

“What do you do at the Nicholas Stoltzfus Homestead?” by Esther Stoltzfus

Recently I was asked this question by a friend and I took a breath and smiled. It is September 2025 and the year has flown by faster than a March wind. And I thought what my answer might be....

The activity ramped up in April as we prepared for the biggest event of the year: our May benefit auction. As Elam did the real auction prep work, I started planting pansies, snapdragons, alyssum, bright red salvia, and 45 bubblegum petunias for the barn bank. I waged a civilized war with the deer and bunnies that snuck up to snack on the fragrant pansies and tulips and I prayed diligently for nice weather for the day of the auction.

This year our auction was graced with beautiful weather, an enthusiastic crowd and a great day of sales. The grilled chicken and hamburgers were the best ever, according to the folks who attended, and the ice cream lines were constant. The bounce house stayed full all day. Seeing smiles all around as people ate, visited, and bought items was worth every bit of effort to get ready.

The auction was followed by a forty-two-day period where visitors came to the Homestead every single day. We had Airbnb guests, youth group visits, and family reunions; other people scheduled a family tour of the old house, and some days a random person riding bike or hiking the trail would see me in the garden and ask for a tour. Visitors came from Berks and Lancaster counties, but they also hailed from California, Alaska, Washington, Arizona, Florida, England, Japan, Canada, New Zealand, Kenya, and Germany.

There was always coffee to roast and food to make; sheets and towels needed to be washed, and the busy Air BnB needed constant cleaning. It was good work! ---and in between all of this were the gardens and birds that are music for my soul. Abundant rains made our flowers grow. We expanded our garden after getting 15 trashy black walnuts removed last winter and I grew some of my favorite southern vegetables: okra and zipper peas (a cousin to black eyed peas). The hummingbirds visited and I nurtured dill, parsley, and milkweed for Swallowtails and Monarchs. We watched several families of bluebirds fledge from the bluebird house in our garden and enjoyed watching a variety of birds congregate at the feeders.



(continued from page 1)

As the rains made our flowers grow, the grass and weeds also competed for attention and I spent hours trimming, edging, deadheading and soaking up the good fresh air. And then another car would drive in the lane and ask, "Could I tour the old house?" They might also add, "I am a Stoltzfus." And I would wash the garden dirt off my hands and smile and reply, "Of course you may have a tour, because this is your family homestead."

When evening came, I sometimes didn't feel like I had accomplished much that day, but that is ok. The interruptions are serendipitous and satisfying and it is the people who fill my heart with gladness. I remain grateful for the opportunity to create a place for people to connect with heritage—history—and to leave with the sweet memory of bird song, a butterfly, and a fragrant garden.

While Elam does the important work of heritage and history, I am here to fill in the "heart" spaces of the homestead so to speak. I don't know if that answers the question of what I do, but I would invite you all to come and visit. I'll be happy to wash the garden dirt off my hands and give you a tour or come "sit a spell" as folks would say in the south.



2025 Benefit Auction



Update on the future Renno pavilion...

A Zoning Hearing Board application has been submitted to the Borough of Wyomissing. Next step is a hearing and then applying for a building permit.

Are you interested in providing support to help build this pavilion? We will need volunteers, builders, carpenters and of course, funding.

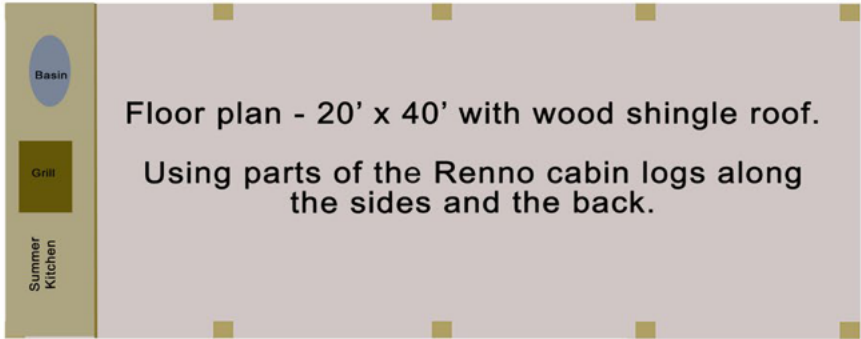
We invite you to help create a legacy project that will be built in honor of our immigrant ancestors. Contact us at 484-878-2916 or NicholasStoltzfusHomestead@gmail.com



Future plans for a Renno Pavilion

Concept design for a pavilion at the **Nicholas Stoltzfus Homestead**. Purpose for gatherings, family reunions, youth groups, and special events.

