

A BRIEF HISTORY
OF
JOHN and CHRISTIAN FRETZ
AND A COMPLETE
Genealogical Family Register
TO THE FOURTH GENERATION

WITH
ACCOUNTS, AND ADDRESSES DELIVERED AT
THE FRETZ FAMILY REUNIONS HELD
AT BEDMINSTER, PA , 1888,
1893, 1898, AND 1903, WITH
PORTRAITS AND OTHER
ILLUSTRATIONS.

BY
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MILTON, N. J.

With an Introduction by J. F. HENDRICKS, A. M.

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*Yours truly,
Rev. A. J. Fretz.*

DEDICATION.

WE DEDICATE THIS BOOK—

FIRST. TO THE MEMORY OF OUR ANCESTORS, WHO BEQUEATHED TO US THE GLORIOUS PRIVILEGE OF RELIGIOUS LIBERTY, AND SET US EXAMPLES OF BLAMELESS, EXEMPLARY LIVES.

SECOND. TO OUR PARENTS, WHO TAUGHT US TO PRIZE THIS INHERITANCE AS A PRICELESS BOON DIRECT FROM THE HAND OF GOD.

THIRD. TO OUR CHILDREN, WHOM WE ADJURE TO CHERISH THEIR INESTIMABLE PRIVILEGES, AND KEEP UNSULLIED THE FAMILY NAME.

FOURTH. TO OUR POSTERITY MAY THEY EMULATE THE WORTHY EXAMPLE OF THE "GOOD AND TRUE" WHO HAVE PRECEDED THEM, AND "HONOR GOD AND OBEY HIS COMMANDMENTS.

PREFACE.

The object of this work is to preserve from oblivion the more remote history of the pioneer ancestors of the Fretz family and their immediate descendants from father to son, down to the Fourth Generation.

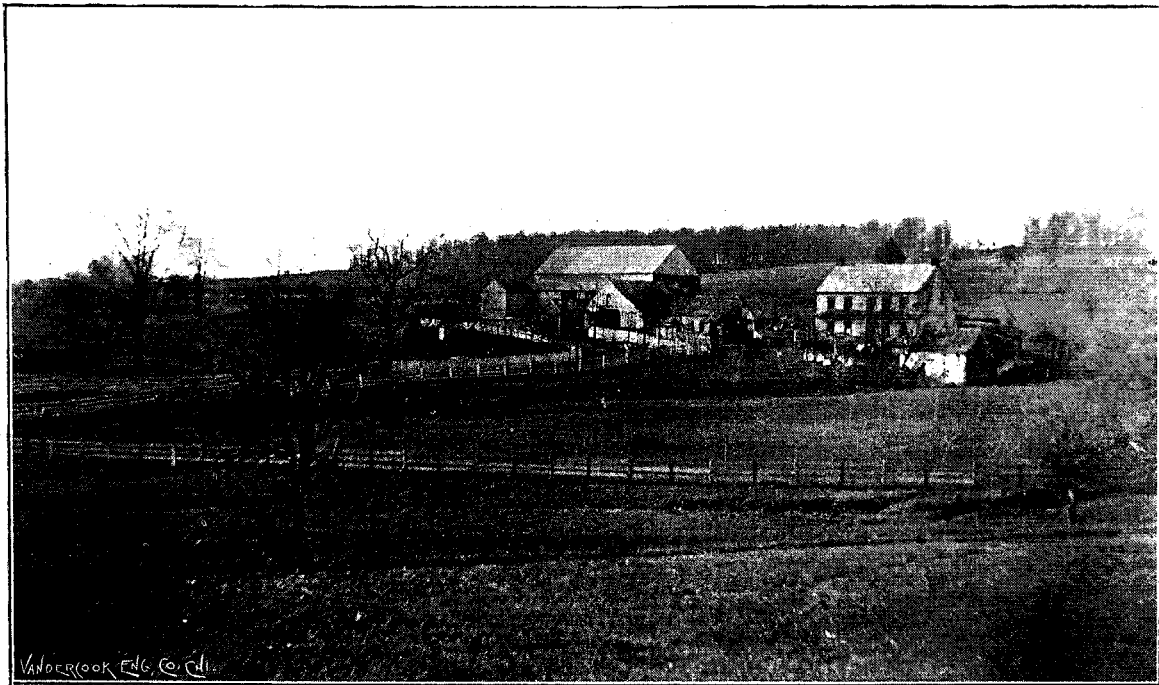
It is to be regretted that the records are not more complete. Owing to a lack of interest in the matter, some for reasons best known to themselves, failed to respond to inquiries for information.

It is also desirable to preserve in a convenient form accounts of the several Fretz Family Reunions so far held, together with the addresses delivered that are available, and to collect together and insert all available portraits of descendants of the family.

The author acknowledges himself indebted to the many friends for furnishing him with valuable information, and while we express our sincere gratitude to all who in any way aided us, we especially acknowledge our indebtedness to those who have very materially aided us. They are Dr. C. D. Fretz, of Sellersville, Pa., Rev. A. M. Fretz, Reuben G. Fretz, and Quincy A. Fretz, of Bedminster, Pa., Dr. John H. Fretz, of Hagersville, Pa., Dr. A. N. Fretz, of Fleetwood, Pa., J. F. Hendricks, A. M. of Doylestown, Pa., Prof. A. B. Fretz, of Cedar Grove, N. J., Thos. J. Fretz, of Allentown, Pa., and Jacob Fretz, of Fenwick, Ont.

AUTHOR.

MILTON, N. J., Jan. 1904.



HANS MEYER HOMESTEAD, MONTGOMERY CO., PA.

(See Page)

INTRODUCTION.

The history of the Fretz family in America has hitherto been unpreserved save by personal recollections transmitted from generation to generation and by such information as may be found in family Bibles, church archives public records, etc., and was fast being lost to the world. The want of some accurate, complete, enduring record of this old and numerous stock has therefore long been felt and the undersigned, among other descendants of the blood, finally suggested the compilation and publication of a formal history of the family. The collection of the information it was at once apparent would prove a gigantic undertaking and ought to be placed into the hands of one peculiarly fitted for that kind of work. As a person thus fitted, there stood out in bold relief Rev. A. J. Fretz, and he was at once solicited to undertake the task. He kindly consented. The work was begun. Descendants were hunted up, grandfathers and grandmothers interviewed, family Bibles and old documents rummaged, public records searched, thousands of letters written, years of labor bestowed; and at last the information attainable is about all attained, the work goes to press and to-day we present to posterity and to the world the fruit of our labors. We present the history of a family whose settlement in this country dates way back beyond the Revolution, whose descendants have spread not only over every section of this broad land but over Canada as well, and whose number has already grown into swelling thousands. We present the history of a plain, sturdy, country folk; of an industrious, thrifty, upright, christian people. We present the history of an ancestry whereof we are justly proud and whom we ever delight to honor.

We present the history of a people whose memory posterity may cherish to endless day and whose virtues the world may well emulate. Up to the present generation, the family produced few (if any) professional men. It was a people of peace and quiet. It was a line of unassuming, conscientious sons of toil. Most of them were farmers. A few of them adopted some other manual pursuits. But the generation of to-day is not confined to the workshop and the farm. It graces every walk in life. It is represented in every profession. It has won high honors among men. It has made its mark in business, in the school-room, in journalism, in medicine, at the bar, on the platform, in the pulpit. God speed the new departure. May the Fretz descendants freely enter the pursuit for which their tastes and capabilities may fit them; may they keep pace with the car of progress, may they aspire to every thing that is worthy and honorable but may they never forsake the virtues of the fathers and bring shame upon an honored name. May they so live that the very name shall be a passport to respect, confidence, preferment. Every man every hour of his life, whether consciously or unconsciously, is making history and that history either is to his credit or it is not. May the Fretz posterity ever bear this truth in their hearts and so live that the history of the future shall be as resplendent as the history of the past. In every age monuments have been reared to commemorate noble deeds and illustrious careers and it is fitting that the good men do be immortalized—immortalized in bronze and granite and marble, immortalized in statue and arch and splendid pile. In every age the notable works of men have been inscribed upon the annals and it is meet that every worthy deed should be preserved to the world. There is a monument, an annal for good things done; and the proudest monument, the sweetest annal is that of a noble, blameless life written on the hearts and wrought into the lives of men. Though the chisel may never inscribe, though the statue may never preserve, though the page may never contain and though we have long

been sleeping the last sleep we may still live—live from age to age, live in those whom we in life have blest. And though unmarbled, unannaled, unsung unwept, unremembered our names may be inscribed on the book of life. May the Fretz descendants—though worldly honors never crown their heads, though their worth and works are unnoticed of men—strive, whether by their struggle for lofty prizes or by the beauty of their quiet lives, at least to MERIT the reward. With this hope—this prayerful hope—we present and commit this work to posterity and to the world.

J. FREEMAN HENDRICKS.

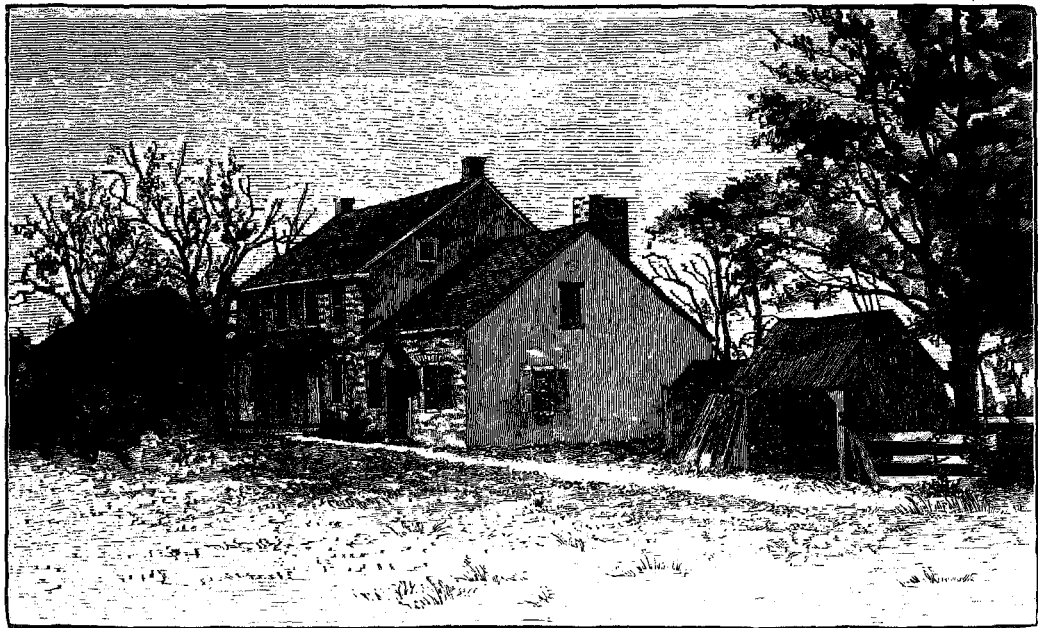
Doylestown, Pa., July 19, 1890.

THE FRETZ FAMILY HISTORY.

The brothers John and Christian Fretz, together with a third brother, (whose name is said to have been Mark, and who died on the voyage), emigrated from near the city of Manheim, in the Grand Duchy of Baden, Germany, formerly known as the Palatinate, or Rheinisch Prussia. They were either of German or Swiss origin, probably the former as they wrote and spoke the German language, and were connected with a distinctively German Church. On the opposite side of the Rhine in the Province of Alsatia, are to this day living where they have lived for the past two or more centuries many Fretz's of an old Alsatian stock, who claim they are of German origin, "as all true Alsations are."

The province of Alsatia was annexed to France in 1648, prior to that time it was always under German Dominion, and while the French language was exclusively taught in the schools, the language spoken is a German dialect, with decided variations in different localities. However, Fretz is a family residing to this day in the Canton Zurich, Switzerland, so it is possible that the family may be of Swiss origin.

The Fretz ancestors undoubtedly landed at the Port of Philadelphia; the date of their arrival is not known, but must have been between the years of 1710 and 1725. It is said that they came to this country during what was known as "the last persecution." They were given the alternative of connecting themselves with the State church, or leave the country, and they chose rather than to give up their religious liberty to leave the "Fatherland," the land of their birth, and the homes of their kindred



John Fretz Homestead, Bedminster Twp., Bucks Co., Pa.

and friends, the graves of their ancestors, and all the hallowed associations of the home and country of their nativity, and found for themselves a home in a strange and far-off land where they could worship God "under their own vine and figtree," according to the dictates of their own conscience without fear of molestation.

Undoubtedly they had heard that America afforded a refuge for the oppressed and granted religious liberty to all its subjects, and naturally enough they accepted the invitation of the good William Penn, to come over to this land of Canaan, where they too, might enjoy liberty of conscience. And thus are we, as their descendants, citizens of this great liberty loving country. How we, of to-day, should prize this liberty! Think what our ancestors sacrificed to enjoy it. How they left their native land, a country established many hundreds of years, to seek a home in the new world, in the wilds of America.

They came about thirty-five years after the charter was granted, and the great seal of England, with the signature of Charles II. was affixed, and William Penn became the proprietor of Pennsylvania. They were here about thirty-five years before the French and Indian war, in which George Washington, was a British Colonel. The ancestor John Fretz died before the fires of the Revolution were kindled, or about three years before the battle of Lexington, and the ancestor Christian Fretz died near the close of the great struggle for political liberty from crowned tyranny.

They came when the country was but sparsely settled, when the inconveniences were great, and when the equally dangerous red man infested the land. They were still living during the period when some of the great subjects which eventually led to the war of the Revolution were being agitated, and their children were settled with families during the bloody struggle for Independence, and although being non-combatants, they were true and loyal to the American cause, and aided it as best they could

without compromising their religious faith by bearing arms.

The ancestors and their immediate descendants were Mennonites, and worshiped at Deep Run, Bucks Co. Pa., first in the old log church, which was probably built in 1746, and later in the old stone church, built in 1766, and which stood for over one hundred years. They no doubt aided in erecting this church, both by contributing of their means and labor, and from it their mortal remains were carried to their last earthly resting place in the cemetery adjoining.

There may their ashes rest in peace until the trumpet of Gabriel shall awake the dead to come forth, and obtain the inheritance of the faithful.

John Fretz, evidently the eldest of the brothers, was twice married, his first wife was Barbara Meyer, daughter of pioneer Hans Meyer, of Upper Salford Montgomery county Pa. She was born about 1710, and died about 1740 or later. The children by this union were John, Jacob, Christian, Abraham, and Elizabeth. For his second wife he married Maria —, by whom he had three children, viz: Mark, Henry, and Barbara.

John Fretz probably at first lived somewhere in Montgomery county, where all the children by his first wife were probably born except Elizabeth. He afterwards settled in Bucks Co., in what was then Plumstead township, but now Bedminster, or what is known as the Old Fretz Homestead, situated about one mile Northeast of Bedminsterville, now owned and occupied by Mahlon M. Fretz.

The homestead originally consisted of 230 acres of land, which John Fretz purchased of Bartholomew Longstreth, in 1737 or 1738, for which he paid 106 pounds. The release being given in the year 1738 in the month of May.

The tract when purchased had a house, barn, and other buildings, but was surrounded on all sides by vacant and unimproved wild land.

Here the pioneer sojourned until the close of his earthly pilgrimage following the vocations

of farming and weaving. The homestead farm now includes the whole or part of four farms, viz: Samuel High's, 69 acres; Mahlon M. Fretz's, 57 acres; Isaac L. Fretz's, 44 acres; and Reuben Miller's, 60 acres. The old homestead proper is still in the Fretz name, and is owned and occupied by Mahlon M. Fretz, of the sixth generation from the pioneer, and who has remodeled the substantial stone house erected by Deacon Abraham Fretz in 1821, and who was the third owner, his father Christian Fretz being the second owner. The fourth owner was Deacon Abraham Fretz's youngest son Abraham Fretz, known as "Drover Abraham Fretz." It afterwards passed into the hands of Ely Fretz, father of the present owner Mahlon M. Fretz, the latter being sixth and present owner.

John Fretz was a weaver by trade, and is known as "Weaver John." Of his public services nothing is known of especial interest further than that he was one of a committee to form the new township of Bedminster in 1741.

The last will and testament of John Fretz was dated January 29, 1772, and was probated March 3, of the same year, showing that he died between the two dates given, probably in February 1772.

The provisions of the will were that his son Christian should have the farm, and pay 800 pounds, and each of the children were to have equal shares, except the sum of 60 pounds which was to be distributed among the children of his first wife, and which came from their Grandfather Hans Meyer.

To the widow Maria, was willed a 100 pounds of which she was to receive the interest as long as she remained his widow. She was to have the house in which George White lived at that time.

The last Will and Testament of John Fretz reads as follows:—

In the name of God Amen. I, John Fretz, of the Township of Bedminster in the County of Bucks in the Province of Pennsylvania, Weaver being sick in body, but of sound memory blessed be God unto this day the twenty-ninth day of January in the year of our Lord, one thousand seven hundred and seventy-two make this as my last Will and Testament in manner and form following:

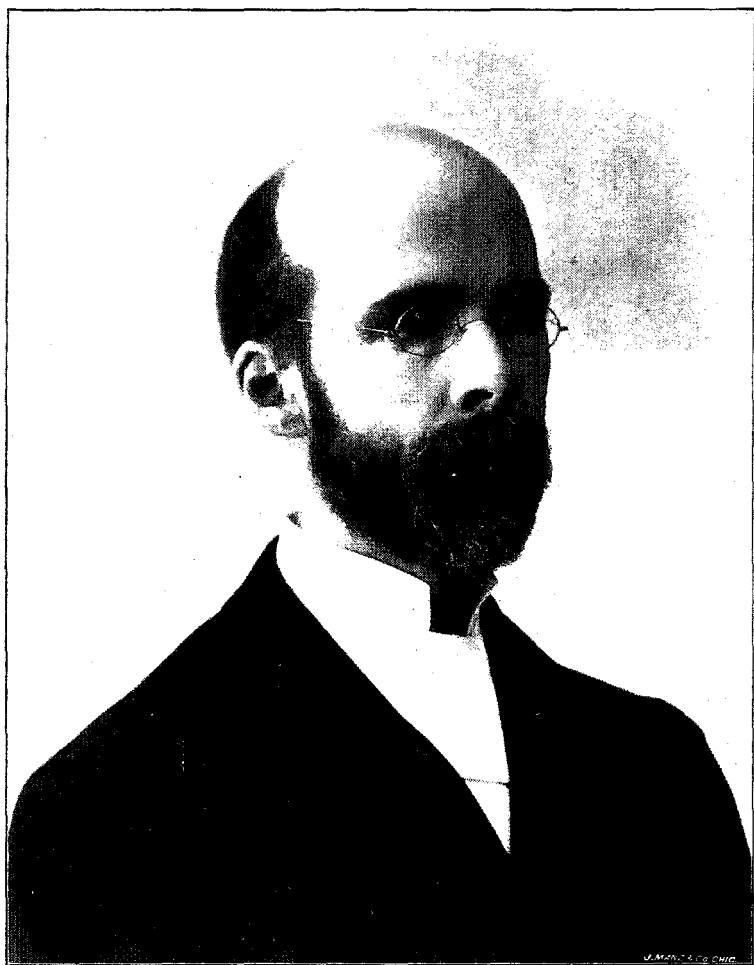
First of all it is my Will that when it shall please God to

call me out of this world my body shall be decently buried, and my soul I recommend to God my Savior.

Secondly, I Will that all my just debts shall be paid carefully out of my estate, and rest disposed of as followth, that is to say, I give unto my beloved wife Maria, one hundred pounds lawful money to be paid out of my estate and the said hundred pounds shall be put on interest, and my wife shall have the interest yearly during her natural life, or so long as she remains my widow, and if she shall want any of the principal of the said hundred pounds so that the interest would not be sufficient for her yearly maintenance, it shall be allowed to her sufficient to maintain her during her natural life, or so long she remains my widow, and if any is remaining of the said hundred pounds after her decease; or if she marries again, the remainder shall be equally divided amongst my children in equal shares, and it is my Will that my wife shall live in the house wherein George White lives now, during her natural life or so long as she remains my widow, and my Executors shall finish the house off sufficiently and build a good stable to the house to put her cow in and her hay, and my son Christian Fretz shall let her have so much meadow hay as to give two cows, and my said son Christian shall give unto my said wife yearly eleven bushels of good winter grain half wheat and half rye, and to sow yearly one acre of Buckwheat, and to plow a half acre of land for Indian corn, and to plow and sow a half acre for flax yearly during her natural life or so long as she remains my widow, and my wife shall have a row of apple trees in my orchard, the fourth row from the barn, and my wife shall have to choose a cow from my cows which she please, and her bed and clothes and the furniture belonging to her bed, and my wife shall have one iron pot, and two pails, and all her household goods which she brought to me she shall take again, and my said wife shall have liberty to cut fire-wood on my place sufficient during her natural life or so long as she remains my widow. The garden by the house of George White shall be for her during her natural life, and it is further my Will that all my children shall have equal shares—except sixty pounds lawful money shall be paid unto the children of my first wife out of my estate which money came by their Grandfather, and the said sixty pounds shall be equally divided amongst my said children of my first wife. And as my children which are married have had fifty pounds apiece it is my Will that my son Mark shall have fifty pounds likewise to make him equal with the rest, and my son Henry shall have so much as my children from my first wife except what is above excepted, and except the fifty pounds which is paid unto my children when married.

And it is further my Will that my daughter Barbara shall have one hundred pounds lawful money out of my estate, and a cow, and a bed, all which she shall have when she comes to the age of eighteen years, and my son Henry shall have his share when he comes to the age of twenty-one years—and no sooner. And it further my Will that my son Christian Fretz shall have all my lands to him, his Heirs and assigns, and he shall pay 800 pounds lawful money for my said land or plantation, and to have the half of the grain in the ground with the place, and he is to pay the Legatees as the Will directs, and he, the said Christian fulfill all the articles mentioned in this Will to my wife accordingly and my son Christian shall have always a equal share with the rest of my children.

He, the said Christian, my son, shall pay unto John Fretz my son, and Jacob Fretz, and Jacob Kuip, my son-in-law, for my daughter Elizabeth, her share fifteen months after my decease, and unto my son Abraham two years and three months after my decease, and unto my son Marcks, three years and three months after my decease, and the said Barbara, my daughter which is mentioned in



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this Will she shall have no more of my estate as the hundred pounds and the cow, and bed, as above mentioned, and Lastly, I do ordain, constitute, and appoint my sons Christian and John Fretz, to be my Executors of this my Last Will and Testament, whom I do empower authorize to sell all my Estate except what is in this Will excepted and to pay all my debts and the Legacies aforesaid in my name, utterly revoking and disannulling all other and former Wills or Testaments and Executors by me before this time made or named Ratifying and Confirming this and no other to be my last Will and Testament. In witness whereof I have to this presents set my hand and seal this the twenty-ninth day of January in the year 1772.

Sealed signed pronounced — declar by this presents this as my last Will and Testa- ment in the presence of us Daniel Gross Jacob Kolb —	John { seal } Fretz. { }
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His children in the order of their births were, viz: John, Jacob, Christian, Abraham, Elizabeth, Mark, Henry, and Barbara.

II. John Fretz Jr, b Mar. 1730, d May 4, 1826, aged 96 years; m Mary Kolb of Tinicum Twp. Bucks Co. Pa., in 1754. She was b Sept. 10, 1730, d —. They lived previous to, and at the time of his father's death, in Haycock Twp. Pa., on the Tohickon, where he owned and run a mill. He afterward moved below Doylestown.

In 1800 he emigrated to Canada with all of his family except his daughter Barbara, who married Jacob Silvius, and remained with her family in Bucks Co., and Moses, who went out to Canada the year previous. The journey to Canada was in wagons, and on foot. The old people rode and the younger members of the family walked. It is said that Mrs. Hipple carried her child all the way to Canada on foot. The journey was a very tedious one, through the thinly settled wilderness. In some places they had to cut a road through the forests, and for lack of bridges they had to ford the streams. Thus on their way they experienced many hardships.

An incident occurred in the early days of the Revolution which undoubted indicates that in his sympathies John Fretz was more loyal to the British Crown than to the American cause. The patriot army being somewhat destitute of arms, the soldiers went from house to house collecting guns for the army from the settlers. On coming to his house they asked for his gun. He took the weapon from

its accustomed place and replied to the soldiers: "Yes, you can have my gun, but I'll keep hold of the butt end of it."

In 1801 the first Mennonite church was established in Canada, known as Moyer's church. Of this church he was ordained in 1801, being the first deacon of the Mennonite church in Canada. C: Manasseh, Barbara, Abraham, Ephraim, Judith, Moses, Anna, Dianna, Sarah, Elizabeth.

III. Manasseh Fretz, b in Bucks Co. Pa., Mar. 22, 1755, d in Canada; m Mary Swartz Dec. 7, 1779. She died June 4, 1781. One child: (IV) John Fretz, b May 31, 1781, d July 31, 1781.

He m second wife Anna Kulp, Aug. 31, 1781. She d May 15, 1803. C: (IV) Margaret, Mary, Ephraim, Elizabeth, Samuel, Barbara, Hannah, Judith, David. He m third wife Esther Bleam; tanner and farmer; Menn.

III. Barbara Fretz, b May 22, 1756; d in Bucks Co. Pa., Apr. 10, 1821; m Silvius, Sept. 15, 1797. He d Apr. 15, 1845. Blacksmith by trade, and nail making. He was also a weaver and farmer near Doylestown, Pa. Menn. C: (IV) Mary, Susanna.

III. Abraham Fretz, b Feb. 3, 1758, d infant.

III. Ephraim Fretz, b Aug. 18, 1760, d young.

III. Judith Fretz, b Oct. 27, 1761, d in Canada Jan. 18, 1837; m Thomas Watters. He d Dec. 4, 1849. C: (IV) Nancy.

III. Moses Fretz, b Dec. 23, 1763. Emigrated to Canada in 1799, where he d Oct. 4, 1843. No issue.

III. Anna Fretz, b in 1765, d young.

III. Dinah Fretz, b May 30, 1768, d in Canada Sept. 7, 1801; m Michael Rittenhouse June 11, 1793. He was b Sept. 1 1768, d Aug. 2, 1852. Farmer in Lincoln Co. Ont. Menn. C: (IV) Mary, Margaret, Anna, John.

III. Sarah Fretz, b Dec. 26, 1771, d in Canada June 16, 1866, m Lawrence Hipple Nov. 21, 1796. He was b Sept. 1775, d July 31, 1840. Menn. C: (IV) Moses, Mary, Judith, Margaret, Sarah, William, John, Lawrence, Barbara.

III. Elizabeth Fretz, b Oct. 13, 1774, d in Canada

Oct. 21, 1860, m Abraham Grobb. He d June 23, 1842. C: (IV) Elizabeth, Mary, John, Abraham, David, Moses, Susan, Joseph.

II. Jacob Fretz, b about 1732, d —, m Magdalena Nash, daughter of William Nash, about 1755. They at first lived on a farm in Tinicum Twp. near Erwinna, later known as the Ervine place, he having sold it to a man by the name of Ervin.

It afterward came into the hands of the Stovers. After selling his farm near Erwinna, he purchased a farm in Bedminster Twp. where he lived and died, and where his son Joseph (known as "Big Joe") also lived and died, after which it was sold to Isaac Detweiler, and later to Aaron Yerger. The farm originally extended back to the Tohickon. Jacob Fretz and wife in all probability were members of the Mennonite church at Deep Run, and were buried there. C: Elizabeth, Abraham, John, Hannah, Barbara, Magdalena, Jacob, William, Joseph, Isaac.

III. Elizabeth Fretz, b July 1, 1756, d Feb. 13, 1831, m Rev. John Kephart. He was b Feb. 10, 1751, d Aug. 31, 1822. Farmer and minister. Ordained to the ministry of the Mennonite church, and preached at the Doylestown meeting-house, where he and wife are buried. C: (IV) Magdalena, Susan, Elizabeth, Jacob, John, Catharine, Hannah, Abraham, Anna.

