

Part II.

Jacob Ira Hofferbert's Family Story



Jacob Ira Hofferbert (1886-1969), Harry Herman Hofferbert (1888-1949),
Gertrude Aletha Hofferbert (1896-1970).
Picture from about 1897-98.

The Shrocks and Hochstetlers

When people first hear the name *Hofferbert* they assume that our family is predominantly of German ancestry. *Hofferbert* is indeed a fairly common German name. There are *Hofferberts* or *Hofferberths*ⁱ in the phone book of about any medium-sized German city. But while bearing a German-sounding name, my generation is hardly all German. Grandmother Bertha was, as we have seen, entirely of Anglo-Saxon stock – either Puritan English (part of the Roe/Feke line) or Scotch-Irish (the Kelley as well as some of the Roe lines).ⁱⁱ

My Grandfather Jacob Ira Hofferbert, however, was entirely *Germanic*. George (b. *Georg*) Hofferbert (abt. 1832 to abt. 1915), Grandfather Ira's paternal grandfather, was born in Darmstadt, in the principality of Hesse.ⁱⁱⁱ He migrated to America in 1850, settling in Lightsville, Ohio. More on Grandfather George later in this story. Note that I say Ira's ancestors were *Germanic* rather than *German* because many of his forbearers were Amish, probably coming originally out of German-speaking Switzerland and then, via Germany for perhaps multiple generations, to America in the 18th century. The records to date allow me to offer some observations on the ancestry of three of Ira's grandparents: George Hofferbert; John Shrock (b. 1830 –d. ?), and; Kazia Troyer Shrock (b. 1833 – d. ?). The one about whom I have yet to discover any relevant information is Caroline Hane Hofferbert (b. 1830 – d. abt. 1900), who married the immigrant George sometime in the early 1850s. She was probably herself of Amish or Brethern persuasion, sharing the history of those courageous, oft-persecuted folks. I shall not give up on her, however. Perhaps there will be more written about Great-great Grandmother Caroline in the future.

As was the case with Grandmother Bertha, religion was central to Grandfather Ira's family. Religion was a prime motive for migration by both sets of his ancestors. And religion determined and defined much of daily life for them and their descendants. However, Ira's religious heritage was fundamentally different from his wife's. His ancestors was predominantly Germanic, not Anglo-Saxon, and firmly in the continental Anabaptist tradition of the Amish and Mennonites.

Our Anabaptist Heritage: The Shrock and Hochstetler Lineage

Grandfather (Jacob) Ira apparently came from pure Anabaptist roots, a religious movement about which I shall say more in a bit. It included, among other branches, the Amish, Mennonites, and Brethern. The ancestors of Ira's mother, Amanda Shrock (1867–1938, earlier spelled *Schrock*) were born in Germany or German-speaking Switzerland. They migrated to Pennsylvania in the early 1700s, to Ohio in the later 1700s (sometimes with a generational stopover in western Pennsylvania), and finally around 1840 to Howard County, Indiana. The American part of that march took a bit over 100 years, from the 1730s through the 1830s and 40s. The records on much of Great Grandmother Amanda's Amish lineage are clear, with known current records tracing two branches back to early 18th century migrants from Switzerland and Germany. Her parents would

later be part of a modernizing, but still Anabaptist, offshoot of the Amish (then and now often called *Amish-Mennonite*), the *Evangelicals*.

The story of the Anabaptists is one of commitment, courage, stubbornness, and suffering over much of the time from the 1500s through the 1800s. “Anabaptist” is a general term applied to many Protestant groups. The term derives from a German coinage of a Greek root (*ana*) meaning “adult” baptism. The early Anabaptists – and many of the later branches such as the Amish – were distinguished by the belief that the act of baptism, and the consecration of one’s life that is implicit in it, should be a rational decision made by one who has reached the age of “accountability”, commonly around the time of puberty.

Protestant denominations to this day continue to differ over the timing and forms of baptism. But there was much more to the Anabaptist movement than sprinkling versus dunking. Arising almost simultaneously in the 1500s with the far larger strains of Protestantism the Anabaptists wanted to take the Reformation beyond the limited challenge to the Roman Church offered by Luther and his close followers. The Anabaptists’ emphasis on individual salvation also was reflected in a special reverence for life, most visible in their opposition to bearing arms. And associated with noncombatant status would often be an opposition to participation in any form in affairs of the state, whether that involved registration, tax collection, or (later) voting.

In 1736, one of our Amish ancestors, Jacob (*Jakob*) Hochstetler [b. 1712, Echery (by St. Marie-aux-Mines), Alsace; d. 1776, Bernville, Lebanon Co., Pennsylvania], had to engage in some tough negotiation with the local authorities before he was even allowed to leave the ship when he arrived at the port of Philadelphia.^{iv} Port officials initially denied him entry because he refused to swear allegiance to the British Monarch. The requirement for an oath to King George (the Second) had been put in place by Pennsylvania’s colonial legislature out of a fear that German immigration would swamp the resident English-speaking population. But the Amish objected to oaths of any kind, as they implied a gesture toward *graven images*, in violation of the 4th Commandment. Actually, they were not much fond of government in any form, since, among other things, governments sponsored wars. Grandfather Jacob must have resolved the difficulty, since we know he and his family were allowed to leave the boat, soon to be among the founding settlers of Berks County, Pennsylvania. This incident upon Jacob Hochstetler’s arrival in Philadelphia was minor compared to some of the other trouble that pacifism and non-participation has caused these pious Amish folks. Even well into the 20th century, they ran into trouble for wishing to take their children out of public school after 8 years, for refusing to salute the flag, and for resisting military service. [The relatively recent legalization of home- schooling has largely solved the education problem for observant Amish].

Many of the Anabaptist branches that included our ancestors – Amish, Mennonite, Brethern, Evangelical – have made varying accommodations to the modernizing world around them. One often hears of such behavior as that of the “black bumper” Amish, who abandoned horse-drawn vehicles for motor cars, but insisted on painting the chrome fixtures black, in an effort to diminish ostentation.

Jacob Ira Hofferbert's Amish Ancestors: The Hochstettler Branch

Jacob Hochstettler
 b. 1712 Echery (by St. Marie-aux-Mines), Alsace
 d 1776 Bernville, Lebanon County, PA
 m Anna Lorenz
 b 1711 (probably) Alsace
 d September 20, 1757 Berks County, PA

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John Hochstettler
 b abt 1735, Canton Berne Switzerland
 d abt 1798 Berks County, PA
 m Catherine Herzler
 b 1731 Canton Berne, Switzerland
 d abt 1797 Elklick, PA

↓

John Hochstettler
 b abt 1760 Berks Co, PA
 d abt 1813 Elklick, PA
 m Francis Mast (b & d ?)

