



OUR NAME'S THE GAME
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SOUTH CENTRAL PENNSYLVANIA GENEALOGICAL SOCIETY
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Upcoming Programming

There is no program meeting in December 2023.

2:30 p.m., Sunday, January 7, 2024: ***Show and Tell and Ask.***

Our traditional January meeting provides an opportunity for “education and enlightenment” with a program of sharing research findings and seeking assistance with research roadblocks. Come ready to talk about your latest genealogical discoveries or about some new, exciting source of information upon which you stumbled. Bring your research questions and problems to see if anyone in the group can offer helpful suggestions. Possibly you have an old family photograph or treasured heirloom that has an unusual story associated with it. Share that story with us! We hope that you will join us for an interesting and entertaining afternoon!

2:30 p.m., Sunday, February 4, 2024: ***Tracking the Migration of Black Families*** presented by Samantha Dorm.

This presentation describes the migration of Black families, both forced during slavery and voluntarily once free. Samantha Dorm has discovered these migrations in exploring the lives of her ancestors and the many people buried at the historic Lebanon Cemetery in North York. Some forced migrations spread families who had connections to York over several of the former “slave” states. Manumissions of slaves prior to the Civil War and promises of a new life with freedom and work opportunities brought other Black families to York voluntarily.



Samantha L. Dorm is a senior grant consultant with over 20 years of experience. Ms. Dorm has been instrumental in providing grant writing guidance to various public safety and non-profit agencies throughout the United States to enable them to obtain alternative funding as well as provide instruction on statistical compilation, analysis, and program development. Dorm has been a reviewer for several federal agencies and instructs grant writing workshops.

Recently added to the Board of the York County History Center, Samantha L. Dorm is one of the founders of the Friends of Lebanon Cemetery, a 501(c)(3) nonprofit organization dedicated to the promotion of African American cemeteries in York County, Pennsylvania by honoring the memory of those interred in their folds through historic research, documentation, education, preservation, restoration, and community engagement. She is an active member and participant in the Pennsylvania Hallowed Grounds Network, the Black Cemetery Network, consults with the National Cemetery Administration to promote the care of African American Veterans

in private cemeteries. Ms. Dorm is an active contributor to the Veterans Legacy Program, highlighting the untold accomplishments of veterans.

Dorm's work has recently been featured on PBS station WITF, CBS Sunday Morning with Martha Teichner, USA Today, a novel by Neil King, Jr, former Wall Street Journal writer, and in a CNN article by Elliott McGlaughlin.

2:30 p.m. Sunday, March 3, 2024: ***How to Find a Needle in a Haystack Without Even Looking***, presented by Lisa Woolfson.



Lisa Woolfson is a genealogist who has been researching her family and the families of others for thirteen years. She has been writing and presenting her family's history for the Granite Historical Society, Baltimore County MD, the Historical Society of Baltimore County, the Maryland Center for History and Culture, the Frederick County Genealogical Society, Heritage Frederick, the Bucks County Genealogical Society, the Bucks County Historical Society, the Spring Grove Area Historical Preservation Society.

She is a member of the South Central Pennsylvania Genealogical Society, the Mid Atlantic Germanic Society, the Daughters of the Union Veterans of the Civil War, the Daughters of the Society of the War of 1812, Robert Fulton Steamboat Chapter, the Baltimore County Genealogical Society, the Bucks County Genealogical Society, the Welcome Society of PA, and the Spring Grove Area Historical Preservation Society. (She is a board member and genealogist for SGAHPS). Lisa specializes in many unique ways to "introduce her clients to their families". She works with individuals to help them find their biological father or birth parents. In addition to DNA Analysis, Lisa specializes in Civil War Research. She has recently written the curriculum for her grandson's home school history class entitled "America the Beautiful Through the Eyes of Our Ancestors".

Before Lisa was a genealogist, she was a schoolteacher. She has a B.S degree from Towson University and an M.S. degree from McDaniel College (formerly Western Maryland College). She taught for private schools, Baltimore County Public Schools, and Carroll Community College in Westminster, MD.

From the President . . .

In a recent issue of *TIME* magazine (October 23, 2023, page 24), Angela Haupt reported on the health benefits of nostalgia and "5 ways to tap into" them. Much of what she wrote also applies to family history research. Genealogy is good for your health!

She noted that "research suggests that yearning for the past helps us feel more connected to other people while increasing our ability to offer emotional support." Furthermore, "nostalgia [*read genealogical research*] can also help us find meaning in life, build self-esteem, and focus more on being true to ourselves; plus, it can make us happier." I know that I am happier when I discover another twig on my family tree or I uncover some interesting tidbit about one of my ancestors!