III. Abraham Fretz, b Jan. 1, 1758, d Feb. 14, 1849, m Elizabeth Harmon, Mar. 14, 1786. She d in 1843. He was a farmer and weaver, and lived in Hilltown Twp. During the Revolutionary war he was for three months teamster in the American army, and was present at the battle of Bunker Hill. Menn. C: (IV) Jacob, Susan, John, Catharine, Abraham.

III. John Fretz, b Aug. 28, 1763, d Feb. 24, 1842, m Mary Kratz Apr. 15, 1792. She was b Mar. 7, 1770, d July 9, 1849. Farmer; Menn. C: (IV) Magdalena, Rachel, Elizabeth, Abraham, Barbara, John, Mary, Susanna, Lydia.

III. Hannah Fretz, d advanced in years. S.

III. Barbara Fretz, d advanced in years.

III. Magdalena Fretz, d young.

III. Jacob Fretz, (d), m Elizabeth Hiestand about 1803—5. Farmer, Menn. C: (IV) Henry, Eli, Noah, William.

III. William Fretz, b Oct. 22, 1768, (d), m Mary Stover. C: (IV) Joseph, Barbara, Jacob, Magdalena, Catharine. He m second wife Margaret Garges. C: (IV) Eliza. Farmer in Bedminster Twp. Menn.

III. Joseph Fretz, b 1771, d 1823, m Mary daughter of Abraham Souder. Farmer near Stovers' mill, in Bedminster. He was called "Big Joe" to distinguish him from several other Joseph Fretz's. Menn. C: (IV) Elizabeth, Abraham, Catharine, William.

III. Isaac Fretz, b June 11, 1781, d Dec. 27, 1855, m Mary Moyer. She d Mar. 27, 1855, aged 68-7-3. Farmer in Richland Twp. C: (IV) William, Magdalena.

II. Christian Fretz, b in 1734, d May 1, 1803, m Barbara Oberholtzer, daughter of Martin and Agnes Oberholtzer. She was b Nov. 10, 1737, d May 8, 1823, aged 85 years 5 months 28 days. At the time of her death she was the mother of 12 children, had 109 grandchildren and 103 great grandchildren.

Christian Fretz was one of the executors of his father's estate, and inherited the old homestead in Bedminster where he lived and died. To the homestead he added by purchase from his son John, the tract known as the "Poor Fields" in 1793, consisting of about 30 acres. He and wife were members of the Mennonite church, and worshiped in the ever memorable Old Stone Church at Deep Run, which was the oldest Mennonite congregation in Bucks Co. In his day the Indians were yet quite numerous, and often quite troublesome. It is related that Christian Fretz had a very fine horse, to which the Indians took a particular fancy, and wanted to buy, but he would not sell it. The Indians however, determined to get possession of the horse, and came by night and stole it. Some time after, it was ascertained where the horse was, and he went to the Indian



COL. T. G. KEPHART.

camp, arriving at evening, and seeing the horse turned out to pasture, he concealed himself until slumber had fallen upon the inhabitants of the wigwams. The Indians had a custom of just before retiring for the night, to go outside of their wigwams and shout and make a great noise to frighten away the wild animals. Knowing this to be the signal for retiring, he waited until he thought they were sound asleep, then entered the lot, secured the horse, and returned home with it. It is also related that his son Joseph had a very fine young horse, and that during the Revolutionary war, when Washington's Army was encamped below Newton, that foraging teams, accompanied by an officer on horseback, came to Christian Fretz's place for hay for the army, that the officer saw the horse, and in conversation with the foragemen, said it was a fine horse, that he would try and buy it, but if he could not buy it, he would have it anyway. The conversation between the officer and men was overheard by one of Christian Fretz's daughters, who ran to the house and told her brother, who was sitting at the loom weaving. As the officer was coming to the house by the front way, to see him about the horse, he not wishing to part with it, leaped through the window, ran to the barn by the back way unobserved by the officer, mounted the horse, and rode towards the Haycock Mountain.

The officer however saw him as he dashed away with the horse, and followed some distance until he lost track of him. He rode the horse up through the wilderness country, a part of the time fording up the streams to cover his tracks and hid the horse at the place now known as Shellenberger's mill. A few days later the officer came again to Christian Fretz's place, and told him that he would have that horse.

The next day, however, Christian Fretz accompanied by a neighbor went to the Encampment at Newton, and laid the matter before the General in Command. The General gave him a writing of

protection, told him not to trouble himself about the horse, and if the officer should come around again, to hand him that paper. In a few days the officer came the second time, and very impudently made demands for the horse, whereupon Christian Fretz handed him the paper from the General in command. He looked it over, dropped it and left. Among the relics of Christian Fretz's home is a table which was used in his family, and on which he, being a wealthy man, counted his money. The table was bought at the public sale of Christian Fretz's effects by Joseph Wisler. There is also a much treasured relic in the form of a finely woven piece of linen trousers material, woven by Christian Fretz and worn by him, in the possession of Miss Altia Rheua Austin, a great-great grand-daughter of Christian Fretz. C: John, Agnes, Joseph, Henry, Martin, Jacob, Abraham, Isaac, Barbara, Christian, Mary, Elizabeth.

III. John Fretz, b May 24, 1758, d Dec. 20, 1804, m Anna Kratz, of Plumstead, daughter of Philip Kratz. She was b Nov. 4, 1764, d Aug. 4, 1813. In 1787 he bought what was known as the "Poor Fields," in Bedminster Twp. which he sold to his father in 1793. In 1790 he purchased of John Thomas a tract of 130 acres in New Britain Twp. now known as the Curly mill property; this he sold to his uncle Mark Fretz in 1792. He never lived on this property. In 1792 he bought 299½ acres in Warwick, Twp. of Richard and Willet Smith for \$1200. In 1794 he built a barn on this property, and in 1795 a stone house, which is still standing. To this property he added by various purchases until he owned 800 acres along the Neshaming Creek, marked on old Pennsylvania map as "Fretz Valley." Menn. C: (IV) Christian, Susan, Rachel, Barbara, Elizabeth, Mary, John, Anna, Philip.

III. Agnes Fretz, b Sept. 13, 1759, (d), m Abraham Bewighouse. Farmer, Menn. C: (IV) Daniel, Barbara, Christian, John, Mary.

III. Joseph Fretz, b May 9, 1761, d Mar. 29, 1806,

m Maria Kraut Nov. 1, 1781. She was b Feb. 11, 1762, (d). He owned and operated a fulling mill, near the Tohickon, in Haycock Twp. and was known as "Fuller Joe." Menn. C: (IV) Elizabeth, Christian, Barbara, Anna, Maria, Susanna, Agnes, Rachel, Joseph, Sarah, John, Veronica.

III. Henry Fretz, b Feb. 17, 1763, d Oct. 9, 1820, m Anna Krout May 13, 1784. She was b Sept. 1764, d Jan. 22, 1806. Farmer, and lived in Bedminster on the farms later owned by John and Abraham Bewighouse. He was called "Hurrying Hen" from his habit of hurrying, or urging his men who were working for him. He m second wife — Beidler. No issue. C: by first wife: (IV) Elizabeth, Barbara, Christian, Mary, Sarah, Agnes, Abraham, Joseph, Annie, Henry, John.

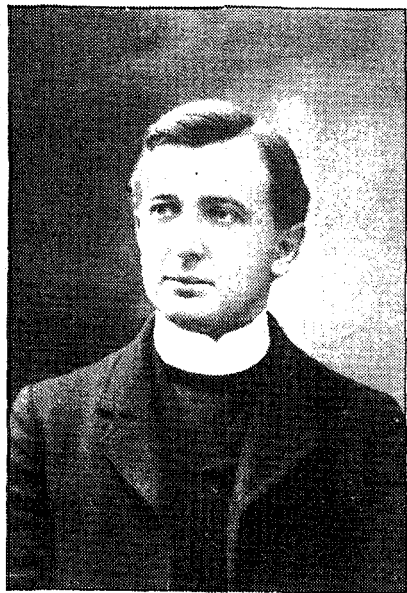
III. Martin Fretz, b Aug. 9, 1784, d Sept. 26, 1835. Farmer and Linseed Oil M'f'g'r. He lived in Hilltown Twp. near Yost's Mill, on the farm now occupied by Jacob Smith.

He was an honest upright man, and held in high esteem. As a christian, he endeavored faithfully to discharge his religious duties, in all of which he was conscientiously strict. He never allowed any member of his family to leave the church before the benediction was pronounced. An adage of his was "Wer naus geht vor dem segen, geht dem fluch entgegen." Though at times taking a smoke, it was a saying of his, "That he never wanted to be a slave to tobacco or whisky." In the time of the subject of this sketch, many of the luxuries of the present day were not enjoyed. There was no carpets, and no parlor matches in those days. Sometimes they had to go to neighbors for fire, and on one occasion the Fretz meadow was set on fire by borrowed fire. For married girls in those days the dry goods outfit was mostly home-made. The spinning wheel was one of the fixtures of the family, and in this family of ten girls there were six spinning wheels going at one time, commencing at 5 o'clock in the morning, and continuing until 10 and 11 p. m. One of the daughters, Mrs. Susanna Funk, generally spun

18 cuts of flax per day, and one day she spun 20 cuts. The reel and the shaving bench were in the same room. Martin Fretz was twice married. His first wife was Anna Kratz, by whom he had 15 children. She was b Sept. 11, 1768; d June 24, 1816. His second wife was Anna Licey. They were members of the Mennonite church at Blooming Glen, where they were buried. C: (IV) Barbara, Mary, Agnes, Betsey, Betsey, Nancy, Veronica, Martin, Martin, Susanna, Silas, Veronica, Catharine, Leah, Rachel.

III. Jacob Fretz, b Jan. 1, 1767, d Jan. 12, 1799, m Elizabeth Kratz Nov. 6, 1787. She was b 1768. Lived at Fleecydale in Solebury. Fuller and Dyer. C: (IV) Philip, Barbara, Christian, Elizabeth, Mary.

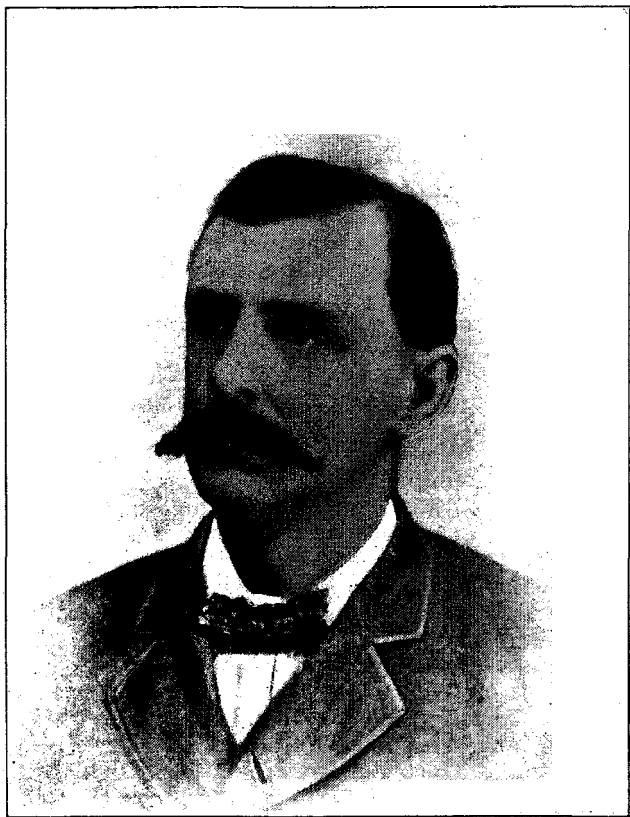
III. Abraham Fretz, b Mar. 30, 1769, d Mar. 7, 1844, m Magdalena, daughter of John Kratz of Hilltown, Apr. 30, 1793. She was b Aug. 30, 1776, d Jan. 9, 1840. They lived and died on the old Fretz homestead, in Bedminster Twp. The farm consisted of about 255 acres he inherited from his father. He was an honest, upright citizen, a conscientious christian, and much esteemed by the community in which he lived. It is related that while he was working in the field one day, a man rode up, and seeing his fine cows, wanted to buy one, but he did not want to sell. The man however insisted and asked him to set a price. He then thought that if he should ask double what the cow was worth, the man would leave without buying. But contrary to his expectations, the man laid down the money and drove the cow off. After the man was gone, he talked the matter over with his wife, and they decided it was "Usury." So he mounted a horse, rode after the man, and gave him back half of the money, saying, "I don't want to be damed for a cow." He and wife were members of the Mennonite church at Deep Run, of which he was for many years a deacon, and there they are buried. C: (IV) Anna, Rebecca, Jacob, Christian, John, Isaac, Martin, Elizabeth, Barbara, Abraham.



Rev. Franklin K. Fretz.



Rev. Allen M. Fretz.



JOHN A. FARREN.

DESCENDANTS OF JOHN FRETZ.

I. John Fretz, b Feb. 8, 1749, d Aug. 30, 1815, m Magdalena Fox of Pa. She was b Apr. 1, 1748, d Sept. 23, 1820. Wheelwright, joiner and M'f'r. of Fanning Mills. He is supposed, by his descendants, to have emigrated from Switzerland. He settled near Manhein, Lancaster Co. Pa., where probably all his children were born. In 1800 he emigrated to Welland Co. Canada with all his family except his daughter Barbara and son Daniel. They were six weeks on the journey to Canada, taking their live stock with them. At night bells were put on the horses and cattle and they were turned out to pasture. After milking, the milk was put into the churn, which was fastened to the hinder part of the wagon, and their butter was churned as they proceeded. On the 12th of June they crossed the Niagara river on a raft. They swam the horses and cattle across. They were assisted in crossing by friendly Indians. They settled in the township of Bertie, Welland Co. Ont. on a tract of about 400 acres, on which he built a log house. A burying ground was laid out on his property, in which he and wife were buried, and is still used as a burial place by his descendants. The old family Bible published at Zurich, Switzerland, in 1539, and brought from Germany is, with other old relics, in the possession of his great grandson Jacob Fretz of Fenwick, Ont. C: Barbara, Abraham, Daniel, Jacob, Peter, Francis, Mary.

II. Barbara Fretz, b June 8, 1771, d June 29, 1829, m Abraham Winger. Remained for a time in Pa., and later emigrated to Canada and settled near her father. Farmer, Dunkards. C: Abraham, John, Magdalena, Fannie, Barbara, Nancy, Susan.

III. Isaac Fretz, b Feb. 12, 1771, d Nov. 1, 1843, m Susanna Kratz of Hilltown Twp. May 28, 1793. She was b Sept. 3, 1775, d Mar. 20, 1798. C: (IV) Abraham, Enos, Susanna. He m second wife Veronica Kratz, of Skippack, Montg. Co. in 1800. She was b Oct. 28, 1778, d in 1821. C: (IV) John, Elizabeth, Jacob, Isaac, William, Mahlon, Mary, Samuel. He m third wife Betsey Landis, in 1822. She was b Nov. 16, 1799, d Feb. 13, 1887. In early life Isaac Fretz followed farming. He owned and lived on the farm in Tinicum Twp. now owned by Henry F. Myers. He also for a time had teams on the road freighting goods from Philadelphia to Easton, Bethlehem, and Nazareth, with an occasional visit to Pittsburg and other points west. During his absence from home, Mar. 4, 1804, his barn was struck by lightning and burned. On this occasion his wife Veronica displayed heroic energy, in rescuing horses and cattle from the burning building. In spite of all efforts to rescue the cattle from the flames, one horse and 14, (some say 21), head of cattle perished. In 1815 Isaac Fretz built what is now known as the Fretz Valley Mill, on the Tohickon Creek, and in addition to farming operated the mill. During his busy life he succeeded to competency, and accumulated nearly 300 acres of land. He and wives were Mennonites.

III. Barbara Fretz, b in 1773, d about 1821, m Henry Fretz, son of Abraham and Dorothea (Kulp) Fretz, about 1791-2. He was b 1770-1, d soon after marriage. C: (IV) Catharine, Anna. She m second husband Henry Hockman. Farmer in Bedminster, on the farm now owned by Rev. Allen M. Fretz. C: (IV) Mary, Christian, Barbara, Abraham, Veronica.

III. Christian Fretz, b in 1775, Apr. 5, 1799. S.

III. Mary Fretz, b May 15, 1777, d Nov. 9, 1822, m Henry Tyson. Farmer, Menn. C: (IV) Elizabeth, Cornelius, Joseph, Martin, Mary, Barbara, Henry.

III. Elizabeth Fretz, b Oct. 20, 1780, d Feb. 29, 1828, m Abraham Meyer Nov. 21, 1800. He was b

Apr. 21, 1784. Mason and farmer in Salford, Montg. Co. Pa. Menn. C: (IV) Mary, Rev. Isaac, Christian, Rev. Abraham, Anna, Elizabeth, Barbara.

II. Abraham Fretz, b about 1736. He lived on a farm of 226 acres, situated in the eastern part of Bedminster Twp., known as "Fretz Valley" now owned by H. Erwin Fretz and Reed Fretz. Abraham Fretz Sr, purchased said farm of one Fell, in 1757. Whom he married, and dates of their deaths not known. They were Mennonites and were buried at Deep Run. C: Agnes, Elizabeth, Mary, Sarah, Abraham.

III. Agnes Fretz, b May 13, 1763, d Nov. 20, 1826, m Jacob Landis June 13, 1782. He was b Feb. 24, 1760, d Sept 5, 1837. Farmer and Spinning-wheel maker. They lived on the property purchased of Joseph Grier, the deed bearing date Apr. 6, 1796. It is situated in the eastern corner of Hilltown, known as Griers' Corner. No physician was employed at the births of their eleven children. A midwife who traveled on horseback was the only attendant. Agnes and Magdalena, when young women, threshed with the flail 30 bushels of rye for seed which was sold to the neighbors. The girls walked five miles to school at Deep Run. Magdalena and Barbara never married and lived together on the homestead. In her younger years Magdalena cut all their firewood with a five pound axe, and Barbara cared for and fed the cow and pigs. Menn. C: (IV) Mary, Sarah, Elizabeth, Ralph, Agnes, Magdalena, Anna, Jacob, Barbara, Abraham, Joseph.

III. Elizabeth Fretz, b Sept. 24, 1766, d May 4, 1835, m Samuel Landis Nov. 15, 1787. He died Nov. 26, 1801, aged 35 years 2 months 6 days. Farmer near Pipersville, Pa. Menn. C: (IV) Abraham, Magdalena, Joseph, Samuel, Jacob, Isaac, Mary.

III. Mary Fretz, b about, 1770, (d), m Rev. Daniel Landis, minister of the Mennonite church. C: (IV) Benjamin, Jacob, Abraham, Daniel, Mary,

Samuel, Magdalena, Sarah, Infant.

III. Sarah Fretz, (d), m Joseph Landis. No issue.

III. Abraham Fretz, b Aug. 17, 1775, d May 20, 1816, m Rachel, daughter of Philip Kratz, Apr. 4, 1797. She was b Sept. 5, 1776, d May 22, 1852. Farmer, and lived on the homestead in Bedminster, of which he took possession in 1797. Menn. C: (IV) Susan, Jacob, Anna, Philip, Elizabeth, Abraham.

II. Elizabeth Fretz, b in Bedminster, Bucks Co. Pa. July 19, 1739, (d), m Jacob Kolb* May 22, 1760. He was b Apr. 16, 1737, (d). They at first lived in Tinicum Twp. and afterwards moved to Hilltown Twp. near Blooming Glen, where many of their descendants still live. Farmer, Menn. C: Isaac, John, Gertrude, Jacob, Abraham, Deilman, Henry, Elizabeth, Barbara, Catharine.

III. Isaac Kulp, b Mar. 3, 1762, (d), m Mary Clymer —. Farmer, Menn. C: (IV) Jacob, Isaac, Elizabeth, Esther, Gertrude, Dillman, Moses, Mary, Veronica.

III. John Kulp, b Sept. 6, 1764, d in 1824, m Barbara Funk. Farmer at Blooming Glen, Pa. Menn. C: (IV) Jacob, Annie, Sarah.

III. Gertrude Kulp, b Feb. 8, 1767, (d), m Jacob, Hunsberger. Farmer near Hatfield, Pa. Menn. No issue.

III. Rev. Jacob Kulp, b Apr. 30, 1769, d in Holmes Co. Ohio. Sept. 1858, m Catharine Delp Mar. 24, 1793. She was b June 21, 1772, d in Holmes Co. Ohio, in 1844. Farmer and minister. He was ordained to the ministry of the Mennonite church, at the Doylestown, Pa. meeting house in 1818, where he served as pastor for some years. In June 1831, he moved to Holmes Co. Ohio, and settled in Walnut Creek Twp., which at that time was but sparsely settled. There were a few Mennonite families living there, with a minister by the name of Mishler, but were without a church. Mr. Kulp organized a

* The name is now spelled by some, Kolb, by others Culp; but the majority spell it Kulp.

church, and a log meeting-house was built on the farm of his nephew Jacob Kulp. A few years later Rev. Jacob Showalter arrived from Pa., and other Mennonite families emigrated thither from the eastern and western parts of Pennsylvania; and the church prospered until Mr. Kulp's death. (IV) Samuel, Elizabeth, Jacob, Catharine, Isaac, Henry, Gertrude, Anna.

III. Rev. Abraham Kulp, b Apr. 19, 1771, d in 1848, m Sarah Hunsicker in 1796. Farmer and minister of the Mennonite church at Deep Run, Pa. C: (IV) Elizabeth, Isaac, Abraham, Anna, Jacob, Henry, John, Sarah, David, Barbara.

III. Dielman Kulp, b July 23, 1773, (d), m Hester Leicy. Farmer; lived on a part of the old Kulp homestead near Dublin, Pa. Menn. C: (IV) Henry, Anna.

III. Henry Kulp, b Jan. 28, 1776, (d), m Anna Hunsicker. Farmer; lived near Dublin, Pa. Menn. C: (IV) Jacob, Isaac, Joseph, Elizabeth.

III. Elizabeth Kulp, b Dec. 1, 1778, (d), m Jacob Silvius. Farmer; lived below Doylestown, Pa. Menn. No issue.

III. Barbara Kulp, b May 4, 1781, d June 26, 1783.

III. Catharine Kulp, b Nov. 14, 1783, d Sept. 11, 1876, m Simon Musselman. He was b Mar. 30, 1791, d Mar. 30, 1871. Farmer, Menn. C: (IV) Samuel, Elizabeth, Jacob, Henry.

II. Mark Fretz, b in Bucks Co. Dec. 1750, d Feb. 24, 1840, aged 89 years and about two months; m Elizabeth, daughter of Rev. Henry and Barbara Rosenberger, of New Britain Twp. Bucks Co. Pa., May 11, 1773. She was b Sept. 19, 1752, d Jan. 10, 1847. They lived in New Britain Twp. on the place now known as "Curley's Mill," which he purchased of John Fretz of Warwick, in 1792. The tract consisted of 130 acres. To this he added by other purchases until he owned several hundred acres. He was extensively engaged as a farmer and miller. They were members of the Mennonite church at Line Lexington, of which he was a deacon. C: (IV) Barbara, Maria, Elizabeth, Infant dau., Henry,



DR. O. H. FRETZ, A. M.

Infant daughter, and Mark.

III. Barbara Fretz, b in Bucks Co. Pa. Apr. 21, 1775, d in Brazoria Co. Texas June 10, 1840. She was buried between two trees; m John Sliver. Brickmason. In early life she was a member of the Mennonite church, and later united with the Meth. Ep., of which she remained a consistent member until her death. C: (IV) Elizabeth.

III. Maria Fretz, b Nov. 16, 1778, d July 7, 1779.

III. Elizabeth Fretz, b Jan. 27, 1781, d Nov. 6, 1849, m Rev. John Geil Apr. 22, 1802. He was b Apr. 9, 1778, d Jan. 16, 1866. Weaver by trade. After marriage he followed farming. Lived in New Britain Twp. about 50 years. He was ordained to the ministry of the Mennonite church at Line Lexington about 1809 or 10, and served the church faithfully for 55 years. C: (IV) Jacob, Barbara, Elizabeth, Mark, Catharine, Mary, John, Anna, Samuel.

III. A daughter, b Jan. 5, 1785, buried next day.

III. Henry Fretz, b June 24, 1787, d June 9, 1874, m Elizabeth Beidler May 14, 1809. She was b Apr. 10, 1787, d Dec. 24, 1852. Lived on the old homestead inherited from his father, where he built the first Steam mill in Bucks Co. C: (IV) Susan, Christian, Eliza, Henry, Mark. Henry m second wife, Mary Fretz, Dec. 3, 1854. No issue.

III. A daughter, b 1789, d unnamed.

III. Mark Fretz, b Jan. 9, 1791, d Sept. 5, 1800.

II. Henry Fretz, b Nov. 11, 1755, d May 30, 1831, m Barbara Oberholtzer. She was b Oct. 10, 1757, d 1834. He lived on a farm in Bedminster Twp., three miles west of Bedminsterville, now known as the Wisler farm, still owned by his son-in-law, Joseph Wisler, where he followed farming and shoe-making, and was known as "Shoe-maker Henry." On the occasion of his funeral, which was very largely attended; two or three calves were killed and prepared for the funeral dinner: and over one hundred carriages followed his remains to the grave, showing the high esteem in which he was held. He and his wife were members of the Old Mennonite church at Deep Run,

and were buried there. C: Mary, Jacob, John, Mark, Esther, Henry, Jonas, Abraham, Sarah, David.

III. Mary Fretz, (b), d Apr. 10, 1827, m William Godshall, his second wife. No issue.

III. Jacob Fretz, (d), m — Newcomer. No issue. He m second wife, widow Newcomer, his first wife's brother's widow, maiden name High. Lived below Doylestown, where he followed shoe-making. He afterwards moved to Ohio, and died there without issue.

III. John Fretz, b Jan. 5, 1784, d Feb. 25, 1843, m Susanna Haldeman Aug. 16, 1808. She was b Feb. 2, 1783, d Apr. 14, 1875. Farmer and drover, and lived on the Durham road, about one mile north of Gardenville. It is the "Old Homestead," and has been in the Fretz family over a hundred years. Menn. C: (IV) Tobias, Henry, Mary, Jonas, John, Elias, Sarah, Susan.

III. Mark Fretz, (d), m Barbara Wismer. She was b June 13, 1785, d Mar. 14, 1870. C: (IV) Joseph, Henry, John, Mary, Barbara, Elizabeth.

III. Esther Fretz, b Oct. 19, 1790, d Mar. 28, 1865, m Christian Gayman May 9, 1809. He was b Feb. 9, 1782, d May 17, 1883. They lived in Plumstead Twp. on the old Gayman homestead, later the property of John Gayman. Shoemaker and farmer. Menn. C: (IV) John, Barbara, Elizabeth, Leah, Rachel, Mary, Henry, Christian, Esther, Sarah. She m second husband, Benjamin Wineberry, Jan. 22, 1835.

III. Henry Fretz, (d), m Susan Godshall. C: (IV) Mary, Barbara.

III. Jonas Fretz, (d), m Elizabeth Alderfer. Farmer in Bedminster Twp. C: (IV) Barbara, Mary, Isaac, Eliza, Catharine, Hannah, Levi, Sarah.

III. Abraham Fretz, b May 19, 1793, d Apr. 23, 1875, m Susanna Bergy. She was b Mar. 18, 1793, d Mar. 19, 1878. Farmer and minister. He was ordained to the ministry of the Mennonite church in 1843, and faithfully served the church for about 32 years. C: (IV) Jacob, Barbara, Henry, Abraham.

III. Sarah Fretz, b Feb. 27, 1797, d July 21, 1872, m Joseph Wisler Mar. 1827. He was b Dec. 7, 1796. Farmer and weaver. They at first lived in Haycock Twp. and then moved to the old Henry Fretz Homestead in Bedminster, and later resided with his son-in-law Henry Lapp, near Doylestown, Pa. Menn. C: (IV) John, Henry, Barbara, Samuel.

III, David Fretz, b Oct. 12, 1801, d Aug. 5, 1869, m Mary Engleman, daughter of Andrew Engleman, of Upper Saucon Twp. Lehigh Co. Pa. She d Mar. 17, 1846. He was a merchant and, at Plumsteadville for 18 years. The last seven years of his life he was speechless, suffering from a paralytic stroke from which he died. C: (IV) Minerva, Oliver, Infant.