↓

Benjamin Hockstettler
 b February 23, 1782 Berks Co. (?) PA
 d May 18, 1853 Elklick, PA
 m Catherine Miller
 b February 23, 1783
 d February 20, 1843, Elklick, PA

↓

Elizabeth Hostedler
 b May 26, 1806 Somerset Co., PA
 d November 24, 1887 Amboy, IN
 m Jacob Schrock
 b September 6, 1803, Huntington County, PA
 d September 6, 1857 Howard County, IN

↓

Jacob Schrock
 b July 18, 1830 Holmes County, OH
 d Howard County Indiana
 m

Kazia Troyer*
 b 1833 Holmes County, OH
 d August 2, 1888 Howard Co. IN
 d Howard County, IN

↓

Amanda Shrock**
 b July 3, 1867, Kokomo, IN
 d 1838, Kokomo, IN
 m Jacob Levi Hofferbert
 b 1861 Lightsville, OH
 d 1932, Kokomo, IN

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Jacob Ira Hofferbert
 b July 22, 1889 Kokomo, IN
 d July 20, 1969 Marion, IN
 m Bertha Florence Kelley
 b 1889 Greentown, IN
 d 1958, Marion, IN

 *Parents of Kazia Troyer: Jacob Troyer, b 1808, PA; d August 2, 1888, Howard Co., IN; Katherine Kilhoffer, b 1808, Switzerland

**Note that the spelling convention was originally "Schrock" but changed to "Shrock" with Great Grandmother Amanda's Generation

From a 21st century vantage, such accommodations may seem a bit silly, but in order to understand our ancestors and what they created for us, we need to listen to them from afar. Their piety was their strength in the sometimes fearsome conditions encountered in an often hostile land. Our first documented Amish ancestor was Jacob Hochstetler, my 7th great grandfather, mentioned above. In 1736, he brought his young wife Anna Lorenz Hochstetler (b. 1711 – d. 1757) and four small children to Pennsylvania from the Rhineland in Germany^v, to which he or his parents had fled from severe persecution in the Swiss canton of Berne. He was among the early Pennsylvania Amish settlers, settling on and developing a good sized farm in Berks County, northwest of Philadelphia (and of which Reading is the contemporary county seat).

The 18th century Amish prospered in the new land. They were hard-working, thrifty people who indulged in no unnecessary personal adornment or luxury. They were good farmers and quiet neighbors who maintained a close-knit community. They helped each other when necessary, whether in erecting a barn or helping with the birth of a child.^{vi} Their descendents are the folks who operate those plain but beautiful farms in Lancaster and nearby counties northwest from Philadelphia. The Quaker legacy of William Penn's colony would usually maintain a climate of tolerance that further rewarded the diligence of the Amish settlers.

But even in this accommodating setting, there were terrible hazards, as Jacob Hochstetler's family would discover just 20 years after their arrival in Pennsylvania. The Seven Year's War, which we call the *French and Indian War*, haunts the history of our family. Indians, allied with the enemies of the ruling British, would wreak a terrible toll on our family. The Amish would not engage in combat, but they did possess firearms for hunting food.

About 1757, a group of Indians attacked the Hochstetler house, killing Grandmother Anna and the two youngest children. Jacob and one son watched the slaughter from a nearby hillside. They had firearms used in hunting, but their pacifism forced them to resist firing on the assailants. Grandfather Jacob and two sons – Joseph and Christian – were captured by the Indians. Hostetler (p. 33) relays family lore that Jacob said as he was separated from his sons: “If you are taken so far away and kept so long that you forget your German language, do not forget the Lord's Prayer.” Grandfather Jacob was the first to escape, having been led over the Allegheny Mountains prior to his escape. The two captured sons were eventually released after about 7 years, as a result of a treaty of restoration between the Pennsylvania authorities and the Indians.

A touching story is told of Christian's return (Hostetler, p. 37):

...(H)e walked to his father's house, and as he stepped into the kitchen, he found the family at dinner. He bade the time of day and returned to the yard and seated himself on a stump. After his father had finished his meal, he went to the man in the yard whom he supposed was an Indian and began a conversation with him. In broker German, which he could scarcely recall, he said, “My name is

Christian Hochstetler.” We can easily imagine the joy and surprise of the father, who nevertheless found it not easy to get his son into the house for dinner. For some time he would not decide to forsake his Indian friends and make his home with the whites

At the time of the Indian attack, Christian’s older brother John, my 6th Great Grandfather, was married and living on his own with his family, thus avoiding the awful experience of his father and siblings. He would later move 250 miles westward to be one of the pioneer settlers in what would become Somerset County, Pennsylvania, eventually acquiring a large landholding (2,300 acres).

The Amish farmers had good reason to migrate across the country over successive generations. They needed land. They had settled on farms fairly close to each other in Pennsylvania, following the European pattern. This layout facilitated their tight community structure. But it also limited the number of new farms that could be maintained close to those of the parents. And the Amish tended to have large families.



The need for land combined with a lust for the frontier – a lust to which even the pious Amish were not immune. They had moved across Europe in fear, pursued by persecutors. They moved across America in hope, pursuing fertile land. The first of our family to move beyond the initial place of settlement was Jacob and Anna’s eldest son John, who around 1784 moved his wife, Catherine Herzler Hockstetler and their children 250 miles south westward into the woods of Somerset County, Pennsylvania.^{vii} (Their cabin, restored, is pictured at the left).

In turn, their son Benjamin (b. 1782 – d. 1853) would take his Somerset County bride, Catherine Miller (b. 1783 – d. 1843), to Winesburg (Holmes County), Ohio. Benjamin and Catherine’s daughter, Elizabeth (b. 1806 – d. 1887), would there marry Jacob Schrock (b. 1803 – d. 1857) before moving on to Howard County (Kokomo), Indiana.

This Jacob Schrock (whom I shall label *Jacob III* – there were “Jacobs” all down the line) was himself the grandson of Amish immigrants, Jacob I and Anna Zug, who had settled first in Huntington County, Pennsylvania in the late 1700s. Jacob I and Anna produced Jacob II before moving onward to Holmes County, Ohio. There Jacob II and his Amish wife, Elizabeth Hostedler (the spelling evolved over the generations), produced the third Jacob Schrock.

Jacob Ira Hofferbert's Amish Ancestors: The Schrock Branch

Jacob Schrock
 b abt 1750 Zweibrucken, Germany
 d Holmes County, OH 1832
 m Anna Zug
 b Germany
 d 1822 Holmes County, OH
 ↓
 Jacob Schrock
 b September 6, 1803 Huntington County, PA
 d September 6, 1857 Howard County, IN
 m Elizabeth Hostedler
 b May 26, 1806 Somerset County, PA
 d November 24, 1887 Amboy, IN
 ↓
 Jacob Schrock
 b July 18, 1830 Holmes County, Ohio
 d (?) Howard County, IN
 m Kazia Troyer
 b Holmes County, OH
 d (?) Howard County, IN
 ↓
 Amanda Shrock
 b July 3, 1867, Kokomo, IN
 d 1838, Kokomo, IN
 m Jacob Levi Hofferbert
 b 1861 Lightsville, OH
 d 1932, Kokomo, IN
 ↓
 Jacob Ira Hofferbert
 b July 22, 1889 Kokomo, IN
 d July 20, 1969 Marion, IN
 m Bertha Florence Kelley
 b 1889 Greentown, IN

The next generation continued the movement westward. In the Kokomo Library's genealogy files John Key and I came across a wonderful narrative, written by a Hochstettler cousin, about the migration from Holmes County, Ohio to Howard County, Indiana. It appeared in the September 15, 1917 edition of the Kokomo Tribune. This article confirms what is known elsewhere about Howard County History: Namely, that the Hochstetlers and Schrocks were closely tied to each other and were very important in the pioneering of that fertile region of Indiana. Selections from the text are in the reminiscence typed below. The lovely article also gives a glimpse into the everyday lives off our pioneer ancestors in the Indiana of the 1840s.

