

**GENEALOGICAL RECORD OF THE
DESCENDANTS OF THE
SCHWENKFELDERS. WHO
ARRIVED IN PENNSYLVANIA IN
1733, 1734, 1736, 1737**

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Genealogical Record of the Descendants of the Schwenkfelders. Who Arrived in Pennsylvania in 1733, 1734, 1736, 1737 by Rev. Reuben Kriebel & Rev. Balthasar Heebner & C. Heydrick

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REV. REUBEN KRIEBEL & REV. BALTHASAR HEEBNER & C. HEYDRICK

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GENEALOGICAL RECORD

OF THE DESCENDANTS OF THE

SCHWENKFELDERS,

WHO

ARRIVED IN PENNSYLVANIA IN 1733, 1734, 1736, 1737.

FROM THE GERMAN OF THE

REV. BALTHASAR HEEBNER,

AND FROM OTHER SOURCES.

BY THE REV. REUBEN KRIEBEL.

WITH

AN HISTORICAL SKETCH

BY C. HEYDRICK.

MANAYUNK: *Per.*

JOSEPHUS YEAKEL, PRINTER, 4402 CRESSON ST.

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P R E F A C E.

ABOUT four years ago a movement was inaugurated looking to the publication at some time in the not distant future of a more complete history of the Schwenkfelders than has yet appeared, and a committee charged with the collection of material for such work was appointed at the Annual Conference of the Society in October, 1875. The labors of that committee naturally turned the attention of their constituents to the subject of genealogy, and excited a very general desire for the compilation from the many existing manuscripts of a complete genealogy of the descendants of the immigrant Schwenkfelders. By common consent the superintendence of such compilation was devolved upon the undersigned, who engaged the services of Rev. Reuben Kriebel to collect and transcribe the several records in a form suitable for printing. The present volume is the result of their labors.

The Rev. Balthasar Heebner, who died at an advanced age in 1848, had prepared and kept a record of marriages, births, and deaths of those who belonged to the Society of Schwenkfelders (of which he was a minister) to within a few years of his death. This record was the most complete one extant, yet in many instances omissions occurred, which had to be supplied, partially from other manuscripts, and from other records, kept in family Bibles, etc. As Mr. Heebner kept no record of those who did not adhere to the Society, other means had to be resorted to for the necessary information. This involved considerable labor, and the compiler opened a correspondence with all from whom he could obtain any knowledge.

This correspondence extended nearly into every State of the Union. In most cases he was quite successful, yet in a few he failed to get the desired information for his purpose. This

was owing to the utter indifference of some few to give their family records, and several families could not be found; yet in the whole he flatters himself that his efforts have been very successful, and must be very gratifying to the numerous descendants of those early pioneers who braved the toils and vicissitudes of the earlier settlers' life.

The record from 1846 has been supplied by the personal visits of the compiler to the descendants living in the region of country where their forefathers originally settled, and he obtained his information from authentic sources. The lists of male and female emigrants are from the original papers on file in the office of the Secretary of the Commonwealth at Harrisburg. An appendix explaining in some cases the relationship of the early immigrants, etc., is added at the end of the Record, to which the reader's attention is directed.

The historical sketch prepared by C. Heydrick, Esq., of Franklin, Pa., gives a faithful account of Caspar Schwenkfeld and his followers, and forms a very important part of the work. It is not, however, intended to take the place of the more elaborate work originally contemplated, the preparation of which, it is hoped, will, in some measure, be aided by our labors.

Those interested in getting up this work, indulge the hope that no one of the descendants will be so critical as to charge them with any dereliction of duty in not making it quite free from errors, for they issue it from the press with some diffidence, and hope that the errors may not be many.

C. HEYDRICK,
Franklin, Pa.

W. A. YEAKLE,
C. A. YEAKLE,
JOSEPH YEAKLE,
CALEB HEYDRICK,
GEO. N. HEYDRICK,
WILLIAM YEAKLE,
CHARLES YEAKLE.

FLOURTOWN, PA., July 5, 1879.

THE SCHWENKFELDERS.

AN HISTORICAL SKETCH.

BY C. HEYDRICK.

THE Schwenkfelders were so called from Caspar Schwenkfeld, a Silesian nobleman. He was born at Ossing (now Ossig), in Lübner circle, in the Principality of Liegnitz, in Lower Silesia, in 1490, was educated at Cologne, and dwelt several years at other universities, where theology early attracted his attention, and the writings of the Church Fathers became his favorite study. Quitting university life he visited many German courts, and devoted some years to the culture which, in his time, was supposed to befit his rank, qualifying himself for knighthood, and becoming, as he says in one of his epistles, a courtier. While yet a young man he entered the service of Carl, Duke of Münsterberg, a grandson of Podiebrad, the Hussite King of Bohemia, at whose court the doctrines of John Huss were received, and by none more heartily than by the young knight and courtier. They made a deep and lasting impression upon his mind, and doubtless gave direction to his future life and labors. Bodily infirmities soon unfitted him for knightly duties, and he quitted the service of the Duke of Münsterberg and became Counsellor to Frederick II., Duke of Liegnitz, whom he served in that capacity a number of years. Theology, however, had stronger attractions for him than affairs of state.

