Introduction

As the year 2010 approaches, it will have special meaning for all descendents of Johann Conrad Dieffenbach. It will be 300 years ago that Conrad, his wife, Maria Barbara, and their family arrived in America from their native Germany. A tri-centennial celebration is already being planned for the 2010 Defenbaugh Reunion at Streator, Illinois. Dieffenbach family contributions to America during those 300 years have been enormous. We first fought Indians for a place to settle. Then we fought for freedom from King George of England during the American Revolutionary War. We have fought to retain our freedom many times since then and many Dieffenbach soldiers died for that cause. We were on the leading edge of civilization as we pushed westward in a struggle against hostile Indians, raging rivers, desolate plains, and howling wolves. We were fighting Indians at Tulpehocken Creek before either George Washington or Daniel Boone were born. Nothing more should need be said to convince any history buff that our name goes back a very long way into the misty beginnings of our nation. When we declared our independence from Britain on July 4, 1776, it was four of our immigrant's grandsons who fought to win our freedom on the battlefield. It can be proudly said that we Dieffenbachs are as American as we have made her and can gladly share in all that is great about America. America is of our making. Therefore, the pursuit of Dieffenbach genealogy is a worthy and noble cause that was perfected over the years by many, especially by the late George L. Irgang of "The Defenbaugh Reunion News" Streator, Illinois, fame and by the late Ray J. Dieffenbach of Elizabethtown, Pennsylvania. This "Summary of Dieffenbach Genealogy" is largely possible because of their tireless family research throughout the bulk of their lives. The Dieffenbach story is by no means finished, but enough of the story is known at this point in time that it should be made known to all whose roots go back to Johann Conrad and Maria Barbara Dieffenbach for it is they who made us what we are, Americans!

The purpose of this summary has only one goal and that is to arouse the reader's interest in his or her family heritage. Genealogical details have intentionally been avoided in an attempt to not overwhelm the reader. All are encouraged, however, to follow reading this

summary with a more detailed study of Dieffenbach genealogy. There is much yet to be discovered. The more one learns about his or her Dieffenbach heritage, the more personal satisfaction and pleasure one will come to enjoy from just knowing from whence we came. If one loves America, he or she just has to love all things Dieffenbach.

Dedication

This summary of Dieffenbach genealogy is dedicated to the memory of the late George L. Irgang, originally of the Streator, Illinois, area and to the late Ray J. Dieffenbach of Elizabethtown, Pennsylvania. Both were master genealogists who dedicated their lives to the study of all things Dieffenbach.

Raymond Jacob Dieffenbach
&
Helga Anna Margaretha Griessmann
Married: January 24, 1949
Frankfurt, Germany

Summary of Dieffenbach Genealogy

1560 - 2006

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Chapter One

The Dieffenbach Families of Germany

The general inclination of genealogists is to go back in time as far as possible in an effort to find the oldest root ancestor. In the case of the Dieffenbach families the search for the deepest root must concentrate on Germany since our immigrant family came to America from Weisloch, Germany, according to a written entry in the Lutheran Church registry at Weisloch. There is good reason to believe that from Weisloch our roots go back to Berstadt and Marburg, Germany, and possibly even as early as 1287 according to a line of Teuffenbach families found by Ray. J. Dieffenbach while studying genealogical records at the University of Frankfort on the Main River in Germany.

Written records are the most reliable information concerning family history, but documentation grows more difficult to find as one goes back in time. Therefore, less reliable information is used in or der to continue the search for roots when documentary evidence can no longer be found. The search for deeper roots will then accept family lore, stories passed down from generation to generation by word of mouth. Certain conclusions may also be drawn based on a process of elimination. It is considered better by this writer to include family lore and conclusions based on a process of elimination than to not include that information and run the risk of losing it from non-use. Family lore is a traditional belief that has been handed down. It has been found through experience by this writer that there is usually some truth to be found in family lore, not the whole truth, but, certainly enough truth to justify its inclusion in the family history with the idea in mind to eventually verify lore or modify it as needed. Information attained through a process of elimination can also be reliable to some degree, but like family lore, it should be considered cautiously as research continues. It is incumbant on the genealogist to make known what family data has been documented as opposed to data that relies on lore or processes of elimination. Failure to separate family history according to its reliability tends to undermine the credibility of the writer.

Highly reliable documented data as well as less reliable family lore and beliefs have all been resorted to in the search for the oldest

Dieffenbach root. The first serious search for Dieffenbach roots was initiated by the late George L. Irgang whose ancestral line went back to the Defenbaugh families in the Streator, Illinois, area. Irgang was a high school history teacher who having never married, dedicated much of his life to research of all things Dieffenbach in America. The results of Irgang's genealogical work was published in "The Defenbaugh Reunion News, 1930 - 1963". It is important to note that Irgang, who was a man of meticulous reliability, showed our well documented immigrant, Johann Conrad Dieffenbach 1659 - 1738, to have his roots in Michael Dieffenbach 1560 - 1613 of Oberweimar, Germany. Irgang, like all genealogists who followed him, were not particularly careful to point out that the immigrant's connection to Johann Michael is based only on family lore which may or may not be entirely correct. Irgang was correct in pointing out this connection as a matter of family lore since it is better to know of the believed connection than to not know of it. Irgang was never able to document the believed connection of our immigrant to Johann Michael Dieffenbach of Oberweimar.

Another great Dieffenbach genealogist was the late Ray J. Dieffenbach of Elizabethtown, Pennsylvania, whose ancestral line goes back to Johann Jacob Dieffenbach 1744 - 1803, which is the line of the organ makers. Ray J. spoke and read German as, of course, did his native German wife, Helga Greiesmann Dieffenbach. Ray J. did family history research in this country as well as in Germany. Ray J. believed that our immigrant Johann Conrad Dieffenbach descended from Johann Michael Dieffenbach 1560 - 1613 of Oberweimar, Ray J. was not able to document that connection. Ray J. relied on family traditional beliefs to make that connection as did George Irgang. Ray J. exchanged much family history with Henry Z. Jones, Jr., of California who authored three books about the Palatine families of southern Germany who came to America in 1710. This movement included our Dieffenbach immigrant and his family. Jones hired German genealogist Carla Mittelstaedt-Kubaseck Holzkirchen in about 1989 to make the connection between the immigrants and their family home towns in Germany. Carla quickly verified that our immigrant Dieffenbach family departed Weisloch, Germany, in 1709 according to an entry made by the Pastor in the Lutheran Church of Weisloch. This church registry entry stated that the Conrad Dieffenbach family departed on May 15, 1709, with the Georg Bleichardt Hauck family. Carla was not able to determine how long the Dieffenbach family had been attending church at Weisloch or where in Germany the Dieffenbach family had originated. However, all research by Carla tended to indicate that the

other Dieffenbach families in Germany in 1709 were attending church at the Lutheran Church in Berstadt located some 10 kilometers northeast of Frankfort and some 25 kilometers northeast of Weisloch. Carla concluded that in all likelihood our immigrant was from the Berstadt, Germany, area. Ray J. was inclined to agree with the German genealogist. Therefore, it is the consensus of opinion that our immigrant was born at Berstadt and has ancestral ties to Johann Michael Dieffenbach in the manner that tradition has historically shown and will continue to be shown until proven otherwise.

The question must then necessarily arise as to how our immigrant is related to other Dieffenbach immigrants who came to America from Germany in later years. According to Irgang, there were at least 14 Dieffenbach immigrants who came to America in the years following our immigrant's coming, but all efforts to find a common family tie of Johann Conrad to those cases where a connection is believed to have been made the connection is based more on logic than on fact. There is reason to believe that Johann Conrad knew some of the later Dieffenbach immigrants while they were all still in Germany. Our immigrant, Johann Conrad Dieffenbach 1659 - 1738, was the first to come over from Germany, arriving in New York harbor in 1710. The second Dieffenbach to immigrate was Johann Adam Dieffenbach who came to America in 1737 and settled in Lancaster County, Pennsylvania, some 40 miles south of the Tulpehocken Creek settlement where Johann Conrad's son, Johann Adam Dieffenbach, was now 26 years old and had been married to Maria Sybilla Kobel for 3 years. Each of these Johann Adam Dieffenbachs had a son named George and a daughter named Catherine. One had a son named Michael and the other had a grandson named Michael. Each of their sons named George served in the Revolutionary War. All of this was too much to be a mere coincidence as far as Irgang was concerned. The Johann Adam at Tulpehocken just had to be a cousin of the Johann Adam in Lancaster County!

Baltaser Dieffenbach immigrated from the Palatinate area of southern Germany in 1764. Irgang noted that Baltaser was born on Jan. 4, 1743, to Henry and Catherine Dieffenbach and was a grandson of a Jacob Diefenbach. Baltaser first settled in Washington County, Maryland, but somehow managed to be married to Anna Maria Becker at Host Reformed Church in the Tulpehocken Valley in 1768. This is reportedly the same church where our ancestors Johann Michael 1736-

1797, and Johann George 1741 - 1788, took their First Communion and where their sister, Catherine, married Martin Schell. When Johann George Dieffenbach died at Paxtang in 1788 and his widow and children moved from Pennsylvania to the Laurelville, Ohio, area in roughly 1800 there was a violin that fell from one of the Dieffenbach wagons during the move and was broken into many pieces only to be glued back together by its crafty Dieffenbach owner and then used for many more years. This incident of the broken violin is discussed on page 35 of a historical account of "John Baltaser Diefenbach and His Descendents" written by Henry Diefenbach in 1940. This tends to strengthen the belief that Baltaser Diefenbach, born in 1743, who immigrated from Germany in 1764, is a descendent of Johann Balthaser Dieffenbach who was born in 1654 as a half brother to Johann Conrad Dieffenbach 1634 - 1690 who is believed to be the father of our immigrant ancestor, Johann Conrad Dieffenbach 1659 - 1738.

With a name like "Dieffenbach" one would have to believe that if one went back far enough in time a common ancestor would be found in Germany for all of those who immigrated to America in the 18th century. During the dark ages only the scribes and clergy could read and write so hardly any record was made regarding the common man. The ancestral line of the Tueffenbach, which is believed to actually be the Dieffenbach line of later years, included many who were Barons. Thus, as a result of their titled status, the Tueffenbach families and then the Dieffenbach families are found in very early recorded history as far back as 1287, as noted above. The ship log record regarding our immigrant, Johann Conrad Dieffenbach 1659 - 1738, describes him as a "cooper" by trade. That means that Johann Conrad was a skilled maker of barrels and further means that he was a skilled carpenter who was relied on to make caskets for burial purposes, furniture, et al. One needs only to view the beautiful homes and organs built by Dieffenbach to know that they were highly skilled in the craft of carpentry. All of which means that from the beginning in Germany, the Dieffenbachs were highly industrious and intelligent people with great ability to learn and apply knowledge. Our Dieffenbach cousins who stayed in Germany developed a well known house plant called the "Dieffenbachia". Others developed surgical techniques that are in use today, such as, the numbering system used to mark cancerous growths that are removed surgically and then all edges examined to see if all the cancer was successfully removed. If not, the surgeon then knows exactly where to go remove more cancerous tissue. Other surgical techniques developed by Dieffenbachs in Germany involve eye surgery.

Dieffenbachs in this country have excelled in every profession to include medical, legal, accounting, farming, aircraft design and construction, college professors, et al. Many still make a living in our ages old skill of carpentry. Our oldest known ancestor, Johann Michael Dieffenbach, born in 1560 at Oberweimar, was Court Recorder at Schweinsberg, Germany, from 1596 to 1610. This would indicate that our earliest known ancestor was reliable, trustworthy, and well respected with some degree of education. He most likely was a property owner and most assuredly was a religious man well known at the local church. This Johann Michael and his wife, Eila, had 6 sons one of which, Nicholas, became the Lutheran minister at Berstadt where many Dieffenbach families lived beginning in 1651. Johann Michael's 3rd son was Martin Dieffenbach 1605 - 1674. Martin was probably born at Schweinsberg where his father was court reporter. By the time Martin was 25 years old, he had a wife, Maria Rubesamon, and was a forester at Marsburg, Germany. By the time Martin was 40 years old he had already been the Mayor of Nordeck for 2 years and now was a Burger at Marburg. Therefore, Martin was a very well known and respected man throughout the Marburg, Germany, area. Martin and his wife, Maria, had 6 children born to them one of which was Johann Conrad Dieffenbach born at Marburg in 1634. Martin married a second time in 1638 this time to Barbara Katherina Romershausen and then they had 9 children to include Johann Balthaser born in 1654. Therefore, Johann Conrad, born in 1634, was a half brother to Johann Balthaser, born in 1654. This Balthaser had a son, Jacob, who in turn had a son, Henry, who in turn had a son, Baltaser, who came to America in 1743 with obvious knowledge that his cousin Johann Conrad had died at Tulpehocken in 1738, but that cousin Johann Adam 1711 - 1777, had taken over the Dieffenbach settlement on Tulpehocken Creek in western Berks County, Pennsylvania Colony. The great horde of descendents from Martin's 15 children born in Germany between 1630 and 1659 are our cousins and all can be presumed to know of our ancestor's immigration to America from Weisloch in 1709 and eventual settlement on Tulpehocken Creek in 1723. One of the German settlers at Tulpehocken returned to live in Germany shortly after 1723 and he made a report in Germany naming all of the German immigrants who had settled at Tulpehocken. That report showed our Johann Adam living in the middle of the Tulpehocken settlement. Our Dieffenbach cousins in Germany most assuredly would have been privy to that report and it no doubt influenced others, such as, Baltaser to come in 1764, Johann Kaspar to come in 1750, along with 12 more Dieffenbach

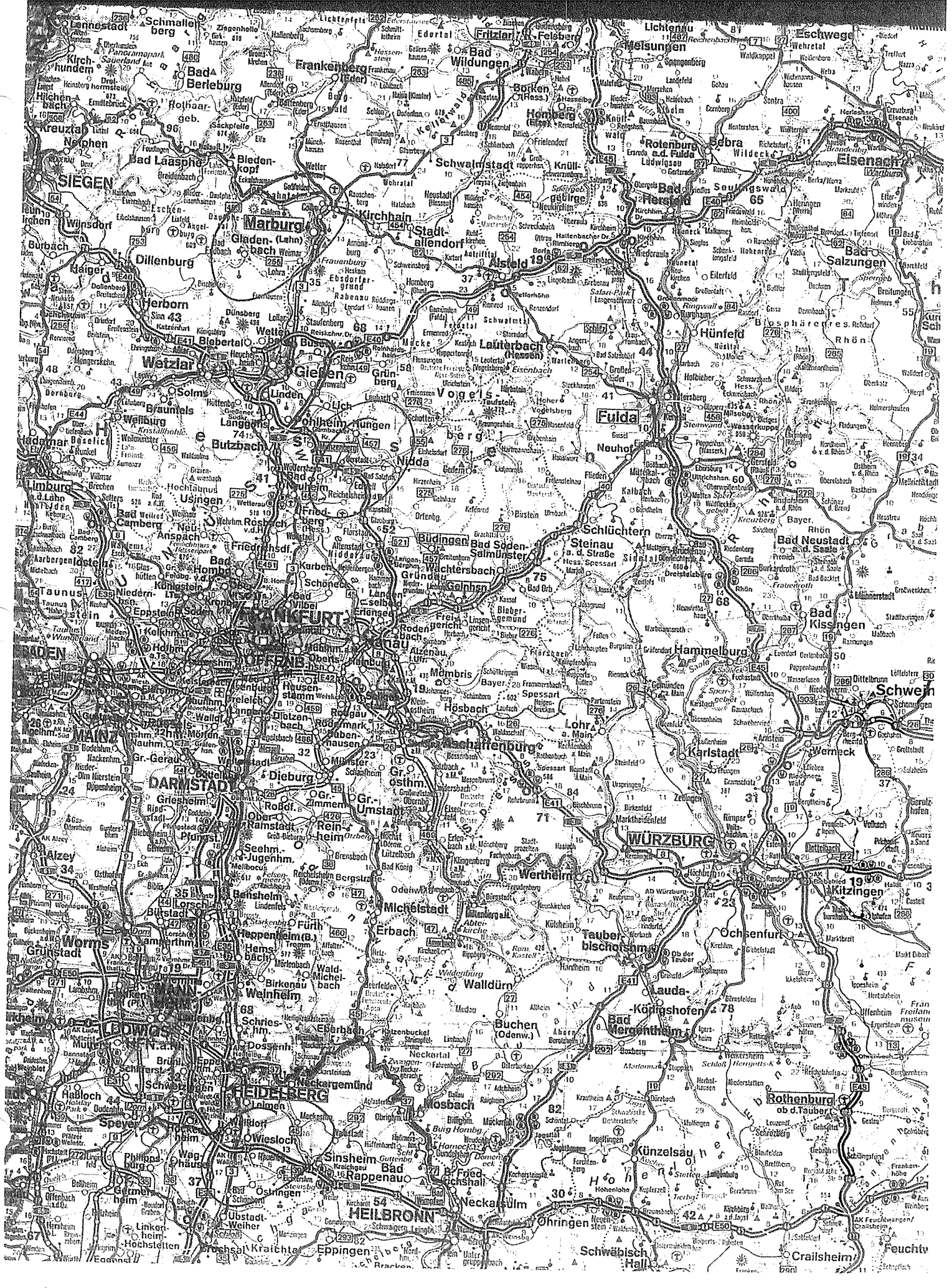
immigrants within the next 40 to 50 years.

All that is known about our immigrant's mother is that her name was "Anna" and that she was probably born in about 1635 in the Marburg/Berstadt area. She was a widow at the time of her immgration with her son, Johann Conrad, in 1709. By about 1695 our immigrant ancestor, Johann Conrad Dieffenbach 1659 - 1738, was married to a woman whose name we do not know and they had a son, Jacob, to be born before 1698 in either Berstadt or Weisloch. In 1698 Johann Conrad and his unknown wife had a daughter, Catherina Margaretha. This daughter immigrated with her father, Johann Conrad's family in 1709 and later married George Rieth, Jr., at Tulpehocken. Jcaob and Catherina were the only children that Johann Conrad had by his first wife. On 25 Dec 1702 Johann Conrad married his second wife who was Maria Barbara Christler of Switzerland. Johann Conrad had 5 children by this second wife the first being Johann Ludwig, born in 1704; the second being Maria Elizabeth, born in 1705; the third being Anna Elizabeth; the fourth being Johann Adam in 1711; and the fifth being Anna Dorothea in 1714. The first three of Johann Conrad and Maria Barbara's children were born in Germany as were Johann Conrad's two children by his first wife. It is not known where in Germany those 5 children were born because it is not known when Johann Conrad came supposedly from Berstadt to live in Weisloch. It is well known, however, that by the time Johann Conrad departed Weisloch enroute to America in May 1709, he and his family had been living at Weisloch long enough to be established at the Weisloch Reformed Lutheran Church so that the pastor knew to log Johann Conrad's departure in the church registry of notable events. Johann Conrad had a total of 5 children born to him by May 1709, but only 3 of those children left Germany enroute to America. Conrad's oldest child, Jacob, was about 19 years old at the time of the immigration in 1709 and for reasons unknown, he did not leave Germany. Johann Conrad's 3rd child, which was Johann Ludwig, did not leave Germany either although he would have been only 5 years old in 1709. One can only assume that he must have died before 1709. It is also noted that Johann Conrad's father must have died prior to 1709 because Conrad's mother, Anna, departed Germany in 1709 along with Conrad; Conrad's wife, Maria Barbara; and their 3 daughters. At the time of the departure on May 15, 1709, Anna was recorded as being 74 years old; Catherina Margaretha was 11; Maria Elizabeth was 4; and little Anna Elizabeth was 1 year old.

The exact reason for Johann Conrad's immigration is not known.

However, it is known that William Penn, owner of the Pennsylvania Colony, was advertizing free land in his colony to all respectable persons who would come settle the land. Her Majesty, The Queen of England, was offering passage to the colonies in return for labor at a location where pine tar would be processed into pitch for use by the Royal Navy. Johann Conrad would be an "indentured" servant to the Queen, but hopefully it would not be for too long. There had already been a trickle of German immigrants who had gone to New York Colony with Pastor Joshua Kocherthal the previous year in 1708. They had reportedly successfully made it safely to some location up the Hudson River. Then, in February and March, 1709, a rather large group left southern Germany enroute to the Hudson River. All reports trickling back to Germany was that all previous immigrations had gone well and other were encouraged to come to the new world where opportunities are felt to be without limit. Apparently, that is all Johann Conrad Dieffenbach needed to know.

It is with a great deal of appreciation and thanks to George L. Irgang and Ray J. Dieffenbach that events beginning on May 15, 1709, day of the beginning of the immigration from Weisloch, Germany, to New York Colony, are well known and well documented for the historical pleasure of all interested persons.