He Has Watched This City Grow for Many Years

***Jacob Hochstetler Has a Sixty-Seventh Anniversary This Week –
 Not a Building Standing That Was Here When He Came to Howard County in 1850 from Ohio***

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A man who has outgrown his generation and who has seen change after change until he is now living in an epoch in which even his name has been altered is celebrating an anniversary which marks the sixty-seventh year of his residence in Howard county. The present generation spells the name without the "ch".

"There are not many things left that were here when I came to this locality sixty-seven years ago," said Mr. Hochstetler when he was interviewed by a Tribune reporter. "Even the old Wildcat [Creek] has changed a lot in those years and it is no longer the frisky little river that used to flood the lowlands for miles around and stay above flood level for weeks at a time. All that was stopped when they cut away the woods which used to hold back the water in flood time. The forest and almost everything else is gone now."

In the years that Mr. Hochstetler has spent, Howard county has seen improvement follow improvement, until he has had to hurry along in order to keep apace with these changes. It was on September 1, 1850 that Mr. Hochstetler then a youth of 13 years old set out with his parents and brothers and sisters for Indiana.

They moved from their home in Holmes county, Ohio, in wagons and the journey took twelve days. During the entire distance they crossed just one railroad. The wagon roads at that time were little more than blazed trails and since the Hochstetler family brought along three cows it was necessary for either Jacob or his father to walk behind the cows.

When they arrived in Howard county they moved on a farm about half a mile from Waupecong. This farm of 190 acres was purchased for \$2,000, and it is said that that sum will not buy ten acres of it now. Levi Schrick [sic.] is the present owner of the old Hochstetler place.

Although they lived only eleven miles from what was then Kokomo the trip was such that a visit to the town was quite an event. All day was consumed in making the round trip. The roads did not deserve the name, for they were merely little lanes cleared through the woods about wide enough to permit a wagon to pass through.

"There is not a building standing today that was here when I first came to Kokomo," said the old pioneer in remembrance. "In those days it was an oddity to see even a frame building and the few log cabins which were scattered around the court house square were about all there was to see of Kokomo. Why there was a fish pond right where the Francis hotel stands now and you could take your gun and shoot wild turkeys and game where some of the business houses stand now."

The changes in the town since that time have been many and rapid. The stirring tales that Mr. Hochstetler remembers about the days when he was a boy sound like the adventures of another age. One of the incidents which recalls the splendid feeling of hospitality in those days is the story of the fire which burned down the Hochstetler residence, in the spring of 1853. The members of the family were seated around the dinner table at the time the fire started but they were powerless to extinguish it and watched the house burn to the ground. The neighbors all rallied to their assistance and by Friday of that week they had erected a 20 X 30 feet two-story house on the same site. ...

Although he is practically 80 years old he still reads the newspaper without glasses and is as active and energetic as a man of fifty. He takes pride in the fact that he cast his first vote for "Abe", as he calls him, back in 1860. Since then with one exception he has voted the republican ticket. ...

Note: From the Kokomo Tribune, September 15, 1917. This Jacob Hochstetler is not a direct ancestor of ours, but rather a lateral cousin. The migration of Amish people from Holmes County, OH was sizeable. Among the migrants were Hochstetlers (with various spelling), Schrocks, Herschbargers, Millers, and Yoders – all quite common family names in Howard County today. And in most cases, when one traces any of these back a generation or so the Ohio setting is discovered. Likewise, an impressive number of marriages across those family lines is documented. Thus, the marriage of Great-great Grandfather Jacob Schrock and Great-great Grandmother Elizabeth Hostetler was just one of many unions across those family lines. Further evidence may be found in the Schrock Cemetery in Liberty Township, Howard

County, between county roads 500 and 600 North and 700 and 800 east.

A fine place in which to reflect upon our heritage is the *Herschberger Essen Haus* in Converse, Indiana. It is owned and operated by distant cousins who are observant Amish and

share a common ancestry with us. They serve delicious, high-carb food cheap. The roast pork and dressing is to be strongly recommended. The peach pie is more joy than plain folks ought to allow themselves, let alone inflict on unwary "English.". Some of my Mother's people have supper there on Wednesday evenings. [Rih]

Another retrospective article, this one reprinted in the Greentown Sesquicentennial Commemorative History of 1998, further illuminates this image of early Indiana life, while also once more pointing to the connections between Hochstetlers and Schrocks -- this time from the perspective of 1925.

The Hochstetler family has long owned the farm where Marjorie Hochstetler now lives, but it was homesteaded by the pioneering Schrock family in 1848. The farm, located at county roads 700 E and 450 N [Note: just south of the Schrock Cemetery] was purchased by Jacob Schrock on April 10, 1848, directly from the government. On April 24, 1852, his son, Benjamin Shrock

(1829-1878) bought the land from his father.

In about 1875-76, Benjamin Shrock erected a frame house 20X34 feet with a side wing 20X 29 feet; he also built a large 'bank' barn measuring 40 X 76 feet. Both buildings were in the traditional design of the Pennsylvania Dutch style....

Jacob Schrock (II), when he was planning the move from Holmes County, Ohio to Howard County, Indiana around 1848 bought several large land plots from the General Land Office. This alone suggests that, as plain-folk farmers went, our ancestors were pretty well off. They were thrifty, and they were shrewd. It should be noted, however, that by 1851, all of the available federal land in Howard County had been purchased. One could say that the frontier closed with those last land sales.

Jacob Schrock (II) was born in Huntington County, Pennsylvania, continuing the multi-stage Amish migration from Europe to eastern Pennsylvania, thence to western Pennsylvania, onward to Ohio and then to Indiana. I should note that many of those Amish families continued the inter-generational migration on westward from Indiana, to Iowa, Kansas, and points beyond. Those who moved on were often the more conservative members of the religious group, finding the modernizing tendencies of their co-religionists simply unacceptable.

In 1855 Jacob Schrock (III) married Kazia Troyer (b. 1833 – d. ?), and they got down to the serious business of producing 8 children, the 5th of whom was Amanda Shrock, Ira Hofferbert's mother and my great grandmother. Amanda was alive when I was born in 1937, dying the next year. Jacob and Kazia are pictured below on the occasion of their 55th wedding anniversary in 1910.

