



Dollhopf

600 Years in the Baking

Barbara Mai: Sad Endings.

[Barbara Mai is our great-great-grandmother – the mother-in-law of Johann Bär Dollhopf, the mother of Elizabeth “Lizzie” Bender]

This is a sad story.

In the main it has not been difficult to trace the ancestry of Johann Bär Dollhopf. There were hints here and there – such as his emigration documents – that led to his home village of Mistelbach, and fortunately, to centuries of intact church records. Johann’s origins were far better known to my parent’s generation than to mine. Aunt Ruth and Uncle SJ Pearce visited Mistelbach in the late 1960s. Johann’s niece, Erika Jettmar, who lived in Hamburg, visited her first cousin, our grandfather Edward Dollhopf, in West View in 1955. If only I had been there.

For some of our immigrant ancestors heritage is difficult to trace. Previous generations were mum about certain things, stories not to be told. I once asked my grandmother Edna Schilpp (on my mother’s side) if she knew that her mother was not German, but rather an adopted Irish girl. I received a terse, “We don’t talk about that.”

Perhaps it was the shame of being adopted (as it turns out she wasn’t). Perhaps it was German animosity towards the Irish (rampant). Such were the prejudices of earlier generations.

While it was common knowledge that Johann worked at the Harmony Society in Economy, PA, what was *not* common knowledge was the life story of the girl he met there and married, Elizabeth “Lizzie” Bender.

We knew that she was an orphan that had been “adopted” by the Society. We knew that she had a twin sister, Mathilde, who was also adopted by the Society. And we knew that she came from New Jersey or New York, but that’s where the story ended.

It was reported to me by Aunt Lois Dollhopf Harris at Susan Palmer’s wedding in July of 1999 that Elizabeth had come to Pittsburgh on an orphan train, and that her parents had died in a house fire in New Jersey. Seemed plausible enough. In the 1850s there were more than 50,000 abandoned children in New York City, and the Children’s Aid Society placed them on trains and deported them to midwestern cities for adoption. It was the subject of a PBS documentary. The Harmony Society was a logical destination for orphans because the Harmonists did not believe in having children. For me the story ended there.



A Children’s Aid Society Orphan Train from the 1850s. Was Lizzie on one of these trains?

In 2017, out of the blue, I received a message from Sharon Snelling of Ohio, a great granddaughter of John Henry Bender, Elizabeth's brother. She too was looking for information about the Bender family, and interestingly enough had heard the same "house fire" story. But she also had what turned out to be the information that unlocked Pandora's Box – Elizabeth and Mathilde's indenture papers.

The girls were indentured – signed over as "apprentices" – to the Harmony Society by...whom? Their father! There it was, the signature of George Bender. (The indenture document can be found at the end of this article.) Obviously, he had not died in a house fire. He had traveled from Jersey City, New Jersey to Pittsburgh to indenture the girls, and as it turns out, their younger brother John Henry was sent to Economy, but he wasn't indentured to the Society; he was adopted by an employee of the Society. How and why did these children wind up as orphans, 500 miles from home?

Here is the story of Barbara Mai, their mother.

Barbara Mai was one of seven children born to parents Martin Mai and Margarethe Amend in Kirschhausen bei Heppenheim, Germany. Kirschhausen is a small village within the district of Heppenheim, located about 40 miles south of Frankfurt, 20 miles south of Darmstadt. Heppenheim is in the wine producing Rhine and Neckar Rivers region, known for its Riesling grapes.

At the time of Barbara's birth in 1832, Kirschhausen belonged to the Grand Duchy of Hessen, one of many German "states" or principalities. Germany as we know it today would not exist until 1871. Before 1871 Germany was a patchwork of...four kingdoms, six grand duchies, five duchies, seven principalities, three free Hanseatic cities, and one imperial territory. Most of these were ruled by royal families, some by the church; the free cities were ruled by "town councils."

Kirschhausen means "cherry house," and for most of its known history it was a farming hamlet that belonged to an abbey in the village of Lorsch, five miles from Kirschhausen. The Lorsch Abbey began in 764 CE as a private chapel on the estate of the Count of Cancor, the noble who owned the surrounding lands. In time, and through the continued patronage of the nobility, it became one of the most renowned monasteries of the Carolingian Empire (c. 800-880 CE). Today the remains of the Abbey are among the most important pre-Romanesque buildings in Germany. The Abbey is a UNESCO World Heritage Site.