Lennestadt
Schmallenberg
Kirchhundem
Bad Berleburg
Frankenberg (Eder)
Fritzlar
Bad Wildungen
Felsberg
Melsungen
Lichtenau
Eschwege
Borken (Hess.)
Homberg (Efze)
Rotenburg a.d. Fulda
Sebra
Eisenach
Kreuztal
Netphen
Bad Laasphe
Bleidenkopf
Schwalmstadt
Knüllgebirge
Bad Hersfeld
Seulingswald
SIEGEN
Marburg
Kirchhain
Stadtallendorf
Alsfeld
Bad Salzungen
Wilnsdorf
Burbach
Gladenbach
Dillenburg
Haiger
Herborn
Biosphärenres. Rhön
Hünfeld
Lauterbach (Hessen)
Wetzlar
Gießen
Grünberg
Vogelsberg
Fulda
Braunfels
Solms
Lich
Lollar
Wetzlar
Wetzlar
Butzbach
Nidda
Neuhof
Limburg
Usingen
Friedberg (Hess.)
Bad Nauheim
Bad Camberg
Neu-Anspach
Friedrichsdf.
Bad Homburg
Königstein
Niedernhausen
Eppstein
Kelkheim
Hofheim
Taunus
Schlüchtern
Steinau a.d. Straße
Bad Soden-Salmünster
Wächtersbach
Gelnhsn.
Gründau
Langenselbold
Erlensee
Rodenbach
Hanau
Bad Neustadt a.d. Saale
Bad Kissingen
Hammelburg
Gemünden a. Main
Schweinfurt
Mömbris
Alzenau
Hösbach
Spessart
Lohr a. Main
Karlstadt
Werneck
Aschaffenburg
Mainz
Wiesbaden
Gr.-Gerau
Mörfelden
Dieburg
Gr.-Umstadt
Gr.-Zimmern
Ober-Ramstadt
Reinheim
Seehm.-Jugenhm.
Bensheim
Lorsch
Bürstadt
Lampertheim
Heppenheim (B.)
Fürth
Michelstadt
Erbach
Wertheim
Würzburg
Kitzingen
Ochsenfurt
Tauberbischofsheim
Walldürn
Lauda-Königshofen
Bad Mergentheim
Worms
Grünstadt
Frankenthal
Ludwigshafen
Mannheim
Weinheim
Birkenau
Waldmichelbach
Eberbach
Neckargemünd
Heidelberg
Mosbach
Buchen (Odenw.)
Rothenburg ob d. Tauber
Speyer
Wiesloch
Sinsheim
Bad Rappenau
Bad Friedrichshall
Neckarsulm
Künzelsau
Öhringen
Heilbronn
Bad Wimpfen
Bad Schönborn
Bruchsal
Kraichtal
Eppingen
Schwäbisch Hall
Crailsheim
Feuchtwangen

WIESLOCH – THE PLATZ

Chapter Two

Immigration To America

The year 1709 started with the coldest and most severe weather in Germany that any of the old people could recall. It would get no better any time soon for Johann Conrad Dieffenbach and his family as they left Weisloch, Germany, enroute to America on May 15, 1709. Making such a trip in 1709 was extremely difficult even for a single man without a family. To consider such a trip with ones family to include a wife, a 74 year old mother, and three young daughters to include a 1 year old still in diaphers was extremely adventurous. One would have to believe that Johann Conrad's wife, Maria Barbara, was a strong woman both of mind and body.

The trip to America in 1709, and lasting into 1710, was somewhat like a Greek Odessey. The perils are best described by Henry Z. Jones, Jr., in his book, "The Palatine Families of New York", Volume I, pages vii through xvi. Much of the information which follows is from that book. Volumes I and II names various German immigrants and their families who arrived in New York Colony in 1710. Volume I names Jacob Kobel on page 469 and lists his eldest daughter, Maria Sybilla, who is shown to marry Johann Adam Dieffenbach at Tulpehocken on 13 Aug 1734 according to Pastor Stoever's churchbook. Johann Conrad and his family are listed on page ix and on pages 157 through 159.

The pastor at Dreieichen, Germany, which is located midway between Darmstadt and Frankfurt, made the following entry in his churchbook:

"The year 1709 began with such severe and cold weather and lasted such a long time that even the oldest people could not remember ever having experienced such a winter; not only were many birds frozen and found dead, but also many domesticated livestock in their sheds. Many trees froze, and the winter grain was also very frozen... In this year 1709 many thousands of families from Germany .. have departed for the so-called New America... Not all of these people went farther than to England and Ireland; very few got to America. And,

because England and Ireland didn't suit them, they all, except those who died on the way, returned ... The Catholics were all sent back." The pastor went on to enumerate the number of Germans who departed in 1709 as 15,313 of which few actually got to America. Many died along the way and were buried at sea. Others reached London and Ireland only to become discouraged and then turned back to Germany.

The immigration saga started with a trip down the Rhine River on a sail boat to Holland which took from four weeks to six weeks. One of the 1709 immigrants made a written account of he and his families trip from Germany to London where they waited for passage to America. Although, this account describes a trip that occured six months after Johann Conrad's family made the trip to London, it is typical of all such trips.

"In the year 1709, I, Hans Stauffer, removed on the 5th of Nov with wife and children Jacob, 13 yrs., Daniel 12 yrs., Henry 9 yrs., Elizabeth with her husband Paulus Friedt and one child, Maria by name, and myself, eight, we set sail from Weissenau on the 8 day of Nov. At Bingen we remained one day, and we left on the 10th day of Nov. At Hebstet, we set sail on the 11th day of Nov. Neuwied, we set sail on the 12 th day of Nov. At Erbsen, we set sail on the 13th day of Nov and came to Millem. There we had to remain one day. On the 15th day, we left Millem. At Eisen we lay two days. On Nov 17th we sailed away to Erding. And on the 20th day of Nov, we left Erding and sailed half an hour under Wiesol. And on the 21st we went to the shore. There we had to remain until the wind became calm. And, on the 24th of Nov, we left Emrig and came to Schingen Schantas, and sailed to Arm. During the night we sailed to Rein and on the 28th of Nov to Wieg, and thence we came to Ghert on the 29th of Nov. On the first day of Dec, we came to Amsterdam. And on the 17th day of Dec we left Amsterdam and sailed half an hour before the city. There we had to remain until the wind became favorable and calm. And on the 19th day of Dec we came to Rotterdam. There we had to wait until the tide was ready for sailing. Thirteen days we had to remain. On the 29th of Dec we sailed from Rotterdam nearly to Brielle. There we had to remain until the wind was favorable. On the 20th day of Jan we left Brielle and sailed to London. We sailed six days on the sea to London."

Thus, it took Hans Stauffer 76 days or 2.5 months just to get from Germany to London, England. When Johann Conrad and his family departed Germany all that was taken by them consisted of the clothes on their back and a few hand bags containing extra clothes, personal

hygiene items, and a few snacks that would last for only a few days. However, as seen in Hans Stauffer's account of the trip down the Rhine River, many stops were made where extra supplies could be bought. Upon arrival at London, the immigrants started receiving subsistence rations from the Queen as part of their passage indenturement that would have to be paid back in the form of labor at an English work camp in New York Colony. Exactly where Maria Barbara got diaphers for 1 year old Anna Elizabeth is unclear. It would not, however, have been name brand "Pampers" or even diaphers for that matter. If anything, she may have had a small supply of rags for such use. Today's "pampered" society does not have the experience needed to understand what it was like to travel anywhere in 1709, this writer included. How many times would today's little tykes ask, "Are we there yet" on a trip that took months rather than minutes or hours?

Of the 13,000 to 15,000 Germans who reached London in 1709, to include Johann Conrad and his family, only an estimated quarter came on to New York Colony. There was initially no intention by the Queen to send them to New York Colony, but, rather the immigrants were to be taken to other places in the colonies, such as North Carolina, and else where. The idea of sending Johann Conrad Dieffenbach and his fellow immigrants to New York Colony sprang from a proposal sponsored by Governor-Elect Robert Hunter of New York, probably made originally by the Earl of Sunderland. It was their thought that the 1709ers be used in the manufacture of naval stores, ie., tar and pitch made from pine trees along the Hudson River Valley and thus earn their keep in the colony. No real time limit to the length of service of the Germans was specified, but it was apparent that the service should last long enough to repay the English government for the immigrant's transportation and settlement. The immigrants allegedly signed a covenant to this effect in England which noted that when the government was repaid, forty acres of land would be given to each person, free from taxes and quit rents for seven years.

If one uses the same time frame of four to six weeks that it took Hans Stauffer to travel from Germany to London, Johann Conrad and his family would have arrived in London in late July or early August, 1709. The Dieffenbach family made that trip with the Georg Hauch family on the sailboat of Captain John Sewell. Upon arrival at London, the Dieffenbach and Hauch families were encamped in tents along with some 13,000 other German immigrants in the most horrible of conditions. They remained in and around their tents for the next four months while the British authorities studied on what to do with them or where to send them. It rained a great deal on the encamped immigrants at London so the entire encampment was soon turned into a quagmire. By December, 1709, the immigrants, to include the Dieffenbach and Hauch families, were allowed to start boarding 11 English ships for transport to America. Quarters were cramped on board the ships so that when one got sick they were all sick. Many contracted typhus fever and died. British authorities thought that it would be too dangerous to set sail without British ships of war as escorts because the French may attack any unescorted British vessels. Therefore, the 11 ships that were to take the immigrants to America were held in port at London for another three or four months while waiting for an escort. It was not until April of 1710 that the 11 ships at London, to include the "Midfort" containing the Dieffenbach and Hauch families along with 3,000 other German immigrants, finally departed London enroute to New York Colony. Of that 3,000, about 500 died at sea and were buried at sea with about 2,500 surviving the two month ordeal at sea to finally arrive safely in New York harbor sometime in June, 1710, at best estimates. All of the Johann Conrad Dieffenbach family and all of the Georg Hauch family somehow miraculously made the 13 month trip from Germany to New York harbor without loss of life. But, only the good Lord knows the degree of difficulties suffered by these families during the course of that 13 month saga, especially by the mothers, and their hardships to survive were just getting started. Now, they were faced with starting a new life in a beautiful, but strange land with no tools. They had only what they could carry and would have to first work out their indenturement service to the English authorities. No one knew how long that would take. They did, however, have the most important things going for them. The Dieffenbach and Hauch families were still intact and they still had their intangible skills as great

carpenters and persons of great determination and persons of great religious faith. God had a purpose for Johann Conrad Dieffenbach and Conrad knew what that purpose was, to build a new life in America with new church congregations, new schools, new homes and communities.

Chapter Three

Discord in New York Colony

The best source of information on what happened to Johann Conrad's family upon arrival at New York harbor continues to be Henry Z. Jones, Jrs., book "The Palatine Families of New York, Vol. I, pages xiii - xvi and pages 157 - 159. Jones states that he has relied heavily on a book called "Early Eighteenth Century Palatine Emigration" by Dr. Walter A. Knittle.

That Johann Conrad Dieffenbach's family survived in New York Colony is no less a miracle than was their immigration. They found the citizens of New York City to be unreceptive because the immigrants were dependent on others for food and were laden with disease, especially typhus fever. The agreement between the immigrants and the English authorities to work off their indenturement for transportation to America was no where close to being ready to begin. Therefore, all 2,500 immigrants who had survived two months at sea were forced to live in tents on Nutten Island, also called Governor's Island, and is known as Ellis Island today. New York Colony Governor Elect, Hunter, continued to provide subsistence to the immigrants. A record of who Governor Hunter provided subsistence to is called the "Hunter Subsistence List". This list, which still exists today, records Johann Conrad as "Conrad Dievenbach and his mother, Anna" who are designated as family # 127. Johann Conrad first appears on the Hunter Subsistence List on July 1, 1710, with 3 persons over the age of 10 and 1 person under the age of 10. That is a bit unsettling because when the Dieffenbach family arrived at London in 1709, the official listing for arrivals shows "Conrad Tieffenbach", age 50, to be accompanied by his wife and children ages 11, 4, and 1. The four year old was obviously Maria Elizabeth and the one year old was obviously Anna Elizabetha. The failure of the July 1, 1710, subsistence list to include two children under the age of 10 tends to indicate that one of those children may have died during the stay in London or at sea while enroute from London to New York harbor. It could not have been Maria Elizabeth who died because when Johann Conrad wrote his Will in 1737, at Tulpehocken he provided for his daugther, Maria Elizabeth, among

others, but no mention is made of Anna Elizabetha. On October 4, 1710, Hunter's list showed 4 persons over the age of 10 and still just 1 person under the age of 10. The one person under the age of 10 has to be Maria Elizabeth who married Johann Michael Ernst Harness at Tulpehocken in 1724. Little Anna Elizabeth who arrived in London in 1709 continues to be unaccounted for and is presumed to have perished at London or on the high seas most likely from typhus fever as did so many. On March 25, 1712, the Hunter Subsistence List now shows the Dieffenbach family to consist of 4 persons over the age of 10, but now there are 2 persons under the age of 10. This means that some time between October 4, 1710, and March 25, 1712, Johann Adam had been born to Conrad and Maria Barbara to become their only son in America. Their first born child was a son, Ludwig, born in Germany in 1704, but since he did not immigrate with the family in 1709, and is not mentioned in Conrad's 1737 Will, he is presumed to have died before 1709. That leaves Johann Conrad with only one son, Johann Adam, born in New York Colony between Ocotber, 1710 and March, 1712. Historians are inclined to split the difference and agree that Johann Adam was probably born in 1711, but exactly where he was born in New York Colony is not entirely clear. The answer to that question depends on how long the Dieffenbach family was encamped on the Hudson River before they went north to the Schoharie Valley in upper New York Colony.

On September 29, 1710, Governor Hunter entered into an agreement with Robert Livingston, Commissioner of Indian Affairs, to buy 6,000 acres of land that contained a heavy growth of pine timber on the east side of the Hudson River for the purpose of settling the German immigrants there to manufacture pine tar and pitch for the British Navy. In October, 1710, some of the immigrants, to include the Dieffenbach and Hauch families went up the Hudson River and started clearing land along the river on both sides for people to build shelters to live in. Conrad Weiser was among this group of settlers on the river's edge. No sooner had the settlers started their work along the Hudson River in late 1710 when trouble started. The Whig party in London that favored Governor Hunter's project on the Hudson River lost power in the House of Commons and an investigation of the project was ordered. Hunter soon lost his financial backing in London and by September 1712, Hunter stopped providing the settlers with subsistence. Conrad Weiser made a trip to London demanding that the settlers be given the 40 acres per person that they had been promised. That demand fell on deaf ears so Weiser returned to the river with nothing

but bad news. The settlers were left to their own fate by September 1712. Later in 1712 the settlers started moving up the Hudson River to a beautiful place called, "Schoharie Valley" which had for some time been considered for Palatine settlement. The Dieffenbach family, Hauch family, and Conrad Weiser were among those who went up to the Schoharie Valley. It is not known exactly when the Dieffenbach family departed the work camp on the west side of the Hudson River, but it certainly was not before subsistence ended in September, 1712. That means at least to this writer that Johann Adam was born between October, 1710, and March, 1712, at the West Camp on the Hudson River in what some call the Livingston Tract.

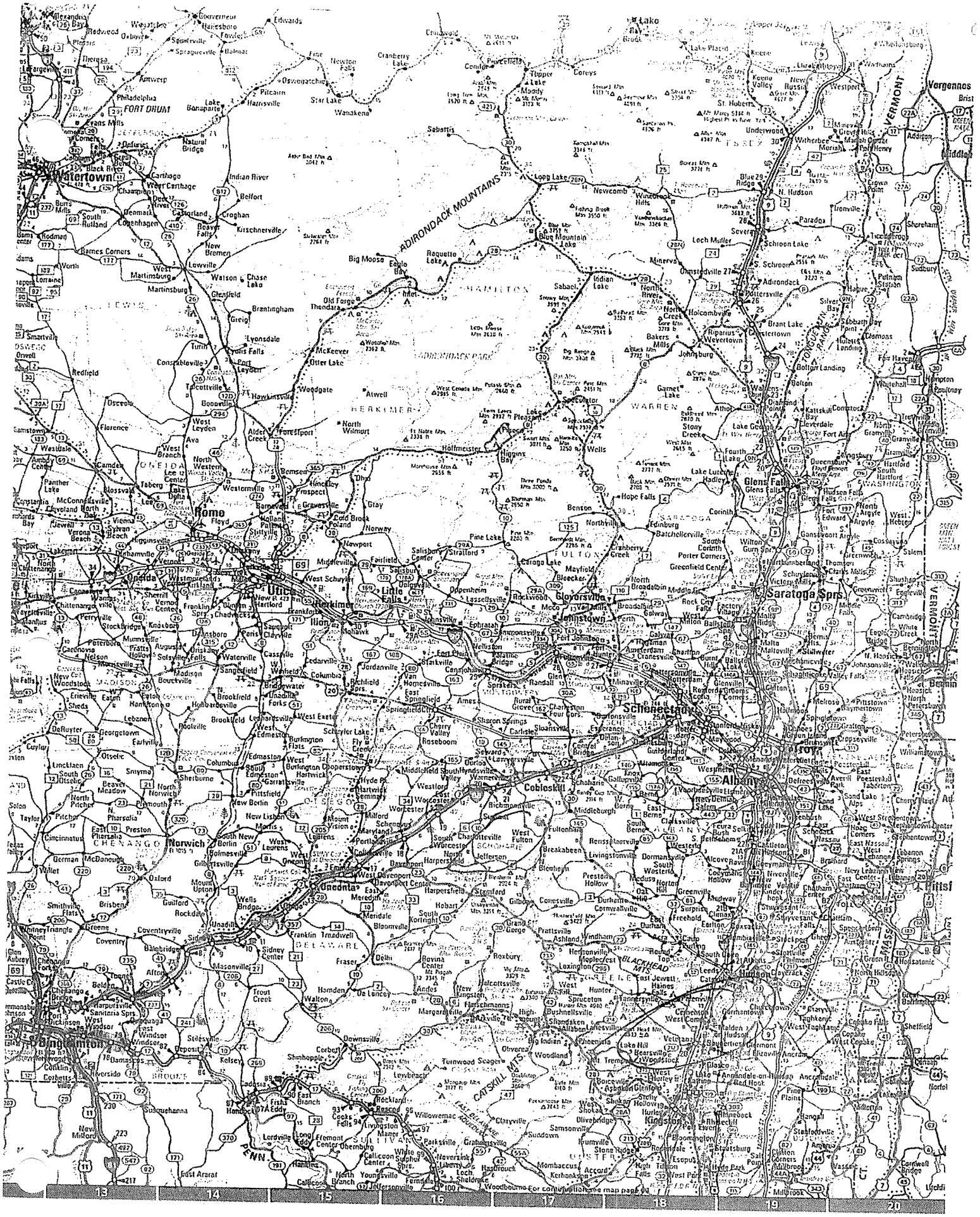
Upon arrival in the Schoharie Valley west of Albany in upper New York Colony, the settlers bought land from the local Indians and built seven little towns which Frank A. Lichtenthaeler in his writings called "The Seven Dorfs of Schoharie". The Dieffenbach family is believed to have lived in the dorf that Ulrich Simmendinger called "Neu Ansberg" in his 1717 report upon returning back to Germany. By 1715, the settlers had already been naturalized and made American citizens on their oath of allegiance.

When the settlers moved to Schoharie Valley beginning in late 1712 and bought land from the Indians all they really bought was more trouble. The Indians had apparently already sold the land to some else and efforts to evict the Dieffenbach family and all of their friends came crashing down on the weary settlers. This may have been when the slogan started that proclaims "a good Indian is a dead Indian"! A famous incident occurred in about 1720 at the Schoharie Valley settlements which is worth repeating here. Sheriff Adams came out from Albany to arrest the settlers for tresspassing. The sheriff arrested one of the men, but a large crowd of wives quickly gathered to protest the arrest. Johann Zehe's wife, Magdalena, who was large in stature, appointed herself as captain over the irate mob of females and with the help of some other wives proceeded to break two of the sheriff's ribs, blinded him in one eye, and after rendering him unconscious, tied what was left of the sheriff onto a raft and sent him back down stream to Albany. But, it was now apparent that plans to leave the Shoharie Valley needed to be made. In either 1722 or 1723 Governor Hunter's successor, William Burnet, purchased land in the Mohawk Valley for settlers to move onto. Many went there while others went else where in the colonies. The Dieffenbach family and some 33 other families chose to follow Conrad Weiser to a place called Tulpehocken, an Indian word meaning turtle, in the Pennsylvania Colony where the Swatara River is

close to the Tulpehocken Creek. The Hauch family sadly did not go to Tulpehocken Creek with their Dieffenbach friends. It is not known what happened to the Hauch family.

At this point in time, 1723, Johann Conrad's family consists of himself, now 64; his wife, Maria Barbara, now 48; daughter, Catherina, 25; daughter, Maria Elizabeth, 18; his son, Johann Adam, 12; and daughter, Anna Dorothea, 9, who had been born on 27 July, 1714, in the Schoharie Valley. It is not known if Conrad's mother, Anna, was still alive in 1723 in time to make the trip down to the Tulpehocken Valley. She would have been 88 years old by this time. The last account of her was made in Hunters Subsistence List dated March 25, 1712, when 4 persons was listed in the family as being over 10 years old. She would have been one of those 4 along with Conrad, Maria Barbara, and Catherina. As far as most genealogists are concerned the most important facts at this point is that Johann Conrad and his son, Johann Adam, are alive and well and that they are soon to show up on Tulpehocken Creek in Pennsylvania Colony where church records and other trustworthy documents provide evidence of most events that genealogists look for in establishing a satisfactory ancestral history.