Haupt's five points for benefitting from nostalgia transfer easily to our genealogical pursuits:

1. Watch old movies

When was the last time you watched those old 8mm family movies of a bygone picnic? I have lived all my life in Pennsylvania, so I rarely had the opportunity to see my paternal grandparents who resided in southern California. Years ago, one of my West Coast relatives showed me a home movie of

my grandfather at the beach with some other family members. The man whom I knew as a somewhat gruffer version of my father was enjoying the surf and the sand with a few of my cousins. I appreciated the opportunity to see another side of him and to catch a glimpse of relatives I never met in person.

2. Dine like you did as a kid.

How about trying or reviving an old family recipe? Nothing connects us to the past like food . . . or as Haupt reported “scents, in particular, can evoke nostalgia.” What did your family’s kitchen smell like on Thanksgiving Day? Food is another connection between my paternal grandfather and me. On the few occasions that he came to visit us in Pennsylvania during my lifetime, he always wanted pie. My mother was an outstanding baker of pies (I haven’t found any to top her!), and she prepared anywhere from three to six different kinds of pie in preparation for Grandpa’s time with us. Since that pastry is one of my weaknesses, I was delighted that he made this demand!

The “pie mouse” . . . during one of my grandfather’s visits, my mother baked a pumpkin pie for him. While the pies were cooling on the counter, my youngest brother pushed a chair over to it and scooped out a bit of the filling of the pumpkin pie with his small hand so that he could get a taste of it before our family devoured the tasty treat. Grandpa later noticed the damage and asked what “mouse” had nibbled at the pie. When the evidence pointed to my brother, Grandpa called him “pie mouse” for the rest of his life. This story circulates among my family even to this day, decades after my grandfather’s death.

3. Create some playlists

Did your ancestors have a musical bent? What types of music were characteristic of your family? Coming from a very religious family, church music is a significant part of my ancestral background. Among my collections is a letter from my great-grandmother—the aforementioned grandfather’s mother—that she wrote in 1932 from California after the family had moved there from Lancaster County, Pennsylvania. Having been raised in a conservative Church of the Brethren household, she informed her Pennsylvania relations that “here in California you can hear much that is Satans [sic] will,” but the minister who was preaching at a series of services at her church had

the ring of the old brethren used to have. When he spoke he had no use for the instruments in the worshipping of the church. He said our Lord and the Holy Spirit had not told the apostals [sic] to put that in the order and organising [sic] the churches. We dont [sic] read it so. But we do read the orders of the church and it is not once mentioned to use instruments in the New Testament, I know you would say so too. But now days not many preachers would stand up in the pulpit and say so, for it is so sad how many seem to be blinded who seemingly once knew better.

I wonder what her playlist sounded like!

4. Hit the books

Of course, genealogy is all about books—court dockets, church records, deed books, family genealogies, county histories, family Bibles, and so on. Our own society distributes Special Publications that make available valuable and helpful primary sources. Make use of the many resources that are available both in original form and online. Also, join us in preserving those materials for future generations.

5. Start a collection

Now you don't need to tell a genealogist to start a collection! Most of us have accumulated voluminous files on our ancestral families, acquired important family documents, and hoarded treasured family artifacts. I need a whole room (my "study") to house my genealogical collections! In her article, Haupt quoted developmental molecular biologist John Medina as observing "when it comes time for you to retire, you'll have a bunch of objects [*genealogical materials, say*] you can fill a room with, and then just go and sit in it as if it were a hot tub . . . for the mind." Let me go soak in that hot tub!

As you face the stresses of the holidays and the turn of a new year, remember that genealogy can connect us to our forebears and the past in a way that is beneficial to our health. So, take some time to watch old family movies, eat a favorite family dish, listen to the music of your ancestors (or not!), check a source that you neglected in the past, and soak in the hot tub of your genealogical collection! Happy holidays!

Jonathan R. Stayer
President

QUERIES FROM OUR MEMBERS

Note: Members are encouraged to submit queries to be published in the newsletters. Requests for information about ancestors and descendants and asking for help with "brick walls" you've encountered may get you some of the answers from other members.

