

Mennonite Research Journal

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No. 1

John E. Reesor's Trip to Pennsylvania¹

May 24, 1854

We left Toronto, May 24th at 7:00 a.m. arriving at Niagara Falls by 2:00. We passed through Tonawanda, Akron, Richville and East Pembroke, arriving at Batavia by 4:00. After forty-five minutes, we reached Stafford, then LeRoy, Caledonia, West Rushville, Honeye Falls, West Bloomfield, East Bloomfield, Canandaigua and arrived at Elmira by 12:00 at night. This is a beautiful city on the New York and Erie Railroad, possessing very handsome brick buildings. We left Elmira by 8:00 a.m. by stage to cross the Alleghenies to Canton, Pennsylvania, by 7:00 p.m., a distance of thirty-five miles—the most mountainous land we ever saw. We left Canton, Friday at 4:00, by stage to Ralston (Lycoming County) by 7:00—fifty miles from Elmira. From Ralston, we went by rail to Williamsport, twenty-five miles through Lycoming Valley, a wonderful place. It is just wide enough for a creek and a road for the mountain is on both sides. The rocks, we were told, were more than one thousand feet high. The houses here and there see the sun rise at 7:00 and set at 5:00. At Williamsport we took the Susquehanna Canal to the junction where the Juniata River falls into the Susquehanna, seventeen miles above Harrisburg. We took the cars through Harrisburg to Elizabethtown. Thence we went to Joseph Reesor's on foot, one mile, where we found a beautiful farm, eye in blossom, wheat in heads, young apples and peaches as large as full grown cherries, potatoes one foot high and other vegetables in proportion. We remained for the night at John Reesor's.

On Sunday, we "went to meeting" at a distance of seven miles where two brothers by the name of Ebersoll are the regular ministers. A numerous and respectable congregation was in attendance. From the meeting, we visited a family by the name of Hamacker, our second cousins. Here we took dinner. Supper was at Christian Reesor's, seven miles from the Meeting-house. Then we proceeded seven miles farther to Peter Reesor,

who is a brother to John Reesor, also a minister in our church. He owns a grist mill. We find a beautiful country on the south, the eastern part of Lancaster County with large brick houses and stone barns. We stopped at John Reesor's for the night.

On Monday morning, we left Peter Reesor's for Joseph Burkholders² passing through Lancaster. At noon, we met his brother, Abraham Burkholder,³ too. Returning to Lancaster, we visited the cotton mills⁴ in active operation in buildings four to five stories high. I think two or three hundred girls were employed in one of them. These factories have the most wonderful machinery I ever saw. Lancaster is a beautiful city with two principal streets crossing each other at right angles in the center of the town. By Monday evening, we were at Preacher John Reesor's.⁵ This place is called Hammer Creek. Here are the good limestone soils.

We attended a funeral in the neighborhood of Groventhal.⁶ A large number of people were gathered together. The person to be buried was a Brubacher, a man aged thirty-two years. He left a widow and six small children. In the afternoon, we went to see father's cousin, an aged woman who knew many of those old folks I recall hearing about in Canada.

On Tuesday evening, we came to Christian Reesor's,⁷ stopping for the night. The next forenoon we attended a meeting that was appointed for me.⁸ We had a good attendance. John Reesor and I conducted the meeting. Benjamin Eby⁹ and Bomberger¹⁰ were also present.

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The 1963 Family Questionnaire

The Editor

In conjunction with the Historical and Research Committee of General Conference, your local society spot-checked thirteen congregations in the Conference. The analyses of these were most interesting. We herewith give you four of them.

MELLINGER¹

The adults are baptized at 15.8 years and their children at 13.5. The parents were married at 20.5 years and their children at 21.9. The parents had 11.4 years of education to 12.6 for the children. The families averaged 4 children, they resided 3.4 years where they are now and reported 22 deceased children. 25.2% are farmers, 9% retired, 5.5% maintenance, 5.5% salesman, 4.5% laborers, 3.7% marketing, manager, feed & coal & clerk each, 2.7% florist, gardening & painters, 1.8% machine operators, truck drivers, warehousemen, plumbers, road construction, 3% carpenter, meat cutter, blacksmith, insurance, poultry processor, home superintendent, steel rigger, cemetery caretaker, auctioneer, auto sales, feed mill employer, school teacher, cabinet worker, New Holland Machine Co., baker, high welder, engineer, livestock dealer, funeral director & mechanic.

Of these 35.6% live on farms, 86% own their homes, 23.3% of the women work away from home. Of the 189 grown children reported, 150 were Mennonite, 8 were Methodist, 7 EUB, 6 Independent, 5 Brethren, 3 UCC, 3 Church of God, 2 Lutheran and one each of the following, Pentecostal, Assembly of God, Baptist, Church of Brethren, Presbyterian.

DIAMOND STREET, PHILADELPHIA

Parents were 15 years at baptism and children 12. The parents were 23.3 years at marriage. Education-wise: 9.7 years for parents, 8 for children. Average family of three children, average residence 3½ years. One was reared Catholic. They were born in Louisiana, North Carolina, Georgia, Maryland and New Jersey and their children are in South Carolina, Michigan, New York, North Carolina and Florida. None live on farms; 10% own their homes. They lived in the city 5.6 sales, clerks, ministers have each a representative.

LOST CREEK

Parents were baptized at 14 years and married at 22.4, with 8.8 years of education and 4.2 children. Their children were baptized at, married at 21.8 years. Of the children 70% were Mennonites with 3 Methodist, 1 Pilgrim, 1 Brethren and 1 EUB. Vocation-wise, 92.6% are farmers and the rest salesmen; 90% live on farms, 72.4% own their homes, where they lived 14.6 years. One out of 29 women works away.

BOSSLER

Parents were baptized at 18.9 years and their children at 11.33. Parents were married at 22.1 years and their children at 22. Educationally, the parents had 10.9 years compared to 11 for the children. The families averaged 4.4 children and 4.8 persons around the table. Denominationally 94% of the children were Mennonites, with one Christian Missionary Alliance and one Lutheran. Occupationally, 60% are farmers, carpentry and the chicken hatchery account for 2 each and the rest include an accountant, clerk, doctor, salesman, teacher, executive, implement dealer, mechanic and truck driver. On farms are 51.4%, 75% own their homes where they lived

(Continued on Page 9, Col. 2)



The Abraham Risser Lebanon County Homestead

Courtesy Aaron S. Risser

(Continued from Page 1, Col. 1)

In the afternoon, we left for Benjamin Eby's where we saw the house built by my great-grandfather Christian Eby in the year 1754.¹ This was a curiosity for me. Passing through Mauchline, we saw old father Hostetter,² who is eighty years of age. We passed through the neighborhood where George Brownsberger³ formerly lived. We arrived at Benjamin Lehman's⁴ by Wednesday evening. The farms near Mauchline are equal to any farms in Canada. By the time we arrived at John Reesors, which we left last Sunday morning we had traveled about seventy-five miles⁵ in a circuit through Lancaster County. The farms passed were all in the best of cultivation; clover, wheat, rye and Indian corn all appeared to yield good crops. I think we saw more corn on our journey through Lancaster County than I would find were I to travel throughout Canada.

On Thursday morning, we left Benjamin Lehman's, near John Reesors, for Jacob Lehman's,⁶ a distance of eight miles, arriving at noon. Jacob Lehman has six children, three married and three single. From Lehman's over the Conewago Mountains, we saw such rough land. I could hardly see the land due to the rocks and the stones. I am not surprised that old Raiter and the Lehman's left such land for Canada. We arrived at John Oberholzers⁷ Thursday evening. He is my second cousin. If I were to visit all my friends hereabout, it would require two or three months. The Oberholzers live in Dauphin County.

On Friday morning, we left for Lebanon County, arriving at John Reesors by noon.⁸ He is a grandson of my father's Uncle Peter Reesor.⁹ We passed the farm where father Abraham Grove¹⁰ formerly lived, also the farm where Ramers¹¹ lived. Then we came to Abraham Reesor¹² who owns a mill on the Conewago Creek. We then visited the farm where my father was born. Here there is a spring¹³ of the best water found in all our travels. Here we had supper and drank some first rate currant wine.

On Sunday, we went to a meeting at the house which was built by my great-grandfather Peter Reesor about eighty years ago.¹⁴ On Monday, we left John Reesors for Elizabethtown. While waiting in this town, we saw two droves of fat oxen pass through the town for the Philadelphia market, two hundred and five head in all. I was told they will sell for \$12.00 per hundred weight.¹⁵

(To be continued)



Reesor Meetinghouse (cf. 1 below)

Footnotes

1. This was found among the papers of Benjamin B. Reesor (Sept. 27, 1846-May 5, 1917) who married November 27, 1857 Annie Nancy Hoover, (Dec. 15, 1839-Sept. 27, 1917). (With many Anna Hoovers, Annie Nancy distinguished her). This manuscript was furnished by Paul Grove, Ringwood, Ontario, Canada, but Aaron S. Risser had another translation. Reesor Genealogy p. 34.

Benjamin B. was a son of Preacher John Eby Reesor (June 24, 1806-Nov. 27, 1864), married Maria Burkholder (July 7, 1803-Oct. 10, 1879), daughter of Jacob Burkholder-Father Eby (the latter a cousin to Bishop Benjamin Eby). Jacob Burkholder, born at Campbellstown, (1768), near Chambersburg in 1790, married Maria Lehman (Feb. 21, 1767-Mar. 18, 1842), daughter of Bishop Daniel Lehman. ?

Shelley. By 1826, they lived in York County, Ontario, where he died June 9, 1832 and both are buried on the 8th Concession, Burkholder Reunion Booklet, III, p. 34.

John E. Reesor was a son of Peter Reesor, (Dec. 25, 1775, Nov. 16, 1851) married Esther Eby (1779-Sept. 27,

1826). This Peter was a son of Christian (1747-Mar. 26, 1806) married 1774 Fanny Reiff and he a son of Pioneer Peter Risser (Jan. 1713-Feb. 1804) and Elizabeth Hershey (d @ 72 yrs.) of Mount Joy Township. Christian was killed by a falling tree when clearing his land on the Little Rouge River in York County, Ontario, during the spring of 1806. Peter Reesor obtained 600 Acres of land in Whitechurch for his horse, saddle and bridle. His wife and son, Christian on Oct. 6th, 1826, died of Typhoid in Lewistown, New York State, on a return to Canada. He was the business manager for his brothers and sisters and the largest land owner in the township.

The John E. Reesor Meetinghouse was built in 1857 on his land; it was remodeled in 1949. He was succeeded by his son, Christian, minister, 1863 and bishop, 1867 and later by Preacher Thomas (b Mar. 18, 1767) a grandson. This congregation is affiliated with the Old Order Mennonites today. These are buried on Lot, Concession 11, Markham Township on a John Reesor Homestead, still Reesor land. (Burkholder Reunion Booklet, III, p. 53; Mennonites of Ontario, L. J. Burkholder, p. 110, 119-120).

2. Transportation was slower than now, but safely and happily they arrived. The border customs did not stop them.

3. Ralston is north of Stony Run on Lyeoming Creek, twenty-six miles north of Williamsport.

4. Although Penn spoke of canals for an inland city in 1690, Pennsylvania Canals were not placed on the Statute Books until July 4, 1826. The Pennsylvania Canal started at the Junction of the Juniata and Susquehanna at Duncan's Island, through New Buffalo, Liverpool and Selinsgrove to Northumberland, thirty-nine miles. Numerous branches were also across the state. This was opened in late September 1829. Six locks were in Perry County. In 1851 the through-fare was \$2.00 including hunk and breakfast. They were towed by three horses. The Pennsylvania Legislature in 1899 abandoned the canal. Cf. Haio, History of Perry County, pp. 407-418.

5. Joseph Risser (Mar. 20, 1820-Dec. 1, 1896) m Fannie Nissley (Nov. 26, 1820-Feb. 24, 1883) and lived east of Elizabethtown. They are buried at Risser Mennonite Cemetery. Levi, Joseph, Martin and Amos are the sons. The Reesors of Markham are Risser's generally here, but Reesers in Salisbury.

6. Noah W. Risser's grandfather resided where Floyd Risser lives, west of Lawn.

7. At the Ebersole, now Good, Meetinghouse in Conoy Township, Daniel Ebersole (May 6, 1821-May 11, 1874) m Elizabeth Ebersole (d 1827) and Peter Ebersole (Apr. 2, 1822-Jan. 23, 1899) m Susan Kendig, were the ministers and the latter's father, Peter R. Ebersole (Dec. 6, 1791-Dec. 12, 1871), married to Mary Rutt, was the Bishop. Cf. Biographical Annals, p. 1362, MRJ, January 1963, p. 1. Pre. Daniel was a 2nd cousin of Pre. Peter, all descendants of Yost of Donegal via Jacob.