Some of the best sources of information on the movement of the settlers from Schoharie Valley down to the Tulpehocken Valley are a series of articles written by Frank E. Lichtenthaeler which appear in the "1723 - 1973 Anniversary Magazine of the Tulpehocken", under the auspices of The Tulpehocken Settlement Historical Society of Womelsdorf, Pennsylvania, in 1973, for the 250th year celebration of this movement. These articles explain how the settlers sent their women, children, and a few able bodied men down the Susquehanna River in canoes with their household goods to a point where they moved onto the Swatara River and then onto the beautiful Tulpehocken Creek. The rest of the men and older boys herded the livestock down overland. And, what a beautiful homestead it is that Johann Conrad and his son, Johann Adam, built about 400 yards north of the Tulpehocken Creek in what is now western Berks County, Pennsylvania.



For continuation see map page 94

Chapter Four

Settlement on Tulpehocken Creek

After apparently losing little one year old Anna Elizabeth on the high seas enroute to America from London and having apparently lost Conrad's mother, Anna, in New York Colony, the Dieffenbach family is now safely in the beautiful Tulpehocken Creek Valley with two new youngsters, Johann Adam, and Anna Dorothea, added to their numbers during the family's 13 year sojourn in New York Colony. It appears that when the Dieffenbach family arrived on Tulpehocken Creek in about 1723, the family consisted of the following members:

1. Johnann Conrad Dieffenbach, age 64
2. Maria Barbara Christler Dieffenbach, age 48
3. Catherina Margaretha, age 25
4. Maria Elizabeth, age 18
5. Johann Adam, age 12
6. Anna Dorothea, age 9

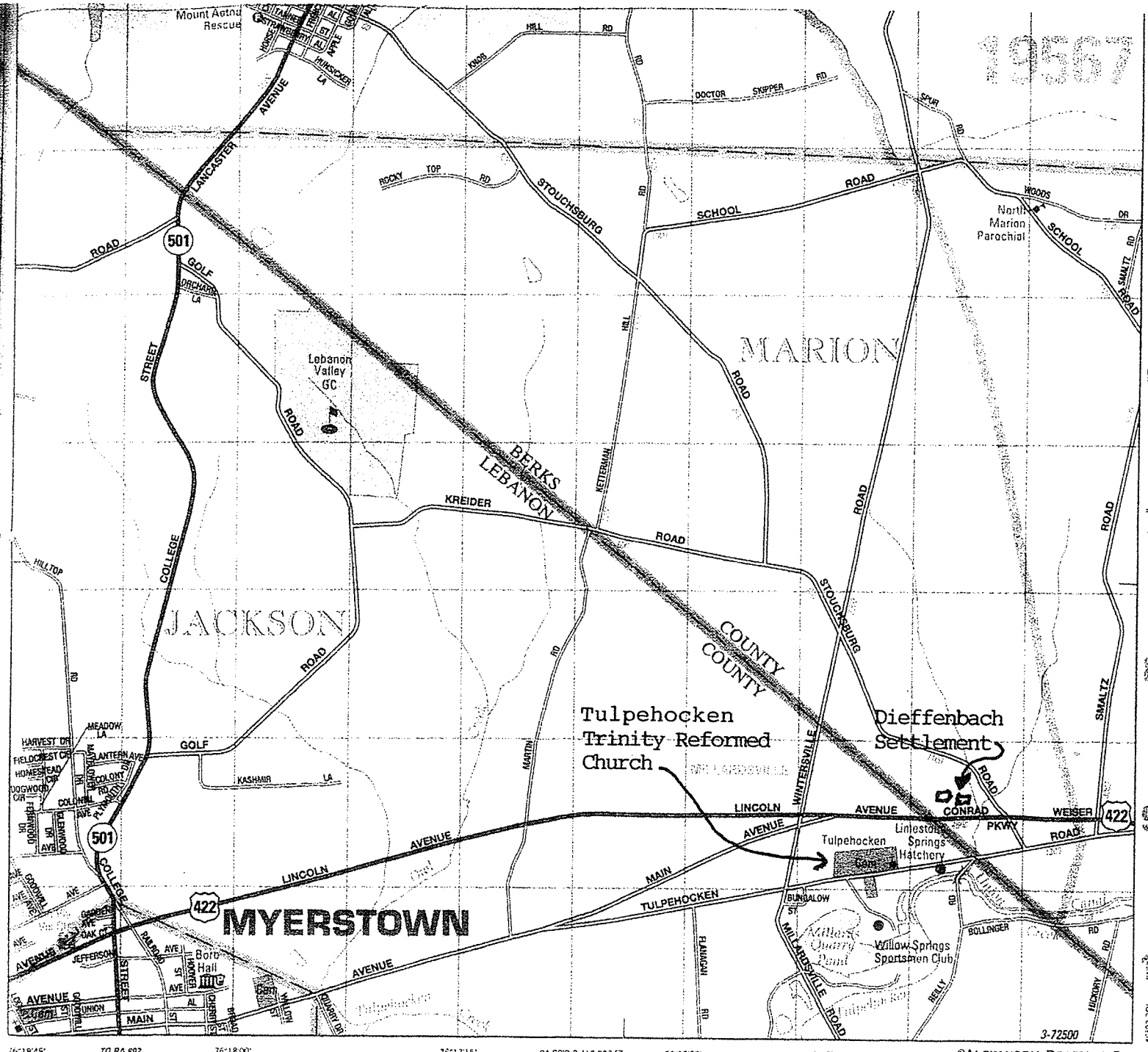
Upon arriving in the Tulpehocken Creek Valley, the Dieffenbach family and the other 33 families who had accompanied them to this place, was very well pleased with what they had found. The surrounding rolling hills were covered in a canopy of trees which were needed to build houses, church buildings, schools, barns, and stores. Tulpehocken Creek was the lifes blood of the valley with its cool water and plenty wide enough to support mills which were needed to grind wheat into flour or corn into meal. Every thing that was needed in which to build a prosperous and peaceful community was here. It took 14 years to find it, but what Johann Conrad and Maria Barbara had hoped to find when they departed Germany in search of a new life was all here. The work of building a new life began immediately along the Tulpehocken Creek in 1723 and from that point forward all descendents of Johann Conrad and Maria Barbara would look back to this place as their ancestral home in America. At the age of 64 upon his arrival here, Johann Conrad, did not have a lot of time left to make his mark. But, he had been blessed with a son, Johann Adam, so as is the

case with all fathers, Conrad's hopes for the future of the family and the continuation of the Dieffenbach name rested in his son who had his whole life in front of him. Conrad hardly had his log house built and placed partially over a cool spring which worked like a refrigerator, until his daughter, Maria Elizabeth, now 19 years old, married Johann Ernst Harness. Then, his daughter, Catherina Margaretha, married Johann George Rieth, Jr. That left only Conrad, Maria Barbara, Johann Adam, and Anna Dorothea in the house at the homestead. It is noted that Conrad built his house about 400 yards north of Tulpehocken Creek, but his property extended far enough south to include a good stretch of the creek.

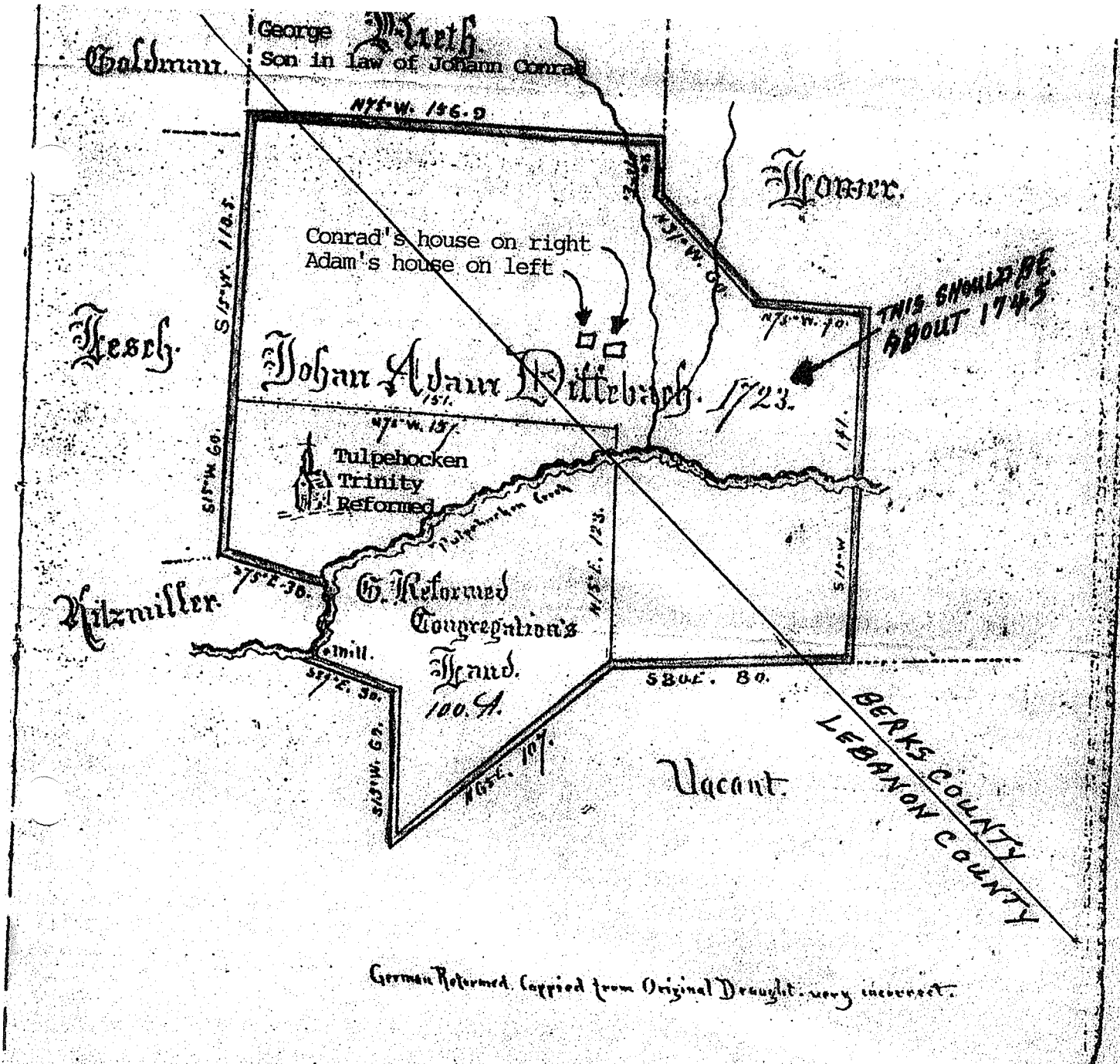
The Dieffenbach family, as were nearly all of the first settlers at Tulpehocken, were religious people who had brought their Reformed Lutheran faith with them from Germany. It was important to them that a congregational meeting house be built as soon as possible after homes for personal shelter had been constructed. Church services were held in private homes to begin with. By about 1727 a church building was constructed on the east side of Stouchsburg that was called Reed's Reformed Lutheran Church. It was a log building with an adjoining cemetery. Stouchsburg was a small town that sprang up on the Tulpehocken Creek about a mile or two east of the Dieffenbach homestead. Reed's was the first and closest Reformed Lutheran church building to be built in this area. It is strongly felt by this writer that Reed's is where the Dieffenbach family would have attended church services beginning in 1727 and for some years following. However, it was not long until a Lutheran Sect called the Moravians took over Reed's Reformed Church and things quickly became confusing. The Reformed Lutheran members left Reed's Church and built a new Reformed Church building on the west side of Stouchsburg. Rather than going into a long discourse on how the difference churches came into existence in the area, the writer prefers to state that during the course of this confusing time, Johann Adam and his bride, Maria Sybilla Kobel, were married on 13 Aug 1734 in Christ Church of Tulpehocken. Johann Conrad and Maria Barbara's nest is now down to just themselves and Anna Dorothea who by this time is 20 years old and is getting a bit restless herself. Three years later in 1737, Anna Dorothea married a man whose last name was either Hock or Haag. Those German names were difficult to spell as we shall soon see. It must have been one of the great delights in Conrad's life that he was allowed by the good Lord to live long enough to see his first grandchild. In either 1735 or 1736 Johann Michael was born to Johann Adam and

Maria Sybilla to become their first born child and Conrad's first known grandchild. It could very well be that Conrad's daughters Maria Elizabeth, who married in 1724, and his daughter, Catherina Margaretha, who married Johann George Rieth, had several children that would be Conrad's grandchildren, but Dieffenbach genealogists are not as familiar with those descendents as they probably should be since they do not carry the Dieffenbach name.

On 22 July 1737 Johann Conrad Dieffenbach wrote his Will wherein he speaks of his "plantation" consisting of fields of wheat, rye, barley, flax, corn, a garden, livestock, house, etc., which he left to his son, Johann Adam, with a fourth part of that which is produced to go to Maria Barbara and she is to live in Conrad's house for the remainder of her life. Conrad named all of his children that are believed to still be alive and left them all something. Conrad had apparently prospered well during his 15 years at Tulpehocken, but now in 1738 he is gone to be with the Lord. His Will was probated in 1738 at Tulpehocken which means that our immigrant ancestor had come and gone as he would like to have gone, buried somewhere along the Tulpehocken Creek Valley. It is not known where Conrad was buried nor is it known where his wife, Maria Barbara, is buried. The Moravians caused so much up-rooting and turmoil among the Reformed Lutheran Church faithful that no one could say with any degree of certainty where Conrad and his wife were attending church in 1738 and, therefore, no one knows where they were probably buried. It is fairly certain, though, that they are not buried at Tulpehocken Trinity Reformed Church Cemetery which now adjoins the Dieffenbach homestead on the south because that congregation was not organized until Johann Adam helped organize it some 7 or 8 years after Conrad was already deceased. But, all living descendents of Conrad and Maria Barbara can rest in peace knowing that those bold immigrants who left Germany with a dream in their heart died happily along the Tulpehocken Creek where they rest in peace with their dream fulfilled.



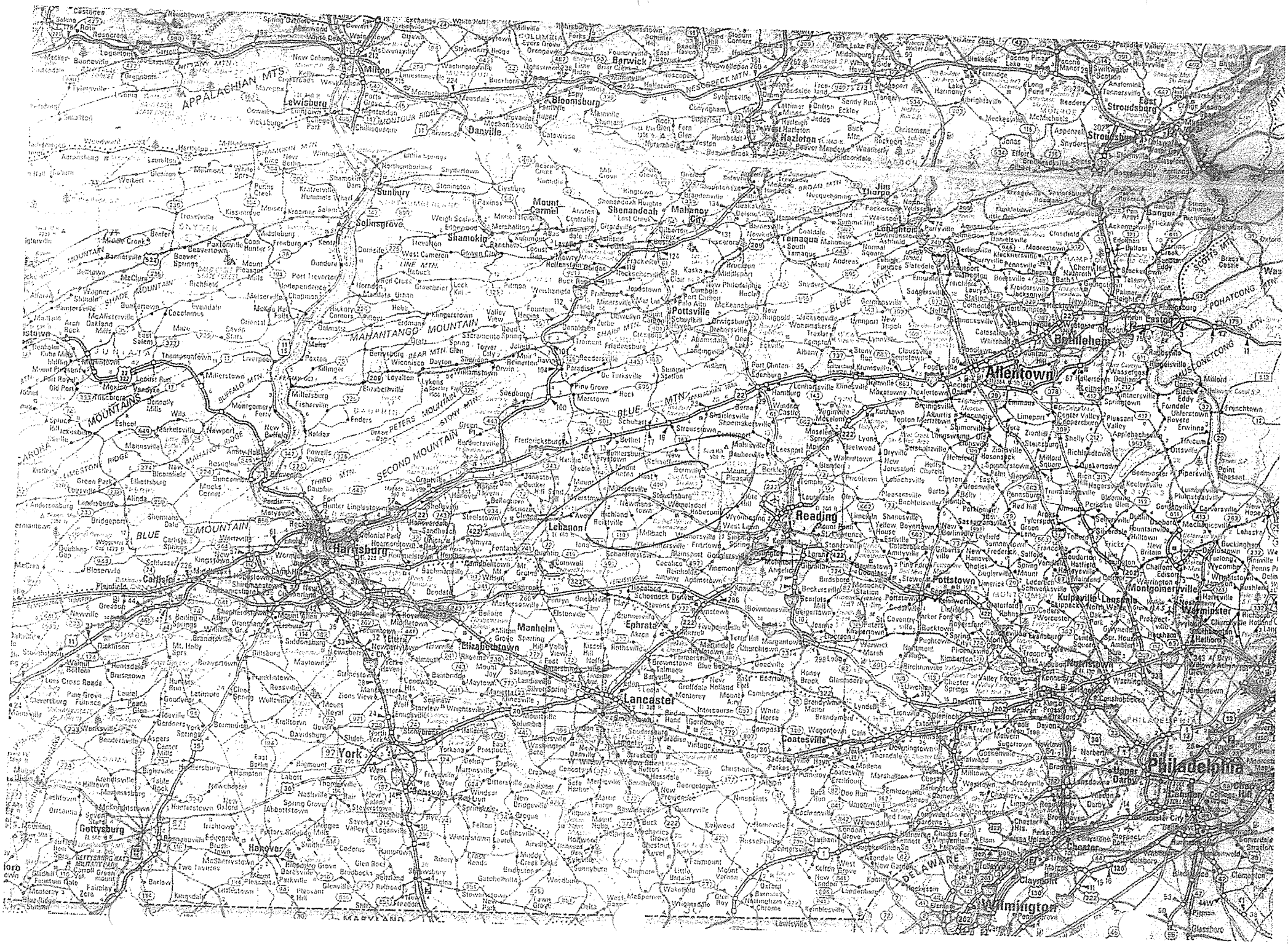
Joins Map 2793

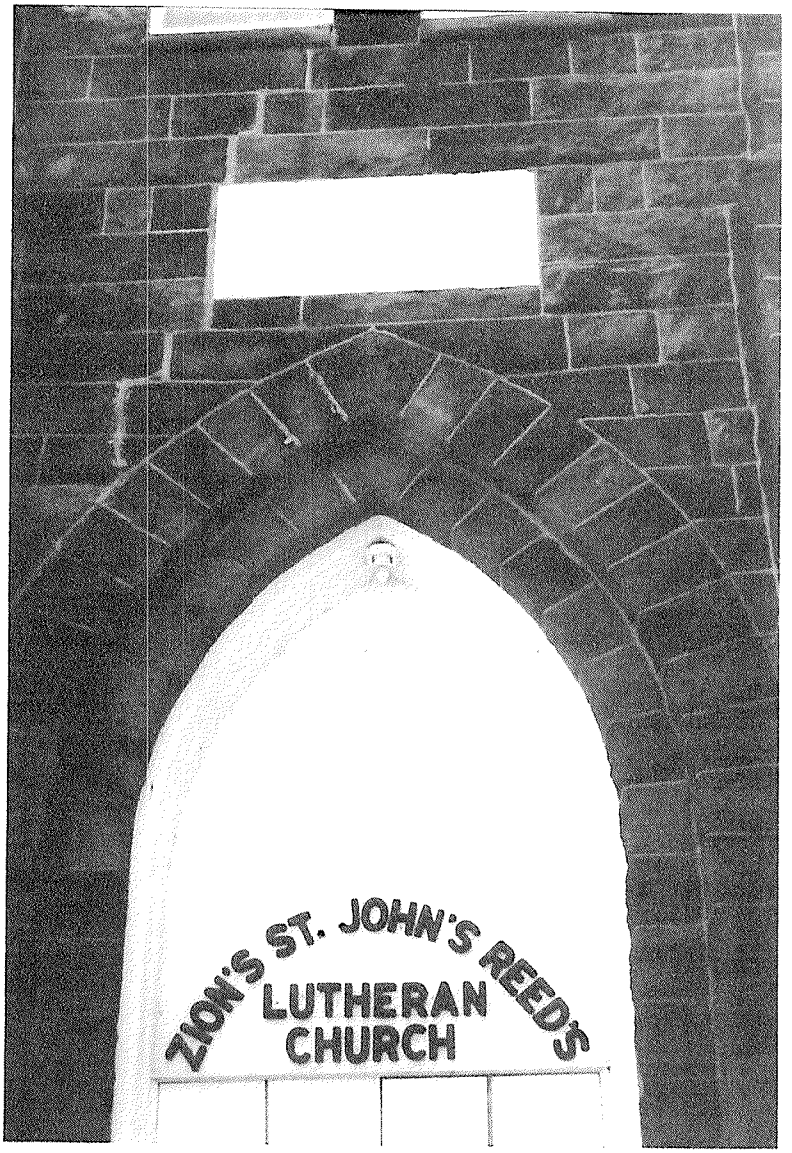


This is a photo copy of the Lindemuth maps and seems to support the tradition handed down in our family that "the old Diffenbach's gave the land for Trinity Tulpehocken Reformed Church even though the Congregation had to buy the same land from Caspar Wistar I think because Johann Conrad Diffenbach being an alien could not (as he stated in his will) give the plantation to his son Johan Adam Diffenbach plus the 40 £ he had paid for the land. you may pass this on to others if I had send you a copy before.