WEIGEL, WIEGEL

Searching for more information on Johann Martin Weigel and his descendants. Martin was one of the fifty or so early German settlers who got involved in the Kreuz Creek Settlement with Marylanders. Would like to know more about his involvement, have only a record showing he signed a letter protesting Maryland's action. Martin also built a mill along Carlisle Road in West Manchester Township, in the Weigelstown area of York County. George Weigel george@georgeweigel.net 717-737-8530

WEYER, WIRE, WIRES, WIER, WYRE

Searching for more information on Ludwig Conrad Weyer 1728-1785 who married Anna Barbara Finck and their descendants in York County. I am a descendant of his son, Johannes Andrew Weyer 1755-1825 who married Christine Dantzler 22 April 1777 at the Trinity Reformed Church in Dover, PA. The children of Andrew and Christine include Johannes Weyer, Jr. 1778(wife Margaret _); George Weyer 1780-1847 (wife Barbara Brunner); Jacob Weyer 1782- (wife Catharina Dietman) my fourth-great grandparents who arrived in Wood County, Ohio in 1850; Elizabeth Weyer 1785 (John Schott); Michael Weyer 1786- (wife Catharina _); Anna Maria Weyer 1788-; Catharina Weyer 1792-; Susana Weyer 1794-; Christina Weyer 1796-; David Weyer 1798- (wife Elizabeth Finck); Maria Magdalena Weyer 1802-1878 (husband George Eisenhour). I would also like to find more information on Andrew.
Bruce Wyre wyrebruce@aol.com 720-838-7942

Reviews of Previous Programs by Becky Anstine***“Never To Be Forgotten –The Confederate Invasion of York County”***

Scott Mingus Presentation – October 1, 2023

Why did the Confederates decide to invade Pennsylvania – specifically southeastern central counties - was the question posed by Scott in his presentation. There were several reasons:

- 1) The South wanted a victory on Northern soil that would force Lincoln to negotiate.
- 2) To draw the Northern troops away from Virginia
- 3) To divert the Northern troops from Vicksburg
- 4) To threaten transportation and communication lines

In early June, Gen. Jubal Early had the Confederate troops marching through Virginia at night to avoid Union detection. At the same time the Union Army was still in the Potomac River area trying to protect Washington, D.C. and also extending protection north to Baltimore.

Fearing an invasion from Rebel troops, Pennsylvania formed a troop to defend the Susquehanna River. The troop of 56 men, although facing an army of several thousand Confederates, hoped to buy time for the arrival of the Union army. By June 12, the Confederate troops had crossed over the Shenandoah Valley and were closing in on Dillsburg, York Co.

Between June 12-June 15, several skirmishes were fought. President Lincoln had requested volunteers from New York, Ohio, West Virginia, and New Jersey to send militia to help the Pennsylvania Guard.

From June 15-19 – Jenkins’ cavalry seized Chambersburg along with cattle and food supplies. This action would enable the Southern troops to prolong the war for two more years. After the first skirmish on the 21st of June, the roads were clogged to York, Columbia, and Harrisburg, by refugees fleeing and wanting to cross the river.

From June 25th on, the Confederate army invaded various areas, with the goal to reach the Susquehanna River and burn the bridges. June 29th saw them stalled and by June 30th the army was leaving York County. Gen. Stuart was in Hanover and headed toward Jefferson. On July 1, the forces met at Gettysburg after terrorizing the citizens of three counties.

In total, 850 damage claims were filed, for the 1125 horses and 60 mules taken. \$272,688.97 worth of personal property destroyed. Several farmers were bankrupted. One civilian, John Mumper, died of a heart attack, and one committed suicide. The enmity between the Copperheads and the Unionists did not fade away and still lingers today.

Scott’s presentation can be seen on the History Center Website through its youtube channel:

<https://www.youtube.com/watch?v=FRPTYxqTYTI&list=PLYERkUWjdOwdz9Ryt6AQcSnJ7B4P9KGD&index=28>

***Catharine Ziegler and Her Defense after Being Accused of Witchcraft in 1829
in York County***

November 5, 2023, Presentation by Richard Konkel

While searching for information on his Lau ancestors, Richard came across an interesting article in the German edition of *The York Gazette*, published on pages 2 and 3 of June 5, 1829, edition. Newspapers.com also shows two articles published in *The York Gazette* on November 28 and December 6 in 1828 that appear to precede the testimony. Oddly enough nothing appeared in any of the English