II. Barbara Fretz, youngest child of John and Maria Fretz, probably never married.

CHRISTIAN FRETZ,
BROTHER OF WEAVER JOHN.

(Tinicum Branch)

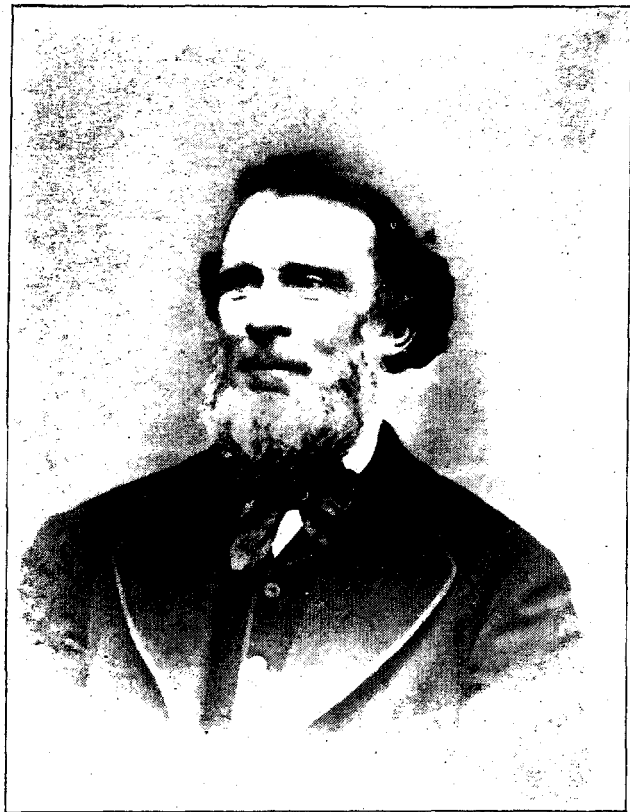
Christian Fretz, (brother of "Weaver" John), settled in Tinicum township Bucks Co. Pa., along the Tinicum Creek, at the place now known as Heaney's Mill. The house stood on the opposite side of the road, a short distance from the present dwelling. The farm originally contained 140 acres, and is now divided into three tracts. The present house is of stone, built by his son Christian Fretz, and is now over one hundred years old. The homestead proper, with about 40 acres of the original tract, is owned and occupied by Joseph M. Hockman, a descendant of the pioneer Christian Fretz. Sixty-five acres was owned by the late Henry S. Wolfinger, and twenty-five acres by — Johnson.

It is not known whom Christian Fretz married. All that is known is that her name was Elizabeth.

Christian Fretz, Sr, made his Will January 22, 1777, and was probated Apr. 26, 1784. He evidently died some time in the early part of 1784, probably in April of that year.

The Will of Christian Fretz, Sr, reads as follows, viz:—

In the Name of God, Amen. I, Christian Fretz, Senior of the Township of Tinicum in the County of Bucks in the province of pennsylvania, Yeoman, being weak of Body, but of sound and perfect Mind and Memory, blessed be Almighty God for the same, considering the Uncertainty of this mortal Life, and that it is appointed for all Men once to die, Do make and publish this my Last Will and Testament in Manner and Form following, Imprimis, I bequeath my soul to God who gave it, and my body to the Earth, to be buried in a decent and Christian Manner, at the Discretion of my Executors hereinafter named; And as Vouching all my Goods and worldly Estate, wherewith it has pleased God to bless me in this Life, I do give, devise, bequeath and dispose of the same as follows, that is to say, First, It is my Will and I do hereby order, that all



PHILIP K. FRETZ

my just debts and funeral Expenses shall be first and immediately paid; Item, I do give and bequeath unto my beloved Wife Elizabeth, all my Land and plantation with the House &c. where I now live to hold unto her during her natural Life, for her Support and Maintenance, together with ten Bushels of Wheat, and ten Bushels of Rie out of my last years Crop, and also two good Milch Cows and one breeding Mare, and all my Winter Crops now in the Ground, a Bed and Bedding, brass Kettle, four Chairs, Spinning Wheels & Keel, My Linen and Clock, My Chest & Tables, Doe Trough, six bread Baskets, one Dozen Spoons, six pewter plates, two pewter Basons, an Iron Ladle, two Iron pans, an Iron Stove that must be left in the House, a pestol & mortar, tea Kettle and tea pot with all My tea Cups and Sawyers, & Lamps, & Candlesticks, three Bottles, all my reading Books, two Ewe Sheep, pork and dried Beef as much as she wants for this season out of My Stock of Provisions laid in, a tin Strainer, a Sled, a plough and Harrow, a Waggon and Geers, four Cow Chains a Dung fork & Hook, a churn, a Cream pot and Milk pail and Milkpots, and what Salt is in my House, two Cedar washing Tubs, a side Saddle & Briddle, and all other of my household Furniture that shall be necessary for her own Use, during her natural Life and at her Decease, all the foregoing Goods, shall be delivered to my Heirs, except such as worn out by long Use &c And further I do give unto her the Sum of Fifty pounds lawful Money of Pennsylvania, to be paid unto her by My Executors immediately after My Decease; Item. It is my Will and I do hereby order and direct that after my Decease, in some Convenient and reasonable Time, My Executors shall sell all the remaining part of my Goods and Challets, which are not here set down and expressed, for the best price that can be gotten for them, and shall divide the Monies arising from such Sale, together with all other Goods or Monies belonging to me; amongst my six Children, viz, four Sons and two Daughters, each of the said six Children must have an equal Share as soon as the Money can be gotten or gathered in: And further it is my Will and I do hereby order that after my Wife Elizabeth, aforesaid, is dead, that then my Executors shall put up my Land in Tionicum and home aforesaid, whereon she lived after my Decease, and shall sell the same Home and Land for the best price that can be gotten for the same, and also the Moveables, Goods & Challets which are mentioned above, and shall also divide the Monies arising from the Sale of all my said Land Goods and Challets, aforesaid, among my six Children, aforesaid, viz. My four Sons and two Daughters, all six of which each is to have an equal and just Share or part of such Monies: And I do hereby authorise and empower My Executors hereafter named, to Sell my Land &c as in Manner aforesaid, and to give a good and Sufficient Title or Deed for the same to the purchaser of the said Land: And further be it remembered, that it is my Will and I do hereby order and direct, that in case it should so happen that my Wife Elizabeth above mentioned should marry another man after my Decease that then and in such Case She may live in my House and Occupy my Land, as is aforesaid, or may Rent it out Year after Year during her natural Life And May be also intituled to receive the above said Legacy of Fifty Pounds but in no wise she must not receive, hold nor possess all or any of the Challets, Goods or household Effects which are mentioned above as given unto her but shall deliver them all up to be Divided among my Six Children Aforesaid: Item, it is my Will and I do hereby order and direct that Whereas I had Sold all my Land in Bedminster unto my Son Daniel for Six Hundred pounds to be paid Yearly by One Hundred pounds in each Year. Now I do hereby order that Yearly in each year as each Payment becomes Due, my

said Six Children, viz. Daniel, Abraham, Christian, Mark, Barbara, and Esther shall each of them have an equal Share or Part thereof every Year until the whole Sum be paid, and as the Receipt of such their Share or parts, shall execute Sufficient Releases or Acquittances unto my said Son Daniel for the said Land in Bedminster aforesaid: And Lastly I do hereby Nominate, Constitute and appoint my beloved Son Daniel Fratz aforesaid of Bedminster, and my Son in Law Jacob Yoder of New Brittain Township in Bucks County in Pennsylvania aforesaid to be Joint Executors of this my last Will and Testament, hereby revoking, disannulling and Disallowing of all all former and other Wills and Testaments by me heretofore made and Ratifying and Confirming this and no other to be my last Will and Testament. In Witness whereof I have hereunto Set my Hand and Seal the Twenty Second Day of January in the Year of our Lord one thousand seven hundred and seventy seven 1777. Be it Remembered that Whereas my son Christian purchased of me one half of a Mill & about Five Acres of Land in Tinnicum Aforesaid for which he paid 40 £ in part and left the rest unpaid, this is therefore to Impower my Executors above mentioned to make the said Christian Fratz a good and Sufficient Title or Deed of Conveyance for the said half of a Mill and five Acres of Land when he shall have paid or other ways sold and Sufficiently Satisfied for the premises.

Signed Sealed published and Declared
by the above named Christian Fratz
Senior to be his last Will and Testa-
ment in the presence of us who have
hereunto Subscribed our names as
witnesses in the presence of the said
testator

Edward Murphy
Samuel Fretz
Jacob Fretz

his
Christian — Fratz Senior
— { seal }
mark

The children in the order as given in the will are, Daniel, Abraham, Christian, Mark, Barbara, Esther.

II. Daniel Fretz, b about 1738, m Mary, (maiden name unknown). But little is known of this Daniel Fretz.

In 1800 most of his children emigrated to Westmoreland Co. Pa., where many of his descendants still live. There are also some of his descendants living in Fayette Co. Pa. and in other parts of the west. In 1840 the name was changed from Fretz to Fretts. One son and daughter remained, and d in Bucks Co. Pa. C: Christian, Eve, Daniel, Jacob, Samuel, Lisbet.

III. Christian Fretz, b about 1761, d in Westmoreland Co. Pa. Apr. 5, 1849, m Agnes Overholt, dau. of Henry and Anna (Beitler) Overholt. Farmer, and Mennonite. He was blind for a number of years before his death. C: (IV) John, Henry, Daniel, Mary, Anna, Christian.

III. Eve Fretz, b Nov. 27, 1766, (d), m Peter Dinstman. Lived and died in Bucks Co. Pa. C: (IV) Elizabeth, Mary, Nannie.

III. Daniel Fretz, b in 1776 or 1777, d in 1842, in Bucks Co. Pa., m Margaret Swartz. No issue. He m second wife Barbara Hockman. C: (IV) Maria.

III. Jacob Fretz, b July 20, 1778, d Nov. 18, 1853, m Mary Mumaw, of Lancaster Co. Pa. She d Sept. 9, 1869. Moved to Westmoreland Co. Pa. in 1800; and in 1806, purchased and settled on a farm in Fayette Co. Pa., where they both died. C: (IV) Mary, Daniel, Andrew, Infant, Barbara, Jacob, John, Annie, David, Catharine.

III. Samuel Fretz, d—without issue.

III. Elizabeth Fretz, b about 1782, m a German, by name of Frik. Settled in Indiana, where they d without issue.

II. Abraham Fretz, (son of Christian Fretz, of Tinicum), b as early as 1745, or before that date, m Dorothea Kulp.* In 1775 he purchased a farm in Bedminster Twp. consisting of 224 acres of Alexander Brown, who purchased it from Richard and Thomas Penn, (Governors and Esqs), in 1758. The farm is now divided into four farms, owned and occupied as follows: Jacob F. Hockmon on the north; Levi Hockman on the northeast; and Anthony R. Fretz and Quincy A. Fretz on the southwest. It is quite probable that Abraham Fretz and wife were among the early worshipers of the Mennonite church at Deep Run, and were buried there. C: Judith, Elizabeth, Henry, Joseph, Esther, Anna, Barbara.

III. Judith Fretz, b Oct. 2, 1767, d Nov. 7, 1847, m John Meyer, (his second wife), July 3, 1788. He d July 10, 1814. They lived on a farm on the Durham road, S. E. of Pipersville. Menn. C: (IV) Abraham, John, Christian, Joseph, Jacob, Christian, William, Dorothea, Samuel, Isaac.

*It is rather remarkable that the three brothers, Abraham, Mark, and Christian Fretz, married three sisters, viz: Dorothea, Gertrude, and Judith Kulp; and a cousin John Fretz of the Bedminster Branch who emigrated to Canada, married Mary Kulp, also a sister of the above.

III. Elizabeth Fretz, b in 1768, (d), m Henry Stover. Lived in Springfield Twp. C: (IV) Abraham, Catharine, Barbara, Elizabeth.

III. Henry Fretz, b about 1770 or 1771, m Barbara Fretz, daughter of Christian and Barbara (Oberholtzer) Fretz, of Bedminster, about 1791 or 1792. C: (IV) Catharine, Anna.

III. Joseph Fretz, b in Bucks Co. Pa. about 1772, d Oct. 1843. He purchased the homestead of his father, June 7, 1814. He was four times married. First wife, Mary Kratz. C: (IV) Henry, John, Abraham. Second wife, Elizabeth Kratz. C: (IV) Mary, Joseph, Elizabeth. Third wife, Magdalena Delp. C: (IV) Susan, Sarah, Catharine, Veronica. Fourth wife, Mary Reiff. No issue. Menn.

III. Esther Fretz, b Sept. 20, 1774, d Mar. 2, 1838, m Henry Myers Oct. 25, 1798. He was b Oct. 10, 1774; d Sept. 19, 1823. Farmer, Menn. C: (IV) Joseph, Jonas, Catharine, Rachel, ———, Abraham, Ephraim.

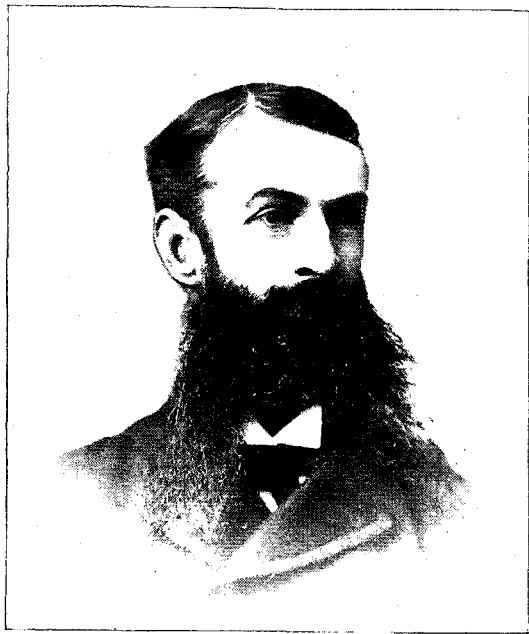
III. Anna Fretz, d unmarried.

III. Barbara Fretz, b in 1778, d Feb. 5, 1852, m Philip Kaisinger Sept. 18, 1799. He d Dec. 19, 1845. Farmer, Menn. C: (IV) Joseph, Lizzie, John, Abraham, Charles, Susan, Rachel, Hannah, Samuel, Jonas.

II. Christian Fretz, (son of Tinicum Christian Fretz), b in Bucks Co. Pa., d there, m Judith Kulp. He lived on the Old Homestead in Tinicum, where he followed the vocation of farmer and miller. He built the stone house on the homestead, which is now over a hundred years old; still in good repair, and occupied as a dwelling. C: Judith, Christian, John, Henry.

III. Judith Fretz, b Jan. 5, 1774, d June 19, 1851, m George Wagner. Farmer and shoemaker. C: (IV) Henry, John, Elizabeth, Anna, Catharine, George, Rebecca.

III. Christian Fretz, b in Bucks Co. Pa., (d), m Mary Stover. Farmer and miller. He and his brother John, together, purchased a farm and mill in Nockamixon Twp. Christian run the mill and



Theo. P. Austin.



Mrs. Mary C. Austin.

John farmed. After the death of their father, Christian sold his interest in the farm and mill to his brother, and moved to the old homestead in Tinicum, where he died about 1840. Menn. C: (IV) Anna, Henry, Elizabeth, John, Christian, Mary, Joseph, Jacob, Susan, Samuel.

III. John Fretz, m Annie Stover. Farmer and miller in Nockamixon Twp. He lived to the age of about 50 years, and died without issue.

III. Henry Fretz, d aged about 20 years.

II. Mark Fretz, b in Tinicum Twp. Bucks Co, Pa., m Gertrude Kulp Dec. 22, 1772. He lived in Tinicum Twp. near the Durham road on a farm of 200 or more acres. The tract now comprises of three farms owned by Jacob Steely, (where the homestead buildings were), Levi Yost, and Reuben Heaney. C: Anthony, Judith, Elizabeth, Mary, Gertrude. Mark m second wife, Mary, widow of Abraham Fretz, (son of Weaver John), Sept. 26, 1780. C: Anna.

III. Anthony Fretz, b Feb. 1, 1774, d Jan. 26, 1856, m Margaret Wismer Apr. 16, 1795. She d July 23, 1822. He m second wife, a Quaker lady. He lived on a farm of 60 acres at the "Old Burnt Mill," in Plumstead Twp., where he carried on farming and milling. He was known as "Lame Anthony," or "One Legged Anthony," having received an injury to one of his legs by a scythe or cradle, making amputation necessary. Children all by first wife. (IV) Samuel, Anna, Mary, Mark, Elizabeth, Joseph, Catharine.

III. Judith Fretz, b Mar. 5, 1775, d in 1826; m Mathias Dinstman Nov. 24, 1794. Shoemaker, farmer and minister. They moved to Westmoreland Co. Pa., where they settled for a time, and finally moved to Columbiana Co. Ohio., where they died. He was a minister of the Mennonite church. C: (IV) Abraham, Elizabeth, Isaac, Anna, Barbara.

III. Elizabeth Fretz, b June 20, 1776, d Sept. 7, 1867, m Henry Leatherman Sept. 6, 1797. He d Apr. 18, 1815. Farmer, Menn. C: (IV) Abraham, John, Jacob, Henry, Catharine, Samuel.

III. Mary Fretz, b Apr. 11, 1778, (d), m Henry Dinstman. Farmer and teamster. They moved to Westmoreland Co. Pa. Menn. C: (IV) Nancy, Mark.

III. Gertrude Fretz, b May 9, 1780, m Abraham Leatherman Nov. 25, 1800. He was b Oct. 1, 1776. Farmer, Menn. C: (IV) Anna, Mary, Philip, Elizabeth, Jacob.

III. Anna Fretz, b Dec. 19, 1781, d Apr. 24, 1807, m Isaac Oberholtzer Apr. 5, 1804. He was b Feb. 1774, d Apr. 25, 1858. Farmer, Menn. C: (IV) William, Joseph.

II. Barbara Fretz, m Jacob Yoder, and lived in New Britain Twp. Descendants not traced.

II. Esther Fretz, b in Bucks Co. Pa. about 1748, d in Tuscarawas Co. Ohio Feb. 1813, m Martin Overholt, son of Martin and Agnes Oberholtzer of Bedminster. He was b in Bucks Co. Pa. Dec. 20, 1743, d in Westmoreland Co. Pa. Mar. 1811. In early life they lived in Tinicum Twp. Bucks Co. Pa. within half a mile or so of the Delaware river. It is said that in the time of the Revolution, not being friendly to the war, and being loyal to the King, that he with others of the family went to Canada, but not liking the climate he returned and emigrated to Western Pennsylvania, settling at Alverton in Westmoreland Co. on the farm owned by the late Mrs. Agnes (Stauffer) Fox, a great grand-daughter.

About 1810 Martin Overholt made a trip to Ohio and selected land in Coshocton and Tuscarawas counties, intending to move there—but six weeks before he and family were ready to start, "King's Evil" (cancer), came on his neck from which he bled three days and nights, causing his death. He made his will Jan. 14, 1811, which was recorded Mar. 2, 1811. After his death his widow and all the family except the daughter Agnes Stauffer moved to Ohio, Dover Twp. Tuscarawas Co., where the widow, Esther, and several of the children died during an epidemic of spotted fever. There was a large family of children born to them; the youngest, Anna, born when the mother, Esther, was 55 years old. C: Elizabeth,



Ralph Stover.



Mrs. Eliza Stover.

Agnes, Christian, Henry, Mary, Barbara, Magdalena, Martin, Abraham, Isaac, Esther, Sarah, Joseph, Anna.

III. Elizabeth Overholt, b in Bucks Co. Pa. about 1770, (d), m Rev. Abraham Weltz. He was b in Penna., d near Canal Dover, Ohio, about 1831. Farmer and minister of the Mennonite church. C: (IV) Martin, John, Abraham, Christian, Jacob, Elizabeth, Esther, Anna, Sarah.

III. Agnes Overholt, b in Bucks Co. Pa. 1773, d in Westmoreland Co. Pa. June 14, 1845, m Christian Stauffer. He was b in Lancaster Co. Pa. 1778, d in Fayette Co. July 6, 1852. They remained in Westmoreland Co. Pa., and lived on the Martin Overholt farm at Alverton. Menn. C: (IV) Annie, Esther, Elizabeth, Christian, Abraham, Mary, Sarah.

III. Christian Overholser, b in Bucks Co. Pa. Aug. 1774, d in Harrison Co. Ohio, about 1840, m Rebecca Grundy (Von Grundy). She was b June 2, 1775, d in Stark Co. O. Feb. 7, 1857. Menn. C: (IV) Joseph, Martin, John, Esther, Fannie, Rebecca, Anna.

III. Henry Overholt, d single.

III. Mary Overholt, (d), m Christian Noffzinger. C: (IV) Martha, Christiana, John, Robert, Mary, Hetty.

III. Barbara Overholt, b in Bucks Co. Pa. about 1775-6; d in Tuscarawas Co. Ohio, Jan. 16, 1813, m Rev. Mathias Burchfield. He d in Tuscarawas Co. Ohio, Mar. 16, 1822. They were married in Westmoreland Co. Pa., and removed to Ohio about the time her mother came. He was a farmer, but became a United Brethren minister, preaching in German, and had a church on his own farm.

It is said that Mathias Burchfield preached in the German language, but that he was of Scotch descent; his father and brother having come over from Scotland and settled in Pennsylvania. C: (IV) Esther, Elizabeth, John, Martin, Barbara, Anna, Sarah, Mary.

III. Magdalena Overholt, b in Bucks Co. Pa., d in

Adams Co. Ind., m John Mumma. He was b in Westmoreland Co. Ohio, d in Adams Co. Ind. Farmer, M B ch. C: (IV) Martin, Barbara, George, Isaac, John, Christian, Catharine, Abraham, David, Esther.

III. Martin Overholt, b in Bucks Co. Pa. 1784, d Feb. 14, 1814, m Barbara Conrad Oct. 1806. She was b 1785, (d). Farmer, Luth. C: (IV) Jacob, Abraham, Elizabeth, Esther, Martin.

III. Abraham Overholt, b in Bucks Co. Pa., d in Tuscarawas Co. Ohio, m Susan Crites. Farmer, ch of God. C: (IV) John, Catharine, Abraham, Elizabeth, Esther, Anna, Martin, Isaac, Jacob, Christian.

III. Isaac Overholt, d single.

III. Esther Overholt, d single.

III. Sarah Overholt, b in Bucks Co. Pa. Apr. 17, 1791, d in Ohio Dec. 3, 1857, m Philip Welty Jan. 9, 1816. He was b in Pa. May 2, 1789, d near Wilmot, Ohio, Sept. 11, 1848. Mrs. Welty was a noble woman, and was much esteemed by all that knew her. During her husband's absence at night when off on a journey—bears and wolves would be her nightly visitors, and with only a shawl for a door, they would push it aside and walk to her bed which would waken her, and then came the battle for the right of property. She had frequently been treed by wolves. She was an expert climber. C: (IV) Esther, John, Isaac, Eliza, Mary.

III. Joseph Overholt, b in Bucks Co. Pa. June 19, 1793, d at Huntington, Ind. Feb. 1873, m Barbara, Kline Apr. 13, 1817. She was b at Glades, Pa. May 16, 1797, d 1870.

It is related that Mr. Overholt, on a certain occasion, took a grist to the mill and wished it ground at once, so he could take it home with him, which the millers declined to do, whereupon Mr. Overholt said: "If you don't grind it right away, I will put something in the mill that has eyes as big as pewter plates;" suffice it to say, his grist was ground at once. Farmer, Ev. Ass'n. C: Abraham, Elizabeth, Jonas, Joseph, John, Jacob, Margaret, Mary, Isaac.



Altia R. Austin.



Neva E. Austin.

III. Anna Overholt, b Apr. 8, 1802, d Jan. 15, 1839. She was the youngest, and her mother was 55 years old when Anna was born. She m Gabriel Weimer in 1822. He was b in Somerset Co. Pa. May 13, 1801, d Feb. 12, 1876. In early life he was a saddler by trade. After marriage he settled in Canal Dover, Ohio, where he cast his first vote for Jackson. He held various township offices for over 20 years, and at one time was urged to be a candidate for the Legislature, but refused. He was a firm opposer of slavery, and lived to rejoice over its downfall. He was a great friend of education, giving his children a liberal course of instruction. He was a faithful member of the United Brethren church for over 50 years, and was a trustee of Otterbein University. His house was a welcome home for the weary itinerant for many years. He was a most liberal patron of the church, and assisted in building many churches, and gave largely to church benevolences. His religious views were firm, having a clear evidence of his acceptance with Christ, and held tenaciously to this hope to the end. C: Sarah, Elias, Susan, Louisa, Josiah, Orlando, Caroline, Sybilla.

DESCENDANTS OF JACOB FRETZ.

I. Jacob Fretz, (b), (d), (m). He is said to have lived in Tinicum Twp. Bucks Co. Pa., and was buried in the vicinity of Coopersburg. He is supposed to have emigrated from Switzerland. Nothing is known of his ancestry. There is an old family Bible, brought from Europe, now in possession of his grandson, David Fretz's family, which was published at Basle in 1720. It was bound in old style Boards and Leather, but unfortunately, it having gone through three fires and two freshets, all signs or resemblance whereby the least letter could be made intelligible is obliterated. Otherwise it is in good condition. Jacob Fretz was a member of the Mennonite church. He had only one child; a son, Jacob.

II. Jacob Fretz, b in Bucks Co. Pa. Mar. 15, 1793, d Dec. 1, 1875; m Elizabeth Gehman. She d Nov. 24, 1828. C: Mary, Aaron, David. He m second wife, Elizabeth Driesback, May 19, 1829. She d May 17, 1844. C: James, Catharine, Matilda, Rebecca, Amanda. He m third wife, Elizabeth Keifer, in 1845. She d in 1854. He lived in Upper Saucon and Allen Twps. Northampton Co. Pa., and led a checkered life as farmer, stage driver and laborer. He was a member of the Ger. Ref. and later of the Ev. Ass'n. ch.

III. Mary Fretz, b July 17, 1821, m Daniel Ritter Jan. 1, 1842. Ev. Ass'n. C: (IV) Lavina, Sarah, Elizabeth, Amanda, Emanuel, John, Drusilla, Matilda, Thomas, Jane, William, Owen.

III. Aaron Fretz, b Aug. 17, 1823, m Sarah Holy Nov. 19, 1842. Farmer near Kreidersville, Pa. Ev. Ass'n. C: (IV) William, Amanda, Calvin, John, Alvesta, Wesley.



AUSTIN COAT OF ARMS

III. David Fretz, b in Bucks Co. Pa. Oct. 24, 1825, d Nov. 26, 1883; m Susie, daughter of John P. Beil, Jan. 1, 1852. David Fretz was one of the best known citizens of the western end of the county in which he lived and died. David's first employment from home was on the farm of his afterwards father-in-law John P. Beil. Before becoming of age he entered the Mercantile establishment of Joseph and Samuel Lauback, with which firm the greater part of his life was spent. He was for a short time superintendant of the Rolling Mill at Fullerton. He also served as School director for two terms, and the schools of his township owe very much to his efforts. For 16 years he was president of the Hokendauqua Bridge Company, and was a director of the company almost from its foundation. He was a member and an Elder of the Reformed ch. at Howertown. His activity in religious, political, and business matters, made him known to a large circle of friends; and his unostentatious ways, and many kind acts during his life caused pangs of regret on the occasion of his death. Such men when they die are a public loss. C: (IV) Alvin, William, Mary, Peter, Emma, Clara, Alice, Thomas, David.

III. James Fretz, b Apr. 1, 1830, m Caroline Grube Feb. 2, 1851. Teamster, Luth. C: (IV) Mary, Josiah, Eliza, Rosa, James, Maggie, Preston, Emma, Ida, Ella, Carry.

III. Catharine Fretz, b Jan. 3, 1833, m Jacob Kratzer Sept. 10, 1850. Farmer, Ger. Ref. ch. C: (IV) Isaiah, Sarah, Margaret, Theodore, Elizabeth, Mary, E—, Oril, Cora, Bertha.