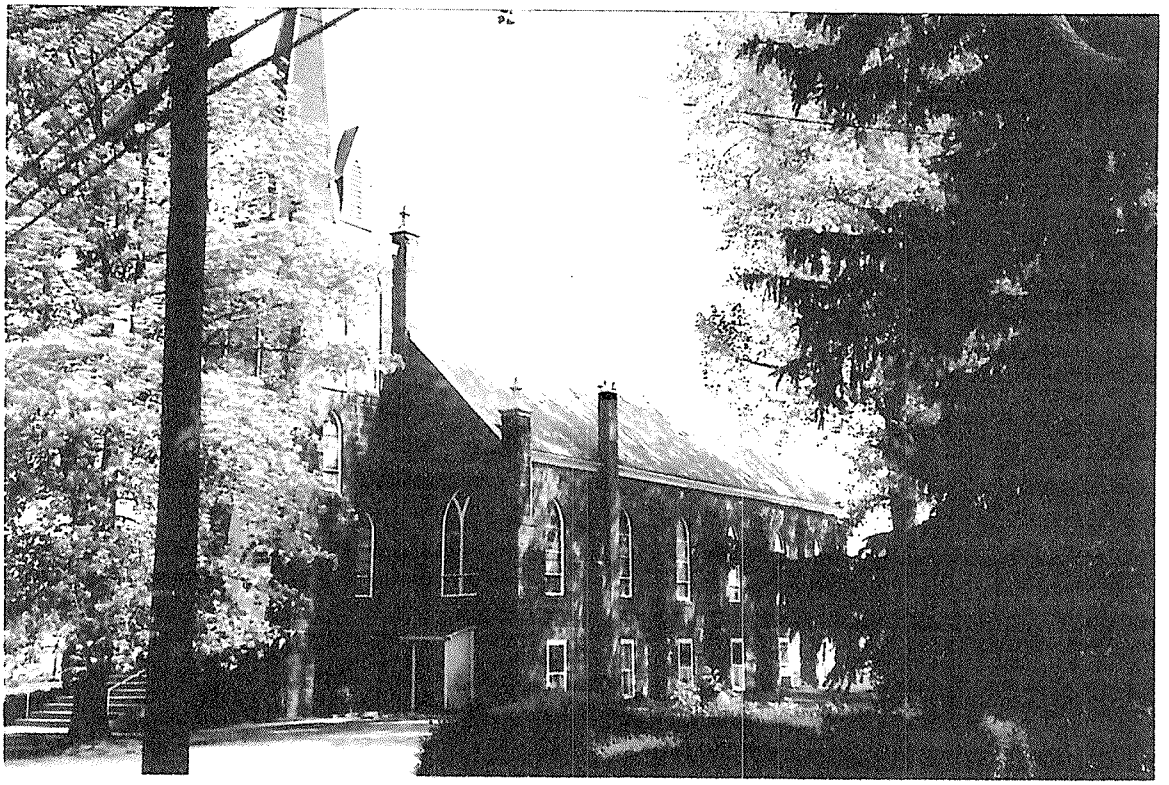
12 June 1976

Ray J Diffenbach


APPALACHIAN MTS
Milton
Lewisburg
Danville
Bloomsburg
Berwick
Hazleton
West Hazleton
Stroudsburg
East Stroudsburg
Sunbury
Selinsgrove
Mount Carmel
Shenandoah
Mahanoy City
Shamokin
Tamaqua
Lehighton
Jim Thorpe
Bangor
Pottsville
Bethlehem
Easton
Allentown
Reading
Lebanon
Harrisburg
Carlisle
Lancaster
Ephrata
Manheim
Elizabethtown
Kutztown
Pottstown
Kulpsville
Lansdale
Montgomeryville
Warminster
Norristown
Phoenixville
Coatesville
Philadelphia
Upper Darby
Chester
Claymont
Wilmington
York
Gettysburg
Hanover
MAHANTANGO MOUNTAIN
BLUE MOUNTAIN
SECOND MOUNTAIN
PETERS MOUNTAIN
BUFFALO MTN
SHARP MTN
BEAR MTN
LINE MTN
SHADE MOUNTAIN
MAHANOY RIDGE
LIMESTONE RIDGE
MOUTOUR RIDGE
BROAD MTN
POHATCONG MTN
SCOTTS MTN
SCHUYLKILL
DELAWARE
MARYLAND



Zion's St. John's Reed's Lutheran Church
located downtown - Stouchsburg, Pa.
Founded - 1727
Rebuilt - 1744 & 1827



Chapter Five

Johann Adam Dieffenbach 1711 - 1777

When Johann Adam and Maria Sybilla Kobel were married at Turlpehocken in 1734, they already had much in common. Adam's father and mother, Conrad and Maria Barbara, had immigrated from Germany in 1709 and Maria Sybilla's parents, Jacob and Anna Kobel had accompanied the Dieffenbach family. The Dieffenbach and Kobel families were on the Hudson River in New York Colony when each family had a child to be born in 1711. Adam was born to become Conrad and Maria Barbara's only living son. Maria Sybilla was born to Jacob and Anna to become their only known child. Both families were in Schoharie Valley and both families came to Tulpehocken Creek in 1723 to remain neighbors for the rest of their lives. It would do very well for all descendents of Johann Adam to remember the Kobel family with great affection because Maria Sybilla Kobel, wife of Johann Adam, gave birth to 8 children, at least 3 of which were sons who in turn became the ancestral fathers of three blood lines in America, ie., the line of the cowboys, line of the farmers, and the line of the organ makers.

Having come to Tulpehocken Creek in 1723, Johann Adam was just 12 years old and he lived the remainder of his life on the Dieffenbach homestead. He lived to be 66 years old and accomplished much before he died in 1777. He lived to see four of his sons begin fighting for America's independence from England which independence the American Congress had declared on July 4, 1776. There were Indians at Tulpehocken long before the settlers arrived in 1723 and they were not leaving willingly just because the white man had arrived. Johann Adam fought off marauding Indians for much of his life and earned the title, "Captain Dieffenbach", for successfully beating back the "murduring savages". Johann Adam was a deeply religious man who felt, as did all Christian settlers, that the Indians were not making good use of their land, but Christians could spread the gospel by taking the land and building communities that had as their center piece a Reformed Lutheran Church where the congregation could reach out and teach the "good news", even to the Indians. Johann Adam seemed to be doing well in that respect until the Moravians caused havoc by taking over Reed's Reformed Lutheran Church on the east side of nearby Stouchsburg. Many of the Reformed Church faithful, along with Johann Adam, started a new congregation and Johann

Adam gave the new congregation land on which to construct a meeting house. This was land that laid to the south of Adam's house place. In about 1743 Johann Adam built a lovely house located only about 100 yards from the house that his father, Conrad, had built. Then, by 1745, the new Reformed Lutheran congregation that Johann Adam had helped organize, had completed a wooden structure on the land donated by Adam Dieffenbach for that purpose. This church was called Tulpehocken Trinity Reformed Lutheran Church. At this time, 1745, Johann Adam, was 34 years old. He served continuously from now on in various positions of leadership at Tulpehocken Trinity until the day that he died in 1777, and is, no doubt, buried in the old cemetery across the road from this church building. When one thinks of Johann Adam, one should immediately associate him with Tulpehocken Trinity Reformed Church which adjoined his property immediately to the south. There are no records to prove that Johann Adam is buried in this cemetery. There are, however, about 30 unmarked graves in this cemetery where the headstones have been stolen and in some cases used as stepping stones at neighboring personal residences. When Adam's widow, Maria Sybilla Kobel, died in 1807 at Tulpehocken, her body was no doubt laid to rest next to Johann Adam, but her headstone is also missing. Johann Adam left a Will that provided for Maria Sybilla for as long as she shall live. Johann Adam left some provisions for all of his children which he went on to name, ie.; Michael, George, Jacob, Peter, and Catherine who married the infamous Martin Shell. Catherine, however, was not to receive her share for as long as she is married to Martin Shell. It is not known why Johann Adam disliked his son in law, Martin Shell. Peter was named executor and heir of the homestead and other real estate.

At the time of Johann Adam's death at Tulpehocken in 1777, he left the following family:

Maria Sybilla Kobel Dieffenbach, widow, age 66

1. Johann Michael, son, born 1736, married to Maria Margaret Anspach, with 5 children

2. Anna Catherine, daughter, born 1739, married to Martin Shell with 3 children

3. Johann George, son, born 1741, married to Eva Mary Magdalena Kapp with 5 children

4. Johann Jacob, son, born 1744, married to Sabina Schmelzer

with 2 children.

5. **Magdalena, born 1748, married to John Kapp with no known children.**

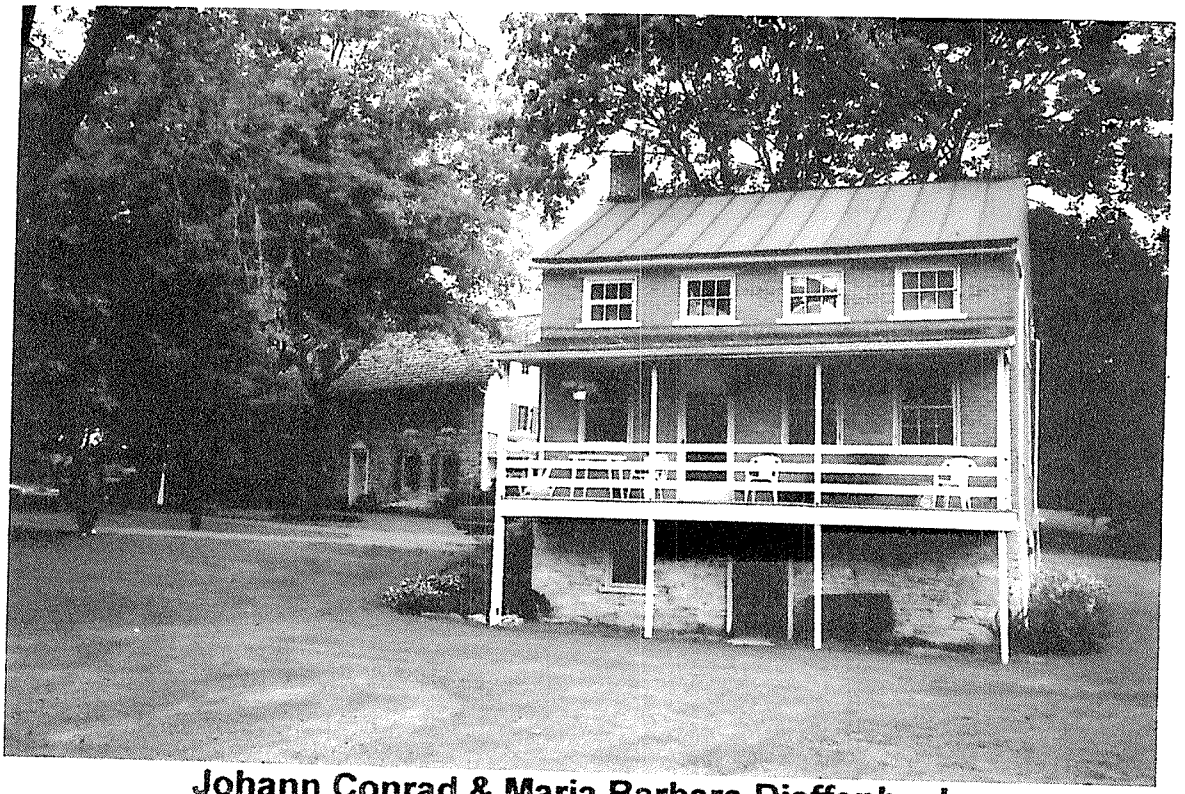
6. **John Adam, born 1752, and died as an infant.**

7. **Johann Peter, born 1755, married to Anna Catherine Lewegud with possibly 1 child.**

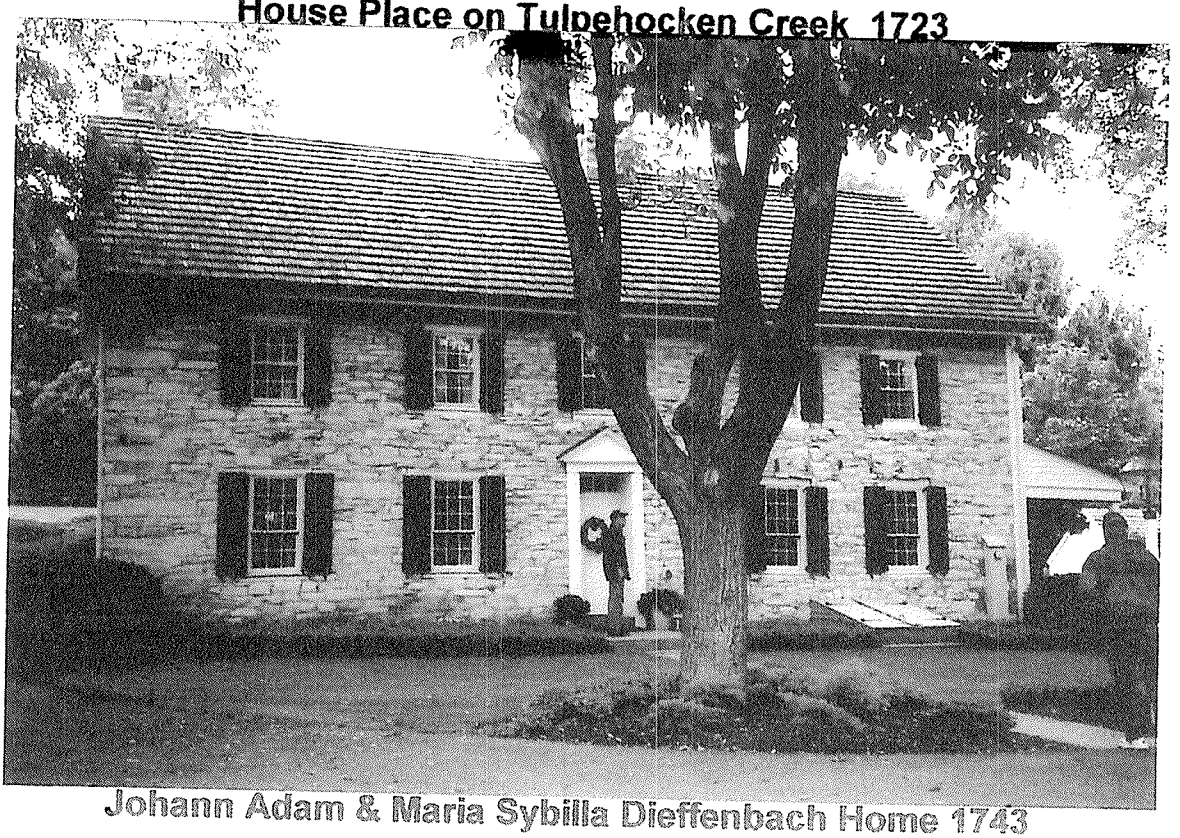
Johann Adam and Maria Sybilla are believed to have had another son named, Henry, but he apparently died at a very young age, possibly as an infant.

Therefore, Johann Adam had about 16 grandchildren at the time of his death at Tulpehocken in 1777. A very productive life, indeed, as husband, father, citizen, and church leader. He is the ancestral father of the three great Dieffenbach blood lines that stretch out across America from sea to shinning sea. Those three blood lines stem from Johann Adam's sons, Michael; George; and Jacob. Adam's other son, Peter, was no less important in his own way as his daughters passed along their Dieffenbach blood to a great host, but not their name. Adam's daughters, Anna Catherine, who married Martin Shell; and Magdalena, who married John Kapp, were also of no less importance. But, from a strictly genealogical point of view, the importance of sons having more sons so that the ancestral name does not die, cannot be over emphasized. So, with that genealogical thought in mind, this summary will continue with Johann Adam and Maria Sybilla's eldest living son, Johann Michael Dieffenbach 1736 - 1797, ancestral father of the famous Deffebach cowboys who roamed far from Tulpehocken Creek.

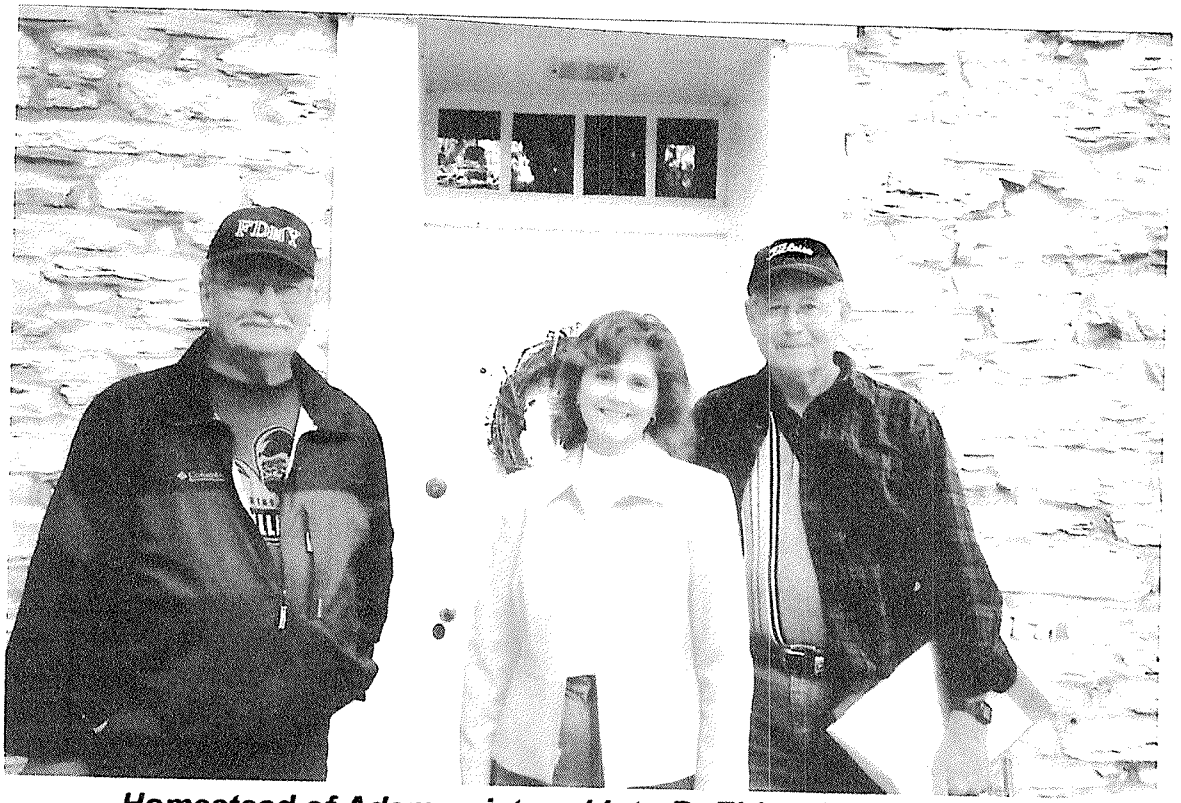
It was mentioned earlier in this chapter that all Descendents of Johann Adam and his wife, Maria Sybilla Kobel, should remember the Jacob and Anna Kobel family with great kindness since their daughter Sybilla is the maternal ancestor of our three great ancestral lines. But, it should always be remembered also that the family of Sybilla Kobel's brother was slaughtered by Indians in 1755 in Tulpehocken Valley. This writer knows the name of the Indian tribe that committed these murders, but will not give the murdurers the satisfaction of even naming them. They should go down in history as nameless murdurers of women and children.