papers published during this time. Catharina lived in Codorus Twp., with her husband Johannes. Their daughter had married into the Lau family. The two families became involved in a family dispute, involving a dispute with a Dr. Sebastian Zeller of Lancaster County. Dr Zeller had inferred that the individual (Catharina's daughter) was ill because of an evil spirit. Catharina felt that Dr. Zeller was sorcerer who practiced black magic. The Lau family felt otherwise and spread stories that Catharina had been seen dancing with the devil, among other things. Catharina claimed that her reputation was being harmed by these lies and wanted her reputation to be restored. Witnesses were produced stating that Catharina was a good person, and that she and her husband were good neighbors, and honest and admirable people. Several people also testified that they had seen Lau family members take their daughter-in-law who spent six weeks being locked in her home for about 10 weeks. The daughter had recently given birth and had not recovered from it. Johannes Ziegler accused the Lau family of telling too many lies about his wife and that he would not forget that they had raised their fists against him. Catharina said that she had paid Zeller a visit but that after he learned her identity, he ran and hid in the stable from her. She said that she was not afraid of him and that eventually he would have to pay for his attack on her; she ended by reminding him of the eleventh commandment – "Leave everyone be who he is, so you will stay who you are." If he kept this commandment, she would no longer bother him.

This presentation will be available on the History Center You Tube Channel or <https://www.facebook.com/share/v/aBysQtPYbyqyNw1U/?mibextid=KsPBc6>

Using Church Death Records in Genealogical Research

***By Richard K. Konkel, Esquire
SCPGS Vice-President***

In my previous two articles I explored using church baptismal and marriage records in genealogical research. This article will address using various church death and burial records. These church records record the deaths and burials of church members or members of the community laid to rest with the assistance and ceremonies of the church.

Church records in Europe, particularly in German speaking lands and among the Lutheran, German Reformed or Roman Catholic churches almost universally have registers of deaths and burials. Many early Swiss Reformed church records do not have death and burial records until more recent times. In some European church death records, there is little more than a name with a date. If there is only one date listed in the entry, and it is unclear whether it is the date of death or burial, it is probably the date of burial rather than the date of death, as that is when sacred ceremonies of the church were performed. Before the days of modern mortuary science, burial generally took place within two days of death. For many centuries and over many cultures, the wake was a common practice. This involved family or friends sitting and keeping watch over the body of the deceased prior to burial. The late Pastor Frederick S. Weiser pointed out that the wake was a practical matter. Before modern agriculture methods and secure grain storage, vermin, particularly rats and mice were endemic nearly everywhere. An unwatched corpse could easily fall victim to these common pests trying to feast on the body of the deceased.

While some church death records are rather sparse with details, others are a wealth of information. Church and village records of the former Duchy/Electorate/ and later Kingdom of Württemberg are very detailed, complete, and full of interesting information. A case in point is the following death entry from the evangelische Kirche Plieningen, Oberamt Stuttgart, Württemberg, Deutschland, being the death record of Herr Jacob Luipold Fritz in 1702 of which the following is a translation by German genealogist Sabine Schleichert:

[Marginal note:] born 16. February 1662. [1702] On August 20th, the 18th Sunday after Trinity, was buried with the whole community grieving, the honorable and well-respected Herr Jacob Luipold Fritz, who had been the administrator [Schultheiß] for six years, at the age of 40 years and six month; he had been married for a bit less than 22 years, sired 11 children, specifically one daughter and ten sons, of whom six sons are still alive at the moment, and most of them still under age; he had been a council member [Rathsverwandter] for four years, and had been the mayor [Burgermeister] once, and for six years administrator [Schultheiß] and assistant financial administrator [Unterpfleger]; a man of a great mind, pious, righteous, honest, placable to his enemies, charitable to the poor, and especially a big benefactor and friend of the church; whenever possible, he maintained good law and order, and tried to bring back the local community, which had fallen into decadence, to a good state; to his everlasting fame, he also had a large plot of land fenced in and made a garden of it which is very useful for the community, and he had the whole plot planted with young trees. There was nobody the likes of him before him, and there probably won't be one after him, because he had great talents as a farmer and thus also was loved and appreciated by the district administration [Oberamt]. It is a pity that one had his service here only for so short a time. The most prominent trait in him was that in spite of his talents he was aware of his mistakes and sins, for which reason he also asked for an explanation of the publican's words in Luke 18:13, God be merciful to me a sinner. And it was done thus. Nothing in excess!