8. John and Elizabeth Bossler Hamaker, son of Abraham and Catherine Spickler Hamaker, were among the Hamakers of Conoy Township.

9. Christian Risser, great-grandfather of Mrs. Noah W. Risser, resided on the later John G. Ebersole homestead, now the Eckert Poultry Farm.

10. Preacher Peter Risser (Aug. 19, 1797-June 21, 1864) m Mary Groff (July 4, 1799-Mar. 31, 1856) and widow Elizabeth Risser nee Eby (Oct. 16, 1808-Jan. 3, 1876). He lived on the Conewago Creek, farming and conducting a grist and saw mill.

11. John Reesor (Dec. 21, 1800-June 20, 1887), married to Elizabeth Mast (Oct. 12, 1804-Feb. 1, 1869), was the son of Jacob and nephew of Peter Reesor.

12. Peter Reesor lived in Salisbury; will probated Dec. 1840, S L-361. Release U-6-316, dsp

13. Joseph Burkholder (Sept. 18, 1803-July 3, 1875) m Elizabeth Reiff (Mar. 25, 1805-Mar. 26, 1874). They lived in Pequea Township. He was a preacher in 1846 and a Bishop in 1864. He was the grandfather of J. C. Burkholder who compiled the Burkholder Reunion Reports. Cf. III, p. 60

14. Abraham Burkholder (Nov. 2, 1814-Sept. 8, 1896) married to Esther Hess (Oct. 16, 1823-Feb. 12, 1872), was the toll gate keeper on the Willow Street Pike. They were sons of Deacon Joseph of Hurnley (1772-1826) and Maria Lehman (d 1838) and thus cousins of John E. Reesor, the author.

(Continued on Page 9, Col. 1)

John A. Kennel (1880-1963), An Affable Bishop

By Otis J. Miller

John A. Kennel was born January 28, 1880 in Lancaster County, Pennsylvania, the third son of Deacon John P. (May 14, 1848-Apr. 27, 1902) and Mattie Glick Kennel (Nov. 12, 1850-June 17, 1920). His grandfather Joseph Kennel, was born in France, June 24, 1823, came to America with his widowed mother, when he was eight years old, accompanied with four other children. Crossing the Atlantic, required forty days and nights.

When John A. was two years old, the family moved on a farm, north of the Millwood Mennonite Church. In 1895 the family moved to Fauquier County, Virginia, where a colony of Amish Mennonites was established in 1892. While living near Bealeton, he was baptized by Bishop Cornelius Beachy. The soil in this part of Virginia was very poor and depleted; when the family in 1900 moved back to Lancaster County, the colony had dispersed. They located on a farm, west of Christiana and south of Smyrna, near Cooperville. The farm was owned by Bishop Gideon Stoltzfus. His father died thereon in 1902.

The German Church services were conducted every second Sunday and without a Sunday school. Sunday school was started in the spring of 1899 and this was in the German language. When in 1906 on "the off Sunday," Sunday school was started in the Old Sadsbury Church (A Friend's Meeting House), about a mile northeast of Christiana. Brother John A. was chosen as Sunday school superintendent. This was the first in the English language.

Brother John A. was married on Thanksgiving Day, November 24, 1910, in the new Maple Grove Meetinghouse, to Emma S. Kauffman (born October 30, 1879), daughter of Michael and Mary Stoltzfus Kauffman. This was the first marriage in the Maple Grove Meetinghouse. They were married by Bishop Gideon Stoltzfus. To this union was born six children: Lena, Ada, Rebecca (Mrs. Elmer K. Beiler), Minerva, Mary Emma (Mrs. Ephraim Nafziger) and John Jr.

On November 11, 1917, at the Millwood Church, from a class of five, he was ordained to the ministry by Bishop John S. Mast. In the spring of 1919, they moved to the present homestead in Chester County, near Sadsburyville, where he spent the last 44 years. Here the two youngest children were born.

When our first mission Sunday school was opened July 8, 1917, at Chestnut Grove School House, midway between Parkersburg and Compass, near present Route 10, he with Aaron Mast were the superintendents. This Sunday school continued until 1923.

He was called to the office of bishop, September 19, 1926, when the lot was not used. The ordination was in charge of Bishops John S. Mast of Morgantown and Eli Kanagy, from Millin County. On September 20, 1945 at the Mellinger Church, he, with the Millwood Congregation and its mission outposts, was received into the Lancaster Conference. The ordained brethren at that time were: ministers, M. S. Stoltzfus, Leroy S. Stoltzfus, Frank Stoltzfus and Reuben G. Stoltzfus and deacon, Isaac S. King.

Due to a nervous break-down in 1948, he was inactive for a year and a half. During this time the bishops of the neighboring districts had charge of communions and marriages. On November 3, 1949, LeRoy S. Stoltzfus was ordained bishop to assist him. Others sharing the lot were: Noah L. Hershey, Reuben G. Stoltzfus and George B. Stoltzfus.

The last several years he wasn't able to attend Sunday school and preaching services. One of the sons-in-law would bring him to services after Sunday school, often on a wheelchair. The last service he attended was on Communion Sunday in the spring of 1963.

Our brother was a spiritual father to many in the church and a firm defender of the faith. He would often quote: "I have no greater joy than to hear that my children walk in truth" (3 Jno. 4). He oft referred to himself as an "unworthy servant." He excelled in preaching funeral and ordination services. His keen memory gave him the Scrip-

tures in both German and English, interchangeable and with freedom, and always without notes. His last sermon was on prayer. He will be remembered by many of the ordained by the booklet by E. M. Bounds on "The Preacher and Prayer," given to many.

He peacefully fell asleep, with the blessed hope, Friday, October 11, 1963. The funeral was held at the Millwood Church, October 15, where Elmer D. Leaman, pastor of Newlinville, and Bishop LeRoy S. Stoltzfus brought the messages. At the age of 83 years, 8 months and 14 days, he was the second oldest in length in the ministry and the third in age of the Bishops in the Lancaster Mennonite Conference.

Among the large assembly who gathered to pay respect to our departed brother, were twenty-two bishops of Lancaster Conference, two from Ohio and Eastern, one each from the Allegheny, Washington County, Maryland-Franklin County, Pennsylvania and the Beachy Amish Mennonite Conference, with also a number of ministers and deacons. The burial was in the adjoining cemetery.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Revelation 14:13.

Footnotes

1. He ordained the following: M. S. Stoltzfus, minister, Dec. 17, 1933; Isaac S. King, Deacon, Aug. 12, 1937; Frank Stoltzfus, minister, Aug. 14, 1940; LeRoy S. Stoltzfus, minister, May 22, 1941 and Bishop, Nov. 3, 1949; Reuben G. Stoltzfus, minister, Mar. 1, 1944; Noah L. Hershey Jr., minister, Nov. 13, 1946; George B. Stoltzfus, minister, May 14, 1947; John E. Kennel, Deacon, June 19, 1949 and Ephraim Nafziger, minister, Sept. 4, 1949.

On December 15, 1949 Bro. John preached a powerful sermon on Titus 2:1 at Reiff, when Reuben Martin was ordained to the ministry, giving Scriptures in German and English with a facility that is lost today, and that without notes.—Editor

2. Cf. Millwood District Messenger, November issue, by LeRoy S. Stoltzfus.

Kraybill Mennonite Cemetery. (Continued from Page 12)

RUPERT

WILLIAM Buried at Silver Spring Cemetery, son Jacob Rupert of York Co. w Elizabeth Souders, Dec. 15, 1851-May 4, 1891, dau. Ezra Souders-Elizabeth —York Co. Hist. II, p. 849

(To be continued)

Footnotes

41. Preacher Peter Nissley of Donegal was ordained October 30, 1836. He gave John S. Funk the necessary urge to start the Herald of Truth and was both a constant correspondent and sponsor thereof throughout life.

42. Jacob W. Raifsnider lived on Musser's Poultry Farm. Originally he came from Maryland.

43. Benjamin F. Reapsome was from Perry County. Later he was a farmer in Donegal and West Hempfield.

44. Frances Kraybill, daughter of John N. Kraybill-Fannie Brenneman was buried Filer, Idaho. Her parents buried two children here and then moved to Dickinson County, Kansas, where they are buried at Donegal, Kansas. Her husband was a Mount Joy butcher, sold property in 1868 to Elias Hostetter therein (S 11 234). Widow is given \$300 worth of goods from the estate (Orphans Court, 1867-1870, p. 391). There were but two children, Margaret (Jan. 3, 1867-Apr. 6, 1958) married to Hezekiah Musser and moved to Filer, Idaho and Susan, who died at 16 yr. in Washington. Eby Bk. p. 18, Brenneman Gen. p. 88, Brubacher Gen. p. 48

45. Daniel Root, Mt. Joy, Smithshop and Foundry on Marietta St., Boro; David, Susanna w Christian Stauffer, Nancy w William Shireman, Elizabeth w Elam Rudy and Benjamin M. Will C 2-468. "He was a bright shining light."—Herald of Truth 1877, p. 166

Bishop Isaac Eby, Revered Churchman

(Continued)

Ira D. Laudis

This year on September 15th, the Mission Advocates had their first Quarterly Meeting.²¹ Not present himself, he was immediately given the details of same. For their third, he advised them to change the name to the Mennonite Sunday School Mission. When the latter had its first Quarterly Meeting at Paradise, January 4, 1896, Bishop Isaac Eby was present, and delivered a sermon on John 21:15c. He was a liaison officer or thermostat between the Bishop Board and this missionary movement and made entirely responsible for its good behaviour. In April 1895, he asked Isaac E. Hershey and Emanuel E. Kenagy to open the first mission station within the precincts of Lancaster Conference at Monument. He preached at the Rooks School House prior to the opening of this Mission Sunday School. He was usually present (the only Bishop) thereafter and often preached the sermon.

In the Middle District of Virginia, he with Deacon Jacob M. Greider, Salurga and preacher C. B. Breoneman of Elida, Ohio, was called in, when a church storm arose in 1897. Bishop Isaac tried hard to heal the threatening schism, but by 1901 the Old Order Mennonite Division became a reality.²²

J. A. Ressler, an intimate friend of his, who shared with him the missionary spirit in the Paradise District, was called to the ministry at Scottdale. Having married Brother J. A. and Lizzie Bachman of Farmersville prior, he was asked also to ordain him to the ministry at the latter place.²³ This was the next step in getting the Resslerers from Paradise to India and to the publication interests of the Church.

On July 29, 1896, there was a young people's party held at the home of John Musser's near Hartman's Station.²⁴ That evening on the return to their homes at the Bird-in-Hand Crossing, Enos Barge (April 28, 1873-July 26, 1896) and Barbara Hershey (June 25, 1878-July 26, 1896) were killed. A spiritual awakening followed that brought many of the grown young people into the Church. On October 31st, a class of forty-three was baptized by Jacob N. Brubacher at Groffdale; by Brother Eby November 19, thirty-eight at Paradise; November 21st, sixteen at Strasburg; January 10th, twenty-one at Old Road; January 13, twenty at Hershey and another class of twenty-nine at Hershey later. Nearly every service had an announcement of a few applicants and these without any special effort.

John H. Mellinger's father, then at Palmyra, Missouri, contacted Brother Eby about ordaining John M. Kreider for that field. After counselling numerous brethren, he took the advice of Sunday School Superintendent Henry Andrews of Strasburg: "If they call, ordain him." As he passed Brother Kreider's home on his way to Conference at Mellinger's, he told him to look for him on the return and get the final word. This he did. On February 10, 1898, John M. Kreider was ordained and sent to the Missouri field, where he has faithfully been giving his life to the Lord ever thereafter.

Although, revival meetings were not sanctioned until the Fall Conference in 1905, for the nine years prior M. S. Steiner and shortly thereafter A. D. Wenger were crossing the Conference, with no effect in a numerical increase. In 1898, Bishop Eby decided to make a trip to Virginia and as far west as Missouri and to return by way of Ontario, for the express purpose of observation, especially on two questions, revivals and open Conference.²⁵ On congregations that had large revival classes, he observed but small increases in membership. In a certain congregation, some Amish joined the Mennonites. When Brother Daniel Kauffman asked him how he found a certain congregation he replied: "The Amish lost their spirituality, joined our Church and then lost their form." He still appreciated close Conference, for he learned there was nothing done until it entered a committee of two or three and then it moved.