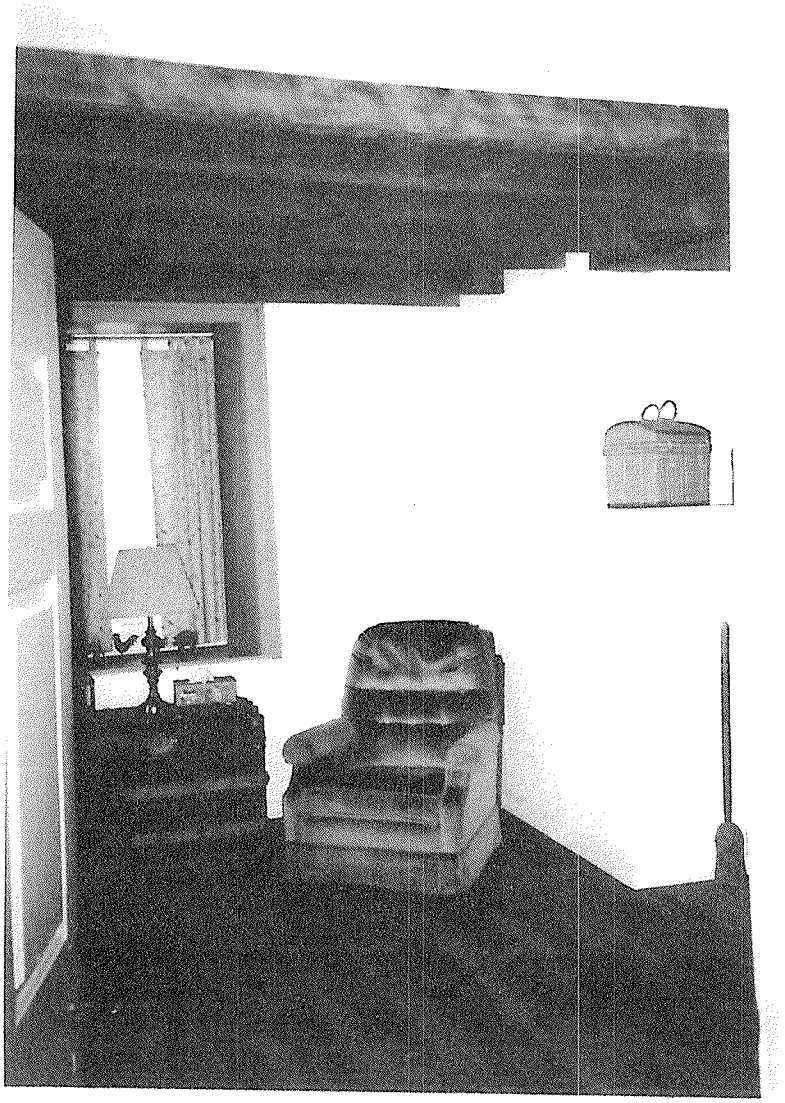
Johann Conrad & Maria Barbara Dieffenbach
House Place on Tulpehocken Creek 1723



Johann Adam & Maria Sybilla Dieffenbach Home 1743

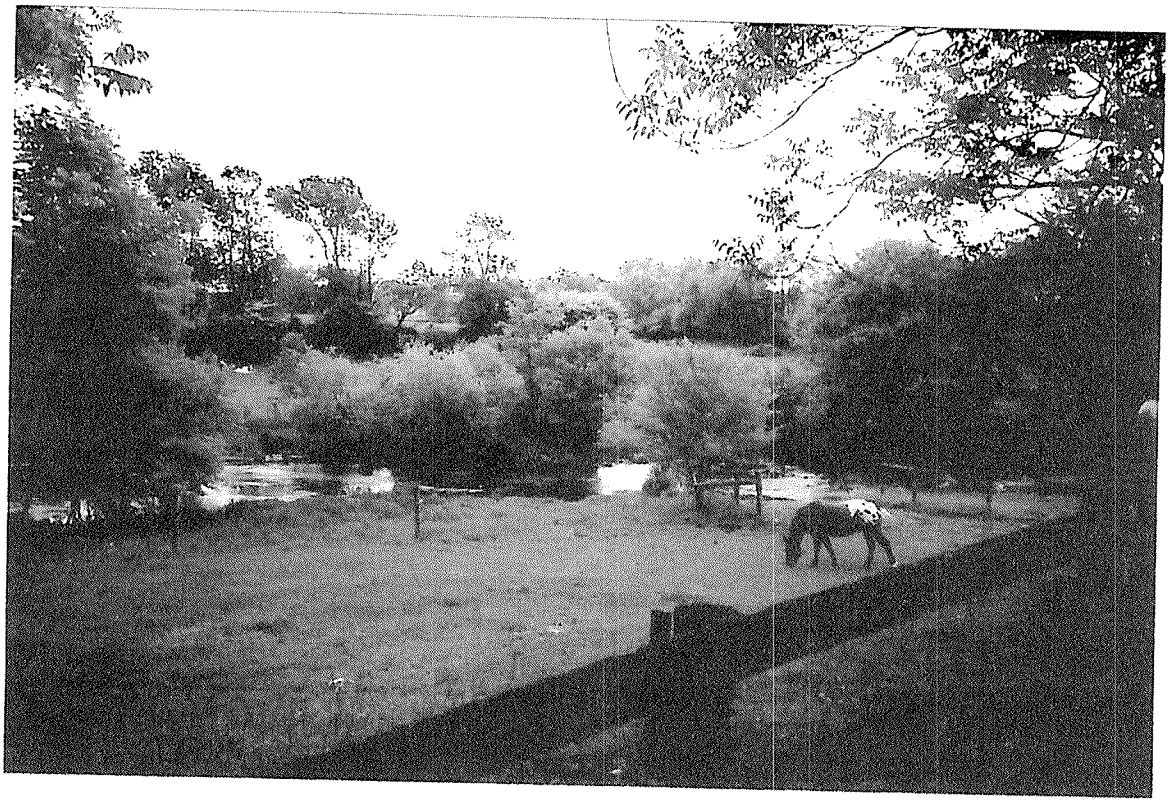


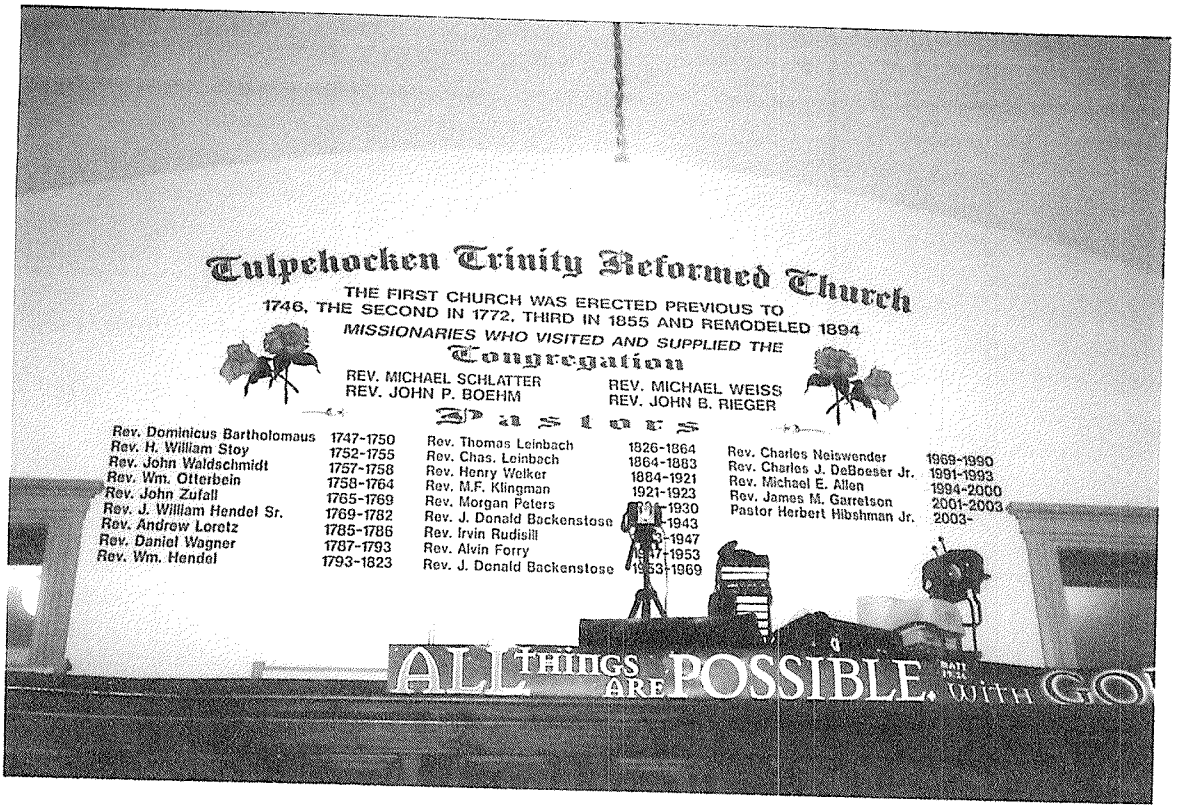
Homestead of Adam - pictured L to R: Elden F. Deffenbaugh, Debbie Schwalm (home owner), Will M. Deffenbaugh. Picture taken on May 20, 2006

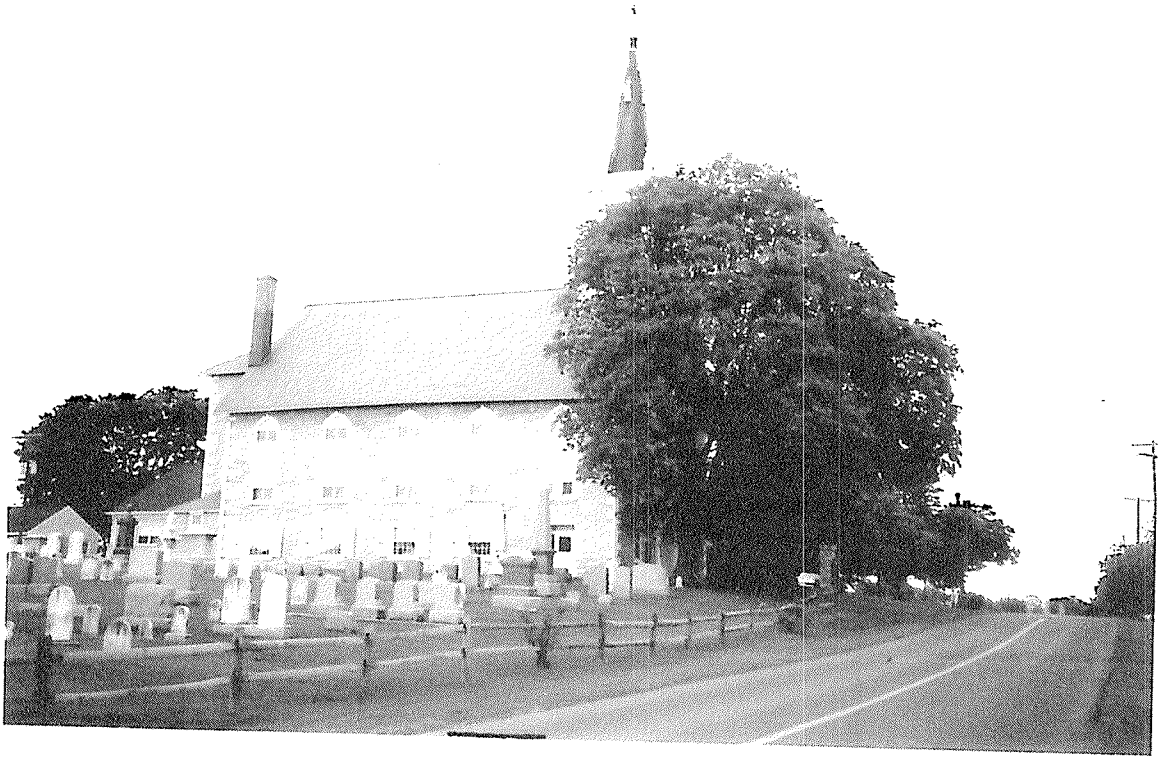


Mill located on Tulpehocken Creek

old building located behind the Mill




Tulpehocken Trinity Reformed Church
THE FIRST CHURCH WAS ERECTED PREVIOUS TO
1746, THE SECOND IN 1772, THIRD IN 1855 AND REMODELED 1894
MISSIONARIES WHO VISITED AND SUPPLIED THE
Congregation
REV. MICHAEL SCHLATTER
REV. JOHN P. BOEHM
REV. MICHAEL WEISS
REV. JOHN B. RIEGER
Pastors
Rev. Dominicus Bartholomaus 1747-1750
Rev. H. William Stoy 1752-1755
Rev. John Waldschmidt 1757-1758
Rev. Wm. Otterbein 1758-1764
Rev. John Zufall 1765-1769
Rev. J. William Hendel Sr. 1769-1782
Rev. Andrew Loretz 1785-1786
Rev. Daniel Wagner 1787-1793
Rev. Wm. Hendel 1793-1823
Rev. Thomas Leinbach 1826-1864
Rev. Chas. Leinbach 1864-1883
Rev. Henry Welker 1884-1921
Rev. M.F. Klingman 1921-1923
Rev. Morgan Peters
Rev. J. Donald Backenstose
Rev. Irvin Rudisill
Rev. Alvin Forry
Rev. J. Donald Backenstose
Rev. Charles Neiswender 1969-1990
Rev. Charles J. DeBoeser Jr. 1991-1993
Rev. Michael E. Allen 1994-2000
Rev. James M. Garretson 2001-2003
Pastor Herbert Hibshman Jr. 2003-
ALL THINGS ARE POSSIBLE with GO



Chapter Six

Johann Michael Dieffenbach 1736 - 1797

When Michael was born in 1736, to become the first surviving son of Johann Adam and Maria Sybilla, the term "cowboy" had not yet been heard by any one along the Tulpehocken Creek. Everyone had at least one or two cows, but their purpose was to give milk. It was not until during and after the Civil War, 1861 - 1865, that the nation acquired a taste for beef. It would be then, that descendents of Michael would play a major, but brief roll in the beef industry and would go down in history as being the first to furnish beef to the gold miners at Deadwood, South Dakota, in 1876. It is not surprising that Michael's descendents would be the first to supply beef to the miners because there is an abundance of highly intelligent and industrious descendents in this ancestral line. Many are doctors and lawyers and engineers and accountants with impressive academic credentials. It was already seen in Chapter One that the Dieffenbach families of Germany were intelligent with accomplishments in civic duty, botony, and in medical procedures. If one compares the descendents of Michael against the descendents of Michael's brothers, George, and Jacob, it will be seen that all have much in common. All are deeply committed to their religious faith. All are American patriots with a deep sense of loyalty to our nation, noting that Michael, George, Jacob, and Peter all fought for our freedom from Britian in the American Revolutionary War. All are highly intelligent and very good at the craft of carpentry. That skill perhaps more than any other has been handed down from one generation to the next generation for hundreds of years and is most obvious in the line of Jacob where four consecutive generations built the first and most beautiful organs in America!

There are two authoritative books that talk about the Deffebach cowboys. The first book is "Back Trailing in The Heart of The Short Grass Country" written by John O. Bye in 1956. Page 14 of this book talks about John Deffebach and his brothers, Dan, and Erasmus, being the first to supply beef to the Deadwood gold miners in 1876 and then established the triple V Ranch near Belle Fourche in 1878. This book

also talks about the tragic death of cowboy John Deffebach at the hands of Indians in 1880 as he was trailing a herd of beef and horses from Wyoming to the VVV at Belle Fourche. The local newspaper at Deadwood ran a series of articles describing how about 30 Indians attacked John Deffebach near Devil's Tower shooting him in the back of the neck with a rifle and then stealing his horse and some of his clothes. These articles describe the body of John being recovered for a proper burial at Deadwood and describes how a large group of Deadwood citizens then over-ran the Indian camp leaving most of the savages dead. Cowboy John Deffebach was buried at Deadwood very close to Wild Bill Hickock and Calamity Jane. The other highly authoritative book that relates the story of the Deffebach cowboys is "Last Grass Frontier" written by Bob Lee and Dick Williams and is copyrighted in 1964 by Black Hills Publishers, Sturgis, South Dakota. Beginning on page 47 there is a description of the Deffenbach cowboys that corroborates what John O. Bye had already written in his book. Both of these rare books are widely considered to be the "Bible" on all matters to do with early ranching in Wyoming, Montana, and South Dakota. When cowboy John Deffebach was killed by the Indians in 1880, his two younger brothers, Dan, and Erasmus, soon lost interest in ranching, but both continued to dabble in the ranching/beef industry one way or another for the rest of their lives. Erasmus was vice president of the first Black Hills Cattlemans Association. He also owned and operated a hotel as well as manage a skating rink. He laid out the route for one of the early stagecoach lines coming into Deadwood and was superintendent in charge of the stagecoach relay stations to include finding and keeping a good supply of horses. Erasmus even owned a race horse that gained fame at the local fairs. These Deffebach brothers, John, Dan, and Erasmus, were direct descendents of Johann Michael of the Tulpehocken. They just happened to be born and came of age during the most colorful and romantic era of American history following the Civil War when from 1866 to about 1890 millions of Long Horn cattle roamed the wide open spaces of Texas. A sudden demand for beef that had been acquired during the Civil War, presented an opportunity for adventurous men to make some quick money by rounding up those Long Horn "devils" and herding them up some cattle trail to a rail head in Kansas where the cowboys and town marshal most always ended up in a shoot out. Johann Michael never set foot outside of his native Pennsylvania, but by about 1840 his descendents ventured to Missouri and then to all parts west to include Colorado, Texas, South Dakota, Montana, California,

Nevada, et al. Many would agree that Johann Michael's descendents, cowboy John Deffebach and his cowboy brothers, Erasmus, and Dan lived the most exciting lives of any of Johann Conrad Dieffenbach's descendents. But, all descendents of Conrad have demonstrated great courage when called upon to do so. Our national cemeteries contain the remains of a great many who willingly fought against the evil forces of Germany and Japan during World War II as well as every war before or after. One particular act of valor that immediately comes to mind is Fred Defenbaugh of Starke, Kansas, who lost his life in the infamous 1942 Baaton death march at the bloody hands of the Japanesse.

It has no doubt already been noticed that our name has been spelled many different ways down through the years, 111 different ways! The English authorities misspelled our name at their very first opportunity when the Dieffenbach family first arrived there from Germany in 1709. The English, however, are not fully to blame. We have done very well ourselves since there are many instances where brothers cannot agree on how to spell our name. There is even a cemetery where husband and wife have our name spelled differently! One has to wonder if those two ever agreed on anything. One has to believe that at least our immigrant, Johann Conrad Dieffenbach, knew how to spell his name before the English got involved. But, maybe not. A man from Pennsylvania who still correctly spells his name, Dieffenbach, recently signed in at the Defenbaugh Reunion in Illinois only to be told by an elderly Defenbaugh lady that he does not even know how to spell his name! There are, however, certain advantages to finding our name misspelled. The descendents of Michael have generally come to spell our name like the cowboys, Deffebach. The descendents of Michael's brother, George, have generally come to spell our name as Defenbaugh, Deffenbaugh, or Defabaugh. The descendents of Michael's brother, Jacob, which are the organ makers, have generally stayed with Dieffenbach except for the Deffinbaugh families of Montana. When our name is spelled Diffenbach or Diffenbaugh that may very well mean the person descends from a Dieffenbach immigrant other than our Johann Conrad. There are no absolutes, though, and the many variations in the way our name is spelled has created some difficulties for genealogists as well as advantages. The good news is that the way one spells his name is a strong clue as to which of the three sons of Johann Adam that he descendends back to, Michael, George, or Jacob. But, however, one spells our name it should be worn with respect for those who went before us and made our life's road easier while still engaged in our Christian duties.

Famous Medori to Deadwood stage coach.
Erasmus Deffebach, Superintendent,
1884 - 1885.

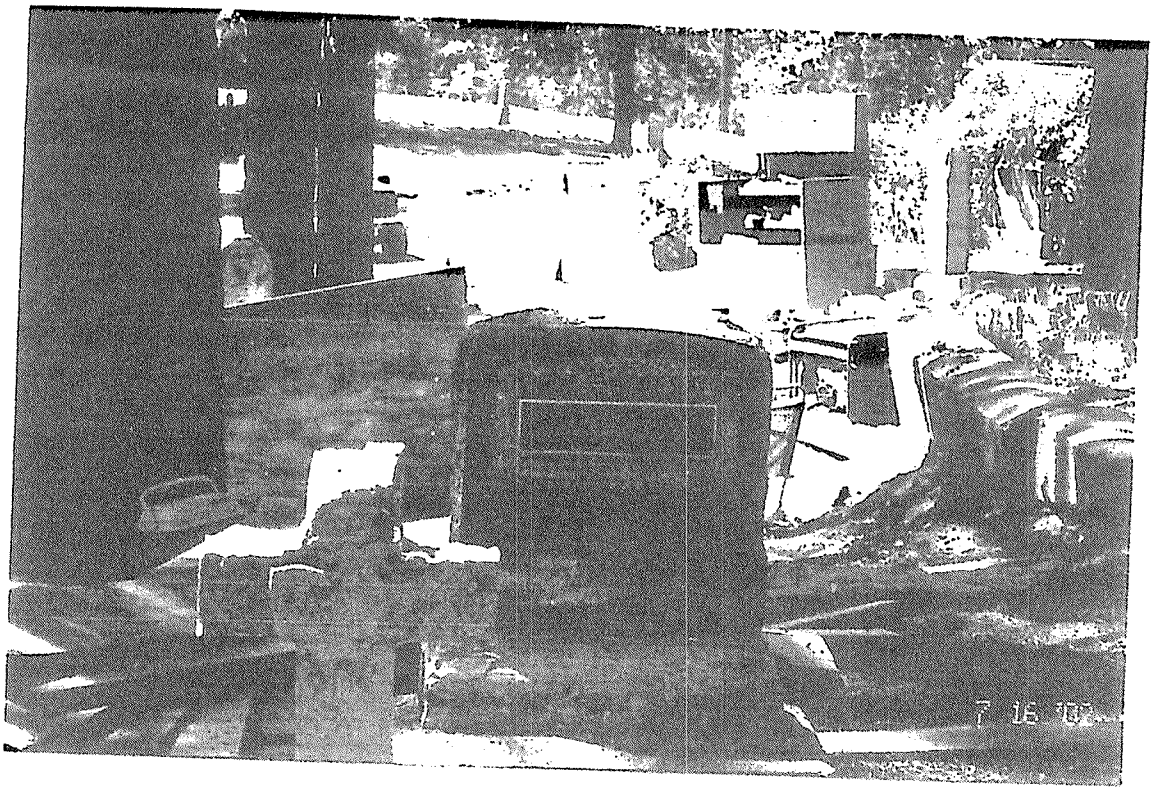
Range Riders Museum, Miles City,
Montana

VVV Ranch, Belle Fourche, S.D.
Owned by John, Dan, & Rassy Deffebach
from 1878 - 1880.

Location of Overland House Hotel
in Spearfish, S.D. (behind flag).
Owned by Erasmus Deffebach in 1882.

