone 'the way of all the earth.' In the latter part of his ministry he confined himself mainly to Friedens, St. Michaels, McGaheysville, and Salem. During the greater part of the pastorate of the Rockingham charge he lived between Friedens and Pleasant Valley, but moved to Bridgewater some time before his death. His departure was peaceful, triumphant and glorious, and well should it have been, for his fifty years of service in Rockingham and adjoining counties were years of untold self-denial....

"On January 26th 1850 as the sun was bidding adieu to the western horizon, amidst the breeze of angelic wings his soul went to his God.....

"In reference to father Brown as a preacher and pastor we can know and need know nothing more than what those said who labored with him. Says Rev. Feete: 'As a preacher I think there were few that surpassed him. The excellence of his personal appearance, the grace and beauty of his gestures, the pleasantness of his voice, and his deep earnestness and solemn manner, were such as to constitute him a perfect orator.' Socially he was extremely free and affable; his features were mild and prepossessing. He was simple hearted and kind, childlike in spirit and a great lover of children who in their turn were very fond of him. 'He made a secret and solemn vow that if the Lord blessed and prospered him among these people, he would never leave them.' The Lord did bless him and he remained to the end...

"....the following quotation from his granddaughter: 'I remember quite distinctly my grandfather's person. I should say he was a man about 5 feet 10 inches tall, fleshy but not enough so to disfigure him. His face inspired confidence and respect. His children all regarded him as nearly perfect as humanity could be. There was always so much reverence and love expressed when they uttered the name 'Father'....According to Rev. Gray of Winchester, Virginia, 'He was the embodiment of Christian charity.'"
Rev. Brown was 78 when he died. His wife Elizabeth was 80 when she died. As heirlooms we have several old serving spoons with her initials on them. We also have an ink painting on velvet that is in the glass front of the old wooden works Wynant family clock in our possession.

Tombstones of John Brown and his wife Elizabeth Falls, Friedens Church cemetery, near Mt. Crawford, Virginia.
CHRISTIAN GARBER

Born: 1776, probably Beaver Dam Creek, Frederick County, Maryland

Died: June 30, 1850

Buried: Oak Lawn Cemetery, Bridgewater, Virginia

Religion: Church of the Brethren

Occupation: farmer

Son of: Elder Martin Garber, Sr. (c.1737 to c.1800) and Anna Preston

Brother of: Mary, Hannah, Magdaline, Barbara, John, Samuel (who married Catherine Diehl), Henry, and Martin Jr. Garber

Married: (1) Mary Morningstar (Morganstern) (3-1782 to 12-18-1821)
(2) Freney Reiff

Parents (Christian and Mary) of:

Elizabeth Garber (? to 11-26-1874)
Solomon Garber (11-2-1808 to 9-12-1892) m. Barbara Wine(1-29-1807 to 3-8-1864)
Mary Garber (7-5-1811 to 9-22-1889) m. Samuel Cline (10-18-1806 to 12-1885)
Anna Garber
John Garber

David Garber (11-6-1820 to 10-26-1887) m. 12-21-1840 Rebecca Miller (12-22-1820 to 4-7-1854) d/o Christian Miller and Susan Flory

Relationship: gr-gr-gr-grandparents (sixth generation)

First, please note that both Christian Garber and one of his brothers, Samuel, are both our direct ancestors. Christian is a great-grandfather of my grandfather Otho William Miller, and Samuel is a great-great-grandfather of his.

Secondly, a word about the name, “Christian.” Both of my great-grandmother’s (Elizabeth Virginia Miller, nee Garber) grandfathers had the first name of Christian. As I have written previously, the name was popular in the
1700s because a book by John Bunyan entitled *The Pilgrim’s Progress* written in 1684 was used as a school text during the 1700s. The book is a religious allegory about the adventures of a man named Christian as he journeys to heaven. My speculation is that both our Miller and Garber ancestors, having read the book in school, would then name their sons accordingly.

Thirdly, one of Christian’s sons, Solomon Garber, an uncle of ours, was a minister in the Church of the Brethren and a member of the first board of trustees of Bridgewater College.

Fourthly, Christian’s wife Mary Morningstar Garber would die before the age of 40 leaving behind five children, the youngest of whom, our ancestor David Garber, would be only thirteen months old. Parenthetically, when I was much younger and heard that we had a relative with the last name of “Morningstar” I immediately thought of American Indians! However, the name “Morningstar,” as was the case with so many German surnames, had been anglicized from the German “Morganstern.” At one time the large Shenandoah’s Pride co-operative dairy on Route 11 near Mt. Crawford, Virginia, was named Morningstar.

Fifthly, in researching this ancestor, one must be very careful. There is another Christian Garber who lived in Maryland with relatives having similar names, who died earlier than our Christian and is buried in Maryland.

Sixthly, Christian barely lives long enough to be included in the 1850 census. He is listed as being 74 and living with his son Solomon who is 42.

Seventhly, my great-grandmother Elizabeth Virginia Miller nee Garber has all four of her grandparents buried in the Oak Lawn Cemetery (Bridgewater, Virginia) in the same row! They are Christian and Mary Garber and Christian and Susanna Miller. Elizabeth Virginia Miller nee Garber is also buried in this cemetery alongside her husband Joel Miller. For that matter, her son and daughter-in-law Otho and Annie Miller are buried there as well.
ABRAHAM GLICK

Born: March 28, 1797, near Hudson’s Crossroads, Shenandoah County, Virginia

Died: February 20, 1870, near Montezuma, Rockingham County, Virginia

Buried: Beaver Creek Church of the Brethren Cemetery (Route 42, just south of Bridgewater, Virginia, and the North River, right onto Route 727, then right onto Route 613, then right onto Route 752 to the church on the right)

Religion: Church of the Brethren

Occupation: farmer

Son of: Elder John Glick, Jr. (12-29-1754 to 1822), and Elizabeth Bassermann

Brother of: Barbara, Elizabeth, John III, Daniel, Joel, Catherine, Magdalene, and Joseph

Married: Elizabeth Garber (4-20-1799 to 9-19-1857) m. 9-1-1818, d/o Samuel Garber and Catherine Diehl. Elizabeth is also buried at Beaver Creek Church

Parents of:
- Catherine Glick (7-8-1819 to 1-4-1859) m. 4-6-1837, Samuel Miller (1815-1883)
- Joel Glick (2-27-1821 to 10-1-1880) m. 3-13-1845, Elizabeth Miller (1819-1905)
- Samuel Glick (9-16-1823 to 9-6-1884) m. 8-26-1847, Sarah Miller (1824-1903)
- Elizabeth Glick (5-24-1826 to 2-17-1905) m. 5-22-1845, Joseph Miller (9-13-1824 to 3-31-1873), s/o Martin Miller
- Barbara Glick (1-20-1829 to 10-13-1912) m. 11-2-1848, Joseph T. Miller (1823-1862)
- John A. Glick (4-7-1832 to 5-10-1855)
- Mary Glick (12-8-1834 to 1-6-1909) m. 1876, John Craun, Jr. (1817-1882)

Relationship: gr-gr-gr-grandparents (sixth generation)
As with his ancestors, the information appearing below was written by J. Paul Glick, Sr., and given to me by family historian Roberta Miller Herbert. At least some of it appears in his book, *Across the Years*.

"Abraham Glick...was born March 28, 1797, at Hudson’s Crossroads about six miles west of Mt. Jackson, Shenandoah County, Virginia. The Bible says he was born between 2:00 and 3:00 a.m. There is strong evidence that he may have been born in the very old stone house, now vacant, in the northeast sector of Hudson’s Crossroads. About 1810 when young Abraham was about 13 years of age, his father sold his extensive accumulation of land at the Crossroads and purchased a large tract of land near New Market on Smith’s Creek and moved his family there to live. It seems probable that young Abe lived and worked on this farm about seven years until around 1818 when 21 he moved south to Rockingham County, where his oldest brother John Glick III had moved about 1812 and begun farming on Mossy Creek near Spring Creek.

"It is not certain whether Abraham worked for awhile for his brother John III on Mossy Creek, or whether he may have rented a farm for awhile in that locality, but it appears he went to housekeeping promptly after marriage. He married Elizabeth Garber, daughter of Samuel Garber who lived on Cook’s Creek south of Harrisonburg, Virginia. Rev. Daniel Garber joined them in matrimony on September 1, 1818. Personal property tax records show Abraham listed in 1819 with 3 horses. The next year he had four horses and in 1823 he had seven. This shows rapid growth and prosperity. Just when he purchased and moved to the main plantation just east of Montezuma, Virginia [southwest of Harrisonburg], in the Dry River Bottoms is not known. Some of Abraham’s land transactions are recorded, but it is fairly assumed that many of them were destroyed in burning the records during the Civil War. It would seem probable that he purchased this main homestead about 1823 when his horses numbered seven, and he had probably just received a major part of his inheritance from his father John Glick, Jr., whose Will was probated March 12, 1822. Abraham’s business activities expanded until in 1836 he paid taxes on eleven horses and continued this number most of the time until 1845. In 1837 he began to pay taxes on a gig and from 1839 to 1847 he paid taxes on a carryall. Carriages with wheels at that date usually represented top level prosperity. He still had the carriage by 1860. We do not know his total acreage, but the broad acres in the bottoms of Dry River made beautiful farms when the river rocks had been worked out and piled in great heaps.

"After acquiring the Dry River tract with the old log house, he promptly built a beautiful sturdy brick house over a spring which still stands. This is close to the old mill race. Although it has been owned by various families since the Civil War, its charm and beauty has been maintained without much alteration. In construction of the chimneys they were designed to serve corner fireplaces in adjoining rooms and in the kitchen a very large fireplace was designed for complete cooking equipment and food service. Abraham lost his youngest son
Homestead of Abraham Glick, which he built circa 1825. The farm is located along Dry River, near the village of Montezuma and the town of Dayton, Virginia.

in 1855, and all his other children were married by 1848, except Mary who was the youngest. Soon after the Civil War he sold the farm house to the Hale family, and then purchased a small house a half mile farther west in the village of Montezuma and there Mary kept house for him until his death in 1870. (In the mid-twentieth century, the old farm in Dry River was owned by William Evers.)

"About 1853 he changed his name in spelling from 'Click' to "Glick" in general use, and thereafter his descendants have used the 'G.'"

Several stories have been passed down through the generations about this farm and our ancestor Abraham Glick. While the farm was located in the beautiful river bottom area, it was difficult land because of all the small rocks. His children and grandchildren had the distasteful task of picking the endless number of river rocks out of the soil. Also, before the Civil War, they used a grain cradle before the reaper had come into wide use. His children and grandchildren became skilled "cradlers" in the harvest field.

"This was a thriving Shenandoah Valley farm at the outset of the Civil War and the experiences of that war were devastating. With Sheridan's Raid and all the burning and pillaging and the stealing of food and most of the cattle and horses, life was most discouraging. Being Brethren they were completely pacifist and they abhorred slavery. Yet they felt that Virginia and the South had been unfairly treated and they had an allegiance to the state of Virginia. Toward the close of the war in early 1865 all family cash was in worthless Confederate money. A grandson, Joseph M. Glick had turned 18 and was about to be forced into the Confederacy to shoulder a rifle and be marched into battle without any
training or art of defense. This grandson escaped into Ohio, without any money and just the clothing on his back. Before leaving for Ohio, his grandfather, our ancestor Abraham Glick gave him his watch to sell for U.S. currency, when opportunity permitted in Ohio, so that his grandson would have something to sustain him until he could return to Virginia.”

Abraham Glick died at the age of 72 in Montezuma, Virginia.

His wife Elizabeth died at the age of 58. “Stories passed down about her provide some personal characteristics about her generous and noble life. She was affectionately known by her neighbors and friends as ‘Betsy’.”

They are buried next to each other in the cemetery at the Beaver Creek Church of the Brethren.
DANIEL KEISER

Born: September 3, 1782

Died: August 30, 1842

Buried: Zion Evangelical Lutheran Church Cemetery. (From Waynesboro, Virginia, Interstate 64 Exit 94, travel north on Route 340 for 2.4 miles [Rosser Avenue becoming Broad Street for the last .2 miles], Left, West onto Route 254 for 1.9 miles [Poplar Avenue, left on Ivy Street which becomes Hermitage Road], right onto Route 827 for .2 mile [Henkel Road], right onto Route 799 for .5 mile [Dalhousie Road], left onto Route 798 for .3 mile [Zion Church Road], church and cemetery are on the left.

Religion: Lutheran

Occupation: farmer

Son of: Michael Kycor and Mary Lingel

Married: Mary Ann "Polly" Koiner (3-5-1783 to 1-31-1845) m. April 26, 1804, d/o George Adam Koiner and Barbara Smith

Parents of:
Sarah Keiser (3-17-1805 to 2-28-1868) m. 4-24-1828, James Johnson Cullen (1-4-1798 to 1-9-1871)
George K. Keiser (5-4-1806 to 3-15-1892) m. Mary Kugler
Jane Keiser (8-26-1808 to ?) m. George Shreckhise
Mary Ann Keiser (5-13-1810 to ?) m. Samuel Koiner
James R. Keiser (9-28-1812 to ?) m. ____ Murphy
Julia A. Keiser (10-9-1814 to ?) m. Peter Shirey
Jacob Keiser (1-11-1818 to ?) m. Margaret Patterson
Elizabeth Keiser (9-23-1820 to ?) m. Michael A. Koiner
Catherine M. Keiser (5-16-1825 to ?) m. Rev. Samuel Wagner

Relationship: gr-gr-gr-grandparents (sixth generation)

According to his tombstone, Daniel Keiser donated the land for the Zion Lutheran Church and Cemetery in 1824, when he was forty-two years of age. This really does not tell the story. The reason for this donation of land, just six miles from Trinity Lutheran Church where his wife's parents and grandparents are buried, is a colorful story about the schism of a church congregation.
According to family historian Lewis Coiner, in the 1820s, Trinity Lutheran then known as Keinadt's was visited by a minister only once per month. A young man from Pennsylvania, trained to be a Lutheran minister, came to the congregation offering to be their full time minister. They accepted, but then quickly discovered he was theologically liberal. Casper Koiner, brother to our ancestor, George Adam Koiner, and an uncle of Mary Ann Koiner Keiser, told the youthful minister to "Get out!" The young minister did just that, and he began preaching in the farm field across the road from the church. This attracted several of the church families either because they enjoyed his liberal teachings, or because they enjoyed having a full time minister. Either way these families left Trinity and formed their own congregation on the land donated by Mary Ann Koiner's husband, Daniel Keiser.

In the Zion Church Cemetery are buried not only Daniel Keiser and his wife Mary Ann, but also two generations of our Cullen ancestors. His grandson, our direct ancestor, Daniel C. Cullen, was named for him.

Daniel Keiser missed by four days of being sixty years of age when he died. His wife, Mary Ann, who is buried next to him, to his left, was only sixty when she died.
ANDREW BARNES LAGO

Born: December 23, 1788, on the Atlantic while sailing to America from England

Arrived in America: probably early 1789

Died: June 6, 1868, Willow Brook Plantation, near Mt. Crawford, Virginia

Buried: old Mt. Crawford Methodist Church Cemetery, Bridgewater Road, Mt. Crawford, Virginia. (Directions: traveling south on Route 11, enter the town of Mt. Crawford. Route 11 becomes Main Street. Right onto Bridgewater Road [easy to miss, in the heart of the old Victorian home section of town] for .1 mile. Cemetery is on the left. Tombstones of Andrew and wife Mary are in the center, toward the back, near a tree.)

Religion: Methodist

Occupation: Planter

Son of: Andrew Lago and Elizabeth Barnes

Brother of: only child

Married: Mary Pifer (1-31-1789 to 1-31-1853) m. 1808 d/o Godlove Pifer

Parents of:

Jacob Lago (10-22-1815 to 5-16-1888) m. Rachel Barbara Switzer
(7-1-1823 to 4-6-1874)

Relationship: gr-gr-gr-grandparents (sixth generation)

This is our first Methodist ancestor in a long line of Methodists, probably his mother was also Methodist. If indeed his mother was Methodist, and she as well as he are both buried in the same Methodist Cemetery, then I am a seventh generation Methodist. The lineage is as follows: Elizabeth Lago, Andrew Barnes Lago, Jacob Lago, Mary Lago Wise, W. H. Wise II, W. H. Wise III, and myself W. H. Wise IV.

This is the ancestor who according to family tradition was born on board ship in 1788, as his parents were sailing to America from England. We do not know if his father lived to see the birth of his son, since the father died on the
same voyage. While **Andrew Barnes Lago** began his life on ‘shaky grounds,’ he was fortunate in that he had a tough mother who would live to be 84, and a sizeable inheritance. This money would be used to purchase hundreds of acres of land along the North River near Mt. Pleasant, Virginia, now named Mt. Crawford, Virginia. According to family tradition he was named ‘Andrew’ after his father, and ‘Barnes’ after his mother’s maiden name. (These family traditions come to us from my great aunt Bettie Wise Perrow, who was his great-granddaughter. Most of the information was oral, but there was some also found in one of her letters.)

The first official reference we have to Andrew Barnes Lago is found in the book, *Life Under 4 Flags in North River Basin of Virginia*, by C. E. May, p. 356. There is a listing for tax purposes from 1810, and he is at the age of 21 shown as owning two slaves. The second item in the same book is on page 292 and it is in connection with road improvements in 1820, and reference is made to the plantation of **Andrew Lago**. According to family lore this plantation included over 600 acres and was named Willow Brook.

Returning to Methodism, the Lagos were apparently part of the very first Methodists in Rockingham County, Virginia. According to C. E. May in his book, *Life Under 4 Flags*, pages 299-302, “Bishop Francis Asbury of the Methodist Episcopal Church in North America visited Rockingham County at least ten different times from 1790 to 1806... On his horseback journeys [1793 and 1801] from Staunton to Harrisonburg he probably passed by the site of present Mt. Crawford... Unfortunately, the exact date of the organization of the Mt. Crawford Methodist Church is not known; but extant records show a congregation was functioning there as early as 1843 and that shortly thereafter a sanctuary was built. This meeting house was located on the north side of the old Bridgewater-Mt. Crawford Road (present State Road 867) across from where the old Methodist Episcopal Church cemetery is situated. The congregation in 1843 was apparently divided into three classes...Class III... included among its 21 members were Adam and Catherine Pifer, Adam Gladden, **Andrew and Mary Lago**, Jacob Lago, Margaret and Andrew Lindsey and Nicholas W. Switzer.”

Further information about **Andrew Lago** is found on page 301 of *Life Under 4 Flags*. “**Andrew Lago**, who was listed in 1843 in Class III of the Mt. Crawford Methodist Church, was a substantial farmer. His farm lay along the southern boundary of Pleasant Kiser’s estate. Besides being a farmer, he was also a moneylender. The inventory of his personal estate in 1868 following his death lists bonds in varying amounts which he held against a number of people, among them Peter S. Roller,

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Andrew Barnes Lago
12-23-1788 to 6-6-1868
Robert Grattan, William P. Byrd and Daniel May. Following the Civil War, his descendants became leaders in the Mt. Crawford Methodist Church. In accordance with instructions in his will, he was buried in the old Mt. Crawford Methodist Episcopal Church Cemetery.

The other piece of information we have about this family is taken from the 1850 census, 1850 Rockingham County, Virginia, Free Population Census, Transcribed by the Harrisonburg-Rockingham Historical Society, 1997, Iberian Publishing Company, page 264. Page 164, Dwelling 2295

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As for Andrew’s wife, Mary Pifer Lago, we know very little. Her father was Godlove Pifer. This last name has several spellings including Fifer, Pfifer, and Pifer. There are still people with this last name living on Wise Hollow Road, in 2007. (Someone may want to contact them and learn more about this portion of the family history.) Mary Pifer Lago died in 1853 at the age of 64. She is unique among our ancestors in that she died on her birthday, January 31.

Andrew Lago would live another fifteen years, and die in 1868, at the age of 79. He would live to see the destruction of his plantation at the hands of Union soldiers in 1864. The story of the destruction we will save for his son’s biography.

It might be worth a trip to see this farm land. Traveling south in Mt. Crawford, turn right onto a steel one-lane bridge that crosses the North River. At first opportunity make a left onto Kiser Road. Travel about a half mile, past the old brick Kiser home on the left. The old Lago plantation land is on both sides of the road. On the right there is an old frame house built by one of his grandsons. The property on the left is owned by Russell and Lucy Huffman (1990).
VALENTINE SWITZER

Born: August 28, 1789, near Wardensville, West Virginia (at his birth, Virginia)

Died: August 1, 1848, Mt. Crawford, Rockingham County, Virginia

Buried: Mt. Crawford, Virginia, Cemetery

Religion: probably German Reformed

Occupation: miller and farmer

Son of: Nicolaus Switzer and Barbara Michael

Brother of: Simon Switzer

At least half brother of: Philip, Jacob, Daniel, Phoebe, Madeline, Margaret, Mary, and John Switzer, and perhaps eleven others.

Married: Margaret Moore (7-23-1799 to 5-27-1876) m. 6-15-1817, d/o Benjamin Moore, sister of Mercy Moore and granddaughter of Scotch Irish immigrant James Moore

Parents of:

Hiram Switzer (4-5-1818 to 6-28-1885) m. Virginia Bywaters
Elizabeth Switzer (10-26-1819 to 4-14-1899) m. George Fisher
Benjamin Moore Switzer (5-22-1821 to 1-19-1897) m. Mary Shank
Rachel Barbara Switzer (7-3-1823 to 4-26-1874) m. Jacob Lago (10-22-1815 to 5-16-1888)
Nicholas Welton Switzer (6-2-1825 to 12-11-1894) m. Martha Vigar
Simon Bayliss Switzer (5-22-1827 to 4-13-1895)
Daniel Morgan Switzer (7-9-1829 to 7-25-1905) m. Cornelia Jones
Valentine Cunningham Switzer (10-23-1831 to 4-16-1898) m. Mary Bear
Samuel Cootes Switzer (11-6-1833 to 1-4-1915) m. Mary Snapp
John Andrew Switzer (10-17-1837 to 10-8-1909) m. Caroline Roller
William Oldacre Switzer (9-29-1839 to 6-9-1917)

Relationship: gr-gr-gr-grandparents (sixth generation)
This information about the Switzers is taken from a 21 page paper entitled, "The Switzers in Virginia" prepared in 1930 by Cornelia Switzer Burkholder, a daughter of Daniel Morgan Switzer, who was a son of Valentine Switzer, who was a son of Nicolaus Switzer.

Both Valentine Switzer and Margaret Moore were probably born near Wardensville, West Virginia (at the time Virginia). Margaret Moore was the sister of Mercy Moore, and the daughter of Benjamin Moore. Her grandfather James Moore was the immigrant of Scotch-Irish ancestry.

One of their descendants thought the couple (Valentine and Margaret) moved to Rockingham County, Virginia, in 1817, shortly after they were married. Margaret was 17 years of age at the time of her marriage, Valentine was 27. They lived for some time at Turleytown, Virginia, where Valentine operated a large flour mill. They later located to Mt. Crawford, Virginia, where both died.

This was a very intelligent, industrious, and brave family. Four of their sons served in the Confederacy throughout the Civil War, 1861 to 1865. Samuel, Valentine, and William belonged to Stonewall Jackson's 'Foot Cavalry,' Company I (eye), 33rd regiment, Stonewall Brigade, First Division, Jackson's Corps. Later William was selected to serve as one of Jackson's couriers, Division Headquarters. Son, John Andrew Switzer was one of the band of men belonging to Col. John S. Mosby's Partisan Rangers (Dr. William Showalter, Associate Editor of the National Geographic Magazine said, "John Andrew Switzer was one of the bravest men in Mosby's command.") Valentine was taken prisoner at Waynesboro by Sheridan's command and held at Fort Delaware, Samuel was wounded in the seven days battle before Richmond, and John Andrew remained with Mosby's command until it was disbanded in Winchester, Virginia.
Later in life, John Andrew Switzer would be elected High Sheriff of Rockingham County, Virginia. He was a quiet, gentle-mannered man of persuasive speech, who usually went unarmed. Yet, due to his reputation in the Civil War he was a terror to law-breakers who knew him to be absolutely fearless in the discharge of his duties.

Another son, Daniel Morgan Switzer, would be elected mayor of Harrisonburg, Virginia, and then later serve in the Virginia Legislature in Richmond, as the representative from Rockingham County.

It was “Uncle Will Switzer” who would tell my father W. Harvey Wise III, and my father’s cousin Edith Perrow the stories of the fighting in the Civil War. Edith said he was marvelous at setting the scene for a battle, the countryside and type of day. Edith kept a picture of “Uncle Will” hanging in her home in Remington, Virginia, up until her death in 1992.

We also have some information, and then a bit of speculation, about Margaret Moore’s grandfather James Moore, the Scotch-Irish immigrant. From the Frederick County Courthouse in Winchester, Virginia, there is a deed (deed book 1, pages 71-72) which records James Moore purchasing land from Lewis Stephens on May 6, 1760. From the Hampshire County Courthouse in Romney, West Virginia (then Virginia), there is a deed (deed book 2, pages 141-142) which records James Moore purchasing 260 acres of land from William Davis for “97 pounds of money Virginia” on August 2, 1769. In this second deed he is identified as James Moore of Frederick County. We therefore can place James Moore in Frederick County, Virginia, from the spring of 1760 until the summer of 1769.

Now for the speculation: James Moore being a free white male over the age of 20, and a landowner, would have been eligible to vote for Frederick County’s representative to the Virginia House of Burgesses located in Williamsburg. The man elected in 1761 was twenty-nine years old (born in 1732). He had been associated with the county since he was sixteen (in 1748) as a member of the surveying party that established the boundaries for the county; and in the 1760s he had a surveyor’s office in Winchester. His name was George Washington and this was his first elective office! Perhaps our ancestor James Moore voted for him! At the very least he would have been represented by him in the House of Burgesses.

We have two heirlooms from these ancestors: a blue patterned cup (no handle) and saucer, from the Moore family; and a book belonging to Benjamin Moore.
CHRISTIAN WAGNER (WAGGONER)

Born: August 26, 1795

Died: August 15, 1854, Shirleysburg, Pennsylvania

Buried: Shirleysburg, Pennsylvania

Religion: unknown at this time

Occupation: stonemason

Married: Mary "Mollie" Jeffries (7-26-1798 to 4-25-1878) d/o Jeffries and Nancy ______

Son of: _____ Wagner and _____ Flower

Parents of:

Josiah Wagner (2-1-1817 to 5-8-1848) m. Eliza Jane Cunningham. He died in St. Joseph, MO, of yellow fever, on the way to Texas with his family.

Mary Wagner (4-28-1825 to ?) m. Henry Mathias

William Wagner (c.1826 to ?) m. Polly Lane

Ann Wagner (1-16-1828 to 3-30-1911) m. 11-30-1851 John Drake (10-12-1825 to 3-2-1896)

George Wagner (11-22-1832 to 1-4-1878) m. Catherine Kough

Eliza Jane Wagner (3-20-1840 to 2-26-1883) m. Adam Rhinehart

Relationship: gr-gr-gr-grandparents (sixth generation)

Christian's wife, Mary "Mollie" Jeffries, was of Welsh descent, and was one of eleven children. This information and the above information about Christian and Mary Wagner and their children was provided by family historian Eva Bucher Jones, my great aunt, and a great-granddaughter of Christian and Mary.

According to the 1850 Census for Huntingdon County, Pennsylvania, Christian Wagner was a stonemason who lived with his wife and family in Shirleysburg, Pennsylvania. Of note, they lived in dwelling number 88, and their daughter Ann Wagner's future in-laws, Philip and Margaret Stanaford Drake lived in dwelling number 97, also in Shirleysburg.
Mary Jeffries Wagner
7-26-1798 to 4-25-1878

Christian Wagner
8-26-1795 to 8-15-1854
JACOB WYNANT II
(WEYANDT, WYAND, WYNAND, WEYNANDT)

Born: December 10, 1780, in Pennsylvania

Died: March 8, 1855, near Bridgewater, Rockingham County, Virginia

Buried: Harnsberger and Wynant Family Cemetery (Directions: from Bridgewater, Virginia, south on Main Street, Route 42. Once across the North River, an immediate left on Route 727, Airport Road, for 1.3 miles. Left on Route 888, Waystation Road, until it ends near the river. Family plot is behind the farm house at 7069 Waystation Road. There is a massive limestone wall surrounding the cemetery. In 1988, when I visited with C.E. May, and again when I visited in 2008, the farm was owned by Mr. J. Ritchie.)

Religion: German Reformed

Son of: Jacob Wyand I (c.1750 to ?) and Catharine

Probably grandson of Johann Jacob Wynand (c.1712 to ?)

Brother of: Johannes Wyand (8-18-1792 to ?)

Married: Anna Harnsberger (2-12-1781 to 8-31-1863) d/o Henry Harnsberger and Anna Maria Bear

Parents of: (only one child known at this time)

Henry Harnsberger Wynant (9-26-1812 to 6-9-1882) m. 1836 Lydia Brown (12-11-1813 to 4-3-1851)

Relationship: gr-gr-gr-grandparents (sixth generation)

In all likelihood there were three generations in a row bearing the name “Jacob.” Since information is scarce on all three, I am including all three biographies in this section.

Jacob Wynant II is most probably a grandson of Johann Jacob Wynand (Weynand, Weynandt). Johann Jacob Wynand was part of a colony of German Reformed faithful from the Palatinate, under the leadership of the well-known minister Rev. Johannes Bartholomay Rieger. They arrived in Philadelphia,
Pennsylvania, on September 21, 1731, from Rotterdam, recently from Cowes, England, on the Ship Britannia, Michael Franklin Master of the Ship. There were 106 men on board who with their families totaled 269. **Johann Jacob Wynand** was only 19 years old at the time and appears to have not been traveling with any other family members. Of note is that he was one of the men who could sign his own name. The Ship Britannia’s information lists three spellings for **Johann Jacob Wynand**’s last name, all of which I have shown above. (This paragraph of information is taken from *Pennsylvania German Pioneers, Volume I, 1727-1775*, by R. B. Strassburger, Genealogical Publishing Co., 1966, pages 47 to 54.)

**Jacob Wynant II** is most probably a son of **Jacob Wyand I** and his wife **Catharine**. We know these ethnic Germans came from Pennsylvania to Virginia by 1792, because we have baptismal records for one of their children from St. Michaels German Reformed Church near Bridgewater, Virginia, in that year. The records are in German and translated read,

"**Jacob Wyand** and **Catharine** his wife
a son born the 18th day August 1792
and baptized on the 5th day September 1792
and Johannes named. Sponsored by
his parents"

According to the 1850 census, **Jacob Wynant II** was born in Pennsylvania, whereas his wife **Anna Harnsberger** was born in Virginia. They were married in 1804 by the **Rev. Johannes Braun (John Brown)**, coincidentally another of our ancestors.

They were communicants at St. Michaels German Reformed Church. It is most interesting to note in the communicant records how **Jacob** and **Anna Wynant** change the spelling of their last name in the 1830s. Parenthetically, the 1830s were the period in which the Valley Germans adopted the English language and in so doing anglicized their last names. As examples, our Weis ancestors anglicized their last name to Wise and Rev. Braun anglicized his to Brown. In 1831, the Wynants were spelling their last name either Weyand or Wyand, with an umlaut over the letter “y.” By 1839 they, and their daughter-in-law **Lydia** were spelling their last name Wynant. It would not be until 1846 that their son **Henry** would make the change from Wyand to Wynant.

It appears that **Jacob** and **Anna** had only one child, **Henry**, who lived to adulthood. This child was named after **Anna’s** father **Henry Harnsberger**.

In the 1850 census, **Jacob** (age 70) and **Anna Wynant** (age 69) are living with their son **Henry**, his wife **Lydia** and their family of six children.
The only other information we have about Jacob Wynant is taken from the book, *Life Under 4 Flags in North River Basin of Virginia*, by C. E. May. I quote from pages 258-259. "Jacob Weyandt died in 1855; his will was proved April 16, 1855, by the oaths of A.W. Brown and J. G. Brown, witnesses thereto, and ordered to be recorded. Henry H. Weyandt, a son, was executor of the will. He posted a bond of $10,000... The court appointed Peter Wise son of Adam Wise; George S. Gibbons; Clement Erwin, and Joseph Miller of Beaver Creek to appraise his estate."

Jacob Wynant died at the age of 74, and his wife Anna died eight years later at the age of 82.

We have several heirlooms from these ancestors including a very old hand-painted washbowl and pitcher. Another heirloom we can date from 1836, a bit later. This heirloom is a china tea set (green vine with berries pattern) which was a wedding present from Anna Wynant to her new daughter-in-law Lydia Brown Wynant.
CHAPTER FIVE

THE CENSUS OF 1850

Generation 5

Circa 1850 (1795 to 1895)

All Ancestral Arrivals Completed with the Previous Generation

Why is this chapter titled, “The Census of 1850?” The census of 1850 is considered the first of the modern censuses in that it provided the names and ages of all family members, together with real estate value. For us, this census provides a blinding glimpse into the lives of this generation. What children were living with their parents? Were there any three-generation households? By local standards, who were the most prosperous (greatest real estate value)? What family lived in close proximity to other family lines? And addressing the political question of the day, who were slaveholders and who were abolitionists? It is as if we have a camera shot in time.

We have eight families to contend with in this generation: six from Virginia (Wise, Miller, Garber, Lago, Wynant, and Cullen), and two from Pennsylvania (Bucher and Drake). Since five of the six Virginia families are from the same county, Rockingham, our focus will be upon them. We are fortunate to have a copy of the 1850 Rockingham County, Virginia, Free Population Census and Slave Census, printed by the Iberian Publishing Company in 1997. Much of our information comes from this publication.

Since our last name is Wise, the first of our ancestors from this generation to glimpse will be our great-great-grandfather Peter Wise. In 1850, Peter Wise aged 32 is living with his wife Elizabeth (Burgess) aged 29 on their own farm valued at $3,600, less than two miles south of Bridgewater, Virginia, almost in sight of St. Michaels Reformed Church where they attend. In 1850 they have four children: William Harvey Wise I, our great-grandfather is aged 9; James who is 7 will die in fourteen years, a Civil War prisoner of war; Martha is 5; and Maria is 2. They live on a farm numbered 2115, for census purposes.

Next door, on a farm numbered 2116, is another of our ancestors from this generation, Henry Wynant aged 38 with his wife Lydia (daughter of Rev. Dr.
Brown, who died just months before the census) aged 36. They live on their farm with their seven children: the oldest John who is 12, will die in eleven years, one of the first fatalities of the Civil War; the second youngest of the seven is Jane, our great-grandmother who will marry Daniel Cullen; she is only one. Next door to them, on a farm numbered 2117, are Henry Wynant’s parents, Jacob Wynant aged 70 and his wife Ann (Harnsberger) aged 69. For all intents and purposes this is a three-generation household since the two properties are valued together at $6,000.

Not far away, four farms from Peter Wise, is another of our ancestors from this generation, Joseph Miller aged 25 and his wife Elizabeth (daughter of Abraham Glick), aged 25. For being so young, they are most fortunate to have their own farm. It was probably purchased for them by a parent. They have two young children in 1850, a daughter Catharine is 2, and our great-grandfather Joel is only 8 months old. As would be expected for their young age, their farm is valued less at $2,500.

Less than two miles and two hills away, is the plantation Willow Brook, where another ancestor of this generation Jacob Lago aged 25, his wife Rachel (Switzer) aged 26, and their four children, live with his parents Andrew Lago aged 62 and Mary (Pifer) aged 61. Jacob is the only child of an only child and in eighteen years, in 1868, will inherit the plantation. Jacob and Rachel’s oldest child is our great-grandmother, Mary aged 6. Mary, in 17 years will marry William Harvey Wise I, who lives only two hills away.

The fifth of our ancestors from this generation living in Rockingham County, Virginia, is David Garber aged 29, with his wife Rebecca (daughter of Christian Miller) aged 29, and their six children. Their youngest child, at the time, is our great-grandmother, Elizabeth Virginia, aged 1. She will marry Joel Miller. Elizabeth will hardly remember her mother, because Rebecca will die four years later probably from complications associated with childbirth when Elizabeth is only five. At that time, 1854, David Garber will be a widower with eight children between the ages of 13 years and only 21 days. Their farm, numbered 656 for census purposes is valued at $5,500.

Before examining our other three ancestral families of this generation, let us continue with the older generation (sixth generation, great-great-grandparents) who are living in Rockingham County, Virginia, in the year 1850.

Beginning where we left off in the previous paragraph, Rebecca Miller Garber’s father Christian Miller aged 66 and her mother Susan (Flory) aged 57 are still alive and living on their 500-plus acre farm which straddles current Route 42, but then known as Warm Springs Pike. They are living there with their only two sons who will ultimately share in the inheritance of the farm with one taking the land on one side of the road and the other taking the land across the road. Of interest is that this farm for census purposes is numbered 2120,
and is only three farms away from our ancestors Henry Wynant and his father Jacob Wynant (Jacob Wynant and Christian Miller would have been of the same generation). Of further interest is that while the farm houses may not have been next to each other, the Wynant property and Christian Miller property did border each other! Therefore, David and Rebecca Garber in visiting her parents and with her having grown up on her parent’s farm, certainly knew the Wynants and their neighbors, the Peter Wises, all our ancestors, and all of the same generation to us! Christian Miller is one of the most prosperous farmers in Rockingham County, probably in the top 10 percent, with real estate valued at $14,000.

A hill away from Christian Miller, Henry Wynant, and Peter Wise, are Peter Wise’s parents, Adam Wise II aged 60 and his wife Elisabeth (Roller) aged 55. Adam Wise II and Elizabeth still have four children at home ages 24, 21, 17, and 12. Their home, built by his father, our ancestor, Adam Wise I, is still standing and in use in 2007, the address is 9068 Wise Hollow Road, Bridgewater, Virginia. This farm was about halfway between Peter Wise’s farm and Jacob Lago’s plantation. In 1850, the farm was valued at $9,000. For some reason we have additional information on this ancestor from the 1850 census. He also had ten horses, seven cows, thirty head of cattle, 750 bushels of wheat and 1,000 bushels of corn. Adam Wise II would die two years later, in 1852.

Two of our great-great-great-grandparents Abraham Glick aged 53 and his wife Elizabeth (Garber, daughter of Samuel Garber) still have two children aged 18 and 16 living at home on their farm along Dry River. One of their daughters, our ancestor Elizabeth is 25 and married to Joseph Miller. For census purposes their farm is numbered 2413 and their real estate is valued at $3,500.

Another ancestor from this sixth generation is the widower Christian Garber aged 74. He has only about one month to live and will die June 30, 1850. He is in a three generation household with his oldest son Solomon, Solomon’s wife and five children. Christian’s farm is one of the more valuable in the county, probably in the top 10 percent, worth $15,000. It is farm number 437. Christian’s youngest son is our ancestor David Garber who lives with his wife Rebecca and their six children on a farm I have already described.

There are also two widows from this older generation (generation six) still alive and living on their own in 1850. Our ancestor Margaret Moore Switzer, aged 51 whose husband Valentine Switzer died two years earlier in 1848, lives with her three sons ages 32, 19, and 10; two of whom will be Civil War heroes. One of her daughters, our ancestor Rachel is 26 and married to Jacob Lago and lives at the plantation Willow Brook. Margaret Switzer lives not too far away, about a mile, probably in the village of Mt. Crawford, along the Valley Pike, now designated as Route 11. Her dwelling is number 2222.

The other widow from this older generation is Elizabeth Falls Brown, aged 73. Her husband, the Rev. Dr. John Brown has died earlier that year,
1850. She lives in Bridgewater at 218 South Main Street, for census purposes dwelling 284. Her second youngest daughter, our ancestor Lydia is 36, married to Henry Wynant, and lives less than two miles away, south of Bridgewater.

In 1850, all of the above families lived in the Shenandoah Valley of Virginia. In the 1850s, the author Washington Irving called the Shenandoah a glorious valley, "equal to the promised land for fertility, far superior to it in beauty, and inhabited by an infinitely superior people." (The Shenandoah, by Julia Davis, pages 119-120)

Having discussed the five families of the fifth generation, together with many of their parents, who are living in Rockingham County, Virginia, in 1850, we turn now to the other three families of this generation.

Our Drake great-great-grandparents are not yet married. Our ancestor John Drake is 24 and living with his parents Philip Drake aged 50 and Margaret (Stanaford) aged 50. They are living in Huntingdon County, in the town of Shirleysburg, Pennsylvania, for census purposes in dwelling 97. Not far away in dwelling 88, our ancestor Ann aged 22 lives with her parents Christian Wagner aged 54 and Mary (Jeffries) aged 52. John Drake and Ann Wagner, who are neighbors in Shirleysburg will marry the next year, in 1851.

In 1850, another ancestor of this generation, David Bucher aged 38, and wife Anna (Blocher) aged 30 live near Gettysburg, Pennsylvania, near Anna's parents. Their son, our ancestor Jesse, aged 4, was born four years earlier in 1846 in the stone house less than 100 yards from his grandparents John and Catharine Blocher's farm house. At this time, they are practicing Pennsylvania Dutch and do not speak English. David Bucher is a blacksmith, who will relocate to McConnellsburg and then to near Shirleysburg, Pennsylvania.

For the eighth and final family of this generation we return to Virginia, this time, Augusta County. Our ancestor James Johnson Cullen is 52 and his wife Sara (Keiser) is 45. Their youngest of seven children is our ancestor, Daniel Cullen, aged 3. In eleven years, at the age of fourteen, he will become a courier for the Confederate army. In 1870, Daniel Cullen will marry Henry Wynant's daughter, Jane.

A matter of grave concern for this generation is the issue of slavery. With the Compromise of 1850 and the Kansas-Nebraska Act of 1854, the United States Congress tried to address the issue and thus avoid a war. In 1857, the United States Supreme Court, in the Dred Scott case, ruled that slaves were not U.S. citizens and that Congress could not prohibit slavery in United States territories. One hundred and fifty years later, in 2007, it is difficult for us to fathom these laws and these rulings. A great Civil War would be needed to settle the situation, once and for all.
Our ancestors were greatly divided on the issue, some being abolitionists and others being slaveholders. Our Brethren ancestors from Maryland, Pennsylvania, and Virginia abhorred slavery. As the reader may recall our Maryland Brethren ancestors in the 1700s actually would buy slaves at auction so that they could then set them free. Our Brethren ancestors of this generation, the Millers, Garbers, and Buchers (as well as their parents, the Glicks and Blochers) were strong abolitionists. Our German Reformed and Lutheran ancestors of this generation, the Wises, Wynants, and Cullens were slaveholders. Our Methodist ancestors of this generation, the Drakes and Lagos, were apparently not slaveholders.

The German Reformed ancestors led by Rev. Dr. John Brown had renounced slavery in the 1830s. Our great-great-great-great-grandfather Adam Wise I had actually manumitted his Negro man Jesse in 1835; however, subsequent to that there was some backsliding. The reasons are obvious if not particularly admirable. Unlike the North that had European immigrants to do their labor and be their workforce, the South only had slaves for this purpose. Due to hot and humid weather and the immigrant patterns, the workforce for the South was the Negro slave. This would particularly be the case for our ancestors who only had one or two sons, or who needed Negro women to perform domestic chores (Negro women slaves were the maids of this period).

According to the 1850 census, Peter Wise had two female domestic slaves aged 18 and 6, and Elizabeth Brown (widow of Rev. Dr. John Brown) had one female domestic slave aged 10. Adam Wise II had seven slaves. The old slave cabin on his property still stands and is used as a picnic pavilion. Christian Miller, our Brethren ancestor with the 500-acre farm and only two sons, owned a male slave aged 19 who would have been a laborer in the fields. Of most interest is Henry Wynant who in 1850 owned three female domestic slaves aged 15, 14, and 12. Henry Wynant shot and killed a male slave for “conscious neglect of duty.” Since a slave was property there were no legal consequences for him; however, he would be “churched” out of St. Michaels and forced to travel many miles to Frieden’s Reformed Church for services.

We will end this section about slavery on a happier note. Generally speaking, slaves were treated very well in the Valley for, as said before, they were the work force, and our ancestors were caring Christians. At the end of the Civil War, one of the family slaves, “Uncle” Harrison Wise, would stay with the Wise family. He would move with them when they left Rockingham for Fauquier County, Virginia, and live with them on their estate called Locust Grove. Once automobiles came into existence he would be their chauffeur! He was called “Uncle” as a term of endearment.

It may be helpful to the reader to place in context the activities of these ancestors with historical events and people of the period. With this in mind I am including the table that appears below. After this table, please read the indi-
vidual biographies about our ancestors from five generations ago. There is more, than just the 1850 census!

**CHRONOLOGICAL TABLE**
Combining Historical Events with Ancestral Activities
For Generation Five

<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1820</td>
<td>Washington Irving writes <em>Rip Van Winkle</em> and <em>The Legend of Sleepy Hollow</em>.</td>
</tr>
<tr>
<td>1845</td>
<td>The United States annexes Texas.</td>
</tr>
<tr>
<td>1846</td>
<td>Great Britain cedes the Oregon Territory to the United States.</td>
</tr>
<tr>
<td>1848</td>
<td>The U.S. wins the Mexican-American War. Mexico cedes California, and the territories of Nevada, Utah, Colorado, and New Mexico.</td>
</tr>
<tr>
<td>1848</td>
<td>Gold is discovered in California.</td>
</tr>
<tr>
<td>1850</td>
<td>The United States Census of 1850 is compiled. From this census, we have a glimpse of our ancestors from this year. Of this fifth generation ago, Peter Wise is 32, Henry Wynant is 38, Jacob Lago is 25, Joseph Miller is 25, David Garber is 29, James Johnson Cullen is 52, John Drake is 24, and David Bucher is 38.</td>
</tr>
<tr>
<td>1850</td>
<td>The Compromise of 1850 temporarily ends a national crisis over the issue of slavery.</td>
</tr>
<tr>
<td>1854</td>
<td>Kansas-Nebraska Act. Citizens of new U.S. territories to decide whether or not to allow slavery.</td>
</tr>
<tr>
<td>1857</td>
<td>U.S. Supreme Court rules in the Dred Scott decision that slaves are not U.S. citizens, and that slavery is permitted in the U.S. territories.</td>
</tr>
<tr>
<td>1860</td>
<td>The Pony Express riders begin carrying mail between St. Joseph, Missouri, and the far western United States.</td>
</tr>
<tr>
<td>1861-1865</td>
<td>The War Between the States, also named the U.S. Civil War.</td>
</tr>
</tbody>
</table>
CHAPTER FIVE: THE CENSUS OF 1850

PETER WISE

Born: July 3, 1818, near Bridgewater and Mt. Crawford, Rockingham County, Virginia

Died: February 12, 1872, at his home, two miles from Bridgewater, Virginia

Buried: St. Michaels Church Cemetery, next to his wife, Elizabeth, and beside his father and mother Adam and Elisabeth Wise, and his son and daughter-in-law William Harvey and Mary Wise. (Directions: traveling south on Route 42, for about 1/2 mile out of Bridgewater, Virginia, take the second left onto Centerville Road for about one mile, then left onto St. Michaels Lane. Church and cemetery will be 1/4 mile on the left.)

Religion: German Reformed

Occupation: farmer

Son of: Adam Wise II (12-24-1782 to 3-3-1852) and Elisabeth Roller (7-4-1794 to 2-12-1878)

Brother of: Emanuel, Adam III, Mary Ann, William, Lucinda, Harvey, Eva, Samuel, Margaret Ann, and Sara Catherine Wise

Married: Elizabeth Ann Burgess (3-6-1821 to 3-8-1867) m. 5-28-1840 d/o Samuel Burgess

Parents of: (birth dates are from St. Michaels Church records)
William Harvey Wise I (4-29-1841 to 2-18-1872) m. 5-14-1867 Mary Lago (5-13-1844 to 12-24-1931) d/o Jacob Lago
James Franklin Wise (4-10-1843 to 11-15-1864), prisoner of war, Fort Delaware
Martha Jane Wise (7-29-1845 to ?)
Maria Elizabeth Wise (2-9-1848 to ?) m. Charles P. Arey
Adam Ursinus Wise (2-8-1852 to 1-23-1940) m. Sarah Saufly
Julia Ann Wise (7-22-1857 to ?)

Relationship: gr-gr-grandparents (fifth generation)
This is the generation of Wises that became "Americanized." In 1830 they changed the spelling of their last name from "Weis" to "Wise," and by 1833 were listening to sermons at St. Michaels in English. The "Weis" had already seen a change in spelling from the immigrant who spelled the name Weiss.

**Peter Wise** was born on July 3, 1818, the day before his mother turned 26 on July 4! His mother, **Elisabeth Roller Wise** (7-4-1794 to 2-12-1878) would not only live to see her husband die in 1852, but also her son **Peter** in 1872, and two of his sons, her grandsons **James Franklin Wise** in 1864 and **William Harvey Wise I** in 1872. But I am getting ahead of my story. Let us now turn to Peter Wise's life.

The following information is taken from St. Michaels Church records provided to me by Mr. Hiram Arey and his niece Guinevere Arey Davis on March 17, 1995. In 1832, the church dropped the name Wise's Meeting House, and adopted the name St. Michaels in honor of the patron saint of the Dutch. (When Christianity came to the Germans, their mountain shrines to Oden and Wodin changed their names to St. Michael.) As late as 1847, in official documents St. Michaels was still referred to as "the Dutch church."

At the age of 21, in 1839, **Peter Wise** was already listed as a communicant at St. Michael's. Interestingly enough, of the 43 communicants at the church that year, seven are closely related to us: **Peter**, his two brothers Emanuel and Adam, his parents **Adam and Elizabeth Wise**, and two neighbors, my great-great-great-grandparents **Jacob and Anna Wynant**. A year later on May 28, 1840, the Rev. J.A. Van Lear married **Peter** to **Elizabeth Ann Burgess** who was the daughter of **Samuel Burgess**. (We have a book about Methodism owned by **Samuel Burgess**.) Information about **Elizabeth Burgess** is very limited. What we have learned is contained in two Perrow family Bibles from Bettie Wise Perrow, a sister of my grandfather **W. Harvey Wise II**. According to the Bibles, **Elizabeth Burgess** was born in Fauquier County, Virginia, and her father was **Samuel Burgess**. At the time of marriage, **Peter** was 21 and **Elizabeth** was 19.

It was not unusual for prosperous families to set up a son with a farm at about the time the son was marrying and starting a family of his own. Such was the good fortune of **Peter Wise**. His father and mother (**Adam** and **Elisabeth**) made formal their gift of a farm in a deed dated April 20, 1841. They gave him a "tract of land containing one hundred and thirty-two and one-half acres joining the lands of Wynants, Kooglers, and others in said county of Rockingham." (These Wynants were also our ancestors, the father and son **Jacob** and **Henry**.) Within less than ten days of the recording of this deed, **Peter** and **Elizabeth**'s first child was born, a son, **William Harvey Wise I**, on April 29, 1841. The son was baptized five months later on November 5, 1841.

The family prospered, and at the time of the 1850 U.S. Census (**1850 Rockingham County, Virginia**, Transcribed by the Harrisonburg-Rockingham
Historical Society, Iberian Publishing Company, 1997, page 244), Peter was listed as a farmer with real estate valued at $3,600, with wife Elizabeth and four children: William aged 9, James aged 7, Martha aged 5, and Maria aged 2. In this same census he was listed with two female slaves aged 18 and 6. These slaves would certainly have assisted with domestic chores.

In 1852 he was named the executor of his father’s estate, and eight years later in 1860, he sold his father’s (Adam Wise II) farm and limestone house (the house at 9068 Wise Hollow Road near Bridgewater, near the Augusta and Rockingham County line). In 1855 he was named the appraiser for the estate of his neighbor and another of our ancestors, Jacob Wynant. (The information for this paragraph was taken from the book, Life Under 4 Flags in North River Basin of Virginia, by C. E. May, pages 258-9, and 267.)

In the 1870 census, Peter Wise age 52, already a widower, had real estate valued at $11,000. He had three unmarried children living at home: Maria, age 22, Adam, 18, and Julia, 13; and his married son William and daughter-in-law Mary E. and their two children Laura, 2 and Bettie, 9 months. Peter’s wife Elizabeth had died three years earlier on May 8, 1867, just six days before the wedding of her son William Harvey Wise I. Elizabeth’s youngest daughter Julia was only nine at the time of her mother’s passing.

The final bit of information we have regarding the Wises is courtesy of a man named Henry Smals who kept a set of diaries in the 1870s. These diaries, now part of the Bridgewater, Virginia, archives, chronicle briefly the lives of some of the people in the area.

June 22, 1871
Frank Higgins went to Peter Wise’s to harvest.

February 10, 1872
Saturday. Peter Wise very sick.