Records of the Abbey first mention the hamlet of Kirschhausen in 1130 CE, referred to as *Kirzehusen*. The hamlet was traded among several monasteries throughout its history. In the Middle Ages – in feudal society – land was



Barbara Mai 1832-1922



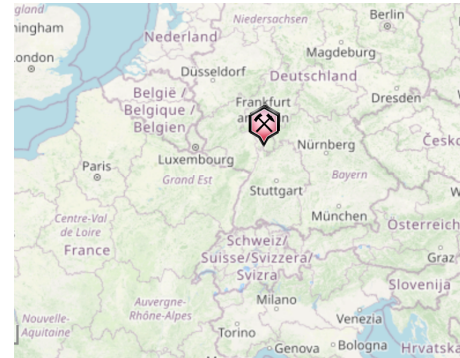
Kirschhausen bei Heppenheim, Hessen

owned either by the nobility, so-called secular princes, or by Church “princes” – abbots, bishops, archbishops, et al. The people who farmed the land were serfs, or peasants. Serfs did not own land, they were mere tenants who were granted a *fief* (a lease) to farm the land. Serfs did, however, have the right to pass on their tenancy to their heirs.

In Kirschhausen the serfs paid onerous taxes to the Church. “Taxes” included 1) a portion of one’s crops and animal production (up to a third or half of one’s grain, milk, cheese, eggs, etc.), 2) monetary payments, *and* 3) labor in service to the Church officials (often up to 40 or more days a year). The Church had its own farm, and the serfs were expected to farm the Church land before they farmed their own. (Now we know, in part, the reason for the Reformation.) Serfs often practiced trades – millers, tailors, shoemakers, black smiths, masons – in addition to their farming in order to survive.

Serfdom did not end in the Heppenheim region until 1814, and vestiges of serfdom lasted well into the mid 1800s. Barbara’s parents were serfs and were *extremely* poor. In the mid 1800s more than a half million people living in central Germany left for America because of poverty, disease, and famine.

The extent of their poverty, and the ravages of disease and famine, is evidenced by the family of Barbara’s mother, Margaret Amend, who was born in 1800. She was one of twelve children, only *three* of whom lived beyond the age of four. They were decimated by dysentery, typhoid, whooping cough – all symptoms of crowded conditions, poor hygiene, poor nutrition, and the absence of medical care.



Kirschhausen is located south of Frankfurt in south central Germany.



St. Bartholomäus Catholic Church, Kirschhausen

In 1820 Kirschhausen became part of the constitutional monarchy ruled by the Grand Duke of Hesse (hence Barbara’s place of birth was often referred to as the Grand Duchy of Hesse). Even though serfdom had officially ended, the peasants were still heavily taxed and politically oppressed; this led to the German Revolutions of 1848, a time of war and social upheaval. War was another cause for emigration – Barbara’s father Martin Mai and his family left for America in 1845. Shortly thereafter, in 1848, the Grand Duchy monarchy was abolished and a civil (not royal) government installed. Barbara and her older brother Georg did not leave for America with their father in 1845, for some reason they waited until 1851.

In 1829, three years before Barbara was born, Kirschhausen had 32 houses and 303

inhabitants. Government records of the time indicate that Kirschhausen consisted of 2,032 acres – 950 acres of arable farm land, 156 acres of meadows, and 850 acres of forest. All but three of the inhabitants were Catholic. The Mai family was Catholic (because they were more than three!). This is an important clue as it offers an explanation as to why Barbara’s youngest child was baptized Catholic (we don’t have records for her other children) – and perhaps why the two youngest children were located in a Catholic orphanage in 1870.

The church in Kirschhausen is St. Bartholomäus, today a part of the four-parish Catholic community of Heppenheim. The family records were kept by this church. Although it briefly became Protestant in the years immediately following the Reformation, the area reverted to Catholicism in 1648 after the Thirty Years War.

In 1563 the Council of Trent required the recording of baptisms and marriages. The Church records in Kirschhausen date from the mid 1500s – Barbara's ancestors are known from this time forward.

Barbara was one of seven children of Martin Mai (1802-1882) and Margarethe Amend (1800-1880):

- | | |
|---|------------------------------------|
| 1. Georg born 04 Dec 1827. | 5. Eva Elizabeth born 11 Aug 1836. |
| 2. Johannes born 18 Mar 1829. | 6. Martin born 14 Jan 1840. |
| 3. Barbara born 07 Jan 1832. | 7. Philipp born 27 Jul 1844. |
| 4. Margaretha born 07 Jan 1832, twin sister of Barbara. | |

As noted, Barbara had a twin sister Margaretha, also born on 07 Jan 1832. (Barbara would also give birth to twins.)