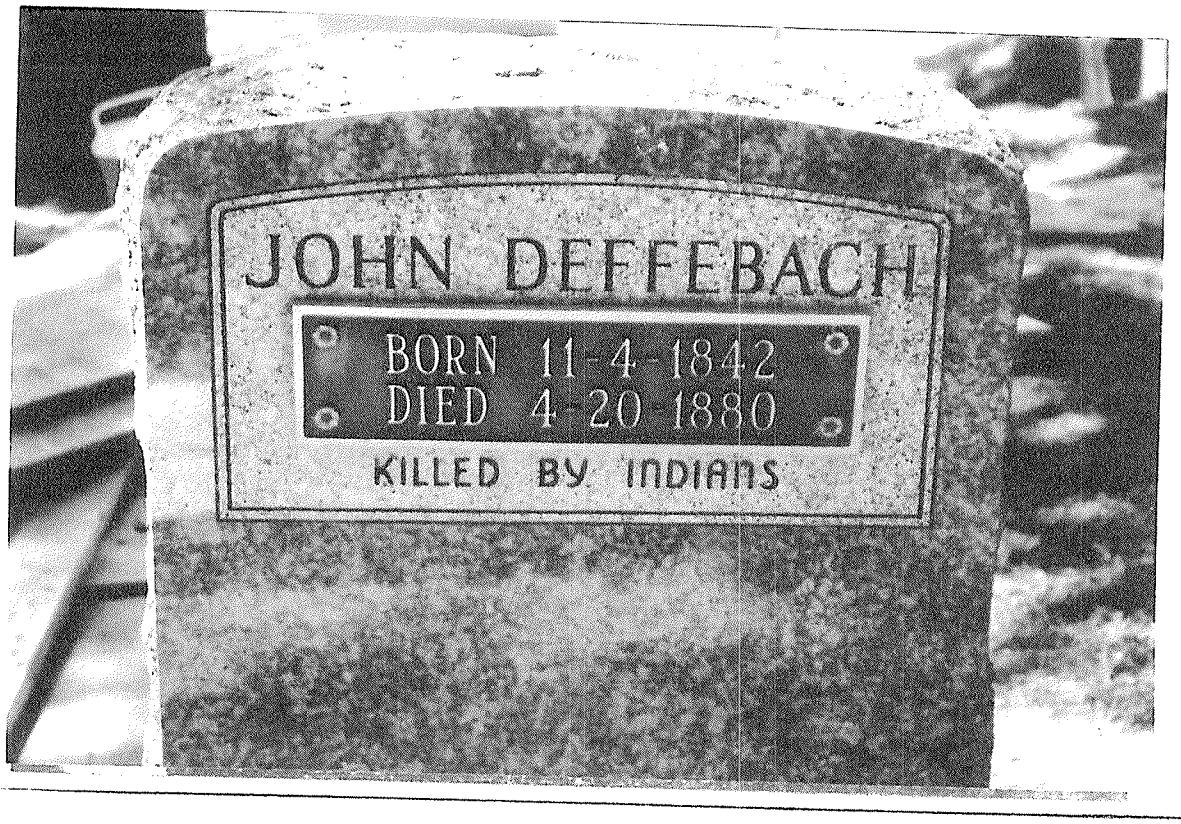
JOHN ADAM DEFFEBACH FAMILY c.1879

Seated from left: Elizabeth holding Anna; John holding Harriet; Charles. Standing from left: Thomas George; Arthur.



Grave of John Deffebach (killed by Indians on cattle trail in Wyoming). Moriah Cemetery, Deadwood, S.D.

Co-owner of VVV ranch at Belle Fourche, S.D., with brothers Dan and Erasmus, aka., Rassy. First ranch in the Black Hills.



Chapter Seven

Johann George Dieffenbach 1741 - 1788

Johann Adam's second son, George, like his (George's) older brother, Michael, and younger brothers, Jacob, and Peter, never set foot outside of his native Pennsylvania unless it was briefly during his military service during the Revolutionary War. George was born on the Tulpehocken homestead in 1741 and lived most of his life along the Tulpehocken Creek. His home church, like that of his father and siblings, was Tulpehocken Trinity Reformed Church which adjoined the Dieffenbach homestead.

In 1762 George married Eva Mary Magdalena Kapp and proceeded to raise a family of 8 children. The first 5 or 6 children were born near the Tulpehocken Creek, but then in the late 1770s George fought with his fellow American patriots in rebellion against England. When they won our independence, George was allotted a tract of land 3 miles east of Harrisburg, Pennsylvania, as a reward for his military service. This land was at a place called Paxtang. Prior to 1783, George, and Eva moved their family of 5 or 6 children still living at home from Tulpehocken to Paxtang where their next child, Jane, was born in 1783. Jane was a sickly child who was destined to not live very long. George and Eva had one more child, Daniel, who was born at Paxtang in 1786. In just two more years, George died at Paxtang in 1788 leaving his widow, Eva, with 8 children ranging in age from 25 to 2 years old. By the time that George died in 1788, his two oldest children were already married. Marie Elizabeth, born in 1763, was married to John Shoop in Lancaster County, PA, in 1784 and Anna Catherine, born in 1766, was married to John George Moor, Sr., in 1788. Thus, when George died at Paxtang in 1788, there were 6 children still at home with their mother, Eva. Those 6 were as follows:

1. George, Jr., born in 1768, who married the famous Elizabeth Keller at Cowtown,
PA, in 1792. Elizabeth was destined to become a true member of the Daughters
of the American Revolution DAR.

2. Mary, born in 1771, who married a Mr. Markel.

3. Adam, born in 1773, who married Elizabeth Betsy Strous in 1799, and who was
destined to become well known for three mills that he built in Ohio.

4. John, born in 1782, who married Elizabeth (last name unknown).

5. Anna Christina "Jane", born in 1783, and never married.

6. Daniel, born in 1786, who married Hannah Culp in 1806 in Ohio, and became
the first of a long line of undertakers.

George was laid to rest in peace at Shoops Cemetery at Paxtang, Pennsylvania, in 1788. There is, however, no proof of his having been buried there. His farm was very near the Shoops Reformed Church and its cemetery. This is where George's sister, Catherine, and her infamous husband, Martin Shell, attended church. Catherine is buried here. There can be no doubt that George is also buried here. Shoops cemetery is very near a well travelled road so that when it came time to widen this road in 1958, about 900 of the oldest graves were dug up and the remains deposited into a common grave. All of the old headstones were removed and their whereabouts are a matter of controvery. George just has to be buried at Shoops in the common grave that came about because of progress, widening of highway 22 some 3 miles east of Harrisburg. Thus, we now have 3 ancestral fathers in three consecutive generations, Conrad, Adam, and George, whose graves cannot be found with any degree of certainty. All ancestral fathers from

that point forward have well marked graves, to include Daniel and Hannah Culp Dieffabaugh at Stumpf Cemetery near Laurelville, Ohio.

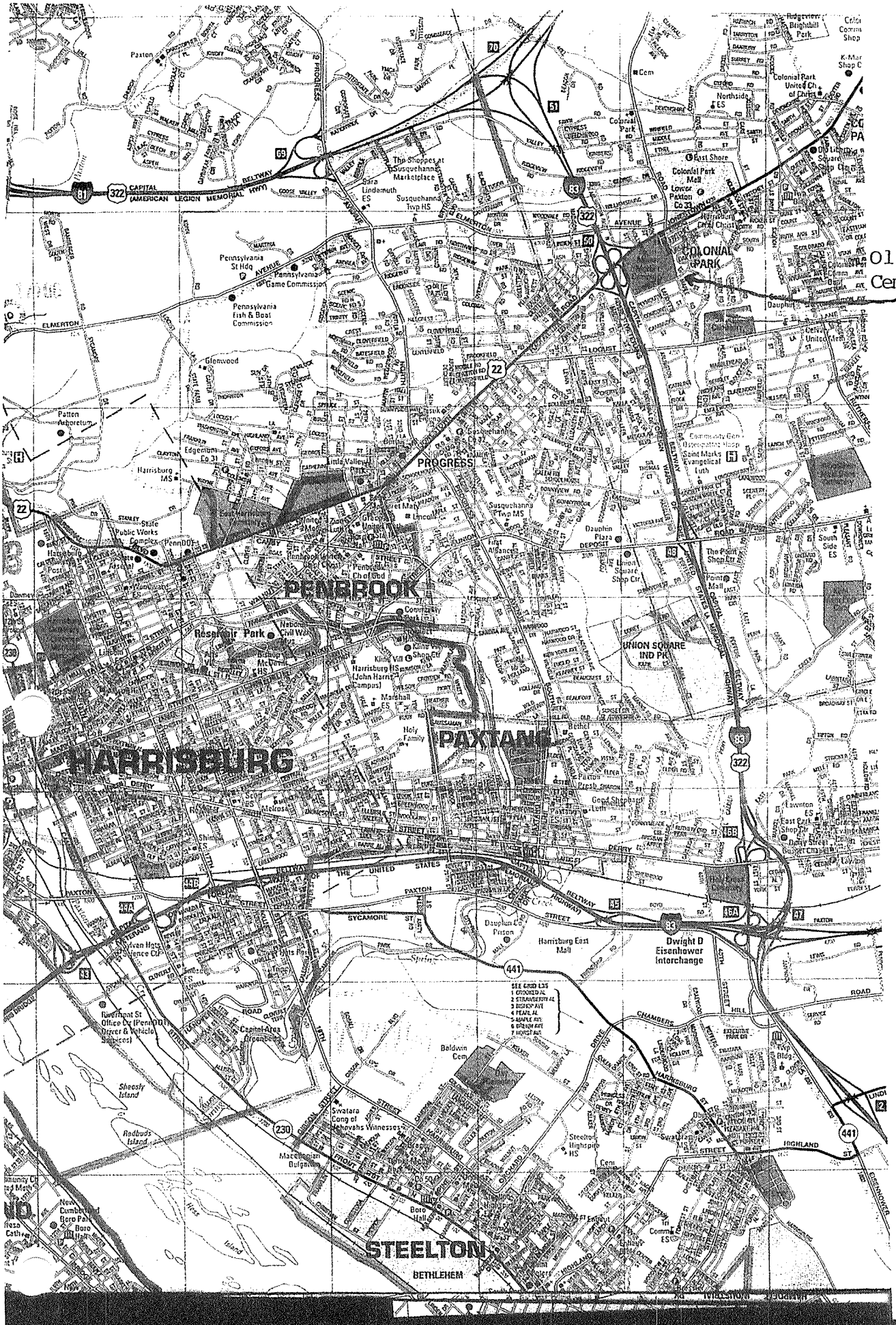
Some time between 1799 and 1804, George was left in peace at Shoops Cemetery near Harrisburg, while his widow, Eva, and all six of her children still at home, loaded up their goods and departed Pennsylvania enroute to rural Laurelsville, Ohio. This was the second exodus of descendents of Johann Conrad and Johann Adam to leave the lovely state of Pennsylvania. Michael's oldest son, Peter, had gone to Allegheny County, Maryland, in about 1794 and now, some six years later the widow of George and their 6 youngest children all departed the land of the Tulpehocken enroute to new opportunities near Laurelville, Ohio. The beauty of Tulpehocken Creek was fast becoming just a memory to some Dieffenbachs as they pushed west. It seems that just as soon as these Dieffenbachs crossed into Ohio they forgot how to spell their name. Stumpf Cemetery near Laurelville would come to have our name spelled at least five different ways in just this one cemetery!

Very soon upon arriving at the new homestead near Laurelville, Ohio, Jane died to become the first person to be buried at Stumpf Cemetery. That fatefull event was in 1804. A nice walnut log was hollowed out to serve as her casket. Two years later, in 1806, George's widow, Eva, died and she also was buried at Stumpf Cemetery.

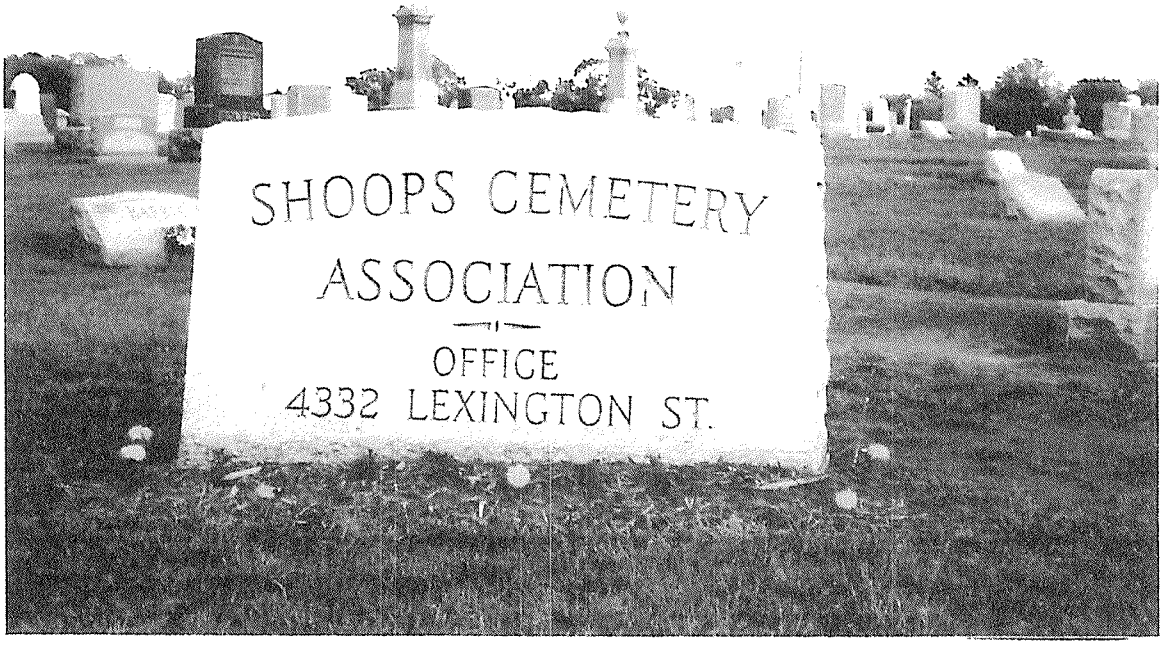
The four sons of George who went with their widowed mother to Laurelville, Ohio, were George, Jr., Adam, John, and Daniel. These four sons of the old Revolutionary War soldier buried back in Pennsylvania, are the ancestral fathers of that great horde of farmers, millers, and even undertakers who are now found through out Ohio, Indiana, Illinois, Missouri, Kansas, Oklahoma, Nebraska, Oregon, and many other states. Perhaps the best known congregation of these descendents is around Streator, Illinois, where the Defenbaugh Reunion is held every August. Master genealogist George L. Irgang was part of that congregation of descendents. Much of his family research was published in "The Defenbaugh Renion News" from 1930 until 1963. When one sees our name spelled Defenbaugh, Deffenbaugh, or Defabaugh that vast horde of farmers

descending from Johann Adam's second son, George, should come to mind.

Thus, we have Johann Adam's first son, Michael, with his cowboy descedents and we have Johann Adam's second son, George, with his horde of farmer descendents. Next to follow will be Michael and George's younger brother, Jacob, and the master organ makers who for the most part stayed in Pennsylvania not far from the Tulpehocken and never forgot how to spell their name.



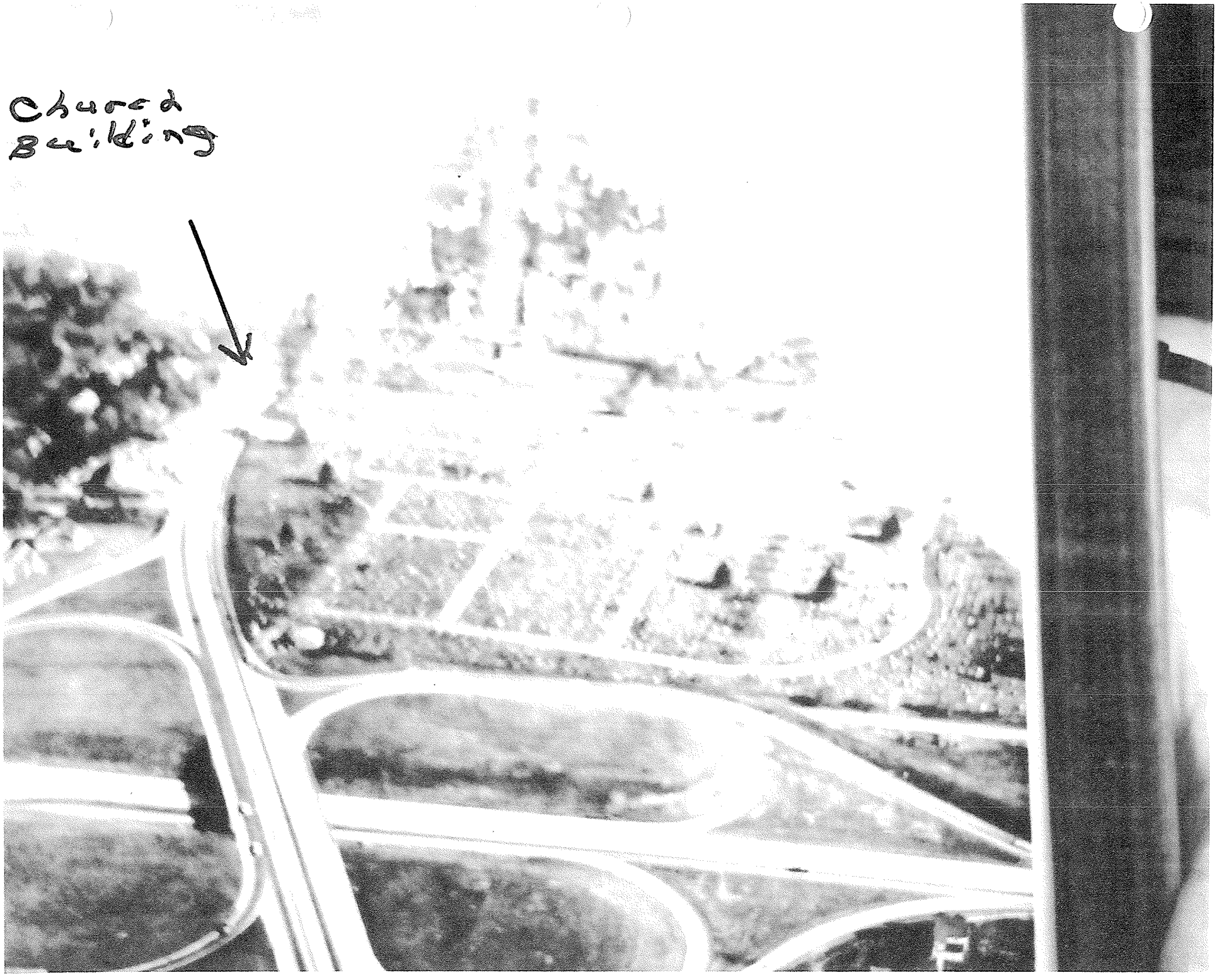
Old Shoops Cemetery

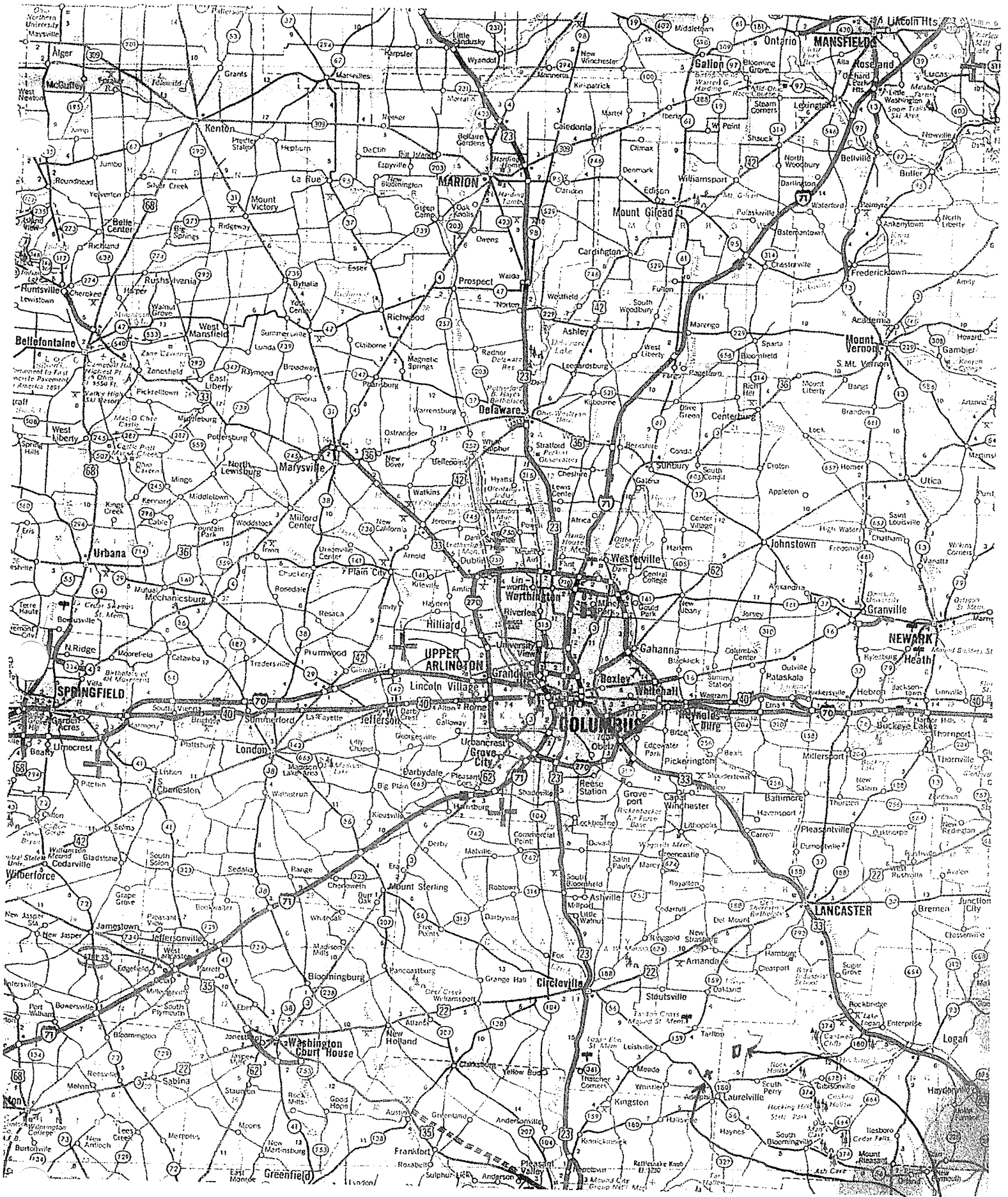


Common burial site at Shoops Cemetery, Paxtang, PA, where JOHANN GEORGE DIEFFENBACH is believed to be buried.