February 12
Peter Wise worse. Harvey Wise is also sick. It threatens for rain. Peter Wise died at 12 o’clock this evening.
February 14  Wednesday morning clear and very cold. Peter Wise buried today at 11 o'clock.
February 17  Saturday cloudy and snowy weather not very cold. Harvey Wise no better.
February 18  Mr. Harvey Wise died this afternoon at 3 o'clock.
February 20  Tuesday morning clear and cold, heavy frost. Harvey Wise buried at 10 o'clock this morning at St. Michael's Church.
March 29, 1872  Harvey Wise sale today near St. Michael's Church.
April 29, 1872  Monday morning clear and cool, fine growing weather. A sale at Peter Wise (deceased) a great many persons at sale. Property sold low except the horses sold at a good price.
April 30  Sale going on at Peter Wise's (deceased).
January 9, 1877  Peter Wise's farm sold today for 50 dollars 4 1/2 cents per acre. Charley Arey bought it.
February 12, 1878  Mrs. Wise [Elisabeth Roller Wise, wife of Adam Wise II] died tonight near St. Michael's Church—about 84 years old.

Christmas, 1871, Peter Wise gave to his granddaughter Bettie Wise, age 2, a doll. This is a very treasured heirloom of ours. (The doll has never had her clothing removed.) Peter Wise and his son William Harvey Wise I were both dead less than two months later. When Peter became ill in late January or early February 1872, his son William Harvey went to take care of him. Peter had pneumonia, gave his illness to his son, and both died within a week of one another. It is almost certain that had antibiotics existed they both would have survived without any problem.

Peter Wise's farmlands were disposed of in two separate actions over the course of several years. On April 6, 1876, fifty acres were deeded to another of our ancestors, Henry H. Wynant, by Peter Wise's son Adam Ursinus, daughter Maria, son-in-law Charles Arey, and daughter-in-law Mary E. Wise (widow of William Harvey Wise I). On March 8, 1882, 130 acres were deeded to Charles P. Arey. This second distribution was the result of legal action brought against Adam Ursinus Wise by our ancestor Mary E. Wise, the widow. (As a teenager, the story of this case was shared with me, but the details are long forgotten.) Apparently Adam Ursinus Wise believed the land was his and not to be shared with his siblings or their heirs (he had actually tried to sell the land in 1877 to Charles Arey). Hiram Huffman, Mary E. Wise's brother-in-law, secured an attorney from Fauquier County, Virginia, to represent her and her three children. The case was decided in their favor. The monetary award from this case would make it possible for all three of her children to attend college.
JAMES JOHNSON CULLEN

Born: January 4, 1798, Augusta County, Virginia

Died: January 9, 1871, Augusta County, Virginia

Buried: Zion Evangelical Lutheran Church Cemetery, Route 798, near Waynesboro, VA. (Directions: from Waynesboro, VA, travel on Route 254 toward Staunton, VA, right onto Route 640 (Old White Bridge Road) for ½ mile, right onto Route 828 (Cattle Scales Road) for ½ mile, left on Rt. 799 (Dalhousic Road) for ½ mile, left onto Route 798 (Zion Church Road) for 1/3 mile. Church and cemetery are on the left.)

Religion: Lutheran

Occupation: farmer

Son of: John Cullen of Scotland (3-11-1748 to 8-17-1827) and Nancy Foster of England (2-26-1758 to 3-24-1831)

Brother of: Elizabeth, Mary, Margaret, William Foster, John Patrick, Thomas, Nancy, Jane, and Darcus Cullen

Married: Sara Keiser (3-17-1805 to 2-28-1868) d/o Daniel Keiser (9-3-1782 to 8-30-1842) and Mary Ann Koiner (3-5-1783 to 1-31-1845)

Parents of: seven, four of whom lived to adulthood
  John Franklin Cullen (7-6-1829 to 7-1854)
  Mary Ann Cullen (10-28-1830 to 1-31-1845)
  Sara Jane Cullen (2-21-1833 to 10-2-1902) m. 2-4-1856, James Francis Strickler (4-10-1833 to 5-31-1891)
  James Keiser Cullen (5-17-1835 to 2-28-1907) m. Christina Harshbarger (1835 to 2-26-1910)
  Elizabeth Margaret Cullen (8-28-1838 to ?) m. Jacob Wynant Keiser
  Jacob Samuel Cullen (6-25-1844 to 2-18-1845)
  Daniel Cornelius Cullen (5-24-1847 to 6-26-1904) m. 6-9-1870, Lydia Jane Pearson Wynant (1-16-1849 to 6-14-1902)

Relationship: gr-gr-grandparents (fifth generation)
James Cullen inherited his father’s mansion in 1827, when he was 29 years old. Shortly after that he married Sara Keiser. His mother Nancy Foster Cullen, would live with them until her death in 1831. She would live to see the birth of two grandchildren. James and Sara tended to name their children after her family members. Daughter Mary Ann Cullen was named after Sara’s mother; James Keiser Cullen was named after Sara’s brother, Daniel Cullen was named after Sara’s father, Sara Jane Cullen was named after herself and one of her sisters. (Remember that it was Sara’s father Daniel Keiser who donated the land for the church and cemetery where he and James and Sara Cullen are buried.) Three of their seven children, John, Mary Ann, and Jacob would not live until maturity. Mary Ann and Jacob would die within three weeks of each other in 1845. Mary Ann would be 14 years old and Jacob would be only seven months old.

I have sometimes mentioned that we are related to the Graves family of Graves Mountain Lodge of Syria, Virginia. It is through James Johnson Cullen and Sara Keiser Cullen that we have common ancestry. The table below illustrates this.

James Johnson Cullen

<table>
<thead>
<tr>
<th>Daniel Cornelius Cullen m. Lydia Wynant</th>
<th>Sara Jane Cullen m. James F. Strickler</th>
</tr>
</thead>
<tbody>
<tr>
<td>Margaret Cullen m. W. H. Wise II</td>
<td>Laura B. Strickler m. Robert Alexander Graves</td>
</tr>
</tbody>
</table>

(Therefore, my grandmother Margaret Cullen Wise was a first cousin to the Graves. I remember meeting one of Robert and Laura Graves children, Sarah Almira “Allie” Graves Wyatt, at a Cullen reunion. My relationship to any of the Graves children of my generation would be third cousins.)

We have a copy of James Johnson Cullen’s Will. It is most peculiar in its specificity. Three of his four children are each to receive $1,506.00, but if he has already given them some money then that is to be subtracted from the amount to be given! The fourth son, our ancestor, Daniel C. Cullen, is to be given $2,500, but with this money he is to pay $45.00 per acre for 110 acres of his father’s land, a payment of $4,950 to his father’s estate. This $4,950 is then to be divided equally among the four children. Most strange. In essence Daniel C. Cullen receives the family farm and his three siblings receive cash. Also, from the contents of the Will it appears that Daniel has already been farming it for his father and that Daniel receives two-thirds of the annual profits to his father’s
one-third. Parenthetically, Daniel Cullen may have found the terms of the Will too steep. Within about four years of his father's death he will move (circa 1875) with his wife and two small children to Fauquier County, Virginia, where the land is cheaper. Below I have included a part of James Cullen's Will.

"1. James J. Cullen, being of sound mind and disposing memory, do make and declare this, my last will and testament, in manner and form as follows.

"1st. I will and direct that my executors [friend Thomas G. Barger and son Daniel C. Cullen] pay all my funeral expenses and just debts, as soon after my death as possible, out of any monies that I may have on hand, or may be collected from those who owe me.

"2nd. To my son, Daniel C. Cullen, I will and bequeath one hundred acres of my farm to be laid off on the south end, and to include the buildings, orchards, to begin on Hildebrand's line, thence to C.M. Grove's line, so as to make one hundred acres. I also will and bequeath to him ten acres of my wood land, to be laid off on the east end, next to Mr. Huddle's and Hildebrand's lands... For this one hundred ten acres of land, I charge the said Daniel C. Cullen forty-five dollars per acre... I have rented my farm to my said son, during my life for which he is to give me one third of the increase after deducting expenses in raising the crops, securing and marketing the same, and after deducting the seed and sufficient for the supplies of the family. This includes the increase of the stock also. The stock on hand has been valued, to which valuation I refer. In the purchase money with which I charge my son, "D. C. Cullen for the portion of my farm bequeath to him, I give the sum of two thousand dollars to said son which shall be paid to him first, before the rest of my children get any thing, and if he, my said son, shall remain with me, and take good care of me during my life, I will and bequeath to him the additional sum of five hundred dollars....

"3rd. Having given my daughter, Sara Jane Strickler, twelve hundred and thirty seven dollars, I will and bequeath the further sum of two hundred and sixty nine dollars, to make her equal with James K. Cullen.

"4th. Having given my son James K. Cullen fifteen hundred and six dollars, I give him nothing more until my other children are made equal with him....

"7th. .... Witness my hand & seal this 5th day of December 1870."

Note that he signed the Will on December 5, 1870, and the next month, on January 9, 1871, at the age of 73, he died.

_Tombstones of James Cullen and his wife Sarah [Sara] Keiser, Zion Lutheran Church, near Waynesboro, Virginia._
JOSEPH MILLER

Born: September 13, 1824

Died: March 31, 1873, Bridgewater, Virginia

Buried: Beaver Creek Church of the Brethren Cemetery, several miles west of Bridgewater, and south of Montezuma, Virginia, on Route 752

Religion: Church of the Brethren

Occupation: farmer

Son of: Martin Miller (c.1780 to 10-30-1852) and Esther Bowman (3-31-1783 to 1-27-1844)

Brother of: Magdalen, Elizabeth, Esther, Jacob, Susan, Samuel, Daniel and John Miller

Married: Elizabeth Glick (5-24-1826 to 2-17-1905) d/o Abraham Glick (3-28-1792 to 2-20-1870) and Elizabeth Garber (4-20-1799 to 9-19-1857)

Parents of: seven children
- Catherine E Miller (7-25-1846 to 11-1928) unmarried
- Joel B Miller (11-15-1849 to 12-31-1900) m. 9-2-1873 Elizabeth Virginia Garber (12-5-1848 to 5-28-1917) d/o David Garber and Rebecca Miller
- Hiram G Miller (5-29-1852 to 3-26-1928) m. 1876 Julia Wright (1-24-1854 to 1-14-1937)
- Abram C Miller (6-18-1857 to 6-23-1931) m. 8-24-1882 Sallie Sandy (12-16-1859 to ?)
- Mary M Miller (12-21-1861 to 8-11-1928) m. 10-26-1892 Jacob Thomas Glick (10-24-1868 to 9-27-1925)
- John T Miller (7-24-1866 to 6-26-1926) m. Elizabeth Glick (4-1-1874 to 2-5-1911)
- Sarah Frances Miller (1868 to 8-9-1901) m. 11-22-1888 Harvey Evers (3-1-1867 to 2-15-1935)

Relationship: gr-gr-grandparents (fifth generation)
As mentioned with the biography of Joseph Miller’s father Martin, the Miller family was quite fruitful and multiplied. Joseph’s grandfather Jacob, and Jacob’s two brothers Daniel and Abraham who also came to the Shenandoah Valley, all had large numbers of descendants. All of these Millers tended to give their children names from the Old Testament, or names of their own siblings, which of course were also names from the Old Testament. As a result one could find a large number of men with the first name of Jacob, Abraham, or Joseph, living at the same time in the same area, in the early 1800s. This problem would be addressed in future generations with creative naming which Joseph and his wife Elizabeth themselves practiced. But for Joseph Miller the problem of having other Joseph Millers about was extreme, and therefore we must be careful with any information we uncover about Joseph Miller for fear it may not be our ancestor. As an example, family historian Roberta Miller Herbert has documented seven Joseph Millers, all either grandsons or great grandsons of Lodowich Miller living in Rockingham County, Virginia, between the years 1825 and 1850! This information is presented below:

Joseph (1824-1873) s/o Martin (1780-1853) s/o Jacob (1748-1815) s/o Lodowich
Joseph A. (1825-1906) s/o Abraham (1788-1847) s/o Jacob (1748-1815) s/o Lodowich
Joseph (1778-1854) s/o Abraham (1750-1830) s/o Lodowich
Joseph (1820-1857) s/o Abraham (1788-1847) s/o Jacob (1748-1815) s/o Lodowich
Joseph T. (1823-1862) s/o Joseph (1787-1851) s/o Daniel I s/o Lodowich
Joseph M. (1825-1902) s/o Martin s/o Daniel I s/o Lodowich

One way in which these Josephs were distinguished from each other was by either a nickname or a title, four of them were ministers and thus “Elder.” Our Joseph Miller was nicknamed “Trotting Joe” after his peculiar walking gait. He seemed always to be in a hurry, walking with purpose and speed, almost at a trot!

Though only 25 years of age at the time of the 1850 census, Joseph Miller is already an established farmer with a wife Elizabeth 25, and two small children, Catharine, age 2 and our ancestor Joel, age 8 months (he barely made the census). The value of his real estate holdings, in Rockingham County, Virginia, was estimated at $2,500. (Page 243 of the 1850 Rockingham County, Virginia, Free Population Census, Transcribed by the Historical Society, 1997, Iberian Publishing Company.)

Elizabeth and Joseph had seven children, four boys and three girls. Addressing the confusion over Miller first names, they came up with the solution of assigning each of their boys a first name and middle initial. Yes, a middle initial and not a middle name! Since the initial was the “middle name” there would be no period following the initial. Therefore their four sons were Joel
B, Hiram G, Abram C, and John T. While unusual, this is not unique. A former president of the United States also had as a middle name just an initial, and thus he was Harry S Truman.

This couple and their children grew up during the Civil War. Joseph Miller, a Brethren pacifist, was placed in a difficult situation. He may have been forced at times to leave the family farm to avoid conscription into the Confederate army. Interestingly enough, Elizabeth and Joseph did not conceive any children during the period of the war. An intriguing story is told about Elizabeth Glick Miller one of those times Joseph was not at the farm during the War. “During the Civil War it is stated that Elizabeth pleaded with three Union Soldiers dispatched to burn the barn. She was finally ordered to sweep the barn floor clean of all hay and straw. They set the fire and told her that the rest was in her hands. She put out the fire and her barn was one of the few barns not burned in the valley.” (Michael Miller Family Record, by Floyd and Kathryn Mason, page 107.)

While writing about Elizabeth Glick Miller, we have one other personal piece of information about her (also found on page 107 of the book, Michael Miller Family Record). She was the only woman of our ancestors (as far as we know) who smoked, also she smoked a pipe, but she did not smoke tobacco. “She was a confirmed pipe smoker, using mullen instead of tobacco.”

Perhaps her husband should also have smoked, for she outlived him by thirty years! Joseph Miller died from a heart attack in 1873 at the age of 48, while Elizabeth died in 1905 at the age of 78. There is a family belief that Joseph Miller died while working in the fields. If so, he would have been either preparing the soil for planting, or planting, for he died on March 31.
DAVID BUCHER

Born: March 9, 1812, Hanover, York County, Pennsylvania

Died: March 16, 1875, Shade Gap, Pennsylvania

Buried: Germany Valley Cemetery, near Shirleysburg, Pennsylvania. (Traveling north on Route 522, into Shirleysburg, after Shirleysburg United Methodist Church, right onto Germany Valley Road for 1.6 miles, right onto Loop Road for ½ mile. Germany Valley Church and Cemetery are on the right.)

Religion: Church of the Brethren

Occupation: blacksmith

Son of: Christian Bucher (1779 to 1862) and Salome Danner (1785 to 1850)

Brother of: Henry, Elizabeth, John, Annie, Mary, Nicholas, Madalene, Saloam, and Christian Bucher

Married: Anna Blocher (9-15-1819 to 5-30-1904) m. 1-17-1839 d/o John Blocher (1792 to 1868) and Catherine Bishop (1794 to 1860)

Parents of: 12 children

Lucinda Bucher (2-18-1840 to 6-7-1921) m. Philip Ranck(11-8-1821 to 8-9-1896)
Harvey Bucher (3-6-1842 to 1855)
Eliza Ann Bucher (1-25-1844 to 1846)
Jesse Danner Bucher (1-7-1846 to 1-22-1925) m. 7-2-1868 Emily Ann Wagner (12-25-1845 to 2-26-1914)
David Andrew Bucher (1-31-1848 to ?) m. (1) Annie Lindsey, (2) Fannie Benjamin
Sarah Catherine Bucher (2-24-1850 to 9-27-1866)
Emma Rebecca Bucher (8-18-1852 to 3-28-1923) m. James Doyle
Mary Amanda Bucher (11-19-1854 to 8-15-1928) m. William Abbott
Ella Maria Bucher (8-14-1857 to 9-17-1901)
John C. Bucher (9-11-1859 to 1860)
Ada May Bucher (4-28-1861 to 12-1953) m. Matthew Secrest
Daniel Webster Bucher (12-1-1863 to 12-4-1953) m. Elizabeth Long (8-18-1871 to 8-9-1959)

Relationship: gr-gr-grandparents (fifth generation)
David Bucher married Anna Blocher when he was 26 and she was 19. They were both baptized at the Upper Marsh Creek Brethren Church, where both their sets of parents worshipped and were ultimately buried.

As was his father Christian, David Bucher was a blacksmith. As such he moved with his family on several occasions to where he felt the business would be better. When first married, David and Anna lived with his parents. But within three years they had moved to Anna’s parent’s property near Gettysburg, Pennsylvania. There, in 1842, David Bucher and his father-in-law John Blocher built a stone house for David, Anna, and their young family to live in. It was in this stone house that our ancestor Jesse Bucher was born. In addition, they built a stone blacksmith shop, out of which David was able to practice his trade. The stone house and shop were conveniently located at the intersection of the Biglersville Road (Route 34) and Table Rock Road, one mile north of the Gettysburg town circle (now known as Lincoln Square). The stone house still stands and is now federal government property adjacent to the Gettysburg Battlefield. Probably the stone house, but certainly the Blocher property, was visited by Confederate General Robert E. Lee when he was meeting with General Ewell a day before the great battle on July 3, 1863. It is my understanding the stone blacksmith shop was torn down by the Blochers so that the stones could be used to build a house in Gettysburg. (Somewhat confusing is that John Blocher had both a son-in-law and a son with the first name of David. Sometimes references will be made to David and this farm property and of course the David will be David Blocher, not David Bucher.)
1848 to Scotland where they lived for four years, and then in 1852 moved to near McConnellsburg, Pennsylvania where they lived until 1865.

The home near McConnellsburg is worth a visit. It is located on Route 522, two miles north of McConnellsburg, on the right. The house and spring house are both still standing as is the huge barn/stable much nearer to the road. It was in this house that the family made the transition to the English language. When they arrived in 1852, their oldest daughter Lucinda (age 12) knew only two words of English, “yes” and “no.” The Buchers allowed an English family to live in the upstairs of the spring house, and from them the children may have picked up their first English. The family was here during the Civil War. When the Confederate troops came through, the family hid their valuables under some leaves and tree roots at the spring near the house. Their son, Jesse Bucher, took the horses from the stable and hid them in a bowl-shaped ravine near the house. The one thing the children remembered was that the Confederates drank all of the milk that was in the spring house (it was normal for soldiers both north and south to take food from the land).

The end of August 1864, probably a day after Confederate Gen. McClausland had burned Chambersburg, Pennsylvania, he encountered David’s son Jesse on horseback. The Confederates pursued him, ordering him to stop, but he made his escape. Later that year there was another Union conscription of young men. In order to keep his son Jesse from being drafted, David Bucher enrolled him in a Normal School (teacher’s college), thus exempting him. It was the next year that the Buchers sold their home and decided to move farther north. The day of the transaction was April 9, 1865, the day of the Confederate surrender at Appomattox, Virginia.

The family then moved to Three Springs, and then there was one final move to Shade Gap, Pennsylvania. One other piece of information we have on David Bucher is that he did visit the Brethren settlements in the Shenandoah Valley of Virginia, and told his sons of the marvelous countryside and opportunities to be
found there. Two of his sons, Jesse Danner Bucher and David Andrew Bucher ultimately moved there.

David Bucher died at the age of 63 in 1875, whereas his widow Anna lived to be 84 and died in 1904. Almost a month to the day after his death there was an estate sale of his property. The sale on Wednesday, April 7, 1875, was on their property, two miles from Shade Gap, on the road leading to Orbisonia (Route 522). We are very fortunate to have a copy of the public sale notice that includes the listing of items to be auctioned. I am including below the specific items mentioned since it offers a wonderful window into his life.

"One brown horse, two young cows, 2 heifers, 2 steers, 1 calf and 2 shoats
1 two-horse wagon and box, one metal soled sled, one fanning mill, one large grindstone, a lot of stone coal, one new copper kettle, one iron kettle,
One grain cradle, scythes, rakes, forks, plows, harrows, shovels, horse gears, spreads, bridles, lines, halters, etc, etc,
One set Blacksmith Tools with First-Class Bellows,
Hay by the ton, corn by the bushel,
Grain in the ground
Also a lot of household and kitchen furniture consisting of one eight day clock, 1 corner cupboard, 1 book case, 1 dulcimer and case, chairs, 1 ten plate stove and pipe, and a variety of other articles too numerous to mention."
CHAPTER FIVE: THE CENSUS OF 1850

JOHN DRAKE

Born: October 12, 1825

Died: March 2, 1896, Saltillo, Pennsylvania

Buried: Saltillo Cemetery, just south of Saltillo, Pennsylvania (Their tombstones are near the top of the hill, and look newer than they should.)

Religion: Methodist

Occupation: teamster

Son of: Philip Drake (c.1800 to ?) and Margaret Stanaford (c.1799 to ?)

Brother of: Elizabeth, Mary, Sarah, Asher, and June Drake

Married: Ann Wagner (1-16-1828 to 3-20-1911) m. 11-30-1851 d/o Christian Wagner (8-26-1795 to 8-15-1854) and Mary Jeffries (7-26-1798 to 4-25-1878)

Parents of:
- Emily Ann (12-25-1845 to 2-26-1914) m. 7-2-1868 Dr. Jesse Danner Bucher (1-7-1846 to 1-22-1825)
  - Sarah Eleanor Drake (c.1852 to ?) unmarried, registered nurse
  - Eliza Belle Drake (c.1854 to ?) m. J. Wesley Kough
  - Oscar Isaac Drake (c.1858 to ?) m. Annie Powell
  - Margaret Drake m. William Park
  - Amanda Drake (died at the age of 4)
  - Florence Eva Drake m. Albert Sollers
  - Mary Drake (apparently died quite young)

Relationship: gr-gr-grandparents (fifth generation)

Apparently John Drake and Ann Wagner were neighbors, at least as young adults, in Shirleysburg, Pennsylvania. In the 1850 census, John Drake is living with his parents in dwelling number 97, and Ann Wagner is living with her parents in dwelling number 88, both of which were in Huntingdon County, Pennsylvania, in the town of Shirleysburg.

John and Ann Drake lived in Saltillo, Pennsylvania, and in April 1869, were listed as members of the Saltillo Methodist Church.
The only information I have about them was taken from *Out of a Wilderness, Saltillo Centennial, 1975*. It reads, "**John Drake—'Mule Team John'** named thus because he transported freight from Mt. Union, Pennsylvania, to Saltillo before the rail road was built, b. 1825 m. **Anna Wagner** b. 1828—children: **Emily**, Eleanor, Oscar, Margaret, Eva and Eliza. **Emily m. Jesse Bucher**—children: Jennie, Annie, Pearl, Eva, David, Daniel and Eleanor...."

Of some interest is that daughter Emily Ann, my great-grandmother, would apparently name two of her daughters after two of her sisters, Eleanor and Eva.
DAVID GARBER

Born: November 6, 1820

Died: October 26, 1887, probably on his farm near Bridgewater, Virginia

Buried: Beaver Creek Church of the Brethren Cemetery (Directions: from Dayton, Virginia, at Route 42, travel west on Route 257 (Mason Road) for 3.9 miles. Left on Route 752 for one mile (after .5 mile on Route 752 the road "doglegs" at Route 909). Cemetery and church are on the left. OR... from Bridgewater on Route 42, just after crossing the North River traveling south, right onto Spring Creek Road (Route 727) for 3.2 miles, then right onto Route 613 (still Spring Creek Road) for .3 mile, then right onto Beaver Creek Road (Route 752) for 1.3 miles, to the church and cemetery on the right.)

Religion: Church of the Brethren

Occupation: farmer

Son of: Christian Garber (1776 to 6-30-1850) and Mary Morningstar (3-1782 to 12-18-1821)

Brother of: Elizabeth, Solomon, Anna, and John Garber

Married: (1) Rebecca Miller (12-22-1820 to 4-7-1854) m. 12-21-1840 d/o Christian Miller (11-27-1784 to 3-12-1852) and Susan Flory (12-28-1792 to 9-25-1871)

(2) Elizabeth Ritchie

Parents (David and Rebecca) of: eight children

Christian Miller Garber (12-4-1841 to 11-30-1912) m. 3-3-1864 Mary Miller

Susannah Garber (1842 to 1899) m. 11-13-1873 Abraham Hoover (1842 to 1925)

Sarah Garber (5-11-1844 to 8-26-1893) m. 12-31-1874 Marion Floyd

John S. Garber (11-15-1845 to 1-27-1917) m. 11-8-1879 Lydia Kiser

Annie Garber (1847 to ?)

Elizabeth Virginia Garber (12-5-1848 to 5-28-1917) m. 9-2-1873

Joel B Miller (11-15-1849 to 12-31-1900) s/o Joseph Miller and Elizabeth Glick
Mary Garber (7-20-1850 to 10-12-1916) m. James Floyd (1845 to 1897)
Rebecca S. Garber (3-17-1854 to 4-4-1915) m. 4-2-1874 Joseph Kagey
Parents (David and Elizabeth) of: two children
Catherine M. Garber (1856 to 1929) unmarried
Henrietta Garber (6-1-1862 to ?) m. John Devier

Relationship: gr-gr-grandparents (fifth generation)

What a difficult life! David Garber was barely 13 months old when his mother Mary Morningstar Garber died in 1821. He and Rebecca Miller would then marry when he was only 20 and she was one day shy of being 20. In less than 14 years of marriage they had eight children, with Rebecca dying of a wound (according to her tombstone) only three weeks after having given birth to their last child. (Their oldest child was named after Rebecca’s father Christian Miller, and the youngest “Rebecca” was named after her.) David was left with eight children with ages of 13, 12, 10, 8, 7, 5, 3, and three weeks. (My great grandmother Elizabeth Virginia Garber was only 5 at the time of her mother’s death.) And yet David became a prosperous farmer with such a strong faith that all ten of his children (eight by Rebecca and two by Elizabeth) became adult baptized members in the Church of the Brethren.

David and Rebecca are listed in the 1850 Census, Rockingham County, Virginia, page 50 (Transcribed by the Harrisonburg-Rockingham Historical Society, Iberian Publishing, 1997, page 80) as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
<th>Gender</th>
<th>Relationship</th>
</tr>
</thead>
<tbody>
<tr>
<td>David</td>
<td>29</td>
<td>male</td>
<td>farmer</td>
</tr>
<tr>
<td>Rebecca</td>
<td>29</td>
<td>female</td>
<td>real estate value of $5,500</td>
</tr>
<tr>
<td>Christian</td>
<td>9</td>
<td>male</td>
<td></td>
</tr>
<tr>
<td>Susana</td>
<td>8</td>
<td>female</td>
<td></td>
</tr>
<tr>
<td>Sarah</td>
<td>7</td>
<td>female</td>
<td></td>
</tr>
<tr>
<td>John</td>
<td>5</td>
<td>male</td>
<td></td>
</tr>
<tr>
<td>Ann</td>
<td>3</td>
<td>female</td>
<td></td>
</tr>
<tr>
<td>Elizabeth</td>
<td>1</td>
<td>female</td>
<td></td>
</tr>
</tbody>
</table>

An 1885 map shows the David Garber farm being on what is now called Spring Creek Road, on the north side of the road, and bordered by the North River. (From Bridgewater, Virginia, traveling south on Main Street, Route 42, just after crossing the North River, make a right onto Spring Creek Road, for 2.5 miles. The farm would have been on the right just before the road crosses the North River.)
A curious piece of information is that David Garber was partially responsible for the purchase of land for the Oak Lawn Cemetery in Bridgewater, where his parents and some of his children and grandchildren are buried, even though he himself was not buried there. According to History of the Bridgewater Church of the Brethren, by Roger Sappington, 1978, page 7, "Many steps were taken by the Bridgewater Brethren to improve their physical facilities. In 1883 the congregation agreed to purchase one acre of land near the Bridgewater Churchhouse for a cemetery. David Garber, Daniel Garber and A. S. Glick were appointed a committee to make said purchase, make survey, and a plat of same, and also make the necessary arrangements for the sale of burial plots in said cemetery."

His obituary gives content and context to his life. It reads,

"In Memoriam:

"With saddened heart we announce the death of our beloved brother, DAVID GARBER (brother of our elder SOLOMON GARBER), of the Cook’s Creek congregation, Rockingham County, Virginia. Brother David was one of our faithful deacons, serving in that office for over thirty years. The church has lost a devoted worker and faithful officer; the family has lost a kind husband and an endeared father.

"The sadness is intensified by the suddenness of the stroke. Brother Garber met with us and filled his place, as usual, on Sunday, October 23, at Bridgewater. On Wednesday, he with his companion, attended a love-feast at Broadway, Virginia, about twenty miles from his home. He enjoyed the feast very much. He and sister Garber left the church at about nine o’clock at night, to go to the home of sister Cline, his sister in the flesh. After walking about three-quarters of a mile, and to within a short distance of his sister’s house, he told his companion by his side to hold his arm, as he was sinking. These were probably his last words; he fell and expired in a moment. His death was caused by heart disease.

"Brother Garber was well-known by a large number of Brethren, who enjoyed his kind hospitality. His age was sixty-six years, eleven months and
twenty days. His body was laid to rest at BEAVER CREEK, where the funeral services were held in the presence of a very large congregation. The services were conducted by Elder Martin Miller and the writer [S. F. Sanger], with the scripture Revelations 21: 1-5. He leaves a family of ten children, all members of the church which is an evidence of his good instruction. All but one daughter were present at the burial, to mingle their tears. May the Good Lord sustain all of us who mourn the loss of a father and brother.

S. F. Sanger

With the exception of the census information, I am indebted to family historian Roberta Miller Herbert for the material that appears above.

For some reason I feel an unexplained closeness to David Garber. I will try to think this through sometime later.

Beaver Creek Church of the Brethren (2007), near Bridgewater, Virginia, where the following ancestors are buried: David Garber (1820-1887); Abraham Glick (1797-1870); Esther Miller (1783-1844); Joseph Miller (1824-1873).
CHAPTER FIVE: THE CENSUS OF 1850

JACOB LAGO

Born: October 22, 1815, near Mt. Crawford, Virginia

Died: May 16, 1888, near Mt. Crawford, Virginia

Buried: Mt. Crawford Cemetery, Mt. Crawford, Virginia

Religion: Methodist

Occupation: farmer

Son of: Andrew Barnes Lago (12-23-1788 to 6-6-1868) and Mary Pifer (1-31-1789 to 1-31-1853)

Married: Rachel Barbara Switzer (7-1-1823 to 4-6-1874) d/o Valentine Switzer and Margaret Moore

Parents of:

Mary Lago (5-13-1844 to 12-24-1931) m. 5-14-1867 William Harvey Wise I (4-29-1841 to 2-18-1872)
Margaret Lago (1846 to ?) m. Hiram Hoffman
Andrew Barnes Lago (1848 to 1900) m. Sallie Roller
Martha "Mat" Lago (1850 to ?) unmarried
Dorothy Virginia Lago (1853 to ?) m. Frank Byerly
Jacob Lago (1856 to ?) m. Lizzie Reubush
Cornelia "Nealie" Lago (1858 to ?) unmarried
Frank Lago (1861 to ?) m. Lillian Lynch
Bessie Lago m. Edward Stickley

Relationship: gr-gr-grandparents (fifth generation)

As far as we know, Jacob Lago was born and died on his family’s plantation, Willow Brook. In my great Aunt Bettie Wise Perrow’s signature book, he signs his name, dates it December 24, 1883, and then writes all the location that is necessary, “Willow Brook.” My great-grandmother Mary Lago, as well as my grandfather William Harvey Wise II, were also born there.

Jacob and Rachel Lago named their first daughter after his mother Mary Lago, and their first son after his father Andrew Barnes Lago. They had nine children, all of whom lived to adulthood.
The memories attached to Jacob and Rachel Lago are related to Willow Brook. In 1864, the Union forces were under orders from General U.S. Grant to lay waste to the Shenandoah Valley so that a bird flying over would go hungry. The Valley had been the breadbasket for the Confederacy and the direct route for southern troops to approach Washington, Maryland, or Pennsylvania without notice. The Union would make the Valley pay for this. At Willow Brook the Union soldiers destroyed the crops, burned the barn, and seized the livestock. While not burning the house they ransacked it, tearing open feather pillows and mixing the feathers with molasses that they had poured out of barrels in the cellar. When I asked what the family lost during the Civil War, I was told, “Everything.” When I asked for details, I was again told, “Everything.” This devastation would bear lifetime effects on Jacob and Rachel’s children. The union general responsible, “Sheridan,” would be a name always spoken with disgust, even by my father.

I am including two paragraphs from the book The Shenandoah by Julia Davis (Farrar & Reichart, New York, 1945). The first, from page 261, describes the scene of devastation in the fall of 1864. The second paragraph from page 264 describes the subsequent winter of early 1865. “As Sheridan withdrew, Rosser’s Laurel Brigade came to reinforce Early. Looking down from the mountains they could see a cloud of smoke across the Valley from the Blue Ridge to North Mountain. The smoke rolled up from the rich fields, from the well-remembered situations where the barns had been. By night the sky glared redly and the earth was starred with bonfires. Most of this command were Valley men, who now saw their own homes burning.” And, “That was the starving winter. In the homes up and down the Valley, beside the blackened embers of the barns, the women found that life could be sustained all day on a roll and a cup of chickory coffee, that milk and mush made a royal supper for the children.”
One thing the family retained was a family Bible that had Confederate money in it. One of my father’s cousins, Edith Perrow, found this money, years later, and had it framed with a poem. The poem is worth repeating here.

“*A Confederate Note*”

Representing nothing on God’s green earth now
And naught in the water below it—
As the pledge of a nation that’s dead and gone,
Keep it, dear friend, and show it.

Show it to those who will lend an ear.
To the tale that this trifle will tell
Of liberty born of a patriot’s dream,
Of a storm-cradled nation that fell.

Too poor to possess the precious ores,
And too much of a stranger to borrow,
She issued to-day her promise to pay,
And hopes to redeem on the morrow.

We knew it had hardly a value in gold,
Yet as gold our soldiers received it;
It gazed in our eyes with a ‘promise’ to pay,
And each patriot soldier believed it.

Keep it—it tells our history over,
From the birth of the dream to the last—
Modest and born of the angel Hope,
Like our hope of success, it passed!”

The sadness of the war and its devastation would not last forever, and it would be wrong to end the life of Jacob Lago on that note. In the early 1990s, when visiting Lucy Huffman on the old Lago property, she produced a scrapbook that had been crafted by the Lagos and left at the house when it was sold. The scrapbook had an article from a newspaper about someone who had visited the Lagos after the war. I know not the date nor the newspaper, but the article gives us a glimpse into their lives. The reference in the article to “Brother Frank,” is probably the Lago’s youngest son. Portions from the article appear below.
“A few weeks before Christmas, I, with several others, received an invitation to spend the holidays at the plantation of Mr. and Mrs. Lago. Having heard much of the hospitality of the Southern planter, of course I was delighted at the prospect of enjoying such entertainment and was quick to avail myself of the much esteemed privilege... We were to go by rail... where we were to be met by friends and thence conveyed by carriage fifteen miles across the country to the plantation... we found ‘Brother Frank’ waiting for us with horses and a carriage. As the snow was two feet deep, this looked like a strange conveyance to ride fifteen miles in. But such a thing as a sleigh in Virginia is a rare sight... The scenery was indeed grand, and in summer it must be magnificent. Far in the distance could be seen a mountain range stretched against the sky, in a straight line as far as the eye could reach... We passed many small hamlets, snugly nestled among the hills... It was after eight o’clock when we drove up to the pretty home of our hostess, where we received a royal welcome. We found everything provided for the comfort of their guests... Wood fires blazed in the open fireplaces, giving a most delightful feeling of comfort and gladness. Dinner was soon announced and with appetites keen, we did full justice to it. As we were very tired from our long ride, we soon went to bed and were not disturbed until eleven o’clock the next morning. The plantation, which once included almost the whole county [quite an exaggeration!!]... is reduced to only 300 acres... Of course the slave has departed, and with him much of the romance of plantation life as it once was.

“Our stay which continued eight days was made exceedingly pleasant. We had plenty of music, both vocal and instrumental, and the singing was charming. No one can render the old plantation songs like the native Southerners. The sweet, sad pathos thrown into their singing carries the heart by storm. ‘Down in the cornfield, Hear that mournful sound,’ brought tears to the eyes. Every evening the kitchen was cleared for us to dance? No, for among the guests was a young clergyman, and his presence had a restraining influence. But we did play blind-man’s-bluff, and other old games with all the keen zest of younger children. But like all good things our visit came to an end at last and we were forced to bid our delightful entertainers adieu. Long shall I remember them.”

Many of our family heirlooms come from Willow Brook, and some may be tied into the above article. A Birge & Gilbert tall mantle clock may have bonged the hours of eight and eleven! The two matched converted rope beds we possess may have been used by these guests. The small stool with fringe would have been sat upon in front of the fireplace to keep warm, by my grandfather William Harvey Wise II when he lived at and then visited Willow Brook. We possess the drop leaf table kept in their kitchen (kept in our foyer) that was used as an ironing board (according to my father’s cousin Edith Perrow). We also
possess the two old irons that would have been heated in the fireplace for ironing. My great-grandmother, Mary Lago Wise’s bureau from Willow Brook, is in our grandson’s (Evan Wise) bedroom, along with one of the beds mentioned above. We also have two wooden tables with very shallow drawers that would have kept spools of thread. And in mentioning the spools of thread, I cannot help but also mention the two whatnots, one free-standing and one hanging, made from old wooden spools that once held thread. These whatnots were made by two of Jacob Lago’s daughters, Aunt Nealie and Aunt Mat (Cornelia and Martha). I was always told that the whatnots were to remind me of when the family had nothing after the Civil War and utilized everything they could to improve their lives.

Shown in this picture are eight of the nine children of Rachel Switzer Lago and Jacob Lago. Standing (l. to r.): Frank Lago, Martha Lago, Dorothy Virginia (Lago) Byerly; Jacob Lago; Cornelia Lago, Bessie (Lago) Hoffman. Seated (l. to r.): Mary (Lago) Wise; Margaret (Lago) Hoffman.
HENRY HARNSBERGER WYNANT

Born: September 26, 1812, Rollers Mill, Rockingham County, Virginia

Died: June 9, 1882, near Bridgewater, Virginia

Buried: Harnsberger and Wynant Family Cemetery (Directions: from Bridgewater, Virginia, south on Main Street, Route 42. Once across the North River, an immediate left on Route 727, Airport Road, for 1.3 miles. Left on Route 888, Waystation Road, until it ends near the river. Family plot is behind the farmhouse at 7069 Waystation Road. There is a massive limestone wall surrounding the cemetery. In 1988, when I visited with C.E. May, the farmhouse was owned by Mr. J. Ritchie.)

Religion: German Reformed

Son of: Jacob Wynant (12-10-1780 to 3-8-1855) and Anna Harnsberger (2-12-1781 to 8-31-1863)

Brother of: none known at this time

Married: (1) Lydia Brown (12-11-1813 to 4-3-1851) m. 1836 d/o Rev. Dr. John Brown and Elizabeth Falls
(2) Laura Rebecca Pennywitt

Parents (Henry and Lydia) of: seven children all of whom lived to adulthood
John Brown Wynant (1838 to 1861) killed in the Civil War
Annie Elizabeth Wynant (2-4-1840 to 9-4-1917) m. (1) 1864 Dr. Whitescarver (2) John D. Wise (3) William H. Sites
Mary Catherine Wynant (11-26-1841 to 6-3-1879)
Harriet Adeline Wynant (1843 to 1905) m. 1886 _____ Keiser
Jacob Henry Wynant (1845 to 3-1929) m. 1887 Rebecca Dinkle
Lydia Jane Pearson Wynant (1-16-1849 to 6-14-1902) m. 6-9-1870
Daniel Cornelius Cullen (5-24-1847 to 6-26-1904)
Frances Seller Wynant (1850 to 9-6-1928)

Parents (Henry and Laura) of: seven children, five lived to adulthood
William Pennywitt Wynant (1-7-1857 to 11-9-1907) m. Hettie Willis
Osceola Wynant (7-6-1858 to 4-29-1859)
Allen Hensel Wynant (4-18-1860 to 8-1927)
Lelia Rebecca Wynant (3-3-1862 to 4-19-1939)
Laura Virginia Wynant (3-10-1864 to 11-20-1868)
Emma Viola Wynant (3-18-1867 to 3-25-1956)
George Edward Wynant (12-8-1870 to 7-26-1893)

Relationship: gr-gr-grandfather (fifth generation)

Henry "Harry" Harnsberger Wynant married Lydia Brown in 1836. He was 23 and she was 22. They were married by her father, Rev. Dr. John Brown, who was pastor of St. Michaels Church, Frieden's Church, and several other churches for decades. Lydia died in 1851, at the age of 37, several months after the birth of her seventh child. Henry then married again, and had another seven children by his second wife, having the last child when he was 58.

This was a refined and fairly wealthy family. We are fortunate to have many heirlooms from either them or their children. We have a tea set, holly pattern, given to Henry and Lydia as a wedding present by Henry's mother, Anne Harnsberger Wynant. We have a mantle clock with wooden works that belonged to Henry. The old china closet in my study belonged to one of their daughters, my great-great Aunt Annie Sites. The large oil painting of a rural scene along Long Glade, as well as the paintings on black velvet (I believe called the Kensington school of art) were painted by my great-great Aunt Fannie (Frances). The old mantle clock with Aunt Fannie's velvet painting belonged to my great-great Aunt Emma and came from the Wynants. The very old washbowl and pitcher came from Jacob Wynant, Henry's father. We also have the serving spoons that belonged to Lydia's mother Elizabeth Falls Brown.

There was also a dark side to this family. I will let C. E. May, in his book Life Under 4 Flags in North River Basin of Virginia, tell this story in the context of slavery. The following appears on pages 362-363 of his book. "Slaves in North River Basin were well fed, comfortably dressed in clothes suitable to slaves, fairly well-housed, carefully looked after like any other piece of valuable property, allowed to enjoy numerous holidays and pastimes and treated with human kindness more often than might be normally expected in a society that regarded them as chattels. But their lot was not an easy one even with the best of masters and mistresses; for they were cabined, cribbed, confined and subjected at all times to the whims and orders of their owners who had the power of life and death over them.... Old Harry [Henry] Wynant, for example, who lived about one and a half miles south of Bridgewater on the Glade on land originally granted to an Irvine, shot [and killed] one of his slaves for what he considered conscious neglect of duty."

In further corroboration of this, I remember a story told to me by Edith Perrow, a first cousin of my father. My grandmother Margaret Cullen Wise...
once asked her mother-in-law Mary Lago Wise why her grandfather Henry Wynant attended Frieden's Church rather than St. Michaels. (Frieden's being five or more miles away while St. Michaels was less than a mile.) Mary Lago Wise said that she did not know, but then related to Edith Perrow that Henry Wynant had shot and killed one of his slaves. Since the slave was property there was nothing the civil authorities could do about it, but the congregation of St. Michaels churched (banned) him and therefore he had to find another church home.

Dr. C. E. May took me to the old Wynant farm in 1988. On the property are an old barn and brick farmhouse that may date to the time of the Wynants. To get to the property, from Bridgewater, Virginia, after the bridge over North River, travel south on Route 42 for .6 miles, then left on Route 699 (Centerville Road) for .4 miles to entrance on the right (Rocky Acres Lane), take this road until it ends at the W. H. Plecker home—the Wynant farm. Between the Pleckers and the Wynants there was another owner who was also related to

Henry Wynant farm as it appears in 2008, at the end of Rocky Acres Lane near Bridgewater, Virginia.

Several of the Wynant children moved with Daniel and "Jennie" Cullen, along with other family friends, the Turks, to Fauquier County, Virginia.

This was the generation of the Civil War. Both sons of Henry and Lydia Wynant enlisted at the beginning of the war. "John Brown Wynant, son of Henry Wynant, died late in July 1861, from wounds he received in the battle of Rich Mountain in Randolph County. Jacob Henry Wynant, brother of John Brown Wynant, enlisted at the outbreak of hostilities and was a post courier with headquarters in Harrisonburg for 18 months. Then he became a member of Company I (eye), 1st Virginia Cavalry, Rosser's Brigade, which served mostly in the Valley, but it was at Appomattox when Lee surrendered. Jacob served throughout the war unscathed, but two of his horses were shot from under him, one during an engagement at Meems Bottom in Shenandoah County. Following the war, he returned to the Bridgewater community and became a large landowner... one of his farms through which East College Street was opened in 1883. He contributed Wynant Park to the town." (Life Under 4 Flags, by C. E. May, page 427.)

Henry Wynant and both of his wives are buried at the Harnsberger and Wynant Family Cemetery, along with Henry's parents and his Harnsberger (Harnsberger) grandparents. The wording on Lydia Brown Wynant's tombstone is somewhat unusual and therefore it is included here.

"Consort of Henry H. Wynant
b.12-11-1813 d. 4-3-1851, 37 yrs. 3 ms. 22 days
She is not dead but sleeppeth."

Nearly illegible tombstones of Lydia and Henry Wynant in the Harnsberger and Wynant Family Cemetery on the Ritchie farm, Bridgewater, Virginia.
CHAPTER SIX

THE CIVIL WAR AND ITS AFTERMATH

Generation 4

Circa 1880 (1840 to 1930)

Our Ancestors Move to and from the Shenandoah Valley of Virginia

The Civil War was the defining event for our country for many decades and for the American south for nearly 100 years. For our ancestors, it was the defining event as well. Over 500,000 Americans would die in this war. For those fortunate enough to have their lives spared, their lives and livelihoods would never be the same. Our four family lines of this generation would all have their lives spared. For the families with combatants, Wises and Cullens, life would be tough, but the Wise family would ultimately prosper. For the families with non-combatants, the pacifist Brethren Millers and Buchers, they would prosper. Of these four families, three would move as a direct result of the Civil War, only the Miller family would stay put.

Our ancestors in the Shenandoah Valley of Virginia would be particularly hard hit by the Civil War. The devastation to the Valley would be particularly unfair and unfortunate because the Valley was against both secession and slavery. Quoting from The Shenandoah, by Julia Davis, pages 153-155, "Decidedly, the Valley would not fight for slavery, an institution from which it derived little benefit...When the delegates were elected for the Virginia Convention in February 1861, every county in the Valley sent only Union delegates by majorities of four to one...in Rockingham the vote was 2,499 pro-Union and 593 against, in Augusta the vote was 3,647 to 218...On April 4, 1861, the Virginia Convention rejected secession by a vote of 85 to 45...On April 17, the convention adopted the Ordinance of Secession by a majority slightly larger than the one which had rejected it two weeks earlier..." In the intervening period, President Lincoln had called for 75,000 troops of which Virginia would be asked to raise its quota. Virginia did not wish to fight against the seceding southern states. "To the great majority, the question was no longer at issue. 'The President has forced Virginia to secede,' they said...'I am a son of Virginia, and her destiny shall be mine.' " As hard as it may be for us to follow and understand this line of reasoning,
the Shenandoah Valley was swept up in the spirit of the times, and into the Confederacy as well.

The Valley would be the “breadbasket” of the Confederacy, and it would be severely punished for this role by Union generals Sheridan and Custer in the summer and early fall of 1864. Barns and outbuildings were burned, crops destroyed, and livestock was seized or killed. In destroying the Valley’s economic resources, Gen. Sheridan would only be following the orders of General U.S. Grant: “Eat out Virginia clear and clean...so that crows flying over it...will have to carry their own provender with them...Should make all the Valley south of the Baltimore and Ohio Railroad a desert...” (The Shenandoah, page 256).

Our ancestors in Pennsylvania would also be negatively affected, but to a lesser degree. They had chosen to live in southern Pennsylvania, in places such as McConnellsburg and Gettysburg that would both be temporarily overrun by Confederate forces.

To learn the effects of the Civil War upon our family, the reader will not only be referred to the soldiers and non-combatants of this generation, but also to their parents and grandparents of the two previous generations. All have their stories to tell.

The Wise’s prosperity in the Shenandoah Valley (Rockingham County) will end in the aftermath of the war. Our ancestor William Harvey Wise I will first serve as a Lieutenant in the Virginia Militia for the Confederacy and then later as a soldier in Gen. Stonewall Jackson’s 33rd Regiment. He will be part of Jackson’s famous “Valley Campaign” that was studied for decades by war strategists. The rigors of war and the rebuilding of a devastated farm affect his health and he will die in 1872 of pneumonia at the age of 30, leaving behind a wife and three small children. His father, Peter Wise will precede him in death by less than a week, thus decimating our family line. His widow, Mary Lago Wise; however, with three children will persevere and prosper. She will relocate to Fauquier County, near present-day Remington, Virginia, to manage her sister and brother-in-law’s estate, Locust Grove. The inheritance from the Peter Wise estate will make it possible for all three children to attend college, quite unusual for nineteenth century America.

The Cullen’s prosperity in the Shenandoah Valley (Augusta County) will also end. Our ancestor Daniel Cullen, at the age of 14 in 1861, will be a courier for the Confederacy and then by 1864 a shoeless hardened soldier, but not so hardened as to accept the boots of a Union soldier he kills. After the war, life will prove to be too hard in the devastated Valley and around 1875, he with his wife and family will also relocate to Fauquier County, near Midland, Virginia. Unfortunately, unlike the Wise family, he will not find prosperity there and both he and his wife will die early at the ages of 57 and 53, respectively.
While the Wises and Cullens bid a fond farewell to the Valley, the Buchers will be welcomed and blessed with opportunity and prosperity. Our ancestor, Dr. Jesse Bucher will relocate in 1869 from Pennsylvania to the Shenandoah Valley (Rockingham County) where he will be widely recognized as a surveyor, academician, and dentist. He and his wife will live well into their seventies, in Bridgewater, Virginia, the former hometown of the Wises!

Only the Brethren Millers will be “unmoved” by the Civil War. Their home place is not destroyed and they will not relocate. Our ancestor Joel Miller will farm some of the best bottom land along the North River. His farm will ultimately (after his death) be laid out into building lots for family homes in Bridgewater, Virginia.

Interestingly enough, the four family lines of this generation will all live in the Shenandoah Valley for approximately six years (1869 to 1875), from the arrival of the Buchers in 1869 until the departure of the Cullens around 1875.

To relive our ancestors’ full Civil War experiences, the reader should also refer to the biographies of several previous generations. The eight relevant biographies include two from Pennsylvania (Gettysburg and McConnellsburg) and six from Rockingham County, Virginia:

Brethren John Blocher (1792 to 1868), sixth generation, whose farm near Gettysburg, Pennsylvania, served in 1863 as battle headquarters for Confederate Gen. Ewell for several days, as a hospital for several months, and then as a cemetery for several years.

Brethren David Bucher (1812 to 1875), fifth generation, whose farm near McConnellsburg, Pennsylvania, was overrun by Confederates. Being a conscientious objector he found a way to keep his son Jesse out of Union military service by enrolling him in college.

Peter Roller, Jr. (c. 1770 to ?), seventh generation, whose son and grandsons made certain that the vote for secession would be unanimous in their portion of Rockingham County, Virginia.

Brethren Abraham Glick (1797 to 1870), sixth generation, whose watch was sold by a grandson (their Confederate currency being worthless), so that in 1864 the grandson would have money to escape Confederate military service (remember this family is pacifist) and flee from Rockingham County, Virginia, to Ohio, until the war’s end.

Valentine Switzer (1789 to 1848), sixth generation, whose four sons would serve valiantly and courageously for the South.

Brethren Joseph Miller (1824 to 1873), fifth generation, whose wife Elizabeth put out the fire set by three Union soldiers and thus saved their Rockingham County barn from destruction.

Henry Harnsberger Wynant (1812 to 1882), fifth generation, whose oldest son was one of the first Confederate fatalities of the war, in 1861.


Jacob Lago (1815 to 1888), fifth generation, whose outbuildings and barn were burned and whose plantation house was ransacked. Who lost “everything” and yet proudly rebuilt.

Please read these eight biographies as well as the four biographies that follow for the complete story of our ancestors during and after the Civil War. The next two pages include a Chronological Table that may be helpful for an historical perspective.