He served on some church wide committees. On January 31, 1902 he with L. J. Heatwole, Ira J. Buckwalter, George R. Rook and Henry D. Heller gave a report on the Elkhart Church trouble, centering around John F. Funk, which later led to the location of the publishing interests of the church at Scottdale.²⁶

In August 1899, he saw his vision of a meeting house at Red Well materialize and dedicated it. In 1901, he opened the Mission Home on the Welsh Mountain. In 1903, he engineered the ground work for the Old People's Home at Oreville.²⁷

What shall I more say? Were I to tell you of his large classes received when first the revival meetings started! Were I to tell you of the many funeral sermons preached within and without his home district! Were I to tell of his work on the first Examining Committee for home missionaries in the Conference! Were I to tell of the dedication of the Litz Church and many others! Were I to speak of the ordination services where he preached or was in charge! Were I to remind you of the importance of being the second oldest Bishop in the Conference in those years, I could not nearly paint a complete picture! Sufficient has been given to prove the marvellous value to the Church of this great servant that God so graciously lent us over his important life span.

To me, the most astounding fact *now* appear, Bishop Eby interested in quality and spirituality, for a strict disciplinarian, the Lord consequently blessed him with quantity and real progress. In 1888, ten years after he was ordained Bishop, the Pequea District, of three houses, held Communion only at Hershey. The 300 members had but two single ones, Christian Metzler and C. M. Braekbill, both sickly at the time. By 1910, there were 900 members. This was an increase of 600 members in twenty-two years of Bishop work. Fifty-three years after, it is 884, a decrease of 12. If we had the figures for the whole Bishop District in 1878, they were just as illuminating. From 1910 to 1963, the figures are 2400 and 2933, an increase of only 533 in fifty-three years. This is in spite of all our Sunday School, mission work, revivals, the lowering of age of entrance, parochial education and modern conveniences and inconveniences.

Gems Colled

His communion sermon covering the Annunciation to the Grave was so remarkably given that one who heard him often during his young years said recently: "I would drive a hundred miles to hear one like it again." He stressed in addition to Christ's sufferings for us, Mary and the alabaster box. To boys in the New Providence District, a high point was his use of "Alpha and Omega, the first and last, the beginning and the end." This expression they would await and knew when to expect it.

The most frequently quoted: "If you want to be a Christian, you must be Christ-like" did more to spur on John R. Buckwalter of Palmyra, Missouri, than any one thing.

Matthew 1:21 "He shall save his people from their sins, and not in their sins."

Jeremiah 50:6 "The false shepherds have forgotten their resting places."

Common sense has a good place in religion."

Quoting Hebrew 10:35, 36, he repeated: "Cast NOT away your confidence."

(Continued on Page 10, Col. 2)



Four of Isaac Eby's Girls: Magdalena, Libby, Molly and Susan
—Courtesy Helen Ranch

Yes . . . But . . .

With over 25,000 killed in 1963 by earthquake and hurricane across the waves; with 63 already (December 9th) killed in Lancaster County by automobile accidents; with some well to-day and tomorrow taking a deep dive to death; with many men and women, leaving the scenes of life somewhat prematurely,—Yes, But . . .

With the Secret Service after 62 years of experience, with President Kennedy crying loudly "Peace and Safety," with the police force of the great City of Dallas on hand, another President on a political peace trip lost his life through the frenzy of an ex-Marine sharpshooter. With all the laws of the Lone Star State the assassin was robbed of a fair trial and a Court sentence, after the Civil War was fought to quell the South, the World War I to make the world safe for democracy and World War II, the War to end war.

With all our education, the national deficit for peace times could dip into the red 8.2 billions this year and more next year. On a state, county and local level there is no better housekeeping, nor wiser.

With all our prided Church membership rolls in USA, serious crime in Washington in 12 months increased 17.4 percent and the FBI September release for the nine months of '63 as 10 percent rise over the January-September period of '62.

In the country with world leadership, the President had a heart attack in '55, we have no Vice President and then next heirs to the throne are 71 and 86 respectively. Or as England and Holland, when they could not have a King, were glad to settle for a Queen.

"Change and decay in all around I see;
O Thou, who changest not, abide with me."

Recent Donations

Valuable site and rocks, Lancaster Mennonite School Board
Ellis B. Herr, surveying, etc.
Deed, S. S. Wenger
The Heisey Family in America by M. Luther Heisey
History of David Landis, Sr. Descendants, Mrs. S. Grant
Stewart, Las Vegas, Nevada
Hoke's Reminiscences of the Civil War, John C. Kuhns, Chambersburg
Minutes, etc. of Lancaster Mennonite School Board from
1942-1963, Landis H. Brubaker
Sunday School Centennial Booklets, John L. Yoder
Blank Genealogy (1963), Sadie Blank Mast
A Boy's Experiences in World War I, Clarence Shank
Broadside and Brochure on Hans Herr; A. L. Morley, Hendersonville, N. C.
History on Franklin & Marshall College, 4 books and 12
booklets; Dr. Herbert Anstaett, Librarian
Descendants of John Spahr and Catharine Brubaker Spahr,
by Mrs. Wynona Spahr and Keith Spahr, 428 N. 12th St.,
Pocatello, Idaho.
Reamstown Bi-Centennial 1760-1960, History of the Ream's
Cemetery and a Record of the Reamstown Cemetery, by
Paul S. Leshar, Reamstown
Photostatic Copy of the Joseph Hoover 1844 Will by Amos B.
Hoover
Thirty years of work on the Weaverland Martins and Kurtzes
by Horace K. Martin, by his family.
At least 25 days of free labor on the building, especially from
Mellinger, Stumptown and Lebanon County.

Coming!

The marvellous autumn and winter so far have given the contractor a good start on the new building. The vault roof and the first floor will be poured this week (December 9th) and possibly some facing brick placed. It is progressing fine! More free labor and coin will be appreciated.

Biennially

The Groffdale Conference of the Old Order Mennonite Church in Lancaster County built a large meetinghouse near Muddy Creek in 1961 and this fall a 55' x 75' frame building is being erected a mile north of New Holland. This shall be known as North New Holland. Edwin N. Martin sold two and a half acres along the second East-West Road north of the square in New Holland. It was surveyed on October 6. The Building Committee for this structure was to be Israel M. Martin, Isaac S. Stauffer and Jonas Martin, but in cutting the heavy timber for same, the latter has been incapacitated, and Noah K. Martin replaced him. The entire west and north sides of the enclosure are provided with team sheds, and the cemetery will be to the east. The excavating began soon after the surveying date. The young people will be seated on raised elevations, since the pulpit will be on the floor level, with a bench and table in the middle of the west, long side and a singers bench in front. A large block of men on one side and of women on the other face each other, on either side of the pulpit and back of the singers. Wooden trusses in the attic carry the ceiling without pillars placed in the audience room. The pot belly stoves will be replaced by a furnace. The inside trimmings, benches and tables will be furnished by Amos W. Horsing, one of their members. This house is somewhat central between Martindale, Weaverland and Groffdale. They hope to open in February, a new house of worship, with a score or more of the membership present every working day diligently bringing it nearer completion. With this free labor, they hope to build for an actual outlay of \$20,000. This speaks for the type of building and the mutual cooperation in building. This serves better than a \$150,000 building with a heavy mortgage. With Wesley, let us keep our meetinghouses simple and not give to the Lord for His service, a building heavily plated with the gold of others.

1. Cf. A 53—1096 Court House deeds.

Addenda & Errata

"To err is human," says Shakespeare. One editor says they have at least one error in each issue, but did not say whether we are to underscore "at least" or "one." In the War of the Rebellion, Official Records of the Union and Confederate Armies, following the General Index, pp. 1091-1242 have the above title.

In the Court House Deed book, W 3 587, Mary Phyfer is also called Catherine, the wife of Jacob Shank. In 5 71, Jacob & Elizabeth Buser is called Margaret, but she signed it Elizabeth Rosser. In 5 505, 1702 is given for 1782 making it prophesy instead of history. In an 1804 Deed, its history refers to an 1891 transaction. Earlier Martin Kendig bought a Penn Grant in 1747 and sold it in 1718. A Mellinger Cemetery tombstone carried a 1911 birthdate and an 1878 death date. In CC 369 Daniel Brubaker's 1765 Release says that John was "called Joseph in the Patent by Mastake."

The Bucks County Intelligencer reported May 27, 1862: "I was told this morning that 1500 men went to war from the upper end of the County and that 1800 of them were Democrats."

The Doylestown Democrat reported February 11, 1862, "The Directors of the poor of Lancaster County elected three physicians to attend to the sick at the Alms House; two were Allopaths and one a Homeopath. The Allopaths resign because of the appointment of one of a different school, and that inferior, if not dangerous." Why didn't they prove it by serving?

The founding of the Donegal Presbyterian Church is ascribed to a pioneer, three years before he entered this country. The old date for the coming of the persecuted Mennonites to the Willow Street tract was 1709. What you don't know, doesn't hurt you; maybe!

(Continued on Page 8, Col. 2)

Jacob M. Hess

(September 16, 1845-November 1, 1943)

Jacob Hess in Switzerland and Lancaster County has been a familiar name but "Cattfish Jake" is especially unique. He was the first son of Samuel and Catherine Metzler Hess and thus the seventh generation from Hans (d 1733). He was born, September, 16, 1845, in Warwick Township near Rehsville, the oldest son, second of eleven children. At eight years of age, his parents decided to take the family to Stark County, Ohio, but at twenty-one, his father had almost died from insanity so they returned to the Kissel Hill, Lancaster County, section. He married October 23, 1873 Ada E. Pfautz (April 4, 1854-May 14, 1927) daughter of Ephraim and Lydia Eby Pfautz. There were four children: Gertrude M., an infant, Lida P. and E. Roy. One grandson Durrel Hess survives. For some years he farmed at Oregon.

As a member of the Landis Valley Mennonite Church, he served as Secretary of the Sunday School through the nineties and shared the lot with John M. Lefever in 1894. When he quit farming, he moved to Ephrata for the rest of his days. He lived to be ninety-eight and lived all that time too. He made work easy and joyful with his rare sense of humor.

When the Civil War started he "thought the war was a great thing. Sure I wanted to go, but father would not let me and I was too young to be accepted. Samuel counselled him: 'Time enough if you have to go.' Lots of my friends were killed in the war so I wasn't sorry that I missed it."

His father was a strict Republican but voted for Buchanan because he knew this Lancasterian. But "Buchanan went bad on him." He did everything the South wanted, so my father said: "Never vote for a Democrat" and I never did.

In Ephrata, he spent much enjoyable time in his garden. In the spring, he delighted to buy some southern potatoes,

put them to his fine green stalks on a Saturday about June 1st and the next day take his company out to show them the fine, large, early, Lancaster County potatoes his garden could produce so early, due to his wisdom as a gardener. At ninety-three, he would climb a twenty foot ladder to bag grapes. In his garden, he never tried to raise more than one crop at a time,—the weeds were nonexistent. His peas, beans, cabbages, potatoes and beets furnished many delicious meals for them and later for Roy's table.

He cut more than three cords of wood at ninety-three for pastime. Some times he would walk four miles to Lincoln to meet Addison Hollinger, one year his senior, or John Reist, over town, three years older. Then sometimes he would take the trolley to Lancaster. He told me on a visit "that recently I went to Lancaster to see my good friend, J. W. B. Bausman at the Farmers Bank, John Carter at the Fulton, John Herzler at the Lancaster Trust and John W. Eshleman at the Eshleman Mills. You know we big fellows like to get together sometimes."

He went to Church for most of his activities as long as he could. This writer took him home from Winter Bible School at Ephrata about February 1st. I inquired as to how he was. He said, "Well." "Not even a cold as many had?" I inquired. "No," he replied, "I am too old to catch a cold."

He often asked his company whether they knew why he became so old and he hoped to have the privilege to answer. It was always, "Because I lived so long." He had a recipe for longevity. It was simply this: "I eat what I want, sleep with my eyes closed and never get up before I am awake."

Eva, who did his cooking in later life, frankly describes his menu: "The greasier the better and he thrives on it. He eats everything but fish, and plenty of it."

To make the time seem shorter he would sing. In the garden he might use poetry as:

Mary had a little lamb
For which she didn't care,
And so she clipped the fleece
Away, and had a little bear.

However, he also loved Gospel songs and hymns.

Time was that he smoked cigars, but stopped this habit. "You know how I stopped? I just quit putting the cigars into my mouth."

I recall my last visit to him about two weeks before his passing. He did not remember who I was but when my name was given it seemed to register and we had a brief fellowship with this grand old man of ninety-eight. He was not the oldest man or person I ever knew but the oldest that I knew as intimately. Aren't you sorry that you did not know him too?