III. Matilda Fretz, b Feb. 28, 1836, m Michael Zeigenfuss Feb. 22, 1856. He was b Nov. 27, 1835. Watchman — Bethlehem Iron Co. Luth. C: (IV) Anna, Jeremiah, Henry, John, Amos, William, Amanda, Elmira, Charles.

III. Rebecca Fretz, m Henry Kratzer.

III. Amanda Fretz, m Wm. Patterson.

DESCENDANTS OF BARBARA FRETZ.

I. Barbara Fretz, (d), 1814, m Rev. Abraham Longenecker. He d July 23, 1823. Barbara Fretz is supposed to have been a sister to John Fretz of Lancaster Co., and later of Welland Co. Ont. Mr. Longenecker and wife were members of the Mennonite church, of which he was a prominent minister. Their descendants live principally in Lancaster, Dauphin and Lebanon counties, Pa. C: Jacob, Abraham, Daniel, Elizabeth, Veronica, Barbara, Peter.

II. Jacob Longenecker, b May 16, 1774, d Nov. 30, 1856, m Barbara Buck. She was b 1781, d 1864. Farmer, Dunkard. C: John, Abraham, Christian, Jacob, Barbara, Samuel, Elizabeth, Veronica, Catharine.

II. Abraham Longenecker, m Esther Overholtzer. C: Isaac, Magdalena, Mary.

II. Daniel Longenecker, b Dec. 3, 1778, d Oct. 6, 1822, m Anna Oberholtzer. She was b Feb. 28, 1783, d Dec. 7, 1842. Farmer, Menn. C: Christian, Joseph, Mary.

II. Elizabeth Longenecker, m Christian Witmer, No issue.

II. Veronica Longenecker, b Apr. 8, 1789, d Aug. 9, 1863, m Samuel Oberholtzer in 1809. He was b Mar. 12, 178—, d 1854. Farmer, Menn. C: John, Jacob, Samuel, Peter, Joseph, Christian, John, Elizabeth.

II. Barbara Longenecker, b Nov. 4, 1792, d Mar. 24, 1861, m Isaac Eshelman in 1821. Blacksmith and farmer. Ger. Bap. C: Joseph, Jacob, Isaac, Henry, Abraham, John, David, Peter.

II. Peter Longenecker, b July 12, 1795, d Sept. 26, 1882, m Catharine Eshelman Nov. 4, 1817. She was b May 27, 1798, d June 13, 1864. Carpenter; Ger. Bap. C: Susanna, Elizabeth, Barbara, George, Catharine, Mary, Anna, Veronica.

For more complete records of Barbara [Fretz] Longenecker's descendants see Fretz Family History.

- III. Daniel Fretz, b in Berks Co. Pa. Dec. 1805, d May 30, 1880, m Hester Nestor. Farmer. C: (IV) Dr. Abraham, Lewis, Anna, Irwin, Priscilla, Hannah.
- III. Christina Fretz, b about 1807, d 1882, m Amos Keppner. C: (IV) Mary.
- III. Anna Maria Fretz, b about 1808, d about 1877, m Charles Scheidt. C: (IV) Mary, Amelia.
- III. Solomon Fretz, b Sept. 15, 1810, m Sarah Fink. Resides in Clarion Co. Pa. C: (IV) Mary, Rebecca, Joseph.
- III. Rebecca Fretz, b about 1812, d 1903, m George Mull. No issue. She m second husband, John Jones. C: (IV) Mary.
- III. Jonathan Fretz, b Sept. 6, 1814, d 1901, m Mary Blean Sept. 11, 1842. She d Nov. 1888. Farmer in Bucks Co. Pa. Ev. Ass'n. C: (IV) Sarah, Dr. Milton, William, John, Lewis, Mary, Aaron.
- III. Benjamin Fretz, b Aug. 9, 1819, d Sept. 26, 1847, m Catharine Weis. (IV) One child, d young.
- III. Barbara Ann Fretz, b Oct. 29, 1821, d 1903, m Enos Beidler Apr. 28, 1848. He d Dec. 23, 1869. C: (IV) Henry, John, Lewis, Emma.
- III. John Fretz, b Nov. 19, 1822, d Aug. 19, 1850.
- II. Jacob Fretz, d near Seasholtzville, Berks Co. Pa., m —. C: Jacob, etc.
- III. Jacob Fretz, (m). Lived and died in Broomfieldville, Berks Co. Pa., where some of his children live.
- II. Daniel Fretz, m —Neinmyer. Moved to Indiana. C: Enos.
- III. Enos Fretz.
- II. — Fretz, m Henry Hunsberger. Buried at Huff's ch. Berks Co. She left three children.
- II. — Fretz, m Henry Barnett; lived and died near Jenkintown, Pa.

DESCENDANTS OF JOHN FRETZ.

I. John Fretz, b Feb. 8, 1749, d Aug. 30, 1815, m Magdalena Fox of Pa. She was b Apr. 1, 1748, d Sept. 23, 1820. Wheelwright, joiner and M'f'r. of Fanning Mills. He is supposed, by his descendants, to have emigrated from Switzerland. He settled near Manheim, Lancaster Co. Pa., where probably all his children were born. In 1800 he emigrated to Welland Co. Canada with all his family except his daughter Barbara and son Daniel. They were six weeks on the journey to Canada, taking their live stock with them. At night bells were put on the horses and cattle and they were turned out to pasture. After milking, the milk was put into the churn, which was fastened to the hinder part of the wagon, and their butter was churned as they proceeded. On the 12th of June they crossed the Niagara river on a raft. They swam the horses and cattle across. They were assisted in crossing by friendly Indians. They settled in the township of Bertie, Welland Co. Ont. on a tract of about 400 acres, on which he built a log house. A burying ground was laid out on his property, in which he and wife were buried, and is still used as a burial place by his descendants. The old family Bible published at Zurich, Switzerland, in 1539, and brought from Germany is, with other old relics, in the possession of his great grandson Jacob Fretz of Fenwick, Ont. C: Barbara, Abraham, Daniel, Jacob, Peter, Francis, Mary.

II. Barbara Fretz, b June 8, 1771, d June 29, 1829, m Abraham Winger. Remained for a time in Pa., and later emigrated to Canada and settled near her father. Farmer, Dunkards. C: Abraham, John, Magdalena, Fannie, Barbara, Nancy, Susan.

II. Abraham Fretz, b Dec. 10, 1773, d young.

II. Daniel Fretz, b Aug. 3, 1776, d Aug. 16, 1864, m Jemima Sullivan about 1800. Her ancestors came from Scotland. She was b Jan. 20, 1780, d Oct. 9, 1840. Lived all his life on a small farm of 12 acres adjoining the old Homestead near Manheim, Pa. M'f'g. of Fanning Mills, Corn shellers and cutting boxes. He was also an undertaker. In 1804 he was ordained a minister, and in 1840, Bishop of the Ger. Bap. ch. C: Esther, John, Daniel, Catharine, Veronica, Samuel.

II. Jacob Fretz, b in Lanc. Co. Pa. June 3, 1779, d Jan. 25, 1850, m Barbara Sherk. She d Jan. 11, 1839. In 1800 Jacob went with his parents to Canada—riding a bay horse of his own. While assisting in building a log house for his parents, he had the misfortune to break his leg while felling a tree; and which not having been properly set, made him a cripple. He afterwards cut his other leg and became lame in that also. During the war of 1812, he and his team were pressed into the army to move stores and ammunition. Farmer and wheelwright. Menn. C: John, Samuel, Jemima, Frances, Magdalena, Barbara, Elizabeth, —, Catharine, Mary.

II. Peter Fretz, b Feb. 28, 1781 in Pa., d Oct. 31, 1864, m Mary Zavitz. She was b Sept. 16, 1783, d Sept. 23, 1863. Emigrated to Welland Co. Ont. in 1800. Farmer, Dunkards. C: Elizabeth, Daniel, Maria, Esther, Solomon, Jonas.

II. Frances Fretz, b Dec. 12, 1784, d Mar. 3, 1810, m John Sherk, of Welland Co. Ont. Farmer. C: Daniel, Esther.

II. Mary Fretz, b Sept. 25, 1788, d Oct. 16, 1839, m Joseph Sherk. Lived in Welland Co. Ont. C: Chrystal, Regina, Frances, Elizabeth, Catharine, Annie, Mary, Barbara, Christena, Andrew, Joseph.

See Fretz History for more complete records of descendants of John Fretz.

DESCENDANTS OF BARBARA FRETZ.

I. Barbara Fretz, (d), 1814, m Rev. Abraham Longenecker. He d July 23, 1823. Barbara Fretz is supposed to have been a sister to John Fretz of Lancaster Co., and later of Welland Co. Ont. Mr. Longenecker and wife were members of the Mennonite church, of which he was a prominent minister. Their descendants live principally in Lancaster, Dauphin and Lebanon counties, Pa. C: Jacob, Abraham, Daniel, Elizabeth, Veronica, Barbara, Peter.

II. Jacob Longenecker, b May 16, 1774, d Nov. 30, 1856, m Barbara Buck. She was b 1781, d 1864. Farmer, Dunkard. C: John, Abraham, Christian, Jacob, Barbara, Samuel, Elizabeth, Veronica, Catharine.

II. Abraham Longenecker, m Esther Overholtzer. C: Isaac, Magdalena, Mary.

II. Daniel Longenecker, b Dec. 3, 1778, d Oct. 6, 1822, m Anna Oberholtzer. She was b Feb. 28, 1783, d Dec. 7, 1842. Farmer, Menn. C: Christian, Joseph, Mary.

II. Elizabeth Longenecker, m Christian Witmer, No issue.

II. Veronica Longenecker, b Apr. 8, 1789, d Aug. 9, 1863, m Samuel Oberholtzer in 1809. He was b Mar. 12, 178—, d 1854. Farmer, Menn. C: John, Jacob, Samuel, Peter, Joseph, Christian, John, Elizabeth.

II. Barbara Longenecker, b Nov. 4, 1792, d Mar. 24, 1861, m Isaac Eshelman in 1821. Blacksmith and farmer. Ger. Bap. C: Joseph, Jacob, Isaac, Henry, Abraham, John, David, Peter.

II. Peter Longenecker, b July 12, 1795, d Sept. 26, 1882, m Catharine Eshelman Nov. 4, 1817. She was b May 27, 1798, d June 13, 1864. Carpenter; Ger. Bap. C: Susanna, Elizabeth, Barbara, George, Catharine, Mary, Anna, Veronica.

For more complete records of Barbara [Fretz] Longenecker's descendants see Fretz Family History.

ADDENDA.

Marriage of Sarah Virginia Vliet, great great grand-daughter of III. Agnes [Fretz] Bewighouse. (See page 18).

VII. Sarah Virginia Vliet, b May 17, 1879, m Thomas K. Lenz June 7, 1902. He was b at St. Mary's, Elk Co. Pa. Apr. 19, 1878. Res. 1705 Willington St. Philadelphia, Pa.

Biographical Sketch of Jacob H. Krout, son of A. F. K. Krout, A. M. Ph. D., and great grandson of III. Martin Fretz. [See page 19].

VI. Jacob Henry Krout, b at Mainland, Montgomery Co. Pa. May 16, 1874. By direct lineage he is Jacob IV. and also Henry IV. of his American ancestry at Deep Run, Bedminster Twp. Bucks Co. Pa. In his early life he resided in Coplay, Lehigh Co. Pa.; attended the public schools and graduated from the High School in that Borough. In 1890 he accepted the position of weighmaster and timekeeper for the Coplay Iron Company. In the fall of 1891 he was one of the teachers in Whitehall Twp. Lehigh Co. In the spring of 1892 he entered the Junior class of the Bloomsburg State Normal School and Literary Institute, Bloomsburg, Pa.—graduating with class honors in the spring of 1893. In 1893 to 1894 he taught in Bucks Co., and in 1894 to 1895 he taught the Grammar school at Coplay. During vacation periods and the intervening years between 1895 and 1899, he has been connected with commercial houses in Philadelphia in various capacities. He graduated from Union Commercial College, Philadelphia, in 1897.

Upon the organization of the Philadelphia Division of the Philadelphia and Reading Railway Company, at Philadelphia, Aug. 1899, he accepted a position in the Reading Terminal Building, 12th. and Market Streets, Philadelphia, and is still, [1904], with the Company, holding a responsible financial position. He is a member of the Presbyterian church, Broad and Diamond Streets, Philadelphia—having served the church and Sunday School in various official relations. He is registered as a Student-at-law at the Philadelphia Bar and a member of the Law Academy, Philadelphia. Member of Philadelphia Lodge No. 13. I. O. O. F., Odd Fellows Temple, Philadelphia, and various organizations. Res. Glenolden, Pa.

DESCENDANTS OF III. ABRAHAM FRETZ.

(See page 26).

IV. Jacob Fretz, b Apr. 25, 1816, d Dec. 16, 1893, m Susan Bergy Jan. 1837. Carpenter and farmer. C: Mary, Abraham, Susan, Jacob, Sarah, William.

V. Mary Ann Fretz, b Feb. 12, 1837, m John M. Smith. No issue. She m second husband, Peter D. Hedrick. No issue.

V. Abraham H. Fretz, b Nov. 30, 1840, m Mary A. Hendricks. She d 1880. C: (IV) Elizabeth, Henry, Joseph, William, Mary. He m second wife, Susanna R. Rickert. C: (VI) Sarah, Ellen, Ida, Emma, David.

V. Susan Fretz, b Apr. 10, 1843, d Aug. 24, 1887, m Christian G. Musseliman. Was killed in 1874. Had issue.

V. Sarah Fretz, b Mar. 10, 1846, m David Heavner Jan. 20, 1872. No issue.

V. Jacob B. Fretz, b July 11, 1851. S.

V. William B. Fretz, b Mar. 29, 1858, m Mary E. Rosenberger Nov. 27, 1879. Tinsmith; minister of Ger. Bap. ch. No issue.

IV. Barbara Fretz, b Dec. 15, 1817, d July 4, 1890, m Samuel Fellman. Four children d single, and one, (V) Henry Fellman, m Catharine Bean.

IV. Henry B. Fretz, b Aug. 14, 1821, d May 6, 1903, m Barbara Rosenberger Oct. 9, 1842. Farmer, Menn. C: Sarah, Abraham, Susanna, Sylvester, Mary, James.

V. Sarah Ann Fretz, b Nov. 29, 1844, m James Garis Mar. 21, 1874. Luth. C: (VI) Pearson Garis, b 1875, d 1875. Mary E. Garis, b 1881, d 1882. Warren Garis, b 1877, d 1898. Sylvester Garis, b Mar. 19, 1883.

V. Abraham Joseph Fretz, b Apr. 9, 1847, m Mary Handle. She d Feb. 1, 1873. C: Franklin, William. He m second wife, Susan A. Yoder, Jan. 24, 1874. She d Jan. 21, 1891. C: Ephraim, Laura, Cora, Malinda, Martha, Bertha. He m third wife, Mrs. Emeline J. (Newhart) Gilbert, Nov. 15, 1892. She was b Sept. 27, 1857. Res. 2550 North 7th. St., Philadelphia, Pa. Manager for A. H. Fretz, dealer in Brewers' Grains. C: Barbara, Elnora.

VI. Franklin H. Fretz, b July 2, 1869, d June 26, 1895.

VI. William H. Fretz, b July 7, 1872, m Margaret Innis Oct. 21, 1891. Presby. C: (VII) William Wilson Fretz, b Dec. 31, 1892. Charles Franklin Fretz, b Nov. 4, 1894. Robert Innis Fretz, b Sept. 10, 1896.

VI. Ephraim Y. Fretz, b Dec. 22, 1874, m Susan H. Benner Oct. 27, 1898. Menn. C: (VII) Abraham B. Fretz, b May 3, 1900. Walter B. Fretz, b Sept. 10, 1901. Irma B. Fretz, b Dec. 12, 1903.

VI. Laura Y. Fretz, b Sept. 21, 1876, d Apr. 22, 1900, m Orlando L. Rice Mar. 14, 1899. C: (VII) Orlando Rice, b and d Apr. 19, 1900.

VI. Cora Y. Fretz, b Oct. 12, 1877, d Feb. 8, 1902, m John G. Bell Sept. 21, 1900. C: [VII] Elsie Bell, still born.

VI. Malinda Y. Fretz, b May 30, 1880, m Jacob A. Detweiler Nov. 15, 1902.

VI. Martha Fretz, b Feb. 23, 1883, d Aug. 9, 1883.

VI. Bertha Fretz, b Nov. 7, 1887, d Jan. 13, 1888.

VI. Barbara E. N. Fretz, b Apr. 26, 1894.

VI. Elnora N. Fretz.

V. Susanna Fretz, b Apr. 14, 1850, m Addison Reinhart Dec. 5, 1868. Farmer, Dunkards. C:

VI. Alice Reinhart, b Apr. 17, 1869, m J. Y. Gross Sept. 13, 1892. C: (VII) Ethel Gross, b Mar. 1, 1894. Elnora Gross, b May 18, 1896. James A. Gross, b Dec. 24, 1897. Cora Gross, b Aug. 9, 1900. Russell Gross, b Sept. 15, 1902.

VI. Erwin Reinhart, b June 8, 1871, d 1872.

VI. Nelson Reinhart, b Aug. 24, 1872, m ———.

VI. Clinton Reinhart, b Dec. 12, 1874.

VI. Mabel Reinhart, b June 25, 1885.

V. Sylvester R. Fretz, b Nov. 5, 1854, d Oct. 17, 1899, m Laura G. Yerger Aug. 23, 1882. Res. 3915 N. Reese St., Phila. Pa. C: (VI) Amanda N. Fretz, b Mar. 25, 1884, d Apr. 21, 1884. Arthur Sylvester Fretz, b Dec. 26, 1886.

V. Mary Amanda Fretz, b Aug. 31, 1857. S.

V. James H. Fretz, b Sept. 10, 1862, d Nov. 6, 1881.

IV. Abraham B. Fretz, b Mar. 7, 1824, d Mar. 30, 1896, m Elizabeth S. Stauffer Jan 28, 1849. She was b Dec. 25, 1829, d Jan. 27, 1904. Farmer, Menn. C: Cornelius, Samuel, Abraham, Susanna, Catharine, George, Elizabeth, Henry, Mary.

V. Cornelius Fretz, b Dec. 18, 1849, d 1863.

V. Samuel S. Fretz, b Mar. 12, 1851, m Anna M. Rickert in 1876. M'fr. of Umbrellas, parasols and canes. C: Frank, Florence, Jay.

VI. Frank Howard Fretz, b Feb. 20, 1877.

VI. Florence May Fretz, b July 23, 1878, d Jan. 5, 1880.

VI. J. Warren Fretz, b July 19, 1880.

V. Abraham Fretz, b July 19, 1852, d Dec. 3, 1869.

V. Susanna Fretz, b Sept. 20, 1853, d Feb. 24, 1863.

V. Catharine Fretz, b Jan. 3, 1856, d Feb. 19, 1863.

V. George W. Fretz, b July, 4, 1857, m Lucy A. Wiegner. M'fr. of Shirts, and dealer in Men's Furnishing Goods, Philadelphia, Pa. Menn. C: (VI) Samuel Harvey Fretz, b July 3, 1881. Dora May Fretz, Sept. 22, 1884. Lizzie Fretz, b Mar. 18, 1889.

V. Elizabeth Fretz, b Sept. 22, 1858, d Mar. 1, 1866.

V. Henry Fretz, b July 9, 1861, d Aug. 28, 1862.

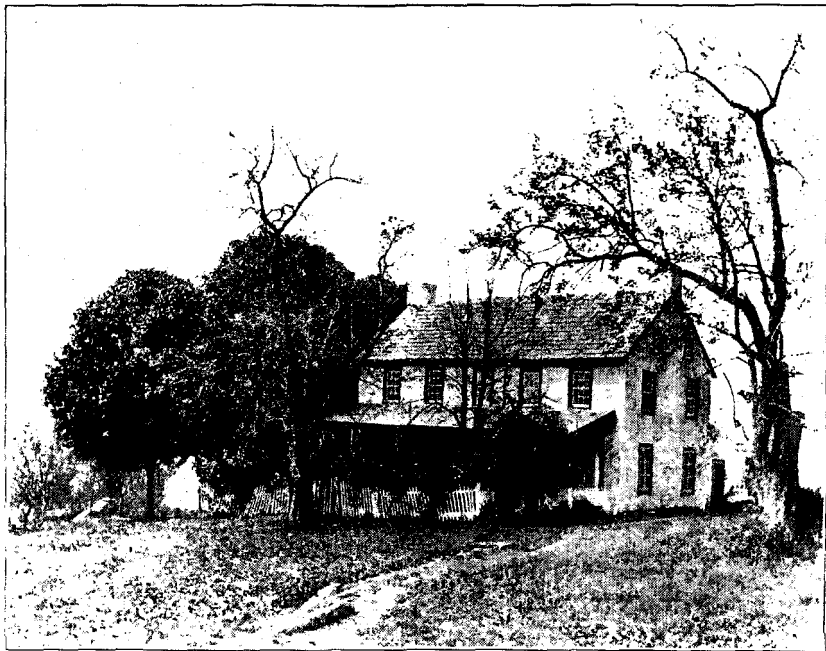
V. Mary Ann Fretz, b June 8, 1864, m Isaiah W. Gross Oct. 14, 1884. Foreman in Samuel S. Fretz's Umbrella factory, in Phila. Menn. C: (VI) Annie E. Gross, b Jan. 11, 1887. Russel F. Gross, b May 26, 1893, d June 24, 1894.

TINICUM BRANCH.

DESCENDANTS OF III. JOSEPH FRETZ.

(See page 32).

V. Anthony R. Fretz, b Feb. 19, 1856, m Ella Barron. She was b Jan. 27, 1862. P. O. Bedminster, Pa. Farmer. C: (VI) Morris D. Fretz, b Mar. 5, 1883. Chester Arthur Fretz, b Mar. 26, 1885. Joseph Edgar Fretz, b Aug. 6, 1886. Ada May Fretz, b Oct. 8, 1888. Jennie Edna Fretz, b Nov. 9, 1890. Lila Edith Fretz, b Apr. 30, 1892. R. Lloyd Fretz, b Nov. 12, 1893. Alma B. Fretz, b June 7, 1896.



JACOB FUNK HOMESTEAD
BIRTHPLACE OF JOHN F. AND A. K. FUNK

VALEDICTION.

DEAR FRIENDS:—The time approaches when we must take our leave of you. But ere we part, let us review the past and seek to gain an idea of the weighty responsibility resting upon us. Since the day on which our worthy ancestors first set foot upon these sylvan shores, more than a century and a half has elapsed. To them and to us this epoch has been one of incalculable blessings, emanating from the hand of the Almighty.

Here they felled the wooded wilderness, subdued the land, and lived modest, unassuming lives as humble tillers of the soil. Here they erected their shrines and altars, and worshiped unmolested the God of their fathers. Here prosperity smiled upon them, and there was no fear in their hearts that the next edict of Royalty or the Church would condemn them as heretics worthy of death or the galleys.

Here, under the bright sun of freedom, they increased and were happy.

Although, before they came, they were fully aware of the difficulties they must encounter and overcome in clearing the forests, in contending with wild beasts, and in mollifying the no less savage Red man, yet they thought it better, far better, to leave the Land of their Nativity, a land whose soil was drenched with blood, and seek beyond the Western Wave, a clime where they might worship God according to the dictates of their own conscience, and live in peace with their fellow men. Although they took no active part in that arduous struggle for Independence, yet from the very fact that they settled here, we are indebted to them for our invaluable birth-right, American Citizenship. Our duty to their memory is as great as the duty we owe to the memory of those who directly laid the foundation of the

great social, moral, religious, and political platform on which we securely rest. It is difficult for many of us to adequately appreciate the value of the many privileges we, as citizens of this "Happiest of Lands," enjoy. But if we could, for a brief time, visit the Old World and behold the condition of millions of Earth's down-trodden and oppressed, we would from our inmost hearts thank God for the comparative comfort, peace, and plenty, that we enjoy.

Let us then revere the memory of our progenitors, not forgetting the trials they had, the persecutions they suffered, and the difficulties they surmounted in that age of bigotry and intolerance. Let us cherish the precepts and obey the injunctions of our Fathers.

Let us as elder brothers warn and counsel our children against the vices and immoralities of the age, and live ourselves strict moral lives, that we convey to them no hereditary taints.

"The richest treasure mortal times afford,
Is spotless reputation."

We can leave to our children no nobler legacy than an unblemished name. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Prov. 22—1st. Its praise will reverberate down the aisles of ages, and like "Footprints in the sands of time," leave impressions that posterity will emulate long after we have been gathered to our fathers and are "Resolved to earth again."

We the people of to-day are rearing a generation who, in their turn, must man the "Ship of State." How, depends in a great measure upon the impressions they receive in childhood, the home influence, their training, the thoroughness and breadth of their education, the pattern we set for them, and their love of God. Our duties to our children are onerous and manifold. We should shoulder the burden in the spirit of paternal love rather than from necessity.

As a wild plant under the care and training of the skillful florist becomes year by year more and more

perfect until it brings forth rare and beautiful flowers which are admired by all who behold them, so we should foster and train our children, that each succeeding generation may become more enlightened, more powerful for good, and more perfect in all that constitutes true manhood.

In this enlightened age of progress shall we cling to old and antiquated customs by hoarding the "Ducats," and allowing the mental faculties of our youth to become stunted and dwarfed, or shall we endeavor to keep pace with the march of Intellect, and assist them (when they need assistance most) by giving them every educational and spiritual advantage within the limits of our possibility?

It should be our aim and desire to father a race of live, intelligent, enlightened men and women who are capable of performing the duties and functions of life, rather than a tribe of puny, sickly beings whose mental growth is dwarfed and whose conception of life, its duties, and its responsibilities, is vague and uncertain. WHICH it will be, our lives and deeds will make known.

Trusting these thoughts may awaken an answering echo in many hearts, we say: Farewell; and God be with you.

A. B. FRETZ.

CEDAR GROVE, N. J., AUG. 15, 1890.



1. MARTHA FUNK.

2. PHOEBE FUNK KOLB.

3. MAUDE FUNK.

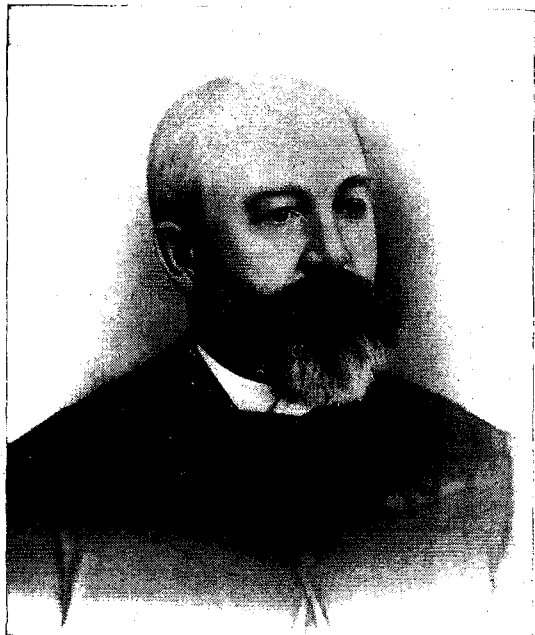
4. WINNIFRED FUNK.

5. EDNA FUNK.

6. GERTRUDE FUNK.

7. ANNA FUNK.

**THE
FRETZ FAMILY REUNIONS
AND
ADDRESSES.**



A. F. K. Kront, A. M., Ph. D.



Jacob H. Kront.

FIRST FRETZ FAMILY REUNION.

On Aug. 9, 1888 was held the first meeting at the house of Rev. Allen M. Fretz, of Bedminster, Bucks Co. Pa., for the purpose of taking into consideration the holding of a reunion of the descendants of John Fretz and Christian Fretz. There were present at this meeting the following descendants:— Ely Fretz, Reed Fretz, Mahlon Fretz, Quincy A. Fretz, Rev. Allen M. Fretz, Abraham L. Fretz, Dr. John H. Fretz, Aaron F. Myers, Erwin Wasser, Mahlon M. Fretz, Dr. C. D. Fretz, H. Erwin Fretz, Francis M. Fretz, Reuben G. Fretz, Mrs. Amanda Fretz, Mrs. Harriet Fretz, Mrs. Kate E. Fretz, Mrs. Anna Fretz, Mrs. Barbara Wasser, Emeline Fretz, Susan Fretz, and Marietta Fretz.

