

Hi KKC Extended Family,

The following section, “The Immigrants” written by Avery Kolb, appeared in Mary Francis Beasley’s *Culp and Related Families* published in 1986. The sections she used describing the background of the Kolb family were taken from first revised draft 1978 of Avery E. Kolb ‘s book: *Kolb Families and Relatives in the South – Johannes Kolb and Sons Progenitors of Southern Families*.

I hope you find this interesting, but it is rather lengthy, so I will be sending this out over the next few weeks in four parts.

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**Secretary, Kolb, Kulp, Culp Family Association**

P.S. Be sure to follow the website (<http://kolb-kulp-culp.org>) and on Facebook (<https://www.facebook.com/Kolb-Kulp-Culp-Family-Reunion-111440337655136> )

### **The Immigrants (Part 3 of 4)**

Among the original Palatines in Pennsylvania, fair records were kept in heavy-cover old German bibles and in records of the church. The relations of these people have been well documented in Mennonite histories and in the work of Daniel Kolb Cassel who in 1895 found most of the descendants of the names still living in Pennsylvania and its neighboring states. The families of the latter work comprise what has come to be known as the Northern Branch of the Kolb Family.

All the problems of establishing homes, schools and churches in the new land faced these early settlers. Martin Kolb was one of those in 1708 who signed a letter to Amsterdam presenting “a loving and friendly request for some catechisms for the children and little testaments for the young.” They explained that the country was still weak and that “it would cost them much money to get them printed, while the members who came here from Germany have spent everything and must begin anew, and all work to pay for the conveniences of life of which they stand in need.”

Another request in 1745, by Martin and Dielman, asked that the “Bloedigh Tooniel” (Martyr’s Mirror) be translated from Dutch into German for use by the colonists. When the request was turned down, the community got the Dunkards, who had a hand press and paper mill in Ephrata in Lancaster County, to print the work. It took years and the labors of fifteen men to translate and print “a true history of Christians put to death from the time of the Apostles to the year 1660.” The book consisted of some 1500 pages.

But while the communities gained in self-sufficiency, the Mennonites were torn by internal strife over doctrines of the church, so that their history is one of various sects splitting iff over such matters as the manner of baptism, the correct day for the Sabbath even over the proper clothes to be work and tools to be used. Many were conservative and wished to hold to old ways while others wished to press ahead with new ideas and

reforms aimed at liberalizing the old restrictive codes. The Kolbs were generally of the latte group, and we read that on April 28, 1749 because John Philip Bocher died without having been sick, so no minister could be secured to deliver his funeral sermon.

The death was seen as an act of God's wrath and none of the doctrinaire ministers would give the man's body final blessing. Then Martin Kolb came forth to perform the service for the family. This was seen as such a kind act by one of the Dunkard pastors of Germantown that he wrote: "When such circumstances take place, not of necessity but out of love, then all jealousy, sectarianism, and the like would take an end."

Other circumstances of the frontier tended to induce these early settlers to give up their doctrines of non-violence. On May 10, 1728 inhabitants of Calebrook Dale petitioned Governor Gordon, praying for relief against what they suffered, and were likely to suffer, from the Indians who had fallen upon the back inhabitants of Faulkners Schivamm and Goshenhoppen. The Pennsylvania Archives which report this matter (Vol. I, p. 213) lists Martin Kolb among the forty-five petitioners.

To be continued with Part 4.....