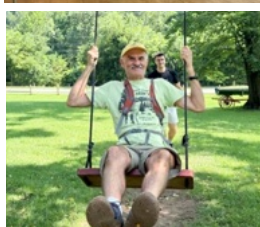
Incorporated into the design will be logs from the 1760 Joseph Renno Homestead from the original log cabin, build by the Amish Renno family along Jungle Road in Berks County.



Purposed location is where the picnic area is currently located.



A few visitors at the Homestead 2025



The Life of Jack Parmer by Nic Stoltzfus

John A. "Jack" Parmer (1931–2025) was a lifelong resident of Lancaster County, Pennsylvania, whose whose life bridged the worlds of science, art, and historical preservation. Born in Brownstown to Aaron Rutter Parmer and Margie W. (Hoover) Parmer—herself raised in the Evangelical tradition—Jack developed an early and lasting interest in the religious and cultural heritage of the Anabaptist communities of Lancaster County. This personal connection laid the foundation for his later interest in fraktur art found in Amish and Mennonite bibles, hymnals, and family trees.

Jack's formal education included studies at Rensselaer Polytechnic Institute, the University of Pennsylvania, and Elizabethtown College, where he earned a B.S. in Biology in 1973. Professionally, he spent most of his career at Berkley Products in Akron, Pennsylvania, rising from paint chemist to company president.

Jack's intellectual and creative pursuits flourished before and after retirement. He sang in local choirs, took up photography, and volunteered extensively with local historical organizations. He played a pivotal role in fundraising for the Historical Society of the Cocalico Valley, envisioning the construction of a barn at the Nicholas Stoltzfus Homestead, cleaned cemeteries alongside Amish volunteers at the Rutter Family Cemetery, and developed software to catalog museum artifacts at Ephrata Cloister—where he was honored as Pennsylvania's Volunteer of the Year for his contributions to cultural preservation.

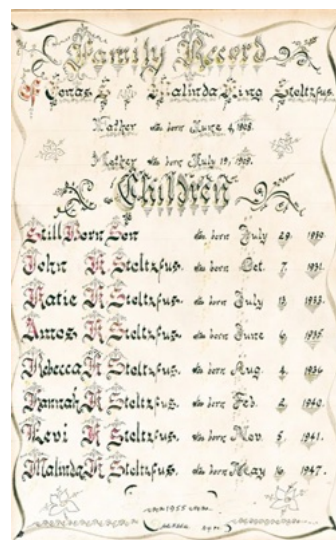
(As a personal aside, I can attest to Jack's forward-thinking and commitment to detail: he carefully documented the beginnings of the Nicholas Stoltzfus Homestead Preservation Committee—meeting minutes, newsletters, event photographs, fundraising flyers, and more. This information was invaluable in writing the coffee table book on the Stoltzfus family and Homestead.)

Jack's work on Pennsylvania German fraktur was both methodical and personal. Over the course of several years, Jack befriended members of the Amish community, earning their trust and gaining access to photograph privately held materials. He and his wife Loa attended local auctions and scoured antique stores for additional pieces to add to their collection. From 1995 to 2005, Jack assembled and digitally preserved a significant body of fraktur spanning roughly a century of artistic tradition. His cataloging efforts were not merely archival—they were acts of stewardship. His work offers readers a glimpse into a world where ornamentation meets devotion, and where every stitch of a needle and flourish of a pen tells a story.