He made the acquaintance of many theologians who were drifting in the direction of the Reformation, among whom were Valentine Crautwald, Johann Sigismund Werner, and Fabian Eckel, and under the influence of such associations the impressions received at Münsterberg deepened until, as he expressed it, God touched his heart, and he withdrew from the ducal court and was chosen Canon of St. John's Church in Liegnitz. Luther had now withdrawn from the Church of Rome, and his preaching attracted Schwenkfeld's attention and inspired him with a more intense zeal for the service of the Divine Master. He was at one with Luther upon the issues which the latter had raised with the Roman Catholic Church, and could no longer hold his position in St. John's Church without violence to his conscience. He therefore renounced it to become an evangelist, and, for thirty-six years, with voice and pen, exhorted men to repentance and godliness.

Although not by nature a controversialist, as his writings abundantly testify, Schwenkfeld soon came to differ with the great Reformer on several points, chief among which related to the Eucharist, to the efficacy of the Divine Word, to the human nature of Christ, and to baptism. Schwenkfeld rejected the doctrine of impanation or consubstantiation as well as that of transubstantiation, and held that Christ taught (Matt. xxvi. 26) that "such as this broken bread is to the body, so is my body to the soul, a true and real food, which nourishes, sanctifies, and delights the soul; and such as this wine is to the body, so, in its effects, is my blood to the soul, which it strengthens and refreshes;" and, as a corollary, that the impenitent, though he would eat of the bread of the Lord, could not eat the body of the Lord, but that the penitent believer did partake of *both*, not only at the sacramental altar, but elsewhere.

In respect to the second point of difference, he denied that the *external* word, which is committed to writing in the Scrip-

tures, was endowed with the power of healing, illuminating, and renewing the mind, but ascribed this power to the Internal or Eternal Word, *i. e.*, Christ himself. (John i. 1-14; Rev. xix. 13.) He regretted that Luther, who at first was quite in accord with him, should see fit afterwards to ascribe to the written, outward, or preached word that power and efficacy which is inherent only in Christ, the Eternal Word. Luther translated Romans x. 17: "So kommt der Glaube aus der Predigt, das Predigen aber durch das Wort Gottes"—So faith cometh by *preaching*, but *preaching* by the word of God; while Schwenkfeld followed the original closely, rendering it in the equivalent of the English translation: So then faith cometh by hearing, and hearing by the word of God.

Upon the third point of difference Schwenkfeld would not allow Christ's human nature in its exalted state to be called a creature or created substance, holding that such denomination was "infinitely below His majestic dignity, reunited, as it is in that glorious state, with the Divine Essence." He also rejected infant baptism, holding that instruction and faith should precede baptism (Acts viii. 12, 13; Mark xvi. 15, 16; Matt. xxviii. 19); and that the Sacraments of Baptism and the Lord's Supper were not intended as "a channel and means" through which the unregenerated participant could obtain salvation.

Having settled in his own mind the true meaning of the words uttered by our Lord at the institution of the sacramental feast, Schwenkfeld wrote out his views and submitted them to his friend Crautwald, who at first rejected them, and reproved him sharply for what he esteemed his heresy. Schwenkfeld, however, besought him to pray over the matter, and examine the words of the institution closely in the original tongue, declaring his conviction, in harmony with his theory of the operation of the Divine Word, that Christ had revealed the meaning to him. Crautwald finally promised to pray and

think over the matter, and the result was his conversion. Speaking of this conference in one of his letters, Schwenkfeld says: "A fortnight later he (Crautwald) wrote me a Latin letter that the Lord Christ had revealed to him also the true meaning of the words."

Earnestly desiring harmony rather than polemic discussion, and hoping that an interchange of opinions would lead to an agreement with Luther, Schwenkfeld determined to seek a personal interview with him, and accordingly, in September, 1525, visited him at Wittenberg, and laid before him his views together with Crautwald's letter. Bugenhagen, Pomeranus, and Justus Jonas were present, and the conference, which continued several days, was marked by Christian courtesy. Luther was in a condescending mood and said to Schwenkfeld: "I say truly that I have been troubled with this doctrinal point for three years. Now your opinion is acceptable to me; it is very good if you can prove it. Finally, I say that your doctrinal point is not objectionable to me if you can prove it. I, also, was strongly inclined to it, and have long striven against it, and still have to strive against it."

Schwenkfeld's mission seemed to have been successful, at least so far as to justify the belief that his views would receive respectful consideration, and he parted from the reformers in friendship, and, we may well suppose, returned to his own country with a light heart. But he was doomed to disappointment. After two months Luther returned his manuscript and Crautwald's letter, and wrote him in his characteristic style, that he and Crautwald must cease to lead the people astray; that the blood of those whom they led astray would be upon their heads, and closed with these words: "Kurtzum, entweder ihr oder wir müssen des Teufels leibeigen seyn, weil wir uns beiderseits Gottes Word rühmen"—In short, either you or we must