Footnote

- Children of Jacob Hess—Ada E. Pfautz:
 - Gertrude, May 27, 1875-Aug. 10, 1901, m Lehman M. Yohe c 1874 dsp. Lansdale
 - Infant, April 11, 1877
 - Lida P., Nov. 20, 1881-Oct. 1945, m Lehman M. Yohe dsp. Souderton
 - E. Roy, Dec. 4, 1887-Jan. 4, 1958, m Eva M. Hess, Oct. 19, 1898
 - Durrel E., Feb. 24, 1912
m Aug. 6, 1941 Elinor Rockwell Gettysburg
—Editor



Jacob M. Hess at 95 in 1940

Courtesy Mrs. C. H. Martin

As Others See Us

It was the custom in the early days for all the old women to wear white caps. Among certain religious denominations, such as the Mennonites, Tunkers and Quakers, even the young women, as soon as they were enrolled as members, were obliged to comply with the rules of the society and don the conventional white cap. White caps were worn night and day, only the night cap, worn while sleeping, being plainer than that worn in the daytime. These caps, no doubt, may have detracted from the beauty of the wearer somewhat, yet for all that, the women looked well in their quaint attire. They always kept themselves so prim and nice, great pains being taken in ironing and starching the frills on the borders of their caps, and the strings or ribbons that fell down the fair rosy cheeks and were tied in a bow knot underneath the chin. We have handed down to us from the times of our grandmothers odd-shaped irons for ironing and fixing these frills, and mangles (made something like wringers with wooden rollers) for smoothing the caps.

—Pen Pictures of Early Pioneer Life in Upper Canada, by M. G. Scherck, pp. 146, 147.

The Civil War Unvarnished

CHAPTER VII—NEAR THE MASON-DIXON LINE

GENERAL J. D. IMBÖDEN'S REPORT

After the Battle of Gettysburg

In a little while he (Lee) called up a servant from his sleep to take his horse; spoke mournfully by name, of several of his friends who had fallen during the day, and when a candle had been lighted, invited me alone into his tent, where, as soon as we were seated, he remarked: 'We must return to Virginia. As many of our poor wounded, as possible, must be taken home. I have sent for you because your men are fresh, to guard the trains back to Virginia. The duty will be arduous, responsible and dangerous, for I am afraid you will be harassed by the enemy's cavalry. I can spare you as much artillery as you require, but no other troops, as I shall need, all I have, to return to the Potomac by a different route from yours. All the transportation and all the care of the wounded will be entrusted to you. You will recross the mountain by the Chambersburg road, and then proceed to Williamsport by any route you deem best, without halting. There rest and feed your animals, then ford the river, and make no halt till you reach Winchester, where I will again communicate with you.' As I was about leaving to return to my camp, he came out of his tent and said to me in a low tone: 'I will place in your hands tomorrow a sealed package for President Davis, which you will retain in your own possession till you are across the Potomac, when you will detail a trusty commissioned officer to take it to Richmond with all possible despatch, and deliver it immediately to the President. I impress it upon you that whatever happens, this package must not fall into the hands of the enemy. If you should unfortunately be captured, destroy it.'

On the morning of the 4th my written instructions and the package for Mr. Davis were delivered to me. It was soon apparent that the wagons, ambulances and the wounded could not be ready to move till late in the afternoon. The General sent me four four-gun field batteries, which, with my own, gave me twenty-two guns to defend the trains.

Shortly after noon the very windows of heaven seemed to have been opened. Rain fell in dashing torrents, and in a little while the whole face of the earth was covered with water. The meadows became small lakes; raging streams ran across the road into every depression of the ground; wagons, ambulances and artillery carriages filled the roads and fields in all directions. The storm increased in fury every moment. Canvas was no protection against it, and the poor wounded, lying upon the hard, naked boards of the wagon bodies, were drenched by the cold rain. Horses and mules were blinded and maddened by the storm, and became almost unmanageable. The roar of the winds and waters made it almost impossible to communicate orders. Night was rapidly approaching and there was danger that in the darkness, the 'confusion' would become 'worse confounded.' About 4 P.M. the head of the column was put in motion and began the ascent of the mountain. After dark I set out to gain the advance. The train was seventeen miles long, when drawn out on the road. It was moving rapidly, and from every wagon issued wails of agony. For four hours I galloped along, passing to the front, and heard more—it was too dark to see—of the horrors of war than I had witnessed from the battle of Bull Run up to that day. In the wagons were men wounded and mutilated in every conceivable way. Some had their legs shattered by a shell or minie-ball; some were shot through their bodies; others had arms torn to shreds; some had received a ball in the face, or a jagged piece of shell had lacerated their heads. Scarcely one in a hundred had received adequate surgical aid. Many had been without food for thirty-six hours. Their ragged, bloody and dirty clothes, all clotted and hardened with blood, were rasping the tender, inflamed lips of their gaping wounds. Very few of the wagons had even straw in them, and all were without springs. The road was rough and rocky. The jolting was enough to have killed sound, strong men. From nearly every wagon, as the horses trotted on, such cries and shrieks as these greeted the ear:

'Oh God! why can't I die?'

'My God! will no one have mercy and kill me to end my misery?'

'Oh! stop one minute and take me out and leave me to die on the roadside.'

'I am dying! I am dying! My poor wife! my dear children: what will become of you?'

Some were praying, others were uttering the most fearful oaths and execrations that despair could wring from them in their agony. Occasionally a wagon would be passed from which only low, deep moans and sobs could be heard. No help could be rendered to any of the sufferers. On, on; we must move on. The storm continued and the darkness was fearful. There was no time to fill even a canteen with water for a dying man; for, except the drivers and the guards disposed in compact bodies every half mile, all were wounded and helpless in that vast train of misery. The night was awful, and yet it was our safety, for no enemy would dare attack us when he could not distinguish friend from foe. We knew that when day broke upon us we would be harassed by bands of cavalry hanging on our flanks. Therefore our aim was to go as far as possible under cover of the night, and so we kept on. It was my sad lot to pass the whole distance from the rear to the head of the column, and no language can convey an idea of the horrors of that most horrible of all nights of our long and bloody war.

Daybreak on the morning of the 5th found the head of our column at Greencastle, twelve or fifteen miles from the Potomac at Williamsport, our point of crossing. Here our apprehended troubles from the Union cavalry began. From the fields and cross-roads they attacked us in small bodies, striking the column where there were few or no guards, and creating great confusion.

To add still further to our perplexities, a report was brought that the Federals in large force held Williamsport. This fortunately proved untrue. After a great deal of harassing and desultory fighting along the road, nearly the whole immense train reached Williamsport a little after the middle of the day. The town was taken possession of; all the churches, schoolhouses, etc., were converted into hospitals, and, proving insufficient, many of the private houses were occupied. Straw was obtained on the neighboring farms; the wounded were removed from the wagons and housed; the citizens were all put to cooking, and the army surgeons to dressing wounds. The dead were selected from the train—for many had perished on the way—and were decently buried. All this had to be done because the tremendous rains had raised the river more than ten feet above the fording stage, and we could not possibly cross.

Our situation was frightful. We had over 10,000 animals and all the wagons of General Lee's army under our charge, and all the wounded that could be brought from Gettysburg. Our supply of provisions consisted of a few wagon loads of flour and a small lot of cattle. My effective force was only about 2,100 men and twenty odd field pieces. We did not know where our army was; the river could not be crossed; and small parties of cavalry were still hovering around. The means of ferriage consisted of two small boats and a small wire rope stretched across the river, which, owing to the force of the swollen current, broke several times during the day. To reduce the space to be defended as much as possible, all the wagons and animals were parked close together on the river bank.

Believing that an attack would soon be made upon us, I ordered the wagoners to be mustered, and taking three out of every four, organized them into companies, and armed them with the weapons of the wounded men found in the train. By this means I added to my effective force about 500 men. Slightly wounded officers promptly volunteered their services to command these improvised soldiers; and many of our quartermasters and commissaries did the same thing. We were not seriously molested on the 5th; but next morning about 9 o'clock information reached me that a large body of cavalry from Frederick, Maryland, was rapidly advancing to attack us. As we could not retreat farther, it was at once frankly made known to the troops that unless we could repel the threatened attack we should all become prisoners, and that the loss of his whole transportation would probably ruin General Lee; for it could not be replaced for many months, if at all, in the then exhausted condition of the Confederate States. So far from depressing the order of the troops, this frank announcement of our peril inspired all with the utmost enthusiasm. Men and officers alike, forgetting the sufferings of the past few days, proclaimed their determination to drive back the attacking force or perish in the attempt. All told, we were less than 3,000 men. The advancing force we knew to be more than double ours, consisting, as we had ascertained, of five regular and eight volunteer regiments of cavalry, with eighteen guns, all under the command of Gen-

(Continued on Page 8)

Continued from Page 7

ords Buford and Kilpatrick. We had no works of any kind; the country was open and almost level, and there was no advantage of position we could occupy. It must necessarily be a square stand-up fight, face to face. We had twenty-two field guns of various calibre, and one Whitworth. These were disposed in batteries, in a semi-circle, about one mile out of the village, on the summit of a very slight rising ground that lies back of the town. Except the artillery, our troops were held out of view of the assailants, and ready to be moved promptly to any menaced point along the whole line of nearly two miles in extent. Knowing that nothing could save us but a bold 'bluff' game, orders had been given to the artillery, as soon as the advancing forces came within range, to open fire along the whole line, and keep it up with the utmost rapidity. A little after 1 o'clock, they appeared on two roads in our front, and our batteries opened. They soon had their guns in position, and a very lively artillery fight began. We fired with great rapidity, and in less than an hour two of our batteries reported that their ammunition was exhausted. This would have been fatal to us but for the opportune arrival, at the critical moment, of an ammunition train from Winchester. The wagons were ferried across to our side as soon as possible, and driven on the field in a gallop to supply the silent guns. Not having men to occupy half our line they were moved up in order of battle, first to one battery, then withdrawn and double-quickened to another, but out of view of our assailants till they could be shown at some other point on our line. By this maneuvering we made the impression that we had a strong supporting force in the rear of all our guns along the entire front. To test this, Generals Buford and Kilpatrick, dismounted five regiments and advanced them on foot on our right. We concentrated there all the men we had, wagoners and all, and thus, with the aid of the united fire of all our guns directed at the advancing line, we drove it back, and rushed forward two of our batteries 400 or 500 yards farther to the front. This boldness prevented another charge, and the fight was continued until near sunset with the artillery. About that time General Fitz Hugh Lee sent a message from the GreenCastle direction, that if we could hold out an hour, he would re-enforce us with 3,000 men. This intelligence elicited a loud and long continued cheer along our whole line, which was heard and understood by our adversaries, as we learned from prisoners taken. A few minutes later General J. E. B. Stuart, advancing from Hagerstown, fell unexpectedly upon the rear of their right wing, and in ten minutes they were in rapid retreat by their left flank in the direction of Boonsboro. Night coming on enabled them to escape.

By extraordinary good fortune, we had thus saved all of General Lee's trains. A bold charge at any time before sunset would have broken our feeble lines, and we should all have fallen an easy prey to the Federals. This came to be known as 'the wagoner's fight' in our army, from the fact that so many of them were armed, and did such gallant service in repelling the attack made on our right by the dismounted regiments.

Our defeat that day would have been an irreparable blow to General Lee, in the loss of all his transportation. Every man engaged knew this, and probably in no fight in the war was there a more determined spirit shown than by this handful of cooped-up troops. The next day our army from Gettysburg arrived, and the country is familiar with the manner in which it escaped across the Potomac, on the night of the 9th.

It may be interesting to repeat one or two facts to show the peril in which we were, until the river could be bridged. About 4,000 prisoners, taken at Gettysburg, were ferried across the river by the morning of the 9th, and I was ordered to guard them to Staunton. Before we had proceeded two miles, I received a note from General Lee, to report to him in person immediately. I rode to the river, was ferried over, and galloped out toward Hagerstown. As I proceeded, I became satisfied that a serious demonstration was produced along our front, from the heavy artillery firing extending for a long distance along the line. I overtook General Lee riding to the front near Hagerstown. He immediately reined up, and remarked, that he believed I was familiar with all the fords of the Potomac above Williamsport, and the roads approaching them. I replied that I knew them perfectly. He then called up some one of his staff to write down my answers to his questions, and required me to name all fords as far away as Cumberland, and describe minutely their character,

and the roads and surrounding country on both sides of the river, and directed me to send my brother, Colonel Imboden, to him to act as a guide with his regiment, if he should be compelled to retreat higher up the river to cross it. His situation was then very precarious. When about parting from him to recross the river, and move on with the prisoners, he told me, they would probably be rescued before I reached Winchester, my guard was so small, and he expected a force of cavalry would cross at Harper's Ferry to cut us off and he could not spare me any additional troops, as he might be hard pressed, before he got over the river, which was still very much swollen by the rains. Referring to the high water, he laughingly inquired: 'Does it ever quit raining about here? If so, I should like to see a clear day.'