CHRONOLOGICAL TABLE
Combining Historical Events with Ancestral Activities
for Generation Four (Wises, Cullens, Buchers, Millers) and Some Prior Generations (Rollers, Wynants, Blochers, Lagos, Glicks, Switzers)

<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1845</td>
<td>Stephen Foster writes the song, “Old Uncle Ned.”</td>
</tr>
<tr>
<td>1846</td>
<td>Stephen Foster writes the song, “Oh! Susana.”</td>
</tr>
<tr>
<td>1850</td>
<td>The Compromise of 1850 temporarily ends a national crisis over the issue of slavery.</td>
</tr>
<tr>
<td>1852</td>
<td>Harriet Beecher Stowe writes Uncle Tom’s Cabin.</td>
</tr>
<tr>
<td>1854</td>
<td>Henry David Thoreau writes Walden.</td>
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<td>1854</td>
<td>Kansas-Nebraska Act. Citizens of new U.S. territories to decide whether or not to allow slavery.</td>
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<td>1855</td>
<td>Henry Wadsworth Longfellow writes the poem, “The Song of Hiawatha.”</td>
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<tr>
<td>1857</td>
<td>U.S. Supreme Court rules in the Dred Scott decision that slaves are not U.S. citizens, and that slavery is permitted in the U.S. territories.</td>
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<tr>
<td>1859</td>
<td>Edwin Drake drills the nation’s first commercially successful oil well near Titusville, Pennsylvania.</td>
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<tr>
<td>1861</td>
<td>April 12, the Civil War starts with the Southern shelling of Fort Sumter, Charleston, South Carolina.</td>
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<tr>
<td>1861</td>
<td>April 17, Virginia secedes from the Union.</td>
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<tr>
<td>1861</td>
<td>Ancestor Peter Roller, Jr.’s son ensures a unanimous vote for secession in his area of Rockingham County, Virginia.</td>
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<tr>
<td>1861</td>
<td>Ancestor Henry Wynant’s son is one of the first Confederate fatalities.</td>
</tr>
<tr>
<td>1861</td>
<td>Ancestor Daniel Cullen begins his service to the Confederacy as a courier at the age of 14.</td>
</tr>
<tr>
<td>1861</td>
<td>Ancestor William Harvey Wise I begins his service to the Confederacy as a Lieutenant in the Virginia Militia.</td>
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1862 May 4 to June 9, Confederate Gen. Stonewall Jackson’s famous “Valley Campaign” succeeds in stymieing Union forces. Studied for decades by war strategists.

1862 Ancestor William Harvey Wise I, is part of Gen. Jackson’s force during the “Valley Campaign.”

1863 June 30, the 48 northwestern counties of Virginia become West Virginia.

1863 July 1 to 3, one of the great battles of history takes place in Gettysburg, Pennsylvania.

1863 Brethren ancestor John Blocher’s farm serves, at the Battle of Gettysburg, as a Confederate headquarters, hospital, and then later a cemetery.

1863 Ancestor Jacob Lago’s plantation is burned.

Brethren ancestor Joseph Miller’s barn is saved from burning by his wife.

Brethren ancestor Abraham Glick’s grandson avoids Confederate conscription with a daring escape to Ohio.

Brethren ancestor David Bucher’s son Jesse, also our ancestor, avoids Union conscription with college enrollment.

1864 Late summer, early fall, Union generals Sheridan and Custer burn the Shenandoah Valley.

1864 Ancestor Jacob Lago’s plantation is burned.

Brethren ancestor Joseph Miller’s barn is saved from burning by his wife.

Brethren ancestor Abraham Glick’s grandson avoids Confederate conscription with a daring escape to Ohio.

Brethren ancestor David Bucher’s son Jesse, also our ancestor, avoids Union conscription with college enrollment.

1865 April 9, Gen. Robert E. Lee surrenders at Appomattox, Virginia, to end the Civil War. (Four of our ancestor Valentine Switzer’s sons have served the Southern cause with distinction.)

1867 The United States buys Alaska from Russia.

1869 Ancestors Jesse and Emily Bucher move from Pennsylvania to Rockingham County, Virginia.

1870 January 26, the state of Virginia is readmitted into the Union.

1872 Peter Wise and his son William Harvey Wise I die within a week of each other of pneumonia.

1874 Ancestor Mary Lago Wise and her three children move from Rockingham to Fauquier County, Virginia (near present-day Remington).

1884 Mark Twain writes Huckleberry Finn.
WILLIAM HARVEY WISE I

Born: April 29, 1841, near Bridgewater and Mt. Crawford, Virginia.

Died: February 18, 1872, near Bridgewater and Mt. Crawford, Virginia

Buried: St. Michaels Church Cemetery, along with wife, parents and grandparents. (Directions: travel south out of Bridgewater on Route 42 for less than a mile taking the second left onto Centerville Road, travel one mile taking a left onto St. Michaels Lane. Cemetery and church down this road, on the left about ¼ mile.)

Religion: he was German Reformed, while his wife was Methodist

Occupation: farmer, and Lieutenant in the Confederate army

Son of: Peter Wise (7-3-1818 to 2-12-1872) and Elizabeth Burgess (3-6-1821 to 5-8-1867)

Brother of: James Franklin, Martha Jane, Maria Elizabeth, Adam, and Julia Ann Wise

Married: Mary Elizabeth Lago (5-13-1844 to 12-24-1931) m. 5-14-1867 d/o Jacob Lago and Rachel Barbara Switzer

Parents of:
Laura Cornelia Wise (1868 to 1948) m. Cornelius Callender (1859 to 1912)
Bettie Stella Wise (10-13-1869 to 2-27-1961) m. 2-6-1894 Benjamin Francis Perrow (10-22-1863 to 9-22-1958)
Dr. William Harvey Wise II (9-24-1872 to 6-19-1944) m. 6-3-1903 Margaret Lockridge Cullen (9-26-1875 to 9-11-1936)

Relationship: great-grandparents (fourth generation)

This ancestor, William Harvey Wise I, lived a very short life. He died at the age of 30 of pneumonia, not living even to see the birth of his only son, William Harvey Wise II. The first real information we have about him takes place when he was 20 years old, at the outbreak of the Civil War in 1861. According to his daughter, my great Aunt Bettie Wise Perrow, he served the Confederacy from the beginning at the First Battle of Manassas in July 1861,
until the end at the surrender in Appomattox, Virginia, in April 1865. There is strong evidence to support the former, but only weak evidence to support the latter.

According to the “Company Muster Roll” a copy of which I have seen, William Harvey Wise enlisted into the Virginia State Militia on July 4, 1861, at Port Republic, Virginia. He agreed to serve for six months, and was immediately given the rank of 2nd Lieutenant. This was Company D, 97, Virginia Militia, also referred to as 2 Regiment, 7 Brigade, Virginia Militia, also referred to as Col. Mann Spitler’s Virginia Militia. The next day he, along with other members of the militia, were accepted into the army of the Confederate States of America by Maj. General Joseph E. Johnston. Gen. Johnston commanded the main Confederate army in Virginia in 1861 and early 1862. At this time, early July, 1861, Gen. Johnston and his troops were being kept occupied by the Union army in the Shenandoah Valley of Virginia. By mid-month Gen. Johnston with his army was able to slip away and join Gen. Beauregard just before the First Battle of Manassas (also known as Bull Run). The opposing forces—Union and Confederate—both composed of poorly trained volunteers clashed on July 21, 1861. The Confederates won the day. It is almost certain that my great-grandfather William Harvey Wise I was at this battle.

He served as a 2nd Lieutenant through April 1, 1862. We have a copy of his pay stub for the period October 31, 1861 through April 1, 1862. For the five month period he was paid $80.00 per month, or $400.00 for the five months. He would not receive his pay until December 6, 1862. We are most fortunate to have a daguerreotype photo of him with sword and wearing his Lieutenant’s Confederate army uniform. The daguerreotype that was taken in Winchester, Virginia, has a companion picture of his brother James.

I have pieced together the next information. Apparently, immediately following his tour of duty, a Conscript Act was passed by the Confederate Congress, that provided for the drafting of every male between the ages of 18 and 35. According to a Muster Roll, a copy of which I have, Harvey and his brother James “enlisted” again into the Confederate Army on April 6, 1862, at New Market, Virginia. They were in Company I (eye), 33rd Virginia Infantry (the
Stonewall Jackson Brigade), and they would see action. "The militia, that curse of early American wars, were mustered into the regular forces, at which some of them ran away, thinking it certain death to belong to the Stonewall Brigade" (The Shenandoah, by Julia Davis, page 196). "Many young men of good families thought it distinguished to serve as privates" (The Shenandoah, page 171). And others realized that in the Stonewall Brigade, "the higher the rank of an offender, the more merciless the discipline" by Jackson (The Shenandoah, page 172).

This next information I have taken from The Virginia Regimental Histories Series, 33rd Virginia Infantry, by Lowell Reidenbaugh, printed by H. E. Howard, Inc., 1987, Lynchburg, Virginia, pages 25-35.

"When (Stonewall) Jackson learned of the new legislation, he enthused to his quartermaster, 'Now, Major, we'll have war in earnest. Old Virginia has waked up.'... The Conscription Act bore immediate results. From 73 in March, enlistments in the 33rd skyrocketed in April to 297" [during the entire war approximately 1,400 served in the regiment] (Page 25). Jackson worked his new recruits unmercifully, but in so doing crafted one of the greatest military campaigns in history. In this campaign, the 33rd would march to McDowell, Luray, and Winchester, great distances at the time. "In the five weeks since the army had left Elk Run Valley, forced marches, battles, hunger, mud and rain exacted a stiff price on the physical condition of the troops. Pendleton, for one, agonized over the situation. 'Our whole force is nearly broken down and needs rest. I am sadly in need of it myself and the men are worse off than the officers. General Jackson is completely broken down.'" (Page 33) (On a more personal note, on May 19, 1862, after the Confederate victory in McDowell, William Harvey Wise I, marched from Mt. Solon, through Mossy Creek where our property is, passed his home, through Bridgewater his hometown, and into Harrisonburg, Virginia.)

"With the arrival of dusk on June 9, 1862, Stonewall Jackson's famed Valley Campaign came to a close.... Since leaving Mount Jackson on March 22, it (33rd Virginia) had covered approximately 555 miles in 39 marching days, an average of 14 miles per day, and participated in numerous battles and engagements. In all candor, the infantry regiments richly deserved their new sobriquet as 'Jackson's Foot Cavalry' because, insisted John Casler, 'we could break down any cavalry brigade on a long march.'.... Saturday, June 14, was proclaimed a day of thanksgiving by the commanding general in which 'all the troops were called to join in praises to God for his deliverances.' The idyllic existence ended on June 17 when Jackson received orders to join Robert E. Lee in his campaign to drive the Army of the Potomac from the environs of Richmond." (Page 35)
And from another account, "With an army which had never exceeded 16,000 Jackson had disposed of 30,000. In six weeks his men had marched 400 miles, defeated four armies, fought five battles, with skirmishes almost every day...and held 175,000 men in two great armies immobile before Richmond and Petersburg" (The Shenandoah, page 223).

During Jackson’s famed Valley Campaign, the Confederate hero, Turner Ashby was mortally wounded on June 6. Our ancestor, William Harvey Wise I, had apparently seen enough, for the time being. On June 16, 1862, the day before the 33rd would move toward Richmond, he found himself near Weyer’s Cave, Virginia, less than 20 miles from home. He furnished a substitute for himself for the duration of the war named Patrick Kelly, and for a fee of $100, our ancestor was discharged from the Confederate army. He was able to return to farming. His brother James Franklin Wise stayed in the army, was captured in 1864, and died at Fort Delaware prisoner of war camp on November 15, 1864. There is one enticing bit of evidence that Harvey Wise may have re-enlisted and been at the Appomattox surrender, and therefore my Aunt Bettie could be correct about his presence with Lee at the end of the War. In the book, Life Under 4 Flags, by C. E. May, page 427 mentions a “Harvey Wise” who “served throughout the war, rising to the rank of second lieutenant.” While I do not believe it is our ancestor, someone may explore this as a possibility, at a later date.

From our ancestor Harvey Wise’s service we are left with the constant and encouraging words of Stonewall Jackson to his marching troops, “Press on, men. Press on. Close up, men. Close up.” And we are left with the wide-mouthed, exultant battle cry, the rebel yell, of Jackson’s attacking troops, “Yai-ai-ai! Yai-ai-ai! Yai-ai-ai!”

After the Civil War, the Wises were able to return to some semblance of normalcy faster than other families. Perhaps their property, located in a hidden valley, had escaped the Union forces, or perhaps the money from the sale of the Adam Wise II farm and stone house in 1860 had been kept in U.S. currency; who can say? On May 14, 1867, at the age of 26 William Harvey Wise I married Mary Elizabeth Lago aged 23. She had turned 23 the day before on May 13! It was a double wedding (!) and included Mary’s relative Carrie Switzer marrying John Craun. We are most fortunate to have daguerreotypes of all four of these individuals in their wedding attire. Unfortunately the happiness of a birthday and a double wedding
Wedding pictures of W. Harvey Wise I and Mary Elizabeth Lago
Married 5-14-1867

were marred by the death of Harvey Wise's mother, Elizabeth Burgess, six
days earlier on May 8, 1867.

The marriage, though short, lasting less than five years, was apparently a
very happy one. Mary Lago Wise unfortunately would never totally recover
from the untimely death of her husband from pneumonia. According to my
father's first cousin, Edith Perrow, though Mary Lago Wise received several
wedding proposals later in life, she refused them all saying, "No one can re­
place Harvey." Mary Lago Wise lived an additional 59 years, always wearing
black as a sign of mourning. We still have her black fan as an heirloom of this
mourning.

This couple shared five Christmases together. We have a doll that was giv­
en by Harvey's father Peter, to their daughter Bettie, in December 1871. They
shared a love of riding horses together. We have braided horsehair from their
mounts (Harvey's horse was named "Reb" and Mary's was named "Pet").
They shared a love of the Bible (Harvey's favorite scripture was Psalm 8, and
Mary's was Romans XII). Mary Lago Wise said that all the religion a person
needed could be found in Romans XII.
During their short life together, Harvey Wise, was the church treasurer at St. Michael’s. It is an interesting digression to look at some of his records, the originals of which we have. Members subscribed for various purposes. For preaching for one year they would pay from $2 to $16 per member with Harvey paying $5 and two of his uncles, Samuel and Emanuel, paying $16 and $14, respectively. For church sexton services for one year they would pay from 25 cents to one dollar. The minister at the time, Rev. John C. Hensel probably served three or four churches per year, and from St. Michaels he received $59.50 for 1868, $59.66 for 1870, and $60.00 for 1871.

In early 1872, Harvey’s father Peter became quite ill with pneumonia. After the day was done Harvey would look after his father, and in so doing contracted pneumonia himself. Peter died on February 12, and Harvey died on February 18, 1872.

The final bit of information we have about these two is courtesy of a man named Henry Smals who maintained a set of diaries during the 1870s and 1880s. These diaries, now part of the Bridgewater, Virginia, archives, chronicle the lives of some of the people in the immediate area.

February 10, 1872 Saturday. Peter Wise very sick.
February 12 Peter Wise worse. Harvey Wise is also sick. It threatens for rain. Peter Wise died at 12 o’clock this evening.
February 14 Wednesday morning clear and very cold. Peter Wise buried today at 11 o’clock.
February 17 Saturday cloudy and snowy weather not very cold. Harvey Wise no better.
February 18 Mr. Harvey Wise died this afternoon at 3 o’clock.
February 20 Tuesday morning clear and cold heavy frost. Harvey Wise buried at 10 o’clock this morning at St. Michael’s Church.
March 29 Harvey Wise sale today near St. Michael’s Church.
April 30 Sale going on at Peter Wise’s (deceased)

Harvey Wise’s grandmother Elisabeth Roller Wise who died in 1878, unfortunately lived to see the deaths of her husband, her son Peter, and two of her grandsons Harvey and James.

Harvey’s death also ended the happy marriage to Mary. She was left with two young daughters and was pregnant with a son who would be born seven months later. She returned to her family’s plantation, Willow Brook, to give birth to her son William Harvey Wise II. Later, she and her three chil-
dren relocated to Rappahannock Station (now Remington, Virginia) to manage her sister's and brother-in-law's farm (Hiram Huffman and Margaret Lago Huffman). Neither of the two was in good health so her management services were a godsend. This farm, Locust Grove, would later be inherited/bought by my grandfather and his sisters. Going north from Remington, after crossing a stream called Tin Pot Run, the farm was located on both sides of the road. Now it is a housing development.

Mary Lago Wise was a smart, dynamic, well-organized individual. Her children were extremely well educated for the time. Both her daughters, Laura and Bettie, attended Hollins College and her son William Harvey Wise II was a graduate of Randolph-Macon College and the University of Maryland Dental School. The funding for this education was apparently made possible from an inheritance from their grandfather Peter Wise.

This is probably an appropriate time to make a small digression. We have often heard about the evils of slavery and the mistreatment of Negroes in the South. I remember when the television series "Roots" came out, a series about the evils of slavery, my father's first cousin Edith Perrow said, "I wasn't raised that way." She was raised with fond memories and stories about the institution of slavery. One of those stories concerns "Uncle" Harrison Wise. After the Civil War, the family's former slave, "Uncle" (a term of endearment) Harrison stayed with the Wises. When my great-grandfather died and my great-grandmother

"Uncle" Harrison Wise in a horse-drawn buggy. He would later become the family's chauffeur.
with three small children went to live at Locust Grove, Uncle Harrison relocated with them. He was given a cabin behind the main house to live in. Edith tells of how she would go to Locust Grove and was made to feel so important by him. She said that at Christmas he would dress up as Santa Claus and entertain all the children, including my father William Harvey Wise III. With the advent of cars he became the chauffeur for Edith Perrow’s father. Even the Smalls Diaries make reference to him, “July 14, 1885, Black Harrison Wise fell off a load of hay and was hurt.” End of digression.

Mary Lago Wise, front, with her children Bettie Stella, William Harvey, and Laura Cornelia, in 1921.

Mary Lago Wise in her final years lived at the homes of her daughters. Before her death she was practically blind. In December 1931, she was staying with her daughter, Bettie Wise Perrow and family. They had a Christmas pageant to be performed at their church on Christmas Eve. On the morning of December 24th she told the family, “I will be going home later on today. But I want you to go ahead with the Christmas Eve pageant because I know you have practiced so hard for it.” Later, that day she died, and the family that evening followed her last wishes.

After her husband’s death in 1872, Mary Lago Wise had converted back from her husband’s German Reformed faith to her original religion, Methodism. She raised her children as Methodists. Her funeral was at her de-
Tombstones of William Harvey Wise and his wife Mary with St. Michaels Church in the background, near Bridgewater, Virginia.

ceased husband's church, St. Michaels and she was buried in that cemetery next to her husband. The six pallbearers were her grandsons, including my father.

We have many heirlooms from this couple:

1. Six black rush-bottomed chairs given to them as a wedding present in 1867.
2. A conch shell used to call the workers from the fields, prior to the Civil War.
3. A large glassed bookcase, currently in my living room.
4. Living room settee, and two chairs, currently in my living room.
5. Pie safe, currently in my dining room.
6. Small mantle clock, with a dog's profile in the glass door.
7. Large portrait of William Harvey Wise I, currently hanging in my dining room.
8. A photo album maintained by Mary Lago Wise including daguerreotypes.
9. Daguerreotypes of William Harvey and James Franklin Wise in their military uniforms.
10. William Harvey Wise's sword (older than the Civil War).
12. Mary Lago Wise's black fan.
13. Mary Lago Wise's writing table, used by her to manage the finances at Locust Grove.
DANIEL CORNELIUS CULLEN

Born: May 24, 1847, Augusta County, Virginia

Died: June 26, 1904, Fauquier County, Virginia (probably at “Aspen Grove” farm)

Buried: Cedar Grove Cemetery, Bealeton, Virginia (Directions: from the intersection of Routes 17 and 28, travel south on 17. Cemetery is immediately on the right)

Religion: Lutheran, but became a Methodist

Occupation: courier and soldier for the Confederate army, and later a farmer

Son of: James Johnson Cullen (1-4-1798 to 1-9-1871) and Sara Keiser (3-17-1805 to 2-28-1868)

Married: Lydia Jane Pearson Wynant (1-16-1849 to 6-14-1902) m. 6-9-1870 d/o Henry Harnsberger Wynant (9-26-1812 to 6-9-1882) and Lydia Brown (12-11-1813 to 4-3-1851)

Parents of:
   Annie Laurie Cullen (4-15-1871 to 6-7-1958)
   James Henry Cullen (3-3-1873 to 1-29-1909)
   Margaret Lockridge Cullen (9-26-1875 to 9-11-1936) m. 6-3-1903 Dr. William Harvey Wise II (9-24-1872 to 6-19-1944)
   Charles Luther Cullen (5-16-1877 to 3-25-1879)
   Sara Lydia Cullen (12-15-1881 to 4-3-1960)
   Frances Adeline Cullen (2-21-1879 to 5-30-1928) m. 8-11-1920 Samuel Sellers
   Wilhelmina Cornelia Cullen (9-29-1884 to 3-8-1957) m. 1-14-1933 B. F. Garber
   Augusta Rebecca Cullen (1-28-1887 to 3-4-1964)
   Daniel Clifton Cullen (12-17-1891 to 12-16-1924) m. 7-22-1920
   Mary Harnsberger (1-10-1898 to ?)

Relationship: great-grandparents (fourth generation)
Daniel Cornelius Cullen is one of our most colorful ancestors. Most of the stories about him that appear below were told to me as a boy by my father.

Daniel Cullen was probably named after his grandfather Daniel Keiser, who had donated the land for the Zion Lutheran Church and Cemetery near Waynesboro, Virginia. Daniel was born and raised in Augusta County, Virginia, on his father’s farm. He had to grow up quickly because by the age of fourteen, in 1861, the Civil War had commenced and he became a courier for the Confederate army. As a courier he was expected to carry messages between Confederate forces, sometimes near enemy lines. On one such occasion, he and another boy were given chase by Union cavalry. When it became obvious that the federals were gaining and would soon capture them they elected to jump their horses off a bridge into the river. It was at night and the other courier did not know whether Daniel had died in the leap and so he started yelling, “Dan, Dan, Dan.” Daniel Cullen quickly swam over to him and whispered, “Shut up, do you want them to know where we are and capture us?” They successfully escaped.

Toward the end of the war Daniel Cullen had reached the age of 17 and was pressed into full military service. Times were exceedingly tough in the last months of the war. Confederate soldiers were quite low on food and many were practically barefoot. In one engagement, as the Union forces were retreating, Daniel Cullen was able to fire a rifle shot that killed an enemy soldier. As the Confederates advanced and came upon the dead man, a Confederate soldier started taking the boots off the man Daniel had killed. Another Confederate said, “You can’t take those boots. They belong to Dan, he killed him!” Daniel Cullen was so heartsick at killing another human being that he said, “No, that’s all right, let him have them.”

After the war, life was quite hard in the Valley. The Union forces had destroyed barns and fields as much as possible. Before Daniel Cullen turned 21, his mother would be dead, and by the time he was 23 his father would also be dead. While he would inherit the family farm, he would be financially strapped and would ultimately sell it and find cheaper land to the east. While his father was still alive he worked the family farm dividing the proceeds with his father, one-third for his father and two-thirds for himself.

On June 9, 1870, he married Lydia Jane “Jennie” Pearson Wynant. They were married at her parent’s place, the Henry Wynant home near Bridgewater, Virginia. Lydia Jane “Jennie” Wynant was named after her mother Lydia Brown who was the daughter of Rev. Dr. Johannes Braun, who was often called the apostle of the Shenandoah Valley. They were married by Rev. J. C. Hensel, the German Reformed minister at St. Michaels Church. She was 21 and Daniel was 23 at the time of their marriage. Within seven months of the marriage Daniel’s father died and he was parentless.
They stayed in Augusta County for only a couple of years. Only their first two children, Annie Laurie and James Henry, were born there. My grandmother, Margaret Lockridge Cullen was born in Fauquier County, Virginia, in 1875.

Daniel Cullen heard that land was cheaper to the east of the Blue Ridge Mountains and traveled there to look for opportunities. Three families moved together from Augusta to Fauquier: the Cullens, the Wynants, and the Turks. Daniel found a farm for sale near Midland and Bealeton, Virginia. He concluded the deal with the two men who owned it and having no place to spend the night elected to stay at the home with the two men. That night he was awakened by the two who by this time were drunk in celebration of their sale (when he tried to grow crops he would soon learn why they were so happy). They were in quite a rough mood and wanted at that moment the money for the sale of their farm, and asked if he had the money on him. Daniel Cullen feared for his life. While he indeed did have the money with him he realized that if he told the truth they would probably steal the money, kill him, and nobody would ever know what became of him. He thought quickly. He lied to the men telling them that of course he did not have that much money on him, that earlier in the week he had the money with him, but had deposited it in a local bank. Fortunately, they believed him and let him go back to bed. The next morning, Daniel got on his horse, rode to a nearby bank, deposited his cash into the bank, rode back to the farm, confirmed the purchase, and ultimately wrote the two men a check on the account he had just opened.

On this farm, named “Aspen Grove,” the final seven of their children were born. The purchase would prove to be a life-long mistake. Neither the soil nor the neighbors would meet Daniel’s expectations. The soil proved to be “hard pan,” very sensitive to rainfall. As for neighbors, Daniel Cullen built a “spite fence” (a second fence, parallel to a neighbor’s fence already in place) to separate them. There was another man in the county with whom Daniel did not get along, either. They were on such bad terms, in fact, Daniel said if he ever saw the man again he would pull his beard out by the roots. Daniel did see him again, and apparently did a pretty good job of doing what he said he would!

By the time he was in his early forties he was fairly desperate. He and his wife had seven children living, a son and six daughters: too many mouths to feed and too few field workers. One of Jennie Wynant Cullen’s sisters, Annie Wynant, was married but was childless. She approached the Cullens and offered to take their daughter Sara “Sallie” off of their hands. Sallie had a very sweet disposition and was quite healthy. And so it was agreed that Sallie would go to live with her aunt in Bridgewater. However, at the last moment Sallie’s younger sister, Wilhelmina “Willie,” started crying, “Take me, take me, take me.” They turned to Sallie who said it was all right to take Willie, and so the aunt took Willie. A last minute decision, a quirk of fate, would let Willie rather than Sallie grow up in a privileged environment with a college education and a career in teaching!
Life continued to be desperate. A friend of the family offered to buy Daniel’s favorite and best horse. He agreed to the sale. His wife Jennie went to the friend and convinced him not to buy the horse saying it was the only joy her husband had in his life and to take the horse would break his heart. The friend backed out of the sale. Later that horse would save the life of several family members. The horse would be pulling the family buggy and would refuse to cross the railroad tracks. The smack of the whip was to no avail. Suddenly, a train came quietly and quickly around the bend. Had the horse started crossing they would have all been killed.

The final known act of desperation for Daniel Cullen came not too much later, for he died in his mid-fifties. One day his wife Jennie came rushing into the house. She was sobbing. She screamed for her son to go to the barn. His father Daniel Cullen was about to hang himself. The son raced to the barn and somehow reasoned with his father and convinced him not to commit suicide.

Daniel Cullen apparently longed for his home in the Shenandoah Valley most of his adult life. He named his last daughter Augusta, after the county he had left in his mid-twenties.

To say the least, their life was tough. His wife Jennie Wynant Cullen died at the age of 53 in 1902. He died two years later, in 1904, at the age of 57.

While Jennie died fairly young with children as young as ten she did not entirely leave them. When her daughter “Willie” was a young woman she was invited to go for a weekend wedding ceremony and party. Such was quite the rage at the turn of the century. Before going, Willie was warned in a dream by her deceased mother not to go to the weekend of festivities, that if she went she would never walk again. Willie ignored the dream. A person at the party had been in contact with a recent polio victim. Willie contracted polio and both her legs were paralyzed for the rest of her life.
Though my own grandmother Margaret Cullen Wise did not, four of their daughters lived into the late 1950s or early 60s. Long enough for me to know them. I was quite fond of all of them. Though all four were southern ladies they were all characters. I could fill a book with stories about them, perhaps another day.

Aunt Annie, hearkening back to the starving times of her girlhood could tell you which weeds were edible. She and Aunt Willie would can fruits and vegetables every summer and use the back staircase as the pantry to hold the jars. They did not believe in “living out of the store.” Aunt Gussie and Aunt Sallie both made the best candy. Aunt Gussie made coconut balls dipped in dark chocolate with a pecan on top. Aunt Sallie made the best fudge. Again, hearkening back to the starving times of her childhood, Aunt Sallie was a hoarder, never throwing anything away. Her dinner company had to eat from her bed because her dining room table was filled with various and sundry items. Finally the fire marshal told her she would either have to move or get rid of some of her things: they constituted both a fire hazard and a weight problem for the floor/ceiling of the apartment house she lived in. She elected to move. Aunt
Sallie was never on time for anything. When I would be running late, I remembered my mother saying, "Now don't be like your Aunt Sallie." While I liked all four of these great aunts, I have the warmest of feelings for Aunt Sallie.

One item of explanation, the Cullens were Lutheran and the Wynants were German Reformed. Why did they become Methodists? Quite simple, according to my father's cousin Edith Perrow; there were no Lutheran or German Reformed churches at that time in their area of Fauquier County. The nearest church was the Midland Methodist, thus they became Methodist.

The Cullen farm, Aspen Grove, is now the Kastle Greens Golf Club (2008), 11446 Rogues Road, Midland, Virginia.

It might be worth a trip to visit the old Cullen farm, Aspen Grove. It is now (2008) the Kastle Greens Golf Club (11446 Rogues Road, Midland, Virginia), which is nice since it will not see further development. From Bealeton, Virginia (intersections of Routes 17 and 28) travel south on Route 17 for 3.5 miles. Turn left onto Route 644 (Ritchie Road) for 1.8 miles. Turn left onto Route 602 (Rogues Road) for 1 mile. The property is on the left, after crossing a stream. The property stretches along the road for approximately ¼ mile. It is flat farmland. Of the other two families who moved to Fauquier County with the Cullens, the Turk farm is now The Flying Circus (5078 Ritchie Road), and the Wynant farm house is still standing on Ritchie Road near Route 17.

The most prominent heirlooms we have from Daniel Cullen are his bed, bureau, and washstand. The back of the bed's headboard has scrawled across it, 'Daniel Cullen, Midland.' My son Adam slept in this bed as a boy. He named his first born son 'Daniel' and said if he had a daughter he wanted to name her 'Lydia.' What spirits still lurk there?
JOEL B MILLER

Born: November 15, 1849

Died: December 31, 1900, Bridgewater, Virginia

Buried: Oak Lawn Cemetery, corner of Main and Oakwood, Bridgewater, Virginia

Religion: Church of the Brethren

Occupation: farmer

Son of: Joseph Miller (9-13-1824 to 3-31-1873) and Elizabeth Glick (5-24-1826 to 2-17-1905)

Brother of: Catherine, Hiram G, Abram C, Mary, John T, and Sarah Miller

Married: Elizabeth Virginia Garber (12-5-1848 to 5-28-1917) m. 9-2-1873, d/o David Garber (11-6-1820 to 10-26-1887) and Rebecca Miller (12-22-1820 to 4-7-1854)

Parents of:

“Infant son” Miller (11-20-1877)
Otho William Miller (5-20-1879 to 9-24-1939) m. 6-10-1908, Annie Maude Bucher (8-2-1877 to 7-29-1969) d/o Dr. Jesse Danner Bucher and Emily Ann Wagner
Carrie Elizabeth Miller (11-29-1881 to 7-14-1954) m. 8-21-1906 Charles Bernard Kiser (10-10-1874 to 4-5-1962)

Relationship: great-grandparents (fourth generation)

First, an explanation about this ancestor’s middle name... he does not have one, only an initial! While most unusual to have an initial as a ‘middle name’ it is not unique, in that a president of the United States, Harry S Truman, also just had solely a middle initial. Note that if the letter does not stand for something, it is not followed by a ‘period.’ Neither our direct ancestor, Joel B Miller, nor any of his brothers: Hiram G, Abram C, John T had middle names. While this may have been a stylistic preference of his parents, it may also have been a method of distinguishing these Miller men from the large number of other Miller men in Rockingham County with the same first names.
Accordign to their old family Bible that is now in our possession, Joel B Miller and Elizabeth Virginia Garber Miller were married at her father David Garber's farm on September 2, 1873, by Reverend George Wine. He was 23 and she was 24 years of age. Initially, they would have trouble conceiving, but then they had three children very quickly, the first one maybe living only one day. Apparently, as with his parents, Joel would be concerned about confusion about first names with other Millers, and thus gave his two surviving children very unusual first names, Otho and Carrie.

Whenever we think we had a difficult childhood, let us remember that our ancestor Elizabeth Garber Miller was only five years old when her mother died. Elizabeth was a bit of a tomboy. According to my mother Emily Miller Wise, Elizabeth would hurry up and do her homework after school so that she could go out and work in the fields. By our standards her breakfast menu consisting of pie and ponhoss (scrapple), would be unusual, and yet it would fit right in with her Pennsylvania Dutch ancestry. Her father and stepmother would raise her well and she would remain quite true to her Church of the Brethren faith. She would always dress conservatively with the proper head prayer covering and she would never drive nor ride in a car, only her horse and buggy.

They owned an excellent river-bottom-land farm just two blocks away from the Main Street of Bridgewater. Their farm house and outbuildings were on the
southeast corner of what are now the streets of Green and Pope, and the farm itself stretched from Green Street almost down to Commerce Street. The only bit of information we have about their farm life, being so close to town, is taken from the *Henry Smals Diaries* that were kept by Henry Smals for the period May 1871 to October 1891. With an entry in 1891, Joel barely makes the diaries, “January 8, 1891 — Joel Miller’s team Run off an Runn over Black Streud & Bruised him very much.” (Page 22, *Bridgewater United Methodist Church, 1841-2004*, printed by Campbell Copy Center, Harrisonburg, Virginia.)

**Joel Miller** died at the age of 51, of Bright’s Disease, which would be known today as some type of kidney failure. His wife **Elizabeth** would live almost another seventeen years, dying in 1917, at the age of 68.
Heirlooms from this couple include: a cedar chest, a chest of drawers that my daughter Ginny Wise has, a coverlet (woven at the woolen mill on North River) with Elizabeth’s initials in the corner, a red quilt/comforter sewn by Elizabeth, a yellow quilt sewn by Elizabeth, an ornate oblong picture frame (with a needlepoint sewn by my mother Emily Miller Wise, “Give us this day our daily bread”), Joel Miller’s old pocket watch, and their big old family Bible.

Though a bit of a digression, it is worth mentioning several of Joel Miller’s third cousins who owned land near Sharpsburg, Maryland, during the Civil War. On their farmland was fought the bloodiest day of battle of the whole war, the Battle of Antietam (also known as the Battle of Sharpsburg) in September 1862. The Dunker Church (pacifist German Baptist Brethren), which was a goal for the Union forces during the morning of the battle, was built in 1853 on land given by Joel’s third cousin Elizabeth Miller and her husband Samuel Mumma. This same third cousin Elizabeth Miller and her husband Samuel Mumma had their house and barn burned down by the Confederates during the battle to prevent Union forces from using it as a staging area. Samuel Mumma and Elizabeth would rebuild their house and barn on the footprints left by the burnt buildings the next year in 1863, but would never be reimbursed by the federal government for the damages (the rebuilt home is still standing in 2008). Another of Joel’s third cousins, David Miller, would have his twenty-plus acre cornfield leveled by Union and Confederate fire on the morning of the battle (corn is still grown in this field, 2008, to provide historical accuracy). Hundreds of Union soldiers would die there. Other third cousins, Mary Miller, wife of Henry Neikirk, and Margaret Miller, wife of William Roulette, lived on farms originally owned by their father John Miller that were part of the Antietam Battlefield in 1862.
Consanguinity:

As a boy I remember my mother Emily Miller Wise telling me that her grandmother had told her that she, Elizabeth Virginia Garber, and her husband, Joel B Miller, were cousins. In completing this research I was to learn that they were triple cousins! By this I mean they were cousins from three separate ancestral roots.

As third cousins:

Joel Miller s/o
Joseph Miller s/o
Martin Miller s/o
Jacob Miller s/o
Lodowich Miller s/o
Johann Michael Miller

Elizabeth Garber d/o
David Garber and Rebecca Miller d/o
Christian Miller s/o
Abraham Miller s/o
Lodowich Miller s/o
Johann Michael Miller

As fifth cousins:

Joel Miller s/o
Joseph Miller & Elizabeth Glick d/o
Abraham Glick & Eliz. Garber d/o
Samuel Garber s/o
Martin Garber, Sr. s/o
Nicholas Garber s/o
Niclaus Gerber

Elizabeth Garber d/o
David Garber and Rebecca Miller d/o
Christian Miller and Susan Flory d/o
John Flory and Catherine Garber d/o
John H. Garber s/o
Jo Hennes Garber s/o
Niclaus Gerber

As second cousins, once removed:

Joel Miller s/o
Joseph Miller & Elizabeth Glick d/o
Abraham Glick & Eliz. Garber d/o
Samuel Garber s/o
Martin Garber, Sr. s/o
Nicholas Garber s/o
Niclaus Gerber

Elizabeth Garber d/o
David Garber s/o
Christian Gerber s/o
Martin Garber, Sr. s/o
Nicholas Garber s/o
Niclaus Gerber
DR. JESSE DANNER BUCHER

Born: January 7, 1846, 10:00 a.m., stone house on John Blocher farm, one mile north of Gettysburg, Pennsylvania.

Died: January 22, 1925, Bridgewater, Virginia

Buried: Oaklawn Cemetery, Main Street (Route 42), Bridgewater, Virginia (This is the old Brethren cemetery).

Religion: raised in the Church of the Brethren faith, baptized into the Methodist faith

Occupation: educator, college founder, surveyor, and dentist

Son of: David Bucher (3-9-1812 to 3-18-1875) Anna Blocher (9-15-1819 to 5-30-1904)

Brother of: Lucinda, Harvey, David Andrew, Sarah Catherine, Emma Rebecca, Mary Amanda, Ella Maria, Ada May, and Daniel Webster Bucher

Married: Emily Ann Wagner Drake (12-25-1845 to 2-26-1919) m. 7-2-1868 d/o Ann Wagner (1-16-1828 to 3-30-1911) and John Drake (10-10-1825 to 3-2-1896)

Parents of: eleven children, seven living to adulthood

“infant daughter” (7-30-1869)
Emma Virginia “Jennie” Bucher (7-8-1870 to 1-17-1914) m. 11-15-1893 Dr. E. J. Jones
Eva Lelia Bucher (5-13-1872 to 12-26-1962) m. 6-12-1895 Dr. Marshall Jones
Jesse Claude Bucher (7-19-1874 to 10-4-1937) m. 8-29-1907 Mattie Lake Meade
Annie Maude Bucher (8-2-1877 to 7-29-1969) m. 6-10-1908 Otho William Miller (5-20-1879 to 9-24-1939)
Ada Pearle Bucher (10-24-1879 to 7-26-1964) m. 2-21-1906 Lewis Sanger
David Otho Bucher (twin) (5-27-1882 to 11-20-1883)
Daniel Oscar Bucher (twin) (5-27-1882 to 12-27-1950) m. (1) 2-8-1919 Grace Reed, (2) 3-12-1928 Norma Shank
“infant son” (10-20-1884 to 10-24-1884)
Mary Eleanor Bucher (3-24-1886 to 1-23-1969) m. 3-28-1919 George
P. Furry
“infant son” (3-13-1889)

Relationship: great-grandparents (fourth generation)

We may have more information on this ancestor than any other. This is due
to the love, devotion, and research of their daughter, my great Aunt Eva Bucher
Jones.

Jesse Danner Bucher was born in a small stone house built in 1842 by
his father David Bucher and grandfather John Blocher. The stone house was
on his grandfather’s farm, one mile north of Gettysburg, Pennsylvania. Since
Jesse’s father was a detailed recordkeeper, we know he was born on Wednesday,
January 7, 1846, at 10:00 a.m.

He only lived in Gettysburg for a short time. Most of his boyhood was
spent at his parent’s farm and father’s blacksmith shop two miles north of
McConnellsburg, Pennsylvania. He lived there from 1852 to 1865. During
the Civil War he saw the family home overrun by Confederates, he saved the
family’s horses by hiding them in a bowl-shaped ravine not far from their home,
and he escaped capture by Confederate General McCausland’s troops after the
burning of Chambersburg, Pennsylvania, in August 1864, by out-running them
on his horse. His father saved him from the Union conscription of able bodied
men in the fall of 1864 by enrolling him in college, a normal (teacher’s) college
in McConnellsburg. (The family was Brethren and thus pacifist.)

As a result of this legal dodging of the military draft, he became quite an
educated person for the time. His first career was as an educator. Before mov­
ing to Virginia he taught at three schools: near Warfordsburg, Pennsylvania,
in Three Springs, Pennsylvania, and near Hancock, Maryland. According to
my grandmother Annie Bucher Miller, he would leave the Pennsylvania-
Maryland area and move to Virginia for four reasons: he did not want to be
forced to teach the colored people, he did not like Marylanders, he had heard
great reports about the Shenandoah Valley of Virginia from his father, and he
knew of a teaching opportunity in Dayton, Virginia.

He was married to Emily Ann Wagner Drake on July 2, 1868. They were
both 22 years of age, with only 13 days separating them in age. She was born on
Christmas Day in 1845. After marriage, probably their first home was with his
older sister Lucinda and her husband in Hancock, Maryland, where he began
teaching in the fall of 1868. He taught a ten month term there at $90 per quar­
ter, and $360 for the whole term, until it ended in June 1869. His pregnant wife
had returned to her parent’s home in Saltillo, Pennsylvania, where she gave
birth on July 31, 1869, to a baby daughter, who was apparently born dead. Two
months later they came to Dayton, Virginia, for a teaching position about which
Jesse had learned. They were a rare breed of the Pennsylvania Dutch migra-
tion to Virginia. According to Klaus Wust in his book, The Virginia Germans,
page 195, “Save for a few stragglers...there was no appreciable migration from
Pennsylvania [to Virginia] after 1820.” They had to walk from Harrisonburg,
Virginia, to Dayton and upon arrival learned the teaching position had already
been filled. Fortunately, there was another teaching position nearby in Rushville
which he took for the year. The next year, 1870, he took a teaching position
in Montezuma, Virginia, and they were there for two years and the births of
two of their daughters, Jennie and Eva. We are fortunate to have this detailed
information about Jesse Bucher because he kept a diary during this period. We
have some of this diary that is written in a code, based upon letters of the Greek
alphabet.

They moved to Bridgewater, Virginia, on October 15, 1872. It was in:
Bridgewater that Jesse utilized his surveying skills to lay out several alleys/
streets and where he became one of the founders of the Valley Normal School
(a teacher’s college).

In January 1930, in the Daily News Record newspaper of Harrisonburg, Dr.
John W. Wayland, professor of history at Harrisonburg State Teachers College
(now James Madison University), wrote an article about Harrisonburg and the
Shenandoah Valley. In the section of the article entitled, ‘Educational History”
he wrote the following about the Valley Normal School. “It may be a surprise to
some persons to know that the first modern normal school in Virginia was oper­
atred near Harrisonburg, and the first white teachers graduated therefrom.
The latter statement is made on the authority of Supt. William Ruffner. From 1873
to 1878 Alcide Reichenbach, trained in Europe, J. D. Bucher, with four years
of normal school training in Pennsylvania...and others conducted a normal
school at Bridgewater, seven miles west of Harrisonburg, offering a two-year
course and a four-year course; shaping their courses after the best in Europe and
America; operating a Model School; with teachers in attendance from eight or
ten counties of Virginia, also from West Virginia and Ohio.”

In December 1954, in the Daily News Record newspaper of Harrisonburg,
there was written a very extensive article entitled “Old Valley Normal School at
Bridgewater Operated 5 Years.” This article does an excellent job of explaining
the need for the college and the importance of our ancestor Jesse Bucher in its
founding. Much of the article is included below:

“Every accepted educational institution has its roots in social situations.
Apparently there were five basic reasons for the starting of a normal school
(teachers’ college) in the town of Bridgewater. These may be stated as follows:
1. The graded school of Bridgewater, which had been in existence several years prior to 1873, was closed because of too low an average attendance to obtain aid from the Peabody Fund. 2. With the introduction of the public school system into our state there came a demand for more and better educated teachers. 3. The families of Bridgewater and vicinity appeared determined to have their children educated beyond the rudiments. 4. There was less prejudice against the public school system of 1870 and the following years in the Valley than in most sections of Virginia. 5. There was a supply of capable leaders in the field of education near Bridgewater and the influence of these leaders was felt by the patrons.

"In April of 1873, leading citizens of Bridgewater held a public meeting for the purpose of arousing interest in the establishment of a new school for the community. The meeting was successful and steps were taken to establish a school as soon as practicable. Rev. Joseph S. Loose, the first Superintendent of Schools in Rockingham County, secured the use of the Town Hall Building and a brick shop across the road, and secured Jesse D. Bucher, County Surveyor and former principal of the then defunct Graded School to serve as principal of the new school.

"Bucher's ill health (he suffered severely throughout his life with rheumatism) caused the opening of the school to be delayed to late in the summer of 1873. He was to be assisted by Miss Laura O'Ferrall, sister of Judge Charles O'Ferrall, later governor of Virginia. Miss O'Ferrall was to handle the primary school subjects while Bucher was to teach work on the higher level...The Classical School at Bridgewater began operations in the fall of 1873 with a faculty of three and with an enrollment of forty-nine. The same year Bucher, pleading ill health, asked to be relieved of his duties as principal and Reichenbach was elevated to that position. Shortly after the opening of the first session, Bucher approached Reichenbach with the proposal that they together with Miss O'Ferrall operate a teacher training program in conjunction with the school... Reichenbach and O'Ferrall received the idea enthusiastically, and in the summer of 1874 the first teacher training school in Virginia was established. This adjunct of the Classical School was called the Valley Normal School...in the

First Normal School in Virginia. Jesse Bucher was the first principal, 1873. Bridgewater, Virginia
fall 1874 session the school moved into a new building which Bucher had designed, well suited to needs of the school. One hundred nineteen pupils were enrolled for this school session, a large increase over the forty-nine pupils of the preceding session. The students in the graded school were practically all from the immediate neighborhood, but a number of those enrolled in the normal department were from some distance and boarded in private homes. For the session 1875-1876 three new faculty members were added and more emphasis was placed on the teacher training program... In the fall of 1876, a severe blow was dealt to the school by the resignation of Jesse D. Bucher, the moving force in the establishment of the Valley Normal School. Prof. Bucher resigned to accept the principalship of the Oakland Business College at Doe Hill, Highland County, Virginia...”

Within two years of Jesse Bucher’s departure, the Valley Normal School was forced to close due to budget deficits in the state of Virginia that limited funding, and the curtailment of a grant from the Peabody Fund that had apparently been secured initially by Jesse Bucher. He gave a very fine departure address when he left the school, of which we have a copy. He was only 30 years of age at the time!

Before leaving Bridgewater for Doe Hill, I do want to make mention of Jesse Bucher’s problems with rheumatism. His daughter, my great Aunt Eva Bucher Jones, wrote a letter about his rheumatism, his adult baptism in the North River, and his cure. The following is a quote from her letter: “He had a long spell of sickness while he lived in Bridgewater, before going to Doe Hill, called then inflammatory rheumatism and was helpless for weeks. After he got out and could walk with two canes he wanted to join the church, and as all his people were Dunkards (Church of the Brethren) he wanted to be immersed. I have heard mother tell about someone taking him down to the river; and he walked down into the water with his two canes; and was baptized, while she felt sure it would kill him. The water must have helped for he never had any more rheumatism. I remember he wore red flannel underwear as a ‘preventive’.”

In September 1876, the family moved to Doe Hill, Virginia, and they lived there for eleven years. Six of their eleven children were born there including my grandmother Annie Maude Bucher. As mentioned earlier, Jesse Bucher was the principal of the Oakland Business College in Doe Hill. There are two interesting church related activities that occurred in Doe Hill that are worth
relating. First was Jesse’s decision to become a tither. On January 2, 1878, he wrote the following of which we have a copy of the original, “In the presence of Almighty God I make the following vow. If thou, O God, wilt make me an humble follower of thy meek and lowly son Christ Jesus, and wilt make me useful in my day and generation, I will set aside one tenth of all my income from this day forth and dedicate myself and it to thy service. Help me, O God, to say, Here am I, do with me what seemeth good in thy sight. Signed J. D. Bucher”. Secondly is a reminiscence from his daughter Eva Bucher Jones, “Father never had much income, but I remember when we were children we had nickels to take to Sunday School for the collection instead of pennies as so many children have these days.”

There is another wonderful memory piece about Jesse’s wife Emily Ann Wagner Drake, much of which would have taken place while the family was in Doe Hill. It was written by her daughter, Eva Bucher Jones, and it is such a revealing glimpse into my great-grandmother I have written it below. It is no wonder that my mother Emily Virginia Miller would be named after her. “The first picture I have in my memory of my mother is a Madonna-like one. I can see her so plainly sitting before the fire-place with a baby on her lap, and her beautiful auburn hair tied back on her neck. Her hair had come out after a long spell of sickness and was not long enough to put up. I do not know why that picture is so clear to me for I cannot recall anything that should make it so.

“There was a large family—seven children lived, while four babies were transplanted to the garden of God before they ever knew the tender love of our mother...”

“We were poor, but we children were so happy and we had so much love in our home that it was a long time before we ever realized there was anything
lacking. It didn’t make us unhappy then, though often we wished we might have things like other people had.

“My father taught school when I was very small and the teachers that were associated with him boarded in our home. My mother for the most part did all her work, cooking, washing, ironing, and everything connected with a home and a lot of little children. She did all our sewing and made us attractive clothes and always found time to make trimming for them.

“She was fortunate in having a sewing machine, and often sewed for her neighbors who did not have one. Sometimes they would come to spend the day and bring material along for her to work on while they visited. With dinner to get for them, and the family, she often got a dress made for them to take home with them. Of course she neither asked nor received pay for it.

“She was the most unselfish person I ever saw and never seemed to think of herself at all. She was never too tired, or too sick, or too busy to listen to our childish troubles, and to comfort and help us in any way we needed help. She planned and allowed us many pleasures, but when she told us we could, or could not, do anything we knew she meant it and were not allowed to tease and beg her to change her mind....

“I have wondered so much since I am keeping house for myself, how she ever did all the many things she had to do, and took care of so many children and kept as sweet and patient through it all as she did. We were sick, and often had accidents, and through all our fretting and complaining she was always gentle with us... Often, in the middle of the night, when I was sick I awoke to find her standing by my bed, or perhaps the gentle pressure of her hand upon my head had waked me.

“I’m sorry we were not better than we were and wish we had not caused her worry over our thoughtlessness and disobedience at times. But it is a great comfort to me to know that she knew we loved her dearly and that we did not mean to do anything she wouldn’t want us to do.”

In September of 1887 they moved to Franklin, West Virginia, where Jesse Bucher taught for one year. After that he apparently stopped being a professional educator and instead took up the practice of dentistry. According to his daughter, Eva Bucher Jones, “In those days there were no Dental Colleges and men learned to do the work from someone else. Father’s brother (Dr. David Andrew ‘D. A.’ Bucher) came to Virginia, from Pennsylvania to practice dentistry, and father learned from him what he could, and experimented for himself for the rest.” Jesse Bucher had become a dentist at the age of 42. He practiced dentistry for four years in West Virginia, and in May of 1892 he moved back to Virginia.

From May of 1892 until May of 1894 he practiced dentistry in Parnassus, Virginia, after which at nearly 48 years of age he moved back to Bridgewater,
Virginia, to practice dentistry. He and his wife spent the remainder of their lives in Bridgewater. They were both active members in the Methodist Church; he had an excellent tenor voice and became choirmaster at the church.

He lived another 30 years in Bridgewater, dying at the age of 78 and his wife lived another 25 years there, dying at the age of 73. They were married for slightly over 50 years.

Emily Ann Bucher’s obituary is a fitting close to her life and I have included much of it here. “WIFE OF BRIDGEWATER DENTIST PASSES AWAY AFTER LONG ILLNESS Mrs. J. D. Bucher Succumbs to Heart Trouble at Age of Seventy-Three. Mrs. J. D. Bucher died here in her home on Central Main Street Wednesday night between 11 and 12 o’clock, following a long illness of heart disease. The end of her long and useful life had been expected at any time during the last three or four months, notwithstanding the brave battle against the remorseless disease and the hopefulness of the afflicted wife and mother and the tender, untiring care and constant attention of her children.

Before her marriage 50 years ago last July, to Dr. Bucher, she was Miss Emily Drake, daughter of the late John Drake and was born in Huntingdon County, not far from Saltillo, Pennsylvania, 73 years ago last Christmas day. Mrs. Bucher, besides her husband who is also a native of Pennsylvania, is survived by four daughters and two sons... Mrs. Bucher was generous and kind-hearted, always ready and willing to do whatever she could to assuage the
troubles and afflictions of others. Her many gracious acts, so liberally scattered along life’s pathway will be recalled with unalloyed pleasure by those who came within the sphere of her helpful influence. Surely another good wife, mother and friend has gone to that reward that is held in store for those who hold out faithfulness to the end. Mrs. Bucher was a member of the Methodist Church for many years... interment will be made in the Church of the Brethren Cemetery on Northeast Main Street [Oaklawn Cemetery].)

Jesse Bucher spent his last years with his daughters. My mother remembers him sitting on the front porch of her house at the corner of Bank and Main streets speaking in German to one of the neighbors. Yes, two hundred years after their arrival in America, one of their descendants was still speaking their native language!