Not much is known of the background of Great-Great Grandmother Kazia. The 1870 U.S. Census reports her parents, Jacob (aged 64) and Catherine Troyer (also 64) in

Howard Township, which is just west of Liberty Township, home of other family members and the site of the Schrock family cemetery. That same U.S. Census indicates that Jacob Troyer was born in Ohio (surprise, surprise!), while wife Catherine (Kilhoffer) was born Switzerland. Most of our Amish ancestors came over much earlier. Other records from the time indicate, however, that the Amish migration from their European roots indeed did continue throughout the 18th and part of the 19th centuries, although I suspect that the flow slowed considerably after the major rush between about 1730 and 1775.



Additional confirmation of the Jacob and Catherine Troyer family is found in the little typescript “Cemetery Inscriptions of Eastern Howard County, Indiana”, compiled by Mr. and Mrs James L. Gorman, and housed in the genealogy section of the Kokomo Library. That source indicates that Catherine Troyer’s tombstone, in the Kokomo Zion Church Cemetery, carries the inscription *Ruhe un Frieden* – “Rest

in Peace.” This, of course, also suggests that the German language was alive and well among the Howard County Amish population at least as late as the 1880s.

What happened to the Anabaptist commitments of the family? The Howard County folks had, by the mid-1800s, taken to referring to themselves as *Amish-Mennonite*.^{viii} Stricter Amish would later break off and move on to the Great Plains, a pattern that has been repeated throughout their history. When Jake Hofferbert (Jacob Levi; b. 1862 – d. 1933) and Amanda were married, in 1885, in a ceremony presided over by her father it took place in an *Evangelical* church. This church, bearing the name commonly used by German Lutherans, was a separate Protestant denomination, being later absorbed by the Methodist Church. In fact, Jacob and Catherine Troyer are buried in Zion *Methodist* Church cemetery. Thus we can see that much of the fragmentation that was to befall the Amish in later years was well under way by the mid-19th century.

Notes to the little Gorman monograph on cemetery inscriptions are informative, both as to the pattern of church organization as well as to such cultural features as language. At the risk of over-doing it, I will quote at some length from that document:

The first Evangelical preaching in this neighborhood took place in 1852 when J. Keiper visited the area south of Peru. In 1858 Waupecong was chosen as a Mission. In 1863-64 H.L. Fisher preached in a schoolhouse located on the southwestern corner of the crossroad (across from the present cemetery). This schoolhouse was moved several times, being used as a home for many years. In 1965 it

was located in the town of Plevna and was the home of Jim Shrock.

In 1864-65, J. Kaufman was appointed to the Waupecong Mission with this church as part of his circuit. On Easter Sunday, 1865, a great outpouring of the Holy Spirit was witnessed with 25 conversions and 33 accessions. These were from the Amish people

in the neighborhood. This meeting resulted in the organization of two classes – Salem and Zoar. Later they merged and adopted the name Zion. Out of this revival there came three preachers: Amos, Jacob, and Enos T. Troyer.

The services continued in a school house until the next year when a church was built at a cost of \$1,800. Services were in German until about 1890 when the change to

English was gradually made. Probably the greatest difficulty in the churches of the Evangelical Church then known as the “Effengeleiche Geiminschaft” [Note: This is a more Swiss than German dialect. Rih] was the transfer from the German language to the English. Many a church fell as a casualty as did the Bunker Hill Church. Zion was not without its difficulties but wise leaders were at its helm.

The Mennonites, the Amish, and the early Brethern struggled against the secularizing forces of the changing world around them. That struggle would continue in various guises, but with decreasing success, over the generations. Each younger generation struggled with their elders’ values, but the pace and rancor of the confrontation was accelerated in the late 19th and early 20th century by the telephone, the railroad, the tractor, the automobile.

Perhaps more critical than the temptations of technology and in its impact on these plain, noncombatant people has been the call of patriotism sounded by the 20th century’s wars against ambitious totalitarian political systems. Young men needn’t be caught in some romantic warrior spirit in order to feel compelled to join in defense of their country, even when it means betraying the deeply held, fundamental beliefs of their parents and their parents’ parents. The experience of war is always sobering, but many who struggled with their own spiritual firmament before reluctantly deciding to join the cause were also thereby liberated, for good or ill, from their own backgrounds. Yet even that *liberation* was often accompanied by pangs of irresolvable remorse and enduring guilt, not readily purged by rational reflection. Many in our family carry with them, to this day, a soul fractured by conflict between ancestral faith and the claims (temptations?) of a changing and challenging world.

As I commented in the *Notes on Religion* at the conclusion of the story of Grandmother Bertha, the struggle between the faith of our forebears and the opportunities of a modernizing society is a continuing theme in the history of our family, but it is a subject for another essay in what I hope will be an expanding set of written observations on the history of our truly American family.

Certainly the conflict, internal to each person and across generations, did not get resolved in the ebb and flow of church organization, such as took place in 19th century Howard County.

In any event, it was in an Evangelical church, not the traditional Amish meeting, that Amanda Shrock took the hand of Jacob Levi (“Jake”) Hofferbert in marriage. So, before considering their lives together, let’s get a bit familiar with Jake Hofferbert’s lineage. That story, because of the limits of records, is somewhat shorter than the story of the Hochstetters and Schrocks.

The Hofferberts

Ira's father, Jacob Levi Hofferbert was born in Darke County, Ohio in 1862, almost certainly into the Church of the Brethren, an Anabaptist denomination of central German origins. Around 1850, his father, Georg (aka George) Hofferbert had left Darmstadt in the principality of Hesse during a time of terrible disorder.^{ix} The German socialist uprisings of 1848 had been put down severely by royal authorities, with much devastation in and around Hesse. That had been accompanied by a couple of viciously cold winters, which, on top of the civil disorder, caused widespread famine. The depressing economic and political conditions for the Hofferbert family in Darmstadt in the middle of the 19th century were probably compounded by their unconventional religious convictions. Thus, Great Grandfather Georg Hofferbert and his older brother Jakob [*Jacob*] followed a network of fellow adherents to the Church of the Brethren to northwestern Ohio.

Some time in the 1850s, Georg married a young woman, Caroline Hane (or Haine or Haines), probably of Amish or Brethern parents. Although today the remnants of the Brethern have moved along toward more modern lines -- the largest branch of which eventually merged with the Methodists -- at the time of the Hofferbert-Hane marriage the union of an Amish girl and a German Brethern boy would probably not have rung doctrinal alarms on either side. They shared the core of an Anabaptist heritage. Records in the Greenville, Ohio library show a heavy concentration of German Brethern migrants at about the time Grandfather George and his brother Jacob arrived in the mid-19th century.

Alas, as I noted earlier, I have not yet discovered more about Grandmother Caroline other than that she was probably born in Ohio in 1839, of parents who likely had migrated from Pennsylvania a generation or so earlier.^x I am speculating that she was Amish. But she, too, might have been German Brethern. The census in one decade indicates that she was born in Ohio. In another, her birthplace is given as Germany. Thus, she and Great Grandfather George may well have been part of the same network of migration, escaping the economic and religious tensions of their native Hesse.