Herr Jacob Luipold Fritz was an ancestor of brothers Gottlieb Geltz (1800-1868) and Matthias Geltz (1804-1882), both of whom emigrated and settled in York County, Pennsylvania. Herr is an honorary title at this point in time for someone prominent in the community. Today Herr is the German equivalent of Mister in English. The surname Luipold (probably a variation on the given name Leopold) was very common in the town of Plieningen. Fritz is added to the surname to differentiate a specific branch of the Luipold family. This is a naming practice I have also found in my research in other towns in Württemberg where there are common surnames with many family members. While this death record does not contain a huge amount of genealogical information, it actually gives the reader a sense of knowing something about the personality and actions of a man who has been deceased for over 300 years. Other death entries by this Pastor provide similar personal information but are not quite as expansive.

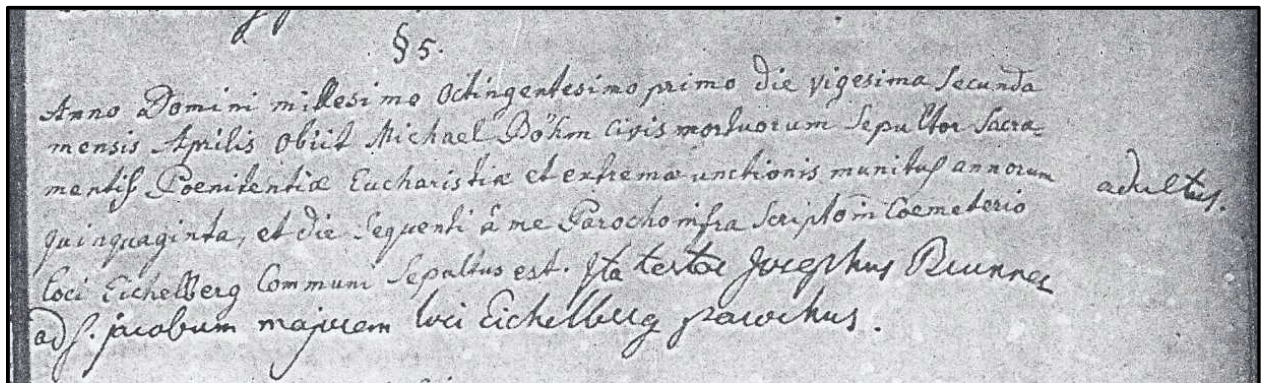
Information found in 19th century and other later Protestant church death records in Germany may include extensive genealogical information including the names of parents, date of birth, birthplace, name of spouse and date and place of marriage, names and dates of birth and death of any children. Other commonly found information is the age of the decedent, the exact time of death, cause of death, date time and place of burial, officiating clergy, witnesses to the funeral or next of kin, and cross reference with civil death registers.

It is a popular myth that our ancestors in centuries past all died by the time they were 35 years old or thereabouts. This is not correct. What is true is that the *average* lifespan was much shorter due in large part to high rates of infant mortality. During the period of the 1600s through the early 1900s there were people who lived into their 80s, 90s and even over 100 years of age. The numbers of persons attaining great age were not as high as today because many died at birth, or as infants, or children due to childhood diseases such as diphtheria, scarlet fever, rheumatic fever, measles etc. Many children and adults also died from pandemics of influenza, plague [Pest], smallpox, typhus, typhoid, cholera, and dysentery. Other common causes of death included consumption (tuberculosis), dropsy (congestive heart failure), cancer, diabetes and other diseases that are now eradicated or have modern medical treatments. The lowering of infant mortality was in large part due to cleaner water and modern septic and sewer systems which greatly cut down on the spread of disease.

The death records of the Reformed church of Essenheim, Kreis Mainz/Bingen, Rheinland-Pfalz contain some very interesting entries about emigrants to York County, Pennsylvania. In the years 1741,

1742, 1743, and 1744 the Pastor listed in the death register families and the number of persons who emigrated from Essenheim to America. In 1741 there were 35 persons from the families of Lorentz Cron, Jacob Deckert, Georg Daron, Lorentz Ließ, Lorentz Schreiber, and Johann Adam Schmahl; in 1742 there were 36 persons from the families of Johannes Schultz, H. Michel Kron, Johannes Fissel, Killian Fissel, and Johann Michel Paulus; in 1743 there were 16 emigrants from the families of Johann Adam Schmahl and H. Lorentz Schmahl; and in 1744 there were 5 persons from the family of Johannes Klein who emigrated. Nearly all of these emigrants settled in York County, Pennsylvania.

We will next examine Roman Catholic death records and look at a fairly typical death record from the Roman Catholic Church in Eichelberg, Kreis Sinsheim, Baden, Deutschland for Johann Michael Böhm (1741-1801), one of my paternal ancestors who had four sons who emigrated to Ukraine around 1810.