An organization was effected by the election of Rev. Allen M. Fretz, President; Dr. C. D. Fretz, Sec'y; and Francis M. Fretz, Treasurer. A motion was made and unanimously adopted that a reunion of the family be held at the old Homestead in Bedminster on Saturday, Sept. 15, 1888. The following committees were appointed by the President.

COMMITTEE OF ARRANGEMENTS. H. Erwin Fretz, Abraham L. Fretz, Mahlon M. Fretz, Aaron F. Myers, Mahlon Fretz, Henry F. Myers, and John M. Fretz.

COMMITTEE ON INVITATION. Dr. John H. Fretz, Reuben G. Fretz, Quincy A. Fretz, Reed Fretz, and Dr. C. D. Fretz.

COMMITTEE ON PROGRAMME. Dr. C. D. Fretz, Reed Fretz, and Rev. Allen M. Fretz. After a little further business the meeting was adjourned.

A second meeting was held on Sept. 6, 1888 at the house of Mahlon M. Fretz of Bedminster. In the absence of the Secretary, Aaron F. Myers was appointed Sec'y pro-tem.

The Committee on Invitation reported that in-

vitations had been sent to all whose names and addresses could be obtained.

The Committee on Programme reported progress.

The Committee of Arrangements, reported that the grove belonging to the homestead farm had been agreed upon to hold the reunion. Also that reporters from the Bucks County Intelligencer, The Perkasio News, and the Quakertown Free Press, be invited to be present. Adjourned to meet at the house of Dr. John H. Fretz at Hagersville, on Thursday evening Sept. 13, 1888.

The meeting was called to order by the Pres. Rev. Allen M. Fretz.

The Committee on Programme presented a form of programme for the reunion.

The Committee of Arrangements reported that all the necessary arrangements had been made for the comfort and convenience of the guests, after which the meeting adjourned.

ACCOUNT OF THE FIRST FRETZ FAMILY REUNION BY DR. C. D. FRETZ.

The first reunion of the Fretz' family was held in the grove adjoining the old Fretz' homestead, near Bedminsterville, Pa., Sept. 15, 1888. The weather was all that could have been desired, and the descendants of those two pioneers, John and Christian Fretz, who are so numerous in this vicinity, came in large numbers. Nearly all of the eastern counties of Pennsylvania were represented, as well as the states of Ohio, Kansas, New Jersey, and the District of Columbia. Old and young came to see their relatives, who were gathered here from all quarters, to learn something about their worthy ancestors who were sleeping in the quiet churchyard, at the Deep Run, Mennonite meeting-house, before the fires of the Revolutionary war were kindled, and who had built their log huts in the wilderness years before George

Washington was born. More than five hundred of their descendants, registered their name, and many were there who did not register. The number present was estimated at from eight hundred to one thousand. The oldest descendant present was, Mrs. Susanna Funk, of Line Lexington, being 86 years old. She is the mother of Rev. John Funk, editor of the *HERALD OF TRUTH*, and Abraham K. Funk, Sec'y of the Mennonite Publishing Co., of Elkhart, Ind., and daughter of Martin Fretz, deceased, of Hilltown. Philip K. Fretz, of Bedminster; Henry Fretz, of Plumstead; Mrs. Elizabeth Fretz Farren, of Doylestown; and John Henry Garges, of Washington, D. C., were among the oldest. The ministers of the Gospel were Rev. Allen M. Fretz, of Bedminster; Rev. Abraham J. Fretz, of Milton, N. J.; and Rev. Enos Loux, of Dublin.

The medical profession was represented by Dr. Harvey Kratz, of New Britain; Dr. A. F. Myers, of Blooming Glen; Dr. O. H. Fretz, of Quakertown; Dr. A. N. Fretz, of Fleetwood, Berks Co.; Dr. C. D. Fretz, of Sellersville; and Dr. John H. Fretz, of Hagersville.

The only representative of the legal profession was J. Freeman Hendricks, Esq., of Doylestown.

County Superintendent W. H. Slotter, of Doylestown represented the educational interests.

The mass was made up of the sturdy yeoman, who for a century and a half has given a character to the family by their integrity and moral worth. The female portion of the family was worthily represented by the wives, sisters and mothers, and none labored more zealously than they to make the reunion a success. The latest generation was there too, and the shouts and merrymaking of the children made a cheerful accompaniment to the more staid gathering around the speaker's stand.

The committee of arrangements had made ample preparations. A table one hundred and eighty feet long had been constructed, upon which the ladies of the committee were engaged during the forenoon in transferring the contents of many well filled baskets

and boxes. When the dinner hour arrived and a general invitation to all was extended by the chairman, the audience as generously responded, and not until the table had been filled and cleared three times were all the hungry satisfied. A speaker's stand had been erected upon a convenient spot, in front of which were placed benches and chairs for the audience. On one side was placed an organ, presided over by Miss Ida Moyer. The musical part of the programme was very properly left in the hands of Dr. A. F. Myers. The exercises of the forenoon were opened by singing the Coronation hymn from printed slips previously distributed through the audience. This was followed by a fervent prayer by Rev. A. J. Fretz. Rev. Allen M. Fretz, then delivered the address of welcome, after which the Secretary, Dr. C. D. Fretz, read a letter from Harrison H. Fretz, of Springfield, Missouri, regretting his absence and hoping to be able to meet them at a future reunion.

J. Freeman Hendricks, Esq., of Doylestown, addressed the audience very felicitously for some time, when the exercises of the forenoon were closed by singing that patriotic hymn, "America."

The time between the exercises was taken up in social converse, and in registering the names of the descendants present, which are to be preserved for future reference. Dr. John H. Fretz, who had been appointed as Registrar, was kept busily engaged during the interval.

The afternoon exercises commenced at 2 o'clock by singing the hymn, "Come, Thou Front of every Blessing." Rev. A. J. Fretz then delivered the Historical address, which was listened to with profound interest. He graphically depicted the surroundings when the two brothers, John and Christian Fretz, driven forth from their fatherland by cruel persecutions, sought refuge in this far off land, this wilderness, inhabited by wild beasts, and the equally dangerous Red Man. The genealogy of the different branches of the family were briefly reviewed, and other interesting facts and dates given. Dr. A. N. Fretz, of Fleetwood, who had just arrived, and who

Martin Felt

Love Truly



was a complete stranger in this section of the state, then gave a short talk, after which County Superintendent, Wm. H. Slotter, delivered the memorial address. After some announcements and the singing of the hymn entitled, "There's a Land that is fairer than day," the exercises were closed with the Benediction and the Doxology, "Praise God from whom all blessings flow."

THE ADDRESS OF WELCOME, BY REV.

ALLEN M. FRETZ, AT THE FRETZ'

FAMILY REUNION, SEPT. 15, 1888.

DEAR FRIENDS:—In appearing before you this morning to bid you welcome on this occasion, I feel that mine is a very pleasant duty indeed. It is a pleasant duty, first, because I trust that all who have gathered, and who have now assembled before me, as well as all who may still be coming and will be here later in the day, have come with a knowledge, and an assurance of the fact that they are welcome. I do therefore deem it unnecessary to enter into arguments to prove that fact. Further it is a pleasant duty for me to stand, unworthy as I may be for it, between the fathers of almost two centuries ago whose dusts now lie mingled with the earth in yonder grave yard, and their numerous descendants, of which I have the honor of being one, to bid you welcome to the first general reunion of the Fretz' Family.

Less than two centuries ago these teeming valleys, and verdant hills were mostly covered with forests, and were, with this grove in which we have assembled to-day, the home of the Red man, while the wild beasts of the forests vied with him in finding a sustenance. The remains of our ancestors lie side by side, in soil not their own by birth, and we visit their graves at times to call our memories back to their daring lives, while the ashes of the Aborigines have entered into the substance of the soil from which we reap our beautiful harvests, and obtain our sustenance. In the early years of the 18th Century

came emigrants from England, Scotland and Germany, and took possession of the land in this vicinity. It was then, that, among the many others, two brothers, John and Christian Fretz, left their homes and friends in the fatherland, and for weal or woe, crossed the wide, perilous Atlantic, and came to this new world, the refuge for the oppressed and persecuted of every civilized country.

In course of time Christian became possessor of a tract of land in Tinicum Township, about three miles from here, while John made his purchase and future home on a tract in Bedminster Twp., of which the soil on which we meet to-day is a part, and which has since been continuously in the possession of his male descendants to this day. In these homes the Lord prospered them till now their descendants are no longer confined to the townships of Bedminster and Tinicum, but have increased and multiplied, and spread abroad, until now they may be found in almost every State and Territory through the length and breadth of this fair land, and in various parts of Canada as well.

This is an age of reunions, Alumni of Schools and Colleges have reunions, the veterans of the late war have reunions, families have reunions, and it is well that the descendants of these two brothers should have such a gathering also. During the brief time allotted for preparation, there were sent out to all Fretz' descendants whose names and address could be ascertained, invitations to meet with us at this reunion, to renew the memories of our ancestors, and become better acquainted with each other as offspring of a common ancestry. I do therefore, in memory of our forefathers, bid you welcome to this assembly. In behalf of the present proprietor of this grove I bid you welcome. In the name of the committee of arrangements I bid you welcome. I bid you welcome to the exercise that will be conducted here to-day, and to the common table that will be spread for dinner.

Let us make this day a day of profit, as well as a day of pleasure. While our memories are refreshed with

the daring and self-denial of our ancestors, let us also take an example from their devotedness to the cause for which they forsook their native land—religious liberty, and cultivative true filial love and devotedness to one another. Above all let us lift our hearts in thankfulness to God, the giver of every good and perfect gift, for his blessings upon our ancestors, upon our immediate fathers and mothers, and upon us the present moment. Let us unitedly pray that He may continue to be with us and bless us as He has been with our fathers and blest them.

Let us seek so to live in his fear, and to Glory in His great name, that in the great and final family reunion, we may all be privileged to participate. That we having heeded the loving invitation may be reunited with our friends gone before, and with them forever share the joys of a reunion inseparable.

THE SECOND FRETZ FAMILY REUNION.

BY C. D. FRETZ, M. D.

The second reunion of the descendants of John and Christian Fretz was held in the grove near the old homestead, in Bedminster township, on Saturday, Sept. 2, 1893. The early morning gave but faint prospects for a pleasant day, owing to the stormy aspect of the weather. Nevertheless, by 11 o'clock several hundred persons were gathered about the speakers' stand, when Rev. Allen M. Fretz, of Souderton, chairman of the reunion committee, called the meeting to order. The day's exercises were ushered in by the singing of the magnificent hymn, "Come, Thou Almighty King," Dr. A. F. Myers, of Blooming Glen, musical director. Next followed the invocation by Rev. Thomas S. Fretz, of Lewisburg, Pa. Reed Fretz, of Bedminster, then, in few words, welcomed the assembled to the home of their ancestors, which had fostered them in their hour of need. This was very felicitously responded

to by Prof. Alva B. Fretz, of Cedar Grove, N. J. Rev. Allen M. Fretz then proceeded to deliver the memorial address. Worthily did he enumerate the brave deeds of his fore-fathers, who lie resting in the old graveyard at Deep Run hoping they might be emulated by their descendants and their memories forever held sacred.

The singing of the coronation hymn closed the first part of the program, after which all were invited to partake of the bounteous repast prepared by the ladies' committee. Ample justice was done to this pleasing feature of the program. The table, about 200 feet long, spread with various varieties of food to satisfy the most fastidious, was a novelty to see.

The committee on registration, consisting of Messrs. J. Franklin Fretz, Oscar Fretz and Joseph Myers, were busily engaged with the register, in which descendants present inscribed their names. In the meantime the cloudy morning was transformed into a beautiful afternoon, and crowds of people hastened to the grove, until the number was swelled to about 2,000. Promptly at 2 o'clock all gathered once more around the platform, when the entire assemblage broke forth with the patriotic strains of "My Country, 'tis of Thee," which were echoed and re-echoed among the rings of the forest.

After the singing J. F. Hendricks, Esq., of Doylestown, addressed the assemblage. He spoke of the integrity and honesty for which the family had always been noted since the first ancestor. Mr. Hendricks' speech was followed by a beautiful solo, rendered by Miss Florence E. Newbaker, of Philadelphia, entitled "My Father's Home." A short essay was then read by J. Kirk Leatherman, M. E., of Tullytown, Pa. Another pretty solo was sung by Miss Mary H. Fretz, of Milton, N. J., entitled "Dream of the Old Home," after which County Superintendent William H. Slotter addressed the audience in a few words. This was followed by another hymn, "Nearer my God to Thee." The family historian, Rev. A. J. Fretz, of Milton, N. J., was



CORP. JOHN K. FRETZ.

then introduced, who held the audience enraptured for some time. The meeting was then adjourned after singing "Praise God from Whom all Blessings flow."

MEMORIAL ADDRESS DELIVERED AT THE

SECOND FRETZ FAMILY REUNION,

SEPTEMBER 2, 1893.

By REV. A. M. FRETZ.

Kind and Beloved Friends:—

Behind us we have the past, for that we have history; before us we have the future, for that we entertain hope, which we have to-day to do with the present. And while we are reminded to-day of the past, and are looking forward to the future, and are enjoying ourselves here in this grove made lovely and blessed by having been in the possession of the family name for almost two centuries, and by being the spot where we met on a similar occasion five years ago, we are led to ask; what can we do to associate the varied past, the solemn future, and the glorious present? Can we set up a fitting memorial? Can we erect a structure? Can we inscribe a tablet, or speak impressive and enduring words that will answer the purpose? The most lasting memorials are inscribed upon the tablets of human hearts, and exemplified in human lives, for what is once written there can not be effaced or destroyed. These inscriptions are made through the different gateways to the heart, and tend to beautify, to elevate, and to naturalize the character of the individual. In my present attitude I do not wish to be considered the artist, but only a helping hand, giving a few touches, perhaps, to this memorial. For when I call to mind the two stems with their various branches and sub-branches, limbs, boughs, sprouts, sprigs and twigs twining and intertwining themselves, comprising one whole,

the Fretz family, I feel that my limited acquaintance will debar me from speaking memorably of the family as a whole.

Reviewing the past, we are all reminded of the fact that our traveling was not always on paths strewn with roses. While we relished our comfitures we had also our discomfitures, there was a variegation of gladness and sorrow, of sunshine and shadow, of hope and fear, of prosperity and adversity, of friendship and enmity.

Five years have elapsed since we gathered on these grounds before, in the capacity of a reunion. Of those who were then in the registered list quite a number have crossed the river of death, and we trust are among the registered to enjoy a happy reunion with friends gone before, and with us yet to follow. Reflecting over the past our thoughts are carried back to the two brothers who left the home of their childhood—the hills and vales of western Germany, on a voyage comparatively untried, to a land comparatively new, and found a home in eastern Pennsylvania, under Divine Providence then the refuge of those oppressed for religion's sake.

Let us remember they were brothers; in this fraternal bond they braved the perils of the deep together. Together they shared their hopes and fears through a voyage of many weeks. And, if we accept the tradition that a third brother died on the voyage, we see their tears of sorrow mingle together while with trembling hands together they smooth the brow and press the hands of their departed brother; and perhaps together in sadness see his body lowered into the deep.

 Their fears, their hopes,
 Their aims were one,
 Their comforts and
 Their cares.

Together they stepped from ship to soil; together they went inland, and eventually planted their homes near together on these hills. Together they worshiped at one altar, together they are sleeping in one graveyard. America, the land of their

adoption, afforded them the liberty of conscience they sought, and became the home of their numerous progeny. **THEY WERE BROTHERS.** I can not emphasize that too much! What a lesson of a memorial character for us upon the occasion of our meeting to-day. One of the objects of a reunion, of this reunion, is to call vividly to mind this relationship between these, our two ancestors. Another object is, to be influenced by that relationship for our own. What are we? In the widest sense of relationship we are cousins. But no! we too are brethren, and our gathering together to-day misses its aim if we do not learn to better cherish the feeling of brotherhood in our hearts, honoring and perpetuating the name and lives of our ancestors, the Fretz brothers, aiding us at the same time to honor and perpetuate a higher family name and brotherhood of Christ after whom the whole family in heaven and on earth should be named. How blessed when brothers dwell together in love and unity, how sad, how extremely sad when hatred and discord prevail. Let this gathering then be the blessed means of reuniting severed chords of brotherhood, of sisterhood, of friendship.

In the execution of our memorial we have especially a present work. This is the field of action. The past has its lessons, the future will have its fruit. **TODAY** is the **REUNION.** The thoughts, words and deeds of the day will raise the memorial. The term reunion comes from two Latin words,—union from *unus*, one, *re* a prefix from the Latin denoting again. Reunion, a uniting again of parted and separated friends. And this is not for the day only, but also for the future. United as brethren, united as friends, united in good works, united in glorifying the end of our existence; not the result of sin's depravity,—base, low, envious and selfish creatures, but men and women, progeny of a noble ancestry, the crown of creation, with immortal souls destined for eternal existence, invited and called to a reunion in the glorious and happy home of the redeemed, where hard words, ill will, discord, broken

friendships and parting tears will not be among our experiences.

Though it may be true that our grand family name with its connections is not entirely without dark spots, there may be stains and blots here and there avoidable or unavoidable as the case may be, in our efforts to build up the character of the future it is not wise to blind our eyes against the failings of the past. I say, though this may be true, we are privileged with a great degree of gratification, and that without any self-glorifying wish, to write the names of Fretz descendants high on the roll of usefulness and honor. The great majority of the male descendants are faithful followers of the plow, rending the earth's bosom and assisting in gathering the earthly sustenance of the human family, being cultured and faithful citizens of our great country, while their sisters are, as of yore, baking their bread, preparing their meals, washing and ironing their linens, milking the cows, and faithfully performing the other necessary household duties; and together they occupy in no respect an inferior position on the roll of usefulness and honor. But we are privileged to record there also the names of many who have made their mark high in other pursuits. The different trades and businesses required in a land like ours engage the attention of not a few. In the profession of teaching we find many, assisting the young to rise in worth and usefulness. There too is a sprinkling (I hope my friends in the legal profession will pardon this term for want of a more legitimate one) in the legal profession, ministering at the courts of justice and concerned that dues are meted to all. Then comes the medical profession. Quite a goodly number bearing the Fretz name and others lineally descended are crowning,—I want to emphasize this word CROWNING, the porfession of medicine, prescribing and dispensing drops and pills, powders and and lotions, etc. to meet the demands of the various ills that human flesh is heir to. And lastly but verily not least, the divine hand of anointing to the call of the sacred ministry has been laid on not a few



MARY H. FRETZ

of this family. These are striving, with the God-given power and wisdom, to publish the preparation made, give the call and invite to that great reunion, illuminating the path and leading the willing ones to a proper preparation on their part for that grand gathering.

May we then learn to-day the lessons of love, of brotherhood, and of faithfulness, remembering that the most lasting memorial that can be raised to the memory of our ancestors is the preservation of the name of the Fretz from dishonor and disgrace, by our honorable and Christ-like lives and our faithful discharge of the duties in our respective callings and fields of labor. May we cherish such feelings of friendship that gatherings like this of to-day may be looked forward to with longing desire and blessed hope.

HISTORICAL ADDRESS

Delivered at the Second Reunion of the Fretz
Family at Bedminster, Sept. 2, 1893,
By REV. A. J. FRETZ.

This is indeed an auspicious day to be met here on almost consecrated ground, for two reasons—First, because this was the home of an ancestor who came from the old world to the new, settling here 156 years ago and founded a family now numbered by the thousands, scattered over this broad land from the Atlantic to the Pacific, with numerous representatives in Canada and some in other countries.

Here finished his work and ended his earthly pilgrimage, one, whose memory we shall ever revere and cherish for his bravery, fidelity and patriotism.

Second, because here are assembled such a numerous company of descendants of our worthy ancestors, John and Christian Fretz, to recount some events in their lives of these devoted fathers of more than a century and a half ago, and to extend greetings to one another in the common bonds of kinship,

and to render praise and thanksgiving to Almighty God, who directed the steps of the ancestors hither.

We are here also, if possible, to learn more concerning the early ancestors, to gather together the remaining fragments of their history, incidents of their lives of interest, and that will be highly prized by generations yet unborn.

Family history and family genealogies are works of great value and much interest to the descendants, and they become more and more so as time passes on. Their sayings, acts, privations, early struggles, the final successes, traditions and history of the ancestors so often recounted by the grandfathers and grandmothers cannot fail to be of interest, all these things should be put in a form for permanent preservation. There will come a time, when, generations hence, these things will be of incalculable value. It is remarkably strange that there are so many who do not care for these things, and take so little interest in them, so much so that some do not know who their grand parents were.

According to a tradition of the family, the ancestors, John and Christian Fretz, with a third brother who died on the voyage, came from near the City of Manheim, Province of Baden, Germany, formerly known as the Palatinate, or Rhenish Prussia, and therefore were undoubtedly of German nationality. Although during the persecution of the Mennonites in Switzerland, by the Calvinists, many of them fled across the line into the Palatinate, where they remained for a time, and afterwards emigrated to America. Many of these Swiss Mennonites from the Palatinate were among the early settlers of Bucks and Montgomery counties, among them, if the tradition of the family can be relied on, were the Moyer ancestors.

It is said that the Fretz ancestors emigrated to America during the "last persecution," and came in company with the Meyer ancestors, who settled in Montgomery Co. If the last statement be true, the probable date of their arrival into this country is ascertained. The Meyer ancestors, of Montgomery

county, were Christian and Hans Meyer. Hans Meyer is said to have emigrated to America in 1708, and, as we have recently learned, was the father-in-law of the pioneer John Fretz. If it be true that John Fretz came to America in company with his afterwards father-in-law, Hans Meyer, which no doubt was the case, the date of his immigration into this country is certain to have been about 1708, and thus we find them settled here in the infancy of the great commonwealth of Pennsylvania, founded by William Penn, and about 45 years before the French and Indian war, in which George Washington was a British colonel, and long before the United States became a free and independent nation. Some of the stirring scenes in the colonies took place during their life-time, and as the earthly pilgrimage of the aged ancestors began to draw to a close, the colonists became restless under the British yoke, and barely had the pioneers gone to their rest before the war for Independence burst forth, which brought the freedom that their children after them, then settled with families, enjoyed.

The Fretz brothers came over single men, married their wives on American soil, and here were all their children born. At the time of the publication of the Fretz history, it was not known who either of the Fretz ancestors married. We were fortunate, however, in our investigations into the Meyer family quite recently, to discover the fact that John Fretz married for his first wife, Barbara Meyer, daughter of Hans Meyer, of Upper Salford, Montgomery county, and thus is happily discovered a missing link, and which enables us, who are descendants by this marriage, to go one degree farther, one generation back of the Fretz ancestry, and the fact is established that our first ancestor on American soil was Hans Meyer, of Upper Salford, Montgomery county.

This, no doubt, is a surprising revelation to many of you here to-day, who have never so much as dreamed that you were Meyer descendants.

But it is a happy revelation to us, as it brings us into closer and dearer relation to the many

descendants of Hans Meyer, who are scattered all through Bucks and Montgomery counties, and elsewhere.

This discovery gives us a possible clue to where John Fretz at first settled before purchasing the homestead in Bedminster, and which was probably somewhere in Montgomery county, and where all the children by the first wife, except Elizabeth Kulp, were probably born. John Fretz's second wife's name was Maria, her full maiden name is unknown to us as yet. By the first wife the children in order of birth were John, Jacob, Christian, Abraham and Elizabeth; by the second wife, Mark, Henry, and Barbara.

The ancestor Christian Fretz, of Tinicum, settled at what is known as Heaney's Mill, where still stands the stone house built by his son, Christian, more than a hundred years ago. His children were Abraham, Mark, Christian, Daniel, Elizabeth and Barbara. He had no sons Jacob, John, and Henry, which has been ascertained by his will, which is on record at Doylestown, Pa.

Abraham lived in Bedminster, on a farm of 224 acres, now owned by Anthony R. Fretz, Quincy A. Fretz, Jacob F. Hockman and Levi Hockman.

Mark lived in Tinicum township, near the Durham road, on a farm of 200 acres, now owned by Jacob Steeley, Levi Yost, and Reuben Heaney.

Christian inherited the homestead, where, as before stated, he erected the present house.

Of Daniel's family all but the son, Daniel, and daughter, Eve, moved to Westmoreland county, Pa. in 1800.

The pioneer, John Fretz, probably settled for a time in Montgomery county, then, in 1737 or 1738, purchased the homestead in Bedminster, on which we are to-day assembled, of Bartholomew Longstreth, consisting of 230 acres, and for which he paid 106 pounds.

The tract when purchased had a house, which was probably of logs, a barn and other outbuildings, but was surrounded on all sides by a wilderness of



John W. Barandon.



Mrs. Mary B. Barandon.

vacant and unimproved land. Here the pioneer sojourned until the close of his earthly pilgrimage, improving his home and following his vocation, that of weaving, which may have been his principal occupation in his later years. The last will and testament of John Fretz was dated Jan. 29, 1772, was probated March 3, of the same year, which shows that he died between the two dates given, probably in Feb. 1772, 120 years ago.

Several of his children were also weavers, which they no doubt combined with other occupations. John lived, for some years after his marriage, in Tinicum township, and was a weaver. At the time of his father's death, in 1772, he was a resident of Haycock township, on the Tohickon, where he ran a mill; afterwards moving to Doylestown, from whence, in 1800, when 70 years old, he, with all his family, emigrated to Canada, except his daughter Barbara, wife of Jacob Silvius, who remained in Bucks county, and Moses, who went out the year previous. He, John Fretz, was one of the leading spirits in founding the first Mennonite church in Canada, of which he was the first deacon. He died in 1826, aged 96 years. His descendants are very numerous, most of them residing in Canada, but many are in the western and other portions of the United States. Among them are prominent ministers of the Methodist Episcopal, Mennonite, Baptist and other churches.

Jacob Fretz at first lived near Erwina, in Tinicum township, on what is known as the Ervine farm, he having sold it to a man of that name, was also a weaver. The family suffering from malaria he afterwards purchased a farm in Bedminster township, along the Tohickon, where his son Joseph, known as "Big Joe," lived and died. Christian Fretz was a farmer. He inherited the old homestead in Bedminster, on which he lived and died, and to which he added by purchase from his son, John, the tract known as the poor fields, consisting of about 25 acres. He was a wealthy man, and reared a large family. His descendants are very numerous, numbering about 2000 living, with over 500 deceased.

Abraham Fretz was also a weaver and lived on a farm at Fretz Valley, in Bedminster township, now owned by Philip K. Fretz, a grandson, and Reed Fretz, a great grandson.

Elizabeth Fretz married Jacob Kolb, a farmer, lived in Hilltown township, where many of their descendants still live.

Mark Fretz was a miller and farmer and lived in New Britain Tp., on the place now known as Curley's mill, owned several hundred acres of land. He lived to be nearly 90 years old, and was a deacon of the Mennonite church at Line Lexington. Henry Fretz was a shoemaker by trade, and a farmer. He was known as Shoemaker Henry. He lived on a farm known as the Wisler farm in Bedminster township, three miles west of Bedminsterville. Of Barbara Fretz, the youngest child, nothing is known.

Of the descendants of Weaver John Fretz, the total born bearing the name of Fretz is 826, of this number 456 are living and 370 have died. Total descendants born, 6,200; living, 4,760, deceased, 1,440. A complete enumeration to date of all the descendants would bring the total number of descendants born up to 6,500, with over 5,000 living.

To the ancestors John and Christian Fretz we owe a debt of gratitude for their unflinching faith in God, fidelity to His cause, and for their bravery. It was no small matter for the ancestors to leave their homes in the far-off fatherland, to brave the perils of the ocean, and to endure the hardships and inconveniences incident to their settlement in the new world, in the vast wilderness of America, where they erected their log cabins, surrounded on all sides by wild beasts and treacherous savages.

But pressed on account of their religion, persecuted in the land of their nativity on account thereof, with devotion to God and conscience, they dared to brave the perils of land and sea to find a home where they would at least be untrammelled in the worship of God, a privilege so dear to the hearts of all of God's people.