Following his immigration from Germany, George Hofferbert, Jacob Ira's grandfather, set up as a wagon-maker in the little town of Lightsville, about 12



miles north Greenville.^{xi} Arriving with his older brother Jacob, Great-great Grandfather George participated in the early settlement of that little town. I visited it in 2002, and there was not much left other than a dozen quite modest houses, a couple of barns, and no business establishments. But the house I believe to be the one that Great-great Grandfather must have built is still standing and occupied. I spoke to the present owner, and he indicated that he thinks there is still some foundation just underground where George's wagon shop most likely stood.

In the course of my rooting about in the nice little genealogy room at the Greenville Library and Museum, a few clippings and other records were unearthed, including the 1875 town diagram pictured above. In the middle of the block on Main St., between Broadway and Water Street is the residence of "G. Hofferbert" and another building right at the corner labeled "Wg. Sh", for *Wagon Shop*. Note also that the entire block bounded on the west by Main, on the east by Wayne, the north by Elm, and the south by Walnut was Jacob J. Hofferbert's farm. Thus, the families of the brothers lived less than two town blocks apart.

A sense of how life was lived at that time is conveyed by the charming reminiscence I also found in a clipping from the 1936 Darke County Directory, quoted below. The reader should keep in mind that the initial settlement described as taking place in 1849 would have been no more than a year or two prior to the arrival of George and Jacob Hofferbert. It would seem that Mr. Light, the author, had been invited to submit this memoir, which I have reproduced with the spelling and punctuation exactly as in the original, except for a few bracketed notes:

History of Lightsville, Ohio

Reminiscences of the past 86 years to the present time [1936] in September of the year 1849 Wm. H. Light wife and four children of Clermont County, Ohio, took a notion to move to the wilderness of the wild west in the north west part of Darke County as it was called in that day, and they loaded what few household goods they had in a two horse covered wagon and moved in the woods where the town of Lightsville is now located, entered 160 acres of land from the Government at \$1.25 per Acre cleared off a little spot large enough and built a log cabin, The Neighbors were few and far between, were Mr. George Riegel, Philip Replogle, John Grisson, John B. Anderson, John Bowers and a few others, at that time they had a tough time to make a living, with corn bread Hominy and Sow belly, as it was called that day, and later on when the land became more developed they raised

buck wheat and had Maple molasses then we feasted on Cakes and lasses.

As there was no Store near a man by the name of Denmory built a log cabin on the old Grandpa Peters farm west of Lightsville and had a small Grocery and it went by the name of Denmory, but it was a short duration as the place never built up any.

At or near that time there was no Post office in the Township, Then the Government established a route from Greenville to near the Mercer County line called the Seven Mile Prairie, and Appointed James McFeely as Postmaster at his residence and the name of that office was named Mississinawa Post office; then we received our mail once a week from Greenville. The first mail carrier appointed was Abe Keltner, and was succeeded later on by Ninton Walls, and in course of time, the route was changed to Rossburg and North

Dayton. The carriers were Frank Kirgan and others.

Until we have the present every day mail established. About 60 or 65 years ago Wm. H. Light employed, Engineer John Wherry of Greenville to lay out the town of Lightsville in lots to be sold. Then the Town started on a boom, Wm. Light and Aaron Cumrine built a Sawmill and was run by that firm a few years then it caught fire and burned down. Then was rebuilt by the Light firm and done a thriving business until in 1900 caught fire the second time burned down and then never rebuilt again.

Will give in brief of the different businesses we had in the place 45 or 50 years ago. S. H. Light built the first house in the place now occupied by renters. Then J. W. Light built the old Store building different Parties kept store in it for 25 or 30 years, then J. W. Light sold the house and lot to Ira Livingseton, then later on he sold to his father Daniel Livingston he remodeled it to a dwelling and lives there.

The Blacksmith Shop built by J. M. Freymuth and Lewis Dubois and done a thriving business for years. The gristmill was built by Abraham Seachrist and J. McEwoen and Trebe Spranell of Dawn put in the machinery work got it in running order. Mr. Seachrist run it for a few years then sold it. Then it was rented to different Parties for years, some of them were Mahlon King and John McClure Partners. Wash John S. Cyres Cable, Jackson and Bunkman partners. T. J. Light and Frank Jenkinson. Then the Roller process come in vogue then the Burr mill was of the past. Then the mill was torn down junked in piles and sold by auction to the highest bidder.

George Hofferbert built the wagon and Paint Shop. Hofferbert build wagons and did repair work, and his son John did the Painting.
[emphasis mine: Rih] *Tile and Shingle Factory built and run by Andy Weaver, F. M. Replogle and Lyness Whitney,*

done a thriving business for years. Thomas Lytle occupied and run a drug store. The different Doctors done business in Lightsville, 1st Dr. Mundhenk and Dr. Chen were Partners 2nd Dr. Ed Rhynard, 3rd Ira Landis, 4th Dr. Zellers, 5th Dr. Corwin an Dr. Elmer Landis Partners. 6th Dr. Replogle, 7th Dr. Harry Riegel and one Dentist, Dr. Mathews. Two Shoe Shops Abe Hawkins and Tim Buckley Partners. Later Harry Miller, Two Barbers Ed Fowbie. Later John Bowers. Photograph Gallery by James Bernhart and S. H. Light Partners Butcher Shop by Peter Haber. Millinery Shop by Mr. S. H. Light. Razor and Scizzors Grinder. One Saloon of short duration and later on E. Riegel and Sam Corwin built the Store room now occupied by Roy Sutton and they done a thriving business in selling all kinds of machinery, and general grocery and dry goods and they sold the building and it has been rented to different Parties. Then later on Frank Horney built a store room, and was occupied by Roy Blume and Jacob Horney. Then they sold the building to Samuel Beeler, he occupied it a year or so then it caught fire burnt down never was rebuilt. In those days the farmers had no way of transporting their stock to market and the Hogs, Sheep, and Cattle was purchased by local buyers. Some of them were the Townsends of Greenville and the Lowerys Jap of Greenville and Wm of F.T. Recovery [i.e., Fort Recovery] and Ben Murphy of Dallas as it was called in that day, now Ansonia. Wm. Light build a pair of scales at Lightsville, and those buyers would go out purchase their stock and set a certain day to have it delivered to the scales, to be weighted, and they would drive their stock [sic.] on foot to the nearest shipping point in droves some times from 500 to a 1000 hogs or sheep in one drove as the bought they at one time about 50 years ago the town had 350 inhabitants and at the present time there is not over 65 or 70 all told. Since the Auto came to stay and the roads all fine the Farmers jump in their car and are off to the larger towns and are back in a jiffy and the small towns

and places are of the past. Lightsville had 10 fires and 10 or 12 buildings torn down and moved out of the place and at the present time has but one store and that run by Roy Sutton and has two Garages one by Wm. Rhodeheffer and one by Mr. Henry Runcle and at this date there is no one living in the town that lived in the place 50 or 60 years ago. Light was the last one to live in the place that lived there 50 years ago and he died July 5th 1932 and at the Pioneer meeting in the E. Riegels grove 30 years ago, the secretary took the names of all old Pioneers that was 60 years and older and there were 48 present past that age, at that meeting and T. J. Light was the last one to live out of that number.