*Barbara sailed to New York in 1851 aboard the three-masted sailing ship **Helvetia**, built in 1850. No picture exists of the **Helvetia**; the ship pictured is an identical ship, the **Olbers**, built in 1851.*

As noted above, Martin and Margarethe left for New York City in 1845 with five of their seven children (according to church records). At the time of their emigration Martin was 43, Margarethe was 45, Johannes was 16, Margaretha was 13, Elizabeth was 9, Martin was 5, and Philipp was 1.

Barbara emigrated six years later in 1851 at age 19 with her brother Georg, who was 24. We don't know why they were initially left behind. Perhaps Barbara was indentured to another family, as was often the case with young girls, and could not leave until she was 19.

Barbara and her brother arrived in New York City on October 11, 1851 aboard the three-masted, square-rigged sailing ship **Helvetia**.

The **Helvetia** was built in 1850 by shipbuilders James and George Titcomb, at Kennebunk Landing, Maine. It was registered in New York

on December 10, 1850. It was a ship of three masts and three decks, measuring 169 feet 1 inch (length) x 35 feet 4 inches (beam or width) x 17 feet 8 inches (depth of the hold). From 1851 to 1864, the **Helvetia** sailed under the flag of the Whitlock line of New York-Havre sailing packets.

Barbara and Georg left from the port of Le Havre, France, about 400 miles from Kirschhausen, an overland trip of several weeks. Once aboard the ship, the ocean trip from Le Havre to New York City averaged 36 days, more than a month. They probably departed Le Havre on or about September 5, 1851. After discharging its passengers in New York, the **Helvetia** usually sailed to New Orleans for a cargo of cotton, which it carried back to Le Havre.

When Barbara arrived in 1851 with George, their parents Martin and Margarethe were living in Jersey City, New Jersey with five children: daughter Elizabeth, sons Martin and Phillip, and two young children with different surnames – Andrew and Frederik Miller (possibly Mueller). By 1860 the Miller children are not living with them according to the Census data:

1850 US Census: Martin Mai (age 48) is listed with wife Margarethe (age 50), daughter Elizabeth (age 15), son Martin (age 11), and son Philip (age 6), plus two other foster (?) children Andrew Miller (age 2), and "Fredk" Miller (age 4). Martin is listed as a shoemaker. [Church records in Germany also list him as a *Schuhmachermeister* (master shoe maker)].

1860 US Census: Martin (age 58) [The name "Mathilda" is written instead of "Martin." Martin Jr. reported the information to the census taker] Margarete (age 60), Martin (age 20), and Philip (age 16). House # 350.

Jersey City is directly west across the Hudson River from lower Manhattan, sandwiched on a peninsula between New York City and Newark, New Jersey. In the mid 1800s it was largely rural, but with growing immigrant communities. It is not known where Barbara and her brother Georg lived after arriving in New York City.

Five years after her arrival Barbara married Georg Bender, another Hessen immigrant, from Niederdorfeldon, Hessen. They married on Sunday, September 7, 1856, at the First German Presbyterian Church, 91 Rivington Street, New York City.

This church record provides a clue as to where she was living at the time.

In the 1850s more than 800,000 Germans passed through New York City. By 1855 New York had the third largest German population of any city in the world, outranked only by Berlin and Vienna.

Rivington Street, the site of the First German Presbyterian Church, is on the lower East Side of New York, today the Bowery. In the 1850s this area was known as *Kleindeutschland* or "little Germany."

More than any other ethnic group at the time, Germans tended to live together – and within *Kleindeutschland* they further segregated themselves in neighborhoods based on their regional German homeland. Immigrants from Hessen (Kirschhausen is in Hessen) settled in New York's Thirteenth Ward...and the Rivington Street Church is in the heart of, you guessed it, the Thirteenth Ward.

Chances are that Georg Bender and Barbara Mai met in the Thirteenth Ward.

Barbara was Catholic, Georg Bender was likely Lutheran (the oldest church in Niederdorfeldon, Georg's home village, is Lutheran), and they were married in a Presbyterian Church. In choosing the Presbyterian Church, they were likely influenced by its neighborhood location than by their religious affiliations.

Or maybe they were compromising. Or maybe, they didn't care.