REMOVED
FROM
SHOOP'S CHURCH CEMETERY
1958
SERVICE OF RECOMMITTAL
APRIL 26, 1959
ERECTED BY ST. MARK'S,
FORMERLY SHOOP'S,
EVANGELICAL
LUTHERAN CHURCH

Church
Building





Stumpf Cemetery, Pickaway County, Ohio, Salt Creek Twp.

Daniel Dieffenbach/Hannah Culp homestead, Hocking County

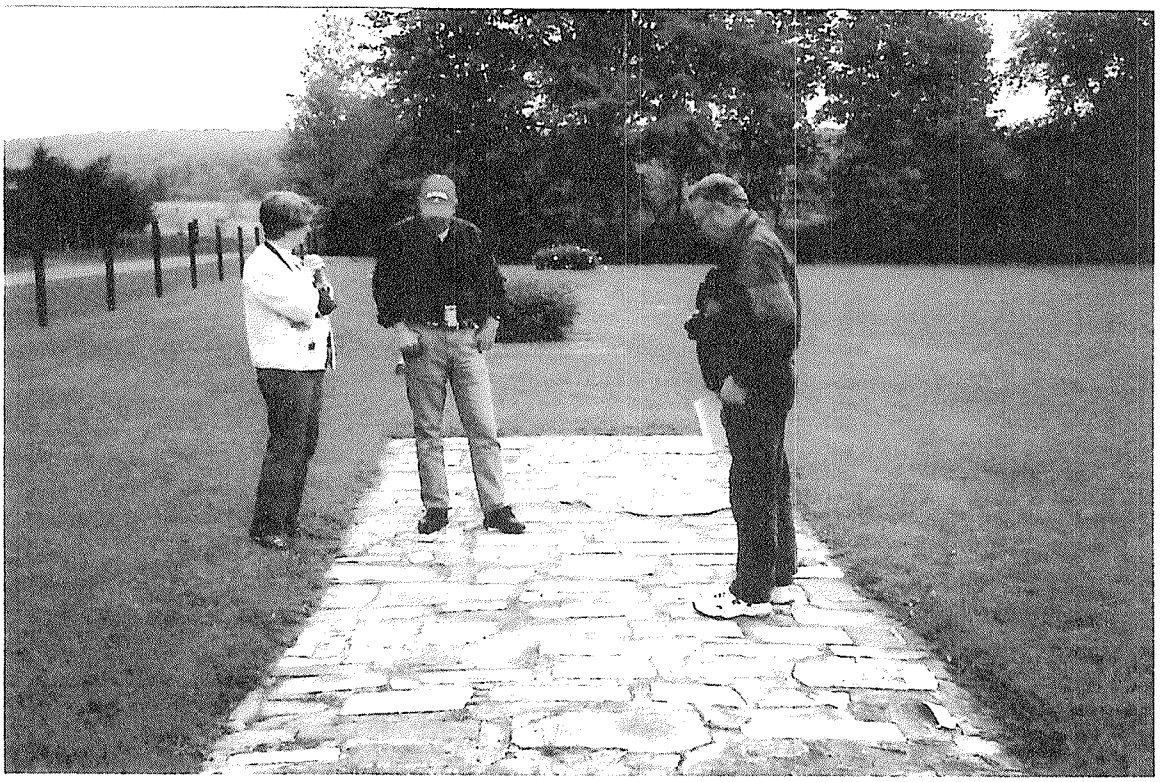
1877 Lutheran Reform Church near Stumpf Cemetery, Laurelville, Ohio

STUMPF CEMETERY
SALTCREEK TWP., PICKAWAY CO., OHIO

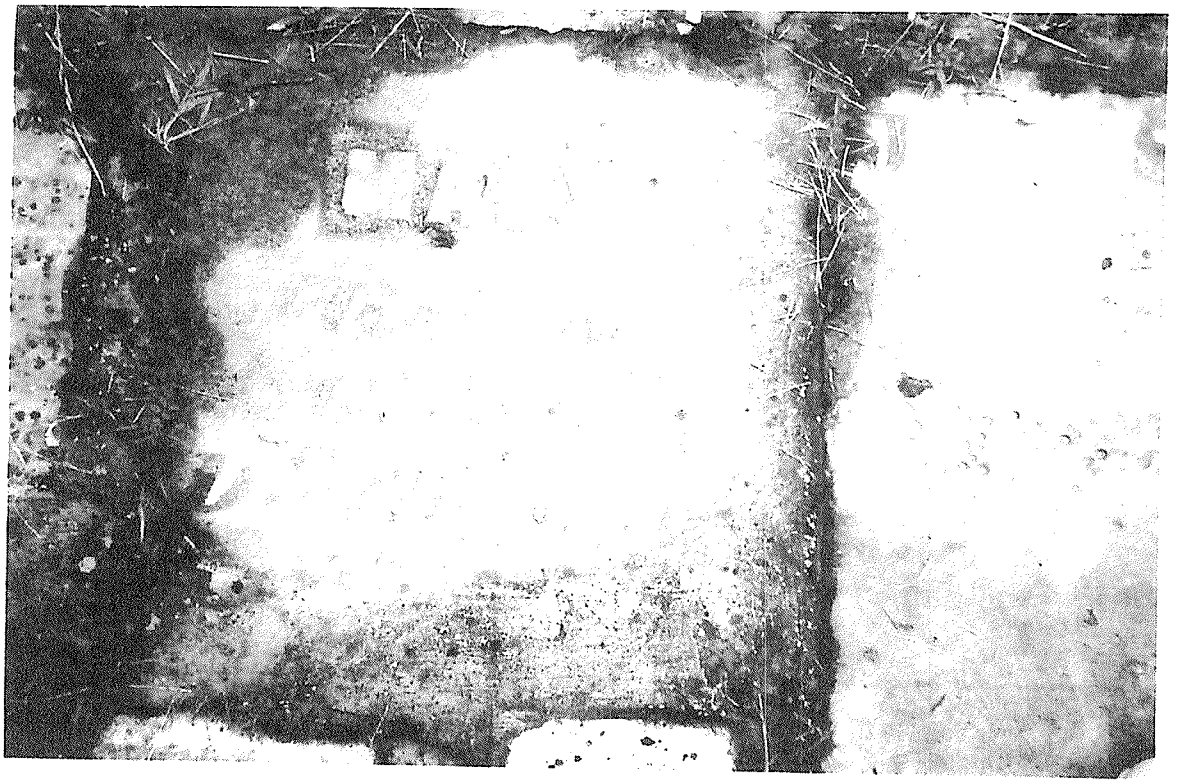
1. ELIZABETH - WIFE OF JOHN DEFENBAUGH	DIED - NOV. 7, 1845 AGED - 67 YRS. 5M. 9D
2. DANIEL DEFENBAUGH	DIED - MAR. 3, 1873 AGED - 86YRS. 2M. 14D.
3. HANNAH - WIFE OF DANIEL DIEFFABAUGH	DIED - JAN. 23, 1864 AGED - 77YRS. 11M. 15D.
4. MARY DIEFFABAUGH	1745 - 1806
5. JANE DIEFFABAUGH	1783 - 1804
6. DANIEL K. DEFENBAUGH	BORN - JAN. 21, 1798 DIED - DEC. 13, 1885 AGED - 87YRS. 10M. 22D.
ANN - WIFE OF D. K. DEFENBAUGH	BORN - DEC. 19, 1805 DIED - MAR. 24, 1875 AGED - 69YRS. 3M. - 5D.
7. JAMES DEFEBAUGH	DIED - MAR. 10, 1900 AGED - 76YRS. 4M. 7D.
LYDIA DEFEBAUGH	DIED - APR. 2, 1895 AGED - 76YRS. 2M. 27D.
ELIZA - DAU. OF J. & L. DEFEBAUGH	DIED FEB. 13, 1882 AGED - 32YRS. 10M. 18D.
8. JOSEPH DEFENBAUGH	1840 - 1922
RACHEL - HIS WIFE	1842 - 1934
9. O. C. DEFENBAUGH	1871 - 1948

IDA	1877 - 1968
10. MARY J. MC CLELLAND DEFFENBAUGH	1847 - 1922
11. ISAIAH DEFFENBAUGH	1845 - 1936
12. ORANGE JUDD DEFFENBAUGH	1879 - 1944
13. M. L. DEFENBAUGH	1840 - 1906
CATHERINE DRUM - WIFE OF M. L. DEFENBAUGH	DIED - OCT. 10, 1896 AGED - 53YRS. 10M. 23D.
14. ANNA LOTITIA - DAU. OF MARTIN & CATHERINE DEFENBAUGH	1872 - 1901

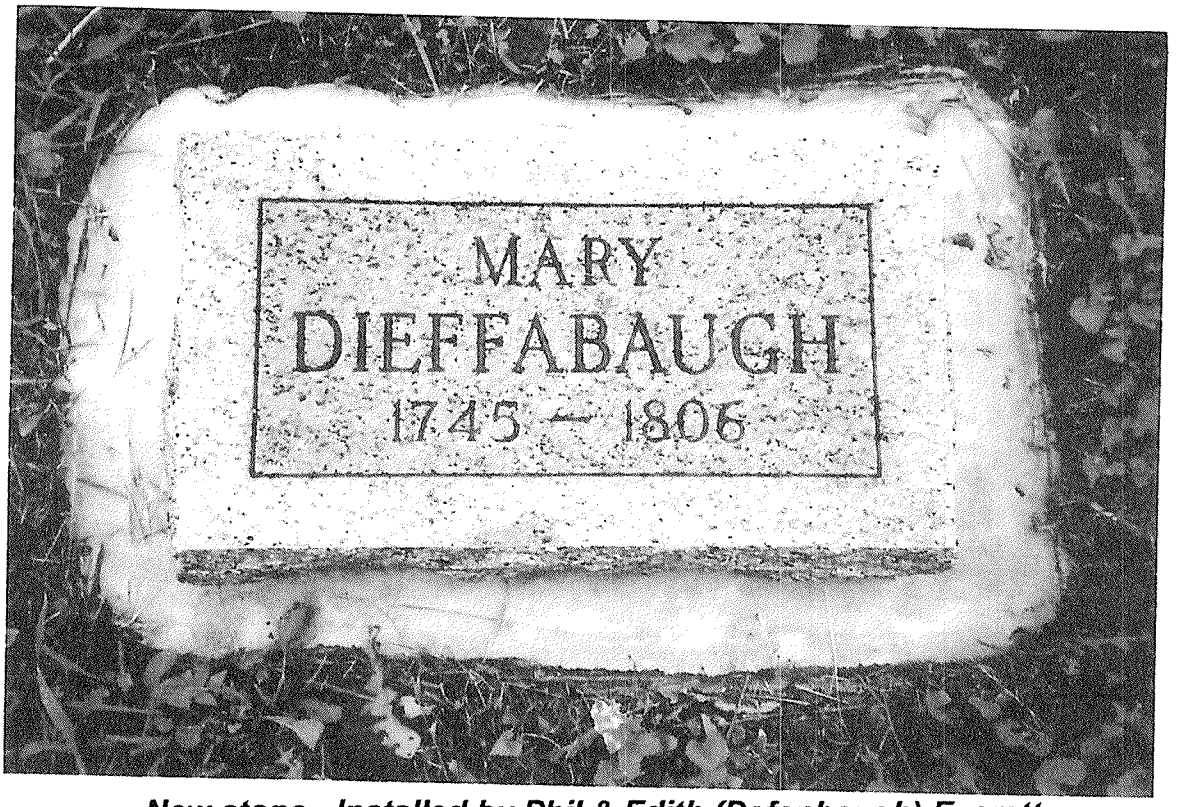
Stumpf Cemetery, Pickaway County, Ohio. May 16, 2006.
L. to R. - Edith (Defenbaugh) Everett, Phil Everett, Elden F. Deffenbaugh, Barbara (Defenbaugh) Meade, Lewis Meade & Will M. Deffenbaugh



Area of stones lying down. Pictured - Edith (Defenbaugh) Everett, Will M. Deffenbaugh & Elden F. Deffenbaugh



Stumpf Cemetery, Pickaway County, Ohio. May 16, 2006.
Old stone lying down -
"MARY - WIFE OF GEORGE DIEFFABAUGH"



New stone - Installed by Phil & Edith (Defenbaugh) Everett.

Old stone lying down - "JANE - DAUGHTER OF GEORGE DIEFFABAUGH"
DIED: Aug. 21, 1804 - Aged: 21y. 9m. 13d.

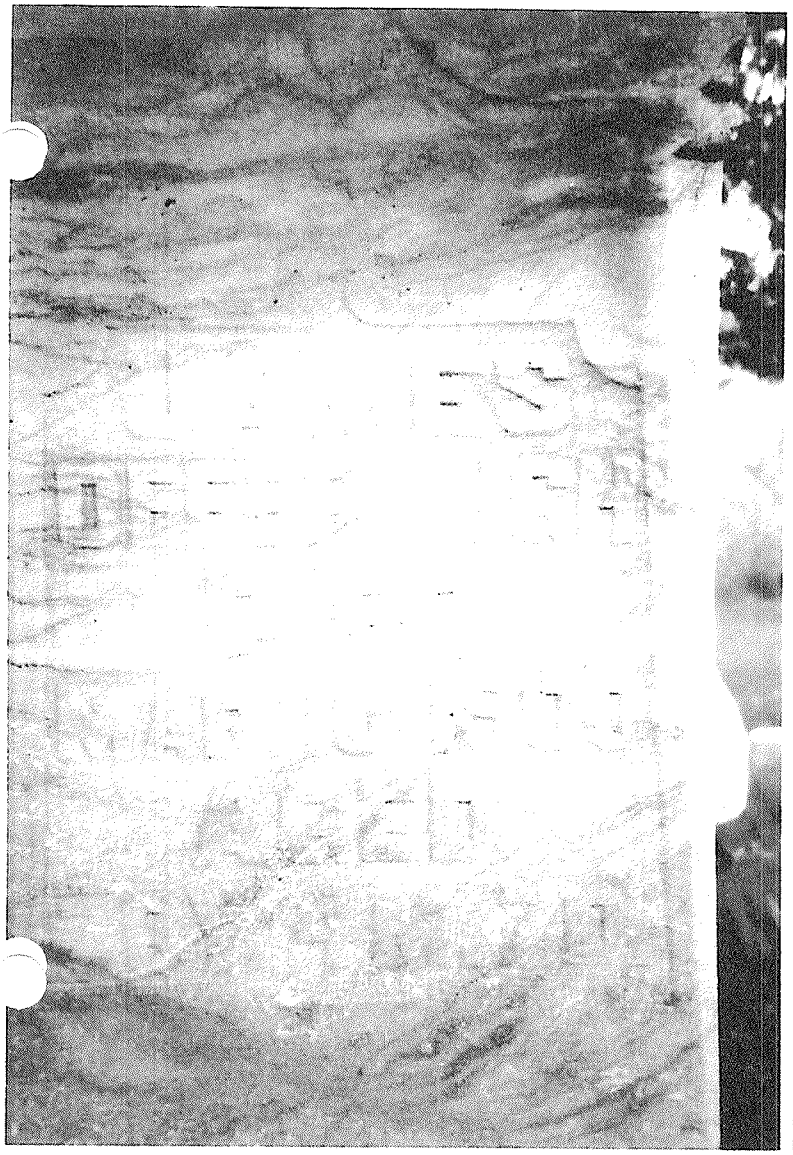
Daniel Defenbaugh - Died: Mar. 3, 1873 - Aged: 86Y. 2M. 14D.

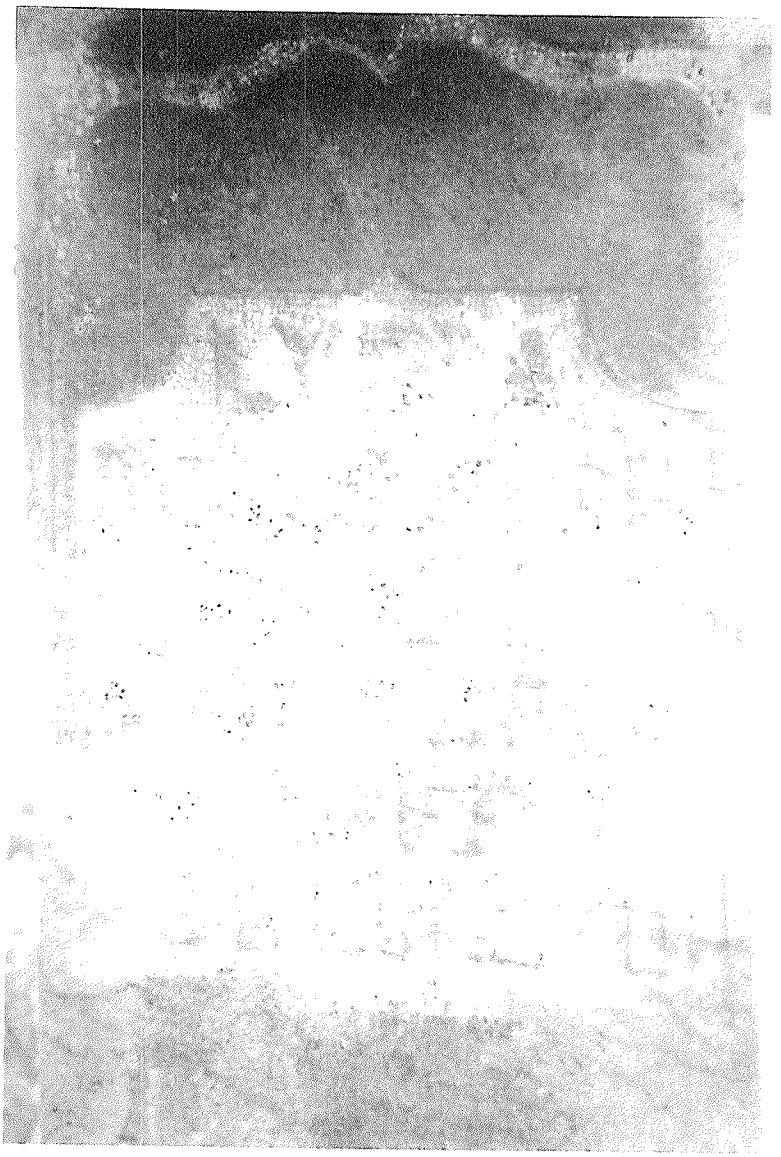
HANNAH - Wife of Daniel Dieffabaugh.
Died: Jan. 23, 1864 - Aged: 77Y. 11M. 15D.

DANIEL K. DEFENBAUGH - Born Jan. 21, 1798 - Died Dec. 13, 1885
Aged 87Y. 10M. 22D.

ANN - Wife of D. K. Defenbaugh -
Born Dec. 19, 1805 - Died Mar. 24, 1875
Aged 69Y. 3M. 5D.

Daniel K. Defebaugh





JAMES DEFENBAUGH - Died Mar. 10, 1900
Aged 76Y. 4M. 7D.

LYDIA DEFENBAUGH -
Died Apr. 2, 1895
Aged 76Y. 2M. 27D.