A final tribute to Jesse Bucher, and a wonderful way to remember him is again given by his daughter, my great Aunt Eva Bucher Jones. “I heard Mr. George Hanger of Bridgewater, talking one time about Father’s generosity and said, ‘Why he’d give away the last cent he had.’ He said he had been with him one day when a man came along with a ‘hard luck’ story and he, Father, gave him all the money he had in his purse, ‘the last cent.’ ”
The third generation, my grandparents. We have now traveled a journey through many generations. Whereas eight, seven, or even six generations ago there were a dozen or more family lines for us to review, now there are only two, the Wises and Millers. With spouses (Cullen and Bucher) we are talking about only four people. Their stories are fairly well chronicled in the short biographies that follow this introduction. To write very much here, in the introduction, would only be redundant to those biographies. What I will do, however, is take the opportunity to reflect upon the commonalities of these four individuals, my grandparents.

All four of these individuals are pillars of the community. They are refined, mannerly, and also quite prosperous. Our ancestor, Dr. W. Harvey Wise II, was a prominent dentist with practices in Remington and Middleburg, Virginia, and later Alexandria, Virginia. His wife, our ancestor Margaret Cullen, was the granddaughter of the Rev. Dr. John Brown, the most distinguished German Reformed minister of the nineteenth century in the Shenandoah Valley of Virginia. Our ancestor Otho William Miller inherited his father’s farm that includes much of present day Bridgewater, Virginia. He was manager for many years of the Farmers Milling Company, and then manager of the Bridgewater Creamery and Ice Corporation, and later would be named the town’s postmaster. His wife, our ancestor Annie Bucher, was the daughter of the town’s dentist.

All four of these individuals are first generation Methodists. Yes, the German Reformed, German Lutheran, and German Brethren (Church of the Brethren) denominations will all pass from our family, this generation. (This also reflects a further distancing from a German to an American heritage.) Dr. W. Harvey Wise II whose father was German Reformed moved with his two sisters and widowed mother to Remington, Virginia, a town without that denomination, and he accepted his mother’s Methodism. His wife Margaret Cullen
was raised in Midland, Virginia, a town with only one faith and one church, Methodist, and so she relinquished her German Reformed and Lutheran roots. **Otho William Miller** was the newest convert, having been raised Brethren, but he found less conservative and restrictive practices in Methodism. His wife **Annie Bucher**, whose father was Brethren, accepted her mother’s Methodism, for the same reasons as her husband. All four were regular church attendees and leaders, but for all of them the episcopal (bishop) form of church government found in Methodism was new and uncomfortable. By nature, they were congregationalists, delighting in limited church doctrine, self-determinism, and a touch of mysticism; not the church pronouncements coming down from bishops on high. In my opinion, their Methodist faith was more a religion of convenience for them, rather than conviction. However, they were devoted in their attendance and spirituality, devout in their belief in God, and blessed with the best and highest moral values. They were, simply stated, very good people who were caring and loving.

All four of these individuals were hit by the Great Depression of the 1930s. My grandmother **Margaret Cullen Wise**, without money, wondered, “What are we going to do?” Though a defining moment of hardship, the Wises recovered and by the mid-1930s continued their summer vacations in Atlantic City, New Jersey, along America’s first boardwalk, and in Gorham, New Hampshire, for a summer coolness unknown in the South before air conditioning. The Great Depression hit the Millers much harder than most. They lost both their family farm and their separate ten-year-old residence. As with the Wises, they recovered, but had to buy back their home. Also, the stress of the Depression may have had a lasting impact, more than first thought. **Margaret Cullen Wise** died in 1936, from a stroke, at the age of 60. **Otho William Miller** died in 1939, also from a stroke, also at the age of 60.

All four of these individuals had a love for the Shenandoah Valley, and Bridgewater, Virginia, in particular. Remember, that all four of their families—Wise, Cullen, Miller, and Bucher—lived in the Valley from 1869 to 1875. Therefore, for all four of my grandparents, the Shenandoah Valley was their ancestral home. While **Otho and Annie Miller** lived out their lives in Bridgewater, **Harvey and Margaret Wise** both had sisters in or near Bridgewater and thus a constant source of family and reason for return visits. For all four of them and for me, their grandson, the Shenandoah Valley and Bridgewater remained a source of extremely fond and cherished memories, and a place for spiritual retreat. My grandmother Miller summed it up very well when she said, “I feel closer to God here in the Valley.”

It may be helpful to the reader to place in some context the activities of these ancestors with historical events and people of the period. With this in mind, I am including the table that appears below. After this table, please read the individual biographies of my grandparents.
<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1898</td>
<td>The U.S. takes control of Guam, Puerto Rico, and the Philippines following the Spanish-American War.</td>
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<tr>
<td>1899</td>
<td>Our ancestor <strong>W. Harvey Wise II</strong> graduates from dental school.</td>
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<tr>
<td>1902</td>
<td>The first automobile was owned in Harrisonburg, Virginia, county seat for Rockingham County. In 1900 there are only 8,000 cars in all of U.S.</td>
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<tr>
<td>1903</td>
<td>The Wright Brothers make the first successful airplane flight. (Kitty Hawk, North Carolina)</td>
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<tr>
<td>1903</td>
<td>Our ancestors <strong>W. Harvey Wise II and Margaret Cullen</strong> marry in Midland, Virginia.</td>
</tr>
<tr>
<td>1908</td>
<td>Our ancestors, the Wises, first and only child is born, my father, <strong>William Harvey Wise III</strong>.</td>
</tr>
<tr>
<td>1908</td>
<td>Our ancestors <strong>Otho Miller and Annie Bucher</strong> marry in Bridgewater, VA.</td>
</tr>
<tr>
<td>1909</td>
<td>Our ancestors, the Millers, first child is born, my mother, <strong>Emily Virginia</strong>.</td>
</tr>
<tr>
<td>1914</td>
<td>The assassination of Archduke Ferdinand of Austria-Hungary starts World War I. (WW I, 1914 to 1918)</td>
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<tr>
<td>1915</td>
<td>Our ancestors, the Wises, purchase their first automobile.</td>
</tr>
<tr>
<td>1919</td>
<td>Influenza epidemic kills 20,000,000 people, worldwide, more than died in World War I. (Bridgewater, Virginia, is quarantined.)</td>
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<tr>
<td>1920</td>
<td>The 18th Amendment to the Constitution prohibiting the sale of alcoholic beverages nationwide takes effect. The 19th Amendment to the Constitution gives women complete suffrage, the right to vote.</td>
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<tr>
<td>1920s</td>
<td>Religious Revival Meetings take place throughout the U.S., inspired by religious leaders such as Billy Sunday and Homer Rodeheaver.</td>
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<tr>
<td>1924</td>
<td>Our ancestors, the Wises, learn that their son <strong>Harvey Wise III</strong>, my father, has contracted polio, they move to Washington, DC, so that he may receive medical treatment.</td>
</tr>
</tbody>
</table>
1925 The Scopes “Monkey” Trial in Tennessee upholds the right of a state to prohibit the teaching of evolution in public schools.

1927 The first successful talking motion picture, *The Jazz Singer*, is produced. (My mother Emily Virginia Miller will soon stop playing the piano for the silent movies, in Bridgewater, Virginia.)

1927 Charles Lindbergh makes first solo non-stop flight across the Atlantic.

1927 New York Yankee’s baseball player Babe Ruth hits 60 homeruns.

1930s The U.S. and the rest of the world, suffer through the Great Depression.

1932 Our ancestor Annie Miller is president of the Woman’s Missionary Society at her Methodist church in Bridgewater, Virginia.

1933 Adolph Hitler becomes dictator of Germany.

1936 Our ancestor Margaret Cullen Wise dies of a stroke while vacationing with her family in Gorham, New Hampshire. She is 60 years old.

1939 Our ancestor Otho William Miller dies of a stroke. He is 60 years old.

1944 Our ancestor William Harvey Wise II dies of cancer. He is 71 years old.

1969 Our ancestor Annie Bucher Miller dies of old age. She is 91 years old.
DR. WILLIAM HARVEY WISE II

Born: September 24, 1872, Willow Brook Plantation, near Mt. Crawford, Virginia

Died: June 19, 1944

Buried: Cedar Grove Cemetery, Bealeton, Virginia (Directions: from the intersection of Routes 17 and 28, travel south on Route 17, cemetery is immediately on the right)

Religion: Methodist

Occupation: dentist

Son of: Lt. William Harvey Wise I (4-29-1841 to 2-18-1872) and Mary Lago (5-13-1844 to 12-24-1931)

Brother of: Laura and Bettie Stella Wise

Married: Margaret Lockridge Cullen (9-26-1875 to 9-11-1936) m. 6-3-1903 d/o Daniel Cornelius Cullen and Lydia Jane Pearson Wynant

Parents of: an only child
  Mary Wise (stillborn)
  William Harvey Wise III (4-8-1908 to 1-16-1964) m. 7-30-1944
  Emily Virginia Miller (4-25-1909) d/o Otho William Miller and Annie Maude Bucher

Relationship: grandparents (third generation)

Very fine people. Very fine Christians. Some of the finest people I ever knew. These are the phrases I grew up hearing about my grandparents. Perhaps I can give you a glimpse into their lives in the paragraphs that follow.

Dr. William Harvey Wise II was born on his grandfather Jacob Lago's plantation, Willow Brook, in Rockingham County, Virginia, on September 24, 1872. Both his grandfather Peter Wise and his father William Harvey Wise I had died of pneumonia seven months earlier. Harvey Wise II grew up on the Locust Grove farm just north of Remington, Virginia. His mother moved there
with her three young children to manage the farm of her sister Margaret and brother-in-law Hiram Huffman. Both Margaret and Hiram were of weak constitution and therefore welcomed the assistance. Obviously, also they were very kind to take in a young widow with her three children.

We don’t know very much about the childhood of Harvey Wise II, except that he was very much admired and loved by both of his sisters and that he could be a bit of a tease. For example, every time the three children were given candy, his two sisters would quickly eat theirs, but Harvey would refrain. Later he would barter the candy away with them for something they had that he wanted.

Though fatherless and a child of the post bellum reconstructed South, thanks to an inheritance, he was not poor. His mother realized the key to success in the new South would be an education. She made sure all of her children received a college education, something unusual for anyone, but particularly girls in the 1890s. Harvey Wise II received his bachelor’s degree from a Methodist school, Randolph-Macon Men’s College. Being intelligent and gifted, he was then most fortunate to attend the oldest dental school in the United States, the University of Maryland at Baltimore, and graduate from same in 1899. Having received his dental degree he still had to receive his license to practice, and that included performing dental work on a patient. He enlisted as his patient for the test his sister who used her married name Bettie Perrow. She was under strict orders not to cry or scream even if anything went dreadfully wrong!

As Dr. Wise, he returned to his hometown of Remington, Virginia (then probably called Rappahannock Station), to practice dentistry, and then four years later, on June 3, 1903, married a local school teacher Margaret Lockridge Cullen. While her father’s name Daniel C. Cullen appears on the wedding invitation, her mother’s does not since her mother had died a year earlier on June 14, 1902. Sadly, her father died the next year on June 26, 1904. A beautiful write-up of their wedding at the Midland, Virginia Methodist Church appeared in a local paper and is included below:

Wedding photo of Margaret Lockridge Cullen and William Harvey Wise II, married 6-3-1903.
"MARRIED IN FAUQUIER. Dr. W. H. Wise, Formerly of Rockingham, Wins a Bride at Midland.

A beautiful wedding took place at high noon last Wednesday at Midland Methodist Church, Fauquier County, when Miss Margaret Lockridge Cullen, daughter of Mr. Daniel Cullen, became the bride of Dr. W. H. Wise, of Remington, Va., in the presence of a large number of friends and relatives of the contracting parties. Exactly at eleven-thirty the lace curtains which had been momentarily dropped were drawn and the bridal couple entered the church and formed a semi-circle about the altar, where the Rev. W. T. Gover pronounced the solemn words that made them one. Miss Maude Keiser, of Washington, D.C., cousin of the bride rendered Mendelssohn's wedding march beautifully as the party were entering and leaving the church and during the ceremony the favorite, 'O Promise Me.'

The bride was becomingly attired in a traveling suit of mode and carried a rich cluster of bride roses. Misses Sallie and Willie Cullen, her sisters, attended the bride. They were gowned in white and carried carnations. The ushers were Dr. Cottingham and Mr. Herring, of Remington, Va.

Immediately after the ceremony Dr. and Mrs. Wise were driven to the station, where they boarded the train, amid a shower of rice, for Washington, Norfolk, New York, and other Eastern cities. On their return they will reside at the beautiful home of Dr. Wise near Remington. For the wedding the church was beautifully dressed with palms, ferns, and potted plants, roses and laurel, the most striking feature being the large bell, made of roses, amid the garlands.

Mrs. Wise is one of Fauquier's most attractive and popular ladies. Dr. Wise is a son of Mrs. M. E. Wise of Remington, formerly of Rockingham, and is a most popular and successful dentist. Wednesday at two o'clock a bountiful collation was spread at the home of Mr. Cullen, where the relatives and guests gathered. Among those from a distance were Mrs. W. H. Sites, of New Market, aunt of the bride (my great-great-Aunt Annie Wynant Sites whose china closet we possess), and Mrs. C. T. Callender of Pleasant Valley, sister of the groom (my great Aunt Laura Wise Callender).... The bride received many presents, comprising silver, cut glass, china, pictures and other articles, both useful and handsome."

The couple owned a Victorian home built on Church Street in Remington that was quite modern for the times. It did not include an entrance hall or foyer, but did include indoor

Home of Dr. and Mrs. Wise, Remington, Virginia.
plumbing, only the third house in Remington to do so. The couple would only be blessed with one child, my father William Harvey Wise III, who was born in April 1908, about five years into the marriage. Apparently Margaret had trouble with conceiving and birthing, having had a stillborn daughter named Mary about two years into the marriage.

Dr. Wise, during his career practicing dentistry, would have three dental offices. The first one was located on Main Street in Remington, Virginia, on the second floor of a two story office building. The waiting room included three pieces of wicker furniture and three small mantle clocks. We still possess all three of the mantle clocks. The second office that co-existed with the one in Remington was in Middleburg, Virginia. As is the case today with doctors, having two locations greatly increased the number of patients, and thus prosperity. The third office came into being in the late 1920s as a consequence of his son contracting polio and the resultant move to the Washington, D.C., metropolitan area to find competent treatment. This office was at 210 South Washington
The Wise family's first automobile, 1915.

Street, Alexandria, Virginia. According to my father’s cousin, Edith Perrow, Dr. Wise had a friend from dental school who had the dental practice in Alexandria, but because of ill health was forced to relinquish the practice to my grandfather. His patients consisted of the “carriage trade” of Alexandria. More on my father’s polio and an incident with the “carriage trade” later.

Dr. Wise was indeed prosperous. Having a honeymoon trip in 1903 to major cities was an early sign of that prosperity. Other signs included owning an open car by 1915, and vacationing in September of 1919, when my father was eleven, in Atlantic City, New Jersey.
He was talented. He could play three musical instruments at one time. I remember my great Aunt Willie telling me how he would entertain people at her home in Bridgewater, Virginia. While sitting on a piano stool he would play the guitar with his hands, play a harmonica with his mouth, and play drums/cymbals with his feet. He also could be called upon to sing. We have his old song book that is really a scrap book of old plantation songs and popular songs of the early 1900s. These were songs he sung to my father that my father sung to me. Songs such as “A Spanish Cavalier,” “Old Ned,” “Brighten the Corner,” “The Old Rugged Cross,” “Massas in de Cold, Cold Ground,” “A Bicycle Built for Two,” “The Man on the Flying Trapeze,” and “Trail of the Lonesome Pine.” He also had a wonderful record collection which we still have. The records we still play on his sister’s, my great Aunt Bettie, Victrola. For that matter, in the area of music, we also have their old music box with the perforated discs for playing.

He was a man of high morals, not believing in gambling nor the consumption of alcohol. For example, the town of Remington was trying to raise money for a new fire engine by holding a raffle for a pony. My grandfather purchased raffle tickets to support the fundraising. At the time of the raffle drawing he won the raffle and the pony, but because he did not believe in gambling he refused the pony and told them to conduct the drawing again, which they did. My father was so upset by the “loss” of the pony that my grandfather then turned around and purchased the pony for his son. My father named the pony, Rex. This dislike for gambling took an extreme turn when he purchased some stock in General Motors. Over the weekend after the purchase he could not sleep, and the following Monday morning he sold the stock. He had come to the conclusion that owning stock was gambling! Regarding alcohol, he was a teetotaler. One Christmas, a dental patient in Alexandria presented him with a wrapped present. He discretely took it into his office and opened it. The present was a bottle of liquor. He returned from his office to the patient, and returned the bottle to her, politely saying that while he appreciated the thought, he did not drink, and that she should find someone else to give it to.

He was a man who was slow to anger. My father said he had only seen his father angry once over the course of his lifetime. The one occurrence centered around the inscription my grandfather had wanted on his mother’s (Mary Lago Wise) tombstone. The inscription was to read, “Blessed are the dead who die in the Lord.” The stonemason had chiseled the word “which” rather than “who.” When my grandfather visited his mother’s grave he became visibly angered and took the anger to the stonemason. Of course the “which” was chiseled out and replaced with the right word, but if one looks carefully on the tombstone at St. Michaels Church, near Bridgewater, Virginia, one can see the indentation made necessary by the correction.

Dr. Wise and his wife were totally devoted to their son. As the story was told to me by Edith Perrow, one evening when my father was sixteen, they
were having a taffy pull at her home. My father dropped a tray and was totally embarrassed at his carelessness, and could not understand how it had dropped from his hand. Very early the next morning, Dr. Wise came to the Perrows and asked that the nurse who was staying temporarily at their home come immediately to his house. When the nurse returned to the Perrows she was in tears. Apparently my father had been up all night with a high fever, he had lost the use of his right arm and leg; he had polio! (Apparently he had contracted it from the son of the woman who did the Wise's laundry, who had polio.) That very morning, Dr. Wise got into his car with his very sick son and drove straight to Washington, D.C. He obtained the best medical treatment available at the time, a new experimental treatment pioneered by a nurse, Sister Kinney. They were told to massage the affected areas and twice a week give my father salt water baths. For weeks and weeks my grandmother would massage my father's arm and leg and give him daily salt water baths. My father would never again spend a night in their home at 304 Church Street. My grandfather would move his dental practice to the Washington area so they could stay there and treat my father. My father totally regained the use of his leg and nearly all the use of his arm! They purchased a brand new home at 5556 Nebraska Avenue, N.W., Washington, D.C.

Their lives were not without other stresses. My father remembers during the Depression that his mother would worry about the finances, "What are we going to do?" My grandfather would always tell her not to worry, but this worry may have contributed to her death in 1936. My grandmother Margaret Cullen Wise was apparently a very sensitive person. My father remembers one Christmas season when she had hinted that she wanted some willowware china. On Christmas Day my grandfather appeared to have only some small presents
for her, which she made over lovingly. Then he wheeled into the living room a huge barrel filled with willowware. My grandmother burst into tears at his play upon her feelings, and was inconsolable the rest of the day. My father said it was the worst Christmas he ever had. We still have some of this willowware.

My grandmother was a very religious person. She taught Sunday School while they lived in Remington, at the Remington Methodist Church, and was an officer in the Women’s Society of Christian Service at Mount Vernon Place Methodist Church when they moved to Washington. She said she could see people’s souls by looking into their eyes. We have a hand-written letter that gives a glimpse into her faith and beliefs. The letter was written to her sister-in-law Laura Wise Callender on the occasion of her husband’s death in 1912. The letter was written on October 27, 1912, to Mrs. C. T. Callender and Family, and is included here.

"Dear Loved Ones:

"With sincere sympathy and a sad heart I am trying to write to you. I wish I could be with you in this time of sorrow though I know full well how little words avail and I can only weep with you. We cannot see why our Loved One is called away but we know ‘God is too wise to err and too good to be unkind,’ and we can safely trust our all to His keeping. And He has promised never to forsake those who trust Him. I pray that He will comfort as only Our Lord can and may our Father’s special blessings rest upon you dear Sister and sustain you in the blank days following bereavement. Try to find comfort in your blessings that remain for they are many and the greatest blessings are your children and the memory of pleasant companionship now past but ever sweet. Also the hope of reunion will be a joy to look forward to that will grow brighter as time advances.

"To you dear children I want to say I have passed through what you are now suffering and know how to sympathize. For your comfort I want to remind you that you have a rich heritage in the memory of a father whose life as a Christian and gentleman warmhearted and true, stands clearly defined to the world and will ever be as a beacon light to lead you upward. Also remember if you would build to him a monument worthy, live honorable Christian lives such as he would love to have seen you live. Fame, ignominy, Glory, shame, or what so ever path you tread upon earth lead to the grave and we must reach that end sooner or later and only sterling goodness and Christian faith counts then or can be of comfort. Heaven will be the nearer since your father is there and you still have your dear mother. Comfort her in every way you can for her loss is greater than yours.

"Dear boys and girls, my heart is with you today and in the days to come I will be thinking of you and your mother. If I can be of any help in any way let me know and I shall be glad to do anything I can."
"With sincerest love and sympathy and I pray God’s richest blessing upon each of you may He sustain and comfort as only He can. Lovingly, Margaret Cullen Wise”

In August of 1936, Dr. and Mrs. Wise, and their son vacationed in Gorham, New Hampshire. Gorham had become a favorite place for them to go in the summer because it was cool and away from Washington’s hot humid weather, and Margaret Cullen Wise had reached a point in life when she could not tolerate the heat. Remember, this was before the time of air conditioning, and Washington was considered a hardship post for employees of the British Embassy because of the horrible summers. While vacationing in Gorham, Margaret Wise suffered a stroke. They thought she was recovering from it so their son Harvey returned home to his employment at the Library of Congress. Unfortunately she took a turn for the worse and died on September 11, 1936, a little over two weeks before her sixty-first birthday. For the tombstone they would obtain a rose colored granite from New Hampshire, the most expensive granite used for tombstones.

Late that fall of 1936, my second cousin Neil Gorham (whose grandmother was Laura Wise Callender) tells the story of going to visit his Uncle Harvey (Dr. Wise). At the time he was a boy of seven. He was told by his mother not to talk about two things: the death of his Aunt Margaret, and the 1936 presidential elections in which Franklin Delano Roosevelt had been re-elected president. My grandfather, who thought Roosevelt was a Socialist, had been a strong supporter of the Republican candidate, Alf Landon.

During World War II, my grandfather was diagnosed with prostate cancer and taken to the University of Virginia Hospital in Charlottesville, Virginia. My father was on active military duty and could not see him very often, and so the task of looking after my grandfather fell to our cousin Edith Perrow. He died on June 19, 1944, at the age of 71.
As long as my father was alive, every Memorial Day he would travel to his parents’ gravesite and plant geraniums at their tombstone. He respected them and loved them so much for how they had sacrificed and made a normal life possible for him.

Tombstone of William Harvey Wise II and Margaret Cullen Wise, Cedar Grove Cemetery, Bealeton, Virginia.

Heirlooms from this couple include:
- Their bird’s eye maple double bed and dresser
- His scrapbook song book
- Their family Bible
- His collection of clocks including the three in his dental office one of which with the dog’s face came from the Wises, the tall mantle clock with wooden works from the Henry Wynants, the tall mantle clock ‘Birge & Gilbert’ from the Jacob Lagos, and Margaret Cullen Wise’s kitchen counter pendulum clock
- His moustache cup
- The converted blue vased oil lamps from the organ of the Remington Methodist Church
- The footstool with fringe used to sit upon in front of the fire by my grandfather Wise during his stays as a boy at the Lago Plantation, Willow Brook
- The tall Secretary, belonging to his sister, Bettie Wise
- The music box, Victrola and records some of which also belonged to his sister, Bettie Wise
- My grandmother’s willowware china
- Her ‘Rebecca at the Well’ pitcher
- Her ‘pheasant’ platter
- Her Victorian styled vases
- The glass compotes
Her teacher’s handle school bell
The wall hanging dinner chimes
Silverware and other china
The hall coat and hat ‘tree’ with mirror and storage compartment from
his sister, Bettie Wise Perrow
The roll top desk from his brother-in-law Benjamin Perrow, Bettie’s
husband.
His wooden, metal hinged box used to hold his dental equipment, now
used to hold photos The laptop writing table used by his sister
Bettie Wise while a student at Hollins College
Wedding rings of Margaret Cullen Wise (blue stone) and Bettie
Wise Perrow (pink stone)
Wedding band of his mother, Mary Elizabeth Lago Wise
Hope chest of his sister, Bettie Wise, with a Victorian girl pictured
Hope chest of his mother, Mary Elizabeth Lago Wise, the ‘blue
chest’
Hope chest of Bettie Wise Perrow’s daughter, Edith Perrow
OTHO WILLIAM MILLER

Born: May 20, 1879, Bridgewater, Virginia

Died: September 24, 1939, 200 S. Main Street, Bridgewater, Virginia

Buried: Oak Lawn Cemetery, corner of Oakwood and Main streets, Bridgewater, VA

Religion: While raised in the Church of the Brethren faith, he converted to Methodist

Occupation: manager of the Bridgewater Creamery, and later Postmaster, Bridgewater

Son of: Joel B Miller (11-15-1849 to 12-31-1900) and Elizabeth Virginia Garber (12-5-1848 to 5-28-1917)

Brother of: Carrie Elizabeth Miller

Married: Annie Maude Bucher (8-2-1877 to 7-29-1969) m. 6-10-1908 d/o Dr. Jesse Bucher and Emily Ann Wagner Drake

Parents of:

Emily Virginia Miller (4-25-1909 to 8-31-1985) m. Sunday, 7-30-1944, Lt. Commander William Harvey Wise III (4-8-1908 to 1-16-1964) s/o Dr. William Harvey Wise II and Margaret Lockridge Cullen

Otho Grayson Miller (2-25-1911 to 4-23-1959) m. 5-19-1934 Dorothy Bellamy (1-1-1912 to 6-8-1979)

Janet Bucher Miller (6-25-1912 to 5-9-2002) unmarried

Eleanor L. Miller (3-31-1918 to ) m. Raymond S. Frye (1-13-1916 to 9-9-1984)

Relationship: grandparents (third generation)

Otho William Miller, nicknamed “Peepy,” was not a particularly healthy child, and thus was judged not suited to be a farmer. Fortunately for him, Bridgewater College was nearby and he was able to take business courses there and became a businessman/manager. Raised as a gentleman he had “an excellent hand” and was so good at calligraphy that he was permitted to do the
calligraphy for his own college diploma! We have one of his “calling cards,” also an example of his calligraphy.

While raised in the Church of the Brethren, he found the church’s social restrictions too constraining. On one occasion, he attended an “Ice Cream Social” on a Sunday, where the strongest thing served was ice cream. He was criticized by the church for this frivolity on a Sunday, and as a result converted to Methodism. As a mature adult he became very active in the Bridgewater Methodist Church. He was a member and sometimes Secretary and Chairman of the Board of Trustees of the church.

It was at the Methodist Church, while a young adult, as part of a theatre group, that he fell in love with Annie Maude Bucher, and then married her in her parents’ home, which was next to the Bridgewater Methodist Church. He was 29 and she was 30 at the time of their marriage. They quickly then had three children, 22 and 16 months apart followed by a fourth child, six years younger than her nearest sibling.

Though they initially lived in a home that had previously been the Lutheran parsonage at 115 West College Street, where my mother Emily Virginia Miller was born in the upstairs front bedroom, they would then move to a new home at 200 South Main Street, Bridgewater, Virginia. Incidentally, they named my mother after her two grandmothers, Emily Ann Bucher and Elizabeth Virginia Miller.

Children of Otho and Annie Miller: Emily, Grayson, Eleanor, and Janet
As mentioned above, my grandfather Otho Miller, not being of particularly good health, did not become a farmer but instead became a business manager at the Farmers Milling Company and then at the Bridgewater Creamery and Ice Corporation. This creamery was located across from the Oak Lawn Cemetery and after becoming the Shenandoah Cooperative Dairy relocated at the corner of Route 11 and Dinkel Avenue near Mt. Crawford. The family was very prosperous making it possible for my mother to graduate from Bridgewater College in 1930 and then do graduate work at what is now James Madison University. Unfortunately, the Great Depression would devastate this family. Though he himself had not engaged in any risky investments, Otho Miller had been the personal guarantor on the bank’s loan to a friend of his. The friend went bankrupt, the bank called the loan, and Otho Miller lost both his father Joel Miller’s farm located at Green and Pope streets, and the house he lived in. The farm was sold at auction to the Pope family, whose name now graces the cross street where the farm was located. The house he lived in at 200 S. Main Street was also sold, but a neighbor purchased it and permit-
ted my grandfather and his family
to continue to live in it until he
was able to buy it back from the
neighbor. When my grandmother
asked my grandfather why he had
guaranteed the loan, he responded
by saying, “Because he was my
friend.”

My grandfather was an ar­
dent Democrat. Being politically
connected, he secured the posi­
tion of Postmaster of Bridgewater
in 1934. Also, as with many
men of his generation, he was a
Mason, and at one time Master of
his Masonic Lodge.

According to my mother,
some of his food favorites were
liver pudding, cottage cheese
with apple butter, rice with butter
and brown sugar, and pie (which he normally enjoyed with breakfast). On many
occasions he was seen smoking a cigar. He died at the age of 60 from a stroke,
probably related to his high blood pressure. Below is his obituary which sheds
further light upon this fine man.

Otho W. Miller, Bridgewater Postmaster, Dies After Stroke

“Otho William Miller, 60, Bridgewater postmaster, community leader, ac­
tive in Methodist church and Masonic circles, and a county Democratic leader,
died at his home at Bridgewater at noon yesterday after a brief illness.

Mr. Miller was stricken with paralysis Friday night while en-route to
Harrisonburg to attend a Masonic gathering. He never regained conscious­ness. News of Mr. Miller’s attack and death came as a distinct shock to the
Bridgewater community, where he had been actively engaged in public affairs
for forty years. While Mr. Miller had not enjoyed the best of health since a siege
of pneumonia four years ago, his condition was gradually showing improve­ment. In recent months, Mr. Miller appeared to be gaining strength.

Mr. Miller was named postmaster at Bridgewater in 1934. For some years
he was manager of the Bridgewater Creamery and Ice Corporation and also
served for years as manager of the Farmers Milling Company. In his early
years, he was employed by the Augusta Milling Company at Mossy Creek.

A steward and trustee of the Bridgewater Methodist Church, Mr. Miller
was one of its most active members. He also was very active in the Masons, be­
ing a past master of Eureka Lodge of Bridgewater, and king of the Rockingham
Royal Arch Chapter at Harrisonburg. He would have been elevated to the post of chapter high priest next month. Mr. Miller attended many Masonic meetings over the state.

He was very active in the affairs of his home community and devoted much of his time to the advancement of them. He was never too busy to lend aid. He was a charter member of the Bridgewater Rotary Club and was a member of the Elks Lodge and United Commercial Travelers Council at Harrisonburg.

The Democratic Party had few more active workers than Mr. Miller. For years he was a member of the precinct and county committee.

One of his first positions after graduating from Bridgewater College was that of office deputy for the late Sheriff John A. Switzer, father of County Clerk J. Robert Switzer.

Mr. Miller was a son of Joel B and Elizabeth Garber Miller and lived his entire life in the Bridgewater community. He numbered his friends by the hundreds and possessed a very wide acquaintance. He is survived by his widow who before marriage was Miss Annie M. Bucher; one son, Grayson Miller of Tampa, Florida, and three daughters, Misses Emily, Janet and Eleanor Miller, at home, and one grandson Grayson Miller, Jr. He also leaves a sister, Mrs. C. B. Kiser of Harrisonburg.

Funeral services will be held from the Bridgewater Methodist Church Tuesday afternoon at two o'clock, his pastor the Rev. A. A. McNeer and Dr. C. T. Collyer officiating. Burial will be in the Brethren Cemetery with rites conducted by the Eureka Lodge of Masons.”

His wife Annie Maude Bucher was born in Doe Hill, Virginia; at the time her father was a professor there. When her father became a dentist they came to Bridgewater. As with her husband, she took several business courses at Bridgewater College, and before marrying was a stenographer. She was very close to her family. I remember when she would get together with her sisters Eva, Pearl, and Eleanor, how they would laugh/cackle at the smallest thing, they all had a great sense of humor. Around Christmastime, my grandmother would get together with Eleanor and Pearl and they would fix three four-layer cakes (layers were yellow, pink, white, and chocolate with coconut icing), one for each of their families.

As with her husband, Annie Bucher Miller was quite active in the Bridgewater Methodist Church, as references found in the Bridgewater United Methodist Church, 1841-
Tombstone of Otho and Annie Miller, Oak Lawn Cemetery, Bridgewater, Virginia. Note Master Mason emblem.

2004 (printed by the Campbell Copy Center, Harrisonburg, Virginia) confirm. Before marrying, she was the church organist. As a mature adult she was president of the Woman's Missionary Society or Ladies Mite Society in 1932, and after the society's name change in 1940, was the treasurer of the Woman's Society of Christian Service. In 1946 she was made a Life Member of the Woman's Society of Christian Service. (Pages 64, 107, 110, and 112)

Of course, when I knew her, she was already an old woman. When I stayed at her house (at 200 S. Main Street) in the winter, I remember her heating up a soapstone, wrapping it in a blanket and putting it under the covers at the foot of the bed to keep my feet warm at night.

In her late eighties she could no longer stay at home by herself and she moved to my Aunt Eleanor Miller Frye's home in Richmond, Virginia. When quite ill she moved into a nursing home in Richmond, where she died on July 29, 1969, four days shy of being 92 years of age.
CHAPTER EIGHT

RELIGIOUS REVIVAL, WORLD WAR II, AND MIRACLE DRUGS

Generation 2

Circa 1950 (1910 to 1985)

Since there is only the one family line for this generation, this will be a shorter and different type of introduction. I will briefly compare and contrast this generation with previous generations and my generation.

This is the first generation to truly benefit from the inventions and discoveries of the nineteenth century. My father grew up in one of the first three houses in Remington, Virginia, to have indoor plumbing. My mother, while not remembering her home in Bridgewater, Virginia, without electricity, remembered when it was installed. My father remembered his parents’ first automobile purchase in 1915. My mother played the piano to accompany silent movies at the local movie theatre until 1927, when the first “talkie,” “The Jazz Singer” arrived. My parents are the first generation to fly in an airplane.

This is the last generation to not have the benefit of miracle drugs and vaccines. My mother remembered being quarantined the summer of 1918 during the influenza epidemic that killed over 20,000,000 people worldwide. Without modern medicines, people had to restrict their associations with others in order to avoid contracting a possibly fatal disease. My parents grew up without many of the vaccines we take for granted. Without a vaccine, my father contracted polio in 1924. This temporarily crippled him in the use of an arm and a leg.

This is the most recent generation of Americans to experience a true Religious Revival. Religion set social policy, and inspired many new and inspirational hymns. My parents were witness to the Religious Revival Meetings of the 1920s. They were both Sunday school teachers in their respective Methodist churches. I remember my father singing and playing on the piano the Homer Rodeheaver hymn from the 1920s, “Brighten the Corner Where You Are!” My parents were both products of the religious social policies of this period. In 1920, the 18th Amendment to the Constitution was passed prohibiting the sale of alcoholic beverages in the U.S. My parents were both life-long teetotalers.
This is the last generation to witness the U.S. totally mobilized for war, World War II, from 1941 to 1945. My father was forced to give up his career with the Library of Congress to serve as an officer in the U.S. Navy. Upon his return to civilian life he had to start a new career, ultimately with the U.S. Treasury Department (Internal Revenue Service).

To further place in context the activities of these ancestors with historical events, I am including a table that appears below. After this table, please read the biographies of my parents.

**CHRONOLOGICAL TABLE**
Combining Historical Events with Ancestral Activities
For Generation Two

<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1920</td>
<td>The 18th Amendment to the Constitution prohibiting the sale of alcoholic beverages nationwide takes effect. (My parents are lifelong teetotalers.)</td>
</tr>
<tr>
<td>1920s</td>
<td>Religious Revival Meetings take place throughout the U.S. inspired by religious leaders including Billy Sunday and Homer Rodeheaver. (My parents are both Methodist Sunday school teachers, and learn the Homer Rodeheaver hymns.)</td>
</tr>
<tr>
<td>1924</td>
<td>Without a vaccine, my father W. Harvey Wise III, contracts polio.</td>
</tr>
<tr>
<td>1925</td>
<td>My father begins his employment with the Library of Congress.</td>
</tr>
<tr>
<td>1927</td>
<td>The first successful talking motion picture is produced, “The Jazz Singer.” (My mother will soon stop playing the piano for silent movies in Bridgewater, Virginia.)</td>
</tr>
<tr>
<td>1927</td>
<td>Charles Lindbergh makes first solo non-stop flight across the Atlantic.</td>
</tr>
<tr>
<td>1930</td>
<td>My father receives his bachelor’s degree from George Washington University.</td>
</tr>
<tr>
<td>1930</td>
<td>My mother Emily Virginia Miller receives her bachelor’s degree from the Brethren affiliated Bridgewater College. She is May Queen!</td>
</tr>
<tr>
<td>1930s</td>
<td>The U.S. and the rest of the world suffers through the Great Depression.</td>
</tr>
</tbody>
</table>
1932  My father receives his law degree from George Washington University.

1941  Japan bombs Pearl Harbor, Hawaii. The U.S. enters World War II.

1942  My father is called to active military duty as a Navy Lieutenant, j.g.

1943  My mother is president of the Women’s Society of Christian Service, at the Bridgewater Methodist Church.

1944  My parents W. Harvey Wise III, and Emily Miller marry in Washington, D.C.

1945  World War II ends. (My father completes his military service in early 1946 as a Lieutenant Commander, having served at the Alexandria Torpedo Factory for almost four years.)

1948  Their only child (me), W. Harvey Wise IV, is born.

1954  The Supreme Court rules compulsory segregation in public schools is unconstitutional

1957  The USSR launches Sputnik I, the first space satellite.

1957  My father elected Master of Barristers’ Masonic Lodge, Washington, DC.

1962  My parents move from Washington, DC, to Chevy Chase, Maryland.

1963  U.S. President John F. Kennedy is assassinated.

1964  My father dies of a heart attack (burst aorta). At the time of his death he is the Assistant Chief Counsel of the Internal Revenue Service, U.S. Department of the Treasury.

WILLIAM HARVEY WISE III

Born: April 8, 1908, at his parent’s home at 304 Church Street, Remington, Virginia

Died: January 16, 1964, Little Falls Parkway and River Road, Chevy Chase, MD

Buried: Arlington National Cemetery, Section 9, Arlington, Virginia

Religion: Methodist

Occupation: lawyer, Lieutenant Commander during World War II

Son of: Dr. William Harvey Wise II (9-24-1872 to 6-19-1944) and Margaret Lockridge Cullen (9-26-1875 to 9-11-1936)

Brother of: only child

Married: Emily Virginia Miller (4-25-1909 to 8-31-1985) m. Sunday, 7-30-1944 d/o Otho William Miller and Annie Maude Bucher. Emily was born in the old Lutheran parsonage at 115 West College Street, Bridgewater, Virginia

Parents of: one child

William Harvey Wise IV (4-28-1948 to ) m. July 28, 1973 Susana Andrea Joublanc (12-27-1950 to ) d/o Rafael Joublanc and Carmen Warnholtz

Relationship: parents (second generation)

It is most difficult to write about one’s parents. I suspect that is why so few people ever do. I could write pages upon pages, but that would not be in keeping with the rest of this ancestral work, and quite frankly would be so time consuming that I might never finish it. In assembling, writing, and editing all of this work I have had to constantly remind myself that the perfect is the enemy of the very good. In this instance, in writing about my parents, the perfect is the enemy of the average. By that I mean, this is an overwhelming task, and therefore I must remember that something written is better than nothing. At a later date I hope to write a more complete narrative about two very wonderful, loving, dedicated, and Christian people.
My father, William Harvey Wise III, was born in his parents’ home at 304 Church Street in Remington, Virginia, on April 8, 1908. Being the son of a dentist he had a rather privileged upbringing that included a pony named “Rex,” and a dog named “Sport.” Parenthetically, this family never threw anything away; we still have the Dog License Card for this male dog for the year 1923 that cost $1.05. There are two anecdotes from his childhood. The first about acquiring the pony is found in the piece I wrote about my grandfather (winning a raffle, refusing the prize of the pony because he did not believe in gambling, his son throwing a fit, and then purchasing the pony for his son). The second anecdote concerns his saying, “Gosh darn.” His mother was at her wits end because she could not get him to stop saying this. So she sent him a block away to visit his Aunt Bettie Wise Perrow. The aunt being properly apprised of the situation started saying things such as, “I am so gosh darn glad to see you. Isn’t this a gosh darn nice day.” Everything she said included the phrase “Gosh darn.” At some point Harvey put his arms around his aunt and said, “Please, Aunt Bettie, don’t say gosh darn.” She stopped and so did he.

Harvey was smart and skipped a grade in elementary school and thus graduated from high school a year early in 1924. He was set to attend the University of Virginia in Charlottesville when he was struck with polio, losing the use of his arm and leg. He apparently contracted the disease from the son of the woman who did the family’s laundry. The Wises quickly relocated to Washington, D.C., where Harvey could receive the best of medical treatment including the nurse Sister Kinney’s experimental treatments. With the devotion of his parents administering salt baths daily rather than semi-weekly, and their constant movement of the arm and leg, the muscles did not atrophy and he ultimately retrieved the use of both limbs. However, this polio would set his education back awhile. For example, first and foremost he had to get back the use of his hand to write. He received his undergraduate AB degree from George Washington University in 1930, two years later than he would have otherwise,
but still at the age of 22. He had wanted to become a scientist or a doctor, but the lack of total use of his arm would preclude that, so he felt. Instead, he pursued a law degree and graduated with an LLB from George Washington University in 1932. While recovering from polio, and while an undergraduate he had been a messenger/page at the Library of Congress. When he graduated from law school he was fortunate to obtain a position there. The country was in the midst of the Depression, anyone with a job was very fortunate. In all likelihood a church contact at Mount Vernon Place Methodist Church where the family was now attending had made the job possible.

For the next part of my father’s biography, I will leave it to his own words, found in the copy of a letter he had sent to Dr. William Anderson, Commission on Ministerial Training, Nashville, TN, on October 7, 1945, inquiring into becoming a Methodist minister.

“.... I am thirty-seven years of age and I am married. My educational background may be briefly summarized as follows:

A.B. George Washington University 1930
LL.B. George Washington University 1932
M.P.L. (Master of Patent Law) National University 1938
S.J.D. (Doctor of Juridical Science) National University 1938
Member of the D.C. Bar, admitted to practice October 1931.

“Prior to my being called to active duty by the Navy, I was employed at the Copyright Office, Library of Congress. My association began there August 3, 1925, as a messenger and through the years I was advanced to positions of increasing responsibility (including Associate Attorney and Senior Attorney) until on June 30, 1942, I was Assistant Register of Copyrights. In this position I was the Executive Officer of the Copyright Office. My work in the Navy has been as Personnel Relations Officer assigned to duty at the Naval Torpedo Station, Alexandria, Virginia. In this position I am responsible for the organization and administration of the Personnel Relations Department which consists of four divisions: Labor Relations, Training School, Personnel records and statistics, and Safety. I am also Chairman of the War Production Committee which is in effect a Labor Management Committee. At the peak of our production there were more than five thousand civilian employees at work on various projects. My many duties as Head of the Personnel Relations Department have given me wide experience in dealing with all types of people. For the past year in addition to the foregoing I have been Public Relations Officer for the Station.

“As far back as I can recall I have been a member of a Methodist Church. For the past twenty years I have been a member of Mt. Vernon Place Church. Since I was twenty-two years of age I have taught in the Sunday school or held some position in the Church School. I am past Secretary of the Board of Stewards...

Now to fill in some details from this period. He was admitted to practice as a member of the D.C. Bar in October 1931, before he had graduated from law school! His doctoral thesis in 1938 from National University was on the topic: "Thesis: The International Copyright Problem with Respect to the United States and the Protection of Radio Composition Under the United States Copyright Act." Looking to his career and compensation, salaries were low during the Depression. At the Library of Congress, Copyright Office, his annual salary for 1937 was $2,700, and for 1938 was $3,200. The salary would stay at $3,200 until 1941 when he received a huge increase as a result of a salary bump and a promotion from $3,200 to $4,600. The country was on a war footing. Knowing the draft was near he enlisted into the U.S. Naval Reserve on May 28, 1942 as a Lieutenant, junior grade. His reserve unit was called to active duty on July 1, 1942, it was about six months after the attack on Pearl Harbor. He had a most difficult time in basic training. Since rifles were at a premium, they trained with heavy pieces of wood shaped like rifles, and that weight was a problem for my father because of his polio. Perhaps the military training personnel saw that he would be unfit for combat, and then looked at his education, and decided to place him at the Naval Torpedo Station in Alexandria (I will never know). In any event he would serve out World War II at the Torpedo Station working in the personnel field, completing his service on January 17, 1946. While at the Torpedo station, his good Methodist upbringing put him in good stead. There were several officers up for a promotion to head personnel at the station, and apparently many were invited to a cocktail party at the commanding officer's home before the officer had made his decision about who would be promoted. My father was a teetotaler (meaning he did not drink alcohol). At the party he was given a cocktail, but at an opportune moment went into the kitchen and poured it into the sink. As he was doing so the commanding officer came into the kitchen and saw what my father was doing and said, "Lt. Wise, I want to see you in my office the first thing Monday morning." My father was extremely worried. On Monday morning the commanding officer told my father that he was being promoted to the head of personnel! The commanding officer had used the cocktail party as a test for the applicants, and he said he wanted someone who could keep his mouth shut, and figured that a teetotaler would be less likely to talk about personnel matters.
My father was active in many societies and organizations. He was a member of the Sons of the American Revolution, and in 1942, at the Mayflower Hotel, was elected president of the District of Columbia Society of the Sons of the American Revolution. He was also a Mason, and a member of the Barristers Lodge (a lodge only for lawyers). In 1957 he was elected Master, Barristers Lodge No. 48 of the Free and Accepted Masons in Washington, D.C., and on December 17, 1957, he was made a Life Member. Let us take a moment to see what life was like for him during World War II, as president of the SAR. We have a copy of his acceptance speech given on April 20, 1942, a portion of which is included below. From this the reader will see that W. Harvey Wise III was an articulate and gifted platform speaker.

"Compatriots:

As I this evening take over the presidency of our great society, I am deeply grateful for the honor which you have bestowed upon me. It is with a humble and contrite spirit that I undertake the duties of this office. When I reflect upon the character, spirit and deeds of my most worthy predecessors in office I feel quite unworthy to undertake this great task. I well realize that the position though carrying great honor, has a much deeper meaning and significance especially in these most perilous times. Never in the history of our country have we been faced with a graver situation; never have we as a society or as individuals had a greater opportunity for service to our county—not just lip service but something that is concrete in advancing the American institutions. It seems to me that the acid test for our society is now being applied. Can we justify our existence? We repeat the American's creed—some of us quite glibly. But do we mean it? Our society is founded to honor our forbears who made this country possible by sacrifice of money, tears, and blood. If we are to be worthy in even a small degree the sacrifices which we must be willing to make must equal these; otherwise our nation is gone. Therefore individually and as a society our all must be at the disposal of our government. I have in mind after careful thought and consideration several objectives which I submit for your consideration:

1. Washington is alive taking steps to meet a possible air raid. I have asked myself what can our society do in this endeavor? Should any emergency arise it seems certain that first aid kits will be in demand and doubtless at a premium. Would it not be fitting the honor and dignity of our society to present a number of these kits, with the proper presentation tag on the kits, to the director of the Civilian Defense. I suggest this for your consideration not for the notoriety that will necessarily flow to our society but for the real good it may serve. If by such action we have material in the proper place to save a life it will have been time well spent in a most patriotic endeavor. I shall take the matter up at the May Board of Management meeting.

2. I feel that our society is being outstripped by other patriotic societies in its interest in the education of underprivileged youth. Can we not at least take
up one scholarship and thereby provide an education for some under-privileged mountain youth and thereby make him a better citizen...

"3. I am convinced that if we can show an aggressive and progressive program—something concrete that the society is doing for the advancement of our nation—men will be attracted to our organization...

"4. I am thoroughly convinced that a real service can be rendered by an active committee which for a better name I will call the genealogical committee. Its work will be to assist prospective members to trace their ancestral lineage. I know of numbers of men who would probably join if they only had a little direction in establishing a lineage tract...

"Finally compatriots, I pledge to you the very best of everything I have. It is at your disposal. It is only as we work together that anything can be accomplished. I have outlined a sketchy program...

"Again and in conclusion I thank you for the honor and privilege of serving you and beg of you your active suggestions and cooperation in a real progressive patriotic program."

Before continuing with my father's life and professional career, we need to turn to his marriage in 1944. He did not marry until quite late in life, he was 36 at the time. His parents had been totally devoted to him when he contracted polio. They gave up their lives in Remington, my grandfather gave up his dental practice there, so that they could obtain the best of care for their son. Therefore he returned the favor by being totally devoted to them. His father died of prostate cancer on June 19, 1944. With the passing of his second parent, my father was free to marry his childhood sweetheart, less than six weeks later on Sunday, July 30, 1944. He had known Emily Virginia Miller since about the age of seven. Whenever he with his parents traveled to Bridgewater, Virginia to visit his mother's sisters, Aunt Willie and Aunt Annie, they would send him next door to play with the children of Otho and Annie Miller, my mother's parents. It was in 1915 that they bought their car and thus started making the visits practical. My mother's sisters, my Aunt Janet and Aunt Eleanor, called it the longest courtship in history, lasting over 25 years! Being a war-time wedding it was small and private. A copy of the newspaper write-up is included below.

Wedding picture of W.H. Wise III and Emily Virginia Miller, married 7-30-1944.
“Miss Miller Bride of Lieut. W. H. Wise—

“A pretty wedding was solemnized in the chapel at Mt. Vernon Place Church, Washington, on Sunday, July 30, when Miss Emily Virginia Miller became the bride of Lieutenant W. Harvey Wise, U.S.N.R.

“Lieut. Wise is the son of the late Dr. and Mrs. W. H. Wise, of 5556 Nebraska Avenue, N.W., Washington. Lieut. Wise holds A.B. and LL.B. degrees from George Washington University and the M.P.L. and S.J.D. degrees from National University. Prior to being ordered to active duty in the U.S. Naval Reserves he was Assistant Register of Copyrights at the Library of Congress. He is past president of the District of Columbia Society, Sons of the American Revolution and has been very active in patriotic and church affairs.

“The bride is the daughter of the late O. W. Miller and Mrs. Annie Bucher Miller, of Bridgewater. She holds an A.B. degree from Bridgewater College and also a graduate in music. For the past few years she has been teacher of English in the North River High School. She is very active in the Methodist Church, of Bridgewater, being organist, president of the Women’s Society of Christian Service and teacher in the Sunday School.

“The ceremony was performed by Dr. John W. Rustin in the presence of only members of the immediate families.

“After a short trip they will make their home at 5556 Nebraska Avenue, N.W., Washington.”

Being a late marriage for my mother as well (she was 35) she did have trouble conceiving. She had two miscarriages before I was born on April 28, 1948. She was 39 at the time and my father was 40. With all of our birthdays the same month I grew up thinking April was the birthday month, just as December was the Christmas month. My mother called my father, “Harvey,” in my presence when I was an infant, and so I did as well, only my “Harvey” came out “Ga-ie,” and so that would be my name for him until he died when I was 15. But this is getting ahead of our story.

Returning to my father’s career. After World War II, he was supposed to be able to return to his former position at the Library of Congress; however politics being what they are, his position was given to someone else. Fortunately, his training as a personnel officer in the Navy gave him a new expertise and he was able to land a personnel officer position with the Veteran’s Administration in

William Harvey Wise III
4-8-1908 to 1-16-1964
Richmond, Virginia. He held that position for about two years and then returned to the Washington area by 1948. He then was offered a position with the U.S. Department of the Treasury, Internal Revenue Service, again in a personnel officer position. He was a Grade 13 for most of the time I remember him, but with the election of Kennedy in 1960, he rose rather quickly in grade level. And so at the time of his death, on January 16, 1964, he was a Grade 17 with the position title of Assistant to the Chief Counsel (Associate Chief Counsel, Administration), with an excellent salary for the time of $18,500. While he never became a minister, he remained active in church teaching. When he died he was the leader and teacher of the Graham-Pierce Couples Class at Mount Vernon Place Methodist Church.

Turning now to my mother, Emily Virginia Miller, she was the first of four children born to Otho and Annie Miller. She was born in the old Lutheran parsonage at 115 West College Street, Bridgewater, Virginia. She was a smart and talented young lady. We have a very nice watercolor painting completed by her (water, teepees, trees, and a canoe) when she was about ten years of age.

Emily Virginia Miller at 1 year, 4 months, August 1910.