These incidents go to show how near Gettysburg came to ending the war in 1863. If we had been successful in that battle, the probabilities are that Baltimore and Washington would at once have fallen into our hands; and at that time there was so large a 'peace party' in the North, that the Federal Government would have found it difficult, if not impossible, to carry on the war. General Lee's opinion was, that we lost the battle, because Pickett was not supported 'as he was to have been.' On the other hand, if Generals Buford and Kilpatrick had captured the 10,000 animals, and all the transportation of Lee's army at Williamsport, it would have been an irreparable loss, and would probably have led to the fall of Richmond in the autumn of 1863. On such small circumstances do the affairs of nations sometimes turn.

Footnotes

1. History of Franklin County, Pennsylvania, page 372-376, of Reminiscences of the War, in and About Chambersburg by J. Hoke, p. 86.

2. J. D. Imboden (February 16, 1823-August 15, 1895), son of George Imboden-Isabella Wunderlich of Lebanon and a grandson of Pioneer Philip of South Annville Township, moved to Staunton, Virginia after marriage. He was 6'3" "gentle and courteous in manner." He had a family of five. He was a General under Jefferson Davis's Confederacy. (Lebanon Biogs, p. 134)

Addenda & Errata (Continued from Page 5)

To the April, 1960 issue of the MRJ, Wilmer Swope says on the Goods, one Christian Good came to Mahoning County, Ohio, (1827-1832), and Preacher Samuel (1810-1883) with others followed; Jacob Whisler was in the Old Order Mennonite Church with Deacon Samuel, (1846-1920), Benjamin, (1875-1946) and Elmer Good (b 1916), ministers therein. On Martins: Preacher Ernest Martin, Midway, Ohio, was a great grandson of Isaac, who came from Clarence Center, New York, and settled at the Longanacre Meetinghouse in Holmes County, Ohio.

Dr. Albert Gerberich raises the question of the origin of the name of Lampeter Township, would place the lullaby of Carlisle, p. 2, #14, 1 2 as Regina Leininger and he clarifies the Bundeli name, p. 36 as never Binkley and p. 20, Henry Carley was the ancestor of the Charles family of Lancaster County (certainly some!). The Welsh were in Lampeter early and could have left the imprint of the Welsh names in Lancaster County. This may be the more probable derivation.

July 1960 p. 21, column 2 1 1: The Jacob Zimmerman is the Landis Valley minister, but the footnote is the Bishop of Weaverland.

Id. p. 23, column 1 1 2 M. G. Weaver's first wife, child Susan Rebecca and son Clarence R. are buried at Centre. The tombstone marker is misleading.

July 1962, p. 25 on right of picture Bessie Weaver instead of W. Bank Weaver and on p. 26 column 1 half way Koon instead of Good.

Vol. IV on page 12, the family says Christian E. Herr was not a son of John Herr-Catharine Eby. Who were his parents, if different?

Vol. IV, p. 40, column 1, para. 2, George Rupp, as later, was a Mennonite minister, but no Bishop.

January, 1962, p. 5, Michael Hess died March 5, 1760 and widow married October 31, 1761 Philip Schwantz.—Mrs. M. Luther Heisey.

October, 1962, First photo should be "Flatland, the First Amish Meetinghouse," not Diamond Rock.

April, 1963, p. 13, #4, 1 1 delete and John Mack's birth-date, should be 1919.

This will be continued.

John E. Reesor's Trip (Continued from Page 2)

15. The Conestoga Cotton Mills on South Prince Street, Lancaster, were one of three such in the City, early. The first was built in 1845. Forty thousand spindles on nine hundred and forty looms were operated for more than forty years with 865 males and 483 females employed. The mills were closed and by July 1, 1948, the machinery was moved elsewhere and by the summer of 1952 it became the property of the Water Street Rescue Mission for storage purposes.

16. Preacher John Risser of Hammer Creek (May 23, 1801-Nov. 20, 1873) son of Pre. Christian Risser-Catharine—married Elizabeth Hess, Barbara Martin and Widow Barbara Landis Brackbill.

17. The Groffdale Cemetery nor the Court House do not disclose the identity of this Brubaker. Possibly a private farm cemetery claimed him.

18. Christian Risser (Feb. 24, 1799-Feb. 18, 1882) was a brother to Preacher John of Hammer Creek and his wife was Maria Snyder (Apr. 8, 1800-May 29, 1878).

19. This was either at the Hess or Hammer Creek Meetinghouse.

20. Preacher Benjamin Eby Oct. 5, 1797-Apr. 16, 1866), married Veronica Witwer (Aug. 5, 1798-Jan. 27, 1891), who later moved to Washington County, Maryland, lived at the Lexington Mills. Reiff Cemetery

21. Bishop Christian Bomberger lived on the Pioneer Christian Bomberger Homestead, northwest of Lititz.

22. Across the Hammer Creek, at the mill, this house remodelled for two families, has the antlers masoned into the eaves, telling us of another day. Hereon, the barn burned down a decade since, was ninety-nine feet long, for Christian Eby had been a proud man, if he built it one hundred one feet. Miles Snavelly owns both properties.

23. Bishop Jacob Hostettler (Aug. 13, 1774-Apr. 6, 1865) was the Moderator of Conference prior to and during the Civil War. He lived near Manheim.

24. George Brownsberger (Feb. 12, 1786-Aug. 28, 1873) married Elizabeth (Dec. 24, 1783-Nov. 4, 1847), came to Ontario from the Snavelly Farm about 1824. Their son, Samuel Brownsberger (Apr. 9, 1825-Apr. 11, 1921) married Fanny Burkholder (1827- 1884). Burkholder Gen. III, p. 46. He was the last of the original settlers in York County; seven sons and two daughters survived. Gospel Herald, 1921, p. 79.

25. There is a Benjamin Lehman buried at Hernley Mennonite Cemetery—no dates accompanying. Presumably this was Preacher Benjamin Lehman, south of the present Aaron S. Risser Homestead, who first married Catherina Risser, daughter of Johannes & Barbara.

26. He was an exact observer for pedometers were unheard of in these horse and buggy days.

27. Jacob Lehman (Oct. 5, 1793-May 30, 1867) apparently lived in the Conewago. No Dauphin County Court House record of a Jacob Lehman who died in 1867 is extant. Who knows?

28. John Oberholtzer was married to Feronica Risser, a sister to the Joseph, met near Elizabethtown, who then lived on the Sand Hills of Dauphin County beyond Hockersville.

29. John Risser was the great great grandfather of Bishop Noah W. Risser.

30. Deacon Peter Risser's home is now Jacob Ebersole's.

31. It was interesting that he calls Abraham Grove "Father." Catholics generally do this. Abraham Grove (1770-Feb. 22, 1836) married Elizabeth Lehman (1768-Feb. 9, 1845); the family follows:

1. Anna, 1794-July 23, 1869 m John Reesor -1874
2. Barbara, Jan. 30, 1794-Jan. 8, 1883 m Daniel Burkholder, Oct. 15, 1794-May 26, 1871
3. Elizabeth, Apr. 21, 1797-June 15, 1874 m Samuel Hoover, July 3, 1796-Jan. 20, 1871
4. Jacob, Feb. 20, 1804-Nov. 19, 1863 m Elizabeth Barkey, Mar. 16, 1807-Aug. 17, 1863
5. Abraham, July 8, 1805-Aug. 8, 1864 m Anna Strohm, Jan. 20, 1803-Aug. 2, 1847; Elizabeth Fretz, Mar. 12, 1819-Apr. 13, 1863
6. Fanny, Nov. 9, 1806-Oct. 7, 1894 m Henry Barkey, Aug. 1, 1804-Jan. 30, 1876, Somerset Co., moved to Canada in 1807. He was ordained in 1851.



Abraham Risser (cf. Footnote 33)

Courtesy of Aaron S. Risser

Abraham Grove was obtained here and went to York County, Canada in 1808. He and his son, Jacob, who died 1863 served as Bishops, 1808-March 13, 1863. L. J. Burkholder, pages 148, 290. The Bishop Abraham Grove of Penn Germania XIII, pp. 245-253 is undoubtedly a fictitious character.

32. Abraham Ramer married Magdalena Grace Grove (1751-1838), a sister of Abraham Grove. The Ramer Homestead was probably the J. Ira Coble Farm.

33. Abraham Risser (Sept. 19, 1814-Mar. 26, 1900) married Mary Snyder (Jan. 24, 1819-Nov. 18, 1892). The mill built in 1769 by Christian Snyder, his father-in-law, was razed in 1960. Abraham and Mary built the house in 1847. Aaron S. Risser, a grandson at 93, enjoys life herein. This is on the Conewago, west of Lawn.

34. The spring is on the Jacob Ebersole place, which originally was a part of the Floyd Risser farm.

35. The Risser Meetinghouse in Mount Joy Township was "founded in the year 1775 by the Old Mennonites. Rebuilt A.D. 1887." The 1939 cemetery marker is "In memory of Peter Risser who emigrated from Switzerland in the year 1739 and settled in this vicinity."

36. Twelve cents was high for the 1890's and would be low for the present.

The 1963 Family Questionnaire (Continued from Page 1)

12.2 years and 33.3% of the women work away from home.

(To be continued)

Footnotes

1. We had a fair response, but not 100% in any one case. East Petersburg gave us the best. The 1950 questionnaire showed an average for Lancaster Conference families of 2.61 compared with 2.86 across the church. (Gospel Herald, 1952, p. 170). It showed 46.12% were farmers, 6.37 factory workers and 35.33 domestics (Gospel Herald, 1952, p. 837)

2. A grandfather was baptized at 20 and married at 22 and a grandmother was baptized at 13 and married at 23; both had an eight grade education.

The Constitution and By-Laws OF THE LANCASTER MENNONITE CONFERENCE HISTORICAL SOCIETY

Preamble

Whereas God has been so very gracious to our forefathers and to us, giving us an heritage to be cherished, and in appreciation thereof and for the benefit of the continuing church now and in the years ahead, we deem it wise and expedient to collect, preserve, and analyze the story of the times, leaders, doctrines and practices of our nonconforming and nonresistant Mennonite forefathers; and whereas it is both the duty and privilege of every member to collect and preserve the evidences of our Anabaptist-Mennonite history from the earliest date and believing that there is much to interest and also to instruct in the transactions of former days, therefore, we do hereby adopt this Constitution and By-Laws.

ARTICLE I

Name, Place of Business and Objectives

Section I. The name of this organization shall be The Lancaster Mennonite Conference Historical Society, established at the Lancaster Mennonite Conference Centre.

Section II The objectives of said organization shall be:

1. To provide facilities and services for an historical, research and archival centre for the Lancaster Mennonite Conference, to collect, preserve and make available historical books, manuscripts, maps, papers, Fraktur-Schriften, etc. and to cooperate with the Eastern Mennonite Associated Libraries and Archives.

2. To preserve and expand the Christian E. Charles Theological Library for the use of students and Christian workers.

3. To encourage wider and more effective use of our literary, historical and theological resources, to promote research in preparation for Christian service, and to publish periodically the results of scholarly research and items of general historical and doctrinal interest, for the benefit of our Church and the public.

4. For the aforesaid purposes, to receive, hold and apply all donations, bequests, properties and funds and to manage, control, loan and invest for such purposes all funds of this corporation.

ARTICLE II

Organization

Section I The Lancaster Mennonite Libraries and Archives shall be controlled by a Board of Trustees. Ten members shall be appointed by the Lancaster Mennonite Conference Bishop Board. This Society shall have the privilege of coopting two members annually. All shall be faithful brethren, an asset to the Conference, who have a keen interest in our Mennonite history. All coopted members shall be approved by the Bishop Board.

Section II A majority of the Board shall constitute a quorum to transact business. It shall fix the budget annually after the first year and work within the budgeted funds available.

Section III The Librarian and Archivist are to be elected by the Society biennially. Other personnel are also to be chosen by the Society.

Section IV An Annual public meeting shall be held at the time and place designated by the Society and similarly such other meetings promoting the objectives of this Society, and monthly business meetings shall be called by the Chairman.

Section V The Chairman shall be the appointee of the Lancaster Mennonite Conference Bishop Board. The Society shall elect its own Assistant Chairman, Secretary and Treasurer annually from its membership; the business of the Society shall be administered by the Society of the whole.

ARTICLE III

Finances

Section I The Lancaster Mennonite Conference Historical Society shall erect, equip and hold title to the Libraries and Archives Building. The said Society shall be responsible for the custody of its contents. This shall be also an Archives Centre for the Eastern Mennonite Associated Libraries and Archives and an accessory to any other institution desiring our services.