J. W. Light the Author of this sketch was born in Clermont County, Ohio, April 2nd 1849 and in September of that year my Parents moved to Darke County in Mississinawa Township. I was six months old when we moved in the Township and have lived in the Township all of my life near 86 years and have never been out of the Township over two weeks at no one time have been in only three States, stayed one night in Kentucky and was at Winchester, Indiana one day, and in Portland, Ind. Two or three times. I never had the privilege of attending any Academy, or High School and what learning I received was from our Home Local T. P. Schools and in the winters of 1871 and 2, I taught two terms of school, one 6 months and one 4 months. Then I commenced Firing on the Sawmill worked and done the Sawing

for 35 years. Some winters when we had good Snows, we got from one thousand to fifteen hundred, logs on the yard to saw. In the year of 1873 I took a notion to take a partner with me to help share my lot with me through life. I had finished my dwelling house in Lightsville. I took a vacation thought I would visit my old home stead in Clermont County and by the way I got acquainted with a young Lady by the name of Jennie Corlin and On October 2nd 1873 we were married being 62 years ago and we moved in our house at Lightsville lived in Lightsville 27 years then moved on the farm in 1900 making one move in 62 years. Mrs. Light was always in delicate health never was stout and on the other hand, I always was well and healthy I don't remember of ever having a Dr called to give me a dose of medicine in my 86 years.

I attribute my good health, long life to moral and social living, by abstaining from all impurities. I never darkened a Saloon door to take a drink, never smoked a cigarette, or cigars, never chewed a dimes worth of Tobacco and I don't remember of every swearing an oath.

My Parents were Strictly Methodists, and I joined the Methodist Church at the age of 10 years and I always aimed to be at my place in church to help to advance the cause of Christ and his Kingdom.

*Respectfully submitted,
J.W. Light*

It causes one pause to think of Great-great Granduncle Jacob Hofferbert and, no doubt, his brother George plus a few friends and neighbors, driving a herd of several hundred pigs down a wilderness trail several miles to market. I suppose it could have been worse – they could have been cats.

During the Civil War, both brothers and their families apparently moved from Lightsville, Ohio to the area around South Bend, Indiana, where Grandfather George worked for the Studebaker Brothers wagon factory.^{xii} Jacob remained to farm near South Bend, where he and his family were ultimately buried.

For some time, I could not figure out some of George and Caroline's residential history. However, digging into the various U.S. Censuses helps clarify it. They show up in Mississinewa Township (site of Lightsville), Darke County, Ohio in the 1960 Census. Then they appear in South Bend in the 1870 Census. However, I could not find them anyplace in 1880, although the Lightsville plat map illustrated above indicates his shop's presence in 1875. But that also indicates Jacob's farm in that year, and I know that he and his family were by then in South Bend -- something of a puzzlement. Perhaps Jacob retained ownership of the Lightsville property even after moving to South Bend, Indiana. None of them can be found in the 1890 Census, as nearly the entire national record for that decade was destroyed by fire in Washington, D.C. shortly after it was completed. However, I found in the Census that George and his son John (my great-grand uncle) had returned to Lightsville by 1900. My guess is that they came back some time in the 1870s. The boom in Studebaker's wagon orders would have declined drastically with the end of the Civil War. Although I picked up the record of George and his eldest son, John, in 1900, Great-great Grandmother Caroline has disappeared from the Census. She must have died some time before 1900. George and son John were back in Lightsville. And Jake (Jacob Levi), George and Caroline's second son and my great grandfather, had moved on, as had his sister Mary, who also settled in Howard County, Indiana at some time in the early 20th century. I recall Grandfather Ira frequently referring fondly to his Aunt Mary, and he was close to some of his cousins -- her children.

Jake Hofferbert, is said to have left Ohio as a late teenager for Howard County, Indiana. He worked as a hired hand assisting in driving the cattle of a family making that move. A few years later, at age 22, he married Amanda Shrock.

Fortunately, we have available a couple of narratives, one dictated by Grandfather Ira to his son Norval (b. 1915 -- d. 1983); the other a lengthy obituary from the local newspaper.

[Notes from record by Norval Hofferbert of conversation with Ira Hofferbert -- RIH]

Jake came to Indiana (year not known) when he was 18 years old [approx. 1880 - RIH]. Elijah Kring (Crane) brought Jake to Indiana by having him help drive Elijah's cattle through to Howard County. Jake stayed and worked for Elijah until he was married.

Jake Hofferbert and Amanda lived 1/2 mile west of Zion Church in Howard County, where Jacob Ira Hofferbert and his brother Harry Herman Hofferbert were born, Ira in 1886 and Herman in 1888. Jake also had one daughter, Gertrude Aletha ["Letha" -- RIH], born 1 1/2 miles north of Zion Church, April 12, 1897 [Note: This birth year

conflicts with date, 1896, in Hostetler, Harvey, DESCENDANTS OF JACOB HOCHSTETLER: THE IMMIGRANT OF 1736 (Elgin, Ill.: The Brethren Publishing House, 1912 -- RIH). Jake had moved north of the Zion Church in 1894. Jake first owned farm being purchased with 40 acres cleared and 80 acres uncleared. He lived there approx. 10 years and then moved one mi. north and 1/2 mi. west of Flora [Phlox?] on 60 acres where he worked himself out of debt. This being about 1904. He built a barn with his boys' help and worked the carpenter's trade.^{xiii} In 1911, Jake and Amanda moved to Greentown, Indiana on North Meridian St., where he worked as a carpenter. He then built a new house on east Taylor St., in Kokomo, Ind. and moved there, keeping his Greentown property, and renting it.

Later he built a second house on a west adjoining lot to his 1st lot, where he built his aforementioned house in Kokomo.

On completion of his second house, he sold the 1st house to a family named "West," and continued living in his second Kokomo construction. After living in Kokomo for four or five years, Jake and Amanda moved back to their Greentown property. They lived in Greentown together until 1932, when Jake died and was buried in the Greentown cemetery (west of Greentown).

Amanda then moved back to Kokomo to their property on East Taylor St, where she passed away a few years later. (June, 1938).

Ira, Herman, and Aletha attended the school at Phlox. Herman may have stopped at 8th grade. Aletha attended high school at Greentown. Ira graduated at Phlox and took a course in Normal.

From this time on, being a descendent of Ira, I will continue with this branch. Ira born in 1886 ... [Here Norval's narrative ends.]



[Note to me from my father, Ernest Abraham Hofferbert (b. 1917- d. 2001): "I was moving some books from the shelf and this dropped out of an old Bible that was in Albert's stuff (Albert Hofferbert, only child of Harry Herman Hofferbert) when he died. It takes the record back a little farther. Love, Pop". Following is a clipping of an obituary in the Kokomo Tribune]:

"Dies at Greentown"

"Jacob Hofferbert. Formerly of Kokomo succumbs to Influenza"

Greentown. Jan. 14, 1932. -- (Tribune Special) -- Jacob Hofferbert, age 71, succumbed to an attack of influenza, complicated by paralysis, at his home here Saturday at 5:20 o'clock. Internment will follow in the Greentown cemetery.