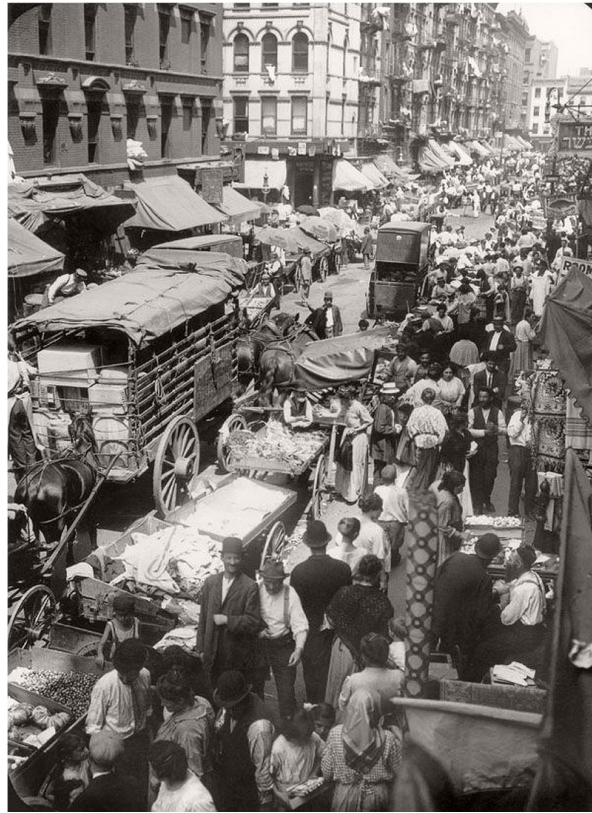
Kleindeutschland was a secular community where church played a minor role in social life. Much more important were the various social clubs, and the singing and shooting societies. Germans were not a church going people – other than baptisms, weddings, funerals, and the occasional holy day.

A glimpse of life in the German neighborhood of *Kleindeutschland* is provided by Moses King, a well-known publisher of American tour guides in the late 1800s. In this case he was writing about the Tenth Ward of Little Germany, which were mostly German immigrants from Prussia, not Hesse. But the Tenth Ward was next to the Thirteenth Ward, a few blocks away:



George Bender 1833-?

"It has been stated that the Tenth Ward is the most densely populated and probably the wickedest ward in the city.... Theaters, music halls, saloons and other agencies for the destruction of all that is good in our population abound here. The notorious Bowery, a portion of which is in this ward, of course, considerably augments the number. It is lined with cheap lodging houses, theaters - in some of which the performance is in Yiddish, the Hebrew dialect of the East- music halls, saloons, nickel-in-the slot- places which cater to the morbid desire to see something low and sensual, shooting galleries, museums, and other fakes and shams, one or two missions, and a few respectable business houses. The area was filled with loafers who seldom work, and men and women from all over the world and off all "social scale" who had "fallen to the bottom" inevitably "because of drink." There were reportedly 150 saloons and places where liquor was sold in the 10th ward."¹



Kleindeutschland – Little Germany – New York's Lower East Side, in the late 1800s.

Unfortunately, as you will see, our Barbara "fell to the bottom." Our sad story begins to unfold.

The First Presbyterian church enjoyed a brief life; it was organized in 1852 and dissolved in 1872. Did Barbara and Georg live in the Thirteenth Ward? It is hard to imagine that they did not. There were many other German churches in New York City and the surrounding regions. If they were living in New Jersey near Barbara's parents, it would be highly *unlikely* that they would travel to New York City to get married, so far from relatives and friends. New York would have been reached only by ferry, a considerable journey in those days before bridges and tunnels.

Unfortunately, we do not know how Barbara supported herself from 1851 to 1856, nor do we know exactly when Barbara and husband Georg moved to New Jersey. Their first children, twin daughters Elizabeth and Mathilde, were born on May 20, 1857, about nine months after they were married, so they got busy right away. Georg was 24, Barbara 25. We do not have birth certificates for Elizabeth and Mathilde; but their death certificates and other various sources list Jersey City, New Jersey, as their birthplace (although in the 1920 Census Elizabeth lists her birthplace as New York).

Barbara and Georg would have three more children in addition to the twins – son John Henry was born December 27, 1858, daughter Jane on January 25, 1861, and daughter Barbara March 28, 1863. Barbara was baptized at St. Joseph's Catholic Church in Jersey City, on April 26, 1863.

¹ *King's Handbook of New York City: An Outline History and Description of the American Metropolis*, edited by Moses King, 1892.