Section II This corporation shall have the following sources of income: (1) Such amounts as the Lancaster Mennonite Conference, its Societies, Boards and Committees can annually furnish for necessary, essential services. (2) Gifts and bequests. These shall be administered in exact accordance with the directions of the donors, as approved by the Society. (3) Other funds which accrue from the sales of subscriptions, publications, duplicate books, manuscripts, etc.

ARTICLE IV

Amendments

Section I This Constitution may be altered or amended by a two-third vote of the Society at the Annual Meeting, after such changes have been publicized at least two months.

ADOPTED: By the Lancaster Mennonite Conference, March 16, 1961

Chartered: May 15, 1961 (W 50 1002), Mar. 23, 1962 (Q2 51 201) and Oct. 5, 1962 (F 52 448). Now we have a tax free status on gifts and sales tax.

Bishop Isaac Eby, Revered Churchman (Continued from Page 4)

"By the sweat of thy brow shalt thou eat thy bread—so many want to live by the sweat of some one else's brow."

Bishop Isaac Eby at Communion time at Hershey would say: "Not all the waters of the Pequen would wash away one sin." At Mellinger he would use the Coneastoga and at Stumptown, it was the Mill Creek."

(To be continued)

Footnotes

24. He was interested in missions earlier and he and his wife were making donations to the cause of missions prior. He had charge of the Philadelphia Mission at first. *Francia History*, p.p. 56, 333. Cf *Missionary Movement Among Lancaster Conference Mennonites*, pp. 9, 12, 13, 14, 39, 86

24a. Cf *History of Mennonites in Virginia*, Volume I by H. A. Brunk, pp. 499-518.

25. On July 28, 1895 was the ordination. Cf *Mennonite Quarterly Review* October 1941, p. 223

26. John Mussers lived where Jacob B. Zook now lives. Their children Martin and Anna had the party. Martin D. of Alberta, died at the Christ Home, Paradise and Anna was never married. Enos Barge was a brother to Isaac, Ira and Witmer of the Paradise-Strasburg District and Frank of Sterling, Illinois. Barbara Hershey was a sister to Mrs. Amos Hoover, a daughter of Peter Hershey. *Hershey Gen.* p. 50

27. He also made observations regarding General Conference now starting. He returned his decision to the Bishop Board who concurred and the decision stands today. Cf *Herald of Truth*, 1898, p. 313

28. Cf *Herald of Truth*, February 1, 1902, p. 34, 59; *Mennonite Quarterly Review*, October 1932, p. 253

29. Cf *Missionary Movement Among Lancaster Conference Mennonites*, p. 89

30. He made trips to Virginia and enroute (*Herald of Truth*), 1883, p. 203; *Herald of Truth*, 1904, p. 186, 210) to Franconia Conference (*Herald of Truth*, October 16, 1883, p. 328) and in 1897 baptized one in the stream at Coventry and in the evening preached at Vincent (*Herald of Truth*, 1897, p. 217). He preached at the Lancaster County Poor House. (*Herald of Truth*, 1886, p. 200). During the nineties and the first decade of the new century the Conference leadership depended much on Jacob N. Brubacher, Isaac Eby and Martin Rutt and at times, Isaac Eby served as moderator (*Herald of Truth*, 1898, p. 325). For biographies cf *Gospel Herald*, 1927, p. 587 and *Mennonite Handbook of Information*, L. J. Heatwole, p. 173, also cf *History of Lancaster County*, Ellis & Evans, p. 338.

31. In a visit to father's home July 6, 1907, I very vividly recall how he held and talked to a little boy. I suppose other Bishops held me, but I can remember but two, father and Isaac Eby. Years after Isaac Eby had died, we went to Kinger for evening services. Mrs. Isaac Eby introduced herself to my wife. Mother immediately said: "I didn't know you are living anymore." Yet she was in life form, standing directly in front of her. But this didn't scare Mrs. Eby.

32. *Mennonite Research Journal*, July 1961, p. 33

33. If you recall expressions or anecdotes common to Bishop Isaac Eby, they will be appreciated for the remaining instalment.

AMISH SOCIETY by John A. Hostetler, The John Hopkins Press, 1963, pp. 347, \$6.50.

Of the seventeen books on the Amish in seventy years to this reviewer the best were Kollmorgan and Bachman. Both came from the outside and both had their microscope only on the Lancaster County Old Order Amish, which is only the second longest segment of them in the world. J. W. Yoder came from within, but was scorned on them and gave as Mabel Dunham on the Mennonites, most unfortunate, distorted views. J. A. Hostetler is from within, has studied them from within and without and now, not as a novice, has produced this most excellent book weaving history, anthropology, rural sociology and ecology in one book. With Lummis in the Introduction, "For me this book tells the Amish story." (xv)

As in the German language, the good and sweet are very good and evil and sinful very much so. "Young people do what the old people did when they were young." (6, 7) There are "no gross economic inequalities. Mutual aid is characteristic of it members. . . Behavior is strongly patterned, and acts as well as cultural objects are given symbolic meaning. Religion is diffuse and all pervasive." (6) "They are descendants of the Bible-emphasizing Anabaptist movement of the Reformation. "This is the old way of our forefathers who lived and died in the faith. If it was good enough for them it is good enough for us." (8) "Its features are distinctiveness, smallness, homogeneity and all-providing self-sufficiency" (8-22), "characterized by identical styles of clothing and grooming, a distinct language, a common occupation, intimate knowledge of other members of the community and religious ceremony and common sentiment." (9, 10) "Amish life is pervasively religious." (10) Since "the chosen people of God" (10) religion is permeating "daily life, agriculture, health considerations and the application of energy to economic ends." (10) Life is based on both 'conviction and culture' (11) "The aged father and mother are content if their children are all married in the Amish faith, if they are all located on farms and if they abide by the rules of the church." (17) "Hard work, thrift, mutual aid and repulsion of city ways such as leisure and non-productive spending find support in the Bible and are (therefore) emphasized in day to day experience." (18) Their gains are chiefly their own offspring. (40) "The members are required to put into practice what(ever) is required by duty, honor, personal loyalty and religious calling." (47) "Religion tends to be pervasive and associated with the total way of life, not a specialized activity" (49, 50). "To disobey the church is to die." (51)

But the young people (134, 16, 166, 182, 205, 214, 215, 255-261, 265, 268) are given a black eye and the marginal rings are given too much such later in the book. Every culture and denomination has its enemies.

DEMERITS

"About over" (29), "boughten" (60), "working out away" (60), "lake turns" (85), "back and forth" (89), "help out" (93), "Off field" (96), "well lasted" (96), "stove blackened" (102), "announce hymn number" (105), "laid into their bugies" (113), "machines" for automobiles (117), "getting set back" (120), "have eaten" (122), "Now just reach and help ourselves" (150), "who get by" (196), "became very upset" (201), "kind of hid" (204), "after all" (207), "to be with" (214), I kind of felt (218), I felt like (218), "Hung" for "hanged," (282, 283), "Go English (285), "The other way around" (293), "she cut out" (295), "jumped into" (302), are more frequent than necessary.

Pfalz (136n) is a typographical error and Allegheny County, Maryland, an oversight (290). Deacons in Lancaster County are eligible for the Bishop office (13, 89) and coffins are used instead of caskets (19). Parochial school teaching could be added (18).

With the premise, "No society can perpetuate itself without risking the hazards of change and ultimately of disintegration." (233), the author tries to predict this for the Amish, (especially 193-325). I suppose this is due to "barriers of language, dress and ignorance" (198) and that "they are without a Christmas tree and a Santa Claus" (118). As Boss Joseph Waldner in Jamesville, South Dakota, Hutteran Colony (*Christian Monitor*, 1948, 295) said, we will succeed, because our basis is religious.

MERITS

1. Maps, charts and a good index, with a good Amish history, show the forty common names for the 23,339 baptized Amish (79) and an Amish population of 43,824 (80).

2. The author adopts Jakob Amman as their leader and not other variants. He has also adopted the correct name for one of our ordinances, viz., foot-washing (25, 41-43, 87, 119, 123).

3. Pictures, to which the Amish are allergic, on the basis of their interpretation of the third commandment, are kept at a minimum, as the supermodern poultry house to-day, yet the building is not without windows.

4. He brands them as tri-lingual (339). Pennsylvania Dutch, with J. William Fry is also a language. They are educated. Few Americans, except an occasional linguist, can handle two languages, and some times not even English correctly.

2. In spite of prolific longevity (82), but due to the small proportion above 65 years, no Social Security is necessary (98). With their paternal love for elders, they are not building the multitudinous old people homes as the churches today. With 98.1 males for every 100 females (84), they are more nearly in balance to be married, the goal of every Amishman. They, as successful farmers, believe definitely in the separation of church and state. Therefore they will not accept government-subsidizing limestone or idle unproductive land checks (99). They do not accept contour farming, not only because Governmental aid new, but on much of their limestone land, erosion is not serious. They provide under God the basic needs of each member from the cradle to the grave (132).

3. "The Amish have human resources, a work ethic and a productive pace which other people are not inclined to imitate in quite the same way." (97, cf. 66, 67) During the World War I a newcomer to Civil Defense at Harrisburg wanted to force the Amish to get tractors. That was an extremely wet July. The Amish had their wheat in the barn, when the combines had theirs on the stalk. "They have a solid culture that produces happiness as well as abundance." (97) In visiting an Amish Bishop of 65 recently, with a national magazine editor from Washington, some time after some introductions, the former eyed the latter saying, "I know in what state you were born; I knew what your first name was; I know how many birthdays you have had; and I know exactly what you weigh." Let us visit some together and you will learn whether their religion with the Ordnung does not make them happy.

4. By Karl August Becker's *Die Volkstrachten der Pfalz*, (1952, 136 n), we are assured that the mode of attire from the Palatinate has not changed decidedly in this new culture, whereas in the old culture it did. This is an enigma to German scholars, who know.

5. The farther the world moves from Scriptural norms, the farther the non-conforming churches seem to move (171). They can take the shocks of mismatching without divorce (161). Children are always wanted (153). The Good Samaritan atmosphere always surrounds (146).

6. "The Strenge Meidung groups lose fewer members than those who practice the mild form of shunning." (210) As said Paul Shelley, of Bluffton after studying the General Conference Mennonites, Old Mennonites and the Amish, "The General Conference Mennonites have backed down on every issue and have nothing more to lose, the Amish have standards and keep them, the Old Mennonite have shifting standards and cannot hold them."

If you want to know the Amish, their strength and weakness, the strong and the weak ones, with their history in all parts of United States of America, their attainments and failures, you will need this book. In a new culture they hold to practical, visible, Scriptural mores for over 250 years on both sides of the ocean, and still will. They have a secret worth serious study.

1962-1963 Haus Herr Essay Contest Awards

1. A History of the Byersland Mennonite Church—Luko C. Hess, Willow Street, R. 1, Penna.
2. Meadville Mission—Miriam Hershey, c/o Mrs. Martha Hershey, Kinzers, R. 1, Penna.
3. Mennonites During the Civil War—Jewel Wenger, 1647 Old Philadelphia Pike, Lancaster, Penna.

This year I.M.S. won all the laurels. Congratulations!