Surviving relatives include the widow; two sons, Ira Hofferbert of Swayzee and Herman Hofferbert of Greentown; a daughter, Mrs. Aletha Miller of Howard township; five grandchildren and one great-grandchild [Note: That would be Virginia Jane Petro Key --RIH].

He married Amanda Shrock and for a number of years they resided in the Zion church community. Later, the couple moved to Union township, then to Greentown and afterward to Kokomo.

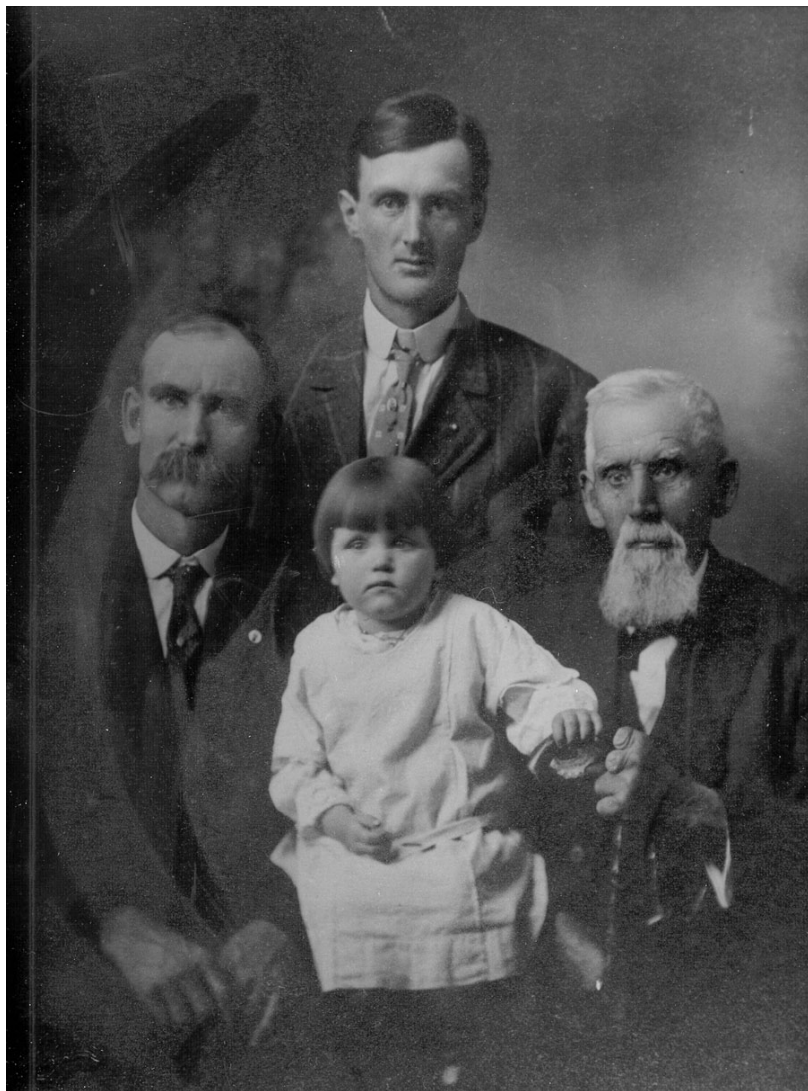
The deceased was the son of George and Caroline Hane Hofferbert and was born in Ohio, April 20, 1861. He came to Indiana when 18 years old of age with a family by whom he had been employed in Ohio. July

30, 1885, Four years ago, after having suffered a stroke of paralysis which incapacitated him, he moved his

residence to Greentown where he has since made his home."

As these records make clear, Jake was an active, hard-working, frugal man. Everything I have heard from those who knew him has been positive. His legacy is one of kindness and loving good cheer toward his neighbors and family. The family picture (above) shows, he had a winning smile. And the same virtues were part of the character of Great Grandmother Amanda. As their grandchildren (my father, his sister and brothers) have reported to me, Jake and Amanda's house was a warm and welcoming home, filled with laughter and love. Some of this may be reflected in this lovely portrait of and Amanda and Jake's family (above).^{xiv}

Grandfather Ira told me of one illustrative experience. Apparently Jake had worn a beard until his middle years (part of the Anabaptist heritage?). One day when Ira was a teenager, he returned to the house to find his mother embracing a strange man. Ira was prepared to do battle in the name of the family's honor, only to realize that the strange man in his mother's arms whom he was about to strike was his father – minus his beard. But generations later we may be glad that Jake retained that magnificent mustache!



My Uncle Doyle Hofferbert (b. 1926) reports with a smile his times with his Grandmother Amanda. One of his favorite recollections is of her helping him learn to roller skate on the sidewalk by the Greentown house, on skates given to him by his Grandmother.

We have the good fortune to have a four generation picture, which must have been taken about 1912, including my grandfather, Jacob Ira, his father, Jacob Levi (*Jake*), his daughter, Bessie Florence, and his grandfather, George Hofferbert. [Left]^{xv}

Neither the written record nor family lore tells us much about Grandfather Ira's childhood. He seems to have grown up in a financially comfortable, Christian home. I well remember the affection in which he held his younger brother Herman and little sister Aletha.

I have recovered one very faded picture (below) which is most likely a Schrock reunion, probably about 1900. The gentleman third from the right, front row is probably Jacob Shrock. He looks similar to the one in the confirmed picture of Jacob and Kazia (Troyer) of 1910 (above) that is clearly identified as their 55th wedding anniversary. However, there is no woman who is quite that similar to the 1910 picture. The young man in the white shirt, standing on the extreme left, appears to be a young (Jacob) Ira Hofferbert. If this is 1900, he would be 14. The seventh person in the seated row is certainly Jacob Levi Hofferbert, and to his right (our left) would seem to be his wife, my great grandmother, Amanda Shrock Hofferbert.



Could the elderly, bearded gentleman in the first standing row (9th from left) be George Hofferbert? He appears to be a rather younger version of the picture of George Hofferbert in the four generation picture, above. He might have been visiting his son and his son's in-laws.

The happiness of Jake and Amanda together must have made all the more tragic Jake's stroke, paralysis, and lingering death in 1931-32. We may assume that he, as with his descendants, suffered high blood pressure, which would account for the stroke. That malady is, alas, a legacy that extends throughout our family. However, today, we have the good fortune to have available treatments that can control blood pressure and thus reduce significantly the likelihood of stroke and the tragic consequences that so often follow.

Jake's death in 1932 meant that Ira and Bertha lost three of their four parents within a year of each other, the only one to survive until later being Ira's mother, Amanda. And Amanda's demise was not without a sad prelude. She apparently suffered severe dementia, with accompanying paranoia, during her last year or two. In an act of apparent anger toward her sons Ira and Herman, she wrote a will that left her entire estate to her daughter, Letha. However, after Amanda died, Letha sat with her brothers and explained that their mother was clearly not of sound mind when she made out the will and that she, Letha (*Gertrude Aletha*), insisted on a three-way division. This act of generosity may have reduced Letha's financial legacy by two-thirds, but her memory as a loving and decent sister surpasses anything she might have put in a bank account.