Whatever happened in their marriage, it deteriorated quickly.

Just a little over a year and a half after baby Barbara was baptized, Georg was in Pennsylvania giving up the three older children for adoption. He had traveled 400 miles – a very long trip in those days – to the German factory town of Economy, about 17 miles down the Ohio River from Pittsburgh.

There, on January 12, 1865, he indentured² Elizabeth to the Harmony Society, a pietistic utopian sect founded in Germany by George Rapp in the early 1800s. (For some as yet unknown reason, Mathilde was not indentured until months later.) The Harmonists operated a number of substantial businesses in Economy including farms, cotton and woolen mills, a granary, brewery, distillery, vineyard, winery, silk factory and eventually oil wells. These businesses required substantial labor, and because the Harmonists did not believe in having children, they welcomed orphans.³ John Henry was adopted by a local family.

How Georg Bender knew of this Society, and why he traveled so far to give up his children, may never be known. Georg signed the indenture papers, Barbara did not. It can reasonably be assumed that she did not make the trip to Pennsylvania.

The girls were seven years old; John Henry was six. What happened?!

And what happened to the youngest girls Jane and Barbara? The 1870 US Census lists two girls – a “B. Bender, age 8”, and a “? Bender, age 10,” at the Roman Catholic Girls Orphans Asylum in New York City on Madison Avenue between 51st and 52nd Streets. These were the right ages. Were these the girls?

About the same time, in 1865, their mother Barbara was committed to the Hudson County Hospital for the Insane in Secaucus, New Jersey. She was 31 years old. Her entry in the 1870 Census lists her as an “inmate” at the Hudson County Asylum; she was labeled “insane.” *She would spend the next 60 years of her life as an inmate.*

The Hudson Hospital for the Insane was founded in 1864, so Barbara would have been among its first patients – or inmates as they were called. One hundred years later in the 1960s the facility was renamed the Mayview Psychiatric Hospital. Throughout the early 1900s the facility suffered from extreme neglect – of facilities and people. Residents were often left there for no other reason than being a burden to the family. “Insanity” was not necessarily a requirement for admittance.

And once left there it was extremely difficult and rare to get out. The object was not treatment or rehabilitation, it was sequestration. Most of the inmates died alone and forgotten; our great-grandmother Barbara among them.

When it opened it had a capacity of 140 beds and was divided into a men’s wing and a women’s wing, as shown in the picture on the following page.



From left to right: Barbara Bender born 28 Mar 1863, John Henry Bender born 27 Dec 1858, Jane Bender born 25 Jan 1861. Picture likely taken in 1865, shortly before the children were separated and surrendered for adoption.

² To “indenture,” in this case children, is to legally bind them to servitude or labor for a period of time. Elizabeth and Mathilde were indentured until the age of 18, at which time they were to be released.

³ They believed in the imminent Second Coming of Jesus Christ, and having children was not only unnecessary, but also impure.

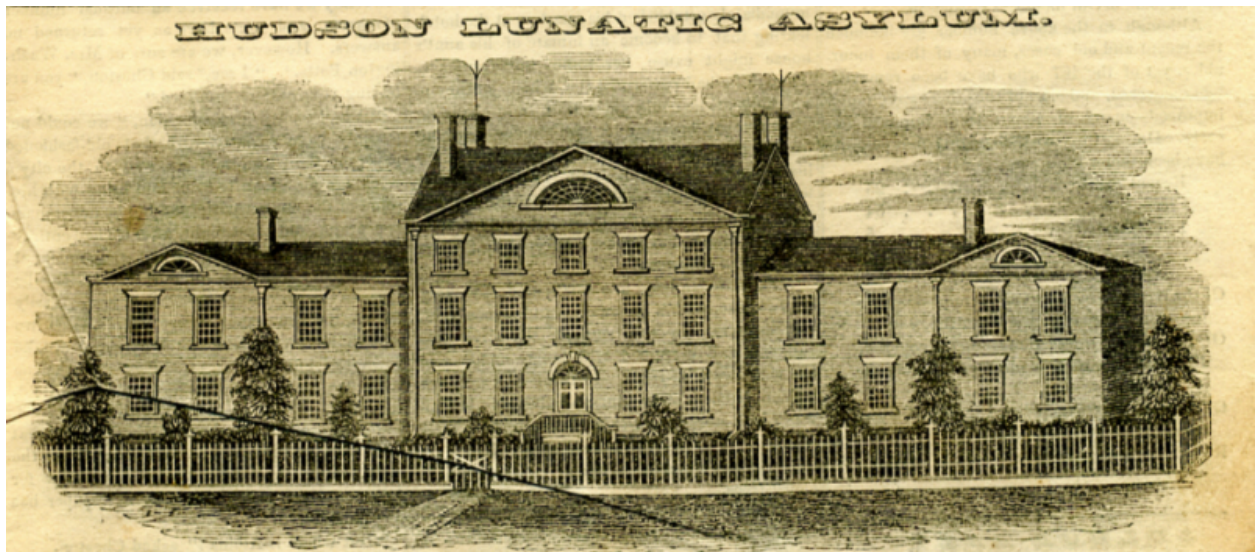
Each of the inmate rooms had several beds. In 1910 when Barbara was 78 years old and had been there 47 years, it was expanded to accommodate 350, but was still hopelessly overcrowded with more than 800 inmates.