Left: Jack Parmer holding barn model
Right: Paul Kurtz

Several years ago Jack Parmer invited Elam Stoltzfus to assist in publishing his collection of approximately 160 images of Pennsylvania Amish family records from the late 1800s and early 1900s. Due to Jack's illness and subsequent passing, Elam is working on compiling this detailed collection of family records into a fine-art coffee table book that features information about the fraktur and needlework artists and the genealogy lineage. Masthof Press has agreed to publish the book and will be released for sales at the 2026 Nicholas Stoltzfus Annual Benefit Auction.



Printing The Ausbund, Part 3: Origins - (by Elam Stoltzfus)

How much do we know about what books our ancestors brought along when they left the old country for America? What books brought them comfort during the arduous, months-long journey across the Atlantic to Pennsylvania in the 1700s? We know that many families brought along a chest of their few beloved belongings. For example, in 1766, my immigrant ancestors—Nicholas Stoltzfus and his family—brought along a large wooden chest from Germany. We don't know what items they had packed in the chest, but we do know that, according to his 1775 estate inventory, Nicholas owned a "Bible and other books." It's possible that one of those "other books" was a European-bound Ausbund that he brought over from Europe. Sometimes I imagine Nicholas with his wife and children singing the Lob Lied on a stormy Sunday morning out at sea, taking comfort in those verses as they wonder what their new life will be like in Pennsylvania.

Starting around 1720, there was a large increase of immigrants from German territories bound for William Penn's "Holy Experiment." Many of these new immigrants to Pennsylvania were risk-takers, and a few were entrepreneurs. Several of these new entrepreneurs started new enterprises in diverse fields such as farming, banking, brewing, trading of goods, and printing.

In 1724, in Germantown, Pennsylvania, we find a new immigrant, Johann Christoph Sauer, a German Baptist, immersed in several successful business ventures. He built his businesses on a strong foundation of faith-based convictions. Before Sauer began his printing operation, he had established many other businesses. He also had experience as a cabinetmaker, apothecary/chemist, botanist, clockmaker, and paper-maker.

Sauer realized that the opportunity was ripe to start a printing business geared towards his fellow German immigrants. In Germany, the custom for starting your own printshop meant that someone first spent many years training as an apprentice with a guild. This was not the case in early America: one of the freedoms in America was the ability to start a new business without being trained with the guild. Sauer commented, "there is neither guilds nor burdens from the authorities" to start a printing business. Sauer didn't have any experience in printing and hadn't apprenticed with anyone. But what he did have was a bold vision, determination, and connections.

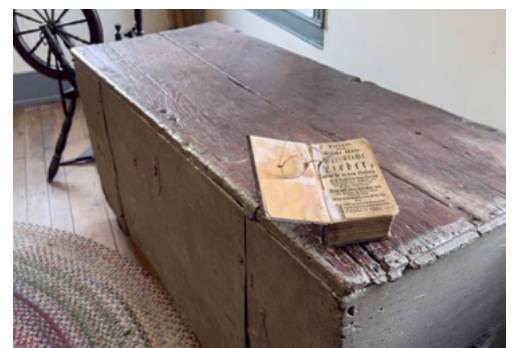
The first step Sauer took was to reach out to his German Pietist friends who had successful printing operations in Halle and Frankfurt. With the help of his German contacts, Sauer purchased the German type-blocks he needed for printing. Six hundredweight of Cöelnische Current-Fraktur type was shipped over to Sauer in 1738. Sauer didn't own a printing press, so, with his carpentry skills, he went to work to build his own printing press. With his chemistry skills, he mixed a new ink known as "Sauer's Curious Pennsylvania Ink-Powder." One of the obstacles for Sauer was to purchase paper for printing. At the time, Benjamin Franklin managed most of the paper market in Philadelphia and the surrounding area. Franklin would not extend credit to Sauer to purchase paper to print the Seventh-Day Baptist Brethren hymnal. Colonial diplomat Conrad Weiser traveled from Ephrata to Philadelphia to help Sauer negotiate the purchase of paper supplies from Franklin.