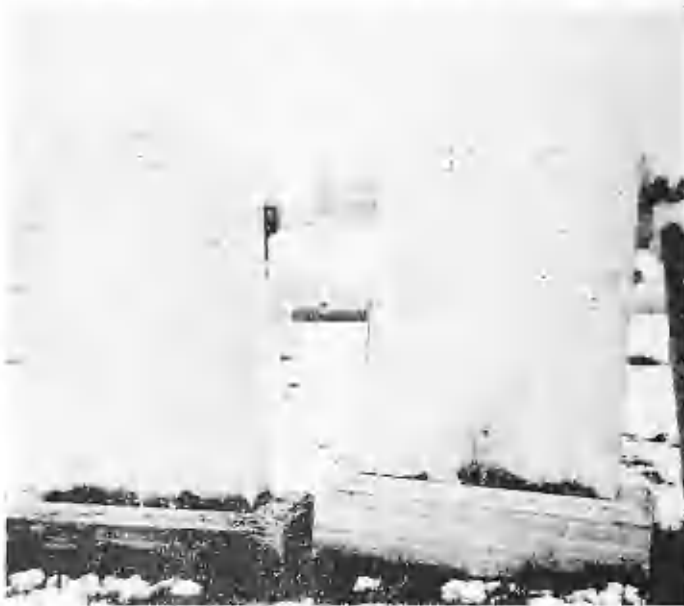
Kraybill Mennonite Cemetery

(Continued)

Ira D. Landis

NISSLEY

- MARTIN, Nov. 17, 1784-Oct. 5, 1854, son of Deac. John Nissley-Gertrude Shearer
 w Elisabeth Hershey, Nov. 10, 1793-Dec. 22, 1829, dau. Christian Hershey-Elizabeth Musselman
 w (2) Anna Wittmer, Dec. 6, 1782-Apr. 13, 1861
 Barbara, Inf., 1812
 MARTIN, July 21, 1826-Oct. 9, 1843, son Martin Nissley-Elizabeth Hershey — *Nissley Chart*
 MARTIN R., June 3, 1876-Mar. 25, 1951, son Christian L. Nissley-Catherine B. Reist
 w Martha Herr, Mar. 4, 1874-May 9, 1942, dau. Martin B. Herr-Annie Shenk
 MARTIN W., Dec. 31, 1824-Apr. 21, 1880, son Pre. Martin Nissley-Anna Wittmer
 w Mary S. Nissley, Apr. 5, 1828-Dec. 12, 1886, dau. Deac. John Nissley-Barbara Stoyder
 Jonas S., Jan. 2-Mar. 2, 1852
 Elias S., 1852-1929 S
 Anna N., Dec. 14, 1861-1950 S
 MATILDA G., Feb. 14, 1827-Apr. 20, 1902
 PAUL G. & Kathryn Erb; Marian N., Nov. 4, 1935-Feb. 26, 1936



Pre. Peter and Mary Nissley Memorials —MRJ Photo

- Pre. PETER,¹¹ July 22, 1802-Jan. 16, 1890, son Pre. Christian Nissley-Maria Kraybill Minister 53 years
 — *Landis Gen. II, p. 20*
 w Maria Wittmer, Apr. 22, 1802, Sept. 6, 1928, dau. Christian Wittmer-Susanna
 w (2) Catharine Kreider, Sept. 28, 1809-July 31, 1852, dau. John Kreider-Esther Denlinger
 Esther, May 23, 1832-Nov. 24, 1853 (?)
 Christian K., July 9, 1838-June 26, 1867
 Catharine, Apr. 8, 1844-Jan. 11, 1862
 Anna, Oct. 28, 1848-Aug. 27, 1850
 w (3) Maria Shirk 1811-Sept. 17, 1890, dau. Christian Shirk-Martha — *Brubaker Gen. p. 107*
 BIRD, PETER R., Sept. 6, 1863-May 17, 1921, son John K. Nissley-Maria B. Reist
 — *Landis Gen. II, p. 21 — Erb Gen. p. 186*
 w Harriet E. Garber, Oct. 24, 1865-Oct. 17, 1939, dau. John S. Garber-Susan Erb
 Maria G., Nov. 13, 1892-Oct. 26, 1894
 SAMUEL, Feb. 14, 1860-Feb. 1, 1845, son John Nissley-Elizabeth Neff
 w Mary Hershey, June 8, 1806-Sept. 16, 1843
 Elizabeth, Jan. 13, 1835-Nov. 28, 1867
 Anna or Maria, Sept. 11, 1837-Sept. 21, 1848

PENNELL

CATHARINE B., Nov. 22, 1814-July 20, 1890

RAIFSNIDER

JACOB W., July 16, 1872-July 24, 1958¹²
 w Amanda Slothour, Feb. 21, 1875-Mar. 2, 1951

REAPSOME

BENJAMIN FRANKLIN, Oct. 10, 1882-Sept. 4, 1954,¹³
 son David Reapsome-Susanna Foose
 w Nettie E. Morrison, Dec. 30, 1886-Mar. 31, 1946, dau. Samuel Morrison-Frances Wentz
 Inf., Feb. 15, 1934
 SUSANNA B., Sept. 27, 1907-Mar. 9, 1959, dau. Benjamin Franklin Reapsome-Nettie E. Morrison

REIST

ELI G., Mar. 9, 1855-July 28, 1932, son Henry B. Reist-Catharine Garber
 — *Brubaker Gen. p. 79; Reist Gen. p. 70*
 w Fianna E. Nissley, July 4, 1861-Apr. 26, 1947, dau. Christian S. Nissley-Mary N. Eby
 HENRY B., Mar. 16, 1832-Mar. 13, 1879, son Henry B. Reist-Maria Brubaker
 — *Brubaker Gen. p. 78; Reist Gen. p. 52*
 w Catharine S. Garber, Dec. 19, 1833-Mar. 13, 1922, dau. John Garber-Catharine Sechrist
 HENRY GARBER, May 27, 1862-July 5, 1942, s Henry B. Reist-Catharine Garber — *Reist Gen. p. 71*
 w Margaret Eaton Breed, Aug. 10, 1880, dau. Stephen F. Breed-Margaret J. Boyd, Schneetady, N. Y.

RISSE

AMOS S., Dec. 28, 1853-Nov. 1, 1921, son Jacob G. Risser-Annie E. Stauffer
 w Barbara R. Kuhns, Nov. 13, 1859-Oct. 22, 1932, dau. of Aaron Kuhns-Anna Rutt, Elizabethtown
 GABRIEL R., Nov. 15, 1868-Oct. 12, 1947, dsp. son Abraham Risser-Susan Redsecker
 w Lizzie N. Stauffer, Jan. 31, 1870-1947, dau. Jacob H. Stauffer-Lizzie Newcomer
 Mary S., Jan. 21, 1903-Apr. 1, 1926
 GEORGE R., Oct. 28, 1856-Feb. 10, 1897, son of Abraham Risser-Susan Redsecker
 w Maria R. Nissley, Dec. 1, 1860-Apr. 28, 1901, dau. John K. Nissley-Mary B. Reist
 — *Landis Gen. II, p. 21; Brubaker Gen. p. 82*
 JOSEPH S., Dec. 28, 1836-June 9, 1925, son John Risser-Mary Shenk — *Biog. p. 467; Landis Gen. II, p. 295*
 w Annie L. Garber, June 11, 1842-Sept. 24, 1888, dau. Benjamin Garber-Fianna Landis
 PETER, Aug. 19, 1797-June 21, 1864, son Jacob Risser-Maria Snyder
 w Mary Groff, July 4, 1799-Mar. 31, 1856, dau. Abraham Groff-Maria Rohrer
 w (2) Elizabeth Eby, widow of Samuel Risser (below)
 David, Aug. 21, 1826-Dec. 30, 1856
 SAMUEL, Jan. 31, 1803-Oct. 6, 1850, son Pre. Christian Risser-Catharine, Warwick — *Brubaker Gen. pp. 45, 46*
 w Elizabeth Eby, Oct. 16, 1808-Jan. 3, 1876, dau. John Eby-Mary Witwer
 Levi E., Apr. 19, 1834-July 1, 1857
 Joseph E., Sept. 25, 1846-July 13, 1869
 SAMUEL W., Nov. 16, 1843-Jan. 15, 1869,¹⁴ son Samuel Risser-Elizabeth Eby
 w Frances Kraybill, Mar. 21, 1845-Aug. 22, 1938, dau. John Kraybill-Fannie (perhaps). Filer, Idaho Cem.

ROOT

DANIEL, June 30, 1794-Sept. 10, 1877,¹⁵ son Jacob Root-Elizabeth
 w Magdalene Rohrer, Apr. 12, 1806-Jan. 24, 1883, dau. Jacob Rohrer-Ann

RUHL

ARTHUR & Esther Ebersole: Kenneth E., Apr. 5-8, 1935
 ROSIE B., Mar. 25, 1911-July 24, 1923
 SIGNOR F., June 23, 1900-1960, son Phillip H. Ruhl-Emma Snavely
 w Barbara H. Miller, Apr. 30, 1902-July 8, 1956, dau. Milton N. Miller-Mary N. Hostetter — *Landis Gen. II, p. 23*
 WILLIAM
 w Elizabeth Dec. 15, 1837-May 4, 1891

(Continued on Page 3, Col. 2)

Mennonite Research Journal

Vol. V

APRIL 1964

No. 2

"I Square My Accounts Every Day"

The Editor

The secret of Noah Webster Risser was not only this assertion but what it meant to his life. In early 1920 probably in the Spring, he and Peter R. Nissley went to the Elizabethtown home of Clem Brubaker¹ (November 22, 1852-August 5, 1920) for an anointing service. When asked whether he had any sins to be forgiven, Clem used this assertion and Noah W. has never forgotten the peace that comes therefrom.

Noah W. Risser was born October 6, 1877, west of Lawn, on the Risser homestead of two generations, (now owned by Norman Risser), the sixth child of John S. Risser (May 24, 1842-Sept. 15, 1922), who married Nov. 10, 1864 Mary Ann Shenk (Apr. 12, 1843-Oct. 27, 1915). John S. was a son of John and Mary Shenk Risser and a direct male descendant of Pre. Peter Risser of Risser, who established a Mennonite record as to service in the Gospel ministry. Mary Ann Shenk, the mother, was a daughter of John M. and Mary Gingsich Shenk of Deodate.² He was reared on the farm and attended the nearest "little red schoolhouse" for his formal education.

On December 26, 1911, he was married to Minnie Gruber (Apr. 29, 1881-Feb. 27, 1919) by Rev. Clarence Mease, Florin and Oberlin United Brethren pastor. She was a daughter of Joseph Gruber and Harriet Epler. They attended Sunday School and Church at the Stauffer Mennonite Church, having started farming on the present homestead near Deodate.

In the fall of 1914, Noah B. Bowman of Bowmansville was holding revival meetings at the Stauffer Meetinghouse. It was the last night. Before Minnie left the carriage, Noah W. asked her about standing for Christ tonight. She said: "I thought you should have asked me long already." They stood together and after instruction under Bishop John G. Ebersole, they with Aaron G. Cobles, Walter K. Heistand, Phares Frey and John Brosnys were baptized by Bishop Ebersole at Risser on May 17, 1914.

With the passing of his wife, things moved. A minister was to be ordained at Stauffer to assist Samuel L. Oberholtzer. Out of a class of Penrose Foreman, Aaron G. Coble and Brother Risser, he was ordained by Bishop Ebersole, June 3, 1919. One year after her passing, February 27, 1920, John B. Ebersole called for Bishop assistance. Out of the class of Samuel Oberholtzer, Simon E. Garber, Noah W. Risser, David Z. Miller and Harry L. Longenecker, he was ordained by Peter R. Nissley to the Bishop office.

On February 10, 1921, Elsie F. Brubaker (b. May 20, 1895) daughter of Allen Brubaker-Lizzie R. Franck was married to him by Bishop Ebersole to grace the home all these years. There were no children by either marriage, but Walter E. Habecker was reared in the home to help lighten the burdens and to give him a training he will never forget.

Brother Risser early entered the evangelistic field. He was first at Habecker; twice at Weaverland, once with a class of 10; twice at Gantz (in 1928, a class of 8), in 1928 at Indiantown with six confessions, at New Providence in 1927 with five confessions, once at Bowmansville and Ephrata. At the latter place, during wartime rationing, he supplied hard to the congregation. Revival meetings, required so much time that as usual the home folks, with their agricultural burdens, would "get tired of them."

At Stauffer, where he was ordained, in his forty-fourth year, the membership moved from 112 to 157. In his Bishop

(Continued on Page 23, Col. 1)

The Mennonitism of Leo Tolstoy

and

His Reference to Daniel Musser

Samuel S. Weiger

Leo Tolstoy, the Russian writer who wrote in the latter part of the eighteenth century, is generally regarded as the greatest world literature personage since William Shakespeare. His novel, *War and Peace*, is almost universally recognized as the greatest novel that has ever been written, and his short story, "How Much Land Does a Man Need?" has been described as the best short story in all literature. While Tolstoy is best known for his literary achievements, his religious viewpoints enlisted, and since his death have continued to enlist, a tremendous amount of worldwide interest and are of particular fascination to Mennonites because the basic tenets of the religious faith which he expounded are strikingly similar to the basic tenets of the Mennonite Church.

In the year 1884 Tolstoy wrote and published a book entitled, *My Religion*.¹ In this book he stated that at the age of fifty he experienced a religious conversion which he described in this book. Three sentences from the introductory

chapter of this book are particularly interesting: "Even so I, like the robber on the cross, believed in Christ and was saved." "Five years ago I came to believe in the doctrine of Christ and my whole life underwent a sudden transformation." "When we say 'Turn the other cheek,' 'Love your enemies' we express the essence of Christianity." Tolstoy then went on to explain that the chief change that occurred in his life was the adoption outright of those teachings in the Sermon on the Mount that are generally described as non-resistance to evil. He took these teachings to be the heart of the Gospel and after this time all the thinking of this great writer and philosopher was predicated on the Biblical principle of non-resistance. In this book, *My Religion*, and in subsequent writings he expounded non-resistance with more clarity, force, and vehemence than any Mennonite writer has expounded the doctrine. Incidentally, we as Mennonites should find our belief in non-resistance

to be greatly strengthened by a study of the voluminous pronouncements which Leo Tolstoy made on religion.