What thoughts must have crowded upon their

minds as they looked for the last time upon familiar scenes around them, as they stood at the graves of beloved dead ones for the last time, joined in prayer and song, and listened to the word of God in the old Parrish church for the last time in the land of their nativity, spoke their last farewell to loved ones at home, clasped the hand of father and embraced mother for the last time, with eyes dimmed with tears, and the tongue of utterance choked with emotion, and turned their backs upon the old home and fatherland, and faced towards the new.

How their hearts must have sank within them, when, tossed upon the bosom of the old ocean, they consigned the body of a brother to a deep and watery grave.

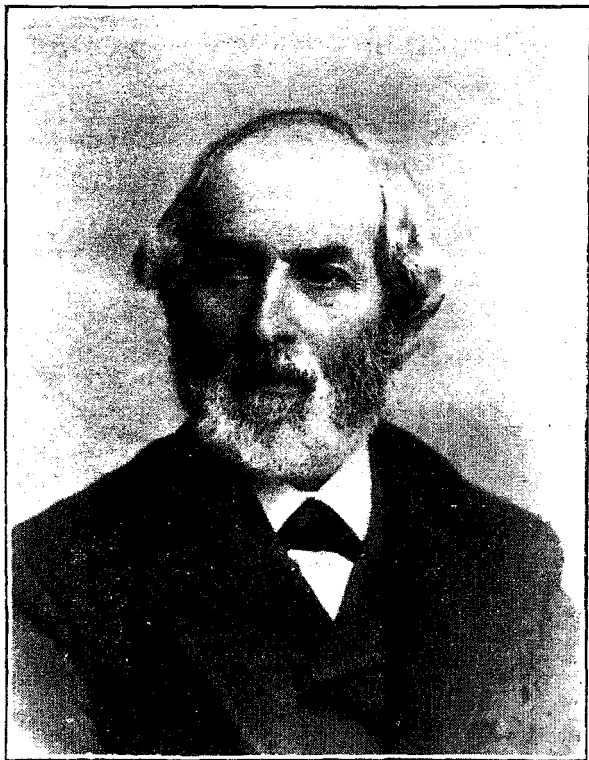
The ancestors and their immediate descendants were plain and unpretentious folks of the Mennonite faith, chiefly occupied as weavers, farmers and millers, in which occupation they were successful. For several generations the family produced no professional men. But later generations have not been confined to the workshop and farm. They have graced every walk in life, and represented every profession. In the school room, in journalism, in medicine, at the bar, on the platform, in legislative halls, and in the pulpit, they have won renown. They have stood in the ranks of the soldier, wielded the sword, and died upon bloody fields of battle, in defense of country and home.

In conclusion let me say that we, as our ancestors did, are also making history, history that will have more or less influence upon our children and descendants after us. That we may have nothing to regret, let us make a clean history, and leave only an influence for good upon those we leave behind us to tread the winepress of life after we are gone. That in the great day, when all history will be a finished work, and the final gatherings of the nations be, when with our ancestors and our descendants, we may gather in one final re-union, our Heavenly Father may welcome us, own us, and crown us citizens of His kingdom.

THE THIRD FRETZ FAMILY REUNION.

BY A. F. MYERS, M. D.

It was a perfect day when the third Fretz Family Reunion was held, on Saturday, August 27th, 1898, in the beautiful grove on the old pioneer John Fretz Homestead, near Bedminster. Previous rains having allayed the dust, a perfect sunrise gave early assurance of a splendid day that was happily realized. Mahlon M. Fretz, the owner of the old homestead, generously offered the committee everything at his disposal to make ample preparation to accommodate a large attendance, and it was well they did, for the large grove was filled with vehicles. It was estimated that 2,500 people were present. A table nearly 200 feet long had been erected to provide dinner, and when the hour arrived the general invitation was promptly responded to by a thousand hungry descendants. Seats had been arranged around the speakers' stand, and early an appreciative audience greeted each other. Rev. Allen M. Fretz, of Souderton, Chairman of the Fretz Historical Association, called the assemblage to order, and the exercises were opened by the audience joining in singing the good old "Coronation" hymn. The hymns were printed upon the programs. Miss Mary H. Fretz, of Milton, N. J., presided at the organ, and Dr. A. F. Myers, of Blooming Glen, led the singing. Prayer was offered by Rev. Jordan Fretz, of Pipersville. Reed Fretz, of Bedminster, in well chosen words, bade a hearty welcome to all. To this salutation, Rev. Franklin K. Fretz, of Colmar, responded, and felicitously re-echoed the sentiment of every one present. Miss Mary H. Fretz then delighted the audience by singing a beautiful solo. The greeting sent by Prof. H. Z. Gill, of Topeka, Kansas, who was unable to be present, was read by Dr. A. F. Myers. This was appropriately followed by the audience singing, in patriotic strains, "Three Cheers for the Red, White and Blue."



ABRAHAM FRETZ

"Pilgrimage and Reunion" was the subject of an address by A. B. Fretz, of New York City. He referred to the pilgrimage of the ancients, and called this, too, the sacred ground of the association; here the progenitors of the family had left the impress of their Christian lives. The President referred briefly to the piety of our ancestors, and as a people they were always progressive and enlightened. They loved their country's flag and their homes; placing only their duty to God above their allegiance to their country—traits worthy of emulation.

The President, as the representative of the association, bade the kindred to dine together and enjoy what the many friends had so bountifully provided. The long table was repeatedly filled. During the day the register was busy, and over a thousand descendants recorded their names. At the close of the exercises, social converse and the renewing of old family ties held supreme sway. The hours passed only too swiftly.

The assemblage had been largely augmented during the noon hour. In opening the afternoon exercises all joined in singing that sublime hymn "America." It was a delight to participate. Dr. A. N. Fretz, of Fleetwood, Pa., referred to the present conflict with Spain, and illustrated how the home training determines what the nation is to be; that the source of the power of the American people was in the enjoyment of religious liberty. "The Old Homestead" was the title of an appropriate solo sang by Mrs. Florence Thompson, accompanied on the organ by Mrs. Mary Barandon, of Philadelphia. An excellent memorial address was delivered by Prof. A. F. K. Krout, of Philadelphia. Incidentally, he called attention to the folly of many in abandoning the German—their mother tongue. The historical address needs no encomiums. Rev. A. J. Fretz, of Milton, N.J., the able historian, read a well prepared paper, delineating the source of the admirable traits of the extensive descendancy. In concluding the exer-

cises, Rev. A. M. Fretz referred to the religion of the humble forefathers of the family and the influence wrought by their Christian lives. The assemblage heartily joined in singing "God be with you till we meet again," and the exercises closed with the Doxology and Rev. A. J. Fretz pronouncing the benediction. This occasion will long be remembered—a pleasant day well spent. Thus, happily, the third Fretz Family Reunion passed into history.

RESPONSE

To the Address of Welcome at the Fretz Family Reunion, August 27, 1898.

BY REV. FRANKLIN K. FRETZ, A. B., B. S.

MR. CHAIRMAN AND DEAR FRIENDS:

It is certainly with a sense of pleasure and a certain feeling of pride that I shall endeavor to speak a few words of congratulation in response to the felicitious words of the speaker in his address of welcome. Would that I had the voice of one of olden time and the tongue of fire, or rather would that we could call from the great city of the dead some prophet of old, then we should hear a response worthy of the occasion; words that would be, in the language of Solomon, that great preacher of old, "Like apples of gold in pictures of silver."

This is one of the pleasantest duties I have ever been called upon to perform. On a number of occasions in the social, educational and ecclesiastical world, so to speak, I have been called upon in behalf of my associates and colleagues to respond, in some way or other, at different gatherings.

To-day I respond, not to strangers, but to those united with the ties of blood. We have been assured of our welcome here. Your words have not been spoken in vain. We are assured of your kindly intentions toward us as visitors. The

hearty handshake, the kindly greeting, the words of welcome, every preparation you have made for our entertainment, all the trouble, labor and expense to which you have gone to make the day one not soon to be forgotten—all these are silent testimonials of your kindest desire for our entertainment and of your fraternal feeling towards us. They speak to us no doubtful language, but rather echo your goodness in tones of thunder. We appreciate all the above facts, and expect to spend a pleasant day in your midst.

We have thrown ourselves upon your hospitality. We hope that many lasting bonds of affection and union may here be formed to-day by the descendants of those Fretz brothers, who, nearly two centuries ago, left the historic Palatinate, or, more properly, Alsace and Lorraine, and undertook the perilous journey to a strange country, where they could worship their God according to the dictates of their own conscience. Manifestation after manifestation have come to us to-day, not alone in the kind words addressed to us, but in every preparation for our entertainment while here at the old homestead. How pleasant and enjoyable is our visit when the hospitality is so great and the welcome so sincere.

I respond to the words of the speaker, not only in behalf of those now present, but also in behalf of those yet to come during the day, and, above all, in behalf of all those who, surrounded by the busy hum of industry on farm, in mill, workshop and factory, in behalf of those students of the family who may be poring over volumes of once forgotten lore, in behalf of our own soldier boys proudly bearing the family name, who have enlisted in our late Spanish-American war and are joyfully marching under "Old Glory" and cheerfully facing the dread dangers of disease, all for the cause of humanity.

And now I pray that after time shall have chased the fallen worlds over the wide quicksands of eternity we all may be numbered in that glorious

throng that shall march around the throne of God, singing the myriad song of millions, that of Moses and the Lamb, and then shall we respond to the soul-inspiring words of the Divine Master when He will say: "Come ye, blessed of my Father, and inherit the Kingdom prepared for you from the foundation of the world." That will be the greatest and grandest family reunion of all, where we shall be sons and daughters of the Lord God Almighty, and where the humblest child of earth shall be as well known in that concert chorus above as the first born sons of Jehovah's love. May we then

"In the name of God advancing,
Plow and sow and labor now;
Let there be when evening cometh
Honest sweat upon the brow.
Then will come the Master
As work stops, at set of sun,
Saying, as he pays the wages,
'Good, faithful one, well done.'"

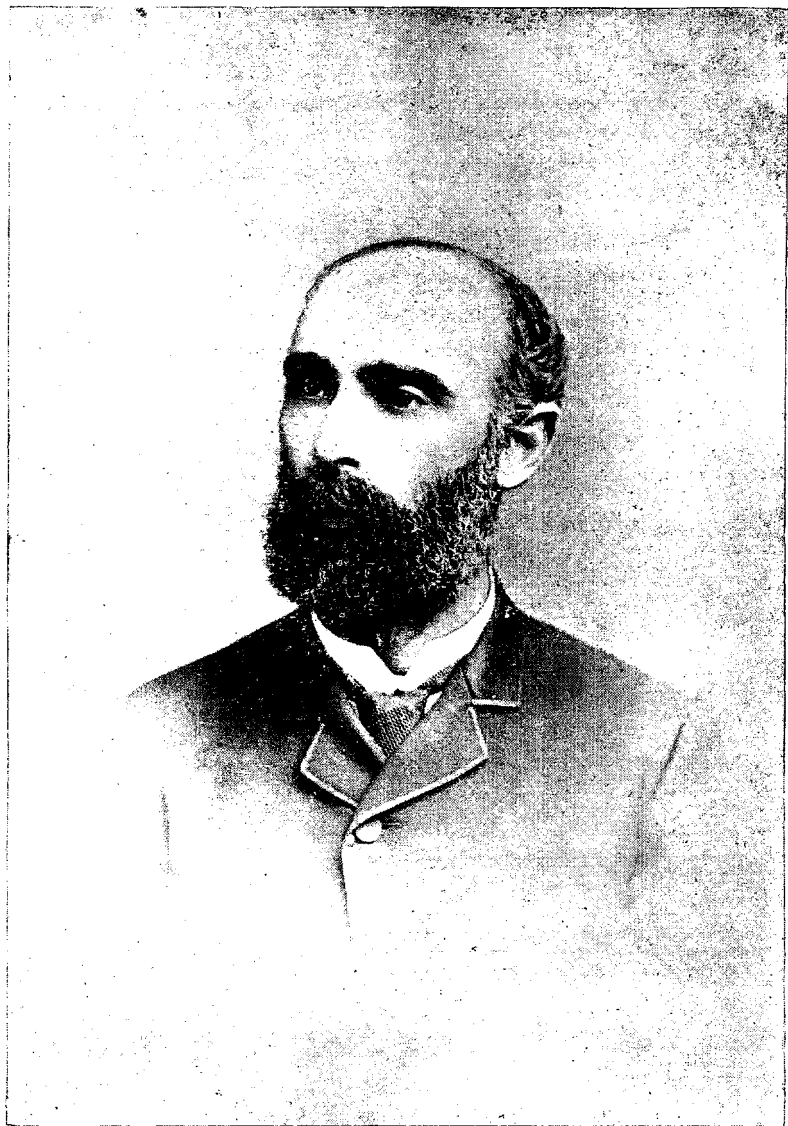
MEMORIAL ADDRESS

Delivered at the Third Quinquennial Reunion of the
Fretz Family at Bedminster, Pa., August
27, 1898.

BY PROF. A. F. K. KROUT, OF PHILADELPHIA.

Lord McCauley says: "A people who take no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with honest pride by their remote descendants."

I never go through Germantown, near Philadelphia, but my veneration moves within me; for the ancient buildings are so well protected from the ravages of time and decay, and bring back to memory the history of our Colonial times; but how much more beautiful to behold an ancient family which has prospered and flourished over the vicissitudes of time.



DR. C. D. FRETZ.

"It is a noble faculty of our nature which enables us to connect our thoughts, sympathies and happiness with what is distant in place or time; and, looking before and after, to hold communion at once with our ancestors and our posterity. There is a moral and affectionate respect for our ancestors which elevates the character and improves the heart."

Next to the sense of religious duty and moral feeling, I hardly know what should bear with stronger obligation on a liberal and enlightened mind than a consciousness of an allegiance with excellence which is departed. A consciousness, too, that in its acts and conduct, and even in its sentiments and thoughts it may be actively operating on the happiness of those that come after.

Historians would probably record our ancestry as of humble origin, but an honest and unprejudiced record will show that they always stood firm for the noble principles that humanity may live for.

They gave their first allegiance to their God and the second to the principles that have made them good citizens of our common country.

"They were Christians by profession and practice, and citizens and farmers by art."

The great philosopher, Schopenhauer, one day absorbed in deep thought, was walking rapidly along the street. Oblivious to his surroundings, he ran squarely against a gentleman coming in the opposite direction. The person so unceremoniously impeded in his progress, cried out: "What is the matter with you? Who are you? Where do you come from? Where are you going?" The philosopher, in great condescension, answered: "Yes; who am I? Where do I come from, and where am I going? Answer me these questions and I shall know what I have been trying to find out all my lifetime."

If he had consulted the Bible he would have found that he was the son of Adam.

This was not the difficulty with our ancestors, who may have been less intelligent, for our histo-

rian informs us that they left their homes by the blue Alsatian mountains, "the land of their birth, the homes of their kindred and friends, the graves of their ancestors, and all the hallowed associations of home and country to find themselves a new home, in a strange, far-off land, where they might worship God according to the dictates of their own conscience, without fear of molestation."

The philosopher's ambition to fathom the infinite never concerned them. They read the Bible; they had faith in their Creator, and His divine Spirit had revealed to them the reply to this great question, as it will to every one who is the sincere child of God. They brought their religion with them. Our family is a Christian family. Indeed, it would be a difficult task, in comparing the family histories of the world, to find one where its membership were so universally associated with the various denominations of the Christian Church.

"Christians there are many,
Atheists not any."

My friends, such an allegiance is the truest and highest element of greatness.

Bismarck, in his address to the Reichstag in 1887, gave a revised and terse expression of this heroic and sturdy devotion to principle by our ancient family and race. He put it in this way: "We Germans fear God, but we fear nothing else in the world."

Let us not forget their patriotism and citizenship. Whatever makes men good Christians makes them good citizens.

Their citizenship was of a distinctive type. They were subjects in the country they came from, but citizens in America. They were first and foremost in dissolving the aristocratic structure of society.

They always held that all are born free and equal, and that no man's opinion, however great his superiority in wealth, knowledge or personal advantages, should be entitled to any more weight than that of another. They supported the local government and the state, but would not hold

office or perform military service on account of religious scruples.

They were peaceable citizens of the commonwealth in the strictest sense of the term. Kehnert, after the battle of Jena, beautifully expressed their idea when he said: "Peace is the first duty of citizenship."

Nor can I omit to express my opinion that their religious views on true citizenship had been strengthened by their antecedent history in Europe. Alsatia and the Rhine region was always the most fertile country in Europe, and from time immemorial the seat of wars and devastation.

Those of you who have read Caesar remember the Sequanis, who were our ancestors, and were troubled by the Romans for five hundred years, so in subsequent time there was for them frequent war and devastation of their fruitful fields. For what? Not for any fault of theirs, not for principle, but to satisfy the greed and ambition for domain and power of the political rulers of those remote ages. While they were under tribute to Caesar and the Romans they had never been conquered like the servile Gauls.

You may also remember that Caesar called the Germani and the ancient Britons barbarians; but we, the descendants of the ancient Germani, have lived to see the results of such a civilization. The Romans or Italians have degenerated as a nation, and if you do not believe it, come to Philadelphia and see them sweep the streets and play the grind-organ.

Too many and unscrupulous office-holders are a menace to a nation, and history plainly teaches that they have been the prime source of many wars and revolutions.

It is quite refreshing to know of a people who had laid down the custom for themselves to forego, in the exercise of their rights of citizenship, the privilege and danger of holding office.

It is of vastly more importance to the commonwealth that she may have peaceful, honest

and industrious citizens than to have many office-holders to live on good salaries.

A citizen, to become great and useful in his day and generation, need not be an office-holder or a general of an army.

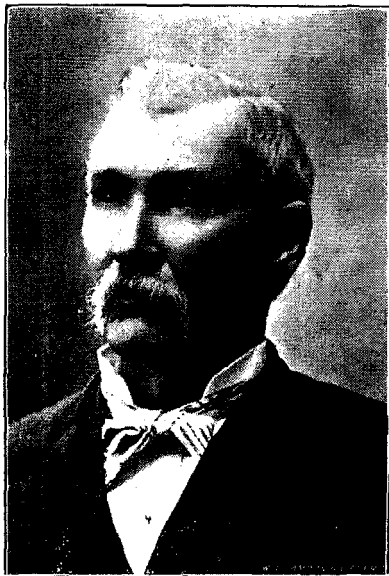
Washington, in his greatness as a general and President of these United States, was never esteemed more than when he served his country as the first citizen of the Republic. You all remember how the late George W. Childs, of Philadelphia, proved the truth of this statement. He could never be induced to take an office, even as a gift from the people, and yet there was no one whose influence and usefulness was greater in the metropolis of our state and the country in general. Nor need we go to the country at large, or to the brighter lights of our commercial cities, but in your very midst this truth is exemplified by many of your citizens of the present day, if you will only reflect for a moment. There is no section of our great country where this is more forcibly illustrated than in my native county of Bucks.

It was the cardinal principle of citizenship practiced by our ancestry that facilitated the building up of a great state; and a safer, more useful, patriotic and loyal people could nowhere be found. They illustrate the importance of the potent power exercised through the right of suffrage; and their influence, no doubt, was always felt in the selection of honest judicial and legislative officials.

By occupation the most of our ancestors were farmers, plain, every day, successful and prosperous farmers; not agriculturists, for they own farms and farm them in the newspapers. Farmers with a history, too. Their ancestors in the Rhine country were farmers, and supplied the corn to the Roman army during the incursions and occupation in Caesar's time, and all the subsequent invasions. They farmed the most fertile part of Europe, and our immediate ancestors in this country had not lost this trait.



J. Franklin Fretz.



Dr. A. J. Overholt.

When I was a boy, a neighbor, in drawing a comparison, said: "Wherever there is a good farm your people are on it." Silence gave consent, and I did not insist on a proof of the proposition. I admitted it, and found in later years that history proved the same.

I know that some people look upon farming as a mean occupation. This is not so. It is more honorable, and a thousand times so, than many other employments.

Daniel Webster said: "The farmers are the founders of civilization and prosperity." And Beecher, the eloquent, said: "He that would look with contempt on the pursuits of a farmer is not worthy the name of a man." Another writer regards the topic in this light: "There seem to be but three ways for a nation to acquire wealth. The first is by war, as the ancients did, in plundering their conquered neighbors. This is robbery. The second by commerce, which, generally, is cheating. The third by farming, the only honest way wherein man receives a real increase of the seed thrown in the ground, in a kind of continuous miracle, wrought by the hand of God in his favor, as a reward for his innocent life and his virtuous industry."

Such were some of the most noble traits of our ancestry. They had many other virtues which will, in due time, be recorded to their credit. But their religion citizenship, occupation, simplicity of manner, humility of spirit, and honesty of purpose are traits of character that challenge our admiration, and remain to us a bright example and a rich legacy for contemplation.

To many of us, in this reunion to-day, is given the privilege of looking in two ways. On one side our ancestry; on the other posterity, the root and the branches of the great family tree. And on an occasion like this, were we not to have words of advice and encouragement to those who will soon have to assume the responsibility of the destiny of our family and race, we would not be true

to ourselves. The poet puts it in this way:

"They that on glorious ancestors would enlarge,
Produce their debt, instead of their discharge."

"The inheritance of a distinguished and noble name is a proud inheritance to him who lives worthily of it, but it is a shame for a man to desire honor, only because of his noble progenitors, and not to deserve it by his own virtues."

"The man who has nothing to boast of but his illustrious ancestors is like a potato, the best part underground."

I see present many young people, the branches of our family or some family equally as honorable as the Fretz family. There are many such in this county. I never stand before an audience of young people but what there comes up in my mind a picture of the great endowment with which they are possessed. To them belongs:

Health and strength,
Hope ever bright,
Adaptability to circumstances,
Physical courage.

In one of the institutions with which I am connected in Philadelphia, in the work of aiding young men to become useful and an ornament to society, there is an unwritten law that pervades the work of aiding these young people to reach ideal manhood. The ideal man; what is he?

He should have a sound body,
An intellectual mind,
A moral character,
A religious training.

If a young man is physically weak, he must work in the gymnasium. If his mental development has been neglected he will be educated. He is brought under a good moral influence that will make a man of him, and the same charitable influence will help him become a Christian. Now, I believe that the customs and the civilization of our ancient family embodied this high ideal; and to this is due the prosperity that has blessed it since the arrival of our ancestors in America. If,

in your judgment, and of these four principles need strengthening in our family policy, which is it?

Do we need more physical strength?

More general education?

A better moral training or redemption from heathenism?

Do we need a more general intelligence.

"The greatest work in the world and an effect of the greatest prudence and care is to educate and build up a man, and to form and fashion him to piety justice, temperance, and all kinds of honest and worthy actions." Varle says: "An education is a companion which no misfortune can depress, no crime destroy, no enemy alienate, no despotism enslave. At home, a friend; abroad, an introduction; in solitude, a solace; and in society, an ornament. Without it, what is man? A splendid slave, a reasoning savage."

The strongest bulwark for the preservation and advancement of all that we, and other families hold dear, is a seat of learning at home that takes the public school by one hand and the university by the other. The worst kind of extravagance is sending money and students abroad to obtain a preparatory education.

There is a special kind of courage we are in need of to show the loyalty and fealty to our family and people.

You all know we are descendants of a German people who spoke a dialect of that language in their home in Europe, where the same is spoken to-day as it was then. Instead of being called Alsatian Germans, they are called Pennsylvania Germans. This was the language of our ancestors almost to the present day. This was their mother language, and the first language by which many of us learned a mother's love and a kind father's care for his children. Yet, how many there are, who, when they go abroad in the world, are ashamed of it and have not the courage to acknowledge the fact, but which they cannot

deny, so long as they bear the honest ancestral name.

A remarkable instance came to my notice a few years ago in Philadelphia. In registering a class of students, one of the young men handed me a slip that bore the name of one of the good, honest old families of Bucks county. With the intention of preparing the way for a personal interest in his behalf, I said: "Are you related to the people of that name in Bucks County?" "No," said he, "I am not." I saw in his face that he was trying to hide a fact, and that he had not the moral courage to acknowledge the truth, thinking, probably, that I might have less esteem for him because he was of Pennsylvania German ancestry; and yet he was a very excellent young man, and a model student, and is now preaching the gospel.

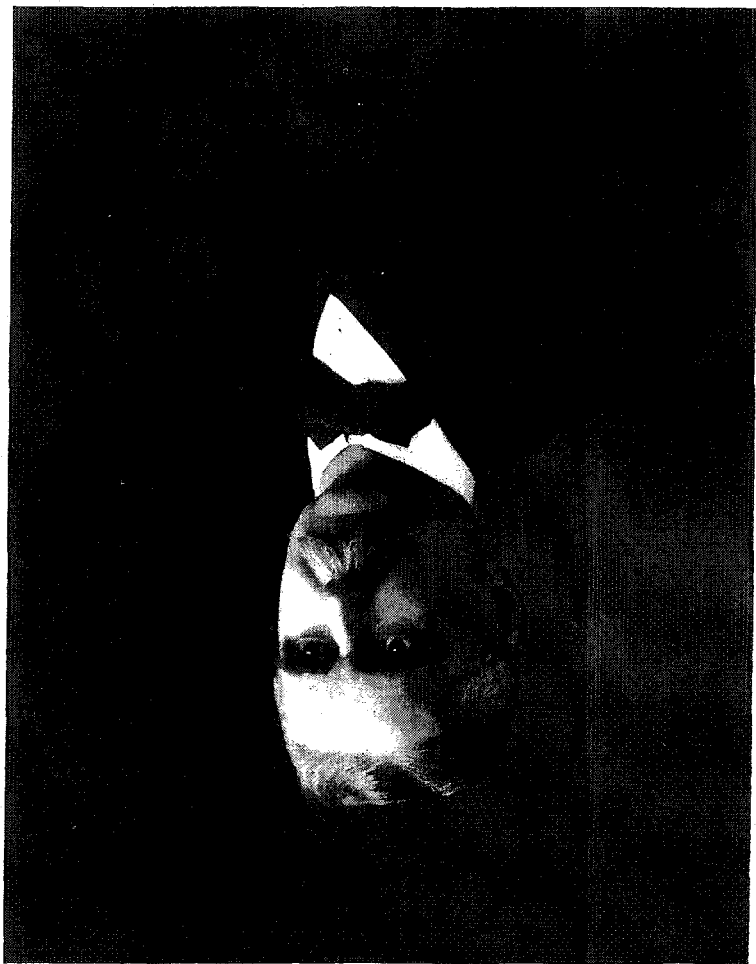
Now, my young friends, such a courage is a reflection on your ancestors. You ought to remember that they came to this country, not as adventurers, but by the earnest invitation and solicitation of William Penn, the first after his own people.

The mother tongue of a people is ridiculed only by those of narrow and selfish views, by people who are so uninformed that they always have the impression our forefathers came from Holland instead of Germany. Elegance of speech and manner are of prime importance, and the people of every tongue have abundant work to maintain this, even if they can speak but one language. All have their tribulations in this respect.

I remember, when I lived at Wyoming, I made a friendly call on one of my most estimable patrons, who was the manager of a coal mine. He explained to me the process of preparing coal for the market. In separating the coarse from the fine, he said: "We pass it over a screen that has fourteen 'oles to the hinch."

You may also remember the Englishman who went to the blacksmith shop to have his horses shod. When reminded of the poor condition of

Donald & Jeff



the hoofs of the horses, he said: "It it not the jumpin' o'er the furze that 'urts the 'orses' 'oofs, but the 'ammer, 'ammer, 'ammer on the 'ard, 'ard 'ighway."

It is no disgrace to know more than one language, as many of you do, for ideas, like the freight of commerce, can be moved with much greater facility on a double than a single track; on a broad, rather than a narrow gauge. Your language, and that of your ancestors, cannot detract from your nobility of character and worthy achievements.

It was no disgrace to William Penn that he was an Englishman by birth; Girard, a Frenchman; the Greers, Scotch-Irish; Martin Luther, a German; and David Rittenhouse, the great mathematician, a Pennsylvania German.

"Honor and fame from no condition rise;
Act well your part, therein the honor lies."