Finally, Sauer had the German type, the press, the ink, and the paper: he was ready to print! With his Pietist religious convictions, he had a strong belief that providing printed material would be for the "glory of God and the physical or eternal good of my neighbors." "Whatever does not meet these standards," He said, "I will not print... I am happier when I can distribute something of value among the people for a small price, than if I had a large profit without a good conscience."

With this business model guiding his interest, he published a religious broadside for Benamina Padley, a female Quaker prophet. He followed this success with printing the "ABC Book" for Christopher Dock, a local Mennonite school teacher, and a hymnal for Conrad Beissel from the Ephrata Cloister. He also printed hymn books for the Moravians, German Baptists, German Reformed, and Lutherans.

In 1742, Sauer published the Ausbund hymnal for the Mennonites and Amish. Sauer printed two more Ausbund printings in 1752 and 1767 for the Amish and Mennonites. These were the first printings of the Ausbund in America. (As an aside, I sometimes wonder whether one of Immigrant Nicholas Stoltzfus' "other books" was one of these Pennsylvania-printed Ausbund.)

On August 17th, 1784, the printers Peter Liebert and Michael Billmeyer met with several Mennonite and Amish leaders to discuss printing for the 4th American edition of the Ausbund. Christian Burkholder (Mennonite b1746, d1809 Bishop), Christian Eby (Mennonite b1734, d1807 Deacon), Bentz Hirschy (Mennonite b1696, d1789 Bishop), Jacob Kauffman (Amish b1730, d1787 Berks Co), Johannes Knege (Amish b1742, d1815 Berks Co), and Jacob Sensenig, Jr. (Mennonite b1730, d1814) met with the two printers to work out details for the Ausbund printing.



The group agreed upon a price of seven shillings, six pence gold, and a silver piece. Liebert and Billmeyer promised to print 2,000 copies on high-quality paper and bind it in calf leather. Interestingly, there was a note in the negotiations that Christoph Sauer—the printer for the last three versions—was to inspect the book for final approval. This 1785 printing was a repeat of Sauer’s 3rd edition.

What is important about this 1784 document of agreement, this reveals that the Mennonite and Amish leaders were involved in the negotiations of the American printing in the 1700’s.

The 5th edition moved to Lancaster and was printed by Joseph Ehrenfriend in 1815. The next five editions were printed in the City of Lancaster by Joann Bar & Sons. This was followed by two editions printed in Elkhart, Indiana, in 1880 and 1905. In 1908, Johann Bar & Sons printed another edition, with the next edition printed back in Elkhart in 1913.

By the early 20th century, American sentiment had turned against Germans and the German language because of World War I and, later, World War II. As a result, speaking and reading German in public became taboo and many printers of German-language material stopped printing German text. For example, in 1901, the Mennonite periodical Herold de Warheit was discontinued and became the English Herald of Truth.

The conservative Plain communities desired to continue to use German-language books and hymnals at their church services and at home. But, as their books became frayed with use and in need of replacement, they were having a hard time finding new printers for the Ausbund and other books.

Who would have a bold vision to continue to print the Ausbund in America? Who would step up to as determined leaders dedicated to preserving the Plain community’s beloved hymnals, Gebet-Buchs, and Bibles?

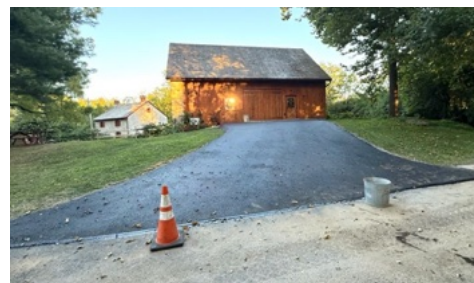
In the next edition I’ll introduce you to the beginnings of the Amish Book Committee and the struggles to continue printing the Ausbund and other German books in America.