In 1932 – the midst of the Great Depression -- his share of the inheritance pulled Ira and his family from near desperation and made it possible to put a down-payment on the modest 67-acre farm he and Bertha would occupy for the remainder of their days. It was not a lot of money, but it made a great difference for Ira and Bertha.

But that gets ahead of the story. We need now to turn our attention to the Ira and Bertha and their family after the 1907 Christmas marriage with which I opened this family narrative. For that next chapter, however, I beg the reader's patience.

Richard I. Hofferbert
Vestal, NY
June, 2005

Notes to Part II.

ⁱ Merely a variation in spelling, with no difference in pronunciation of the final “t” or “th”)

ⁱⁱ To which I might add that the maternal ancestors of my siblings and myself, through our Grandfather Glenn Stover (1889-1980) and Grandmother Hazel Hudson Stover (1889-1960), are apparently all Scotch-Irish and, perhaps, English. My children, Mark (b. 1958) and Sam (b. 1963), of course, are predominantly of German ancestry. If we count the Amish as German, then I am 1/4th German and their Mother’s parents were both from Germany, making our sons 5/8th German, if one is into calculating such rather silly eugenic fractions. It is silly because the central lesson of our family history is that we are all 100% American.

ⁱⁱⁱ Interestingly, Grandfather and both of his siblings chose to be called by their middle names. Harry Herman was *Herman*; Gertrude Aletha was *Letha*; and Grandfather Jacob Ira was *Ira*. Georg Hofferbert’s origins are confirmed by the 1860 Census for Darke County, Ohio.

^{iv} Much of this narrative is adapted from a wonderful book that came to me via my father, who in turn obtained it from Albert Hofferbert, son of Harry Herman Hofferbert – Jacob Ira’s younger brother. Authored by Harvey Hostettler in 1911, *The Descendants of Jacob Hochstetler* contains not only a genealogy from 1736 down through Jacob Ira Hofferbert, but also an historical account of the Amish as they struggled against persecution first in Switzerland, then in Germany before they migrated to America to take up yet a new set of challenges. Reprints of the Hostettler book are available from the Gospel Bookstore in Berlin, Ohio for a modest price.

^v Actually in the Alsace region around today’s Strasbourg, France, just west of the Rhine from the contemporary German state of Baden. This region, along with that of the province of Lorraine to the north of it, was the object of generations of bloody conflict between France and Germany, finding its way back to French control after the Armistice ending World War I.

Different sources differ on the certainty that Jacob’s wife’s name was “Anna” and on her dates of birth and death. I have not yet followed through on all the sources to examine how certain we can be on these matters. The basis of most of my information on this lineage is, as I noted above, the Harvey Hostettler 1911 volume, which is widely recognized as a major genealogical work. But there are also numerous websites that incorporate some refinements and elaborations, but not all of them are well documented. One especially interesting one is www.collectornuts.com/hochstetler.htm, compiled by Mary Lou Cook. She even lists Jacob’s father, born about 1680 in Ste. Marie-aux-Mines, Alsace, France, and died in Alsace, France. She offers the following note on this gentleman:

In 1709, Jacob Sr. lived in Echery, and he bought a farm on 16 May 1711 at Petite Lievre for 900 L.T. Jacob Sr. was a neighbor and colleague of Jacob Amman, leader of the Amish wing of the Anabaptists in Alsace (source: Hochstetler Family Newsletter, XVI, No. 3, Sept 2002). In July 1714 he was living in the neighborhood of La Petite Lievre in Ste. Marie-aux-Mines, Alsace. ... Jacob Amman also lived there in 1712, the date when the Anabaptists were ordered to leave.

^{vi} Consider the following: On Palm Sunday, 1965, a series of tornadoes hit Indiana and Illinois, killing over 200 people. Our Grandfather Ira, his son Norval and his family, and my Cousin Virginia and her family all lost their homes and farm buildings in those terrible storms. There were also Amish families in Indiana who lost suffered grave loss. With a matter of days, other Amish, some from as far as 150 miles away, arrived with horse-drawn wagons filled with building materials. They had their brothers and sisters in faith back up and operating shortly thereafter. No money changes hands in such circumstances.

^{vii} His farm was located Summit Mills, about 15 miles southwest of Shanksville, recently well-known, sadly, as the crash site of United Airlines Flight 93 – the one taken down by the passengers after it was

hijacked by Arab terrorists on September 11, 2001. The picture in the text is of the reconstructed cabin as built by John Hochstetler in Summit Mills. It has been painstakingly restored by our very distant cousins. See a full description of the project, as well as directions to the cabin's location, in <http://www.spruceforest.org/cabins/johnlittlehouse.html>.

^{viii}The complexities of doctrinal differentiation are discussed at some length in Harry Loewen and Steven Nolt, *Through Fire and Water: An Overview of Mennonite History* (Scottsdale, Pennsylvania: Herald Press, 1996)

^{ix} According to family lore, there were two or three brothers and a sister who made the trip from Germany to America, probably by sailing ship and probably from the port of Bermerhaven in northern Germany to the Port of Baltimore in the U.S. It is said that limited funds forced the siblings to separate, two taking the bulk of the cash and moving on westward. That would clearly have been Grandfather George and Granduncle Jacob. Records show a fairly large number of Hofferberts in various parts of Maryland. Could they be descendants an unidentified sibling of Georg and Jakob?

^x As I have said before, it is terribly hard to discover much about our great grandmothers. They did not leave much of a paper trail. Property was usually registered in the name of the male "head of household." It was not until the mid-19th century that even the U.S. Census listed married women, other than "1 adult female." My standing challenge in filling out our family history is to find out more about these sturdy pioneer women.

^{xi} The Darke County seat and site of the 1795 Treaty of Greenville laying out the conditions for peace with the Indians following their defeat by "Mad Anthony" Wayne's forces in the *Battle of Fallen Timbers*.

^{xii} Much of what I have learned about George Hofferbert I obtained from the excellent genealogical collection in the Darke County Library and Museum in Greenville. One of the many pleasures I have derived from exploring the history of our family has been meeting the many helpful volunteers who are always eager to assist a wondering inquirer such as I in the task of digging up dead relatives.

^{xiii} One of his handmade toolboxes came via his grandson, Albert through my father, Ernest, to my son Sam. Sam is himself a carpenter. He restored the toolbox and installed a brass plate reading: *Jacob Levi Hofferbert*. Sam rightly so honors his great-great grandfather. Thank you, Son.

^{xiv} Standing are my Grandfather, Jacob Ira Hofferbert, his sister Gertrude Aletha, and his brother, Harry Herman. Seated are his parents, Amanda (Schrock) and Jacob Levi Hofferbert.

^{xv} One cannot help wondering how Great-great Grandfather George lost those two fingers on his left hand. It was surely an accident associated with his trade as a wagonmaker.