She was an accomplished pianist and played the background music for the silent movies in Bridgewater. She was also an organist for her Methodist Church in Bridgewater. She was the first woman in her family to obtain a college degree. She was also very pretty, and was elected May Queen one year at Bridgewater College. After college she went to what is now called James Madison University for some

Emily Virginia Miller, May Queen, Bridgewater College, 1930.
graduate work after which she became an English teacher at North River High School in Augusta County, Virginia. As with my father, during the Depression she was most fortunate to have a good steady job. In another context, one of her fellow teachers at North River, a history teacher named Hiram Arey wrote me a letter in 1990 (after my mother was deceased), and in it he said, "Yes, I did have the privilege of knowing your mother even from the time of her college days, and I must tell you that she was certainly one of the most highly admired and respected persons I have ever known."

She always said that she and her family were fortunate and not really affected by the Depression. And yet her father, who was a guarantor on a loan for a friend who went bankrupt, lost his father's farm (Joel Miller) as well as the home they lived in on Main Street, and he had to buy the home back from a neighbor.

She was a wonderful wife and mother. For school work, she was my private tutor. She fixed wonderful breakfasts six days a week of toast, bacon, and eggs. And she fixed wonderful dinners including what are still some of my favorites. We still have her recipes for such things as chicken casserole, pecan pie, spinach casserole, and homemade pickles.

After my father died, she was a volunteer for over twenty years at Sibley Memorial Hospital in Washington, D.C., and served as president of the United Methodist Women at Metropolitan Memorial Methodist Church, also in Washington, D.C.

After my parents returned to Washington from Richmond in 1948, they first lived in Shirlington, Virginia, and then in 1951 moved to Livingston Street in northwest D.C. It was there that my father taught me how to ride a bicycle, and he would sing me to sleep with the songs he had learned from his father. Then in the summer of 1954 they moved to 4400 Lowell Street, N.W., Washington, D.C. in the neighborhood of Wesley Heights. This house was in walking distance of both the church and the elementary school. This home had a fabu-
lous tree to climb, and my father would let me climb to heights that exceeded the height of our two-story house. In 1962, at the time of "white flight" from the district, they moved to 5212 Dorset Avenue, Chevy Chase, Maryland. That was the last house that either of them would live in.

My father died less than two years later on his way to work. He had been under a great deal of stress on the job, being in line to become Chief Counsel of the IRS. At the corner of Little Falls Parkway and River Road his aorta burst, and he was dead within two minutes. A fellow Mason, recognizing my father's Masonic license plates rendered assistance, but it was too late.
My mother lived another twenty-one years. Diagnosed with cancer on July 17, she died six weeks later on August 31, 1985, at her home, with hospice care. She felt she had lived a good and full life and did not want to go through the indignity or discomfort of chemotherapy or radiation treatment. Fortunately she lived long enough to enjoy her three grandchildren all of whom she taught piano and all of whom she spoiled with such things as special birthday meals with menus of their choosing.

My parents are both buried in Arlington National Cemetery, Section 9, near a stream, along the walkway connecting the Custis-Lee Mansion with the Tomb of the Unknown Soldier, my father’s body in a casket, my mother’s cremated ashes in an urn. Every Memorial Day weekend I still go to the cemetery and leave flowers at their tombstone. I thank them for giving me life, for caring for me, for tutoring me, for paying for my education, and for providing me with wonderful role models in life.

Tombstone of Harvey and Emily Wise, Arlington National Cemetery, Arlington, Virginia.
This is my generation, and it is impossible to draw too many conclusions since it is still in progress. Therefore this introduction will be short. The three themes from our ancestors “The Church People” of family, faith, and farm, will continue, but in much different shape and form. This generation will live through two wars of note: the Viet Nam War, and the Cold War. Also, this generation will see the balance of power in the three branches of government shift from the legislative and executive to the judicial with many activist rulings by the U.S. Supreme Court.

As I understand it, the Baby Boomer generation is roughly defined as those people born between the years 1946 and 1964. We came along after World War II (1939 to 1945) and benefited mightily from a surging U.S. economy. We were the first generation with television in the home and computers in the office.

Reviewing our three themes, family will continue to be the most recognizable. Though family size will diminish dramatically to less than three children, at least the Wises will beat the average with three. The concept of faith will evolve, and while church attendance will be in decline, and the mainline denominations including the Methodists will see membership decreases, most Americans will still consider themselves “spiritual” and Christians. The concept of farm will evolve into career. Nineteen sixteen was actually the last year in which the rural population exceeded the urban population. I will be the first generation in my family to be born in a major urban area, and for that matter, in a hospital rather than the family’s home.

Though largely unheralded, in the 1990 U.S. census, more Americans said they were of German ancestry than any other ethnic group. In 1990, the total U.S. population was 248,709,873, with 57,985,595 stating they were of German ancestry. The second largest ethnic group was the Irish, with only 38,739,548, stating they were of that ancestry. As by this time the reader is fully aware, most
of my ancestors were from southwestern Germany (Palatinate), eastern France (Alsace), or the German speaking portion of northern Switzerland.

To place in context the activities of my family in this generation with historical events, I am including a table that appears below. After this table, please read the final biography, an autobiography.

### CHRONOLOGICAL TABLE
Combining Historical Events with Ancestral Activities
For Generation One

<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1950s</td>
<td>Television becomes part of most American homes.</td>
</tr>
<tr>
<td>1958</td>
<td>My parents purchase an Oldsmobile 88 automobile with the safety feature of a padded dash board.</td>
</tr>
<tr>
<td>1959</td>
<td>Both Alaska (49th) and Hawaii (50th) become states.</td>
</tr>
<tr>
<td>1962</td>
<td>U.S. Supreme Court rules that public schools cannot require the recitation of prayers (Engel v. Vitale).</td>
</tr>
<tr>
<td>1962</td>
<td>My parents purchase a Rambler automobile with the safety feature of seat belts.</td>
</tr>
<tr>
<td>1963</td>
<td>President John F. Kennedy is assassinated.</td>
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<tr>
<td>1964</td>
<td>The U.S. Congress passes the Civil Rights Act outlawing discrimination in employment, voter registration, and public accommodation.</td>
</tr>
<tr>
<td>1964</td>
<td>President Lyndon Johnson inaugurates “The War on Poverty.”</td>
</tr>
<tr>
<td>1965</td>
<td>The Beatles rock group records, “Nowhere Man,” “Michelle,” and “Yesterday.”</td>
</tr>
<tr>
<td>1965</td>
<td>U.S. combat troops enter Viet Nam.</td>
</tr>
<tr>
<td>1966</td>
<td>U.S. Supreme Court rules that accused persons must be informed of their constitutional rights, before being questioned, including the right to remain silent (Miranda v. Arizona).</td>
</tr>
<tr>
<td>1966</td>
<td>I graduate from Bethesda-Chevy Chase High School.</td>
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</tbody>
</table>
1969  U.S. astronauts Armstrong and Aldrin are the first people to walk on the Moon!

1970  I receive my bachelor’s degree from Washington & Lee University.

1971  I begin my 35 year career with JACS, a “War on Poverty” organization.

1973  U.S. removes last ground troops from Viet Nam (My military draft lottery number of 262 issued in 1969, is never called for active duty).

1973  U.S. Supreme Court rules that the states may not prohibit a woman’s right, under certain conditions, to have an abortion (Roe v. Wade).

1973  **Susana Andrea Joublanc**, and I, **W. Harvey Wise IV** marry in Guadalajara, Mexico.

1974  We purchase our first home, 5904 Maiden Lane, Bethesda, Maryland, for $64,000.

1974  Our first child is born, a son, **Adam Jesse Wise**.

1974  President Richard Nixon becomes the first U.S. president to resign.

1976  Our second child is born, a daughter, **Andrea Susana Wise**.

1978  Our third child is born, a daughter, **Virginia Elizabeth Wise**.

1979  U.S. Supreme Court rules that employers can give preference to minorities and females in hiring and promotion for “traditionally segregated job categories” (United Steelworkers Union v. Weber).


1986  We purchase our second home for $279,000 in Potomac, Maryland.

1989  After 40 years, the “Cold War” ends. The U.S. has defeated the U.S.S.R. President Ronald Reagan’s policies have prevailed.

1990  U.S. census records Americans of German ancestry the most prevalent.

1996  Our son **Adam** receives his bachelor’s degree from Vanderbilt University.
1997  Our daughter An receives her bachelor’s degree from Washington & Lee University.

1998  U.S. President William Jefferson Clinton is impeached by Congress.

1998  Our son Adam marries Kathleen Mayrita Tepas in Jacksonville, Florida. (Reception and dinner at the Yacht Club.)

2000  Our daughter Ginny receives her bachelor’s degree from Duke University.

2000  Adam and Kate present us with our first grandchild, Daniel Joseph Wise.

2000  George Bush elected President of the U.S. by a margin of fewer than 600 votes cast in the state of Florida. Election decided by the U.S. Supreme Court.

2001  On September 11, radical Islamists fly planes into both World Trade Towers in New York City, and the Pentagon in Arlington, Virginia.

2003  Adam and Kate present us with our second grandchild, Evan William Wise.

2006  I retire after 35 years with JACS, the last 19 of which as Chief Executive Officer.

2008  Our daughter Ginny marries Geoffrey Stephen Warren in Bethesda, Maryland. (Reception and dinner at Congressional Country Club.)
WILLIAM HARVEY WISE IV

Born: April 28, 1948, Alexandria Hospital (since razed), Alexandria, Virginia

Died: not applicable

Buried: not applicable

Religion: Methodist

Occupation: Chief Executive Officer

Son of: William Harvey Wise III (4-8-1908 to 1-16-1964) and Emily Virginia Miller (4-25-1909 to 8-31-1985) m. 7-30-1944.

Brother of: only child

Married: Susana Andrea Joublanc (12-27-1950 to n/a) m. Saturday, 7-28-1973, Guadalajara, Mexico. D/o Rafael Carlos Joublanc (10-21-1923 to 5-31-1980) and Carmen Warnholtz (8-28-1925 to 7-31-2007) m. 11-21-1947

Parents of:
  Adam Jesse Wise (5-31-1974 to n/a) m. 12-17-1998 Kathleen Mayrita Tepas (9-19-1976 to n/a) d/o Joseph Tepas and Jeanne Ryan
  Andrea Susana Wise (2-18-1976 to n/a)
  Virginia Elizabeth Wise (6-8-1978 to n/a) m. 5-17-2008 Geoffrey Stephen Warren (11-19-1976 to n/a) s/o Harold Jefferson Warren and Nola Trusen

Grandparents of:
  Daniel Joseph Wise (5-18-2000 to n/a)
  Evan William Wise (12-26-2003 to n/a)

Relationship: ourselves, (first generation)

It is awkward for me to write about my immediate family and myself. Best to leave parts of it to someone else. I will begin by including below what appears in Who's Who in America (with edits and slight updates). I have been a biographee since 1999, 53rd Edition.
"Human service executive.
+Bachelor of Science Degree, Washington & Lee University, 1970; post-graduate work, George Washington University, 1972.
+Joint Action in Community Service, Inc., Washington, DC:
  Controller, 1971 to 1979
  Deputy Executive Director, 1979 to 1987
  Chief Executive Officer, 1987 to 2006.
+Member, Independent Sector, Washington, DC, 1987 to 2006
+Member, National Assembly of National Voluntary Health and Social Welfare Organizations, Washington, DC, 1989 to 2006
+Vice President, Whittier Woods Civic Association, Beth., MD, 1983 to 1986
+Vice President, Boy Scouts of America, Bethesda, MD, 1984 to 1985.
+Concord-St. Andrew's United Methodist Church, Bethesda, Maryland
  Finance Committee Chairman 1983-1986
  Administrative Board Chairman 1995-1999
+Delegate, Baltimore Annual Conference of the United Methodist Church, 1996-1998
+Pax World Service, Washington, DC
  Treasurer, 1996-2000
  Chairman, 2000-2001
+Mercy Corps, Portland, Oregon and Washington, DC,
  Member of the Board of Ambassadors, 2001 to present (2008)
+Member, Board of Directors, Ridgeleigh Homeowners Association, 1988-1998
+Member, Mensa
+Member, Kenwood Golf and Country Club, Bethesda, MD, 1981 to present
+Avocations: tennis, gardening, genealogy."

Now, to fill in this Who's Who outline a bit, by beginning with my youth. I grew up, through eighth grade in the neighborhood of Wesley Heights in northwest Washington, DC, in a four bedroom home at 4400 Lowell Street. These were truly the halcyon days. I lived only two blocks from Horace Mann Elementary School and Metropolitan Memorial Methodist Church so that I could walk to both. By the sixth grade I was Captain of the patrols at school, and at a later age I was one of three boy acolytes at church. I learned how to ride my bicycle at the age of 5. Several years later, it would become my mode of transportation to Saturday morning movies at the
Apex Movie Theatre, and to the neighborhood grocery store and drug store. My bike also proved helpful with my paper route, when I delivered the afternoon *Evening Star* newspaper to about fifty homes in forty-five minutes. In the 1950s it snowed a lot so sledding was a regular part of winters. The streets around our home were seldom plowed so sledding was out the front door and onto the roads. There was a wonderful tree in my yard that on its many branches could hold a tree house, rope ladders, and rope swings. There were six or eight boys in the neighborhood. After school and on Saturdays we would play games outside with our toy guns and rifles (that used “caps”) such as “cops and robbers” and “North versus South”. Yes, in the 1950s we were still reliving the Civil War of 100 years ago. The boys took up sides of their great-grandfathers and the South normally won. (I mention specifically that we played on Saturdays, because Sundays were reserved for church and quieter pursuits such as hikes in Rock Creek Park.) Once, a couple of us played “cowboys and Indians” inside Julie Nixon’s home (she was the daughter of the Vice President of the U.S., Richard Nixon, and being in the period before an official residence, they just lived in a regular house about six blocks away). We were not taking the game seriously enough and so she kicked us out....and therefore I can proudly say that I was kicked out of Vice President’s Richard Nixon’s home. One of the fathers in the neighborhood became my role model as to lifestyle. He owned a convertible and his home bordered park land. I thought to myself: how great to have a car that provided transportation and fun; and how great to have a home that bordered land you could use but would not have to purchase or pay taxes on! (For the past 20 years we have lived my childhood dream living in a home bordered by the Cabin John Park and driving a convertible automobile.)

The 1950s was the period when black and white televisions were being introduced into homes. I do not remember not having a television; however, I do remember, around 1954, when we received delivery of the boxy wooden console that housed the television that was then transported to my parents’ bedroom. The 1950s was the last decade without air conditioning in the home. We had a huge exhaust fan in the upstairs bathroom that sucked the hot air out of the house...most of the time. The 1950s were also the years when people tended to buy a new car every two or three years. The Wises were no exception with our 1948 Chevrolet, 1950 Pontiac, 1952 Buick, 1956 Oldsmobile, 1960 Mercury, and 1962 Rambler. The 1950s was the first decade of the “Cold War” between the U.S. and the U.S.S.R. I remember the drills in school in which we either crawled under our desks or lay down in the halls with our heads covered...in the event of a nuclear bomb attack this was somehow supposed to save us. Whatever the intent, as first and second graders, it scared us. The 1950s was also the last full decade of segregation. I remember on the return from Atlantic City one summer stopping in a Howard Johnson’s restaurant with my parents, only to discover the restaurant serving Negroes, and thus my parents refusing to be seated (I missed getting one of the restaurant’s famed “frankforts”). I also
remember in a Florida department store being dragged from a water fountain by my mother who was asking me the question, “Can’t you read?” There were two water fountains next to each other with signs above each: one said “Colored” and the other “White.” I had gone to the “Colored” water fountain expecting to be dazzled by a rainbow of colored water! In the early 1960s we were part of the “white flight” out of DC into Maryland that turned DC from a majority white city into a majority black one.

We had lived at 5212 Dorset Avenue, in the Kenwood neighborhood of Chevy Chase, Maryland, for only two years when my father died in 1964. It was tough for both my mother and me, but he had provided well, so we did not have to move. I have fond memories of Bethesda-Chevy Chase High School, debating on the debate team, playing bridge with the bridge club, announcing for the school’s public address system, and playing tennis with friends. After high school, I attended Washington & Lee University in Lexington, Virginia. In the late 1960s this was still the old South so we attended classes wearing coats and ties. Our dormitory rooms were cleaned and our beds were made by the black janitors. On Saturday afternoons the janitors would be waiting in the “quad” to polish our shoes for our Saturday night dates from one of the surrounding girls’ colleges. On weekends without dates, it was always fun to go caving (we called it spelunking) at one of the nearby caves on some farmer’s property. It would always be Saturday afternoons since we attended classes on Saturday mornings.

College years were also the years of the Viet Nam War, a popular war at the beginning but with a corrupt Viet Nam government that lacked the support of its people, the war had become unpopular in the late 1960s. There was a military draft for young men over the age of 18, and a deferment from the draft was only possible for the four years of college. While at one time I had thought about becoming a lawyer, the realities of going to war led me to study for the practical degree of accounting. My reasoning being, if I went to war and was never able to go to law school, at least I would have a degree with which I could earn a living. In late 1969, in order to make the draft a fair system, President Nixon, initiated a lottery by birth date to determine the order in which young men would be drafted. This was literally a lottery for life. Low numbers would be called to war and possibly death, whereas high numbers would legally stay home and avoid unpopular military service. I was most fortunate with the drawing of number 262 for my birth day of April 28. While not being certain as to whether the number 262 would be high enough to avoid the draft, I elected to go to work.

At this point we move from what the Hindus call the “youth” period of life, to the “householder” period. Who’s Who does an all right job with the professional list that appears above to cover this period of life. I will just fill in some details including family. While in college I was most fortunate to receive three
job offers from the U.S. Government Accounting Office, American Security & Trust Bank (now Bank of America in 2008), and one of the big eight accounting firms Arthur Andersen & Co. Since Arthur Andersen offered the unheard of five-figure annual salary of $10,200, I accepted with them, in 1970. While they were quite good to me allowing me to be on the audits of such firms as Ringling Brothers, Barnum & Bailey Circus, and Planters Peanuts, I was not cut out for auditing. Fortunately, one of their clients for whom I had conducted an audit, Joint Action in Community Service (JACS) needed a controller and they came to me and offered me the even more unheard of annual salary of $13,500. In 1971, I had my graceful exit from public accounting presented to me on a silver platter! JACS had come into being as part of President Johnson’s “War on Poverty” begun in 1964. The Inter-religious Committee Against Poverty (a group of Protestant and Catholic leaders responding to Vatican II) created JACS in 1967 as this religious group’s response to the “War on Poverty.” I worked my way up nicely there, becoming the Deputy Executive Director in 1979 and the Chief Executive Officer from 1987 until my retirement in 2006.

I met my bride-to-be in 1972 while vacationing in Europe, conforming to “Europe on ten dollars a day.” We met in Paris. Susana was with a cousin, and they were both studying French at the Sorbonne. It was pretty much love at first sight, yet at the same time I never expected to see her again. But, love works in mysterious ways, and after a year of a couple of visits and a lot of letters, we were married in Guadalajara, Mexico, on Saturday, July 28, 1973. Ten months later she presented me with a son, Adam. Twenty-one months later she presented me with a daughter, Andrea (An); and twenty-seven months later she presented me with another daughter, Virginia (Ginny). The “householder” now had a career, wife, and family. He also had a house. Thanks to my mother’s generosity with a down payment, we were able to afford a three bedroom home in...
Bethesda, Maryland, at 5904 Maiden Lane. This would be our home until after my mother’s death in 1985, at which time we bought the home at 8229 Gainsborough Court, Potomac, Maryland, in 1986, and have lived there ever since.

Our children have been a wonderful blessing. We always commented that we were most fortunate in that they were all mentally and physically healthy, were good students, and all around nice people. We enjoyed some great family trips together to the four corners of the United States, Canada, and Mexico, during their formative years. During these vacations we always tried to combine education with entertainment. Susana and I were always there for their plays, recitals, scouting, and sports activities. All the children excelled academically in high school. In addition to academics, Adam with the track team and literary magazine, An as the pompon squad leader, and Ginny being all-state
CHAPTER NINE: THE BABY BOOMERS

Wise family in 1983: An, Adam, Susana, Harvey, and Ginny.

After Ginny’s Christmas Eve performance at the Kennedy Center, Washington, D.C., 1993, l. to r.: Susana, Adam, An, Ginny, and Harvey.
clarinet. All three of them attended excellent universities and all graduated in the allotted four years: Adam from Vanderbilt, An from my alma mater Washington & Lee, and Ginny from Duke.

Susana was a great mother, nurse, counselor, and friend to them and she crafted three responsible, resourceful, respectful, prosperous, caring and loving adults. In addition to raising three great kids, Susana has found the time to teach fitness classes, choreograph aerobic routines, coordinate trainers for the YMCA and be the part-time manager of a dental office. Our family would not have been complete without two pets: a cat named “Tiger” who passed away and is buried behind the house, and a dog (mostly black, and mostly Labrador) named “Baby” who at the age of twelve (2008) still loves to fetch sticks from the creek and to chase deer in the Cabin John Park behind our house.
As to Susana's early life, she was born in Mexico City, the second of six children, five girls followed by a boy. (Her mother named the fifth daughter Monica, after the hospital Santa Monica where they were all born, in order to break the run of daughters...it worked.) Susana's father Rafael Joublanc had been born into almost incomprehensible wealth. For example, their china from Limoges, France, was specially ordered with the family monogram, and among many other pieces included 144 place settings. There are streets in Mexico City named after his parents. All of this wealth came to an abrupt end during the Mexican Revolution of the 1920s when Rafael Joublanc was a young boy. His father Dr. Eduardo Joublanc was killed while trying to take some of the family's wealth from their hacienda in Mexico City to their sugar plantation near Cuernavaca. The horse carrying his father returned rider-less to Mexico City and then led the family to its master's body. The loss of father and family wealth left Rafael Joublanc a different person; though not bitter he was strangely unambitious and carefree. This had an ill effect upon both his career and family. He went from job to job going across Mexico and taking his family of six children with him. Susana's mother Carmen Warnholtz had been born into a well-to-do German family. She would maintain a loving, secure, and nurturing environment for her children. She would also maintain traces of the German language and culture. For example, at Christmas it was the "Weihnachtsmann" who brought presents Christmas eve, and the New Year was ushered in with shouts of "Prost Neue Jahr." As a result of this cultural and racial background Susana was considered a "European" Mexican. Susana's mother insisted that her children attend private schools and so they did. Susana graduated from the Colegio Enrique de Osso. In high school, shortly after learning to play guitar, she, her sister Pamela and two friends created a band that enjoyed performing at friends' parties and community events in Guadalajara, Mexico. On one occasion the group was featured on the radio performing one of Susana's own songs. Her love for music and performing continues into the present. As an example, earlier this year (2008) she was an extra on the ABC television series "Brothers and Sisters."

I would be remiss if I did not make mention of some of Susana's illustrious ancestors. On the French side of the family, her grandfather was Dr. Eduardo Joublanc, who was one of the founders of the Mexican White Cross (an organization devoted to rendering emergency medical assistance to those who were destitute and dying). On the Spanish side of the family, her great-great-grand-
father was Jose Maria de Valdivielso, the Fifth Marquis of San Miguel, and an early Mayor of Mexico City. Her Spanish ancestors trace their roots back to Don Diego de Vera, the governor, in the late 1400s, of Lanzarote, one of the seven main islands in the Canary Islands, located approximately 100 miles off the coast of northwest Africa. (The Canary Islands proved indispensable to the Spanish as a base for their sea routes to America for the next four hundred years, including the voyages of Christopher Columbus.) On the German side of the family, the Warnholtzes were business people who immigrated to Mexico in the latter half of the nineteenth century. The Warnholtzes trace their family back to Hans Warnholtz, born in 1560 in Innien, Germany.

In 2006, I retired from JACS. I used the acronym “JACS” to describe my years with the organization. “J” stood for journeys, the many trips I had the privilege of taking on behalf of the organization to forty-six states, two Canadian provinces, Puerto Rico, and the Virgin Islands. “A” stood for access to many prominent people: two U.S. Vice Presidents, four Secretaries of Labor, several union presidents, several corporate presidents, many non-profit executives, and many U.S. Senators and Representatives. “C” stood for the camaraderie with many board members, staff members, and volunteers. “S” stood for success and statistics, as measured by the documented disadvantaged youth, over 1,000,000, to whom the staff and volunteers had offered assistance. As a “householder” I have been so blessed with family, fortune, and a bit of fame.
did not get around to during the earlier segments of life. For me, besides career and family, I had always felt I had two other callings: to write my own "religion" and to write the histories of my ancestors.

The "religion" piece (organizing my religious and spiritual thoughts and concepts—getting right with my spiritual nature and God) I completed for the most part in 2006. Immediately after retirement in February 2006, I was invited by the Indian guru Sri Sri Ravi Shankar (whom I had met years ago at the National Press Club) to attend his ashram in Bangalore, India, for a grand celebration of the twenty-fifth anniversary of his enlightenment. This was not only the perfect way to cut the tie with employment, it was also the perfect way to start my "religion" piece (peace). The final night of the four-day celebration concluded with over 1,000,000 people in attendance. After I returned to my hotel room that evening and was lying in bed, the "lightning bolt" hit and I was on my way. I won't bore the reader with my religious and spiritual insights here. I will leave that for another book! Having read extensively from Hinduism, Taoism, Egyptian papyrus texts, the Bible, Christian theologians, and others, and then reflecting upon my own experiences which I call "CD Rom" (Coincidences, Dreams, and Readings on Mysticism), I put the parts together. The parts included: beliefs about God, Jesus, human consciousness, and life’s purpose; answers to the big questions such as where do we come from and where are we going; and the values and attitudes that give life meaning, direction, and joy. For ease of presentation and recall, I then placed the parts into a modified and modernized "tetrakys" first utilized by Pythagoras over 2,500 years ago. After my writing, I then taught my "religion" over a period of many weeks at my church’s adult Sunday school class...doubling and sometimes tripling the class attendance. Enough about the "religion" piece, though I do recommend that everybody should read the ancient wisdom, update it from their own life experiences and insights, and then write their own scriptures.

As to my second calling in retirement, to write an ancestral history piece, I am doing that right now in 2008! In my early youth I remember visiting relatives on what seemed like every weekend. There were so many and it was so confusing. There were great aunts from my father’s father, there were great aunts from my father’s mother, there were great aunts from my mother’s mother, and there was even one great-great aunt from my father’s mother’s mother. To make it even more difficult to figure out these aunts from different family sides, they were found living in the same towns of Remington and Bridgewater, Virginia. There was also another aspect to this confusion: the family heirlooms. This furniture belonged to so-and-so, this china, this bowl, this painting to still someone else. I was told how fortunate we were to have these heirlooms, that they should be cherished and to remember from where they came and the stories they told. As I grew older and gradually put it all together and learned their stories and the ancestors’ stories, I realized what a rich history I had. Some of these histories had been partially written and some had not been written at all.
I somehow felt it was one of my intended purposes on this earth to write their stories, as much as I could. I also knew from other relatives' failures to tell the story, such as Roberta Miller Herbert, that if I tried to make the record perfect I would never finish it. Therefore, my philosophy in the project was not to try for the perfect that could never be achieved, but to write the good that was achievable.

Now I can enjoy my grandsons Daniel and Evan Wise, my friends and other family members, my dozen or so favorite books, and my spiritual places of rest and reflection. With any luck, I won't need a begging bowl. (For a daughter's view of her family, please see Appendix XIII.)

Three generations of Wise men, December 2006: Harvey, Evan, Adam, and Daniel.

Our family on May 17, 2008, l. to r.: Geoff, Ginny, Susana, Harvey, An, Daniel, Adam, Kate and Evan.
<table>
<thead>
<tr>
<th>Peter Wise</th>
<th>Adam Wise II</th>
<th>Adam Wise I</th>
<th>Johann Adam Weiss</th>
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<tr>
<td>W. Harvey Wise I</td>
<td>Elisabeth Roller</td>
<td>Barbara Pieterin</td>
<td>Peter Roller, Jr.</td>
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<td>Samuel Burgess</td>
<td>Iva Seip</td>
<td>Peter Roller, Sr.</td>
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<td>Mary Lago</td>
<td>Andrew B. Lago</td>
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<td>Elizabeth Barnes</td>
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<td>Margaret Moore</td>
<td>Nicolas Switzer</td>
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<td>John Cullen</td>
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<td>W. Harvey Wise III</td>
<td>Daniel Cullen</td>
<td>Benjamin Moore</td>
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<td>Nancy Foster</td>
<td>William Foster, Sr.</td>
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<td>Sara Keiser</td>
<td>Michael Koeor</td>
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<td>Joseph Miller</td>
<td>Jacob Miller</td>
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<td>Elizabeth Falls</td>
<td>Martin Miller</td>
<td>Anna Martha Wine</td>
<td>Johann George Wine</td>
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<td>Joel Miller</td>
<td>Joseph Bowman</td>
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<td>Elizabeth Glick</td>
<td>Esther Becktel</td>
<td>Samuel Becktel II</td>
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<td>Otho Miller</td>
<td>John Glick, Jr.</td>
<td>John Glick, Sr.</td>
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<td>David Garber</td>
<td>Eliz. Bassermann</td>
<td>Siegmund Bassermann</td>
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<td>Samuel Garber</td>
<td>Martin Garber, Sr.</td>
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<td>Catherine Dohl</td>
<td>Abraham Diehl, Sr.</td>
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<td>Joseph Byerly</td>
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<td>John Flory, Sr.</td>
<td>Abraham Flory, Sr.</td>
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<td>Catherine Garber</td>
<td>John H. Garber, Sr.</td>
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<td>Ana Bucher</td>
<td>Nicholas Bucher IV</td>
<td>Nicholas Bucher III</td>
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<td>Anna Baer</td>
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<td>Philip Drake</td>
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<td>Mary Meiners</td>
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Note: “Double” ancestors are identified as follows:
In **bold** Johann Michael Miller, Sr. shown thrice
In *italics* Hans Berchtoll shown four times
In **bold and italics** Michael Danner shown twice
In {brackets} {Nicholas Gerber} shown twice

Adam Wise I
Catherine Haigler

Geo. Adam Koiner
Michael Koiner Conrad Koiner Johann Michael Mueller
Margaret Diller Casper Diller Irene Charitas
Lodowich Miller Susannah Agnes Berchtoll Hans Berchtoll
Jacob Miller John Nicholas Lang
Barbara Lang Anna Maria Studebaker

Johann Georg Wine
Jacob Wein
Margareta Horn
Anna Martha Wine Eva Suss Diebold Suss

Margareta Horn Heinrich Horn Georg Horn

Esther Bechtel Samuel Bechtel II
Samuel Bechtel Hans Jacob Berchtoll

Anna Simon Isaac Simon

FOR SELECTED GENERATIONS
TOGETHER WITH CONSANGUITY NOTES
FOR BOTH PEDIGREE CHARTS

APPENDIX II

GENERATIONS SEVEN THROUGH ELEVEN
Samuel Garber
Anna Preston
Catherine Diehl
Abraham Diehl, Sr.
Abraham Miller
Barbara Lang
Catherine Byerly
Joseph Byerly, Sr.
John Flory, Sr.
Catherine Blocker
John H. Garber
Barbara Miller
Romania
Charles Bucher
Anna Baer
Abraham Flory, Sr.
Joseph J. Flory
Nicholas Bucher III
Mariah Kehr
Mariah Kehr
Christian Baer
Elizabeth Danner
Henry Danner
Elizabeth Kehr

Nicholas Garber
Jacob Diehl
Sadwich Miller
Susannah Agnes Berchtoll
Anna Maria Studebaker
Joseph J. Flory
Casper Stutenbecker
Johannes Garber
Hans Berchtoll

Catherine Diehl
Abraham Diehl, Sr.
Johann Michael Miller, Sr.
Lodowich Miller
Johannis Lang
Anna Maria Studebaker

Barbara Lang
John Nicholas Lang
Catherine Blocker
Hans Berchtoll

John Flory, Sr.
Abraham Flory, Sr.
Barbara Miller
Susannah Agnes Berchtoll

Nicholas Bucher III
Nicholas Bucher II
Henry Baer

Nicholas Garber
Johannis Michael Mueller
Irene Charitas

Mariah Kehr
Christian Kehr

Henry Danner

Christian Kehr

Michael Danner

Christian Gerber
Consanguinity Notes to Pedigree Charts I and II

As listed in *Webster's Third New International Dictionary*, the word “consanguinity” is defined as “the quality or state of being related by blood or descended from a common ancestor…a genetic relationship.” Several of our ancestors shared this quality, and in our context they were distant cousins. By way of explanation, the Brethren religion encouraged the faithful to marry within the religion, and since in colonial times there were only 5,000 Brethren in all of America it was fairly likely there would be marriages between cousins. In conducting the research for this book, following different family lines, I found myself running up against the same ancestors. In all probability some of those who married cousins may not have even been aware they were marrying distant cousins.

For ease of review I have included below those distant cousins who married each other, together with their relationships to one other.

Sixth Generation (my great-great-great-grandparents):

Martin Miller and Esther Bowman were third cousins, once removed, sharing the common ancestor Hans Berchtoll.

Christian Miller and Susan Flory were second cousins sharing the same great grandparents Johann Michael Miller and Susannah Agnes Berchtoll.

Christian Bucher and Salome Danner were first cousins, once removed, sharing the common ancestors Michael and Anna Danner.

Fourth Generation (my great-grandparents):

Joel Miller and Elizabeth Garber were
—fifth cousins sharing the same great-great-great-great grandparents Niclaus Gerber and Anna Bachman.
—third cousins sharing the same great-great grandparents Lodowich Miller and Barbara Long (Lang).
—second cousins, once removed, sharing the common ancestors Martin Garber, Sr., and Anna Preston.
APPENDIX III

THE RELIGIOUS CONTEXT

Religious Conflicts as a Reason for Emigrating

An understanding of our ancestors and their reasons for emigrating from Europe to the American colonies, more specifically Pennsylvania, is dependent upon an understanding of Christian religious conflicts. While as I write this in 2007 many religious conflicts in Christianity appear to be within a specific faith, for many centuries conflicts were between religious faiths, sects, and movements. When viewed from today’s perspective, looking back to the 1500s, 1600s, and 1700s, the reasons for these conflicts may seem either trivial or unbelievable—either way these reasons caused persecution, wars, death, and ruin. As a result of persecution, wars, and fear of death, our ancestors were strongly motivated to move away from Europe, specifically what are now the countries of France, Germany, and Switzerland. While it has been observed by others that our ancestors emigrated because of family, faith, and farms, the primary reason for the earliest arrivals in the 1700s would be faith.

Our earliest European emigrant ancestors were part of three Protestant movements: the conservative Protestants (Lutherans), moderate Protestants (German Reformed, Huguenots, and Calvinists), and radical Protestants (Anabaptists, Swiss Brethren, Mennonites, and Church of the Brethren). Generally speaking, the conservative and moderate Protestants broke away from Catholicism, whereas the radical Protestants broke away from Catholics and other Protestants. Let us review each of these three Protestant movements so that when we discuss our ancestors of a particular faith we will have a better understanding of their religious philosophies and their motivations. We may also develop an understanding of some of our own predispositions and beliefs.

The Lutherans (conservative Protestants) were the first of the three Protestant movements. Lutheranism was founded by a Roman Catholic priest named Martin Luther (1483 to 1546). The religion was based upon 1) his initial 95 Theses posted on All Saints Day in 1517 at the Castle church in Wittenberg, 2) his translation of the New Testament into idiomatic German which he wrote while he was concealed at the Wartburg castle in 1522, and 3) his later insights and teachings. Lutherans rejected many Roman Catholic doctrines and practices while accepting the new ideas of Martin Luther. Examples of Roman
Catholic doctrines that Lutherans found appalling included transubstantiation and the selling of indulgences.

(Transubstantiation: a belief that the bread and wine of the Lord’s Supper when ingested were converted into the body and blood of Christ.) (Indulgences: a scheme of redemption whereby good deeds result in genuine merit, which yield credits before God. People may die with more than enough credits for their salvation. These extra credits constitute a treasury of merits from which the pope can make transfers to those whose accounts are in arrears. The transfer was called an indulgence and for this the grateful recipient made a contribution to the church.)

Lutherans also objected to the corrupt and immoral practices of priests and the pope, and they rejected the infallibility of the pope and his church councils. Examples of unacceptable Roman Catholic practices included financial abuses associated with raising funds to complete St. Peter’s Basilica in Rome, and the concubinage practiced by many priests and bishops.

Lutherans held three core beliefs:
1. They replaced papal and church council authority with Scripture as the sole authority.
2. They replaced justification (freedom from the penalty of sin) by good works and the payment of indulgences with justification by faith (trust in God’s forgiving love that comes as a gift).
3. They replaced the corrupt and immoral priesthood with a spiritual priesthood of all believers.

Lutherans also rejected five of the seven Catholic sacraments because Jesus had not personally partaken in them, leaving only the sacraments of baptism and the Lord’s Supper.

The Huguenots, German Reformed, and Calvinists (moderate Protestants) took their teachings primarily from Huldreich Zwingli (1484 to 1531) of Zurich, Switzerland, and John Calvin (1509 to 1565) of France, and Geneva, Switzerland. They rejected the same Roman Catholic practices that the Lutherans rejected and, in addition, also rejected images of saints and the crucifix (body of Christ on the cross).

They accepted, as did the Lutherans, 1) justification by faith (over good works), 2) the sole authority of the scriptures, and 3) the universal priesthood of all believers.

They viewed the sacrament of the Lord’s Supper as a thanksgiving to God for grace already given, in ways such as the Gospel (Zwingli). They believed marriage was lawful for all, including ministers, and they had a mild view of original sin. While they believed only the ‘Elect’ would be saved (Predestination) they had a wide hope for salvation.

They also encouraged more congregational singing than the Lutherans, including the singing of Psalms.
As a rejection of Catholic immorality, they believed in the importance of rigorous personal discipline.

Perhaps their greatest unique contribution was Calvin’s observation that the “church Reformed is the Kingdom of God.” As a result of this, they adopted the ‘presbyterian’ form of church government, which by 1546 meant that the people, not just kings and bishops, should share in policy making. From this representational government there were ‘Four Orders of Ministry’: 1) doctors who discover the true intentions of God through scripture, 2) pastors who proclaim the Word of God, 3) elders who see that the population accepts the Gospel and uses it as a guide for beliefs and behavior, and 4) deacons who collect and safeguard funds and then spend these funds to care for widows, orphans, the aged, and others unable to support themselves.

The Anabaptists, Swiss Brethren, Mennonites, and Church of the Brethren (radical Protestants) took their teachings primarily from Conrad Grebel (1498 to 1526) of Zurich, Switzerland; Felix Manz (? to 1527) of Zurich, Switzerland; Menno Simons (1496 to 1561) of The Netherlands; and Alexander Mack (1679 to 1735) of Germany. They rejected all that the conservative and moderate Protestants rejected of Roman Catholicism, and in addition they rejected infant baptism, materiality, violence, and war. They repudiated as much as possible of traditional Roman Catholicism. Generally speaking, they believed in living simply and non-violently. These people were horribly persecuted by all other Christians (Grebel was imprisoned and died in 1526, Manz was drowned in 1527. At the Diet of Speyer in 1529, where the name “Protestant” first came into use, both Catholics and Lutherans agreed it was all right to murder Anabaptists! It is important to record the Anabaptists beliefs and practices to better understand why they were so vilified. These follow:

1. No creed but the New Testament, especially the teachings of Jesus.
   Serve others in everything helpful and do nothing to harm human life.
2. In some instances, gifts of prophecy.
3. Their congregational model followed that of the Early Church.
4. Two sacraments: adult baptism on confession of faith, and a symbolic understanding of the Lord’s Supper.
5. Three doctrines: non-conformity to the world (a simple, temperate, and pious life), non-swearing of oaths (instead, affirming), and non-resistance (non-violence and pacifism).
6. Three tenets: complete separation of church and state (a specific religion would not be supported by the government), voluntary church membership (people would not be required to be a certain religion), and religious liberty (people could freely practice any religion, or none at all).
The Anabaptist faith was a threat to those Roman Catholics, Lutherans, and Reformed alike who were consumed with power, and who wanted to impose their will and beliefs upon others. The Anabaptist faith called upon individual adults themselves to decide their religious beliefs and practices, if any. This religion, more than other Protestant religions, and certainly more than Roman Catholicism, asked people to think for themselves (and ideally use as a guide for their beliefs and behavior the New Testament, particularly the four Gospels and the book of Acts).

While the Lutherans came to be accepted in Germany, and the Reformed to be accepted in four Swiss cantons and at times in France and the German Palatinate, the Anabaptists were persecuted everywhere. Below is a chronological listing of the activities, persecutions, and wars experienced by our Protestant ancestors in Europe that led to their immigration to America.

**CHRONOLOGICAL LISTING OF RELIGIOUS ACTIVITIES, PERSECUTIONS, AND WARS**

<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1517</td>
<td>Martin Luther posts his 95 Theses at Wittenberg Castle Church</td>
</tr>
<tr>
<td>1522</td>
<td>Huldreich Zwingli initiates Swiss Reformation in Zurich</td>
</tr>
<tr>
<td>1522</td>
<td>Martin Luther translates New Testament into idiomatic German</td>
</tr>
<tr>
<td>1524</td>
<td>Conrad Grebel forms first Swiss Brethren (Anabaptist) congregation in Zurich. Grebel performs first adult baptism in modern history</td>
</tr>
<tr>
<td>1525</td>
<td>Anabaptist leader Conrad Grebel imprisoned, dies</td>
</tr>
<tr>
<td>1526</td>
<td>Huguenot John Calvin, in Geneva, Switzerland, writes the <em>Institute of Christian Religion</em>, which becomes the manual for Protestant theology</td>
</tr>
<tr>
<td>1527</td>
<td>Anabaptist leader Felix Manz drowned in Zurich, Switzerland</td>
</tr>
<tr>
<td>1528</td>
<td>First of four Swiss Canton Wars</td>
</tr>
</tbody>
</table>
-Reformed leader Zwingli approves an aggressive war against Catholic Cantons to forestall interference.
-Alliance (Protestant Cantons of Zurich, Bern, Basel, and Schaffhausen) attacks the Forest (Catholic) Cantons.
-Anabaptists oppose Zwingli and his violence.

1529 Diet of Speyer:
-rescinds toleration granted to followers of Martin Luther
-gives ‘Protestant’ name to those protesting Roman Catholicism
-subjects Anabaptists to penalty of death

1529 Fourteen free cities in Germany declare Diet of Speyer non-binding

1531 Second of four Swiss Canton Wars
-Catholic Cantons attack Protestant Cantons
-Reformed leader Zwingli killed

1555 Peace of Augsburg:
-toleration of Lutherans, but not of Reformed or Anabaptists
-minorities in Lutheran and Catholic lands granted right of immigration without loss of property
-Lutheranism becomes the dominant religion in northern Europe

1563 Elector Frederick III of Palatinate adopts Calvinism (Reformed faith)
French Huguenots and other Reformed are welcomed
Palatinate becomes the center of opposition to papal universalism

1572 St. Bartholomew’s Massacre: 50,000 Huguenots in France murdered by French Catholics

1598 Edict of Nantes: Protestant leaning French King Henry IV grants Huguenots freedom of worship in 100 French communities

1618-48 Thirty Years War:
-The last of the great religious wars of Europe
-Calvinists demand recognition in German states
-Catholics devastate Palatinate: farms, villages, cities destroyed
-Germany takes nearly 200 years to recover. Thousands of Protestants will leave Germany for America to make a better life
1648 Peace of Westphalia:
- France acquires Alsace and Lorraine
- Calvinism on an equal footing with Catholicism and Lutheranism
- Desire for spiritual renewal emerges in the Rhine Palatinate
- German princes of Rhine Palatinate encourage Swiss Reformed settlement

1656 Third of four Swiss Canton Wars

1681 English King Charles II issues charter to Quaker William Penn
- "Holy Experiment" begun in Pennsylvania
- William Penn, whose mother is German travels to Rhine Valley to encourage Protestant emigration, particularly Mennonite

1685 Edict of Nantes revoked
- French King Louis XIV, the "Sun King" cancels Huguenot freedoms
- 200,000 Huguenots flee France for Rhine Palatinate and The Netherlands

1688-97 War of Grand Alliance
- French Catholics ravage the Rhine Palatinate. Many Protestants emigrate

1701-14 War of Spanish Succession
- Reformed Protestants in Rhine Palatinate face systematic attempt at their destruction. Many emigrate to America
- France is ultimately weakened in the Rhine River valley

1705 Declaration grants equal rights to Calvinists and Catholics in Palatinate

1708 Anabaptist leader Alexander Mack initiates Church of the Brethren (at the time called Dunkards, and also New Baptists to distinguish them from the "Old" Baptist Mennonites)
- Religion founded in Schwarzenau, Hesse
- Religion began with the baptism of seven who form the first congregation

1712 Fourth of four Swiss Canton Wars
1715 Anabaptist Dunkard congregation forced to move from Marienburn to Krefeld on lower Rhine.

1719 Anabaptist Dunkards in Krefeld forced to emigrate to Pennsylvania

1720 Anabaptist Dunkard congregation in Schwarzenau forced to move to West Friesland

1729 Anabaptist Dunkard congregation in West Friesland forced to emigrate to Pennsylvania

1733-38 War of Polish Succession
- France takes Lorraine

1740-48 War of Austrian Succession
- active conscription by Frederick II "the Great" of Prussia in the Rhine Palatinate
- (in America this is called King George's War)

1756-63 Seven Years War
- involves nearly every European nation
- Prussia and Austria fight for control of Germany
- (in America this is called the French and Indian War)

1770 No Anabaptist Dunkards are left in Europe
- Dunkards (Church of the Brethren) total 5,000 in America
APPENDIX IV

THE JOURNEY DESCRIBED
FROM THE RHINELAND
TO THE PORT OF PHILADELPHIA

Most of our ancestors immigrated from the Rhineland of Europe—southwest Germany, the northern cantons of Switzerland, and Alsace, France—to America through the port of Philadelphia, PA. Today we can accomplish this trip in a flight taking a matter of hours, but for them it was a trip measured in months! We make the trip unconcerned about illness, let alone death; but for them illness and disease were a given, with death a distinct possibility particularly for children and pregnant women. This was an acceptable risk for those suffering through wars and religious persecution for they believed America offered freedom from both war and religious persecution as well as economic benefits including land ownership.

Mr. Ralph Strassburger in the introduction to his book Pennsylvania German Pioneers, Volume I, pages xxviii to xxxviii, paints a vivid picture of what this journey would have been like. He quotes from the writings of some of these immigrants who took the journey. I will quote liberally from Strassburger and these immigrants regarding the four or five month trip from the Rhineland through England into the port of Philadelphia.

First, Strassburger quotes from the writings of the immigrant Gottlieb Mittelberger, who made the journey from the Rhineland to Philadelphia from May to October of 1750. “‘This journey lasts from the beginning of May to the end of October, fully half a year, amid such hardships as no one is able to describe adequately with their misery. The cause is because the Rhine boats from Heilbronn to Holland have to pass by 26 custom houses, at all of which the ships are examined, which is done when it suits the convenience of the customhouse officials. In the meantime the ships with the people are detained long, so that the passengers have to spend much money. The trip down the Rhine lasts therefore four, five and even six weeks. When the ships come to Holland, they are detained there likewise five to six weeks. Because things are very dear there, the poor people have to spend nearly all they have during that time.’”

“The second stage of the journey was from Rotterdam to one of the English ports. Most of the ships called at Cowes, on the Isle of Wight. This was the favorite stopping place, as 142 ships are recorded as having sailed from
Rotterdam to Cowes. Other ships touched at one of seven other channel ports." This number of 142 was out of a total of 324 ships recorded between the years 1727 and 1775. "In England there was another delay of one to two weeks, when the ships were waiting either to be passed through the custom house or waiting for favorable winds. When the ships had for the last time weighed their anchors at Cowes or some other port in England, then writes Mittelberger, 'the real misery begins with the long voyage. For from there the ships unless they have good wind, must often sail eight, nine, ten to twelve weeks before they reach Philadelphia. But even with the best wind the voyage lasts seven weeks.'"

"The third state of the journey, or the ocean voyage proper, was marked by much suffering and hardship. The passengers being packed densely, like herrings, as Mittelberger describes it, without proper food and water, were soon subject to all sorts of diseases, such as dysentery, scurvy, typhoid and smallpox. Children were the first to be attacked and died in large numbers. Mittelberger reports the deaths of thirty-two children on his ship. Of the heartless cruelty practiced he gives the following example: 'One day, just as we had a heavy gale, a woman in our ship, who was to give birth and could not under the circumstances of the storm, was pushed through the porthole and dropped into the sea, because she was far in the rear of the ship and could not be brought forward.'"

"The terrors of disease, brought about to a large extent by poor food and lack of good drinking water, were much aggravated by frequent storms through which ships and passengers had to pass. 'The misery reaches the climax when a gale rages for two or three nights and days, so that every one believes that the ship will go to the bottom with all human beings on board. In such a visitation the people cry and pray most piteously. When in such a gale the sea rages and surges, so that the waves rise often like mountains one above the other, and often tumble over the ship, so that one fears to go down with the ship; when the ship is constantly tossed from side to side by the storm and waves, so that no one can either walk, or sit, or lie, and the closely packed people in the berths are thereby tumbled over each other, both the sick and the well—it will be readily understood that many of these people, none of whom had been prepared for hardships, suffer so terribly from them that they do not survive.'"

"When at last the Delaware River was reached and the City of Brotherly Love hove in sight, where all their miseries were to end, another delay occurred. A health officer visited the ship and, if any persons with infectious diseases were discovered on the ship, it was ordered to remove one mile from the city. As early as 1718, Dr. Thomas Graeme was appointed to visit and report on all incoming vessels.

"A vivid account of the arrival of these passenger ships in the harbor of Philadelphia is given by the Rev. Henry M. Muchlenberg...he writes: 'After much delay one ship after another arrives in the harbor of Philadelphia, when the rough and severe winter is before the door. One or more merchants receive
the lists of the freights and the agreement which the emigrants have signed with their own hand in Holland, together with the bills for their travel down the Rhine and the advances of the newlanders for provisions, which they received on the ships on account. Formerly the freight for a single person was six to ten louis d'ors, but now it amounts to fourteen to seventeen louis d'ors. Before the ship is allowed to cast anchor at the harbor front, the passengers are all examined, according to the law in force, by a physician, as to whether any contagious disease exists among them. Then the new arrivals are led in procession to the City Hall and there they must render the oath of allegiance to the King of Great Britain. After that they are brought back to the ship. Then announcements are printed in the newspapers, stating how many of the new arrivals are to be sold. Those who have money are released. Whoever has well-to-do friends seeks a loan from them to pay the passage, but there are only a few who succeed. The ship becomes the market-place. The buyers make their choice among the arrivals and bargain with them for a certain number of years and days. They then take them to the merchant, pay their passage and their other debts and receive from the government authorities a written document, which makes the newcomers their property for a definite period. In many instances, the living immigrants were forced to pay for the passage of those who had died on the voyage.

The City Hall that they were marched to was the Court House in Philadelphia located on High (now Market) Street, between 2nd and 3rd. They actually had to take a total of three oaths before two different clerks. The first two were oaths of loyalty to the proprietors of the colony (the Penn family) and to the King of England. The third was an oath of abjuration aimed against Catholics. We know there were two clerks, probably at two different desks, because when the immigrants were unable to write their names the clerk would write their names for them, and since the name is often spelled in two different ways on the two oath lists with two different types of hand-writing we can therefore conclude there were two clerks. We are most fortunate to have the oath of abjuration aimed against Catholics because for some reason these lists of those taking this oath were bound into books and therefore are a much more complete listing for the period 1729 to 1775.

Also, according to Strassburger, these early immigrants were supposed to be carrying with them two documents. "The first was a passport, with which all the emigrants coming from Germany and Switzerland were supposed to be provided...The second document, which was taken along on the journey to America, was a letter of recommendation, issued by the pastor of the church to the members of his flock, when they left their ones." This letter of church membership may have proven very helpful. Somewhere I read that the Dunkers of Germantown would sometimes pay the ship's passage for those without sufficient funds.
Let us end this journey from the Rhineland to the port of Philadelphia on a most positive note. Again quoting from Strassburger, “But, in spite of all difficulties and hardships, new settlers continued to come. The wonder is not that so many succumbed, but that so many faced all hardships uncomplainingly and after a few years of service emerged from all difficulties as successful farmers, who made the country blossom as a rose. It only shows of what sturdy stuff these pioneers were made.”
APPENDIX V

OATHS AND DECLARATIONS OF ALLEGIANCE AND ABJURATION

Most of our ancestors from southwestern Germany (the Palatine region), from eastern France (the Alsatian region), and from the northern German speaking cantons of Switzerland, immigrated to America through the port of Philadelphia, Pennsylvania, during the period from 1709 through 1765. They had come at the invitation of William Penn, or his son John Penn, or one of their agents, all of whom had advertised to the Mennonites, Dunkers (Church of the Brethren), and other persecuted protestants in the greater Rhine River valley. They had advertised a “Holy Experiment” in which those suffering from religious persecution would be able to freely practice their faiths, with their families, on their own land in the American colony of Penn’s Woods, Latinized to “Pennsylvania.” William Penn had a knowledge of and a fondness for the Rhine River valley since his mother was originally from this region and he had an empathy for the pacifist faiths there since he, a Quaker, had known religious persecution himself. On occasion I have heard Mennonites and Brethren referred to as German Quakers, and indeed these three faiths (Mennonites, Brethren, and Quakers) were the original peace churches in America.