Resources cited: Immigrants Entrepreneurship, German-American Business Biographies, 1720 to the Present. - Wikipedia
Sauer to Luther, (Oct. 11, 1740), in Egenolff-Luthersche Schriftgiesserei, 39; quoted in Durnbaugh, “Christopher Sauer,” 329.
Muddy Creek Library, Ephrata, PA, Amos Hoover - To God Alone the Honor: The Pioneer Mennonite Families of Lancaster County, Pennsylvania, Allan A. Garber
- Early Amish Land Grants in Berks County, Pennsylvania, Pequea Bruderschaft Library

Homestead improvements: new paint job on the exterior of the house by Ephraim Stoltzfoos and Smart Solar Solutions installed a split-unit in the old house.



We are very grateful for the generous gift from Beiler Paving for the much needed blacktop on the driveway leading up to the barn.



NEW DEVELOPMENTS IN THE “INDIAN JOHN” GLICK STORY by Ervie L. Glick. June 27, 2025

This is an attempt to bring our readers, especially the Glick family genealogists among them, up to date regarding some exciting new developments about our progenitor Indian John Glick. The news relates to the beginning of the story: namely, confirmation of the location of the attack of Indians on his family—his father Peter and mother, plus several siblings—on March 24, 1756. Little Johnny survived. So goes the story, at least.

I like to think of the story as a ragtag series of books and documents on a shelf between two bookends. If time and progress move from left to right, then the right bookend represents the best verifiable and documented part of the story to date—Indian John’s life in Mifflin County, and the diaspora of his descendants in somewhat copious detail. The left bookend represents what scant information we can verify of the Indian attack in 1756, the beginning of our story. Underlying our purpose in writing, perhaps, is an effort—at least a glimmer of hope—to find new information about how and with whom little Johnny progressed westward through the then Northkill Amish settlement and shows up again around 1800, 120 miles to the west of Windsor Township in Mifflin County, known familiarly as Big Valley. By then Johnny was married to Magdalena Miller and had several children, which eventually totaled ten. My line descends from the seventh one of them.

The left bookend builds upon a major theme of my book, *From the Judith to the Round Barn*, a Peter Glück Family History (2009, Masthof Press, reprinted in 2013 on Amazon KDP), in which I traced what I could find and verify about Peter’s demise at the hands of Indians, as well as the story of Indian John and his lineage down to my grandfather, who built a round barn in 1923 for his dairy farm in North Dakota. I had begun my research in 2006, focusing on where the Indian attack may have occurred. Notices of the attack in Windsor Township, Berks County, are recorded in *Historical & Biographical Annals of Berks County, Pennsylvania* (p. 110), in Christopher Sauer’s German-language newspaper, the *Pennsylvanische Berichte* (April 16, 1756), and in a report filed in 1757 by Captain Jacob Morgan, commander of Fort Lebanon, in which he wrote, “At and near the house of Peter Cluck in Windsor Township. 7 killed. 1 wounded.” Several similar reports corroborate these scant details, most of them omitting any mention of “one wounded.”

It is that phrase that we cling to desperately, assuming that the wounded child was little Johnny. Was it him, in fact? What was the nature of his wounds? How did he get away from the conflagration of his burning house as a three- or four-year-old, and who rescued him? Details of his life are non-existent, save those of an oral nature, passed on from mouth to mouth in Amish homes, perhaps based on the child’s ability to recall the event later in life. Surely, tellers of the tale embellished the details. The most convincing and satisfying account in my mind, one that is told verbatim by Allen R. Glick in *Glicks in America* (1985, self-published) and by S. Duane Kauffman in *Mifflin County Amish and Mennonite Story 1791–1991* (Mifflin County Mennonite Historical Society, 1991), is summarized here as follows:

The Indians attacked at night when the family was having devotions and broke down the door. They massacred everyone in the house, or so they thought, but John’s father had hidden him under a bench and told him to stay there. The Indians then set fire to the house, and while it burned they danced and celebrated outside. John had to escape from the burning building. The Indians saw him run into the woods, where he knew of a hollow log and crawled inside to hide. After hunting for him, they sat on the very log and talked. Johnny was sure that they would hear his heart pounding. It grew dark and the Indians went away. He later crawled out and ran to a neighbor. A family who was childless took him in and raised him.