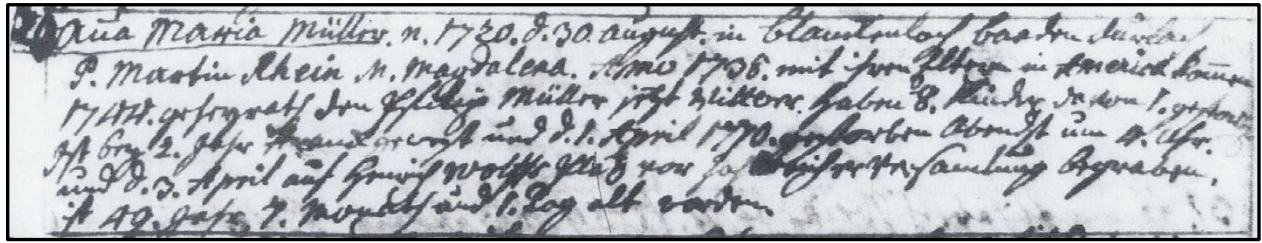
Translation: In the year of Our Lord One Thousand Eight hundred and one, the twenty-second day of the month of April died Michael Böhm citizen deceased after having the sacraments of Penance, Eucharist and Extreme Unction administered. Age Fifty-five. Buried the next day in the parish cemetery in Eichelberg by me Pastor Josephus Brunner administrator of the parish of St. James the Great [S. Jacobum majorem] in Eichelberg.

The main difference from Protestant death records is the use of Latin and the recitation of the administration of the last rites of Penance (confession of sins), the Eucharist (Holy Communion), and Extreme Unction (now called anointing of the sick). These three rites are part of the seven sacraments observed by the Roman Catholic Church. Some Roman Catholic death records contain more extensive genealogical information. This particular example is rather bare bones in that respect, not mentioning his occupation of carpenter, or that he had been married three times and was the father of ten children.

We now turn our attention to early York County, Pennsylvania death records found in the registers of Lutheran and German Reformed churches. Death records are even scarcer than marriage records. For the most part, they are entirely missing from the extant records of most churches. The majority of 18th century death records found in York County are in the records of Christ Evangelical Lutheran Church in York, which has fairly continuous death records starting in 1748; First Moravian Church in York has death records starting in 1758; and the Lutheran congregation at Strayer's Church in Dover Township has detailed death records from 1762 to 1776. Kreuz Creek Reformed Church in Hellam Township records only two deaths. Many of the records at Christ Lutheran, First Moravian and Strayer's Church are exceptionally rich in details, often recording the European place of origin of the decedent, as well as names of spouses, numbers of children, cause of death and even the Holy Scriptures read and hymns sung at the funeral. Many of these detailed death records were entered by the Rev. Lucas Raus (1723-1788), a native of Cronstadt, Transylvania (now part of Romania) who was educated at the German University in Jena, Thuringia. Lucas Raus served as Pastor of Christ Lutheran

Church in York 1758-1763, and then until his death he served up to eleven country congregations in York County and nearby.

Transcriptions and translations of the Lutheran death records of Strayer's Church in Dover Township were published in SCPGS Special Publication Number 61 in March 2003 entitled *Some Eighteenth Century Marriage and Death Records from the Area of York County, Pennsylvania*. The Strayer's death records were transcribed and translated by the Rev. Dr. Guy C. Carter. The following death record for Anna Maria Müller contains much genealogical information including her date and place of birth, year of emigration and her marriage, and details about her number of children and death and burial.



Transcription: Anna Maria Müller n.[atus] d.[en] 30 August in Blanckenloch Baden Durlach. P.[ater] Martin Rhein M.[ater] Magdalena. Anno 1738 mit ihren Eltern in America kommen. 1744 geheyrath den Philip Müller jetzt Wittwer. Haben 8 Kinder, davon 1 gestorben. Ist bey 2 Jahr krank gewest und d.[en] 1 April 1770 gestorben abendst um 4 Uhr, und d.[en] 3 April auf Henrich Wolffs Platz vor, zahlreicher versammlung begraben. Ist 49 Jahr 7 Monath 1 Tag alt worden.

Translation: Anna Maria Müller, born 1720 the 30th August in Blanckenloch Baden-Durlach. Father: Martin Rhein. Mother: Magdalena. In the year 1738 came with her parents to America. In 1744 she married Philip Müller the present widower. Had 8 children of which 1 died. Was sick for 2 years and died the 1st of April 1770 at 4 o'clock in the evening and was buried the 3rd of April at Henrich Wolff's place before a numerous assembly. Lived to be 49 years 7 months and 1 day old.