The first of these German speaking people to immigrate to Pennsylvania were Mennonites in 1683. Some have called these the “German Pilgrims.” They found the religious liberty and bountiful farmland they were seeking and soon encouraged their friends and relatives from the Rhineland to join them. By 1717 there was growing concern in the English-speaking Pennsylvania colony that there were too many German speaking foreigners in their midst. There were questions being raised such as: How many are immigrating to Pennsylvania and where are they from; will they be loyal to the King of England; will they be loyal to the proprietors of the Pennsylvania colony; are they indeed Protestants? While legislation was passed in Pennsylvania that began to address these questions, it was not implemented until the Lieutenant Governor of the colony, Patrick Gordon, convened the Pennsylvania Provincial Council and held two separate meetings of the council on September 14 and 21, 1727. He had just learned that a ship load of 400 German speaking Palatines had arrived from Holland, and that there were four more to follow within the month. In response, the colony of Pennsylvania began requiring all ship captains arriving with boatloads of immigrants to provide the names, ages, and homelands of these arrivals. We are most fortunate to have these records, for they provide a great
deal of information about our ancestors who arrived in 1727 and thereafter. For example, of the five ships arriving into the port of Philadelphia in 1727, we had ancestors (Bucher, Miller, Danner, and Bowman) on three of them!

Ralph Strassburger in his book, *Pennsylvania German Pioneers: A Publication of the Original Lists of Arrivals in the Port of Philadelphia from 1727 to 1808 Volume I, 1727-1775* (pages 3-6) provides us with the Pennsylvania Provincial Council's order, as well as the three oaths to be taken by the new German speaking immigrants. First, the Council's direction to the captains of the ships:

"TIS ORDERED, that the Masters of the Vessells importing them shall be examined whether they have any Leave granted them by the Court of Britain for the Importation of these Foreigners, and that a List shall be taken of the Names of all these People, their several Occupations, and the Places from whence they come, and shall be further examined touching their Intentions in coming hither; And further, that a Writing be drawn up for them to sign declaring their Allegiance & Subjection to the King of Great Britain & Fidelity to the Proprietary of this Province, & that they will demean themselves peacably towards all his Majesties Subjects, & strictly observe, and conform to the Laws of England and of this Government."

The first of the oaths (declarations) is an oath of loyalty to the proprietors of the Pennsylvania colony and an oath of allegiance to the King, and it reads as follows:

"We Subscribers, Natives and Late Inhabitants of the Palatinate upon the Rhine & Places adjacent, having transported ourselves and Families into this Province of Pensilvania, a Colony subject to the Crown of Great Britain, in hopes and Expectation of finding a Retreat & peaceable Settlement therein, Do Solemnly promise & Engage, that We will be faithful & bear true Allegiance to his present MAJESTY KING GEORGE THE SECOND, and his Successors, Kings of Great Britain, and will be faithful to the Proprietor of this Province; And that we will demean ourselves peacably to all His Majesties Subjects, and strictly observe & conform to the Laws of England and of this Province, to the utmost of our Power and best of our understanding."

The second and third oaths were required beginning on August 19, 1729. The second of the oaths (declarations) renounces the Catholic Pope and any authority he might pretend to exercise over Great Britain and any of its dominions and colonies. This oath of Protestantism reads as follows:

"I ______ do solemnly & sincerely promise & declare that I will be true & faithful to King George the Second and do solemnly sincerely and truly Profess Testifie & Declare that I do from my Heart abhor, detest
& renounce as impious & heretical that wicked Doctrine & Position that Princes Excommunicated or deprived by the Pope or any Authority of the See of Rome may be deposed or murthered by their Subjects or any other whatsoever. And I do declare that no Forreign Prince Person Prelate State or Potentate hath or ought to have any Power Jurisdiction Superiority Preeminence of Authority Ecclesiastical or Spiritual within the Realm of Great Britain or the Dominions thereunto belonging."

The third and final oath (declaration) is an oath of loyalty to the King of England. In less than fifty years this oath would no longer be required, for obvious reasons (the date of the Declaration of Independence was July 4, 1776). In fairness, some of our ancestors may have remained loyal to Great Britain because of this oath and the great appreciation they felt toward Great Britain for allowing them to immigrate to America. Remember, some of our ancestors were taking this oath in the 1760s, not too long before 1776. This oath of loyalty follows:

"I do solemnly sincerely and truly acknowledge profess testify & declare that King George the Second is lawful & rightful King of the Realm of Great Britain & of all others his Dominions & Countries thereunto belonging, And I do solemnly & sincerely declare that I do believe the Person pretending to be Prince of Wales during the Life of the late King James, and since his Decease pretending to be & taking upon himself the Stile & Title of King of England by the Name of James the third, or of Scotland by the Name of James the Eighth or the Stile & Title of King of Great Britain hath not any Right or Title whatsoever to the Crown of the Realm of Great Britain, nor any other of the Dominions thereunto belonging. And I do renounce & refuse any Allegiance or obedience to him & do solemnly promise that I will be true and faithful, & bear true allegiance to King George the Second & to him will be faithful against all traitorous Conspiracies & attempts whatsoever which shall be made against his Person Crown & Dignity & I will do my best Endeavors to disclose & make known to King George the Second & his Successors all Treasons and traiterous Conspiracies which I know to be made against any of them. And I will be true & faithful to the Succession of the Crown against him the said James & all other Persons whatsoever as the same is & stands settled by An Act Entituled An Act declaring the Rights & Liberties of the Subject & settling the Succession of the Crown to the late Queen Anne & the Heirs of her Body being Protestants, and as the same by one other Act Entituled An Act for the further Limitation of the Crown & better securing the Rights & Liberties of the subjects is & stands settled & entailed after the Decease of the said late Queen, & for Default of Issue of the said late Queen, to the late Princess Sophia Electoress & Dutchess Dowager
of Hanover & the Heirs of her Body being Protestants; and all these things I do plainly & sincerely acknowledge promise & declare according to these express Words by me spoken & according to the plain & common Sense and understanding of the same Words, without any Equivocation mental Evasion or secret Reservation whatsoever. And I do make this Recognition Acknowledgement Renunciation & Promise heartily willingly & truly.”

As a result of reading over these three oaths and declarations, I have two further observations. Since our Anabaptist ancestors would have refused to “swear” oaths, they were permitted to “affirm” rather than “swear.” Also, since these German-speaking ancestors in all likelihood did not speak English, I wonder if these oaths were translated into German. If not translated, then these ancestors would have had little understanding of what they were affirming or swearing.
APPENDIX VI

THE CHURCH OF THE BRETHREN DESCRIBED

Nearly half of my ancestors were members of the Church of the Brethren. Three of my eight great-grandparents, and two of my four grandparents were raised in the Church of the Brethren. It would be my grandparents who would sever their relationship with the church, and yet my mother was raised in many of their conservative ways and indeed attended and graduated from a Church of the Brethren college, Bridgewater College. Preceding my great-grandparents, many of my ancestors from the 1700s were members of this faith. They were fined, harassed, and forced to move away from Maryland because of adherence to their beliefs. Since this religion had such a profound effect upon our ancestors, and since many people today (2008) know so little about it, I believe it is important to spend some time in this appendix and describe the religion and its history. To do this, I will rely heavily upon Dr. C. E. May, a former professor (now deceased) at Bridgewater College. Having taught at a Brethren college for twenty-two years, he certainly was knowledgeable in the faith. I have taken much of my information from his book, Life Under 4 Flags, pages 245-248.

"The Tunker denomination is similar in some respects to the Mennonite one, but it grew out of the Pietistic movement in Germany rather than from the earlier Anabaptist one. The Pietists were religious persons in seventeenth century Germany who sought to substitute the devotional for the intellectual ideal in Christian experience. They emphasized repentance, faith as an attitude of heart rather than of mind, and regeneration and sanctification as experiential factors.

"Immediately following the beginning of the eighteenth century, Alexander Mack, his wife Anna Margaretha nee Klingens, and six other men and women—all educated in the Calvinistic faith and ignorant of any Anabaptist sect—were led by careful reading of the Bible to reject infant baptism and a formal written creed, to embrace triune immersion by dipping the face downward as the true mode of Christian baptism, to conclude that a believer in Christ was the only proper subject for this mode of baptism and to adopt the ordinances taught by Jesus and his followers in the New Testament as the guide and rule for their lives. Not finding these religious doctrines taught and practiced in the Christian churches in Germany with which they were familiar, they decided to organize a new church. Accordingly, in 1708, after having been first baptized in the river Eder by one of his fellow believers chosen by lot, Alexander Mack baptized the other seven; and so the Tunker or German Baptist church was born."
“Mack and his followers established the first Tunker Church at Schwartzenau and then organized two additional societies in the area; but in breaking away from the state church of Germany and organizing a new denomination, they had become schismatics and criminals. As such they were persecuted. The two organized societies were driven to Holland and Crefield, and the congregation at Schwartzenau removed voluntarily to Friestand. Between 1719 and 1729, some of the Tunkers emigrated to America, settling first in Pennsylvania and then in Maryland and Virginia.

“Tunker, the early name for the denomination, derives from the German verb ‘tunken,’ meaning to dip. This name was used at first to distinguish this Pietistic denomination from the Anabaptist Mennonite one, some of whose dogmas are similar to those of the Tunkers, but whose mode of baptism is quite different. The Mennonites baptize by pouring instead of by trine immersion. In America, ‘Tunker’ was anglicized first to ‘Dunker’ and then to ‘Dunkard.’ Another early name for the denomination was German Baptist. The Tunkers preferred the name of Brethren. They got the idea of this name for their church from the eighth verse of the 23rd chapter of Matthew [Matthew 23:8]. This chapter presents Christ addressing the multitude and also his disciples; in the course of his address, he commands in the eighth verse, ‘But be not ye called Rabbi: for one is your master, even Christ; and all ye are brethren.’ The official name of the denomination became Church of the Brethren in 1908...

“Although members were not the sovereign voice in the early Tunker congregation, they did elect their bishops, elders, deacons, deaconesses and representatives to the district and annual meetings [the first such recorded annual meeting in America was held at Pipe’s Creek Church in Maryland in 1778]. Teachers, that is, ministers were selected in the following manner: Every brother in a congregation who wished was permitted to stand up and exhort; and when through this procedure, a man apt to teach was discovered, the members chose him their minister and ordained him by the laying on of hands, attended with fasting and prayer, and by extending the right hand of fellowship. Ministers rose through three degrees to complete ministership. From among experienced and tested teachers or ministers, they chose bishops. An elder in the early Tunker church was usually the first or oldest teacher in a congregation. Eventually the term elder displaced that of bishop. The term bishop probably smacked too much of Episcopacy.

“Besides rejecting written creeds and infant baptism, asserting that the New Testament is the final authority in all matters of religious belief and embracing trine baptism, the Tunkers early adopted the following doctrines and practices: (1) pacifism [Matthew 18:15-35; 5:9, 21-26, 38-48]; (2) rejection of oaths [Matthew 5:33-37], the taking of interest, secret societies, use of musical instruments in church, the manufacture, sale, and consumption of alcoholic beverages, and also the production and use of tobacco [in line with this doctrine see 1 Corinthians 3:16-17; 6:12-20; 10:31]; (3) the practice of anointing the
sick with oil by elders and ministers when such action was requested [basing their practice on James 5:13-16]; (4) celebration of the Lord’s supper with its accompanying rites of the love feast, the washing of one another’s feet, the kiss of charity, and extending the right hand of fellowship; (5) belief in general redemption but not as an article of faith. They did not believe in general redemption in the sense that all men would eventually be saved or restored to holiness and happiness, but they did believe that the ultimate acts, results and purposes of an all powerful, wise and good God must necessarily be good. This article of their faith approximates the central idea underlying Leibnitz's philosophy of optimism.

“As an expression of separateness from the world, the early Tunker church prescribed the dress of its members, the kinds of entertainment in which they might engage and forbade them to participate actively in politics and government [Matthew 6:19-34]. Members were prohibited from wearing jewelry and stylish and fashionable clothes [1 Peter 3: 3-5]. Even the hair style of male members was prescribed. Female members were enjoined to wear prayer coverings at all religious services. As recently as April 3, 1884, the Cook’s Creek Tunker church ordered P. S. Thomas, who later became one of their elders and a distinguished churchman, to resign both from a bicycle club and the Young Men’s Christian Association in Harrisonburg...and October 5, 1886, it charged John J. Miller with having been entertained at his home with a brass band...

“The ethnic Germans who settled in North River Basin [tributary of the Shenandoah River] segregated themselves because of differences in national origins, differences in their times of arrival and differences in religious beliefs, practices and histories. Those belonging to the German Reformed and Lutheran churches tended to settle on the lower reaches of Cook’s Creek, on North River, and in what is locally known as Wise Hollow [named for our ancestor Adam Wise I (Sr.)]; and those included in the Mennonite and Tunker churches tended to settle on War Branch, Muddy Creek, the upper reaches and headwaters of Cook’s Creek and on Beaver Creek.”

Many of our ancestors were elders in the Church of the Brethren: Elder Abraham Flory, Sr., Elder John Garber, Sr., Elder Martin Garber, Sr., Elder John Glick, Sr., Elder Henry Danner, Elder John Flory, Sr., and Elder John Glick, Jr. (Our ancestor Adam Wise II (Jr.) was an elder in the German Reformed faith. In this faith an elder is not a minister, but rather a lay member designated to assist with dispensing church funds to widows and orphans.) Since so many ancestors were elders and therefore ministers in the Church of the Brethren we should elaborate upon their roles and responsibilities. For many generations the terms elder and minister were synonymous. In most instances these were non-paying positions. Now I will quote from Studies in Brethren History (by Floyd E. Mallott, Brethren Publishing House, Elgin, Illinois, 1954, pages 90-91).
“The seniority in the ministry was very much in evidence, even to the seating behind the table. The next oldest in the ministry always sat next to the elder and was considered in authority according to his place in the pulpit. The deacons likewise recognized seniority. The oldest in office was seated directly across the table in front of the elder with the next oldest beside him, and so on to the youngest. This order continued for nearly 100 years.

“The Church was democratic in form but when the elder, after consultation with the other ministers and deacons, made any declaration, it was usually accepted by the congregation. The members...being of German descent, all spoke German in the early days. The sermons were all delivered in German until about 1830 after which time both German and English were used. After 1875, only English was used in the pulpit. By 1900 very few members could even converse in German...”

Initially the Brethren did not meet in churches. As an example, our Bucher ancestors (Nicholas Bucher I and Nicholas Bucher II) in Pennsylvania, founded the fourth oldest congregation of the faith in North America in 1738, yet it would not be until 1876 that a church would be built for this congregation. To compensate for this lack of meeting places, many of the Brethren designed their homes and barns so as to accommodate the meetings of their congregations. According to Floyd Mallot (Studies in Brethren History, page 91), “Many of the homes were built to meet the needs of the church. Often the partitions of adjoining rooms were made so that they could be moved. Benches were used for seats. These could easily be stored away when not in use. At very large meetings the services were held in the barn to accommodate more people who sat on the benches without backs, on the hay, or any other available space. Services were held in the open when the occasion demanded.”

Today (2008) the Brethren describe their faith with the statement, “Another way of living. Continuing the work of Jesus: Peacefully, Simply, Together.” In a fold-out printed by the Brethren Press they elaborate upon each of these phrases and words. This current description of their faith seems an appropriate way to end this appendix.

“Continuing the work of Jesus. Though the Brethren as a group have existed for nearly three hundred years, we subscribe to no formal creed. We simply try to do what Jesus did. Jesus brought a message of life, love, and hope. But he offered much more than inspiring words: He understood that people’s spiritual needs also include day-to-day human ones—food, health, rest, comfort, friendship, and unconditional acceptance. ‘I am the way,’ he told his followers. He showed them how to trust, how to care, and how to help. Steadily, lovingly even radically, Jesus went about saving the world—by serving its people. Because we believe his message, we seek to do the same.
“Peacefully. Whether the conflict involves warring nations, racial discord, theological dispute, personal disagreement, or mere misunderstanding, Brethren listen conscientiously, seek guidance in the scriptures, and work toward reconciliation. We practice peaceful living. Our longstanding commitment to peace and justice includes a deep regard for human life and dignity. Brethren reach worldwide to help repair the ravages of poverty, ignorance, exploitation, and catastrophic events. Along with our faith, we bring food, books, classes, tools, and medicine. Living peacefully, to the Brethren, means treating each person with the attentive, compassionate respect that all human beings deserve.

“Simply. Years ago, all Brethren were immediately recognizable because of their plain dress and reserved ways. Today’s Brethren live very much in the world, work in a broad range of occupations, and make use of the latest technology. Continually, though, we try to simplify our lives. Practicing a modest non-conformity, we think carefully about our daily choices. The ideal of simplicity guides our decisions: How will we conduct our business, raise our children, spend our leisure time, tend our natural resources? How will we use our money, and why? How can we live comfortably, but without excess or ostentation? For the Brethren, such considerations are not a requirement, but a privilege. As we seek to live intentionally, responsibly, and simply, we find a deep sense of purpose. And we find joy.

“Together. Whether worshiping, serving, learning, or celebrating, Brethren act in community. Together, we study the Bible to discern God’s will; we make decisions as a group, and each person’s voice matters. During our traditional love feast we gather at the table of the Lord, and each summer at Annual Conference we convene as a denominational family. Because Jesus urged unity, Brethren work alongside other denominations, at home and abroad, in worldwide mission and outreach. Our congregations welcome all who wish to share with us in another way of living: the way of Christian discipleship, life in community, fulfillment in service.”
**APPENDIX VII**

**LIFE IN THE SHENANDOAH VALLEY**

**MID TO LATE 1700s**

When our ancestors first arrived in the Shenandoah Valley of Virginia, in the mid to late 1700s, they were coming to the American frontier. In 1716, Governor Alexander Spotswood with his “Knights of the Golden Horseshoe” first ventured across the Blue Ridge Mountains validating the English claim upon the Shenandoah Valley and opening it up for settlement. It would be twenty-two years later in 1738 that the Virginia House of Burgesses would divide the wild west of the Shenandoah Valley and beyond into two new counties named for the Prince and Princess of Wales, Frederick and Augusta. It would be several years later that courthouses would be established: 1743 for Frederick County in Frederick Town (now Winchester), and 1745 for Augusta County in Staunton. The first roads were Indian trails which had become bridal paths, and then dirt “highways.” The best known of these are now state Routes 42 and 11. The first north-south turnpike to develop was the Pennsylvania Road, known later as the Valley Stage Road, still later as the Valley Pike, and today known as Route 11, which connects Winchester with Staunton, Virginia.

“Try to imagine the silence of the Valley, where a man could work all day with his own hands for company, hearing the wind whisper, hearing the doves, hearing the corn stretch and crackle in the heat, hearing the singing silence of the earth itself. A man had his hands and arms for company, and his children helping in the fields; and for the evening, his children and his wife... Day ended with darkness. There was no road to go on, and nowhere to go. There were no lights to read by, and no books to read. A man who had a Bible had a library... Some children died in every family, but those who lived grew strong. The pioneers attributed the diseases of children to worms, and dosed them with scrapings of a pewter spoon. For croup, the specific was onion or garlic juice; for fever, sweating with snakeroot or purging with walnut bark... the Germans had incantations for hemorrhage, sprains, toothache, or bullets.” (The Shenandoah, pages 47 and 48)

“They raised children in those days through illnesses with not a single dose of medicine from a doctor. When sick they were given sage tea... father had a doctor but once in his life for the whole family. Children... were dressed in long tow shirts... and never got shoes until able to do some sort of work... boys did
not get hats until they were ten years old. Children did not sit at the table with
the grown ones. When the time came for supper [evening meal] the colored
woman would take off the fire a big pot of mush and ladle out the shares in pew­
ter dishes, with milk on it. There was no coffee—coffee in those times was for
sick people or very old people. At dinner [noon time meal] there was meat, cab­
bage, milk and vegetables.” (Michael Keinadt and his America, no pagination)

“Farming was the chief occupation of settlers...the chief money crops at
first were cattle, horses and hogs. The settlers usually brought horses and cattle
with them, but hogs and sheep were brought in later from Pennsylvania. Cattle
were more easily raised than horses. Cattle were driven on foot to Winchester,
Fort Pitt, Philadelphia and market centers in Eastern Pennsylvania...Some
cattle and hogs were slaughtered on the farm and the meat prepared for ship­
ment by drying, smoking and/or salting it. Then the cured meat was packed
in wooden casks which were rolled to the banks of larger streams, loaded on
flatboats and rafts and floated down rivers to market...Besides raising cattle,
horses and hogs, farmers also grew corn, barley, flax, hemp, oats, rye, tobacco,
wheat and a little cotton...Flax and tobacco were grown largely for local con­
sumption...By 1763 hemp [used in manufacturing rope, strong twine, sail
cloth and fire hose] had replaced horses and cattle as the chief money crop in
Augusta County...growing 14 feet tall in the Shenandoah Valley...Wheat and
corn ranked next to hemp in production...The early settlers had brought wheat
and knowledge of its cultivation with them, but corn was a native grain. Wheat
was ground into flour and corn into cornmeal...at water-powered mills.” (Life
Under 4 Flags, pages 117 to 122)

“The Germans loved their thumping big families, worked them hard, and
built for their future. They might let their women work in the fields, but they
housed their stock in the wintertime...Their ‘swisher’ (Switzer) barns, with the
overhanging second stories, were always larger than their square little houses.
They paid for everything they got with their own produce, did their own work
and rarely hired labor. Every two or three years they bought new land.” (The
Shenandoah, page 34)

“There were no doctors and no stores, but there were mechanics...Tailors
would come out to the farms to cut and make clothes. On the farms people used
to make cloth as thick as sole leather—a pair of pants would last for two years.
The tailors would come to the houses and make them. The same with shoes—
every farmer had a tanning pit and made his own leather and the shoe maker
would come to the house and make the shoes. The blacksmiths made their own
nails. The tires of wheels used to be put on in pieces...My father used to ‘strike’
for a week for a blacksmith in making one tire. To make the mouldboard for
plows the farmer would hunt out twisted logs. The first iron mouldboard that
ever came here was 1815.” (Michael Keinadt and his America, no pagination)
Religion was central to many valley settlers; and the religious freedom offered in the Shenandoah Valley was an important reason for our Anabaptist pacifist ancestors from Pennsylvania and Maryland to move there. (Appendix VI discusses the Church of the Brethren religion.) In 1772 the Virginia House of Burgesses exempted Mennonites in the Shenandoah Valley from military duty. In 1782, after the American Revolution, the Virginia General Assembly exempted Mennonites from the draft provided any one of them paid fourteen pounds. Initially there were no churches. People conducted Sunday worship services in their homes or barns. When a building was erected for services it would be called a Meeting House. I have been told it was called thus because in the 1700s in Virginia only the established religion, the Church of England was permitted to have churches.

Our German ancestors in the late 1700s were still speaking German and maintaining their distinctive customs. "They slept between feather beds, ate sauerkraut, wore short coats with long waistcoats above their breeches, trimmed their broad hats with heavy silver buckles...Their weddings were their great social occasions...(and their toast to the newly married couple is classic) 'Here's health to the groom, not forgetting myself, and health to the bride, thumping luck, and big children.'" (The Shenandoah, pages 33 and 34)
APPENDIX VIII

FAMILY HEIRLOOMS—FURNITURE

The following items come from the Willow Brook plantation, ancestral home of my grandfather W. Harvey Wise II, my great-grandmother, Mary Lago Wise, my great-great-grandparents Jacob and Rachel Switzer Lago, and my great-great-great grandparents Andrew and Mary Pifer Lago. According to my family, this estate slightly south of Mount Crawford, Virginia, and located west of the North River, at one time comprised over 600 acres. In 1864, during the Civil War, Union forces burned all of the outbuildings and ransacked the house. Most of the items listed come from the time of Jacob Lago (1815 to 1888). Unless described otherwise, they belonged to him, and his generation.

a. Two sewing tables that are currently being used as end tables. They were originally used to store spools of thread, hence the shallow nature of the drawers. Though not identical, they may appear to be to the casual observer.
   1) Cherry, rounded front corners, 2 drawers, mushroom pulls, turned legs, ring elements, bun feet.
   2) 2 drawers, mushroom pulls, wood knee hole surrounds, turned legs, ring elements, bun feet.

b. Walnut drop leaf table. Six turned legs with ring vase elements, on peg feet. This table was used as the ironing board at Willow Brook.

c. Spinning wheel.

d. Two whatnots. These belonged to my great-grandmother Mary Lago Wise, and were made by two of her sisters, Cornelia (“Aunt Nealie”) and Martha (“Aunt Mat”). They are made from wooden spools which previously held thread! As told to me they were meant to illustrate the sacrifices the Lago family had to make during the period immediately after the Civil War, when they had “nothing.”
   1) Side whatnot, five graduated shelves with center back and supporting upright. Appearance of ring turned uprights that are spools which previously held thread.
   2) Hanging whatnot, three shelves. Appearance of ring turned uprights that are spools of thread.
APPENDIX VIII: FAMILY HEIRLOOMS—FURNITURE

e. Two walnut ¾ beds. Converted, at different times, from being rope beds. Beds have also been lengthened. Spool style. I remember both of these as rope beds. The ropes served as springs for the beds, and I remember my father occasionally tightening the ropes. Hence the expression, “Good night, sleep tight, and don’t let the bed bugs bite.” One of the beds (the one in less good condition) was the death bed of my Great Aunt Bettie Wise Perrow (sister of my grandfather W. H. Wise II). When we visited her in her last days she made me promise never to smoke cigarettes. I am most grateful for this promise made to her, because I have never smoked.

f. Bureau with tilt mirror. Harp design. 73” high by 42” wide. Three small drawers across the ledge area, and three width wide drawers below. This belonged to my great-grandmother Mary Lago Wise when she was a girl at Willow Brook. She brought it with her when she moved to Locust Grove.

g. Child’s sitting stool. 13” high. Multi-colored, old fabric. Fringed. This stool was used by my grandfather W. Harvey Wise II, and his two sisters. Originally there were several of these stools and as children they would use them when sitting in front of the fire at one of the fireplaces at Willow Brook.

h. Blue storage chest. 18” high, 42” long, and 18” wide. This belonged to my great-grandmother Mary Lago Wise when she was a girl at Willow Brook. (Could it have been used as her hope chest?) I remember it being used to store clothing, with tobacco leaves in it to keep the moths away.

2. The following items come from the Locust Grove estate that my great-grandmother Mary Lago Wise (1844 to 1931) moved to and managed after the death of her husband W. Harvey Wise I (1841 to 1872). Unless stated otherwise, she acquired these items while at Locust Grove. Locust Grove is where my grandfather W. Harvey Wise II, and his two older sisters grew up. The estate at Locust Grove is no longer standing. The property is now a neighborhood of homes. I remember it when the home and outbuildings had fallen into disrepair. The land is located just north of Remington, Virginia, on business Route 29, on both sides of the road.

a. Victorian love seat, crested top with cat-o-nine-tails center back panels, open arms, “dragonfly pattern” covered back sections and seat.

b. Two open arm chairs. While both appear to match the Victorian love seat, only one of them does. Both yellow fabric covered back sections and seats.
c. Two rocking chairs. Armless, fabric seats, wooden spoke backs. 42” high and 18” wide, but the seats are only 15” high. These may actually date back to the Willow Brook plantation, but I am not sure of that.

d. Rocking chair, wooden, painted black, of rough workmanship. This was my great-grandmother’s favorite rocker.

e. Pie safe, double door cabinet, each with three pierced tin panels above full length drawer with three pierced tin panels each side. This may date back to the Willow Brook plantation. Pie safes were used for cooling and storing baked goods to keep them free from flies and other insects. I remember this one painted green, located on my parents’ back porch. My mother had it refinished.

f. Six side chairs, black, horizontal splat, rush seats, seats are replaced. These were a wedding present to my great-grandparents W. Harvey Wise I and Mary Lago, and therefore date to 1867, and the Shenandoah Valley of Virginia. My mother had the chairs refinished. Though still quite serviceable, they are a bit rickety.

g. Writing table with small middle drawer. 30” high by 36” wide. My great-grandmother Mary Lago Wise used this as her correspondence table, as well as any writing necessary for managing Locust Grove.

h. Gold framed (26” by 30”) picture of my great-grandfather W. Harvey Wise I, (1841 to 1872). Since he died in 1872, that would fairly accurately date it. As far as I know, the picture is in its original frame.

3. The following items come from Aspen Grove, the Daniel Cullen farm located near Midland, Virginia, in Fauquier County. As with the other old home places, this one no longer exists; however, we do have photographs taken of the front of the home. This farm is now a golf course, the Kastle Greens Golf Club located at 11446 Rogues Road, Midland, Virginia. The following items belonged to my great-grandfather, Daniel Cornelius Cullen (1847 to 1904).

a. One ¾ wooden bed. Headboard includes a raised, small bunch of fruit. On the back of the headboard is written, “D C Cullen Midland Va”. My great-grandfather Daniel Cullen had this bed made from a tree that was cut down at Aspen Grove. This bed was slept in by our son Adam all the time that he lived at home. Adam named his first son, “Daniel” and said if he has a daughter he will name her “Lydia.” This was the name of Daniel Cullen’s wife.

b. Bureau with tilt mirror, and grape bunch drawer handles. Two small drawers on the ledge level, with three width-wide drawers below.
This bureau has always been used as a match to the “Daniel Cullen” bed. This bureau is currently located in our old guest bedroom.

c. Wash stand, used as a bedside table. One drawer with mushroom pulls, and one door below. This side has always been used as a match to the bed and bureau.

4. The following items come from my grandparents, Dr. W. Harvey Wise II (1872 to 1944), and Margaret Cullen Wise (1875 to 1936).

a. Bird’s eye maple double bed with high headboard, recessed panel at top with leaf decoration, conforming footboard. This bed was used first by my grand-parents and then by my parents.

b. Bird’s eye maple bureau, matching the bed, tilting beveled mirror, two full width drawers, bold metal pulls, leaf design.

c. Mahogany crib, arched headboard with center panel, spindle foot board, hinged spindle sides, cabriole legs, center crest damaged. This was the crib used by my father and his two first cousins, Andrew and Edith Perrow. As a baby, I also slept in it, as did our three children, Adam, An, and Ginny.

d. Victorian bureau, crested top with burl panel, rectangular mirror with candle brackets, white marble top, box drawers and center top, two full width drawers. This originally came from the Methodist parsonage in Remington, Virginia.

5. There is one article of furniture that comes from my grandmother Margaret Cullen Wise sister’s home in Bridgewater, Virginia. That would be my great Aunt Willie Cullen. I will let her describe it, “The walnut china press belonged to Aunt Annie Wynant Wise” (1840 to 1917). She would have been my great-great-Aunt Annie, and she was a sister of my great-grandmother Lydia Jane Wynant Cullen (1849 to 1902). My Aunt Willie willed this piece to me, and I have had it since I was nine years old. My Aunt Willie and my parents used it in their dining room. I remember the many cups hanging from the hooks. It is currently in my study and contains a great deal of family memorabilia. A further description of it follows: 93” high by 43” wide, the top 53” includes double glass doors behind which are four shelves, the bottom 40” includes two side by side drawers that are above two double wooden doors, all have pull ‘drop’ handles.

6. There is one article of furniture that comes from my grandmother Annie Bucher Miller sister’s home in Churchville, Virginia. That would be my great Aunt Eva Bucher Jones. It is a large oval beveled mirror, framed, 46” across. In her home it hung vertically in the front hall. In
our house it currently hangs across and above the piano in the living room. This may have belonged to my great-grandfather Jesse Bucher (1846 to 1925), before it belonged to his daughter.

7. The following items come from my great-grandparents Miller’s farm which was located in present-day Bridgewater, Virginia. The farmhouse, no longer standing, was at the southeast corner of Pope and Green Streets. This was the farm belonging to Joel Miller (1849 to 1900) and his wife Elizabeth Virginia Garber (1848 to 1917).

a. Mahogany chest of drawers, four drawers. This belonged to my great-grandmother Elizabeth Virginia Garber Miller. It now belongs to our daughter, her great-great-granddaughter Virginia Elizabeth Wise.

b. Small cedar chest. I believe it is the one with rounded wooden handles. This belonged to great-grandmother Elizabeth Garber Miller.

c. Child’s ladderback rocking chair, splint seat, worn, gilt striping. This rocker was used by their two children, including my grandfather Otho Miller (1879 to 1939), and therefore can be dated from the early 1880s. It was also used by my mother, by me, by our three children Adam, An, and Ginny, and by our two grandchildren Daniel and Evan Wise.

8. There is one article of furniture that comes from my grandparents Miller’s home on South Main Street in Bridgewater, Virginia. They were Otho Miller (1879 to 1939) and Annie Bucher (1877 to 1969). I find it quite curious that we have only one item from their home. My mother was both practical and generous and I can only conclude that when my grandmother Miller gave up housekeeping any furniture of interest was given to my mother’s sisters. The one item is a huge cedar chest measuring 32” high by 48” by 27”. It was made for my grandfather Otho Miller by his brother-in-law George Furry.

9. The following items come from my great aunt Bettie Stella Wise Perrow’s home on Church Street in Remington, Virginia. She was the sister of my grandfather W. Harvey Wise II, and the mother of Andrew and Edith Perrow, two of my father’s first cousins. I have fond memories of entering their grand old Victorian home, sometimes through the front entrance and sometimes through the back porch door, always without knocking! I remember as if it were yesterday where all these pieces of furniture stood in their home. Most of them are big pieces and they almost served as anchors in each room. The love of the Perrows was al-
ways evident. Somehow one felt at a higher level of consciousness upon leaving their home. Perhaps a restful awareness. The following items belonged to this fine Christian family.

a. Oak secretary desk, 87" high by 33", 2 glass doors, small roll top, and below three full length drawers. This always sat in the Perrow's living room. It was Aunt Bettie's desk, and purchased at the same time as a desk for my grandfather Wise. The story goes that a relative had moved to Texas, and when he died the money bequeathed to them was used by their mother to purchase the desks.

b. Platform rocking chair, ladder back, skirted, fabric with rural pattern, made by Clore. This—some would call ugly—rocker is quite unique. It combines a modern concept of platform rocker with a straight-back chair. It was the lazy-boy chair of its time. It also sat in the Perrows' living room and was used only by Aunt Bettie, until after her death, and then it was used only by her daughter Edith Perrow. One might call this the "Wise matriarch" chair!

c. Small drop-leaf table, curve designed leaves. Another Perrow living room piece. It was located next to the platform rocker and served as a collector of mail, books, and artifacts.

d. Oak end table, open, with a bottom shelf, diagonal legs, 28" high. A living room piece used to hold a black and white television set in the 1950s.

e. Oak bookcase, 82" high by 48" wide, long double glass doors, five shelves behind doors, and at the bottom two side-by-side drawers. This was a dining room piece used to hold plates for display. I believe this is actually an old Wise piece that was used to hold books when they lived in the Shenandoah Valley (I inferred this from something Edith Perrow once told me). It is currently in our living room and used primarily to display plates, cups, and vases, but also holds some family heirloom books.

f. Chest of drawers, 46" high by 43" wide, four drawers, mushroom knobs. This was also a dining room piece and used to store linens. It needs to be restored.

g. Victrola, lift top, two double doors (one for speaker and one for records). It works! About half of the old records belonged to my father and grandfather. This piece was in the Perrows' parlor. Playing this Victrola with the old records brings the early 1900s back to life. Edith Perrow gave it to me when I was just a boy, so it has been in our immediate family for about 50 years.

h. Mission style table with bottom shelf, 29" high by 48" wide by 29" deep. This was also in the parlor, and used to hold framed photos, photo albums, and a very old Wise music box.
i. Matching rocking chair and captain's chair, with webbed seating and backing. These were also parlor pieces. I don't ever remember seeing anyone sitting in them. The parlor was reserved for special visitors such as the minister and it was also the funeral room in which both Aunt Bettie and her husband Uncle Ben would be before they were laid to rest in the Remington Cemetery.

j. Oak coat and hat stand, 84" high by 42," mirrored, with hinged seat under which is a storage area. This was located in the Perrows' long center hallway. The storage compartment held old toys. It is currently located in our family room, and the storage compartment holds our grandson's new toys.

k. Oak roll-top desk, 46" high by 60" wide by 35" deep. Filled with cubby holes, drawers and a somewhat secret compartment. I had it restored. Look for the ink stain on the top. This belonged to Benjamin Francis Perrow, Aunt Bettie's husband, and my Uncle Ben. He operated his extensive real estate business as well as his 5,000 acres of farmland from this desk. It was located in his "office" which was at the back of the home's center hallway (there were drapes that could be drawn to afford a certain degree of privacy).

l. Pie safe, two doors each with two pierced tin panels, one drawer at the bottom, and each side also has two pierced panels. This piece was painted white and sat on the Perrows' back enclosed porch. At one time it would have been used to hold freshly baked goods to keep them safe from flies. I had it restored.

m. Large humped, ribbed hope chest, 26" high by 31" wide by 24" deep. This was Aunt Bettie's hope chest when she was a young girl. Items would have been placed in this with the intent of being used after marriage. It is currently in our basement storage room and is used by our grandsons as a pirate's chest.

n. Ornate Hope Chest, 26" high by 48" wide by 21" deep. This belonged to Edith Perrow and was in an upstairs bedroom. It was used to store some of my great-grandparents' clothing and artifacts. I believe it still holds my great-grandmother Mary Lago Wise's black fan that she used while a widow.
APPENDIX IX

FAMILY HEIRLOMS—
CHINA, GLASS, AND CURiosITIES

The following items come from our Wynant ancestors. My great-great-great-grandparents Jacob Wynant (1780 to 1855) and Anne Harnsberger Wynant (1781 to 1863) or their son and daughter-in-law, my great-great-grandparents Henry H. Wynant (1812 to 1882) and Lydia Brown Wynant (1813 to 1851). The Wynants lived in the Shenandoah Valley between the village of Centerville and the town of Bridgewater, Virginia. These are some of our most treasured heirlooms. They are all very old.

a. Washbowl and pitcher set. Dark red and blue flowers with green leaves. Bowl stamped with “Adams” on the bottom. This is one of our most treasured pieces. According to my great aunt Willie, they “came from Grand Pa Wynant’s home,” which may even place them with Jacob Wynant’s parents.

b. Green vined teapot, with six matching cups and saucers (cups do not have handles). Handleless cups were the style of this period. While the tea would have been placed into the cup, the guest would have then poured it into the saucer for cooling and drinking. The cup would have then rested in a small glass dish. This set belonged to Lydia Brown Wynant, wife of Henry Wynant. According to my great Aunt Willie, “They were given to her as a bridal gift by her mother-in-law, grandmother Wynant,” Anne Harnsberger Wynant, wife of Jacob Wynant. Since this was a bridal gift we can date the set to the year of their marriage, 1836.

c. Luster pitcher, 6” high, blue bordered copper design. According to my great Aunt Willie, “The luster pitcher belonged to Grandmother Anne Harnsberger Wynant,” wife of Jacob Wynant. She, of course, was my great-great-great-grandmother.

d. Candlestick, white china with red stripes, 7 ½” high. According to my great aunt Willie, “It is very old.” It belonged to our Wynant ancestors.

e. Log cabin spoon holder, glass. Named such because it looks like a log cabin. Comes from the Wynants.
f. Ten salt cellars, glass. According to my great Aunt Willie, “Two rectangular salt cellars (with feet) and 8 round are old.” The salt cellar would be placed above the dinner plate with a small silver spoon next to it. This was before the time of salt shakers. They come from the Wynants.

2. Of the same generation as the Jacob Wynants were the Rev. Dr. and Mrs. John Brown. We are fortunate to have anything from this generation, my great-great-great-grandparents John Brown (1771 to 1850) and Elizabeth Falls (1777 to 1857). The items are coin silver serving spoons and have either the letter “B” for Brown, or “EFB” or “EB” for Elizabeth Falls Brown. (As my great Aunt Willie Cullen wrote, “The silver table spoons with “B” on them were Grandmother Lydia Brown Wynant’s.”) Many of them have stamped upon them the value of the silver coins that were melted down to produce the serving spoon. Since this Rev. Dr. John Brown was considered “The Apostle of the Shenandoah Valley” (for the German Reformed Church because of his length of service, 50 years, and his extensive coverage of Augusta and Rockingham Counties in Virginia), we are most fortunate to have him as an ancestor and to have anything by which to remember him and his family. John and Elizabeth Brown were the parents of our ancestor referenced in item “1.b” above, Lydia Brown Wynant. There are about a half dozen of the serving spoons.

3. From three of the daughters of Henry and Lydia Brown Wynant we are fortunate to have several items. These daughters were my great-grandmother Lydia Jane Pearson Wynant Cullen (1849 to 1902) and her sisters Annie Elizabeth Wynant (1840 to 1917) and Frances “Fannie” Seller Wynant (1850 to 1928). While Annie Wynant married several times, she did not have any children and thus several of her items were given to her sister’s family, the Cullens. Fannie Wynant never married and therefore her items were either gifts or bequests to her sister’s family, the Cullens.

a. Eight goblets with etched design. To the casual observer these will appear to be a set, but they are not, 5 have an inverted thumb-print, but 3 do not. The 3 without the inverted thumb print, according to my great aunt Willie, “were Mama’s,” my great-grandmother Lydia Jane Wynant Cullen. The 5 with the inverted thumb print, according to great Aunt Willie, belonged to my great-grandmother’s sister, Annie Elizabeth Wynant, who then gave hers to the Cullens.

b. “A gold cup and saucer (square) was Aunt Annie’s,” according to my great Aunt Willie. This Aunt Annie was Annie Elizabeth
Wynant, mentioned above as being a sister to my great-grandmother Lydia Jane Wynant Cullen.


d. Six Haviland china cups and saucers with tiny rose design, "Chas. G. Cullen." Belonged to great-great Aunt Annie Wynant (Sites). They were a Christmas gift to her from a friend, Mrs. Ella Manor (how we know this, I have no idea!).

e. Oil on canvas, landscape with house and stream, signed lower right F. Wynant, gilt frame, 27” by 32.” This was obviously painted by great-great Aunt Fannie Wynant.

f. Two paintings on velvet, water lilies and spring flowers, in oval gilt frames. According to my great Aunt Willie Cullen, “The two velvet panels were painted by Aunt Fannie Wynant. That is ‘Kensington’ painting and is done with a gold pen. Aunt Fannie was a teacher of this Kensington art and did beautiful work.” My mother Emily Miller Wise had these two panels placed in the oval frames.

g. “Log cabin” design quilt, very fine. Made by great-great Aunt Fannie Wynant. This is currently stored in the large cedar chest in our bedroom.

The following items come from my great-grandparents, W. Harvey Wise I (1841 to 1872) and Mary Lago Wise (1844 to 1931).

a. Pair of pressed glass covered compotes with thumb print edge and knob finial, 7” diameter, 12” high. For as long as I can remember, these have been in my parents’ or our dining room, on top of the pie safe.

b. Brass candle stick, square base, knob standard, 10” high. According to Edith Perrow, this belonged to my great-grandmother Wise. It currently sits on the side table in our hall.

c. Cup and saucer, raised painted flower, gold trim. According to Edith this was my great-grandfather Wise’s cup and saucer. They currently sit on a shelf in the big oak book/china closet in our living room.

d. Blurred blue design plate, Chinese scene. This is an old Wise piece through my great Aunt Bettie, sister of my grandfather W. Harvey Wise II.

e. Oil lamps. One converted to electricity that sits on my roll top desk in my study, and the other which is in An’s former bedroom. These are old Wise pieces that come to us through my great Aunt Bettie Wise Perrow.

f. “A Confederate Note” poem, that is framed, together with a Confederate twenty dollar bill. My father’s cousin Edith Perrow
found several of these while going through her grandmother’s Bible. She had them framed with the poem. We are fortunate to have one of them.

g. Old music box, Regina brand, with several perforated music discs. This certainly dates back to my great-grandmother Wise. It was in her daughter’s home, my great Aunt Bettie Wise Perrow, who was a sister to my grandfather W. Harvey Wise II. It was given to me by Edith Perrow.

h. Old photo and daguerreotype album with clasps. This belonged to my great-grandmother Mary Lago Wise and is priceless! It holds pictures of my great-great-great-grandfather Lago, of my great-great-grandparents both Lagos and Wises, my great-grandparents Wises, my grandfather Wise, and my father as a baby. It also holds horsehair belonging to my great-grandparent Wise’s horses that dates to around 1872.

i. Old sword, “Springfield 1837.” Daguerreotypes of my great-grandfather W. Harvey Wise I, and his brother James Wise. This sword was worn by my great-grandfather Wise during the Civil War. The daguerreotypes picture him in officer uniform with the sword, and his brother in private’s uniform.

j. Gold wedding band, very small. According to Edith Perrow, it was my great-grandmother Wise’s wedding ring.

5. Returning briefly to the same generation as the Jacob Wynants and the John Browns, we have two items from Margaret Moore (1799 to 1876) wife of Valentine Switzer (1789 to 1848); both are my great-great-great-grandparents.

a. A cup without handle, and saucer, blue, with an English scene of parents with child, marked on the bottom, “J&C Alcock, Blantyre, Cobridge.” According to my father’s first cousin, Edith Perrow, this came from our Moore ancestors, so it may go back another generation to Margaret Moore’s father Benjamin Moore. It currently sits on a shelf in the big oak book/china closet.

b. Sampler, framed, “Wrought by Susan Moor 1813, Baltimore.” According to my father’s cousin, Edith Perrow, this Moor is related to our Margaret Moore. This Susan Moor would have been of the same generation of our Margaret Moore and therefore perhaps they were cousins.

6. We have two very special items from my great-great-grandfather Peter Wise (1818 to 1872).
a. A Victorian doll, in its original clothing that he gave to his granddaughter Bettie Wise as a Christmas present in 1871. It is very special because it was the last normal Christmas for Bettie and her Wise family. The next February, 1872, both her grandfather and father W. Harvey Wise I, would die of pneumonia. We keep the doll on a shelf in the large oak book/china closet.

b. An old, old conch shell that, according to my parents, was used by the Wises to call the workers in from the fields at the end of a day’s work. I remember vividly my father blowing through it, and him then teaching me how to do it. The blowing technique is similar to that of a trumpet. When done properly the sound is quite loud.

7. Of the same generation as Peter Wise, I have another set of great-great-grandparents Jacob Lago (1815 to 1888) and Rachel Barbara Switzer (1823 to 1874). I have already mentioned in item 5 above a cup and saucer that came from Rachel’s mother. From this generation of Lagos we have the following items:

a. Shaving mug, pink floral, that belonged to Jacob Lago. It is currently located on a shelf in the large oak book/china closet.

b. Shaving mirror: gold painted, tilt mirror, with stand. This also belonged to Jacob Lago.

8. The following items are two of our oldest heirlooms and have a very special connection with our ancestors who were of the Brethren faith. They are a wooden handled flat knife and a wooden handled three tined fork. They were given to my mother Emily Miller Wise, probably when she was a teenager, by some of her Bucher relatives when she visited them, and the Old Pfoutz Meeting House (Upper Marsh Creek Brethren Church) on Black Horse Tavern Road, near Gettysburg, Pennsylvania. The knife and fork were used by our ancestors during the “Love feasts” held by the Brethren. The knife and fork date back to my great-great-great-grandparents Christian Bucher (1779 to 1862) and Salome Danner Bucher (1785 to 1850) both of whom are buried in this church’s cemetery, together with my great-great-great-grandparents John Blocher (1792 to 1868) and Catherine Bishop (1794 to 1860).

9. We have several heirlooms from my great-grandparents, Jesse Danner Bucher (1846 to 1925) and Emily Wagner Drake Bucher (1845 to 1919).

a. A wooden barbell. This was part of a pair that were used for exercise purposes by Jesse Bucher. He was a dentist and wanted to keep his arms limber. There are teeth marks in the barbell, not because of his
dentistry, but because my father and I would throw these barbells and have my dog, Streaky, fetch them. Why we did this with an heirloom, or why my mother permitted it, is beyond me.

b. Four pairs of eyeglasses. One pair is of ‘screen’ frame, with a string to secure them in place, and is kept in a small oval tin. The second pair is blue tinted sunglasses. The third and fourth pairs are “granny” glasses. These four pairs all belonged to my great-grandmother Emily Bucher. She had bad eyesight and sensitive eyes. My mother and I inherited our near-sightedness from her.

c. A large old front door key. This key comes from the old small stone house where Jesse Bucher was born! The house had been built by his father David Bucher (1812 to 1875) and his grandfather John Blocher (1792 to 1868). The house is still standing and is owned by the U.S. government and is adjacent to the Gettysburg battlefield in Gettysburg, Pennsylvania. (From the Gettysburg town circle, Lincoln Square, travel north on Route 34 for one mile, until the road forks, at which time, take the right fork onto Table Rock Road. The small stone house is immediately on the right.) This key is currently hanging in the china closet that is in my study.

d. Pair of Bristol glass vases, hand painted flowers, nearly 12” high. These actually belonged to their daughter, Eva Bucher Jones, but certainly date back to her parents.

e. Small blue glass “gypsy” kettle, daisy and button design. Belonged to their daughter, my great Aunt Eva Bucher Jones (1872 to 1962). This aunt was heavenly with such a sweet disposition and smile. She was the Bucher matriarch and kept the family tree records. She would play Chinese checkers with me when I visited her in Churchville.

f. Large silver colored pocket watch, glass front. Belonged to great-grandfather Jesse Danner Bucher. I gave it to my son Adam Jesse Wise at the time of his marriage.

10. Another most unusual heirloom is a large old front door key that has its ornate handle broken off. This is a true oddity. The key came from the front door of the home of my great-great-great-great-grandfather Jacob Miller (1748 to 1815), and was given to me by one of his descendants, Roberta Miller Herbert. This is the ancestor sometimes referred to as “Jacob Miller of 1748” for he is truly the patriarch of our branch of the Millers in the Shenandoah Valley of Virginia. Jacob Miller’s handsome brick home is located in southern Shenandoah County, Virginia, just off Route 42 at 4506 Flat Rock Road. It would be worth the effort to frame this key together with a photograph or painting of the old home place.
11. From the Willow Brook plantation we have a pair of heavy flat irons used for pressing clothing. There were two so that while one was in use, the other could be warming up before the fire. These belonged to my great-great-grandparents Jacob Lago (1815 to 1888) and Rachel Switzer (1823 to 1874). Currently they are located in our fireplace in the family room, but probably should be placed on the drop leaf table in our hall that served as their “ironing board” at their plantation, Willow Brook.

12. We have several items that belonged to my great-grandmother Elizabeth Virginia Garber Miller (1848 to 1917).
   a. Cross-stitch type sampler, “Give us this Day...,” wooden frame with leaf corners. The frame belonged to my great-grandmother Miller and the sampler was made by my mother. This hangs in our dining room.
   b. Small wooden frame with leaf corners. Currently has a picture of a bird in it.
   c. Hand-made quilt. Made by my great-grandmother Miller. I remember my mother showing it off on more than one occasion. It is predominantly white with stitching.

13. The majority of the china-type heirlooms we possess come from my Wise grandparents, W. Harvey Wise II (1872 to 1944) and Margaret Cullen Wise (1875 to 1936). In all likelihood if an heirloom is found in our house of this type and is not included somewhere on this long list, then it belonged to this couple or to sisters of my grandmother Wise.
   a. Milk glass dresser set, two 10” high bottles with stoppers raised gilt design, pin tray, and powder jar. Belonged to my grandmother Wise. For as long as I can remember, even during my mother’s time this set was located on the bird’s-eye maple bureau.
   b. Roseville ewer (pink, white flowers, 7” high), vase (holly and berry, 6” high), small bowl (blue, white flowers, 3 “ high). Belonged to my grandmother Wise.
   c. Moustache cup, red oak leaf design. Belonged to Dr. W. Harvey Wise II who was a dentist and who had a moustache! A most cherished piece.
   d. Oval dish, reticulated border, pheasant center, 12” in diameter. Belonged to my grandmother Wise.
   e. Chocolate pot, pink and green, 10” high. Grandmother Wise’s.
g. Teapot, creamer and sugar, pink shaded to green, McCoy made. Belonged to my Grandmother Wise and used to be on display in my mother's dining room corner cabinet.

h. Two Victorian vases, dark blue, narrow openings, 10" high with a scene of two girls, 11" high with a Roman/Greek scene. My grandmother Wise's.

i. Creamer and sugar, rich dark blue, gold floral design. Grandmother Wise's.

j. Bohemia ewer with flowers, approximately 12" high. My grandmother Wise's and is currently located on the top shelf in the oak book/china closet.

k. Dinner chimes. Located in our kitchen, still played by our grandsons.

l. Metal "flamingo" doorstop, and metal "Boston terrier" doorstop.

m. Pair of pressed glass oil lamps, clear base, blue glass fonts, converted. These came from the Remington Methodist Church that my great-grandmother Wise, my grandparents Wise, my father as a boy, and the Perrows (Great Aunt Bettie, Great Uncle Ben, and their children Edith and Andrew) attended. They were used to give light to the church organ before electricity. Edith Perrow procured them for us, after the local Methodist minister had converted them to electricity.

n. Fireplace set: tongs, shovel, pick, and stand. These are currently located at our fireplace in the family room. I have never found a set, particularly the tongs, that were tougher and more practical.

o. Wooden box with lid, hinged. Used to store my grandfather Wises dental tools. Currently kept on a shelf in the china closet in my study.

p. Old school bell. Before she was married, my grandmother Wise taught school. This bell is on a shelf in the china closet in my study.

q. Two pocket watches. The one with a case lid belonged to my grandfather Wise and it also has small photos of his bride, my grandmother. The other watch belonged to my father.

r. Gold ring with a blue stone. My grandmother Wise's wedding ring.