Who that couple was has never been learned. The story goes that Johnny was very young, perhaps three or four years old. He was allowed to keep his name Glick. When asked, he answered that his name was “Lick,” and when asked about how many were in his family, he raised his ten fingers and said, “Viele, viele.” The passenger list for the *Judith*, the ship which arrived in Philadelphia on September 15, 1748, lists Peter aboard along with a wife and several children. A record of the Pennsylvania German Society shows in 1755 on the 4th Sunday of Trinity, Anna Maria Klückin (sic), “subsequently murdered by the Indians,” in a confirmation class of five confirmed by Daniel Schumacher, a prominent Lutheran pastor in the region. Anna may have been a teenage sister of Johnny. Johnny himself was likely born in 1751 or 1752 during the mere eight years that Peter lived prior to the Indian attack in 1756, during which he established himself as a weaver in Windsor Township.

This early raid in the French and Indian War of seven years’ duration clearly struck fear in the hearts of settlers, for they are known to have fled their homes and farms, moving westward to areas better protected by the forts designed to do so but often falling short. The now well-known story of the Hochstetler massacre and kidnapping occurred one and a half years later just a dozen miles west of Windsor Township in what we know as the Northkill Amish settlement.

Recent studies indicate that the site of Peter’s demise was quickly and totally abandoned, and no record exists of the burial of bodies or cleanup of the burned building. No buildings were ever erected on that site in the 269 years since the attack. No family members were kidnapped and later returned to carry forth the family story, as occurred in the Hochstetler family.

Which leads us to the left bookend of our bookshelf analogy, the beginning of our present saga. Where exactly did the attack happen?

That was my quest in 2006. I searched documents in the Pennsylvania State Archives in Harrisburg, finding records of Peter having died “intestate,” without a will, and twin brothers, Lawrence and Peter Rothermel, having been assigned the task of settling his estate. Documents show that Peter had begun to purchase land in Northumberland County to the north of Berks County, actually in a region even wilder and less populated than Windsor Township. That purchase was never completed; the Indians may have stopped it.

Here is the exciting new piece to our story: On December 20, 2024, I received an email notification from Elam Stoltzfus, manager, along with his wife Esther, of the Nicholas Stoltzfus Homestead in Wyomissing, PA, right next to Reading, the Berks County seat, saying that the actual site of the Indian attack on Peter Glück and his family had been found. He and his fellow historians of the region had read my book and they believed that I should see it. I had despaired of ever finding the spot where the attack had taken place, as well as ever tracing what happened to Indian John from his childhood tragedy to adulthood. After publishing my book in 2009, I had essentially given up the search, resting on the findings I wrote about which constitute the right bookend on the shelf.

Elam offered us accommodations in the Homestead’s Airbnb and then drove us to The Site some 15 miles away from Reading. En route, he pointed out historic farmsteads of the first settlers from Europe in the Northkill Amish Settlement and other points of interest along the path of the tours which the Homestead offers to visitors. He reported how he had identified a certain farmstead as the place where Peter Glück and family had died at the hands of Indians, but then learned that he had been misinformed. The actual site had just come to light. In his own research of the region, Elam had learned of a retired history and social studies teacher, John Rausch, who informed him of his error and drove him to the actual Peter Glück site on Craig Long’s farm some 10 miles further east in Windsor Township.

That was our destination, but first we needed to meet with octogenarian John Rausch, a multi-generational resident of German Lutheran persuasion and relative of Craig Long. There are no longer any Amish living in the Northkill Settlement area, as they had all migrated to Lancaster County and points further west, largely out of fear of Indians. But in their place, Lutherans and Reformed settlers remained, those with whom Peter and his family had found a home. Peter and his family were not Amish, but like their neighbors, Lutheran or Reformed. John and his wife, who was engaged at her computer doing genealogical work as we arrived, received us graciously and chatted about history. From their home, we drove to the Craig Long farm.