The introduction to Special Publication 61 has a lengthy discussion of the location and identity of the cemetery referred to as "Henrich Wolff's Platz". It is currently known as Loucks Cemetery and is located along Loucks Road in West Manchester Township, immediately across from an entrance of the former West Manchester Mall and next to an old schoolhouse. Anna Maria Müller's parents, Martin Reinau and wife Magdalena Freymüller were also buried at Henrich Wolff's Platz. An association of Rhyne family descendants from North Carolina, where many of the Rein family migrated, erected a large monument to Martin and Magdalena Reinau in 2002. Unfortunately, this monument was placed in the wrong cemetery, namely Bott's Cemetery, also in West Manchester Township, and sometimes also called Wolf's Cemetery in the past. Bott's Cemetery is however not the same as Henrich Wolff's Platz now known as Loucks Cemetery.

A good account of eighteenth-century funeral practices among Lutheran and Reformed Pennsylvania Germans is found in the late Dr. Charles H. Glatfelter's *Pastors and People, Volume II*, page 255: "Pastors were expected to officiate at funerals on short notice, since almost all burials of the dead were held a day or two after the death occurred. "It is the custom here, in the case of funerals, of both adults and children," wrote Muhlenberg in 1763, "to go to the house of the deceased, lead the procession to the church, deliver a memorial sermon, and then bury the body." Two years later, he explained further that "it is customary in our congregations, after the funeral sermon, to read a brief biography based on the testimonials they have brought with them from Germany, where they were born, baptized, instructed, confirmed, married, what their illness was, and how they conducted

themselves in sickness and death.” Often the schoolmaster led those present in singing what were known as funeral hymns. There were many occasions when no pastor was available to conduct a funeral, in which case the schoolmaster or some other layman officiated at the burial.”

With the absence of so many church death records, information about funerals and burials can also be found in estate papers, notably from Administration Accounts which list payments made for funeral and burial expenses. The 1767 Administration Account of the Estate of Mathias Ness of Manchester Township has a payment to Michael Han for Fencing the dec'd grave. The 1796 Account of the Estate of Michael Lau of Manchester Township has payments to Frederick Horn for a Tomb Stone, Doctr John Morris, Andrew Kleindinst for deceased's Coffin, and Revd Jacob Goering (Pastor of Christ Lutheran Church in York) for Funeral Service. The 1799 Account of the Estate of Martin Hiller late of Manheim Township, York County includes a payment to the Revd. Christopher Gobrecht (a Lutheran pastor in the Hanover area) for Funeral Service. The 1815 Account of the Estate of John Shall (Shaul) of Lower Chanceford Township has a payment to Jacob Witman for funeral (Witman was a tavern keeper in what is now New Bridgeville, Chanceford Township). The 1815 Account of the Estate of Baltzer Kunkel of Hellam Township has payments to George Small (carpenter and builder in York) for deceased's Coffin, Revd Schmucker (Pastor of Christ Lutheran Church in York) for funeral Service, and John Quickel for three head stones. The 1818 Administration Account of Philip Becker late of Newberry Township has payments to Andrew Seip for a Coffin, Reverend Schmucker, James Kelly for gravestone, and John Quickel, Esq. for engraving.

New SCPGS Membership Perk!

Great news! The South Central Pennsylvania Genealogical Society is offering a new membership benefit—the ability to communicate and collaborate with other SCPGS members via a private collaboration tool. Have you ever wondered if any other SCPGS members are researching your same surnames and have information that you don't have? Now you can find out. Do you have questions about local history or geography that are relevant to your genealogy research? Now you can ask. Are you having trouble reading an old document? Post the image and ask for help. Have you discovered a local resource that others should know about? Share it. Have you missed a monthly meeting and program because you forgot to put it on your calendar? Now you can get automatic reminders from SCPGS in your inbox.

The collaboration platform is called Groups.io and offers various options. SCPGS plans to implement this in two phases. The first phase will be to determine the level of interest from our membership, using just the messaging option. Later, we may add additional features if members are interested.