14. The following items come from the home of my Great Aunt Bettie Wise Perrow (1869 to 1961), and her daughter Edith Perrow. Aunt Bettie was my grandfather Wise's sister, and Edith was my father's first cousin. The Perrows lived on Church Street in Remington just a couple of houses removed from my Wise grandparents. My father was like another son to Aunt Bettie, and like another brother to Edith. Since Aunt
Bettie and her husband Uncle Ben did not have any grandchildren, I became as a grandchild to them, and as a nephew to Edith. Great Aunt Bettie would call me “precious,” and I remember, as a little boy, many the time after a meal at their home falling asleep in their living room on the sofa, with my head in her lap. Many of the items described as coming from my great-grandparent Wise, or from Willow Brook and my great-great-grandparents Lago would have first been inherited by my great Aunt Bettie, before they were given to me by either Aunt Bettie or Edith. They were the ones with the family heirlooms who for many years cherished and preserved them. The items below, I only know as being from great Aunt Bettie and Edith.

a. Tea set: teapot, creamer and sugar, bowl, serving dishes, cups with curved handles, saucers. Design of small blue flowers, “Theo Haviland, Limoges, France.” This was Aunt Bettie’s finest serving set. Edith gave it to me before she died.

b. Old round silver-plated butter dish with lid, and drainage space.

c. Six or more display plates. These were in Aunt Bettie’s oak book/china closet in her dining room. Two of these plates and an oblong serving dish are on display in the same oak book/china closet that is in our living room. The other four plates are hanging in our dining room.

d. Carnival glass: 16” high translucent vase, 9” diameter plate dark green and gold with raised fruit pattern, and a small pinkish bowl.

e. Pair of lion-headed compotes.

f. Wooden box. A lap desk which opens into a small writing board with storage space for paper and letters. The first lap top! This was used by my Aunt Bettie while she was a student at Hollins College, near Roanoke, Virginia.

g. Framed drawing of a horse’s head. This was given to Aunt Bettie by one of the boarders they took into their home during the Great Depression.

h. Various old toys and games. Aunt Bettie’s children Edith and Andrew, as well as my father would have played with these. The games would have been played in the evening, on card tables in Aunt Bettie’s living room by boarders and other guests. These items are located in either the bottom drawers of the large oak book/china closet in our living room or on a shelf in the china closet in my study.

i. Dinner chimes, chamber pot, old electric fan, old tube radio, old dial telephone, “Aztec” footed brown colored bowl, and many other curiosities. With the exception of the radio that is in my study, all
are located in the metal double door cabinet in our basement storage room. Fun items, all with stories to tell.

1) The radio needs to “warm up” before any sound will come out. It used to sit in the Perrow dining room on a chest of drawers and be listened to during meal time by Edith.

2) The dinner chimes used to hang in the Perrow dining room.

3) The “Aztec” brown footed bowl was a gift from Edith’s and my father’s first cousin Ruth Byerly who had been a Methodist missionary in Mexico. The piece was given to her by grateful converts.

4) The chamber pot I found in an upstairs bedroom after Edith Perrow passed away in 1992.

5) The old electric toaster probably does not work.

6) The paper fans with the funeral home advertisement would have been used in church during the hot summer months.

7) The old electric fan still works, but is dangerous to fingers.

8) The dial telephone was still in use in the early 1990s.

9) Two wooden candles used for display purposes in candlesticks on the dining room table in the summer. I don’t know why.

j. Old yellow gold set ring, amethyst with incised gold flower center. My great Aunt Bettie’s wedding ring.

15. My grandmother Margaret Cullen Wise had four sisters whom I knew as a boy. They were all wonderful, but in different ways. I would know them for only a short while, because by my age of 15 they had all passed away. These great aunts with the exception of Willie never married, and Willie married quite late in life and was childless.

a. Pair of vases. These belonged to great Aunt Annie Laurie Cullen (1871 to 1958). As told by great Aunt Willie, “The two vases of Annie’s are old and date back about 70 years (circa 1880). They are flat white china with gilt trimming.” Aunt Annie was an excellent gardener and canner. At the home she shared with Aunt Willie their back staircase was filled with canned fruits and vegetables. These two did not “eat out of the store.” The meals at their home were quite grand and rich. According to my mother they would use a stick of butter when cooking green or lima beans. Aunt Annie would not eat meat except for fish that had been cured in a barrel of salt that she kept. This high salt intake may have led to her senility.

b. Oil lamp, floral design with green background fading to pink, metal footed base, with shade it is 29” high, converted. This belonged to Great Aunt Willie (Wilhelmina Cornelia Cullen, 1884 to 1957). It came from her home in Bridgewater, Virginia, on the northeast cor-
ner of South Main Street across Bank Street from my Grandmother Miller’s home. Aunt Willie, a graduate of Randolph-Macon Woman’s College, had taught Latin in the local high school and was revered as probably the most educated woman in town. We are indebted to her for she is the one who kept the record of the Wynant and Cullen family heirlooms. She was a refined Christian lady who was the role model for a girl who lived across the street, my mother!

c. Six glass goblets, various patterns: dew drop, magnet & grape, two plain paling. They belonged to great Aunt Willie and date from the 1870s. Though certainly not a set, they are the remnants of many sets. These are probably goblets from the Wynant and Cullen families.

d. Small footstool, brown needlepoint cover. This was made by great Aunt Willie and given to my father.

e. Small footstool, green needlepoint cover. This was made by great Aunt Gussie, also known as Aunt Beck (Augusta Rebecca Cullen, 1887 to 1964). She gave it to my father. Aunt Gussie kept the neatest apartment and made a wonderful candy concoction consisting of a coconut ball dipped in dark chocolate with a pecan on top.

f. Godey fashion magazine print of women and a child in high Victorian dress, framed. This belonged to Aunt Gussie, and had been framed for her by her Methodist minister.

g. Bronze (and possibly cloisonne) vase, with elephant handles, Japan, 12” high. This belonged to great Aunt Sallie (Sara Lydia Cullen, 1881 to 1960). Of these four great aunts, she was my favorite, always smiling and happy. She made the best fudge. Unlike Aunt Gussie who was fastidious, Aunt Sallie’s apartment was such a mess that she was cited for fire code violations.

h. Four panel screen, leatherette, painted scene of Venice, continuous screen, approximately 66” high. This belonged to great Aunt Sallie. She had walked by it many a time while shopping in a downtown Washington department store. She liked it so much that she finally bought it. It was used to hide a lot of clutter in her apartment!

i. Feathered red cardinal picture in a grandly carved frame, series of small blocks, 21” by 17.” Called “tramp” art. Supposedly, this frame was made by a sailor, while crossing the Atlantic. This belonged to great Aunt Sallie.

j. Imari bowl, before 1900. Belonged to Aunt Sallie. It quite often graces our dining room table.

k. There was another sister who died quite young whom I never met, Frances Adeline Cullen (1879 to 1928). There are six teaspoons with the initials “FAC” that belonged to her.
While the items listed above are true heirlooms, the items listed here are from my parents W. Harvey Wise III (1908 to 1964) and Emily Miller Wise (1909 to 1985). For our children and grandchildren they are heirlooms and to be treasured, always.

a. 45 piece (approximate) dinnerware, Czechoslovakian, scroll edge, flower border. This was my parents’ china and dates back to the 1940s.

b. Gold china: 5 demitasse cups and 5 saucers, creamer and sugar, pot, tray, gold handles and border, dogwood pattern. A wedding present in 1944 to my parents from my great Aunt Sallie (Sara Lydia Cullen).

c. Demitasse cup collection, approximately three dozen cups and saucers, of every shape and pattern. My mother collected these over the years and displayed them in her living room on the standing whatnot.

d. Riding crop. My father was an expert horseman and had been trained to jump with his horse, Rex. The riding crop is a memory of this. (His riding boots were long since discarded.) This crop currently hangs in our family room.

e. Wedgwood light blue, classical design: ashtray, covered jar, and vase. Belonged to my mother.


g. Cross-stitch style sampler, Williamsburg. Crafted by my mother.

h. Willowware ironstone: serving platters, serving bowls, creamer and sugar, plates, cups and saucers, approximately 50 pieces, various makers. Some pieces date stamped 1909 and 1911. This is a three-generation set of dinnerware with pieces having been acquired by my grandparents Wise, my parents, and by us. We still use these on an everyday basis. There is one cup and saucer that are on a shelf on display in the large oak book/china closet in our living room because it was used extensively by my father. On the same shelf are cups and saucers belonging to W. H. Wise I, W. H. Wise II, Wynants, Lagos, Moores/Switzers, and a glass from which I drank milk when visiting my great Aunt Bettie Wise Perrow.

i. Beethoven bust. A gift to my mother by one of her music teachers.

j. A very fine wicker sewing basket with lid, 4” high and 10” in diameter. My mother kept her knitting needles, yarn, needles, and spools of thread in this.

k. A wooden tapered cylindrical container with lid and wooden handle that swings over the top, 10” high, and 10” diameter at the bottom.
My mother kept many of her sewing materials in here, including her darning tools. This item is very old and could very well have belonged to my great-grandmother Elizabeth Garber Miller.

1. Wooden doll bed with slats, style of late 1800s. Belonged to my mother and she played with it when a girl.

m. 14-k gold 4-prong set diamond solitaire, 5 mm approximately. My mother’s engagement ring. Our daughter-in-law Kate Wise has it now.
APPENDIX X

FAMILY HEIRLOOMS—
CLOCKS

When cataloguing heirlooms, we must have a separate listing for clocks. For as long as I can remember, clocks have been central to the Wises when discussing heirlooms and family. I am not sure why. Perhaps because of their central place in a room, either on a mantle or centered on a shelf, table, or chest. Perhaps because they demand attention by being alive with their ticking and chiming. Each clock has its own distinctive personality and character. These heirlooms have systematically numbered life's seconds for generations. One of my first memories is of my mother winding the clocks. Some she wound every day (the thirty-hour clocks) and some she wound only once a week (the eight day clocks). A bit later memory, but still quite vivid, is of a noon time family dinner at which my father had asked our Methodist missionary relative, Ruth Byerly, to say the blessing. As she started the blessing a clock started bonging out twelve, followed almost immediately by another chiming twelve, and then another and another. The last one stopped about the time Ruth Byerly said, "In Jesus' name we pray, Amen." For a seven-year old boy sitting in an uncomfortable chair about to be subjected to boring adult conversation, life didn't get any better. Much more recently I remember an interior designer visiting our house to make suggestions saying, "This house sounds like a clock shop." Many of the clocks have now been silenced, and some have even been tucked away so that they are not so prominent. In the long run, for future generations, this may be a good thing since this way they are less prone to wear and breakage. Of the thirteen clocks listed, all but one (the Wynant clock with wooden works) are still in working order! I will list and discuss the clocks in a more or less chronological order.

1. Triple decker clock, molded top, two doors, middle panel a color print of large tree and cottage, lower panel of a bird on a branch, ball feet, 36" high. Birge & Gilbert, Bristol, Conn., eight day clock, with weights. "Bongs" the hour. This clock comes to us from the Lago family’s Willow Brook plantation, near Mt. Crawford, in the Shenandoah Valley of Virginia. It is dated around 1835, and therefore would have first belonged to my great-great-great-grandfather Andrew Barnes Lago (1788 to 1868).
2. Mahogany veneer case, ogee mantle clock, painted face peeling, lower panel replaced with a painting of flowers on black velvet, 29” high. Elisha Manross, Forestville, Conn., eight day clock, with weights. “A muted bang” of the hour. This clock comes to us from the Wynant family’s farm located near Bridgewater, in the Shenandoah Valley of Virginia. It is dated between 1825 and 1854, and therefore could have first belonged to my great-great-great-grandfather Jacob Wynant (1780 to 1855). It was first inherited by one of his granddaughters and my great-great Aunt Emma Wynant (1867 to 1956), and then inherited by my great Aunt Sallie Cullen (1881 to 1960), but given to us by her, around 1957. In transporting the clock from Aunt Emma’s home to Aunt Sallie’s the lower panel glass was broken. My mother replaced the bottom with a black velvet piece painted by my great-great-Aunt Fannie Wynant (1850 to 1928), a half-sister of Aunt Emma’s. I remember visiting Aunt Emma on her small farm, with large chickens, near Remington, Virginia. I remember three things about the interior of her home: the rocking chair on which she sat, a wall mounted phone that was cranked to get the attention of the local telephone operator, and this clock.

3. Mantle clock, pilaster sides, two panel door with a replacement painting of a floral arrangement initialed “CRB” on the bottom panel, 34” high. Olcott Cheney, Berlin, Connecticut, thirty-hour clock, with weights, wooden works. “A crisp Ping” of the hour. This clock also comes to us from the Wynants’ family farm located near Bridgewater, in the Shenandoah Valley of Virginia. There is some family discussion as to whether this is the older of the two Wynant family clocks. Due to the wooden gear workings of the clock, my father was always under the impression that the clock had been manufactured during the War of 1812 when there was a shortage of metal. Because of the manufacturer, Olcott Cheney, I believe it was manufactured between 1835 and 1850. In either case, this clock is contemporary to the other, and certainly dates at least to my great-great-grandfather Henry Wynant (1812 to 1882), and probably to his father Jacob Wynant. As my great Aunt Willie Cullen wrote, “Harvey Wise (W. Harvey Wise III) has Aunt Fannie’s old clock that came from grandfather Wynant’s home.” A word about the replaced lower panel, according to my mother (Emily Miller Wise), “It was placed there by your grandmother Wise (Margaret Cullen Wise) and is from the Browns.” If so, with the initials “CRB,” it would probably have been painted by great-great-great-Aunt Catharine Brown (born circa 1810), a daughter of my great-great-great-grandfather Rev. Dr. John Brown.
Calendar shell clock, arched top with three turned finials, single glass door with two dials, single glass door with the word “Fashion” painted on the glass, almost 32” high. Southern Calendar Clock Co., St. Louis, Mo., eight day clock, spring wind. “A horrible clang” announces the hour. This clock dates back to when the Cullen family lived on their farm named Aspen Grove, located near Midland, Virginia, in Fauquier County. As my great Aunt Willie Cullen wrote, “The Fashion Clock belonged to Daniel C. Cullen.” Daniel Cornelius Cullen (1847 to 1904) was my great-grandfather. As the story was related to me, my great-grandfather and a good friend of his with the last name of Bryan, purchased identical “Fashion” clocks on the same day. His daughter Ethel Bryan was a great friend of my great-grandfather’s daughter, my grandmother Margaret Cullen Wise. Somehow both women, under very different circumstances, would re-locate from Fauquier County to Washington, DC, and would become members of Mount Vernon Place Methodist Church, and thus retain their friendship. Miss Ethel Bryan gave her twin clock to my father.

Three small mantle clocks, all thirty-hour spring wind, all between 15” and 19” high. These three clocks belonged to my grandfather Dr. W. Harvey Wise II (1872 to 1944). He was a dentist and kept all three of these clocks in the reception area of his dental office, located on the second floor of a building on the Main Street of Remington, Virginia. (I do not know why a doctor would want to remind his patients of how long they were kept waiting.) At least one of the three came from his parents.

a. Mahogany veneer case clock, two panel door, lower panel with the reverse painting of a dog’s head, minute hand incorporates an “s” and the hour hand incorporates a “t”, 16” high. Seth Thomas, Thomaston, Connecticut, #2254. “A muted whang” sound announces the hour.

b. Mantle clock with steeple, two panel door, lower panel with the reverse painting of a maroon robe draped through a gilt scroll, 19” high. E. N. Welch, Forestville, Conn. “A muted bang” sound announces the hour. This clock is dated between 1856 and 1887.

c. Small cottage clock, two panel, gold-bordered door, lower panel with the reverse painting of a bird feeding its young in a nest, 15” high. Seth Thomas, Thomaston, Connecticut. “A rumble behind a twang” sound announces the hour. This clock has a very loud tick-tock sound and can be a distraction during conversation. Of the three, this clock has the most charming appearance, to me.
6. Ebonized case clock with faux marble columns, on rectangular footed base, brass bezel, 12" high by 18" wide. Eight day, spring wind. “A rich cathedral gong” announces the hour. This clock belonged to my grandmother Margaret Cullen Wise (1875 to 1936). A clock like this was often kept in the kitchen or dining room. I believe she acquired this clock shortly after she was married in 1903.

7. Over-the-hill mantle clock, circular glass door, 9" high by 20" wide. Seth Thomas, eight day, spring wind. “A splendid ding-dong” announces the hour. This clock belonged to my great Aunt Bettie Wise Perrow (1869 to 1961), sister to my grandfather Wise. I remember it sitting observantly on the mantle in the living room of her home on Church Street in Remington, Virginia. The chiming of the hour could be heard throughout this very large Victorian house.

8. Small doorless bedroom clock, lower panel a small mirror, 8" high. Seth Thomas, spring wind with a twist handle on the back. This clock belonged to my father’s first cousin Edith Perrow, daughter of my great Aunt Bettie Wise Perrow. Edith was closer than an aunt to me, and by 1986, after my mother died, my closest relative. I would visit her at least once a month in her home on Church Street, and always feel spiritually refreshed. She would always begin our visits by saying, “Tell me all the news.” I never heard her say an unkind word about anyone. Since my father died when I was only 15, she would be the relative to share the most Wise family history with me.

9. Porcelain mantle clock, floral design, blue trim, “Dresden Extra,” 12" high. American Wringer Co., New York, #1314, eight day, spring wind. Announces the hour and half hour with a “Cathedral bell” chime. This clock was acquired for my mother by family friends, Mat and Nealie Coe, from Mount Vernon Place Methodist Church. Mat Coe had been a friend to my grandparents, my father, and then to me. He and I would play tennis on the old clay courts where the National Gallery of Art is now located. He introduced me to my alma mater, Washington & Lee University. After my father died in 1964 he became like a second father. He had a wonderful way of saying, “Helloooo.”

10. Arched top mantle clock, almost 14” high. Seth Thomas, made in USA, eight day, spring wind. Announces the quarter hour with the famous “Westminster” chimes. This clock was acquired for my mother by the same family friends, Mat Coe and his sister Nealie. After my father died, my mother and I would regularly play bridge with this couple. Mat Coe would say, “Bridge conventions are made for people who can’t
think for themselves.” With his psyche bids he would win more often than not.

11. Grandfather’s Clock, 84” high. Ridgeway, eight day, weights. Announces the quarter hour with the famous “Westminster” chimes. This clock is hardly an heirloom, but it did once grace the home of the Perrows in Remington, Virginia. After Edith died in 1992, I had some renters in the house who could not pay the rent. As payment for the last month’s rental, they left the clock.
APPENDIX XI

FAMILY HEIRLOOMS—
BOOKS AND DIARIES

It must be difficult for the current generation to comprehend, but most of our ancestors grew up in a time without videotapes, movies, television, or radio. Therefore for education, enlightenment, entertainment, and simply to pass the time, people would read books. Many of our ancestors were voracious readers. The Wises, both of my parents, both of my grandparents, and my grandfather Wise's sisters had extensive libraries. My great Aunt Bettie Wise Perrow had built-in bookcases lining the walls of her living room. My parents had built-in bookcases in their study, but also many free-standing bookcases in other rooms of the house. As a matter of fact, the study in my parents' home at 5212 Dorset Avenue, was actually called the library. My grandmother Miller told me of my mother as a girl pleading with her to stay up for just a few more minutes so that she could finish a chapter. Books were also read aloud. I remember in the 1950s my mother reading to me the books Gulliver's Travels, and Tom Sawyer. I also remember in the 1970s my father's cousin Edith Perrow reading books to her brother Andrew as he lay on the sofa in her living room. I have ten or twelve books that are my good buddies that I always take with me when I go on my spiritual vacations to the Boca Chica Hotel in Acapulco, Mexico. They remind, refresh, and recharge, providing me with a true vacation.

I have listed here about three dozen of the books that to me are true heirlooms. To list all the books we have in the basement, in boxes and on shelves, that belonged to my parents and grandparents would take days. Perhaps someone else, after me, will want to do this. I have included an explanation with each of the books that explains why we should consider these particular books to be heirlooms. I have arranged the listed books into seven categories. For ease of review I have also tried to list them chronologically within each category. As of the completion of this task, most of the Bibles may be found in the oak book/china closet in our living room, and the others may be found in the china closet in my study.

1. Bibles
   a. The New Testament of our Lord and Saviour Jesus Christ...
      New York...1864
      Inscribed, “Elizabeth V. Garber, Mossy Creek. January 2, 1866.”
This Elizabeth Virginia Garber was my great grandmother who married my great-grandfather Joel Miller. Her father was David Garber. My mother Emily Virginia Miller was named after her. In early 1866, Elizabeth Garber was 17 years old, living on her father’s farm at Mossy Creek, near Bridgewater, Virginia. Elizabeth’s mother Rebecca Miller Garber had died of childbirth complications in 1854. It is a tribute to David Garber that he kept the eight children from this first marriage together and that all would be raised and continue as adults in the Brethren faith.

One might ask, why is this Bible only the New Testament? Brethren were quite theologically liberal and many believed the only scripture of value was found in the New Testament, particularly the four gospels.

b. Holman’s Edition. The Holy Bible...
Philadelphia...1875
Inscribed between the Old and New Testaments, “Joel B Miller of Rockingham and Elizabeth V. Garber of Rockingham on September the 2nd 1873 at David Garbers by Reverend George Wine.”

Also inscribed on loose pages between the Old and New Testaments, “Jesse D. Bucher of Three Springs, Pa and Emily A. Wagner Drake of Three Springs, Pa on July 2nd 1868 at Cherry Grove by David H. Stevens”

Also inscribed on loose photo-copied pages between the Old and New Testaments, “David Bucher was born March the 9 in the year of Our Lord 1812. My wife Ann Blocher was born September the 15 in the year of Our Lord 1814.”

This Bible was the family Bible for my great-grandparents Joel B Miller and Elizabeth Garber. It is BIG, acknowledging the “weight of the Word.”

Important! It also includes torn out pages from the family Bible of my great-grandparents Jesse and Emily Bucher. And, it also includes photocopied pages from the family Bible of my great-great-grandparents David and Ann Blocher. This is really a family Bible for us!

c. Family Bible...
...1876
Inscribed between the Old and New Testament, “Hiram Huffman... Margaret Lago...at Willow Brooke, Virginia...witness W. H. Wise”

Also inscribed on loose pages between the Old and New Testaments, “James F. Wise died the 15th of November 1864....Elizabeth A. Wise
died the 8th of March 1867 aged 46 years and 2 days...William H. Wise
died the 18th of February 1872...Peter Wise died the 12th of February
1872 aged 52 years 8 months 9 days”

This Bible was the family Bible for my great grandparents W.
Harvey Wise I, and Mary Lago, as well as for Mary Lago’s sister
Margaret Lago and her husband Hiram Huffman. Allow me to explain.
The Bible itself with the cover printed, M. A. Huffman belonged to
Margaret Lago Huffman. The inside inscription records her marriage
information and lists my great grandfather W. H. Wise as one of the
witnesses.

The Bible was also the Wise family Bible because of the loose pag­
es. These pages record the death dates of my great grandfather Wise’s
brother James F. Wise, his mother Elizabeth Burgess Wise, himself,
and his father Peter Wise. It was his mother’s death in 1867 that made it
necessary for my great-grandfather Wise to take care of his father Peter
in 1872 who had contracted pneumonia. My great grandfather would
then also contract pneumonia from his father and as the dates record,
both would be dead within six days of each other.

d. Holy Bible Red Letter Edition...S.S. Teacher’s Combination Bible
...1902
Inscribed between the Old and New Testaments, “Otho William
Miller...Annie Maude Bucher...”

These were my Miller grandparents. This was their family Bible.
The minister who married them, Rev. G. W. Richardson, is pictured in­
side the front of the Bible. Note that it is the same edition Bible as my
Wise grandparents. Apparently this edition was quite popular among
Methodists at the turn of the century.

e. Holy Bible Red Letter Edition...S.S. Teacher’s Combination Bible
Harrisburg, PA...1902
Inscribed between the Old and New Testaments, “William Harvey
Wise...Margaret Lockridge Cullen...”

These were my Wise grandparents. This was their family Bible.
It has been updated through my marriage and the births of our children.
Note that it is the same edition Bible as my Miller grandparents. As not­
ed above, apparently this edition was quite popular among Methodists
at the turn of the century.
The Wm. Harvey Wise is my grandfather W. Harvey Wise II. The Uncle Jake is Jacob Lago, brother of my great-grandmother Mary Lago Wise. Rappahannock Station was an early name for Remington, Virginia. It was the railroad station at the Rappahannock River. The name was changed because many deliveries were confused with Tappahannock, a town located farther down the same river. My great Uncle Benjamin Perrow named the town Remington because he was impressed with the quality of the products bearing the name Remington such as Remington firearms and Remington typewriters. In January 1887, my grandfather Wise was 14 years of age. This may have been when he was confirmed into the Methodist church.

This Harvey Wise was my father, W. Harvey Wise III. It was presented to him by his first cousin who was already in her twenties. In 1916 my father would have been 8 years old. Eight years of age, third grade, is still the traditional year/age in the Methodist church for children to receive their first Bible.

This was my father W. Harvey Wise III. This was his Bible during World War II when he was a lieutenant in the U.S. Navy.

These are three Bibles that belonged to my great-Aunt Bettie Stella Wise Perrow (10-13-1869 to 2-27-1961), sister of my grandfather Wise. One was her Bible while the other two were meant as gifts to her two children: Andrew Wise Perrow (5-31-1899 to 11-26-1976) and Edith Cornelia Perrow (1-23-1895 to 1-19-1992).
The Holy Bible
New York... 1883
Inscribed between Old and New Testament, "Benjamin F. Perrow and Bettie S. Wise February 6, 1894..."

This is the oldest of the three Bibles. Bettie S. Wise was my great aunt and the Wise family matriarch for many years. This is the Bible that contains the information that my great-great grandmother Elizabeth A. Burgess, wife of Peter Wise, was the "daughter of Samuel Burgess."

The New Indexed Bible...
Chicago, Illinois... 1913
Inscribed, "Andrew W. Perrow"

Andrew Perrow was my father’s first cousin. Note the family information found between the Old and New Testament. This is the Bible that contains the information that my great-great grandmother Elizabeth Burgess, wife of Peter Wise, was born in "Fauquier County, Virginia," and that she was a Methodist. Note also that the "German" nationality of Peter Wise and Wm Harvey Wise my great-great and great-grandfathers has been replaced with "English." Undoubtedly, this "incorrect" change was done during World War I when people were disavowing their German heritage.

The New Indexed Bible...
Chicago, Illinois... 1913
No inscription

This Bible undoubtedly belonged to my father’s first cousin Edith C. Perrow.

2. Hymnals and Prayer-books

a. Die Kleine Lieder Gammlung... Der Bruderschaft der Taufer
Heinrich burg... 1835
No inscription

A rough translation of Bruderschaft der Taufer would be Brotherhood of the Baptists. These would be the German Baptists also known as Tunkers, or Dunkards, and now named Church of the Brethren. The Heinrich burg may refer to Harrisonburg, Virginia. I believe this is a prayer-type book. It would have belonged to one of our Virginia Brethren ancestors of the Garber or Miller family lines. Since
our other heirloom books of this period that are "Brethren" come from Elizabeth Garber's family, I therefore believe this is an old Garber book. Note that while the German Reformed denomination had switched to "all in English" by 1835, the German Brethren would still continue with the German language for many more years.

b. *Psalms and Hymns, For the Use of the German Reformed Church...*  
Philadelphia...1868  
Printed on outside cover, "WM. H. WISE."  

The Wm. H. Wise referred to is my great grandfather, W. Harvey Wise I. He was of the German Reformed protestant denomination. When this book was given to me it was referred to as his prayer-book. In 1868 he was 27 years of age. He died in early 1872 at the age of 30.

c. *Hymns for the Use of the Methodist Episcopal Church. Revised Edition...*  
New York...1849  
No inscription

When given to me, this book was referred to as my great-grandmother Wise's prayer-book. This would have been my great-grandmother Mary Lago Wise. In all probability this hymn book had previously belonged to her parents Jacob Lago and Rachel Switzer Lago, since Mary Lago was only five years old in 1849 when this book was published. The Lagos were Methodists. Mary Lago was raised a Methodist, but when she married W. Harvey Wise I, she attended her husband's church, St. Michaels German Reformed Church (now United Church of Christ), and it is there she is buried next to her husband. After her husband's death she returned to Methodism and raised her children as Methodists, though one daughter, Laura, would return to the German Reformed denomination.

Please note that hymns in this book include words, but no music. Above each hymn are letters such as LM, CM, SM, indicating the meter to which the hymn could be sung. People would then select a particular song of the needed meter for the singing of the hymn on that particular day.

Also, please note that the title of this book references the Methodist Episcopal Church. Though the Methodists in Virginia had left the Methodist Episcopal Church in 1844 to form with other southerners the Methodist Episcopal Church, South, it would be awhile later before the southern denomination would print their own hymn books.
*Official Hymnal of the Methodist Episcopal Church, South...*  
Nashville, Tenn., ...1909  
Inscribed, “Christmas 1911, To Mother from Harvey and Margaret”

The Harvey and Margaret are my grandparents W. Harvey Wise II and Margaret Cullen Wise. The “Mother” referred to is my great-grandmother Mary Lago Wise, widow of W. Harvey Wise I. Comparing to item ‘c’ above, the Methodist Episcopal Church, South was by now printing their own materials. The southern Methodist church would be a separate denomination from 1844 to 1939.

A word about the use of “Episcopal.” Episcopal refers to the type of church government that includes bishops and does not refer to the denomination by that name.

e. *Awakening Songs*  
Chicago...  
Inscribed, “Mrs. W. H. Wise”

This was my grandmother Margaret Cullen Wise. While we have many of her songbooks, this is the best. It includes the photographs of the great revivalists of the early twentieth century such as Billy Sunday and Homer Rodeheaver. My father would sing me to sleep with some of these songs including:

- “The Old Rugged Cross” (On a hill far away)  
  No. 6
- “Brighten the Corner Where You Are”  
  No. 22
- “In the Garden” (I come to the garden alone)  
  No. 34
- “I Love to Tell the Story”  
  No. 61

3. Religious Texts

a. *Circular Schreiben an die Deutschen Einwohner von Rockingham und Augusta, und den benachbarten counties...von Johannes Braun*  
Harrisonburg...Virginia...1818

This book was written by our ancestor Johannes Braun. Johannes Braun who would later anglicize his name to Rev. Dr. John Brown, was my great-great-great-grandfather. We are most fortunate to have this book which he wrote for his German Reformed followers in Rockingham and Augusta Counties in Virginia. In 1818, he would have been preaching in the Shenandoah Valley for approximately twenty years. It would be another fifteen years before he would tell his German Reformed church members that they must relinquish their German ways
because “America is our home and its language and culture are now ours.” When he died in 1850 he had been preaching for 50 years, and by that time was called the Apostle of the Shenandoah Valley.

    New York...1809
    Inscribed, “Samuel W. Burgess, his Book Bought, January 1st, 1829”

    **Samuel W. Burgess** was my great-great-great grandfather. He was the father of **Elizabeth Ann Burgess** of Fauquier County, Virginia, who married my great-great-grandfather **Peter Wise**. While the Burgesses were Methodists, **Elisabeth Burgess Wise** would become German Reformed, the denomination of her husband. Both **Peter and Elisabeth Wise** are buried in the cemetery of St. Michaels German Reformed Church (now United Church of Christ).

c. *A Dictionary of the Bible*...
    Hartford...1872
    Inscribed, “David Garbers Book, February 1873”

    **David Garber** was my great-great-grandfather. In February 1873 he would have been 52 years of age.

d. *Hitchcock’s New and Complete Analysis of the Holy Bible*...
    New York...1885
    No inscription.

    A big book. Comes down to us through our Wise ancestors. Probably first from my great-grandmother **Mary Lago Wise**, or her sister Margaret Lago Huffman.

4. Children’s Books

a. *Little Nuts to Crack* ...
    1879
    Inscribed, “Harvey Wise. March 1879”

    This Harvey Wise was my grandfather **W. Harvey Wise II**. He would have been 6 years old in early 1879. What a great book for a six year old to read and learn from. It also had profound meaning for me when I read it as a boy.
b. *The Pilgrim's Progress, in words of One Syllable*
New York... 1884
Inscribed, “Otho W. Miller, Christmas present 1888.”

*Otho William Miller* was my grandfather. In December, 1888, he would have been 9 years old. A good book and a great age at which to learn Christian moral teachings.

c. *Told By Uncle Remus, New Stories of the Old Plantation*
New York... 1905
Inscribed, “Harvey Wise, Remington, Virginia”

This book belonged to my father, *W. Harvey Wise III*. The book reminds me of many stories he would tell me before I fell asleep when I was a very little boy of 4 or 5. I don’t remember the details of the stories he told, but look to the title of Chapter VII, “How Old Craney-Crow Lost His Head.” All my children and grandchildren know about and have been entertained by, “Chickee, ma Chickee, ma Craney, ma Crow! Wherever he stops, nobody...knows!”

d. *When I Was a Baby*
New York... Printed in Germany
Inscribed, “For Baby Emily’s first Christmas 1909. From her Aunt Jennie.”

Emily was my mother *Emily Miller (Wise)*. Her Aunt Jennie was Emma Virginia ‘Jennie” Bucher, my grandmother *Annie Bucher Miller’s* older sister. This book contains good information about my mother and my grandmother’s friends. It makes mention of a gift of a “doll” bed. I believe it is the same doll bed of my mother’s that we have as an heirloom.

5. Books

a. *Quotations from the British Poets...*
Philadelphia... 1828
No inscription

When given this book, I was told it belonged to my great-grandmother *Mary Lago Wise*. However, since *Mary Lago* was born in 1844 and since her father *Jacob Lago* was born in 1815, it is possible that the book dates back to her grandfather, my great-great-great-grandfather *Andrew Barnes Lago* born in 1788. The Lagos were from Great
Britain. Andrew Lago's mother Elizabeth Barnes was born there and Andrew was born on the ship crossing the Atlantic to America. These were people holding onto their English language and culture in a part of the Shenandoah Valley where German was the predominant language in 1828.

b. *Shakespeare with the Story of Each Drama*

Chicago...

No inscription

Book belonged to my Wise grandparents. I photocopied a page from this book and gave it to each of our children, Adam, An, and Ginny, as they were leaving for college. The page was from Hamlet, Act I, Scene III, Enter Polonius. It is the guidance Polonius gives to Laertes as he leaves for the university. “Give thy thoughts no tongue...The friends thou hast, and their adoption tried, grapple them to the soul...Give every man thine ear, but few thy voice...For the apparel oft proclaims the man...Neither a borrower nor a lender be...This above all, To thine own self be true...Thou canst then be false to any man.”

c. *Health, Wealth and Happiness*

No city, date, nor inscription.

Book would have belonged to my Wise grandparents. The color plate appearing before page 17 is what I am striving for. A golden wedding anniversary surrounded by family.

6. School Books

a. *Keri’s Common-School Grammar*

New York...1870

Inscribed, “Maggie L. Cullen”

Maggie L. Cullen was my grandmother who married W. Harvey Wise II. She attended school in Bealeton, Virginia, and this would have been one of her school books.

b. *Swinton’s English Grammar and Composition*

New York...1885

H. Wise was my grandfather, **W. Harvey Wise II**. In 1888 he would have been 16. I am surprised he was attending school in Mt. Crawford for by then I believe the family was living at Locust Grove in Fauquier County, rather than at Willow Brooke. Perhaps the schools were better in the Shenandoah Valley and he had returned temporarily, living with a relative to attend school there.

c. Two McGuffey’s Readers
   These were the true school books of the period. McGuffey combined grammar and spelling lessons with moral lessons.

   **McGuffey’s Third Eclectic Reader**
   New York...1879
   Inscribed, “Fannie A. Cullen, Bealeton, Virginia, November 26, 1890”

   This was my great aunt Fannie, sister to my grandmother Margaret Cullen Wise. Aunt Fannie was using this book in school when she was 11.

   **McGuffey’s Fifty Eclectic Reader**
   New York...1866
   No inscription

   No idea to whom this belonged. Interesting though from an education stand-point.

d. **New Boys’ and Girls’ Speaker**
   Philadelphia...1909
   Inscribed, “Harvey Wise”

   Probably my grandfather Wise’s signature. This would have been a book purchased for my father, **William Harvey Wise III**, who was born in 1908.

7. Diaries

   a. Three diaries considered together.
      1) Patent Self Closing Diary for 1869
      2) Memorandum. Inscribed, “Father’s Diary 1869”
      3) Memorandum. Inscribed, “Father’s Diary—continued from Book 1”

   The diary belonged to my great grandfather **Jesse Danner Bucher**. He wrote it when he was 23 years of age, the first full year of his mar-
riage, the year when their first baby was born dead, and the year he would move from Pennsylvania to begin teaching in Virginia. This was an incredibly important year for him!

The diary is written in a code based upon the Greek alphabet. The two memorandum booklets are “translations” of his coded diary, prepared by his daughter, my great Aunt Eva Bucher Jones.

b. Five Year Diary
Inscribed, “Emily Miller, Bridgewater, Virginia, 1941 to” (1944).

Emily Miller was my mother and this was her diary that chronicles the four years from 1941 up to my grandfather Wise’s death in June, 1944, and her marriage to my father in July 1944. My mother was most active in the church and her social life among the ladies of Bridgewater. She writes in very restrained fashion of her courtship with my father.

c. 1946 The Ready Reference Diary
No inscription.

This was my great Aunt Willie Cullen Garber’s diary. She was a sister of my grandmother Margaret Cullen Wise. She writes a great diary. It is a good read! She writes of canning lima beans, peaches, grapes and “putting up” 25 pints of tomato juice. She writes about baking peach pies and killing fat hens. This was one woman who did not live out of the store! She also writes about her active social life and includes pieces about my parents such as, “Sunday, 9-22-1946...Harvey caught up with us...though he and Emily did not come to Sunday School or preaching...They started home about 3 p.m. Harvey has bought a lovely home in Richmond and expects to move in by November 1.”

MOST IMPORTANTLY, the back pages of this diary include all sorts of information about family heirlooms, that, thanks to my mother’s intervention, many found their way into our home.

d. Six spiral notebooks

At most of the dining room dinners at my parents’ home, my mother would include on the table a trivet with the famous Pennsylvania/Virginia Dutch saying, “Kissing don’t last, Cooking do.” Cooking and food are so very important to most family gatherings and memories, and yet the recipes developed to prepare the meals are largely overlooked as being heirlooms. I plan to remedy that.

Heirlooms are normally seen and on occasion, felt or heard. With a painting or furniture, china or glass, clocks, books or diaries, we see what our ancestors saw, and we touch what they touched. With bells, blown conch shells (used to call in the field workers), chiming clocks, music boxes, and old records, we may even hear what they heard. With heirlooms we cherish what was a part of our ancestors’ daily lives. They are a connection with them. Their present is our past, and yet it is our present also. Heirlooms represent both a physical connection and a family continuity.

There are, however, other heirlooms that are not primarily seen, touched, or heard...instead they are primarily experienced with our other two senses; they are smelled and tasted! They are food, and implicit with food are the family recipes. With recipes we can learn what our ancestors put in their mouths. Our taste buds can experience what theirs experienced. Our noses can smell the aromas that were so familiar to them. We can sense in us what they sensed. Other heirlooms may look old or decay, but the food prepared with the old recipes is very much new and fresh. To rephrase the Pennsylvania/Virginia Dutch words on my mother’s trivet...“Other heirlooms don’t last, Cooking do!”

The recipes that follow are in chronological order beginning with the oldest recipes of my great-grandmothers up to the present with some of our current favorite recipes. The old recipes are presented more as a curiosity since the portions and ingredients would be hard to replicate, to say nothing of the fact that the old recipes included neither heating temperatures (the food was cooked over wood stoves) nor mixing directions. The more recent recipes of the past 75 years, some of which are adapted from the older versions are for the reader to enjoy today. Bon appétit!
Recipes of my great-grandmothers: These are the recipes of both the ordinary (waffles, griddle cakes, and soup mixture), and the grand (mincemeat, Virginia relish, English teacake, and fruitcake). I have placed in bold the names of my great-grandmothers.


**WAFFLES**

2 cups of flour
4 teaspoons of baking powder
\(\frac{1}{3}\) teaspoon of salt
1 Tablespoon of melted butter

1 \(\frac{3}{4}\) cups of milk
2 eggs

Mix milk, eggs and butter; add to dry, sifted ingredients. Bake on a hot waffle iron.

2. Emily Ann Wagner Drake Bucher

**GRIDDLE CAKES**

\(1 \frac{3}{4}\) cups flour
\(\frac{1}{2}\) teaspoon salt
3 teaspoons baking powder

2 eggs
1 \(\frac{1}{2}\) cups milk
1 Tablespoon shortening

Mix and sift dry ingredients; add beaten eggs, milk and melted shortening. Mix well.
Bake immediately on hot griddle.

3. Eva Bucher Jones (5-13-1872 to 12-26-1962) was a sister of my maternal grandmother, Annie Bucher Miller (8-2-1877 to 7-29-1969). The following recipe is attributed to her, but in all probability it was a family recipe of her mother’s, my great-grandmother Emily Ann Wagner Drake Bucher.

**SOUP MIXTURE**

10 to 12 onions
10 to 12 green peppers
20 ears of corn

10 to 12 carrots
1 gallon (after prepared) tomatoes
Finely chop peppers, onions and carrots. Cook 1 hour. Cut corn off cob; cook together with prepared tomatoes for 10 minutes. Salt and sugar to taste. Combine two mixtures and cook 20 minutes. Add any other vegetables you wish. (According to my mother’s cousin Bettie Furry Simmons, this was always a great “end of the season” way to use up vegetables. It was canned and put on the pantry shelf for a fresh taste to soups during the winter.)

4. Elizabeth Virginia Garber Miller (12-5-1848 to 5-28-1917). Recipe provided by her granddaughter Janet Bucher Miller.

**MINCEMEAT**

<table>
<thead>
<tr>
<th>Ingredient</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 pounds beef</td>
<td></td>
</tr>
<tr>
<td>2 pounds suet</td>
<td></td>
</tr>
<tr>
<td>6 pounds apples</td>
<td></td>
</tr>
<tr>
<td>1 quart of beef broth</td>
<td></td>
</tr>
<tr>
<td>6 pounds of sugar</td>
<td></td>
</tr>
<tr>
<td>4 pounds of raisins</td>
<td></td>
</tr>
<tr>
<td>3 pounds of currants</td>
<td></td>
</tr>
<tr>
<td>5 cents ($0.05) worth of cinnamon</td>
<td></td>
</tr>
<tr>
<td>2 pounds suet</td>
<td></td>
</tr>
<tr>
<td>2 chopped lemons, peel and all</td>
<td></td>
</tr>
<tr>
<td>1 Tablespoon of nutmeg</td>
<td></td>
</tr>
<tr>
<td>1 Tablespoon allspice</td>
<td></td>
</tr>
<tr>
<td>1 Tablespoon of cloves</td>
<td></td>
</tr>
<tr>
<td>2 Tablespoons of salt</td>
<td></td>
</tr>
<tr>
<td>2 oranges, chopped fine</td>
<td></td>
</tr>
<tr>
<td>Cider to cook</td>
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</table>


**VIRGINIA RELISH**

<table>
<thead>
<tr>
<th>Ingredient</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>½ cup of salt</td>
<td></td>
</tr>
<tr>
<td>1 head of cabbage (medium size)</td>
<td></td>
</tr>
<tr>
<td>1 dozen cucumbers</td>
<td></td>
</tr>
<tr>
<td>3 quarts of vinegar</td>
<td></td>
</tr>
<tr>
<td>½ pound of ground mustard</td>
<td></td>
</tr>
<tr>
<td>1 cup of flour</td>
<td></td>
</tr>
<tr>
<td>1 Tablespoon of turmeric</td>
<td></td>
</tr>
<tr>
<td>1 cup of butter</td>
<td></td>
</tr>
<tr>
<td>3 cups of sugar</td>
<td></td>
</tr>
<tr>
<td>½ pound of mustard seed</td>
<td></td>
</tr>
<tr>
<td>1 dozen green sweet peppers</td>
<td></td>
</tr>
<tr>
<td>1 quart of lima beans</td>
<td></td>
</tr>
<tr>
<td>1 quart of green corn (cook 4 minutes)</td>
<td></td>
</tr>
<tr>
<td>2 quarts of tender string beans</td>
<td></td>
</tr>
<tr>
<td>4 large bunches of celery</td>
<td></td>
</tr>
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</table>

Salt cabbage and cucumbers and let stand five hours, and drain. Put vinegar on to boil. Mix ground mustard, flour, turmeric with some of the vinegar until perfectly smooth; then add it to vinegar stirring all the time to prevent lumps. Then add butter, sugar, mustard seed, and all vegetables. When well heated, seal hot.

**ENGLISH TEA CAKE**

1 cup of sugar  
½ cup of butter  
1 cup of sour milk  
2 cups of flour  
1 teaspoonful soda, well rounded  
1 teaspoonful cinnamon  
1 teaspoonful of cloves  
½ teaspoonful of nutmeg  
1 cup of raisins, currants, or walnut kernels

7. Annie Laurie Cullen (4-15-1871 to 6-7-1958) was a sister of my paternal grandmother Margaret Lockridge Cullen Wise (9-26-1875 to 9-11-1936). The following recipe is attributed to her but in all probability it was a family recipe of her mother’s, my great-grandmother Lydia Jane Pearson Wynant Cullen (1-16-1849 to 6-14-1902). Coincidentally, Annie Cullen gave this recipe to my maternal grandmother Annie Bucher Miller who lived across the street from her in Bridgewater, Virginia.

**FRUIT CAKE**

1 pound flour  
¾ pound sugar  
½ pound butter  
1 pound raisins  
1 pound figs or dates, or mixed  
1 pound currants  
½ pound citron  
1 teaspoon mace  
1 teaspoon nutmeg  
5 eggs  
1 teaspoon soda  
½ pint of sour milk

Flour the fruit once. Beat the eggs light (separately). Cream the butter, and add the ingredients alternately.

**Recipes of my grandmothers:** These are the recipes I enjoyed as a boy. I have bolded the names of my grandmothers.

1. Annie Bucher Miller (8-2-1877 to 7-29-1969) was my maternal grandmother.
APPENDIX XII: FAMILY HEIRLOOMS—RECIPES

BUTTERSCOTCH PIE FILLING

"Butter, size of an egg. Put in skillet and let brown; then stir in 2 Tablespoons cream. Have ready the yolks of 3 eggs, 2 cups brown sugar, 4 Tablespoons flour and 2 cups sweet milk. Pour this in skillet and cook until thick. Flavor with vanilla."

2. Annie Bucher Miller

SOUTHERN BOILED CUSTARD

\[
\begin{align*}
\frac{1}{2} \text{ gallon milk, or less} & \quad 1 \text{ teaspoon of vanilla} \\
6 \text{ eggs} & \quad 1 \frac{1}{2} \text{ Tablespoons butter} \\
3 \text{ cups white sugar} & \\
\end{align*}
\]

Combine first three ingredients (milk, eggs, sugar). Cook in double boiler or in a heavy saucepan over medium heat and stir constantly. When mixture coats a spoon, remove from heat, add vanilla and butter. Pour through a tea strainer and chill. (My mother, Emily Miller Wise would traditionally make this at Christmas and serve in a sherbet dish with a dollop of whipped cream on top. This was also a favorite of my mother’s cousins.)

3. Pearl Bucher Sanger (10-24-1879 to 7-26-1964) was a sister of my grandmother Annie Bucher Miller. She and my grandmother would make this recipe. It was a favorite of mine and inspired me to can pickles with my children when they were in elementary school.

BREAD AND BUTTER PICKLES

\[
\begin{align*}
1 \text{ gallon cucumbers (16 cups)} & \quad 1\frac{1}{2} \text{ teaspoons of turmeric} \\
8 \text{ small white onions} & \quad \frac{1}{2} \text{ teaspoon of ground cloves} \\
2 \text{ green peppers} & \quad 2 \text{ Tablespoons of mustard seed} \\
\frac{1}{2} \text{ cup salt} & \quad 1 \text{ teaspoon of celery seed} \\
\end{align*}
\]

Wash but do not pare fresh, crisp cucumbers. Slice thin the cucumbers and onions, and shred the peppers. Mix with the salt and bury pieces of cracked ice in the mixture. Cover with a weighted lid and let stand 3 hours; then drain thoroughly. Make a pickling syrup of the rest of the ingredients and pour over the sliced pickles. Heat over a low flame to scalding, using a wooden spoon to stir occasionally. Pour into hot sterilized jars and seal. Makes 4 pints in syrup.
4. Annie Bucher Miller

**CRACKER COOKIES**

Saltine crackers  
Butter  
Brown sugar

Spread butter on a cracker. Spread brown sugar on top of the butter. (This was a favorite of my grandfather Miller. My mother would fix them for me as a quick snack.)

5. Margaret Lockridge Cullen Wise (9-26-1875 to 9-11-1936) was my paternal grandmother.

**FRIED TOMATOES**

Ripe tomatoes  
Flour  
Bacon grease

Slice tomatoes. Flour the tomatoes on both sides. Heat skillet with bacon grease. Fry tomatoes in the bacon grease until brown. Salt and pepper to taste. (My father would buy a bushel of tomatoes and then fry them up for meals over several days.)

**Recipes of my mother:**

My mother Emily Virginia Miller Wise (4-25-1909 to 8-31-1985) was a superb cook. Or in the words of my Uncle Stew, “I never had a bad meal there!” The following recipes have been tried and tested. Most are currently favorites of my family. For me they bring back wonderful memories of specific meals on specific occasions.

**Candy**

**CHRISTMAS DIVINITY**

3 cups sugar  
¼ cup light corn syrup  
¾ cup water  
2 egg whites  
1 package unflavored gelatin  
1 cup chopped nuts  
½ cup grated coconut

Butter a 9” square pan generously. Mix sugar, corn syrup and water in a saucepan. Cook to boiling point, stirring constantly; then reduce heat and continue cooking, stirring frequently, until a few drops tested in cold water form a hard ball. Beat in dry gelatin (just as it comes from box) and continue beating until mixture holds definite points. Pour a thin stream of hot syrup into egg whites, beating constantly until candy holds a shape. Mix in nuts and coconut, and pour into buttered pan. Chill until firm; then cut into small squares. Cutting is easier and neater if you keep dipping knife in hot water. Yield: 36 pieces.
Pickles

**SWEET PICKLES**

10 cucumbers  
4 cups cider vinegar (dark)  
8 cups sugar  
2 Tablespoons pickling spices  
5 teaspoons salt

Cover whole cucumbers with boiling water. Allow to stand until next morning (day). Drain. Do for 3 more mornings. On the fifth day, drain and slice in ½ or ¼ inch slices. Combine other ingredients and bring to boil. Pour over cucumbers. Let stand 2 days. On the third day bring to boiling point and seal in sterilized jars. (We would can, using this recipe, when our children were in elementary school. The cucumbers were grown in our vegetable garden.)

Salads

**VEGETABLE COCKTAIL ASPIC**

2 cups vegetable juice cocktail (V-8 juice)  
1 package (3 ounce) lemon-flavored gelatin  
1 ½ teaspoons of lemon juice  
1 stalk celery, sliced  
1 carrot, shredded  
dash of salt and pepper

In small saucepan, bring vegetable juice cocktail to boil; remove from heat. Add gelatin, lemon juice, salt and pepper, and then stir until dissolved. Then add celery and carrot. Pour into oiled 3-cup mold or 8-inch square pan. Chill until firm, about two hours. To serve, unmold or cut into squares. Yield (3 to 4 servings)

**ORANGE SHERBET SALAD OR DESSERT**

1 cup boiling water  
1 package orange jello  
1 pint orange sherbet  
1 can (11 oz.) mandarin orange sections, drained  
1 or 2 bananas sliced

Dissolve jello in boiling water. Add sherbet and mix. Add orange sections and bananas. Pour into mold (or molds). Sets in about 15 minutes.
Meats and Casseroles

**HOT CHICKEN SALAD**

2 cups cooked chicken, cubed
2 cups diced celery
½ cup slivered almonds
1 teaspoon Accent
½ teaspoon salt
2 teaspoons grated onion
2 teaspoons lemon juice
½ cup mayonnaise
½ cup grated American cheese
1 cup crushed potato chips

Combine ingredients except potato chips and cheese. Pile lightly into a greased casserole. Sprinkle with grated cheese and potato chips. Bake at 450 degrees for 15 minutes. (An all time family favorite. My wife Susana knows this recipe from memory.)