Craig had purchased his farm around 2000, not knowing anything about the Peter Glück story nor the explanation for scattered stones on a slight rise in his pasture. Soon he began to discover artifacts and remnants of an early residence, which grew to a sizable collection and a fascinating hobby for him. I failed to find Craig Long in 2006. In 2008, he was discovered by a graduate archaeology student at the University of Massachusetts Boston, who was searching for the best example of tenancy among colonial settlers in Pennsylvania for his master’s thesis. He came upon Peter Glück, a weaver, who had built a house on the land of his landlord, perhaps in exchange for helping with farm work during peak agricultural seasons. The student was Thomas J. Kutys, who completed his master’s degree in 2013 and entitled his thesis, *On Long Run Under the Blue Hills: An Archaeology of Tenancy on the Pennsylvania Frontier*. It is through his research and the resulting thesis that we have now gleaned a vast amount of insight into Peter’s way of life, his wisdom in choosing that site for his log house, his ambitions for his family, and his efforts to better his status in society. Mr. Kutys was not interested in Peter’s family details nor in what may have happened to them after the attack. Those matters were left for us to piece together.

As a student of archaeology, Thomas sought to describe the social strata extant in the era of the original thirteen states. Of the thousands of European immigrants streaming into America during the middle of the eighteenth century, he writes, the majority were neither wealthy landed aristocrats nor the most destitute Europeans. Rather, most were skilled craftsmen and small farmers. It was this upwardly mobile demographic that was most likely to move to backcountry and frontier areas (Kutys, p. 4). He points out that Peter Glück thus made his home in Berks County among people very similar to himself, both ethnically and in terms of economic standing (p. 5). The site he chose to settle on lay in a flood plain yet close to a larger waterway with a prosperous mill on it belonging to his landlord, Elias Stein. He thus had access to supplies such as wool and flax and markets via river traffic. He was not a day laborer, but an artisan/craftsman who could support himself and his family. Yet he strove to own land, as noted above, which would move him up the “agricultural ladder,” as Kutys describes it, to land ownership and a higher status in society.

Craig Long’s collection of artifacts, combined with those resulting from Kutys’ archaeological digs, are worth noting because they reflect Peter’s place in the tenancy class. There are enough pieces of finery from dishes and pots to know that his family had access to imported wares, as well as wrought iron architectural tools (hinges, nails, charred bricks, etc.), ornamentation (buttons, rings, brooches), and weaving-related items (a thimble ring, a scissors fragment).

Kutys' team laid out the site in "grid-based shovel test pits at 5-meter intervals" and "metal detector-based shovel test pits," reflecting a competent and sophisticated methodology. Most telling for me was the result of window glass found at a much higher rate than at comparable sites. Weavers needed as much daylight as possible from large windows for their work at looms. Kutys compared the amount of window glass recovered at Peter's site with a similar site in Delaware, where window glass comprised 1.5 percent of total artifacts found, to Peter's find, which comprised 37 percent (485 pieces of glass out of 1,293 total artifacts) (p. 113).

It was a chilly March day; Craig was ready for us. He proceeded to show us his carefully cased and categorized artifacts. Then he led us from his house through a farm gate and into a long and narrow pasture to the site some 300 yards distant from his house. Approaching the site was almost underwhelming. Stones protruded randomly above blades of grass on a slight rise. No farmer had removed the stones in the 269 years since the fire in order to mow or to till the land. Obviously, they had been jostled by cows' feet or wagons passing through so that a clear outline of a former structure was not immediately discernible. However, we soon perceived three probable corners of a 16 x 22-foot structure. At that moment, the symbolism of the ground beneath our feet began to soak in. The pain and anguish of human (my progenitor's) suffering lay there. Also, the pain and suffering of Native Americans, to be driven to such despicable deeds, became clearer. I looked around to try to imagine where Johnny's hidden log may have been. Craig's respect for this spot in not removing stones and in preserving it for our benefit is clear.