By this time the facility was known as “Snake Hill” and included not only the “lunatic asylum,” but also a penitentiary and its stone quarry (for prisoner’s hard labor), an almshouse for the indigent (a poor house), a tuberculosis hospital, and an electric light substation.

The infamous facilities ultimately suffered from a lack of state funding, and deteriorated to such an extent that they had all been demolished by 1931, at which time the insane asylum was relocated to Secaucus and renamed the Hudson County Hospital for Mental Diseases.

Barbara had died nine years earlier in 1922, and was buried in the Hudson County Burial Grounds, also known as “Secaucus Potter’s Field and Snake Hill Cemetery.” Snake Hill Cemetery was for the forgotten – inmates of the asylum and the poor house; their bodies never reclaimed by family members. It is estimated that the Cemetery held the bodies, and the discarded belongings, of over 10,000 inmates. They were buried in mass graves often two bodies deep.

Our story unfortunately does not end here.



The Hudson Lunatics Asylum, also known as the Hudson Hospital for the Insane, founded in 1864 in Secaucus, New Jersey. Barbara Mai spent 60 years in this facility. [From a sketch c. 1870]

In 2002, while digging foundations for the roads and bridges of Exit 15 of the New Jersey Turnpike (the Secaucus Train Station extension), excavators accidentally unearthed bodies from the cemetery – all of which, of course, had been buried in unmarked graves.

This, as you can imagine, created a scandal, not only because of the haphazard horror of the disinterment, but also because of the now discovered neglect that the inmates had suffered. Since they were buried in unmarked mass graves there was no way to identify the bodies, and officials failed to notify living family members or descendants.

More than 4,000 bodies were disinterred to make room for the turnpike exit, but obviously not all of the remains were located. It is estimated that there are at least another 5,000 bodies that have not been found. To this day remains are occasionally discovered in the drainage areas under the turnpike, underneath bridge footings, and along the turnpike embankments.

Eventually the remains of 4,572 bodies were transferred to the Maple Grove Park Cemetery in Hackensack, New Jersey. Only two of the thousands of bodies were identified.

The last body was removed from the cemetery on October 31, 2003.

There is a marker, seen at right, at the side of the turnpike memorializing the site.

Our great-great grandmother Barbara Mai lies somewhere under the New Jersey turnpike.

In 2003, an engineering firm, the Berger Group, conducted an archeological survey of the cemetery on behalf of the aggrieved family members and descendants of those who were disinterred.



From their report:

“A total of 113,532 artifacts or non-skeletal objects were recovered of which over 50 percent were coffin nails. Other personal effects or "grave goods" included dentures, glass eyes, coins, clay smoking pipes, embalming bottles, whiskey and wine bottles, combs, over 4,500 buttons, over 500 ceramic fragments, clothing remnants, shoes, hats, jewelry, military medals, religious items, and medical devices or prosthetics. Using historic maps, original hand-written burial ledgers, osteological examination, background research, and artifact analysis, Berger's team was able to determine possible identities for approximately 900 of the disinterred remains. Of particular note, positive identifications were established for two interments who have living linear descendants. The remains of a woman who died in 1928 and a man who was buried in 1949 were returned to their respective families for private ceremonies and reburial, ending the search for their long-lost grandparents.”

In 2007 an award-winning documentary by Sandra Longo, *Snake Hill: Buried But Not Forgotten*, chronicled the families' struggles to identify and reclaim their family members. (The documentary is available at amazon.com.)

Barbara is not listed at the Maple Grove Park Cemetery. It is indeed likely that hers is one of the 5,000 undiscovered bodies.