But, my young friends, there are other things that should also claim your attention. The history of the family has been written, and the author has performed next to herculean task; and our gratitude is ever due to him for his unselfish devotion to a work that will wrest from oblivion the genealogy, of a family, that was contemporary with the Roman Empire itself. But all has not been written. There remains much to be gathered by the careful and observing student of annals, right in your midst.

It will be due to you whether the ancient landmarks of our people shall be preserved. I do not mean the landmarks that define the limits of your farms, although, could they exercise the power of speech, they would become the most authentic of historians. Let me illustrate: In the city of Philadelphia there is a building. It stands in the middle of Penn Square, generally known as the public building. It is occupied by the combiners and anti-combiners, called city officials. A most peaceable set of individuals, because they do all their fighting before they get into office. After

they get there the outs are supposed to do that, while the ins are contented.

In a large room in that building are many of the Colonial records of Pennsylvania. In one of the volumes I read the release which Fairman, William Penn's faithful surveyor, had given for payment, amongst other things, for surveying the Manor of Perkasio, in Bucks County. No one knows the exact boundary of this manor, and the name would, probably, have shared a like fate had not our ancestors, when they organized the congregation near Blooming Glen, named it, to honor William Penn, by selecting his favorite name, Perkasio.

And the person who selected the same name for that prosperous little city on the sunny slope of East Rockhill did a noble and grand act in perpetuating a name that is truly historic, "To the manor born," and giving it a commercial, as well as a religious association.

Bedminster has a much unwritten history, and I hope among you there may be a coming genius who will be able to lift the veil and record, that all may read who love ancestry and home.

Deep Run! Deep Run!
I think I here thee come,
Murmuring the story
Of a people whose glory
Remains unwritten, unsung.

HISTORICAL ADDRESS

Delivered at the Third Reunion of the Fretz
Family, at Bedminster, Bucks County
Pennsylvania, August 27, 1898,

BY REV. A. J. FRETZ, OF MILTON, N. J.

DEAR FRIENDS:

Words cannot express our gratitude to our Heavenly Father for the pleasure of meeting at a third reunion of the Fretz Family, to look once

more into the faces of those met here on former reunions, and also to greet new faces, met with us for the first time. Those departed since our last reunion may we hope to meet at the final reunion of saints in the Father's Kingdom on High.

During the past five years we have learned but little that is new concerning the Fretz ancestors of Bucks County to present to you to-day. Having successfully traced our ancestry in America, the origin of the family in Europe is now a matter of great interest to us. As it is a matter of interest to know who our ancestors were on American soil, and their history, so it is of much interest to know who our progenitors were in the Old World, and something of their lives. However, as yet but little effort has been made to get clues to resident Fretz's in the Fatherland by which the family might be traced back to earlier generations, and much of their history learned. We are also curious to know from what nationality we spring, whether we originate with the Spaniards, the Greeks, Romans, Gauls, Germans or Swiss. The solution of this latter problem rests with the establishing of the founder of the family, and which may now be within our province.

It is recorded in the book of "Heraldry," found in the public library of Vienna, that the family of Bretz, as formerly written, had its origin at Trier, on the Lower Rhine, where Fabius Bretius, a Roman General of Cavalry, located about 224 A. D., having been a native of Capua, in Southern Italy. He married Olfa, daughter of a German Duke, and died 263 A. D. In the line of descent was Daniel Bretz, who died in 1681, leaving two sons, Felix and Christof, one of whom is the ancestor of John Philip Bretz, who was born in Windersheim, near Creutnacht-on-the-Rhine, in 1755, and who emigrated to America and settled in Lancaster County, Pennsylvania, where he died and is buried. Members of this family now spell the name Pretz.

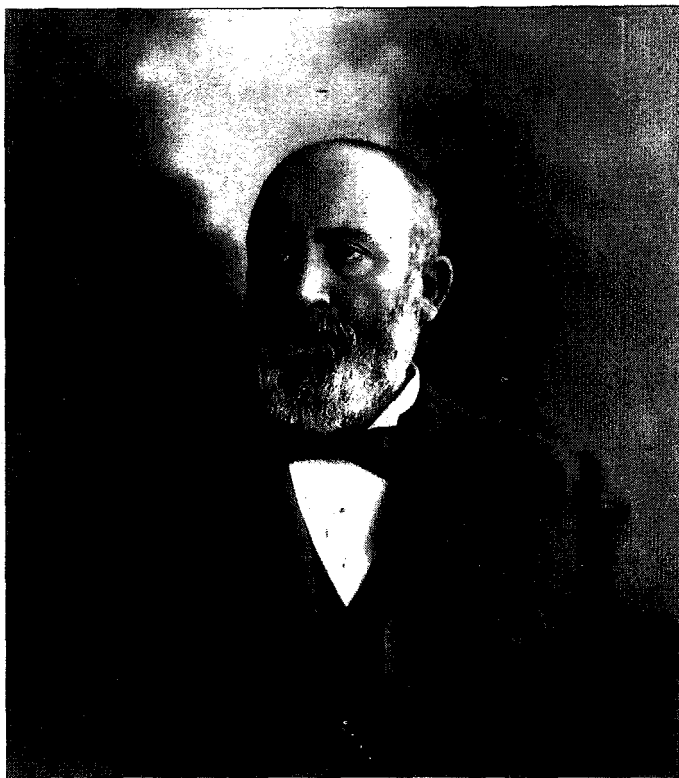
While it is not probable that we descend from

the line of the above Daniel Bretz, it is possible that we do descend from another line of the same family.

The discrepancy in the spelling of the name Bretz and Fretz may be due to members of the family at different times, in various localities, changing the spelling, as is often the case, an example of which is found in the Beidler family, in which we have discovered, in old documents, the names of members of the same family differently spelled, as Poidler, Pidler, Beitler and Beidler. In view of the fact that many names are thus changed, it is not at all strange that the name of our ancestors, in the course of time, should likewise have become changed and for hundreds of years written Fretz, Pretz, etc.

It is possible that the names Bretz, Fretz, and Pretz are identical, having the same common origin.

The fact that Fabius Bretius located not far from the place of the nativity of our ancestors, giving color to the idea that the latter were descendants of the former. Mannheim, near which place tradition says our ancestors were located, is about one hundred miles east from Trier, on the Upper Rhine, in the vicinity of which Fretz's are still to be found, and about one hundred and thirty miles south from Trier, at Gebweiler and Muehlhausen, are also located many Fretz's. If thus the foundation of the family in the Fatherland is established, it is then evident that the family originates with the Romans, the nation of the Caesars, and assisted in the founding of that once mighty Empire, beheld the splendors thereof in the days of its power, marched and fought in her campaigns, sat in her great assemblies, witnessed the contests of the gladiators with wild beasts, and the destruction of Christians in the Coliseum, and the general debaucheries of the times, and finally the decline and fall of the Roman Empire. While it is not altogether pleasing to note their earlier practices in their perhaps hea-



HON. SAMUEL F. GEIL.

thenish state, it is nevertheless history, and we are glad to know that in the course of time they emerged from the darkness of the ages into the light of a higher civilization and Christianity.

It would be very interesting indeed if the ancestry could be traced from the remote times down through the long lines of generations to the present.

Far back in the distant past our still earlier ancestors were born somewhere in the Old World. Surrounded as they were by the social and political affairs of the nations, they mingled in the scenes of the times and passed through periods of great confusion. They heard of wars and rumors of wars, witnessed the clash of contending armies and fall of thrones.

No doubt some of our remote ancestors engaged in the mighty conflicts that shook the continents, drenched fields in blood, and demolished powers, or were themselves conquered, to make the history we now read in large quarto volumes. Could we live over, in retrospect, the lives of our ancestors from remote times, we would undoubtedly see some of them performing deeds of valor, sharing the honors and glories of men, occupying at times high and exalted positions, as warriors and statesmen, or being akin to royalty, mingling in official capacities in the Royal Court scenes of the kingdom, or perhaps occupying the throne itself. As the years rolled on, and generations came and went with the ever changing scenes in the great drama of life, the time finally came when our ancestors of many generations removed, saw not only the triumph and reverses among nations in the temporal and political world, but they likewise saw the growth of affairs in the spiritual or religious world, entered the controversy, some of them espousing a righteous cause, and became subjects of direful persecution.

It is probable our ancestry has its origin in heathendom or Jewry, then probably became converts to Catholicism, and continued thus until

the dawning of the Reformation. Our forefathers saw above the religious horizon that bright morning star of Protestantism, John Wickliffe. They saw the light as it loomed up, becoming brighter and brighter. They heard the anathemas of a Martin Luther against an intolerant Papacy. They saw the Reformation take deep root in the spiritual soil of the Fatherland, and espoused its cause, some worshiping with Luther, others with Calvin and Zwinglie and still others, among whom were our earlier ancestors, gathered themselves in humble worship with the eloquent, persuasive, pious Menno Simon, as his followers, and became thereby the subjects of horrible persecutions, suffering reproach, imprisonment and death for the Master. The fires of the inquisition raged in vain to induce them to return to their former faith. The thunders and casualties of armed warfare shook not their heaven-born resolutions. The stake, with burning fagots, which licked up the lives of Huss, Latimer, Ridley, Cranmer and hosts of others, did not drive them in terror back to the fold they had deserted.

Some, in the great religious conflict, fell prisoners of war, and sealed the cause they espoused with their own lives, while their children lived to tell the story of their heroic, self-denying and Christ-like sufferings. But now again, in course of time, other enemies arose. When the former persecutors (Catholics) relented, then the State Church (Reformed or Calvinists) commenced, and kept up a relentless persecution of the Mennonites, on account of which a large number fled from their homes in their native land and emigrated to America, the land of their adoption. Among these were our pioneer ancestors, who, on the invitation of the good William Penn, who was much alike with them in faith and practice, came across the ocean to the Province of Pennsylvania, where they were promised liberty of conscience in the worship of God, and here they established their homes in the wilderness of the New World and

immediately erected shrines of worship to the God of their fathers, and blessed of God, they have maintained their worship without molestation to this day, and this to them has proved to be their "promised land of Canaan," for, aside from the assurance of the security of life and liberty of conscience, they found it a goodly land, a beautiful land, a land flowing with milk and honey, to which a kind and merciful Providence led them. Here they possessed the land, made the "wilderness to blossom as the rose," erected homes in which God and the Redeemer of Mankind was honored and served. Here, too, they prospered and multiplied exceedingly, and their descendants have scattered abroad through the land, until representatives of the family are to be found in nearly every state and territory of the Union, and some in other lands.

Since our last reunion, we have learned but little more concerning the Fretz ancestors. The time of their arrival in America is still in doubt.

The ancestor Christian Fretz, Sr., of Tinicum Township, made his will in writing January 22, 1777, was proved Apr. 26, 1784, and is on record at Doylestown, Pa.

The name of his wife was Elizabeth ———, and his children are given in the will in the following order, viz: Daniel, Abraham, Christian, Mark, Barbara and Esther.

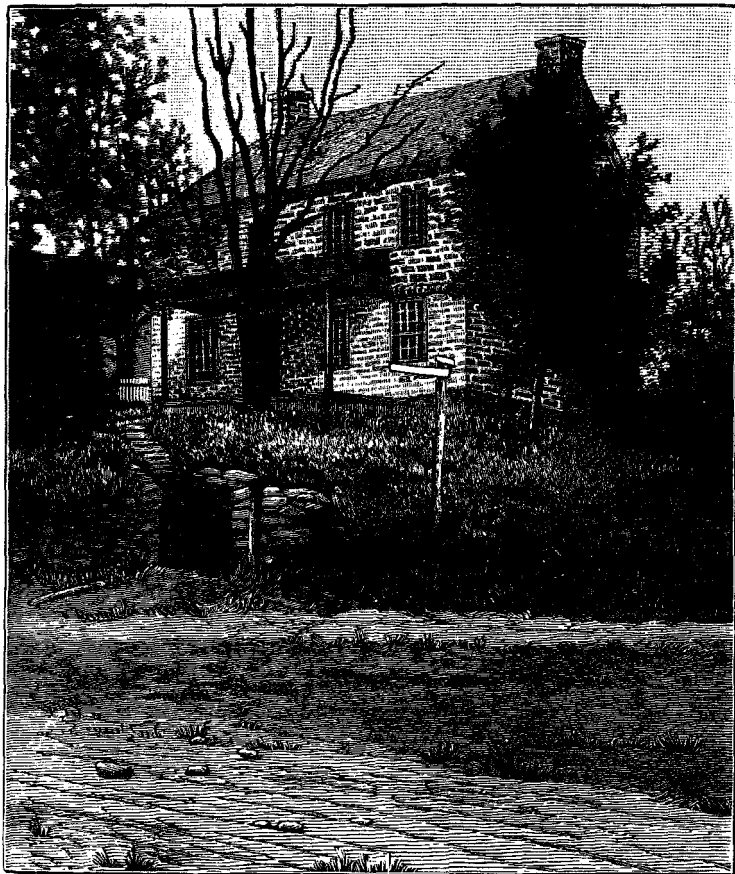
Jacob Yoder, of New Brittain Township, is mentioned as his son-in-law.

From the will, it is shown conclusively that John Fretz, of Lancaster County, Barbara (Fretz) Longenecker, Jacob Fretz and Henry Fretz, whose history is recorded in the Fretz history, were not his children.

To the pioneer ancestors we owe a great debt of gratitude for their courage and bravery in maintaining their Christian warfare, for the sake of which they gave up their homes in the Fatherland and braved the perils of the ocean to seek new homes in a far-off and strange land, thus bequeath-

ing to us the noble heritage of Christianity, and making it possible for us to be born in this great land of freedom and religious liberty, the best country God ever gave to man, God's land of greatest destiny.

May the virtues and piety of the ancestors rest upon and abide with us, until time shall be no more.



Christian Fretz Homestead, Tinicum, Bucks Co., Pa.

THE FOURTH FRETZ FAMILY REUNION.

The Fourth Fretz Family reunion was to have been held on Saturday, Aug. 29, 1903, but as the day proved stormy and only about 100 persons were present it was not thought advisable to hold the regular program, and the reunion was postponed until the 10th of September. However, those that came remained and enjoyed the day. Once within sight of the old homestead, the enthusiasm of the descendants of John and Christian Fretz was pleasing to see. Here on the site where John Fretz laid the foundation of a remarkable family, nothing but good will and friendliness prevailed. The old house was viewed with pleasure. It stands on a hill in the midst of some of the most fertile land in Bucks Co., with beautiful valleys in front and in the rear. When the first house was built is not known, but in 1820, Deacon Abraham Fretz, grandson of John Fretz, built the main building of red stone, (now standing in a good state of preservation), and in 1821, added the one story and a half addition, which he built of the stone from the first building, that stood some twenty five yards below it.

"Are you a Fretz?" "Where do you come from?" were questions frequently asked, and which led to many recollections and comparing of notes. New relationships were discovered, and it was learned in many cases that certain persons were doubly or even trebly related to the clan.

"Many of the family have not yet been discovered," said Dr. A. F. Myers, of Blooming Glen. "Not long ago I picked up an acquaintance with a man whom I found to be a relative. In the history of the family only 14,000 names are contained. I traced up hundreds more than that; half of the people in Hill-town township should be included, and if

they were, the total would be 19,000. With the Moyer members it is probably 30,000. It was only discovered a few years ago that the Moyers were so closely related; so, you see, our history is not yet complete by a great deal.

"Years ago the Fretz always had large families and were proud of them. They were extremely healthy, consumption being unknown, until in later years when there have been inter-marriages and the blood has been weakened. I think that the law which was passed forbidding the marriage of first cousins is a very good one and should have been passed sixty years ago."

After a sumptuous dinner, prepared by the ladies; and in order not to entirely disappoint those who were present, brief exercises were held. President Allen M. Fretz called the meeting to order and explained about the postponement of the reunion to Sept. 10, after which patriotic songs were sung, and J. F. Hendricks, A. M., of Doylestown, Pa., made a short address. President Allen M. Fretz, and Historian A. J. Fretz made a few remarks in explanation of the proposition to publish a Family Bulletin to contain the changes as far as possible of births, deaths, marriages, changes of residence, etc., and a history of the Fretz family to the fourth generation, with reports of all the reunions so far held, including addresses delivered, and illustrations, to be published in book form.

THE POSTPONED REUNION.

On Thursday, Sept. 10, 1903, was held the Fourth Quinquennial Fretz Family Reunion, at the old Fretz homestead in Bedminster, Pa., where nearly one thousand of the descendants gathered, from Bucks and Montgomery counties; Philadelphia, New Jersey, and elsewhere.

Unpropitious weather prevailed in the early part

of the day, which undoubtedly kept many away. Early in the day the members of the family began to gather in the beautiful grove to spend a sociable day. Old acquaintances were renewed, new ones made, and many visited the old homestead where John Fretz and his children settled and laid the foundation of the family in this country. Those present represented almost every vocation, and notable for the great number in the various professions, worthy descendants of their stalwart progenitors, exhibiting the result of the inheritance of sterling characteristics, developed with the time, and devoid in a great measure of the rigid strictness of discipline which characterized the first settlers. Sociability was a marked characteristic, and those in the throng found little time for literary exercises, which were cut short in order to enable those present to mingle with their kin. In the gathering were Meyers, Moyers, Bishops, Kratzs, Shaddingers, and others not bearing the name of Fretz, but closely related to the family by intermarriages.

The formal exercises were begun in the afternoon, when the clouds had cleared away and the bright sunlight was streaming in the openings between the trees. The meeting was called to order by the President of the Fretz Historical Association, Rev. A. M. Fretz, and a short program was rendered, opening with the audience singing "Native Land," after which Rev. Abiah Fretz, of Philadelphia, pronounced the invocation.

Owing to the absence of Dr. Oliver H. Fretz, of Quakertown, Pa., his address was read by Rev. Franklin K. Fretz. This was followed by an interesting address by Dr. Alfred E. Fretz, of Sellersville, Pa.

Miss Rose Fretz, of Pipersville, gave a very fine reading entitled "Mortification of the Flesh," in a manner that won the applause of the audience. Following the singing of "My Country 'Tis of Thee," J. F. Hendricks, A. M., of Doylestown, Pa., delivered an interesting and eloquent address.

A beautiful solo was sung by Miss Elsie Thompson, of Camden, N. J.

Rev. A. J. Fretz, of Milton, N. J., delivered the historical address, and the program closed with the singing of "Greenville."

At the close of the exercises an organization was effected by electing permanent officers to serve the association for the coming five years, as follows: President, Rev. A. M. Fretz, of Souder-ton; vice President, Reed Fretz, of Bedminster; Secretary, Dr. C. D. Fretz, of Sellersville; Treasurer, Francis M. Fretz, of Bedminster; Executive committee, J. Franklin Fretz, of Bedminster; Rev. Franklin K. Fretz, of Quakertown; H. Ervin Fretz, of Fretz; Mahlon M. Fretz, of Bedminster; Dr. John H. Fretz, of Lambertville, N. J.

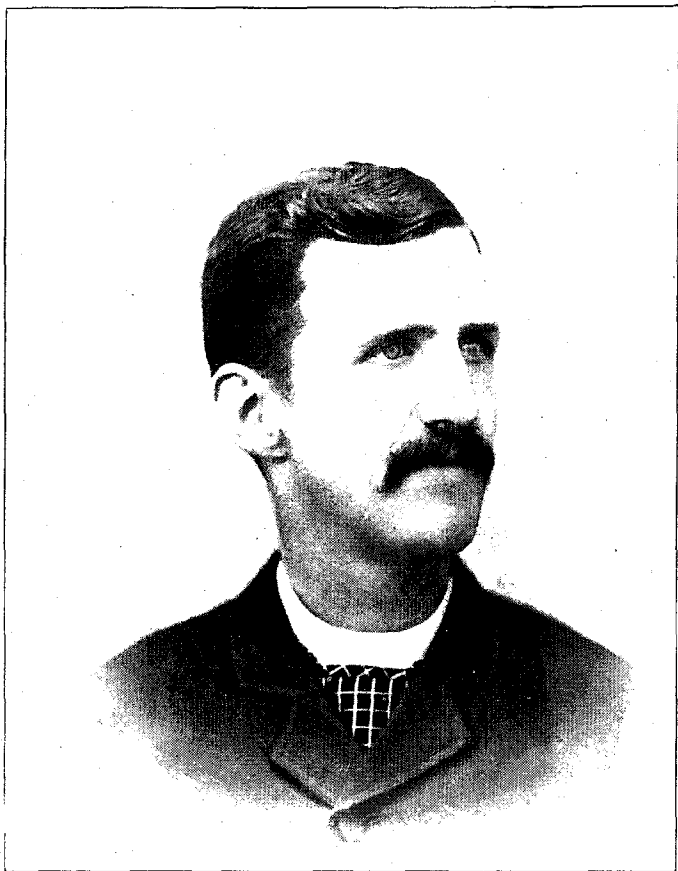
A RESUME OF THE FRETZ FAMILY,

Delivered at the Fourth Fretz Family Reunion,
Sept. 10, 1903.

BY OLIVER H. FRETZ, A. M., M. D.

Two hundred years have passed since our fore-fathers settled at this place. And what changes have been wrought! By their labor the primitive forests were cleared, the swamps drained and "the wilderness was made to rejoice and blossom as the rose." They laughed at the difficulties almost insurmountable, and boldly walked forth into a region uninhabited and waste, and in a short time the ancient prophecy was fulfilled, in a literal sense, which says:—"Every valley shall be exalted, and every mountain and hill shall be brought low."

Our fore-fathers were tillers of the soil and ever walked worthy of their vocation. They never stooped from their lofty throne to defile themselves by contamination with intemperance, licentiousness or any other form of evil. They proved the



DR. A. F. MYERS

honor of toil by illustrating in their own persons its alliance with a sober, righteous and godly life. And after all, does not labor achieve grander victories and weave more durable trophies and hold under sway more than a conqueror. The name of the conqueror becomes tainted and his monuments crumble, but labor convertz his red battle-fields into gardens and erects monuments significant of better things. We cannot pay too much homage to the early settlers of Pennsylvania who have made this fair state what world-wide travellers declare it to be,—the most beautiful spot on God's footstool, nay, a veritable garden of the Lord.

But there are those who, in their false pride, laugh at the Pennsylvania Dutch. Their history has not as yet been written. Within recent years we have begun more and more to appreciate the work of the Pennsylvania German settlers. Although they chose an occupation so humble and lived surrounded by a few schools, yet in many instances they could with profit be imitated by us to-day.

As a religious people our ancestors were surpassed by few. Whether a mile or five miles intervened between them and their places of worship, it made little difference to them. When the day for service came they were there and that to worship. When a wanderer came along he found the latch-strings of their humble dwelling hanging out, and he was treated as by good Samaritans. When their daily work was done and when evening wrapped the earth in darkness, they gathered around the hearth, there to spend a pleasant evening, or perchance they went to some gathering; but when they retired thanks went up to their Creator for his guidance and protection. Among them peace reigned.

As a consequence of their mode of living education was neglected, a fault for which their sons are now making amends. Their minds are receptive and the family name is now seen in nearly every

college and university catalogue in the State either as students or graduates. Often indeed they surpass those whose ancestors had access to greater realms of knowledge.

To-day the members of the Fretz family are no longer all hewers of wood and drawers of water. They grace every vocation in life. In the busy marts of commerce, in the halls of science, in the temples of religion, and in the schools of art as well as those who have enlisted under the flag of their country,—everywhere they are found and are bringing the same honor to the family name as did their forefathers.

To-day the descendants of those early pioneers are found in the three professions, the ministry, medicine and law. As ministers of the Gospel of Christ they plead for men at the bar of Eternal Justice. They are the candlesticks to hold aloft the Light of the world, whose candle power exceeds that of the sun, and lights the storm tossed soul on the trackless deep of eternity to the distant harbors of heaven. From the soul he draws out the sting of death and pours in the wine of immortality. To come nearer home I may say that for breadth of culture, profoundness of intellect and polish of manner; for scholarliness of habits and loftiness of achievement the scholars of our family rank with those of any other.

In medicine the Fretz descendants have been most successful. The medical profession is the noblest of all professions. No class of men need more sound judgment, profound learning, sympathetic natures, yet coupled with a strong and courageous nerve and more charitable feelings for their fellowmen than the doctor. The physician must stand by the bedside of the widow's only son, and feel the feeble pulse and note that the life is fast ebbing away while the mother stands by your side and prays God for the precious life. In the dim watches of the night he must go to the bedside of the sick and dying, and must ever be willing, like the Great Physician

of old "not to be ministered unto but to minister."

The legal profession also contains descendants of these three brothers. The profession of law is an honorable one and requires integrity and honesty in those who wish to succeed in it. Some of our lawyers have already won distinction in their calling, and others are bound to do it in the future.

And I would like to make a plea to-day that our young men and women do all they can to secure the very best education in their power, that they may attain scholarly habits. Education will quicken and develop the powers of the mind so that when you are ready to take up your calling in life you can do so with the full grasp and perfect mastery of a man. The opportunities for advancement were never greater than they are to-day. If you win in the struggle for position, see that your education is a well rounded one.

Above all maintain the honor of the family name. Do not bring reproach on the good name of the fathers. Plant the seed of honesty and truth and the tree will grow. Lay the foundations deep and strong and the building will stand.

ADDRESS

Delivered at the Fourth Fretz Family Reunion,
Sept. 10, 1903.

BY A. E. FRETZ, M. D.

FRIENDS: As I gaze over this vast assemblage gathered before me this afternoon, a wonder fills my mind as to what impetus has impelled us all to come out to-day and associate with one another in this peculiar manner. Should the question be put to each one of us personally, I am sure a great variety of answers would be forthcoming. If you were asked the question, Why are you here? what

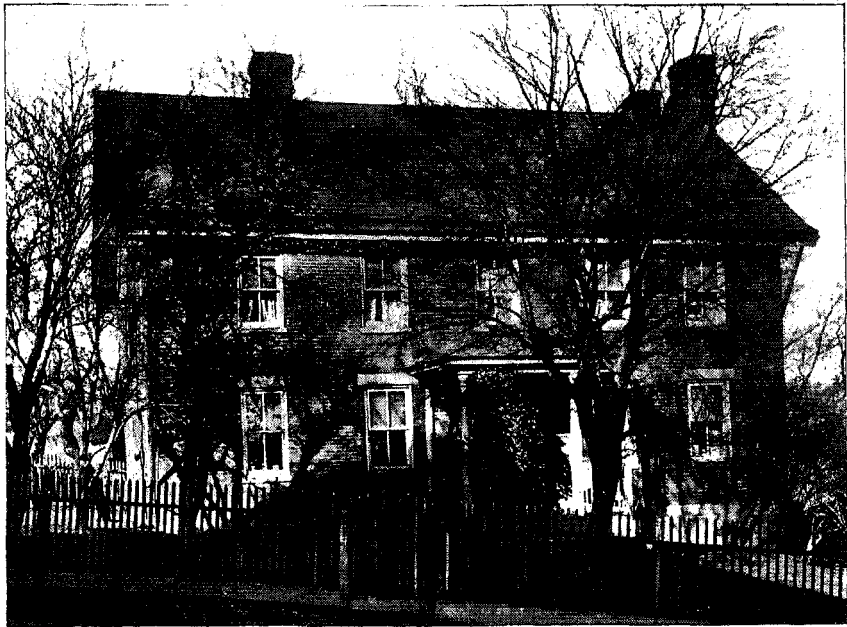
would be your reply? Probably you would say, with many others, "I have come to meet old friends," or perhaps "To make new acquaintances." You may have come to visit the old homestead and its surroundings on yonder hill, and without a doubt you came to partake of the good things prepared by the wives and daughters of the grand old Fretz family.

But why this Reunion? In the first place it is but meet and proper that we should honor and keep in memory those noble ancestors whose name we bear, who abhorred and fled from the religious intolerance which at that time menaced both life and liberty in the old world, who braved the perils of an ocean voyage when such an adventure was fraught with the gravest hardships and dangers, and possible death.

Were they ordinary men, our early fathers? Do such live to-day? Who among us would have left our fatherland with all our friends and associations behind, have faced a wintry sea in a wretched sailing vessel, and have exchanged the familiar hearthstone of the Rhineland for the uncertainties of a colonial life in the impenetrable wilds of Bucks Co.