With that, I conclude my image of the left bookend on the shelf that holds the early portion of the Glick family story. We can again turn our attention to filling the gap of information between the two bookends. Perhaps a reader will inspect the entries in an old family Bible or other early correspondence for clues.



Above Photo: Barbara & John Rausch



Above Photo: artifacts from the area of the Peter Glück house.



Above Photo: Craig Long & Ervie

SAVE THE DATE:

March 28th, 2026 A Berks County Amish Historical Tour in partnership with Berks History Center.

Berks County, Pennsylvania, was the first place in America where Amish people settled, around 1735. The tour starts at the Nicholas Stoltzfus Homestead and includes other important homes and places near Wyomissing. You'll also travel through Irish Creek region, western Hamburg, and south of the Blue Mountains in northern Berks County. The tour will stop at old graveyards and the sites of historical homes like the Schmucker house, Zug/Zook farm, Koenig land, Detweiler home, Hochstetler home and many other locations.

Lunch will be at served at the Deitsch Eck ("German Corner") restaurant in Lenhartsville

For more information contact Elam Stoltzfus - NicholasStoltzfusHomestead@gmail.com or 484-878-2916

May 2nd 2026 - Nicholas Stoltzfus Homestead Annual Benefit Auction and Gathering.

July 17th & 18th, 2026 - Schmucker-Smucker-Smoker reunion at the Nicholas Stoltzfus Homestead - . This will include Schmucker Berks/Lancaster bus tour. Tour of the John & Barbara Schmucker Wyomissing house tour, a hymn sing, series of lectures and many items on display about the Schmucker, Smucker and Smoker families.

October 24, 2026 - The Nicholas Stoltzfus Homestead - the Annual Berks County Amish Historical Tour. If you are interested, lets us know. NicholasStoltzfusHomestead@gmail.com or 484-878-2916

Family Records Exhibit: We view the 15 historic family records exhibit a success for 2025. This exhibit of family records are privately owned from Nicholas Stoltzfus descendants and other Berks County Amish families dating back to the 1800s. These family heirlooms -- which have never been viewed by the general public -- have been painstakingly preserved over multiple generations. The records are comprehensive in scope and include essential dates and genealogy information, and they are also intricate works of art that include fine needlework and classic fraktur designs.

We are interested in putting together another family records collection for 2026. If you have a family record that you would be willing to share with the Homestead for us to display for 2026?
Please contact Elam Stoltzfus at NicholasStoltzfusHomestead@gmail.com or 484-878-2916.

The Nicholas Stoltzfus Homestead will be open to the public every Friday and Saturday from 10:00 am to 4:00 pm, in 2026. All other visits may be made by appointment by calling 484-878-2916 or email NicholasStoltzfusHomestead@gmail.com



2026 Calendar Fund Raising for the Stoltzfus Homestead

Collection of 12 photographs of the
Homestead by Elam Stoltzfus

Support the ongoing efforts to maintain
the Nicholas Stoltzfus Homestead

8.5 x 22 inches



✂ **Order online at: www.NicholasStoltzfus.com**
Instructions: Please fill out the form below and enclose your check, written out to "The Nicholas Stoltzfus Homestead," include a check and mail it to this address:
The Nicholas Stoltzfus Homestead, 1700 Tulpehocken Road, Wyomissing, PA 19610.

Orders will be processed weekly for the 2026 calendars

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Your Donation Amount: ☐ \$18.00 per calendar ☐ \$16.00 for 5 or more - # of calendars ☐ \$ Amount _____
plus \$7.00 for shipping and handling GRAND TOTAL _____

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Elam Fisher

Mervin King

Jerry Stoltzfus

Elam & Esther Stoltzfus, Executive Directors

Annual Benefit Auction & Gathering Saturday, May 2nd, 2026



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Web site - www.NicholasStoltzfus.com



The 2026 & 2027 calendar at the Nicholas Stoltzfus Homestead has openings and is accepting bookings for family reunions, company outings, or youth group events. Schedule early to reserve your desired date.

Call Elam or Esther Stoltzfus at 484-878-2916 to reserve.

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