We may never know why Barbara Mai was committed to the asylum, or why she abandoned her children. She was labeled “insane,” but in those days, insanity could refer to any number of manifestations of mental illness, including most often...alcoholism. Those were the days when you didn't talk about alcoholism. It wasn't a disease, it was something shameful.

The “house fire,” it appears, was a cover story. (Although we still don't know what happened to Georg.)

Barbara's twin daughters Elizabeth and Mathilde were known alcoholics, both were also committed to “mental health facilities” near the end of their lives. Mathilde spent the last 18 years of her life, from 1929 to 1947, at the coincidentally named Mayview State Psychiatric Hospital, originally known as the Marshalsea Poor Farm, near Bridgeville, PA. Her death certificate cites psychosis due to alcohol as a contributing cause. Elizabeth spent the last four years of her life at the Woodville State Mental Hospital, formerly the Allegheny County Home for the Poor, in Collier, PA. She is buried in an unmarked grave on Mt. Troy, on the North Side of Pittsburgh.

At least several of Elizabeth's 13 children were known alcoholics. There was an oft mentioned rift among the siblings between the alcoholics and the teetotalers. Elizabeth's youngest son, Albert Dollhopf (1891-1957), a WWI veteran who lived with her most of his adult life, served several prison sentences and in 1946 was sentenced for beating his mother. The reason, as quoted in the newspaper, was "her coughing."

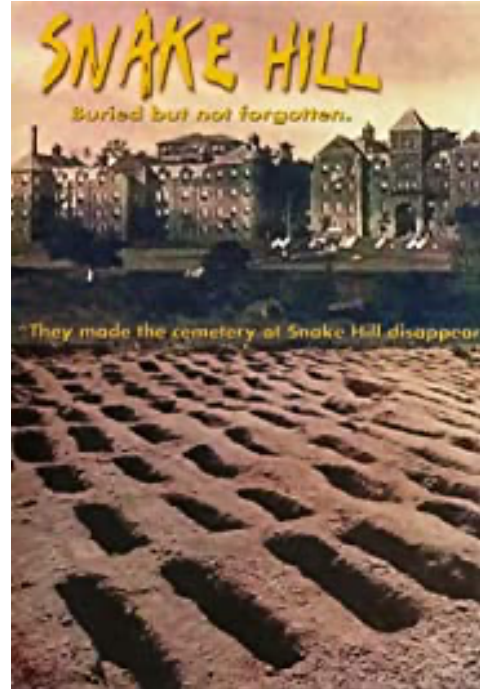
Elizabeth was committed to the Woodville Mental Hospital shortly after that incident.

Martin Mai, Barbara's younger brother, served numerous prison sentences for disorderly conduct and his divorce papers cited alcoholism as a contributing cause.

Georg Bender, Barbara's husband, disappeared, and to our knowledge was not heard from again. There are still the unsubstantiated stories that he died in a house fire, but there is no evidence of this, nor has he been discovered in any subsequent censuses, death certificates, or obituaries.

Barbara Mai and Georg Bender had the following children:

1. **Elizabeth Bender** was born on March 20, 1857 in Jersey City, New Jersey. She died on August 31, 1951 at the Woodville State Mental Hospital in Pittsburgh of heart disease at age 94. She married Johann Bär Dollhopf on December 12, 1876 in Pittsburgh, PA, at the Good Shepherd Lutheran Church of South Hills. He was born on 24 May 1852 in Mistelbach, Germany and died on March 28, 1934 in Pittsburgh.
2. **Mathilde Bender**, was born on March 20, 1857. She died on 27 Mar 1947 in the Mayview State Psychiatric Hospital in Pittsburgh at age 87. She married Frederick Wilhelm Pflaumer. He was born on October 16, 1846 in Baden-Württemberg, Germany, and died on December 14, 1925 in Pittsburgh.
3. **John Henry Bender** was born on December 27, 1858. He died on September 27, 1933 in Beaver Falls, PA, at age 74. He married Mary Elizabeth Schwartz on August 15 1884 in New Galilee, PA. She was born on October 30, 1861 in Pennsylvania, somewhere. She died on April 18, 1935 in Beaver Falls.
4. **Jane Bender**, was born on January 25, 1861. She died on January 29, 1935 in New Galilee, PA. She married Louis Senn, who was born on December 24, 1859 in Switzerland and died on June 26 1927 in Ambridge, PA.
5. **Barbara Bender**, was born on 28 Mar 1863. She died, to the best of our knowledge, in 1899 at an unknown location, probably in Allegheny City, the North Side of Pittsburgh.