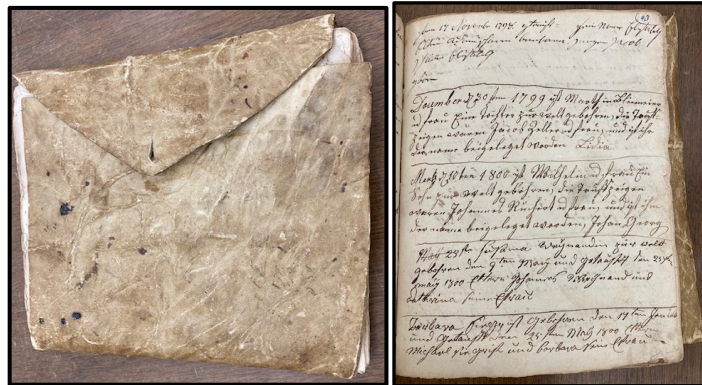
SCPGS members must opt-in to use our collaboration platform. Simply visit our [groups.io](https://groups.io/g/SCPGS) page here: <https://groups.io/g/SCPGS> and click on the “Apply for Membership” button.

Note that only active members of SCPGS are allowed to utilize our collaboration platform.

Searches for Church Records by Erica Runkles

Recently I was helping a Floridian Blymire cousin retrieve local York sources on our early Blymeyer ancestors who became associated with the Blymire's St. John's church near Dallastown. Georg Martin Blymeyer, his wife, and children arrived in York County in 1749 and settled in York Township where some years later he would deed a plot of land for a church.

Many of the family baptismal records are available through the translation and transcription feats of various librarians and archivists. While ancestry.com and Family Search have scanned and provided access to these records on their online sites, there are still records missing. Normally I wouldn't find an ancestry.com "source" that would pique my interest until one day in October. The source was a repository of records at the Evangelical and Reformed History Society located at 555 W. James Street, Lancaster, PA 17603; info@erhistoricalsociety.org or <https://erhistoricalsociety.org/church-records/>. "As the national archives of the Evangelical and Reformed Church and its predecessor denominations, our mission is to collect, preserve, and make information and resources available to theologians, scholars, researchers, and genealogists." I called the number 717-290-8734 and spoke to a gracious and informative librarian who told me they did indeed have the records I sought... in origin form, translated, and transcribed up to 1827. I was there the next morning!



Left, the original vellum enclosure for Blymire's Church, 1770-1802, right, in original German script.

Around this time, I was also looking for church records of York churches which no longer existed or had disaffiliated from a particular denomination. It was really confusing. In my case, I stumbled onto certain United Methodist Archives housed at the Lycoming College Library, One College Place, Williamsport, PA 17701. York County churches and 21 other PA counties are covered by the Susquehanna Conference of United Methodist Churches which holds records at the above location. I was able to contact their archivist, Dr. Milton Loyer, who is at the Lycoming location every Monday from 9 a.m. – 8 p.m., loyer@lycoming.edu, 570-321-4088. Dr. Loyer was able check the archives to tell me the specifics on what was available on the two churches I was interested in.

Their website includes a post card collection which depicts and lists the 122 York churches which either no longer exist or are disaffiliated https://www.lycoming.edu/umarch/closed_churches/york.htm.

Did you know that over the years United Methodism has included the following denominations, as seen below, in abbreviated as well as unabbreviated form?

EA - Evangelical Association
 EV – Evangelical Church
 ME – Methodist Episcopal Church
 MP – Methodist Protestant Church
 UE – United Evangelical Church

EUB - Evangelical United Brethren Church
 MC – Methodist Church
 MES – Methodist Episcopal Church, South
 UB – United Brethren Church
 UM – United Methodist Church

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DATED MATERIAL – DO NOT DELAY



The York County History Center Museums, Library and Archives will close to the public starting Dec. 4 to prepare for moving. There will still be select programs, including South Central Pennsylvania Genealogical Society meetings, that will continue to gather in the Meeting Hall at 250 East Market Street. The new museum, library and archives at the Steam Plant will reopen in in June 2024.

**Finding Ancestors in Deeds - Online program via Zoom, Presented by Bill Eddleman
Saturday, December 2nd at 10:00 am EST**

Records involving land transfers after the original title holder often require a deeper level of understanding to be used effectively. This presentation provides an overview on locating available information in deeds, including types of deeds, using deed indices, and how to record and use what you find.

Registration for this program opens on **Monday, November 27, 2023**, for both members (\$5) and non-members (\$10). This presentation **will be recorded**. Only **members who have registered for this program as members** will be able to view it for 30 days following the program date, by logging in to the website and selecting "Meeting registration" from the Members-Only menu. For complete information on the program and speaker, please visit <https://www.bucksgen.org/index.php/bcgs-programs>.