**CHICKEN HEAVENLY**

8 chicken breasts, deboned and skinned (no salt)
½ pint sour cream
1 can (10.5 ounces) mushroom soup
8 strips of bacon
1 package dried beef

In a large shallow Pyrex dish, pull apart the dried beef and distribute evenly over bottom. Wrap each chicken breast with a strip of bacon—place them slightly overlapping in the dish. In separate bowl, mix soup and sour cream. Spoon this over the chicken breasts (put big blobs on each breast and spread rest evenly over casserole). Bake at 275 degrees for 3 hours. (Check to make sure it doesn’t get too brown). Serve rice with this. (Chicken can be prepared ahead of time and reheated.)

**Vegetables**

**CORN PUDDING**

2 cups canned creamed corn
1 ½ cups milk
3 eggs
4 Tablespoons butter
black pepper

Mix corn and milk. Cook over low heat, stirring with wooden spoon until hot, but not boiling. Remove from heat. Beat eggs until mixed; add a little of corn mix to eggs, stirring constantly. Return egg mixture to corn mix. Pour into well buttered dish. Dot with butter, sprinkle with pepper. Bake at 325 degrees for about 40 minutes. (This is one of our son Adam’s favorites. It is always part of our Thanksgiving dinner.)
APPENDIX XII: FAMILY HEIRLOOMS—RECIPES

SPINACH

2 packages (10 ounces, each) frozen chopped spinach
½ package (.5 ounce) onion soup mix
1 cup sour cream
bread crumbs

Cook spinach as package directs; drain. Mix with other two ingredients. Place in casserole and cover with buttered bread crumbs. Bake at 350 degrees about 20 minutes—or until bubbly. (This is one of our daughter Ginny’s favorites. She always prepares it for our Thanksgiving dinner; however she uses less sour cream.)

CASSEROLE BAKED APPLES

8 to 10 cooking apples, peeled, cored, quartered
½ teaspoon cinnamon
1 heaping Tablespoon flour
½ cup sugar
¼ teaspoon nutmeg
2 Tablespoons butter

Fill a 2 quart buttered casserole with the apples. Mix together the other ingredients, except the butter. Sprinkle over the apples. Shake down. Dot with butter. Cover and bake about 1 hour in 350 degree oven. Serve warm as side dish, or as dessert with ice cream.

Desserts

PECAN PIE

1 cup Karo light syrup
1 cup light brown sugar
2 teaspoons flour
3 eggs, slightly beaten
½ teaspoon salt
1 teaspoon vanilla
2 Tablespoons melted butter
Pecans

Stir together all ingredients except pecans. Pour into unbaked pie shell. Place pecan halves on top. Bake in 375 degree oven—rack below center—until top is toasted brown and filling is set in center—40 to 50 minutes.
LEMON SQUARES

¾ cup butter 1/3 cup powdered sugar
1 ½ cup flour

Mix in large bowl with fingers. Pat dough into 9 by 13 inch pan lined with wax paper (or spray pan with “Pam” and do not line). Bake 18 minutes at 350 degrees.

Filling:
3 eggs 3 Tablespoons flour
1 ½ cup sugar juice of one lemon
powdered sugar

Blend and pour over crust. Return to oven for 18 or more minutes. Let cool 10 minutes, and sprinkle with powdered sugar. Place in refrigerator for several hours and then cut into squares.

BANANA CREAM MERINGUE PIE

1 baked 9” pastry shell 3 eggs, separated (yolks)
1/3 cup flour 2 Tablespoons butter
2/3 cup sugar ½ teaspoon vanilla
1/2 teaspoon salt 3 ripe bananas
2 cups milk, scalded

Combine flour, 2/3 cup sugar and ½ teaspoon salt in a pan. Add milk slowly, stirring constantly; cook over low heat until thickened. Beat egg yolks. Add a little of hot mixture to egg yolks and mix well. Blend egg yolk mixture into hot mixture gradually and cook for two minutes. Add butter and ½ teaspoon vanilla; cool thoroughly. Peel bananas and slice over bottom of cooled pastry shell. Cover with filling.

Meringue:
¼ teaspoon salt 6 Tablespoons sugar
¼ teaspoon cream of tartar ½ teaspoon vanilla
3 eggs, separated (whites)

For meringue, add ¼ teaspoon salt and cream of tartar to egg whites; beat until frothy. Add 6 Tablespoons sugar gradually, beating constantly. Continue to beat until stiff. Fold in remaining ½ teaspoon of vanilla. Pile meringue over filling, sealing edges. Bake at 325 degrees for 25 to 30 minutes or until meringue is golden brown.
RICE KRISPIE AND PEPPERMINT ICE CREAM PIE  
("CHERRY BLOSSOM SPECIAL")

1 bar (4 ounces) German Sweet Chocolate  
2 cups Rice Krispies  
2 Tablespoons butter  
1 quart peppermint ice cream

Melt chocolate (all but 2 small squares) and butter. Add to Rice Krispies. 
Put in bottom and sides of a 9” pie tin. Fill with ice cream. Peppermint stick 
is exceptionally good. Shave remaining chocolate on top. Freeze. (My mother 
would serve this in early spring and we would call it the “Cherry Blossom 
Special” because of its color and the timing with the cherry blossoms.)

STRAWBERRY GLACE PIE

pie crust  
⅓ cup sugar  
2 Tablespoons cornstarch  
2 Tablespoons light corn syrup

1 cup water  
2 ½ Tablespoons strawberry jello  
2 cups of fresh strawberries, sliced

Combine sugar, cornstarch, corn syrup, and water. Cook, stirring until 
thickens; add jello, stirring until dissolves. Let cool. Pour strawberries into pie 
crust. Pour mixture on top. Refrigerate.

Cookies

PECAN DROPS

1 cup butter  
⅓ teaspoon salt  
1 cup confectioner’s sugar  
2 ½ cups cake flour or regular flour  
2 teaspoons vanilla  
1 cup pecans, coarsely chopped

Cream butter and salt. Beat in sugar, slowly. Stir in flour, and add vanilla 
and pecans. Shape into small balls. Bake on cookie sheet in 325 degree oven 
for 15 to 20 minutes, or until light brown. Cool, but while still warm, roll in 
powdered sugar. Makes about 4 dozen. (My mother would always prepare these 
at Christmas time.)
HOLIDAY FRUIT COOKIES

3/4 cup shortening (butter)  1 teaspoon baking soda
2 cups brown sugar  1 teaspoon salt
2 eggs  1 1/2 cups nuts
1/2 cup milk with 1/2 Tablespoon of vinegar  2 cups mixed candied fruit
3 1/2 cups flour  2 cups cut-up dates

Mix shortening, sugar, and eggs; add milk, flour, baking soda, and salt. Mix in nuts, dried fruit or cherries, and dates. Chill. Drop onto ungreased baking skillet. Bake 10 minutes at 400 degrees. Yield: 7 dozen.

CHOCO-CHIP CAKE SQUARES

1/4 cup salad oil  1 1/4 cup water
1 (18.5 ounce) yellow cake mix  2 eggs
1 package vanilla pudding (regular)  6 ounces, Hershey's mini-chips

Pour oil into pan and coat pan with it. Add rest of the ingredients, mixed well. Spread evenly on the pan. Bake at 350 degrees for 30 to 35 minutes. Cut into squares.

Our Recipes: These are the recipes of Susana (12-27-1950 to ) and Harvey (4-28-1948 to ) Wise. Already many of these are classics for both our children and grandchildren.

Candy

RUM RAISIN FUDGE

1 cup golden raisins  1 cup evaporated milk
1/3 cup rum  1 (7 oz.) jar marshmallow creme
2 cups brown sugar, firmly packed  1 (12 oz.) package butterscotch morsels
1 cup sugar  1 cup chopped pecans
1/2 cup butter  1 teaspoon rum extract
1/2 teaspoon vanilla extract

Combine raisins and rum in a small bowl; cover and let stand 8 hours. Combine brown sugar and white sugar, butter, and milk in 3 quart saucepan; cook over medium heat, stirring constantly, to soft ball stage (238 degrees). Remove from heat; stir in marshmallow crème and butterscotch morsels. Add reserved raisin mixture and remaining ingredients. Stir well. Spread mixture
into a buttered 9x12x1 pan. Cool and cut into small squares. Store candy in an airtight container. About 6,330 calories, total!

(Harvey would make a batch of this with the children at Christmastime. It is very rich, and therefore small squares are recommended.)

Breakfasts

"SOUTHERN SUN RISE"

8 slices buttered Texas toast sized bread  
dash of salt
8 slices Jarlsberg cheese  
½ teaspoon dry mustard
8 thin slices of Virginia Smithfield ham  
½ teaspoon Maryland Old Bay seasoning
8 large eggs, separated, yolks intact  
paprika

Lightly spray a cookie sheet with cooking spray. Toast the buttered bread for about 5 minutes in a hot oven. Remove and top each with a slice of cheese and ham. In a mixing bowl, with an electric beater, beat the egg whites with a dash of salt, dry mustard, and Old Bay seasoning, until stiff. Using a large spoon, heap the egg whites on top of the prepared bread. Make an indentation in the center of the white and carefully place an egg yolk in each depression. Bake in a 400 degree oven for 8 minutes, or until egg yolks are set. Top with paprika, as desired.

(Harvey and his son Adam would fix this on very special occasions. Harvey named this recipe “southern” due to the Texas, Virginia, and Maryland references, and “sun rise” due to the prominence of the egg yolk on top, and the time of day when it might be served.)

Salads

"SWEET AND SOUR" FRESH VEGETABLE SLAW

1 small head of green or red cabbage, shredded  
½ cup salad oil
1 onion, thinly sliced  
1 teaspoon dry mustard
1 green pepper, thinly sliced  
1 teaspoon salt
½ cup vinegar  
1 teaspoon celery seeds or dill weed
½ cup sugar

Combine cabbage, onion, and green pepper; set aside. Combine remaining ingredients in a saucepan; bring to a boil, stirring constantly. Pour dressing over vegetable mixture; toss lightly to mix. Chill. Yield: 8 servings.

(Susana is often asked to bring this to potlucks.)
CARROT SALAD

5 medium to large carrots
1 ½ oranges
1 teaspoon lemon juice
¼ cup seedless raisins

Shred the carrots. Cut 1 orange in half and scoop out the half section of both halves, adding to the shredded carrots, and squeezing any juice left, into the mixture. Add juice from the ½ orange, as well as the lemon juice and the raisins, and mix well. Serves 6. (Susana brought this recipe with her from Mexico.)

PEA SALAD

⅛ cup cooked peas
⅛ cup diced Cheddar cheese
1 Tablespoon finely chopped onion
2 Tablespoons mayonnaise
⅛ teaspoon prepared mustard

Combine peas, cheese, and onion. Toss with mayonnaise and mustard. Chill. Serve on greens. Yield: 2 servings

BACON LOVER’S BROCCOLI SALAD

2 heads broccoli (broken into small pieces)
⅛ cup walnuts
⅛ cup raisins
⅛ cup chopped green onions
½ cup mayonnaise
2 teaspoons vinegar
¼ cup sugar
10 slices fried bacon, crumbled

Combine broccoli, walnuts, raisins, and onions. Combine mayonnaise, vinegar, and sugar to make dressing; toss broccoli mixture and dressing, and refrigerate. Add bacon, just before serving. (Harvey really likes this. Period!)

Meats and Main Courses

SPINACH CHEESE PIE

1 package (10 oz.) frozen spinach, squeeze dry
⅛ cup chopped onion
1 pound sharp Cheddar cheese, grated
1 cup milk
2 eggs
1 teaspoon seasoned salt
1 teaspoon baking powder
¼ pound butter, melted

Preheat oven to 350 degrees. Combine spinach, onion, and grated cheese; set aside. Combine milk, eggs, salt, and baking powder. Combine the two. Add melted butter. Place in a 9x13 inch pan. Bake for 35 minutes. (One of Susana’s signature recipes.)
## CHICKEN ON RICE

<table>
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<tr>
<th>Ingredients</th>
<th>Measurements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chicken</td>
<td>2 ½ to 3 lbs (thighs &amp; drumsticks)</td>
</tr>
<tr>
<td>Rice</td>
<td>1 ½ cups quick-cooking or regular rice</td>
</tr>
<tr>
<td>Mushrooms</td>
<td>½ cup (4 oz. can) drained mushroom stems &amp; pieces</td>
</tr>
<tr>
<td>Celery</td>
<td>1 stalk celery, chopped</td>
</tr>
<tr>
<td>Onions</td>
<td>2 Tablespoons chopped onions</td>
</tr>
<tr>
<td>Soup</td>
<td>1 can (10.5 oz.) condensed cream of chicken soup</td>
</tr>
<tr>
<td>Water</td>
<td>2 cups water</td>
</tr>
<tr>
<td>Salt</td>
<td>1 teaspoon salt</td>
</tr>
<tr>
<td>Butter</td>
<td>2 Tablespoons melted butter</td>
</tr>
<tr>
<td>Paprika</td>
<td>½ teaspoon paprika</td>
</tr>
<tr>
<td>Poultry</td>
<td>2 Tablespoons poultry seasonings</td>
</tr>
</tbody>
</table>

Preheat oven to 375 degrees. In a 13x9 inch pan, combine uncooked rice, mushrooms, celery, onion, soup, and water. Arrange chicken on rice, skin-side-up; sprinkle with salt. Brush or drizzle chicken with butter. Sprinkle with paprika and poultry seasoning. Bake, uncovered, 1 hour or until chicken is tender. (Susana bakes this at least twice a month.)

## MEAT LOAF

<table>
<thead>
<tr>
<th>Ingredients</th>
<th>Measurements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beef</td>
<td>1 ½ lbs ground beef</td>
</tr>
<tr>
<td>Sausage</td>
<td>½ lb sausage (&quot;Bob Evans&quot; works well)</td>
</tr>
<tr>
<td>Eggs</td>
<td>2 eggs, slightly beaten</td>
</tr>
<tr>
<td>Soup</td>
<td>1 can (10.5 oz.) vegetarian vegetable soup</td>
</tr>
<tr>
<td>Onion</td>
<td>1 Tablespoon minced onion (instant)</td>
</tr>
<tr>
<td>Bread crumbs</td>
<td>½ cup bread crumbs</td>
</tr>
<tr>
<td>Italian Seasoning</td>
<td>dash of Italian Seasoning</td>
</tr>
<tr>
<td>Pepper</td>
<td>pepper to taste</td>
</tr>
<tr>
<td>Ketchup</td>
<td>2 Tablespoons ketchup</td>
</tr>
</tbody>
</table>

Preheat oven to 350 degrees. Combine all ingredients, except for the catsup, and mix thoroughly. Shape as a loaf and bake in an oven safe dish for about 50 minutes. Spread catsup on top, and continue baking for another 10 minutes. Let sit for 5 minutes before slicing. Note: it may be baked in a loaf pan. (Another recipe of Susana’s baked at least twice a month.)

## SLOPPY JOE

<table>
<thead>
<tr>
<th>Ingredients</th>
<th>Measurements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beef</td>
<td>1 lb ground beef</td>
</tr>
<tr>
<td>Onion</td>
<td>½ medium onion, sliced</td>
</tr>
<tr>
<td>Bell pepper</td>
<td>½ red bell pepper, chopped</td>
</tr>
<tr>
<td>Celery</td>
<td>1 stalk celery, chopped</td>
</tr>
<tr>
<td>Peas or carrots</td>
<td>½ cup peas or carrots</td>
</tr>
<tr>
<td>Ketchup</td>
<td>½ cup plus 2 Tablespoons ketchup</td>
</tr>
<tr>
<td>Water</td>
<td>1/3 cup water</td>
</tr>
<tr>
<td>BBQ sauce</td>
<td>1 Tablespoon (bottled)</td>
</tr>
<tr>
<td>Mustard</td>
<td>1 Tablespoon prepared mustard</td>
</tr>
<tr>
<td>Vinegar</td>
<td>1 Tablespoon vinegar</td>
</tr>
<tr>
<td>Salt &amp; pepper</td>
<td>salt and pepper to taste</td>
</tr>
</tbody>
</table>

Spray pan with non-stick cooking spray. Lightly brown sliced onions at medium heat and set aside. Spray pan again, brown meat at medium-high heat. After browning, drain excess liquid fat. Add all other ingredients, mix well. Cover pan and cook at medium-low heat for 20 to 30 minutes.
Mole Mexicano
‘The Sauce’

1 cup water 8 ounces tomato sauce (or more)
1 cube of chicken or beef bouillon 1/2 Tablespoon sugar
1/2 cup mole (the concentrate from jar) 1/4 teaspoon salt

Heat water to boiling in saucepan; add bouillon and stir until dissolved. Add mole concentrate and the rest of ingredients, stirring constantly with wooden spoon until well mixed. Let boil slowly for about five minutes, stirring occasionally. Add either cooked beef or chicken to ‘The Sauce’ and heat through. (Susana prepares this annually for our Three Kings Party on January 5. She normally uses chicken. It is a recipe from her mother, Carmen Warnholtz Joublanc (8-28-1925 to 7-31-2007)

“Hum—Vee”
Harvey’s Mixed Vegetables

1/2 cup of olive oil 2 pound bag, frozen mixed vegetables
pinch of hing (asafetida) 2 Tablespoons of coriander seed powder
2 Tablespoons of cumin seeds 1 teaspoon of cayenne red pepper
1 large potato, cut into small cubes 1 Tablespoon of dry mango
2 teaspoons of salt 1 Tablespoon of ginger root powder
2 teaspoons of turmeric root powder 1/3 cup of slivered almonds

In a large pot: heat the olive oil, and when hot add the hing and cumin seeds. When the cumin seeds “pop” or sizzle, add the potato cubes, the salt, and turmeric root powder. Cover and cook for five minutes. Then, add the frozen mixed vegetables. Stir, cover and cook for an additional 10 to 15 minutes. Then, add coriander powder, cayenne pepper, dry mango powder, and ginger root powder. Stir, cover and cook for an additional 5 to 10 minutes. Then, add the slivered almonds. (This recipe was prepared and given to Harvey by an Indian Brahmin, Neelam Patel. When the guru Sri Sri Ravi Shankar is in town she prepares it for him, at his request. The recipe is a real favorite of the Wise family.)

“WMD”
Wise’s Mung Dal

1 pound mixed beans (soak overnight) 1 Tablespoon ginger root powder
1 stick (4 ounces) butter 1/2 teaspoon of cayenne pepper
Pinch of hing (asafetida) 1/2 teaspoon turmeric root powder
1 Tablespoon of cumin seed 1 Tablespoon dry mango powder
2 large garlic cloves, minced 2 Tablespoons coriander seed powder
2 teaspoons salt

Boil the beans in a large pot until soft or mushy; then set aside. In a separate small frying pan: heat butter, add hing, cumin seeds, and garlic. When the cumin seeds “pop” or sizzle, add the mixture to the pot of boiled beans. Then add the ginger root powder and cayenne pepper to the pot. Stir and cook the bean mixture for five minutes. Then add the turmeric root powder, the dry mango powder, the coriander seed powder, and the salt. Stir and cook for an additional 15 to 20 minutes. This will serve 8 to 10. (A variation on this recipe was prepared and then given to Harvey by an Indian Brahmin, Neelam Patel. When the guru Sri Sri Ravi Shankar is in town she prepares it for him, at his request. The ‘pinch of hing’ is supposed to aid in the digestion of the beans. The ‘turmeric root powder’ cleanses one’s blood. The recipe has become a real favorite of the Wise family, and Harvey has adapted it a bit (mixed beans) to suit the family’s tastes.)

Vegetables

ZUCCHINI BAKE

| 2 cups zucchini, thinly sliced | ¼ cup milk |
| 1 onion, sliced | 1 teaspoon salt |
| ¼ cup butter | ½ teaspoon dry mustard |
| 2 eggs, beaten | 1 cup Swiss cheese, grated |

Saute the zucchini and onion in butter until tender. Place in a shallow 1 ½ quart greased baking dish. Combine the eggs, milk, salt, dash of pepper, mustard, and ½ of the cheese. Pour over the vegetables. Sprinkle with the remaining cheese. Bake at 375 degrees for 20 minutes or until firm. Serves 6.

(Neighbors would give us zucchini from their gardens. This was the one way Susana found for our children to eat it.)

SCALLOPED POTATOES

4 medium potatoes, thinly sliced ¼ teaspoon pepper
2 Tablespoons flour 2 Tablespoons butter
1 teaspoon salt 1 ¾ cups hot milk

Preheat oven to 350 degrees. Place one-third of potatoes in greased 1 ½ to 2 quart casserole. Sprinkle with 1 Tablespoon flour, ½ teaspoon salt and dash of pepper; dot with 1 Tablespoon butter. Repeat layering, ending with potatoes on top. Pour milk over potatoes to barely cover. Bake, uncovered 1 ½ to 2 hours, or until tender. (Susana used to make this until our children became lactose intolerant.)
AN’S RUM-RAISIN YAM BAKE

\[
\begin{align*}
\text{½ cup of raisins} & \quad \text{¾ cup brown sugar} \\
6 \text{ Tablespoons of dark rum} & \quad 1 \text{ teaspoon salt} \\
1 \text{ large can (40 oz.) peeled sweet potatoes} & \quad ½ \text{ cup chopped pecans} \\
\text{½ cup, melted butter} & \quad 1 \text{ cup small marshmallows}
\end{align*}
\]

Place the raisins in a small bowl and fill bowl with just enough rum to cover the raisins. Let soak for at least five hours. Mash the potatoes, and mix with the butter, brown sugar, and salt until smooth. Fold-in the pecans, and the rum raisin mixture. Gently stir until raisins and rum are evenly distributed. Place in greased baking dish. Sprinkle marshmallows on top. Bake at 350 degrees F for 30 minutes. Yield: 12 servings. (This is one of our daughter An’s favorites. She prepares it for our Thanksgiving & Christmas dinners. This recipe is hers.)

MACARONI AND CHEESE

\[
\begin{align*}
2 \text{ cups (7 ounces) uncooked macaroni} & \quad \text{dash of pepper} \\
3 \text{ Tablespoons butter} & \quad 2 \text{ cups milk} \\
3 \text{ Tablespoons flour} & \quad 2 \text{ cups (8 oz.) shredded cheese} \\
\text{½ teaspoon salt} & \\
\end{align*}
\]

Cook macaroni as directed on package; drain. In saucepan, melt butter; blend in flour, salt, and pepper. Add milk and cook over medium heat until mixture boils and thickens, stirring constantly. Stir in cheese and macaroni. Heat through. (Susana fixes this with a dinner that also includes a side of stewed tomatoes and slices of ham.)

GREEN BEAN-SNITZEL

\[
\begin{align*}
1 \text{ pound fresh green beans} & \quad 3 \text{ medium tomatoes, peeled and chopped} \\
4 \text{ slices thin bacon, chopped} & \quad \text{salt and pepper to taste} \\
1 \text{ large onion, peeled and sliced} & \quad \frac{1}{2} \text{ cup of hot water}
\end{align*}
\]

Wash beans and remove ends. Cut into 1-inch pieces. In a large saucepan; fry bacon until crisp, add onion and sauté until tender. Mix in beans and sauté for 1 minute. Add tomatoes, salt, pepper and water. Bring to a boil. Lower heat and cook, covered, until just tender, for about 30 minutes. Serves four to six. (When our children were young, Susana would prepare this with the tomatoes and green beans from our garden.)
NOODLES

Cooked and drained pasta of choice – 6 servings (per package information)
2 Tablespoons of butter or margarine
½ Tablespoon instant minced onion
½ cup water
1 teaspoon or one cube instant chicken bouillon

Optional:
dash of garlic powder
dash of parsley

In medium saucepan melt butter or margarine. Add minced onion and cook for about 10 seconds at medium heat. Add water and bring to boil. Add chicken bouillon, stir and cook covered for about 3 minutes at medium heat. Add pasta and seasonings. Mix well and heat at medium-low heat.

Desserts

LEMON "CHESS" PIE

1 unbaked 9-inch pastry shell
2 cups sugar
1 Tablespoon all-purpose flour
2 Tablespoons cornmeal
½ teaspoon salt

¾ cup melted butter
¼ cup lemon juice
grated rind of 2 lemons
¼ cup milk
4 eggs

Combine sugar, flour, cornmeal and salt. Add butter, lemon juice, lemon rind, and milk. Mix well. Add eggs, one at a time, beating well after each addition. Pour into pastry shell. Bake at 350 degrees for 50 minutes. (Our son Adam always requests this pie for his birthday.)

"KUCHEN"

½ pound butter
½ pound sugar
8 eggs (five whole and three separated)
½ pound flour

½ teaspoon baking powder
grated peel from one lemon
juice from ½ lemon
small glass of cognac

In large bowl cream butter. Gradually add sugar. Add 5 eggs, one at a time, beating constantly. Then add the 3 egg yolks, also one at a time, with the continuous beating. In separate bowl sift flour and baking powder together. Gradually add flour mixture to butter/egg mixture (if needed, add a tablespoon or two of milk). Beat well. Add grated lemon peel, lemon juice and cognac. Beat again for a couple of minutes. In separate bowl beat the 3 egg whites until "meringue" like. Combine with other mixture, just folding in, not beating. Place in well greased and floured Bundt style (ring) mold and bake in 350 degree oven for about 45 minutes.
(This is an extremely old German recipe from Susana’s Warnholtz ancestors. Susana has modernized the recipe, hence the baking temperature, and baking time. It was the traditional birthday cake for her when she was growing up. The word “kuchen” in the German language translates into English as “cake.” The English word for “cookies” (small cakes) is derived from “kuchen.”)

**“OLD FAMILY RECIPE” FRESH APPLE CAKE**

2 eggs  
2 cups sugar  
1 ½ cups oil  
1 Tablespoon vanilla  
1 Tablespoon bottled lemon juice  
3 cups flour  
1 teaspoon salt  
1 ¼ teaspoons baking soda  
4 ½ coarsely chopped, pared apples  
1 ½ cups chopped pecans

Glaze:  
1 cup brown sugar  
1 stick (four ounces) butter  
¾ cup cream or evaporated milk

Preheat oven at 325 degrees. Beat eggs with sugar; add oil, vanilla and lemon juice. Add pre-sifted dry ingredients (flour, salt, baking soda); mix well. Add pecans and apples. Spoon batter into prepared tube pan and bake in oven for about 1 ½ hours. Remove from pan and pour on glaze. Glaze is made by melting the brown sugar with the butter. Stir in the cream. The glaze will soak into the cake to form a sweet topping. Cake may be refrigerated for up to one week. (A friend gave this recipe to Susana in the early 1980s. Susana has changed the quantities of several ingredients so that we now call it the “Old Family Recipe” Apple Cake.)

**ICE CREAM PIE**

1 cup evaporated milk  
1 cup marshmallows  
1 cup chocolate chips  
dash salt  
vanilla wafers  
ice cream, softened slightly  
chopped pecans  
whipped cream

Combine milk, marshmallows, chocolate chips, and salt; cook until marshmallows and chocolate chips are melted and mixture is thick. Cool. Line the bottom and sides of a 9 inch pie pan with whole vanilla wafers. Then place a layer of ice cream, a layer of fudge sauce, another layer of ice cream, and another layer of fudge sauce in the pan. Freeze until ready to serve. Garnish with chopped pecans and whipped cream, if desired. Serves 8 to 10. (A favorite of Adam, An, and Ginny when they were in elementary school.)
Cookies

SUGAR COOKIES

1 cup butter, softened 1 teaspoon vanilla
1 cup sugar 3 cups un-sifted flour
1 egg 1 ½ teaspoons baking powder
3 Tablespoons cream or milk ½ teaspoon salt

In mixing bowl, cream butter and sugar. Beat in egg, milk, and vanilla. Stir in flour, baking powder and salt until well mixed. If desired, chill dough for easier handling. Preheat oven to 400 degrees. Roll out dough, one-third at a time, on floured surface to 1/8 inch thickness. Cut into desired shapes. Place, 1 inch apart, on ungreased baking sheets. If desired, sprinkle with sugar. Bake 5 to 8 minutes or until golden brown. About 6 dozen cookies.

PECAN GRAHAMS

1/2 cup melted margarine 1 cup firmly packed brown sugar
1/2 cup melted butter 1 cup chopped pecans
18 (5 inch long) graham crackers, halved

Combine margarine, butter, sugar, and pecans in a saucepan. Bring to a rolling boil over low heat; boil 3 minutes, stirring constantly. Place graham crackers in a 15x10x1 inch pan, edges touching; spoon butter mixture over crackers. Bake at 350 degrees for 10 to 12 minutes. Cut into squares. Yield: 3 dozen cookies.

Soups and Appetizers

GASPACHO SOUP

1 green pepper, cut up 1 or 2 cucumbers, cut up
1/2 medium onion, cut up 2 or 3 medium tomatoes, cut up
1/2 teaspoon sugar 1 clove garlic, cut up
3 or 4 Tablespoons of vinegar 1 slice bread
3 or 4 Tablespoons of olive oil salt and pepper to taste
1/2 or 1 cup of water

Blend in parts. Chill. (Susana would make this with pepper, cucumbers, and tomatoes from our garden.)
LEMON RICE SOUP

1 (10.5) ounce can chicken with rice soup, undiluted
1 1/3 cups water
1 egg, beaten
2 teaspoons lemon juice
Butter
Ground nutmeg

Combine soup and water in a saucepan, blending well; heat thoroughly. Combine egg and lemon juice; blend well. Add a little hot soup to egg mixture, stirring constantly. Remove soup from heat; slowly stir in egg mixture. Spoon into soup bowls immediately; add a small amount of butter to each serving, and sprinkle with nutmeg. Yield 2 1/2 cups.

STUFFED MUSHROOMS

40 medium mushrooms with stems 4 ounces herb stuffing, crunch type
1/2 pound sausage mayonnaise
1 large onion, finely chopped

Wash mushrooms with the stems. Remove stems and chop the stems. Brown sausage, mushroom stems, and onions. Drain on paper. In bowl, mix sausage mixture with the herb stuffing. Add enough mayonnaise to hold together. Place mushroom caps, caps down in baking pan. Put mixture into the mushroom caps. Bake 15 minutes in a preheated 450 degree oven. (This is a lot of work, but there are never any remaining!)

GUACAMOLE

2 ripe avocados 1 Tablespoon chopped cilantro
1/2 cup finely chopped onion salt to taste
1 teaspoon fresh lemon juice
1 teaspoon juice from sliced jalapenos' jar, or 1/2 to 1 teaspoon finely chopped jalapenos

Mash avocados. Add all other ingredients and mix well. Place in bowl with pit from one avocado (helps for freshness). Serve (as soon as possible) with tortilla chips. (Susana prepares this almost every Sunday.)
APPENDIX XIII

THE THIRTY LESSONS OF THE WISE

For our thirtieth wedding anniversary in 2003, our daughter An penned a list of thirty items she had learned while being a part of the Wise family. This list is meaningful to us and our children and seems a fitting conclusion. It brings back many memories for us and reminds us of those special moments which make us a family. The “Promised Land” isn’t only in the Shenandoah!

1. I have a general idea of what Kitty...Kitty...Kitty looks like, and I have no doubt as to where she is from (should this information ever be needed for some sort of secret investigations).
2. “When it pours, it rains.”
3. When the parlor lights are burning...and the old folks are away—I think we are just supposed to sing about it and know, deep inside, that this is, in fact, one of those do-do-doey days to be treasured...by song—and, of course, jumping around in a pool.
4. Always yell “chocolate,” never “help,” if you are in a pool PRETENDING to drown. Yelling “chocolate” is more fun anyway.
5. On camping trips in the United States, it is possible to hear an actual live lion roaring through the treed wilderness.
6. I know when Juan Pestañas is coming.
7. A non-stop day of tours, sight-seeing, and peanut butter & jelly sandwiches is a vacation, damn it! (These did turn out to be very educational excursions.)
8. Jumping on the bed is okay, as long as you are singing about “Dirty Bill.”
9. Growing watermelon is tough—at least harder than tomatoes, cucumbers, corn, and sugar snap peas.
10. A rooster crows at sun rise, sun down, and all of the time in between. Fortunately, I am comforted by this sound.
11. How to split wood.
12. How to choose and boil sassafras roots to make tea.
13. How to make and eat Vienna sausage sandwiches, along with potted meat sandwiches, while riding in a car. However, I still do not know exactly what either is fundamentally composed of, and I can only guess the inspiration for the creation of these delicacies.
14. I can also make pickles.
15. Never get stuck in the cave of hands.
16. How much fun it can be to be a partridge in a pear tree.
17. The pitfalls of a Maple Sugar Festival.
18. On one night of the year, leaving a smelly shoe out in the hallway can make new toys appear.
19. A full moon equals pennies from the sky, if you ask for them properly.
20. When the Lone Ranger rides again, he rides uphill, full throttle, in a car with zero pick-up, along with one or more delighted children.
21. Puppeteering, cabaret dancing, and becoming a clown are all okay to pursue—these jobs run in our family.
22. Accordion do exist.
23. How to climb a rope ladder, a knotted rope, and a no-knotted rope—in that order...
24. The secret to any successful haunted house is lots and lots of fishing line.
25. Be cautious when entering a dark wooden shack in the back of any home, because the Coconut Pirate Head may get you.
26. When you are in a car, driving along, and you are verbally confronted with the problem of “four...plus three...times five...PLUS five...minus four, DIVIDED BY six...minus two IS...” Yelling out the correct answer first, and loudest, gains you a higher ranking in the family hierarchy. If you “lose”—beg for another one.
27. When I hear a bell, or a conch shell being blown out into the woods, I must return to my home.
28. Lunge across the table, slap fast and first, yell “Nertz” at the top of your lungs, and never mind the other guests in the Yellowstone Inn.
29. If someone comes at you, with a lisp, singing something about being a shark—run.
30. Del Monte is more than a simple brand name.
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IV. Cemetery Markers

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Pfoutz’s Brethren Church Cemetery, near Cashtown, PA
Saltillo (town) Cemetery, Saltillo, PA

Beaver Creek Brethren Church Cemetery, near Montezuma, VA
Cedar Grove Cemetery, Bealeton, VA
Early Family Cemetery, Harrisonburg, VA
Frieden’s Reformed Church Cemetery, near Mt. Crawford, VA
Garber Family Cemetery, Moores Store (near Forestville), VA
Glick Family Cemetery, Shenvallee Resort, New Market, VA
Harnsberger and Wynant Family Cemetery, on the Ritchie farm, near Bridgewater, VA
Mt. Crawford (town) Cemetery, Mt. Crawford, VA
Mt. Crawford Methodist Church Cemetery (old cemetery on Old Bridgewater Road), Mt. Crawford, VA
Mt. Sidney farm gravesite, near Mt. Sidney, VA
Oak Lawn Cemetery (town cemetery), Bridgewater, VA
St. Michaels Reformed Church Cemetery, near Bridgewater, VA
Trinity Lutheran Church Cemetery, near Waynesboro, VA
Zion Evangelical Lutheran Church Cemetery, near Waynesboro, VA
INDEX

A

Albers, Anna Maria [wife of Conrad Koiner/Keinath] 41

Bachman, Anna [wife of Niclaus Gerber] 32, 34, 35, 38, 348

Baer, Anna "Annie" [wife of Nicholas Bucher IV] 64, 65, 66, 80, 135, 136, 189, 347

Baer, Christian xii, xiv, xvi, 10, 49, 53, 64, 66, 67, 73, 80, 135, 136, 192, 345, 347

Baer, Hans 66, 347

Baer, Henry 66, 347

Bar, Hans 66

Bar, Lorenz Lenz 66, 347

Barnes, Elizabeth [wife of Andrew Lago before second marriage to Lindsey] xi, xx, 116, 119, 162, 163, 214, 345, 406

Bassermann, Elizabeth [wife of John Glick, Jr.] 94, 151, 152, 153, 154, 208

Bassermann, Siegmund xiv, 94, 151, 153, 345

Bear, Anna Mariah [wife of Henry Harnsberger] 155, 156, 157, 222, 345

Bechtel, Esther [daughter of Samuel II, wife of Joseph Bowman] 68, 125, 139, 140, 184, 347

Bechtel, Magdalene [wife of Samuel Bechtel I] 25, 27, 68

Bechtel, Samuel, I xvi, 10, 25, 27, 36, 68, 184, 347

Bechtel, Samuel, II 27, 46, 68, 139, 184, 347

Becktol, Esther [second wife of Martin Miller] 24, 182

Bell, ______ [wife of Capt. William Foster, Sr.] 178, 345

Berchtoll, Anna Christina [wife of Hans] 11, 13, 23

Berchtoll, Hans 11, 13, 23, 24, 25, 68, 184, 347, 348

Berchtoll, Hans Jacob xiv, 9, 23, 24, 25, 27, 184, 347

Berchtoll, Susannah Agnes [wife of Johann Michael Miller] 11, 13, 14, 23, 24, 25, 60, 68, 184, 188, 347, 348

Bishop, Catherine [wife of John Blocher] 137, 173, 189, 193, 194, 196, 241, 345, 383

Bishop, John 137, 193, 345

Blocher, Anna [wife of David Bucher] 189, 190, 193, 194, 197, 228, 241, 242, 244, 285, 345


Blocher, Mathias xiv, 7, 46, 52, 69, 70, 137, 345

Blocher, Peter 69, 70, 117, 137, 138, 193, 345

Blocher, Sophia [wife of Mathias Blocher] 46, 69, 70, 137

Blocker, Catherine [wife of Abraham Flory, Sr.] 30, 83, 146, 347

Bowman, Esther [wife of Martin Miller] xix, 24, 68, 125, 139, 182, 183, 184, 238, 345, 348

Bowman, Jacob, Sr. 6, 10, 18, 68, 139, 140, xiv

Bowman, Joseph xix, 24, 68, 115, 125, 139, 140, 182, 184, 345

Braun, Herman Daniel 198, 345

Braun, Rev. Dr. Johannes xiv, xvi, xx, 123, 124, 172, 174, 176, 198, 199, 200, 201, 202, 203, 205, 223, 227, 229, 256, 257, 259, 275, 294, 345, 380, 382, 393, 403


Bucher, Annie Maude [wife of Otho William Miller] 79, 80, 192, 207,
Diller, Casper Elias xiv, 6, 9, 28, 29, 41, 98, 99, 347

Diller, Margaret [wife of Michael Koiner] 28, 41, 42, 46, 98, 99, 100, 101, 102, 103, 106, 107, 158, 347, 432


Drake, John xvii, 220, 228, 230, 245, 246, 285, 292, 345

Falls, Elizabeth [wife of Rev. Dr. Johannes Braun] 198, 205, 227, 229, 256, 257, 345, 380

Farni, Barbara [wife of Ulrich Gerber] 32, 33

Flory, Abraham, Sr. xii, xvi, 30, 31, 47, 49, 53, 83, 84, 146, 345, 347, 366

Flory, John, Sr. xvi, xix, 16, 37, 40, 47, 83, 84, 85, 116, 120, 129, 146, 147, 148, 185, 188, 284, 345, 347, 366

Flory, Joseph J., Sr. xiv, 8, 10, 30, 31, 83, 347

Flory, Mary [wife of Joseph J. Flory] 30, 31, 83


Flower, _______ [mother of Christian Wagner] 220

Foster, Capt. William, Sr. 178, 179, 235, 345

Foster, Nancy [wife of John Cullen] 178, 179, 180, 181, 235, 236, 345

Garber, Catherine [wife of John Flory, Sr.] 16, 37, 40, 83, 84, 85, 116, 146, 147, 148, 185, 284, 345, 347

Garber, Christian xix, 90, 92, 93, 149, 150, 187, 206, 207, 227, 247, 284, 345

Garber, David xix, 16, 37, 40, 63, 93, 185, 188, 206, 207, 226, 227, 230, 238, 247, 248, 249, 250, 280, 281, 284, 345, 398, 404

Garber, Elizabeth [wife of Abraham Glick] 37, 40, 93, 149, 152, 182, 208, 209, 227, 238

Garber, Elizabeth [wife of Nicholas Garber] 13, 15, 35, 36, 79

Garber, Elizabeth Virginia [wife of Joel B Miller] 16, 34, 37, 40, 63, 79, 92, 93, 185, 187, 188, 206, 207, 226, 238, 247, 248, 280, 281, 282, 283, 284, 309, 313, 345, 348, 376, 385, 391, 398, 411

Garber, John H., Sr. xii, xvi, xvii, xix, xx, 14, 16, 37, 40, 46, 47, 50, 51, 62, 83, 85, 86, 87, 88, 92, 96, 112, 116, 119, 125, 129, 136, 146, 147, 188, 284, 345, 347, 366

Garber, Jo Hannes xiv, 5, 10, 34, 35, 37, 38, 39, 40, 85, 284, 347

Garber, Martin, Sr. xvi, xvii, 35, 37, 40, 46, 47, 81, 90, 91, 92, 93, 129, 149, 150, 206, 284, 345, 347, 348, 366

Garber, Nicholas xiv, xvi, 10, 13, 15, 34, 35, 36, 37, 38, 40, 90, 284, 345, 347

Garber, Samuel xvii, xix, xx, 37, 40, 81, 90, 92, 93, 116, 129, 149, 152, 206, 208, 209, 227, 284, 345, 347

Gerber, Christian 7, 8, 33, 34, 347

Gerber, Nicholas 32, 34, 35, 37, 38, 40, 284, 347, 348

Glick, Abraham xix, 37, 40, 93, 149, 152, 154, 182, 209, 210, 211, 226, 227, 238, 250, 262, 264, 284, 345

Glick, Elizabeth [wife of Joseph Miller] 37, 40, 93, 182, 208, 226, 238, 240, 247, 280, 284, 345

Glick, John, Jr. xix, 47, 94, 95, 116, 120, 129, 151, 152, 153, 154, 208, 209, 345, 366
Glick, John, Sr. xiv, xix, 10, 47, 53, 85, 94, 95, 96, 97, 119, 151, 345, 366
Glick, Martin, Sr. 94, 95
Glosseloss, Anna Marie [wife of Hans Jacob Berchtoll] 23, 24, 25, 27, 347

Haigler, Catherine [wife of Johann Adam Weiss] 54, 55, 56, 59, 121, 347
Harnsberger, Adam 155, 156, 157, 345, xiv
Harnsberger, Anna [wife of Jacob Wynant II] 155, 222, 223, 224, 226, 256, 345, 379
Harnsberger, Henry xix, 72, 155, 156, 157, 222, 223, 345
Hauser, Barbara [wife of Hans Baer] 66
Horn, Georg 110, 347
Horn, Heinrich 110, 112, 347
Horn, Margareta [wife of Johann Georg Wine] 60, 110, 112, 113, 125, 347
Hubert, Kathrina [wife of Hans Bar] 66
Humbert, Eva [wife of Heinrich Horn] 110, 112, 347
Humbert, Martin 110, 347
Hummer, Elizabeth [wife of Peter Blocher] 69, 137, 193, 345
Hummer, Mary [wife of Peter Hummer] 137
Hummer, Peter 69, 137, 345
Humpert, Hans 110, 347

K
Kehr, Anna [wife of Christian Kehr] 141
Kehr, Christian 141, 345, 347
Kehr, Elizabeth [wife of Henry Danner] 73, 135, 141, 143, 189, 345, 347
Kehr, Mariah [wife of Nicholas Bucher III] 21, 64, 135, 136, 347
Keinath, Claudius 41, 347
Keinath, Jacob 7, 41
Keinath, Johannes 41, 347
Keinath, Jacob 7, 41
Keiser, Daniel xx, 47, 158, 161, 212, 213, 235, 236, 275, 345
Keiser, Sara [wife of James Johnson Cullen] 161, 178, 212, 228, 235, 236, 237, 274, 345
Koiner, Conrad 6, 42, 43, 98, 100, 347
Koiner, George Adam xii, xx, 49, 53, 98, 100, 101, 102, 116, 119, 158, 159, 160, 161, 212, 213, 347
Koiner, Mary Ann “Polly” [wife of Daniel Keiser] 158, 212, 213, 235, 345

J
Jeffries, Mary “Mollie” [wife of Christian Wagner] 220, 221, 228, 245, 345
Jeffries, Nancy [mother of Mary “Mollie” Jeffries] 220

L
Lago, Andrew 162, 163, 171, 172, 214, 215, 216, 226, 345, 406
Lago, Andrew Barnes 116, 119, 162, 174, 214, 215, 216, 251, 345, 392, 405, xx
INDEX

382, 399, 400, 402, 403, 404, 405, 411, 412
Lang/Long, John Nicholas “Nikol” xiv, 6, 9, 10, 44, 60, 347
Lingel, Mary [wife of Michael Kycor/Keiser] 212, 345
Long/Lang, Barbara [wife of Lodowich Miller] 13, 16, 44, 46, 60, 63, 71, 92, 125, 129, 132, 347, 348
Lurssen, Adelheit [wife of Herman Daniel Braun] 198, 345

M
Michael, Barbara [wife of Nicolaus Switzer] 167, 217, 345
Miller, Abraham, Sr. xx, 16, 60, 63, 71, 72, 115, 132, 133, 134, 146, 185, 188, 239, 284, 345, 347
Miller, Barbara [wife of John H. Garber, Sr.] 14, 16, 38, 46, 60, 62, 83, 85, 89, 92, 125, 129, 146, 188, 347
Miller, Christian xix, 16, 37, 40, 63, 132, 134, 146, 172, 186, 187, 188, 206, 207, 226, 227, 229, 247, 248, 284, 345, 348
Miller, Emily Virginia [wife of William Harvey Wise III] xx, 16, 24, 37, 40, 63, 80, 93, 281, 283, 284, 290, 296, 297, 298, 309, 310, 316, 317, 318, 323, 324, 325, 326, 327, 328, 333, 334, 381, 383, 390, 393, 398, 405, 408, 413, 414
Miller, Jacob xii, xvii, xix, xx, 24, 60, 63, 68, 89, 92, 111, 112, 114, 115, 120, 125, 126, 127, 128, 129, 130, 131, 132, 133, 182, 183, 184, 239, 284, 345, 347, 384
Miller, Joel B 3, 16, 24, 34, 37, 40, 63, 92, 93, 184, 188, 207, 226, 238, 247, 262, 280, 281, 282, 283, 284, 309, 311, 326, 345, 348, 376, 398, xix
Miller, Johann Michael, Sr. xii, xiv, xvi, xvii, 6, 10, 11, 12, 13, 14, 15, 16, 18, 23, 24, 27, 35, 36, 37, 38, 40, 50, 60, 68, 79, 85, 92, 128, 129, 139, 184, 188, 284, 347, 348
Miller, Joseph xix, 24, 37, 40, 63, 93, 182, 184, 208, 224, 226, 227, 230, 238, 239, 240, 241, 247, 250, 262, 264, 280, 284, 345
Miller, Lodowich xvii, 13, 15, 16, 24, 44, 46, 47, 48, 50, 52, 53, 60, 61, 62, 63, 68, 71, 92, 111, 125, 129, 132, 184, 188, 239, 284, 345, 347, 348
Miller, Martin xix, 24, 47, 63, 68, 125, 139, 172, 174, 182, 183, 184, 208, 238, 239, 250, 284, 345, 348, 433
Miller, Otho William xx, 16, 24, 37, 40, 63, 79, 80, 93, 133, 184, 188, 192, 206, 207, 280, 281, 285, 294, 295, 296, 297, 298, 309, 310, 311, 312, 314, 318, 323, 325, 345, 376, 399, 405
Miller, Rebecca [wife of David Garber] 16, 37, 40, 63, 185, 188, 206, 226, 227, 238, 247, 248, 280, 284, 345, 398
Moore, Benjamin xix, 167, 217, 218, 219, 345, 382
Moore, James 167, 217, 218, 219, 345
Moore, Margaret [wife of Valentine Switzer] xix, 167, 217, 218, 219, 227, 251, 345, 382
Morningstar (Morgenstem), Mary [wife of Christian Garber] 90, 149, 187, 206, 207, 247, 248, 345
Mueller, Johann Michael 8, 11, 12, 13, 14, 347

P
Pieterin, Barbara [wife of Adam Wise I] 54, 121, 122, 175, 345
Pifer, Godlove 162, 214, 216, 345
Pifer, Mary [wife of Andrew Barnes Lago] 162, 214, 215, 216, 226, 251, 345, 372
Plocher (Blocher), Hans 7
Plocher (Blocher), Jakob 7
Preston, Anna [wife of Martin Garber, Sr.] 35, 46, 60, 90, 91, 149, 206, 345, 347, 348
FROM THE RHINELAND TO THE PROMISED LAND OF THE SHENANDOAH

R
Roller, Johann Peter, Sr. 52, 108, 164, xiv, xx
Roller, Peter, Jr. xx, 108, 121, 164, 175, 262, 263, 345

S
Schweitzer, Johannes 167
Seip, Eva [wife of Heinrich Seip] 164
Seip, Heinrich 164, 345
Seip, Iva [wife of Peter Roller, Jr.] 164, 175, 345
Simon, Anna [wife of Samuel Bechtel II] 24, 27, 46, 68, 139, 347
Simon, Isaac 27, 68, 347
Simon, Magdalena [wife of Isaac Simon] 27, 68
Smith, Barbara [wife of George Adam Koiner] 98, 158, 159, 161, 212, 345
Smith, Peter 158, 159, 345
Stanaford, Margaret [wife of Philip Drake] 220, 228, 245, 345
Strehler, Margaret [wife of Lorenz Lenz Bar] 66
Studebaker, Anna Maria [wife of John Nicholas Lang] xiv, 6, 44, 60, 347
Stutenbecker, Casper 44, 347
Stutenbecker, Peter 44, 347
Suss, Diebold 110, 112, 347
Suss, Eva [wife of Jacob Wein] 110, 112, 347
Swartz, Barbara [wife of John Bishop] 137, 193, 345
Switzer, Johannes 167, 168, 345

T
Tepas, Kathleen Mayrita [wife of Adam Jesse Wise] 161, 332, 333, 344

U
Ulrich, Gerber 7, 32

V
von Staden, A. Gertrude [wife of Casper Stutenbecker] 44, 347

W
Wagner, Ann [wife of John Drake] 220, 228, 245, 285, 345
Wagner, Christian xvii, 173, 220, 221, 228, 245, 345
Wagner, Margaretha [wife of Niclaus Wein] 110, 112, 347
Wein, Jacob 8, 110, 112, 347
Weiss, Johann Adam xii, xiv, xix, 9, 47, 48, 49, 52, 53, 54, 55, 56, 58, 59, 108, 121, 153, 176, 345, 347
Wien, Albrecht 110, 112, 347
Wien, Nicolaus (Wine) 8, 110, 112, 347
Wine, Anna Martha [wife of Jacob Miller] xx, 60, 111, 113, 125, 127, 129, 182, 345, 347
Wine, Barbara [wife of Jacob Miller] 112
Wine, Johann Georg xiv, xvii, xx, 8, 52, 60, 62, 68, 111, 112, 125, 347
Wise, Adam, I xix, 54, 56, 58, 115, 120, 121, 122, 123, 124, 164, 175, 227, 229, 345, 347, 366
Wise, Adam Jesse 161, 279, 331, 332, 333, 338, 339, 340, 344, 345, 384
Wise, Andrea Susana 161, 331, 332, 333, 338, 339, 340, 344, 345
Wise, Daniel Joseph 161, 332, 333, 344
 Wise, Evan William  161, 255, 332, 333, 344, 376
 Wise, Virginia Elizabeth  161, 331, 332, 333, 338, 339, 340, 344, 345, 376
 Wise, William Harvey, I  xii, xix, 175, 177, 225, 226, 231, 232, 233, 234, 251, 261, 263, 264, 265, 266, 267, 268, 273, 298, 345, 381, 382, 383, 399, 402, 403
 Wise, William Harvey, III  xii, xx, 16, 24, 37, 40, 63, 80, 93, 161, 184, 188, 192, 214, 219, 272, 296, 298, 301, 309, 316, 317, 318, 319, 321, 322, 324, 326, 327, 328, 333, 345, 390, 393, 400, 405, 407
 Wise, William Harvey, IV  i, ii, ix, 16, 24, 37, 40, 63, 80, 93, 161, 184, 188, 192, 317, 318, 327, 331, 333, 334, 337, 338, 342, 344, 345, 408
 Wyand, Catharine [wife of Jacob Wyand I]  222, 223
 Wyand, Jacob, I  222, 223
 Wynand, Johann Jacob  222, 223, 345
 Wynant, Jacob, II  xix, 155, 222, 223, 224, 226, 227, 232, 256, 257, 345, 379, 393
 Wynant, Johann Jacob  xiv