Such men as these do we honor to-day. They have imbued us with the same spirit which they themselves possessed, and have made of us a God-fearing, liberty loving, people. To them do we owe to a large extent the bountiful measure of prosperity which has been our portion. It is essential therefore that we offer at least a small tribute to their memory by assembling in this manner at stated intervals. How thankful we should be that they took the momentous step and that the influence and power of an aristocratic monarch no longer galls our exuberant spirits as a liberty loving people.

But so much for our fore-fathers, and now for ourselves. They have done their duty to their country and to us; have we done ours? Have we, as a great family, performed our part toward the



Martin Overholt Homestead, Westmoreland Co., Pa.

country which has nurtured and sustained us, and have we made it better by our presence here? We sincerely hope so, and that the grand object of life, the improvement of society and of ourselves, may not have been left unaccomplished. Without any desire to boast, I think we can safely say that the stamp of our family has been left ineffaceably upon the history of our state and particularly of this the pioneer county, a goodly portion of which was left in the care of our worthy ancestors by the Penn proprietors themselves. They used their trust to good advantage, and handed it over to their heirs and successors in a vastly improved condition.

After a time the descendants became so numerous that they were obliged to spread out, the farm could no longer hold them all, they adopted other callings, and thus in various ways, has the entire land felt their influence. They have always loved peace, and yet in every conflict in which this country has been engaged, they did not lag behind, but fought shoulder to shoulder with the bravest. It therefore seems to me we should consider it a privilege to claim connection with such a family and that it is eminently fitting we should bind ourselves together in this manner. As the father of a family gathers his children around the fireside and rejoices in that they all belong to one and the same household, so we should remember that we have all descended from a common fireside, and retain the same interest in one another even though our several duties may call us to the four corners of the earth. An American is an American the world over, and if we meet a fellow countryman in a foreign land, how glad we are to own our nationality, and rejoice in having a friend. So it is in our big family. Do we meet a Fretz in our travels, how delighted we are to claim kinship and feel we have met almost a brother. This may possibly all seem strange to those among us who are Fretzs merely by adoption, but we trust that ere this

Reunion has passed into history, they will all be Fretzs in spirit if not in reality.

As the Red man loves his tribe and the Highlander his clan, so let us love our family and with a just pride endeavor to keep its name unsullied before God and man. Just as the sin of a son brings shame to the father, so would the misdeeds of anyone bearing our beloved name, degrade and disgrace the entire family. Let it not be said of any of us that we cast even the shadow of shame upon the name of Fretz.

After the setting of this day's sun, five long years will again roll by ere we once more assemble as a mighty family. Think of the changes which are bound to occur in that time. There will be many missing from among us, and there will be many new faces, the reins of responsibility will be shifted upon other shoulders in many instances, success may have marked the efforts of some, and failure of others, but our duty will be plain before us then as now, and let us hope none will ever swerve therefrom.

As niche by niche the hand of time moves over the dial of human events, may it not be said of us or of our posterity that our light has gone out, but that each may remain a brilliant orb shining out in his own particular sphere. The heritage given us by our fathers let us improve, the talents entrusted to our care let us increase, and then instead of our identity being lost in the ever rushing flood of humanity, we will develope into a mighty and moving factor in this republic of republics.

MEMORIAL ADDRESS

Delivered at the Fourth Fretz Family Reunion,
September 10, 1903.

BY J. FREEMAN HENDRICKS, A. M.

In most other lands, the standing and destiny of the child is practically determined by the rank or cast of the parent and the child of the poor and

humble is destined poor and humble to remain. In this land of the free, ancestry does not necessarily shape the destiny. It often has little or nothing to do with it and men and women succeed despite the want of it. Men and women reach the heights of life's highest worth, toil's richest rewards and honor's proudest acclaim who scarce know an ancestral name or whose ancestral name perchance but reminds of an ancestral shame. While environment and opportunity have much to do with success in life, merit and effort are largely the key to American achievement. Beneath the beneficent folds of the Stars and Stripes, to the child of the rich and the child of the poor, to the child of the high and the child of the low, to the child of ancestral name and the child without it or with ancestral name beclouded, the field is open wide and all may boldly enter and strive for any prize. In that contest the throng is cheering the contestants. Friends are spurring them on with the shout, "Go in and find a way or make it. Success is to those who earn it." The applause is not reserved for those by origin, environment and opportunity favored. There is ever sympathy and admiration for the brave strugglers who must go into the contest unaided and hampered, but who despite it all do the very best that lies in their power. All can not win the prize but all can at least deserve to win and this to the prize is the next high end. All those who win despite their origin, environment and limited opportunities are all the more entitled to praise and honor. The questions is not so much "Who was your father, your mother?" The question is "Who are you?"

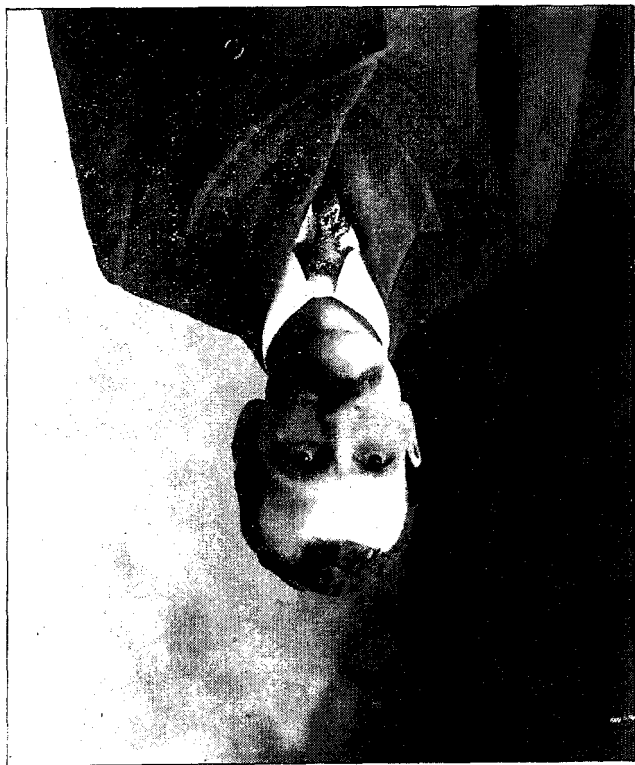
But while ancestry in this country means so little as compared with ancestry in other lands, 'tis ever and 'neath every sun matter of just and lasting pride to have the blood of worthy ancestors course the veins. Beside the instruction and guidance, the moulding of the character and life, the example and influence of parents, there is much that may have been inherited. The brain and brawn, the strong will, the large heart and noble soul,

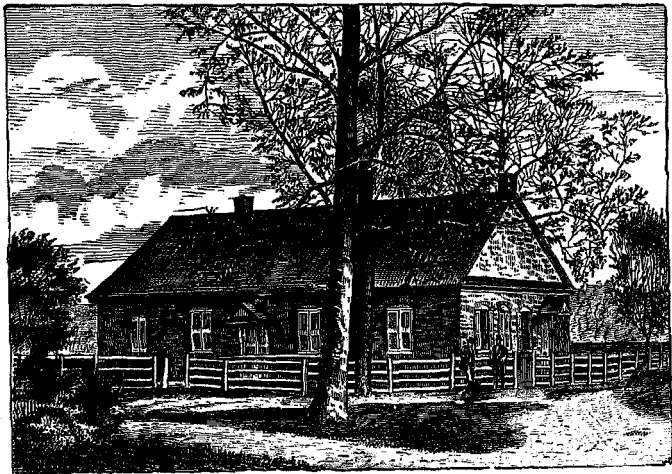
the generous impulse and lofty purpose of the offspring may but be the rich legacy of an ancestor or ancestry of the long ago. We may owe to ancestry that which we can never measure. How happy the condition when we can truly obey the commandment, "Honor thy father and thy mother," when in recalling their lives we can cherish their memory, when we can honor them by emulating their virtues and holding up their example as a pattern to follow and when we can transmit, for them and for us, honored names and noble blood to generations yet to come.

But an ancestral name does not necessarily imply wealth or rank or station. On the great record shine names that have blessed the world—that to houses and lands, to finance and worldly goods, to rank and station were strangers and that perchance at the time were despised of the world. Their worth and work could not yet be known. The sweet and beautiful and fruitful and godly life of many a poor and humble soul long ago has been a cup of blessing, a fountain of life, to hosts and generations, ages and climes. Bunyan in jail, centuries ago, forsaken and scorned for pointing out the way of life is living today—living in the hearts of millions, living throughout the Christian world, living to live forever. And oh, the hearts and souls that through his life and teaching have found the way—have found comfort and peace and been baptized in hope and glory.

We meet to-day to remember and honor an ancestry whose seed has been blessed and whose worth and work the world may well note. It was in the early morning of the country's history that our progenitors sought a refuge in the wilds of the new world. The province of Pennsylvania was still under British rule. A primeval forest still covered most of this vast territory and over these broad acres the wild Indian still chased the fleet deer and the savage beast roamed at will. In the solitude and silence of this far-away forest retreat, these godly men found

A. G. MYNNA





Old Mennonite Church, Deep Run, Pa.

a place where they could serve their God as their conscience taught. They were primitive and typical Mennonites. Their religious belief was an outgrowth of the Reformation—of that great religious awakening that in the early part of the 16th century so stirred Germany, Holland, Switzerland, France and other parts of Europe? The Mennonites from the beginning became a distinct and peculiar people. Their faith made them so. Their faith made them a particular object of persecution. Their belief was firm and their discipline was severe. They accepted the Word of God as they found it and they accepted it with great literalness. God and his Word was their only guide. They were a plain and humble people. They abhorred all worldly vanities. Beyond them was the world and they could not marry outside the fold. They accepted the injunction, "Swear not at all" and hence could not take an oath of any kind or for any purpose. They accepted the commandment "Thou shalt not kill" and hence were opposed to capital punishment and could not bear arms. To shed blood was wrong whether in war or execution of law. They accepted the injunction, "Resist not evil. Whosoever shall smite thee on thy right cheek, turn to him the other also. If any man will sue thee at the law and take away thy coat, let him have thy cloak also. Whosoever shall compel thee to go a mile, go with him twain. Go to him that asketh of thee and from him that would borrow of thee turn not thou away."

Hence they could not go to law. They could not establish or maintain their rights by force. They could not defend against wrong. To cherish ill-will was sin and they could not take the sacrament or meet their God unless they were at peace with all men. Their gospel was literally and veritably a gospel of peace and love and good will. Governments recognized and practiced what they regarded as wrong. Hence they could not participate in government or perform any civic duties. They did not oppose government but they simply sought to withdraw from what their conscience could not

approve. They were content to live as strangers in the earth and to devote all their energies to preserve the purity of their lives and to live as they believed. They accepted the condition that man should eat his bread in the sweat of his brow, industry and frugality were cardinal virtues—if not sacred duty—and as a people they were comfortably circumstanced or well-to-do. Honesty and honor and truth were a part of their faith, their creed was exemplified by their practice and they had no use for bond or note or security or witness. A gospel of love meant benevolence and charity; feeding the hungry, clothing the naked and visiting the distressed. They needed no poor houses.

These people must renounce their faith or leave the country. They could sacrifice all but faith. They found in this new land the place they sought. The wilds of America became a world's asylum for religious freedom and to-day the great body of the Mennonites of the world live in peace and serve their God beneath the Stars and Stripes.

John and Christian Fretz did not forget their faith in their new home. For generations the stock was strictly Mennonite, and a large portion of the stock is Mennonite to-day. Some have become identified with the new school. While changing conditions have brought about some concessions in matters of practice, in the old school the creed remains practically the creed of Reformation days.

The origin and faith of our progenitors has influenced the whole stock, has largely made it what it is and has given to it certain well-defined characteristics. The Fretz stock—speaking of those that have gone before—were a plain and humble folk. They shunned all manner of vanity and show. Though loyal, law-abiding, liberty-loving citizens, they perhaps held no office save in the congregation unless it were in local affairs.

They voted, at least in later years, and voted patriotically and they were of one political faith.

They had the confidence and esteem of their fellow-men. Though seeking and encouraging such education as supplied their humble wants, though abreast with their neighbors, they were not a people of great learning. They were German. They were industrious. They were largely tillers of the soil. They were opposed to secret societies. The Bible, the prayer book, the hymn book were a part of the household. They were a people of character and piety—of faith exemplified by works—of honor and honesty and truth. Their lives were clean and their walk and conversation exemplary. Their conscientiousness is exemplified in the incident of the one who ran after the man to whom he had sold a cow to return the amount for which he felt he had sold the cow beyond her value.

Despite their humble walk, who can measure the power for good of this people to the community and the world? The stock extends far and wide. It stretches to distant States. It numbers many thousands.

The stock is no longer in retirement. It is taking its place in the great activities of the world. It is found in the halls of learning, in the various professions and in public life. It is found in positions of honor and trust. It has entered and become prominent in secret societies. It is winning laurels in every field. Yea, in patriotism and valor precious life blood was offered in battle for the union. It is going into the great arena of the world to measure swords with the best. Degrees and titles, station and distinctions are being added to the page of this quaint and primitive and rankless people. To the humble abode of our fathers are being added accomplishments and culture, adornment and comfort and luxury. The 16 century of persecuted, unasserting, retiring Germany is blending into the progressive, self-asserting, aspiring, irrepressible 20 century of America.

We have surpassed our fathers in matters of

the world, but can we equal them in piety and purity, in conscience and love? We owe them highest honor and we honor them best by adding to the record a worthy life. 'Tis ours while we live to seek all the good and do all the good we can so that we too may be of betterment to the world in life and of worthy example when we are gone. 'Tis ours so to live and that we may re-join those gone before in the Grand Reunion above and that those still to come may find the way.

HISTORICAL ADDRESS.

Delivered at the Fourth Reunion of the Fretz Family Sept. 10, 1903.

BY REV. A. J. FRETZ.

DEAR FRIENDS: The five years since we last met on a reunion occasion, seems to have quickly passed, and in God's gracious providence, we are again assembled here, though not all, for some with the passing time have passed on to their eternal rewards. At each recurring reunion, while the number is indeed argued by on coming generations, still, with painful regret we are reminded of the absence of familiar faces who have passed beyond our earthly vision, to await our coming.

In appearing before you to-day I fear that much of my address will be history repeated, as I have not been able to learn much that is new concerning the Fretz Family, and I was somewhat concerned as for material for an address for this occasion. I had hoped to learn something of the more remote history of the family in Switzerland, and I had also anticipated the finding of a crest or coat of arms of the family, through correspondence with a Fretz, whom I had learned was resident in Zurich Switzerland, and who had for fourteen years resided in California, but for some cause I failed to get in communication with him, and nothing has been learned so far of the family in Europe. We will therefore have to confine our remarks of the ancestors and family in America.



Isaac T. Overholt.



Dr. A. N. Fretz.

Nearly two hundred years ago, three brothers left their home near the beautiful and historic Rhine in the fatherland, the immediate vicinity of which had been the scene of great conflicts between contending and contesting armies for centuries, and was verily a land drenched in human blood, and taking ship, they started on the journey for America. For weeks and months they were tossed upon the bosom of the ocean, braving the stormswept sea, as they plowed through the briny waters, now rocking upon the rolling waves, now tossed upon the crests of mighty billows, and now sinking into the great troughs of the sea; on they swept, weathering the blasts, and stemming the storms, leaving their old home with its loved ones, and all its kindred and hallowed associations far behind them in the distance, with brightest anticipations ever welling up in their hearts of a home in the new world, where they could be a free and happy people. How their hearts must have throbbed with emotion as they anticipated out-riding the fury and storms of the ocean, and setting foot upon the shores of America, and while no disaster from the elements came to the ship, how the hearts of the ancestors must have throbbed again, but now with sadness, as they consigned to the sea all that was mortal of their brother. But while this sad bereavement met them on the way, they were not discouraged; though the remainder of their journey was thus beclouded, they continued on, and at last the two brothers arrived safely at the end of their long voyage, which had been so eventful to them in the loss of their dear brother. And now ends forever their history, as far as they are concerned, in the Old World, and begin in the new; and what a history it is? They did not make history that placed them in line with the world's great actors in the political arena as factors and leaders in the nation, or in the field of the world's great combatants leading armies through blood to victories, nor yet in the scholastic realm, as scholars and educators. No, that was left for future generations, but they became famous as the humble servants of God, in

being led by Him as Israel of old, out of the house of persecution, into the land of peace and promise, and here as humble pioneers and tillers of the soil to found families that would become a multitude for numbers, and scattered far and wide over the land to bless God and the nation. And by them all this has verily been fulfilled. On the invitation of the good William Penn they embarked for the Province of Pennsylvania; set up their homes in this then wilderness land which they subdued and made to blossom as the rose. Here under God's blessing they prospered, even in the midst of great inconveniences and privations as pioneer settlers. God blessed them with virtuous, pious, and industrious families from whom have descended nearly or quite ten thousand people, now scattered north and south, east and west, throughout this great land and Canada.

The ancestors had left the land so often the scene of war and bloodshed, and scarcely had they gone to their eternal rest, e'er their children, now settled in the land of their adoption, were face to face with the great struggle, when the American colonists arose in their might, and fought for Independence from the British crown.

During all this long and bitter struggle for liberty, these non-resistant settlers, though possibly their sympathies may have been more or less with the German King George, of Hanover, then on the British throne, yet they were in full submission to the American cause, even aiding it when they could without compromising their religious faith as regards war. Thus born into the nation from its infancy, the family has become a part of, and grown with it, until to-day, with heart and voice, as full fledged American citizens, they join in the glad triumphant refrain, "America."

The ancestors left the old world because of religious persecutions. Here they found an asylum of religious freedom and with their latest breath sang the praises of the "Ancient of days," and left to their descendants an inspiration of heroism and de-

votion to God, that will live for all time to come. The God of our fathers has not been forgotten. The fires of the altar of Jehovah are still kept burning as of old, and as loyal citizens of this God-blessed land, the family is still loyal to the King of Kings. Among them, skeptics there are none, thank God.

John Fretz was twice married, his first wife was Barbara, daughter of Hans Meyer, pioneer of Upper Salford, Montg. Co. Pa., by whom he had the following children, viz: John, Jacob, Christian, Abraham and Elizabeth. His second wife was Maria, (maiden name unknown), had three children, Mark, Henry, Barbara.

The eldest son, John, owned and run a mill on the Tohickon in Haycock Twp for a time. In 1800, when seventy years old, he emigrated to Canada, where he died in 1826, aged ninety-six years. He was prominently identified with the first established Mennonite church in Canada and was the first Deacon. He raised a large family and his many descendants are scattered throughout Canada and the Western States. His wife was Mary Kolb of Tinicum.

The second son, Jacob, lived for a time near Erwinna, and later in Bedminster on the Tohickon Creek, where Aaron Yerger now resides. From the will of William Nash, of Bedminster, on record in Philadelphia, it is ascertained that the name of Jacob Fretz's wife was Magdalena Nash, daughter of William Nash, by his second wife. Their ten children all grew to maturity except Magdalena, who died young, and all the others were married and had issue, except Hannah and Barbara who died advanced in years, single.

Christian Fretz, the third son, was one of the prominent citizens of Bedminster, and was a wealthy man for the times. He heired the old homestead of his father, then consisting of 230 acres, and to this he added 30 acres by purchase in 1793. We have quite recently learned from the will of William Nash, on record in Philadelphia,

and from an old record in the possession of Martin Overholt, of Alverton, Pa., that the wife of Christian Fretz was Barbara Oberholtzer, eldest child of Martin and Agnes Oberholtzer, of Bedminster. Martin Oberholtzer, the father of Barbara Fretz, died in 1744, comparatively young, and his widow Agnes married William Nash, for his third wife. The twelve children of Christian and Barbara Fretz all grew up and married, except Christian, who died at the age of 24 years, single. The descendants of the eleven others increased with wonderful rapidity, so much so that at the time of Barbara Fretz's death, there had been born to her 224 descendants, and from whom have descended to the present time some 2500 or more souls.

Abraham Fretz, the fourth son, lived in the eastern part of Bedminster on a large and fertile farm of 226 acres, now owned by Reed Fretz and H. Erwin Fretz. It is not known whom he married. He had one son and four daughters, the latter all married in the Landis family.

Elizabeth Fretz, the fifth child, and only daughter by the first wife, married Jacob Kolb, son of the pioneer Isaac Kolb. They lived on a farm near Blooming Glen, and from their ten children have sprung numerous descendants.

Mark Fretz, eldest son by the second wife Maria, became possessed of several hundred acres of land in New Britain Township, and was extensively engaged in farming and milling. He married Barbara, daughter of Rev. Henry Rosenberger. They worshiped at the Mennonite church at Line Lexington, of which he was a very prominent member, and was the deacon for many years.

Henry Fretz, second son by second wife Maria, lived in Bedminster, on what is known as the Joseph Wisler farm, where he followed farming and shoe-making. His wife was Barbara, daughter of Jacob Oberholtzer, of Bedminster, and grand-daughter of the pioneer Jacob Oberholtzer, of Plumstead and Bedminster Twps.

The pioneer Christian Fretz settled along the

Tinicum Creek at Heaney's Mill, on a tract of 140 acres. The homestead proper, now owned and occupied by a descendant, Joseph M. Hochman. His wife's name was Elizabeth, (maiden name not known). He made his will Jan. 22, 1777, proved Apr. 26, 1784. His children were Daniel, Abraham, Christian, Mark, Barbara, Esther. Of Daniel Fretz, but little is known. His descendants for the most part reside in Westmoreland Co. Pa.

Abraham Fretz owned a large farm of 224 acres in Bedminster Twp. The old homestead is where Anthony R. Fretz now resides. His wife was Dorothea Kulp

Christian Fretz Jr. married Judith Kulp. They lived on the old Fretz homestead in Tinicum, where he built the present stone house now over 100 years old.

Mark Fretz lived in Tinicum on a farm of 200 acres, where Jacob Steely now lives. He married Gertrude Kulp, sister to his brothers, Abraham and Christian, wives. Their numerous descendants reside for the most part in the West.

Barbara Fretz married Jacob Yoder. They lived in New Britain Township.

Of the other daughter, Esther Fretz, it was our good fortune, when compiling the Oberholtzer history, to discover her descendants. She was born about 1748, married Martin Overholt of Bedminster. They lived in early life in Tinicum Twp. In 1800 they emigrated to Westmoreland Co. Pa. About 1810 he went to Ohio, and selected land in Coshoc-ton and Tuscarawas counties, intending to move there, but a few weeks before they were ready to move, he was taken sick and died. His family, however, all except the daughter, Agnes Stauffer and family, after his death removed to Ohio, where the widow, Esther, and several of the family died during an epidemic of spotted fever in Feb. 1813. Their children, 14 in number, were Elizabeth, wife of Rev. Abraham Welty; Agnes, wife of Christian Stauffer; Christian; Barbara, wife of Rev. Mathias Burchfield; Henry, died single; Mary, wife of

Christian Noffzinger; Magdalena, wife of John Mumma; Martin; Abraham; Isaac, died single; Esther, died single; Sarah, wife of Philip Welty; Joseph; and Anna, wife of Gabriel Weimer. The last named, Anna, was born when her mother was 55 years old.

The ancestors have for, lo, these many years slept that sleep that knows no earthly waking. Many descendants have followed them upon the scenes of the world's activity and passed along the same great highway of life, and on to the great future. As living representatives may we ever hold in loving remembrances the virtues and piety of our worthy sires, and at the final gathering of the nations come up as a mighty host and sit down with them in our Heavenly Father's Kingdom.

FAREWELL.

DEAR FRIENDS:— As we reach the close of this volume, and ere we lay down our pen, we wish to add a few parting words commendatory of our progenitors whose names and deeds are written in this book. To them we owe a debt of gratitude, for their unflinching courage in the performance of duty, and devotion to God. Nearly two centuries ago, deprived of the blessings of religious liberty to worship God in a manner acceptable to themselves in the "fatherland," they fled across the ocean to the shores of our own beloved America, then a vast wilderness. Here they carved out their homes, subdued the land, and lived modest unassuming lives, as humble tillers of the soil. In their new homes they remembered the God of their fathers, and from their humble fire-sides went up grateful songs of praise to the God of every blessing, while from the family altars ascended thanksgivings from truly grateful hearts in recognition of God's beautiful mercies and kindly leadings. Here they erected their shrines and altars, and worshiped unmolested the God of all the earth. Within these templed walls erected in the long ago, their voices were heard in the preached word, in testimony, in hearty soul inspiring songs of praise, and faithful to the last, these servants of God heard the higher summons and their voices hushed in the silence of death, they went up to their crowns of glory and are now waiting for you and me. Blessed be their memory.

Dear reader, let us take counsel of the fathers. Consider the motives that led them to leave their beloved homes in the far-off fatherland, to brave the storms and perils of the ocean for a wilderness home on these shores, that it was not simply to better their conditions in temporal affairs of this life, but as followers of Jesus, the Salvation of their souls, and

freedom from religious oppression for themselves and their off-spring were the paramount motives.

Mark their unselfish devotion to duty amid the persecutions in the old world and the trials and privations of pioneer life in this new world that made it possible for us to enjoy the freedom, blessings and comforts of the greatest country God ever gave to man. May we ever bless their memory for their simple, childlike, unyielding faith in God, and the world's Redeemer. They laid deep and firm the foundations of their faith in the Crucified One. They fought well the battles of life, and lived in peace with all mankind. And thus they have passed on to their rewards. May their self-denying, Godly lives and examples rest with benediction power upon us, while we bide our time, and follow in their footsteps, preserving unsullied the family name.

Dear reader, are you a follower of Jesus? If not, let me remind you of the saintly, godly ancestors whose forms have so long slept in their quiet graves; of the suffering for the faith; their victory in death; their crowning in the Father's House, whence they await the home-coming of the faithful loved ones. Let me point you to the Saviour they loved, and to the God they served. Let me entreat you to do likewise.

Oh, come surrender to the King of Kings,
The Sovereign Lord of all,
Before whose throne the fathers fall,
"And crown Him Lord of all."

Come join the pilgrim band,
Whose eyes are upwards turned,
Behold the hills the fathers gained,
And boldly forward go.

Come, the fathers bid you come,
And Jesus stands with outstretched hands
And pleads, poor dying one,
Here's food, shelter, rest and Home, Oh come.

A PERSONAL LETTER.

DEAR FRIEND:

In the lapse of fifteen years since our first reunion and the publication of our family history, very many changes have taken place in our family connection, addresses have been changed so that it was quite a task to locate and invite all who should have been invited to this reunion. Our published history, though in the main correct, is through the various changes by no means full. New families have been discovered of which no mention is made in the published work. I recently found in the city of Reading no less than eight such families of which naught, or very little, was known when the history was compiled. We are all desirous to continue these quinquennial gatherings of friends, and make them if possible still more pleasant and profitable, and also to hand down to our progeny as full a family record as possible. For this it is evident that a more systematic plan for holding the reunions and enlarging the records must be adopted. Acting on the wise counsel of friends I am led to issue this letter sketching a plan, which if the many friends will maintain, or so modify as may seem best, will I believe do much toward this end.

SKETCH OF PLAN: Issue an annual family bulletin about the close of the year, giving the changes as far as available in the way of births, deaths and marriages, change of residence and such other data as will be of interest to those connected with the family; also literary articles, etc., by members of the family. The first of said bulletins, close of 1903 or opening of 1904, to contain a full report of the reunion, addresses, illustrations, etc., also a resume of the previous reunions. The last bulletin preceding the next reunion to give time, place, plan and invitation to the same.

Naturally with such a publication are connected some expenses, to meet which I would propose the following: anyone giving his name and contribution of one dollar cash, or if more agreeable, 25 cents a year for five years, will be enrolled as a contributing and sustaining member of the FRETZ HISTORICAL ASSOCIATION, and shall be entitled to all the literature issued by the Association, and voting privileges of the same.

Friends favoring such or any plan along this line are asked to consider the matter and let themselves be heard so as to assure the issuing of a bulletin at the close of this year (1904), or the beginning of next. It is also desired that if friends have any matters of interest in the way of history, family changes, illustrations, etc., suitable for such a publication, that they promptly furnish the same. I will be glad to hear from all, at the earliest possible convenience.

Lovingly,

Allen M. Fretz,

Souderton, Pa., April 14th, 1904.

President of Association.

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