Snake Hill: Buried but not forgotten is a 2007 documentary about the scandal surrounding the Snake Hill/Potter's Field Cemetery.

All of the above information represents the best of our research to date. Any question, comments, additions, or corrections are most welcome!

Mark R Dollhopf
Barbara's great-great grandson
New Haven, CT
April 20, 2020. Not forgotten.

Appendix A: Vital Facts

Barbara, her husband, and parents:

BARBARA MAI (1832-1922)

- **born** 05 Jan 1832
- **birthplace** Kirschhausen bei Heppenheim, Bergstrasse, Hessen, Germany
- **parents** Martin Mai (24 Mar 1802- 11 Jan 1882) and Margarethe Amend (16 Mar 1800-bef. 1880)
- **immigration** 1851 to New York City, accompanied by brother Georg Mai (1827-?)
- **married** 07 Sep 1856 in First German Presbyterian Church, Rivington Street, New York City
- **committed** bef. 1863 Hudson County Hospital for the Insane; spent 60 years in the Hospital
- **died** 20 Dec 1922 in Secaucus, New Jersey
- **burial:** Hudson County Burial Ground (Defunct) Secaucus, Hudson County, New Jersey, Plot Lot 5141, Top. Memorial ID 104545453 a

HUSBAND | GEORG BENDER (1833-?)

- **born** 27 Nov 1833
- **birthplace** Niederdorfelden, Wetteraukreis, Hessen, Germany
- **parents** unknown
- **immigration** unknown, but before 1856 since he married Barbara Mai in 1856.
- **married** 07 Sep 1856 in First German Presbyterian Church, New York City
- **occupation** unknown
- **died** unknown

FATHER | MARTIN MAI (1802-1882)

- **born** 24 1802
- **birthplace** Kirschhausen bei Heppenheim, Bergstrasse, Hessen, Germany
- **parents** Johann Georg Mai and Elizabeth Feher
- **immigration** church records indicates he left for America in 1845.
- **married** 13 Feb 1827, Heppenheim, Bergstrasse, Hessen, Germany
- **occupation** Schuhmachermeister (Master shoemaker)
- **died** 11 Jan 1882, Jersey City, Hudson, New Jersey

MOTHER | MARGARETHE AMEND (1800-1880)

- **born** 16 Mar 1800
- **birthplace** Kirschhausen bei Heppenheim, Bergstrasse, Hessen, Germany
- **parents** Johann Adam Amend and Anna Margarethe Keil
- **immigration** church record indicates she left for America in 1845.
- **married** 13 Feb 1827, Heppenheim, Bergstrasse, Hessen, Germany
- **died** unknown, before 1880 presumably in Jersey City, New Jersey

Appendix B: Elizabeth Bender's indenture (note that she signed her name with an "X"):



THIS INDENTURE,

MADE the *12th* day of *January* in the year of our Lord one thousand eight hundred and *sixty five* **Witnesseth**, That *Elisabeth Bender* aged *seven* years *nine* months and *twenty one* days, by and with the consent of *her Father George Bender* hath put, and by these presents doth voluntarily put *herself* an Appentice to *the Trustees of the Manning Society* with *them* to serve after the manner of an Appentice, from the date of these presents, until *she* the said *Elisabeth Bender* arrives at the full age of *eighteen* years; during which term the said Appentice *the said masters* shall serve in all lawful business, according to *her* power, wit and ability, honestly, orderly and obediently in all things demean *herself* towards *her* said *masters* during said term. And *R. L. Baker & Jacob Harrier Trustees* the said *masters* doth for *themselves their successors* heirs, executors and administrators, covenant and grant to and with the said Appentice, that *they* the said *Elisabeth* the said Appentice in the art and mystery of a *Housekeeping* shall and will teach and instruct, or cause to be taught and instructed in the best manner that *they* can; also, during all the said term shall and will provide and allow unto the said Appentice, competent and sufficient meat, drink, washing, lodging and *learn her to read and write*

and all other things necessary and fit for an Appentice. And at the end of said term, *shall and will deliver to the said Elisabeth 2 Suits of clothes one of which to be new, also a Bed.*

In Witness Whereof, The parties have hereunto interchangeably set their hands, and affixed their seals, the day and year first above written.

SEALED AND DELIVERED }
IN PRESENCE OF }
Daniel Schreiber

Elisabeth Bender 
George Bender 

Baker & Harrier Trustees 