Stumpf Cemetery

TARLTON CEMETERY
TARLTON, PICKAWAY CO., OHIO

1. WILLIAM E. DEFENBAUGH	NOV. 25, 1905 - MAY 18, 1961
GWENDOLIN (LEWIS)	MAY 8, 1909 - AUG. 26, 1974
2. HAROLD S. DEFENBAUGH	FEB. 19, 1898 - MAR. 26, 1981
PEARL M.	JULY 1, 1903 - OCT. 18, 1985
3. HARLEY E. DEFENBAUGH	MAY 26, 1869 - MAR. 9, 1957
ANNA J.	SEPT. 2, 1871 - APR. 17, 1955
MARY E.	1896 - 1943
4. STEPHEN DEFENBAUGH	AUG. 29, 1838 - JAN. 6, 1919
MAHALA (PONTIUS)	MAR. 24, 1844 - JAN. 6, 1910
JENNIE	SEPT. 17, 1866 - JAN. 31, 1925
EVA E.	MAR. 9, 1871 - NOV. 7, 1950
5. PETER DEFENBAUGH	AUG. 27, 1808 - MAY 9, 1865
6. CATHERINE (WIFE)	MAY 17, 1807 - OCT. 5, 1895
7. SEVILLA H. (DAU-P & C)	MAY 26, 1842 - AUG. 11, 1845
8. INFANT TWINS (P & C)	DATE UNKNOWN
9. ANNA P. (DEFEN) LONG	MAR. 19, 1902 - ?
10. ROBERT A. JONES	MAR. 19, 1929 - NOV. 29, 2005

Chapter Eight

Johann Jacob Dieffenbach 1744 - 1803

This remarkable man was the third son of Johann Adam and Sybilla. He was born in 1744 at the Dieffenbach homestead near Tulpehocken Creek in what became western Berks County, Pennsylvania. His oldest brother was Johann Michael who was destined to be the ancestral father of the Deffebach cowboys. Jacob's next older brother was George who became the ancestral father of the Defenbaugh/Deffenbaugh farmers stretching westward from Ohio. Jacob became the best known of all the sons of Johann Adam because his place in history is recorded as the first native born American to build an organ in this country. Jacob, like all of his brothers, never set foot outside of Pennsylvania unless it was a brief sojourn during his Revolutionary War military service. When Jacob married Sabina Schmelzer he took up residence near Bethel which may have been called Millersville in those days. The residence was also close to Rehrersburg where Altalaha Lutheran Church was located. Jacob, and nearly all of his descendents continue to live in Pennsylvania with a few exceptions, such as, the Deffinbaugh families of Montana. The late master genealogist Ray J. Dieffenbach of Elizabethtown, Pennsylvania, was a descendent of Jacob. The descendents of Jacob for the most part never forgot how to spell our name. The Deffinbaughs of Montana are the exception. The misspelling of our name by the Defenbaugh/Deffenbaugh farmers and by the cowboy Deffebach families helps separate them according to which of Johann Adam's son they descend from.

Jacob, like his brothers, was a deeply religious man of the Reformed or Lutheran faith. He felt rather strongly that the musical part of the worship service should be enhanced by the rich tones of an organ. There was, however, no organ closer to the Tulpehocken Valley than Philladelphia. So, Jacob walked all the way to Philladelphia where he measured and studied a European organ at a church in that city. He then walked back home and proceeded to build an organ in about 1776. Jacob was able to finish all parts of the organ made out of wood, but he did not know how to solder the zinc pipes. Thus, he had to wait until

unexpectedly a rather unkempt man appeared in the Tulpehocken area that just happened to know how to solder. Jacob got this vagrant to show him how to solder and the rest is history. In about 1778, Jacob sold his first organ to nearby Eplers Church where it was used until 1877. Jacob's great grandson, Thomas, then built a new organ for Eplers Church and took Jacob's original organ as partial payment. After Thomas Dieffenbach died, the old original organ built by Jacob was presented to the Berks County Historical Society Museum in Reading, Pennsylvania, by Thomas's son, John Adam who is also known as "Punch". This original organ built in 1776 still plays and is used every Christmas Eve during the museum's Christmas celebration.

Four consecutive generations of Dieffenbachs built organs in the Tulpehocken Valley of Pennsylvania, beginning with Johann Jacob in 1776. Jacob's son, Elias Christian Dieffenbach 1769 - 1829, built the organ that has been in Altalaha Church in Rehrersburg, Pennsylvania, since 1816. Christian's son, David Dieffenbach 1798 - 1872, then took over the family trade and in due time, David's son, Thomas Dieffenbach 1821 - 1900, became the fourth generation of Dieffenbach families to build organs.

Dieffenbach organs were used in many churches through out the nation, but especially so in the churches of Tulpehocken Valley in years past. Now, the only Dieffenbach organ to be found in a Tulpehocken Valley church is the 1816 organ built by Christian Dieffenbach. Earl W. Iback of the Tulpehocken Settlement Historical Society in Womelsdorf was aware that Curtis Dieffenbach, a descendent of Jacob, had three Dieffenbach organs in his possession when he died about two years ago. One of those Dieffenbach organs is now in the home of Carol Jean Dieffenbach Kantner, wife of Vaughn Kantner at Bernville, Pennsylvania.

The Dieffenbach organ builders are assured of a well deserved place in American history through a series of booklets and articles written about them. These publications include, but are not limited to "The Dieffenbach Organ Builder" written by Victor C. Dieffenbach in 1959; Vol. X1, No. 1, Oct. 1945 issue of "Historical Review" by G. W. Clemmons; Dec. 21, 1971, issue of "The Lebanon Weekly News", Lebanon, Pennsylvania; The American - German Review article entitled, "John Jacob Dieffenbach, Wheelwright and Organ Builder" by George Hanstein.

One has to wonder in awe how those remarkable men were able to build such precise and beautiful organs without any Sears Craftsman tools, not to mention no electricity for a common table saw! Not only

were they master carpenters, but were also masters at tuning the organ as well as applying colorful artistic designs on the pipes. The Dieffenbach organ builders were master craftsmen in a variety of skills to the extent that their works of art continue to function properly after 230 years!

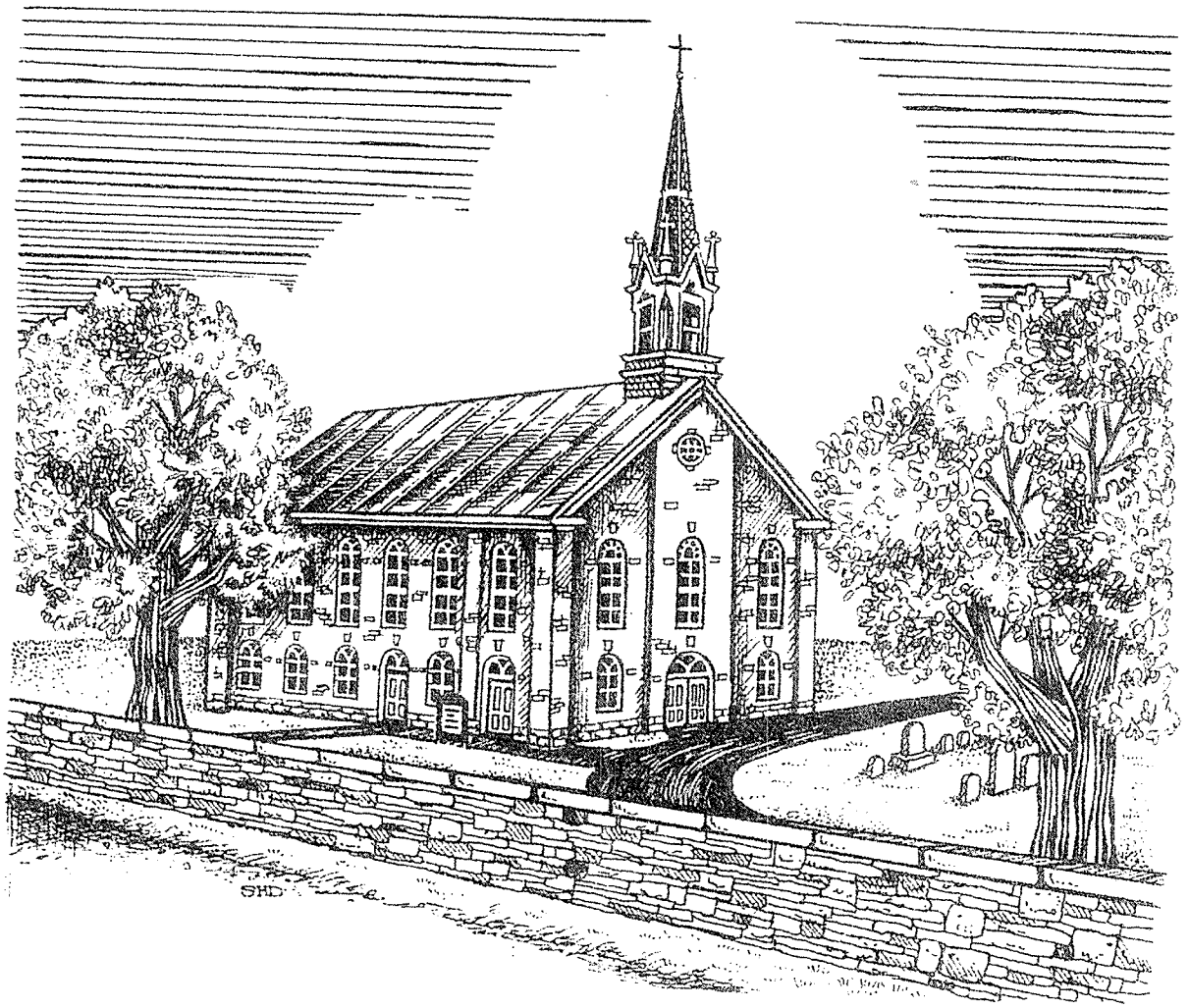
The Dieffenbach organ builders were closely associated with Altalaha Lutheran Church in Rehrersburg for a very long time. Christian, David, and Thomas are all buried in the Altalaha Church Cemetery. The original organ builder, Johann Jacob Dieffenbach 1744 - 1803, is buried a few miles west of Rehrersburg in Union Cemetery near old Klopps Church at Hamlin, Pennsylvania, where his wife, Sabina, is also presumed to be buried.

The descendents of Jacob also include the Dieffenbachs who founded and still operate the Dieffenbach Old Fashioned Potato Chip Company near Host, Pennsylvania. Our name, spelled correctly, appears on every bag of Dieffenbach potato chips. Retail distribution covers an area reaching out 100 miles from the factory. Earl W. Iback of the Tulpehocken Settlement Historical Society in Womelsdorf judges the Dieffenbach potato chip to be "the best in the world". The Deffenbaugh brothers, Elden, Will, and Daryl, sampled the chips as the chips came out of the cooking vats and found no exaggeration in Iback's declaration.

In conclusion, it can safely be said that Dieffenbachs are really good at making things, everything made out of wood from a crib to a coffin!

Altalaha Evangelical Lutheran Church

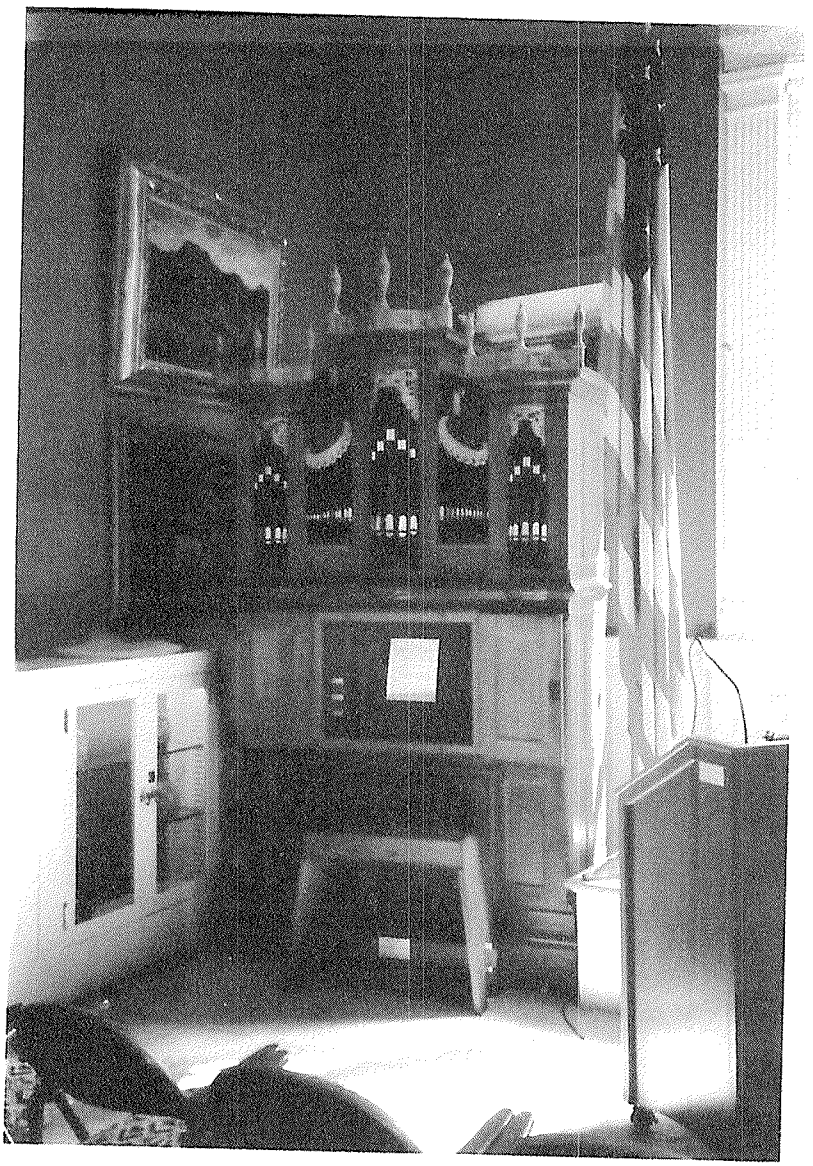
REHRERSBURG, PENNSYLVANIA



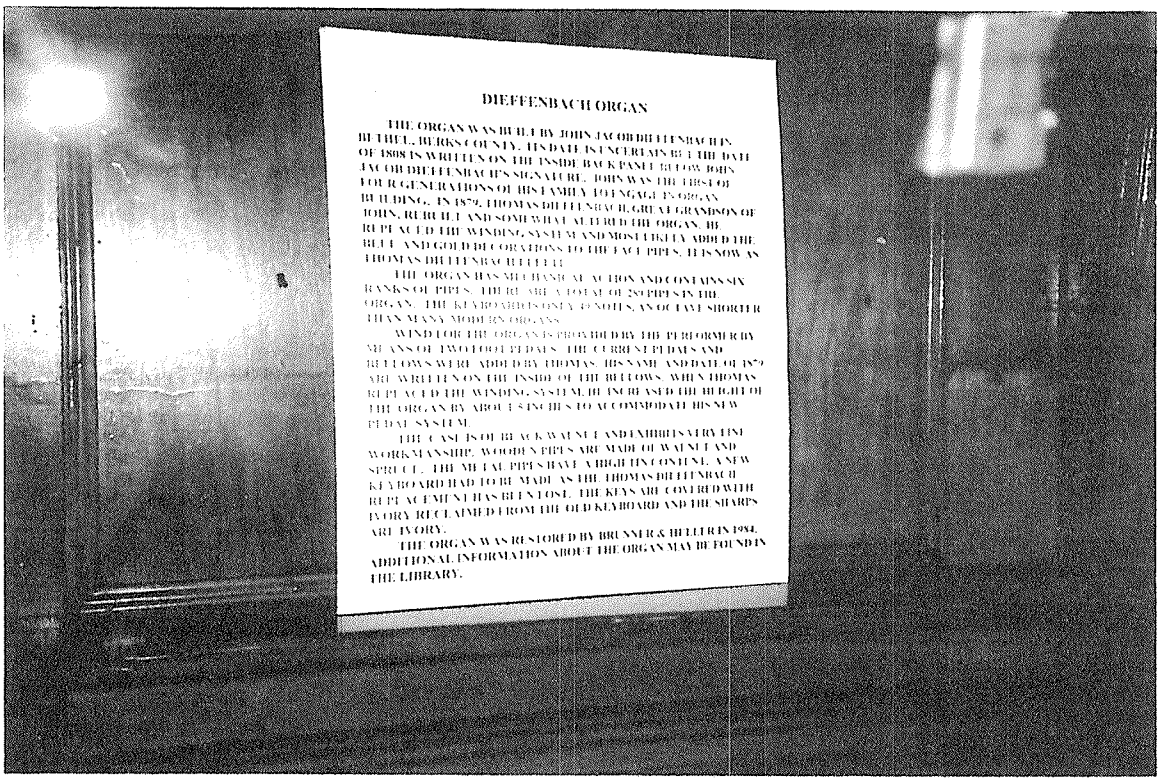
This sketch was drawn by Sharon D. Dieffenbach

"Proclaiming the Gospel since 1757"

1816 Christian Dieffenbach organ at Altalaha Evangelical Lutheran Church, Rehrersburg, PA



1778 Johann Jacob Dieffenbach organ at The Berks County Historical Society Museum in Reading, Pennsylvania



DIEFFENBACH ORGAN

THE ORGAN WAS BUILT BY JOHN JACOB DIEFFENBACH IN BETHEL, BERKS COUNTY. ITS DATE IS UNCERTAIN BUT THE DATE OF 1808 IS WRITTEN ON THE INSIDE BACK PANEL BELOW JOHN JACOB DIEFFENBACH'S SIGNATURE. JOHN WAS THE FIRST OF FOUR GENERATIONS OF HIS FAMILY TO ENGAGE IN ORGAN BUILDING. IN 1879, THOMAS DIEFFENBACH, GREAT GRANDSON OF JOHN, REBUILT AND SOMEWHAT ALTERED THE ORGAN. HE REPLACED THE WINDING SYSTEM AND MOST LIKELY ADDED THE BLUE AND GOLD DECORATIONS TO THE FACE PIPES. IT IS NOW AS THOMAS DIEFFENBACH LEFT IT.

THE ORGAN HAS MECHANICAL ACTION AND CONTAINS SIX RANKS OF PIPES. THERE ARE A TOTAL OF 285 PIPES IN THE ORGAN. THE KEYBOARD IS ONLY 49 NOTES, AN OCTAVE SHORTER THAN MANY MODERN ORGANS.

WIND FOR THE ORGAN IS PROVIDED BY THE PERFORMER BY MEANS OF TWO FOOT PEDALS. THE CURRENT PEDALS AND BELLOWS WERE ADDED BY THOMAS. HIS NAME AND DATE OF 1879 ARE WRITTEN ON THE INSIDE OF THE BELLOWS. WHEN THOMAS REPLACED THE WINDING SYSTEM, HE INCREASED THE HEIGHT OF THE ORGAN BY ABOUT 5 INCHES TO ACCOMMODATE HIS NEW PEDAL SYSTEM.

THE CASE IS OF BLACK WALNUT AND EXHIBITS VERY FINE WORKMANSHIP. WOODEN PIPES ARE MADE OF WALNUT AND SPRUCE. THE METAL PIPES HAVE A HIGH TIN CONTENT. A NEW KEYBOARD HAD TO BE MADE AS THE THOMAS DIEFFENBACH REPLACEMENT HAS BEEN LOST. THE KEYS ARE COVERED WITH IVORY RECLAIMED FROM THE OLD KEYBOARD AND THE SHARPS ARE IVORY.

THE ORGAN WAS RESTORED BY BRUNNER & HELLER IN 1984. ADDITIONAL INFORMATION ABOUT THE ORGAN MAY BE FOUND IN THE LIBRARY.

Dieffenbach Potato Chip Factory
Nevin and his father, Elam are
co-owners

Chapter Nine

Genealogists and Historical Societies

The following is a listing of active Dieffenbach genealogists and historical societies that are known to have information and are willing to share it with others:

1. Earl W. Iback and Don Moyer, Tulpehocken Settlement Historical Society, 116 N. Front Street or P. O. Box 53, Womelsdorf, PA 19567
   Tel. 610-589-2527
   tshs1970@comcast.net

2. Barbara Ann Broply, archivist, Berks County Historical Society Museum, 940 Centre Ave., Reading, PA 19601

3. Jan Culbertson, Shula Vista, California. Culbertson_J@msn.com
   Jan also publishes The Dieffenbach Family Newsletter (quarterly) and has web site www.cousinsall.com

4. Raymond Defenbaugh, Secretary of The Defenbaugh Reunion, Streator, Illinois. He lives at Biggsville, Illinois, with e-mail at blfarms@Monmouth. net.net

5. Edith Defenbaugh Everett, Circleville, Ohio. eeveret1 @columbus.rr.com

6. William T. Deffebach, Houston, Texas. wtd@houston.rr.com

7. Sharon and Dr. Roy Deffebach, Belmont, CA. srdrtt@comcast.net

8. Katherine "Kathy" Hart, in Utah. Mrsquilt6@aol.com

9. Doug Deal in Idaho. douginid@safelink.net

10. Cathy Deffenbaugh McKinney, Canyon, Texas.

Blister1@cox.net

11. **John Deffinbaugh, Lewistown, Montana. deff@lewistown.net**

12. **Don R. Deffenbaugh, Joplin, Missouri. DRD1@Joplin.com**

13. **Shannon Deffenbaugh Schultheisz, Laings, Ohio. laingsohio@yahoo.com**

14. **Florence "Flo" Krater, Sweet Home, Oregon. krater@zxinternet.com**

15. **Elden F. Deffenbaugh, Wellington, Kansas / Klamath Falls, Oregon. edeff1935@sutv.com**

16. **Daryl L. Deffenbaugh, Lenexa, Kansas. defnbau@everestkc.net**

17. **Will Deffenbaugh, Mayfield, Kansas / Birmingham, Alabama. wdeff@charter.net**

Recommended web-sites:

www.cousinsall.com

www.pagstones.com

www.home.paonline.com/deanorma/palatines

www.rootsweb.com~nyschoha/chapt.1

www.archives.com

www.deathindes.com