In 1893 Tolstoy published a book entitled, *The Kingdom of God Is Within You*.² In this book he referred to the publication of his volume entitled *My Religion* some nine years earlier, and in the first chapter of this new book he reviewed the literature on non-resistance that had come to his attention since writing the earlier work. He points out that the circulation of his earlier book brought to life many publications on non-resistance, and he then proceeded to a review of them. After commenting on some of the other publications, he makes this statement:

"But still more startling is the ingloriousness of two works, of which I learned also in connection with the appearance of my book. These are Dymond's book *On War*, published for the first time in London, in 1824, and Daniel Musser's book *On Non-Resistance*, written in 1864. The ignorance about these two books is particularly remarkable, because, to say nothing of their worth, both books treat not so much of the theory as of the practical application of the theory of life, of the relation of Christianity to military service, which is particularly important and interesting now, in connection with the universal liability to do military service."

After commenting on the first of these publications he

(Continued on Page 13, Col. 1)



Noah W. Risser (1877-1964)

(Continued from Page 13, Col. 2)

then makes the following comments about the second publication:

"Musser's book is called *Non-Resistance Asserted; or, Kingdom of Christ and Kingdom of This World Separated*, 1864.

"The book is devoted to the same question, which it analyzes in relation with the demand made by the government of the United States on its citizens as regards military service during the Civil War, and it has the same contemporary importance, in that it analyzes the question as to how and under what conditions men must and can refuse to do military service. In the introduction the author says:

"It is well known that in the United States there are many people who consciously deny war. They are called 'non-resistant' or 'defenceless' Christians. These Christians refuse to defend their country or to bear arms, or to engage, at the request of the government, in war against its enemies. Until now this religious cause has been respected by the government, and those who professed it were excused from service. But with the beginning of our civil war public opinion has been wrought up by this state of affairs. Naturally, people who consider it their duty to bear all the burdens and perils of a military life for the defence of their country feel harsh toward those who for a long time have with them enjoyed the protection and the advantages of the government, but in time of necessity and danger do not wish to share in bearing the labours and dangers in its defence. It is also natural for the condition of such men to be considered irrational, monstrous, and suspicious.

"Many orators and writers," says the author, "have raised their voice against this state and have tried to prove the injustice of non-resistance from common sense and from Scripture; and this is quite natural, and in many cases these authors are right,—they are right in relation to those persons who, declining the advantages which they receive from the governments,—but they are not right in relation to the principle of non-resistance itself."

First of all the author proves the obligatoriness of the rule of non-resistance for every Christian in that it is clear and that it is given to a Christian beyond any possibility of misinterpretation. "Judge yourselves whether it is right to obey man than God," said Peter and John. Similarly every man who wants to be a Christian must act in relation to the demand that he should go to war, since Christ has told him, "Resist not evil with violence."

With this the author considers the question as to principle itself completely solved. The author analyzes in detail the other question as to whether persons, who do not decline the advantages which are obtained through the violence of government, have a right to refuse to do military service, and comes to the conclusion that a Christian, who follows Christ's law and refuses to go to war, can just as little take part in any governmental affairs,—either in courts or in elections,—nor can he in private matters have recourse to power, police or court. Then the book proceeds to analyze the relation of the Old Testament to the New,—the significance of government for non-Christians; there are offered objections to the doctrine of non-resistance, and these are refuted. The author concludes his book with the following:

"Christ chose His disciples in the world," he says. "They do not expect any worldly goods or worldly happiness, but, on the contrary, everlasting life. The spirit in which they live makes them satisfied and happy in every situation. If the world tolerates them, they are always satisfied. But if the world will not leave them in peace, they will go elsewhere, since they are wanderers on the earth and have no definite place of abode. They consider that the dead can bury the dead; they need but one thing, and that is to follow their teacher."

In a footnote that I have seen appended to two publications of Tolstoy's book it is stated that the editor has been unable to find an extant copy of Daniel Musser's book. Obviously, the book or pamphlet has long since been out of publication. Likely, it could be found in the libraries of many of the members of the church to which Daniel Musser belonged, namely the Reformed Mennonite Church. Apparently Daniel Musser included everything which he had published in this pamphlet in a later publication entitled, *The Reformed Mennonite Church*.

It is extremely interesting to a Mennonite to find that Leo Tolstoy adopted practically all of the basic teachings of



Leo Tolstoy (1828-1910)

Mennonitism although he differed on one basic theological matter as I shall hereafter point out. He shared in common with Mennonite doctrine the following beliefs:

1. His first approach to religion was a strong protest against the State Church. In doing so he followed almost literally the same path that our Anabaptist ancestors followed and in common with these brave souls, he suffered severe persecution from the organized State Church including excommunication and the banning of practically all his religious teachings as heretical by the Russian Empire under the control of the State Church.

2. He strongly advocated the doctrine of non-resistance based upon the teachings of Christ in the Sermon on the Mount. If anything, he emphasized this doctrine even more strongly than do the Mennonites. One can say without much reservation that he saw eye to eye with us on this great doctrine.

3. He adopted a plain mode of dress and, while he did not say very much in his writings about this subject, his practice in his mode of dress after his conversion was to wear a frock sort of a coat without a collar. A picture of him in this dress is herewith given.

4. He adopted a very high standard of morality on such matters as sex, alcoholism, and the use of tobacco.

5. He extolled the virtues of hard labor, particularly hand labor, and in so doing, adopted a way of life which has always been advocated by Mennonites.

6. On money matters he likely would have found himself very much at home with the Hutterites. He looked upon the private ownership of wealth as an evil and, in this respect, he differed from the great body of Mennonitism, but, as suggested, would have found himself quite happy in a Hutterite colony. With respect to government his attitude in the latter years of life was one of total abhorrence for government, which he looked upon as an evil. Normally, Mennonites do not accept this attitude toward government although I was told by a Mennonite bishop in the course of a conversation that he believed that government was a part of Satan's kingdom. To this Tolstoy would have agreed.

7. He opposed the swearing of oaths,

8. He opposed divorce.

9. He opposed suing at law.

It seems strange that contemporary Mennonites did not establish some sort of rapport with Tolstoy. Unfortunately,

(Continued on Page 22, Col. 2)

John E. Reesor's Trip to Pennsylvania¹

(Continued)

On Monday, June 5th, we left Elizabethtown at noon, arriving in Chambersburg at 4:00. We went to C. & S. Lehmans.²⁷ We saw the place where a man by the name Hans (?) lived about fifty years ago, moved to Virginia and lived to the one hundred year mark.

We saw Shryoc, the toll gate keeper²⁸ on the Chambersburg-Harrisburg Road. The first stop was at Abraham Stauffer,²⁹ a beautiful homestead. This has a clear stream of water flowing through the farm. We passed the home of John Metz³⁰ who is over eighty years of age. We came to John Stauffer,³¹ a brother to the late Abraham Stauffer of Whitechurch, Canada. We passed several flour mills. We saw the John Stauffer mill in operation. He is a son of the late Jacob Stauffer. We found some ripe cherries. We then met the aged Widow Hoekman³², who is very sick. She was very glad to see us. She was well acquainted with my father-in-law in her younger years. Her maiden name was Barbara Eby. We passed the place where the Falling Spring issues from under the mountain. We then called on Frederick Boyer who is an aged man and is confined to his bed in consequence of rheumatism. He is my uncle.³³ His first wife was my mother's sister. We saw where my Grandfather George Eby³⁴ formerly lived and owned about sixteen hundred acres of land. We saw the mill he built many years ago. We passed the cemetery where my Grandfather and Grandmother Eby are buried. We then proceeded to John Leshers³⁵ and Daniel Leshers.³⁶ The latter's wife was a Sherick and daughter of Abraham Sherick.³⁷ Their farm joins the Conococheague Creek where the banks are almost solid limestone rock. It was on June 7th in the afternoon when at John Lesbers, a very heavy shower of rain caused the creek to rise to a flood, almost impassable. After supper we also passed David Hurst³⁸ who lives near S. and C. Lehmans. We saw the farm where John Lehman's girls live.³⁹ The three sisters were on a visit to Ohio. We called at the house where the late Daniel Lehman⁴⁰ formerly lived. On Thursday, there was a meeting near Chambersburg where many attended. The afternoon was spent with Peter Lehman,⁴¹ whose wife, Susanna Detwiler, died last September (1853) after a sickness of four years and eleven weeks. Her daughter, married to Henry Ebersoll,⁴² died shortly. Then we saw Levi Horst,⁴³ whose wife, Anna, is a daughter of the late Peter Lehman.

On Friday morning, we saw the house where my Grandfather C. Reesor⁴⁴ formerly lived. We then called at Benjamin Hoover⁴⁵ and on Friday it was Henry Reifs.⁴⁶ I am sitting in the chair which formerly belonged to the late Jacob Burkholder,⁴⁷ my wife's father. We now saw John Reif, William Gsell,⁴⁸ John Sprecher, where we took supper. The wheat and other grains portend a large crop, where in former years, it hardly paid the tillage. Friday night was spent in the house formerly occupied by Daniel Lehman. We then visited Samuel Hoover⁴⁹ near Rocky Springs. He was a first cousin to my mother. His sister lives with him.

On Saturday morning, John Sprecher started to cut grass. We saw five men mowing the wheat and clover. The other grain looks nearly as well on the slate land as we find on the lands of Canada. Noon was spent with John Lehmans. His wife was a Winger, a sister to Mrs. Jacob Ebb⁵⁰ at Clarence. John Kauffmans⁵¹ kept us for the night.

On Sunday morning, we were at meeting at Strasburg Meetinghouse; the house was full of good looking people. Gsell, Hurst and Lesher⁵² are the present ministers and a Stauffer is Deacon.⁵³ In the afternoon, at Samuel Lehmans, we saw Jacob Wisler whose

wife was Mary Boyer. We left for Chambersburg, passing the farm again where my wife formerly lived. We crossed Rocky Springs where I was told the Methodists formerly held their camp meeting. I often heard tell about this.

In Chambersburg on Sunday evening, we called on Mrs. Gelwicks, a sister of Francis Pike of Markham. Her youngest brother died last Sunday, the 5th of June. The night was spent at A. Stauffer⁵⁴ where we had some ripe cherries and strawberries. On Monday morning we left Chambersburg for Harrisburg—arrived at 9:00. The distance was fifty-two miles in one hour and thirty-five minutes: Harrisburg to the Junction—seventeen miles. Monday at 2:00 p.m. we took the canal boat at the Junction. Here the Juniata River falls into the Susquehanna. In sailing up the Susquehanna to Williamsport, a distance of eighty-six mile, there is beautiful scenery. The canal follows the course of the river all the way with a mountain on each side covered with evergreen and other trees, with here and there a valley winding to the west. The beautiful farms and villages make traveling very pleasant in the day time and at night we go to bed. The boat continues all night. The packet boat requires twenty-two hours to pass these eighty-six miles to Williamsport. On Monday evening as the passengers arrived, the horses tumbled into the Canal, driver and all. After some swimming and shouting, every thing was righted in some ninety minutes and all went well, arriving at 12:00 noon. We left at 3:00 by cars for Trout Run and then by stage to Blockhouse, up the Allegheny Mountains, or some call it the Laurel Hill. I should call it a mountain, for we were compelled to walk. They first said one or two miles but by the time we reached the top, I think it was more nearly three miles. We arrived at Blockhouse by 10:00 on Tuesday evening. We left at 7:00 for Blossburg, arriving by 11:00. We beheld the coal cars descending the mountain on an inclined plane, the loaded coming down and the empty one ascending. We left Blossburg in cars for Corning. Blossburg is situated in a valley surrounded by mountains. The Chemung Creek rounds its meandering through the town. It is a place of considerable business, especially in coal. A large amount leaves the place daily via Chemung River from Blossburg to Corning, a distance of forty miles. We passed some good looking villages and saw mills which are doing business on an extensive scale. We saw at some of the mills, half an acre or more covered with piled lumber and many thousands of logs afloat. We left Corning at 5:35 in the evening. Batavia is a place of much business. The cars arrive and depart for the east and west almost every hour throughout the day and night. Batavia is one hundred miles west of Corning and fifty miles east of Niagara Falls. We stopped in Batavia twelve hours. We thus had an opportunity of seeing cars arriving and departing. Some had five and six passenger cars attached filled with travelers. We left Batavia at 9:00 and arrived at Clarence Center by 11:00.

Amount of fare:

Toronto to Elmira—250 mile	\$5.00
Elmira to Ralston by stage—50 mile	2.75
Ralston to Williamsport—25 mile	.75
Williamsport by canal	3.72
Board through	2.75
	<hr/>
	\$14.97

Footnotes

27. C(hristian) Lehman (June 1, 1783-Apr. 18, 1857) and his brother S(amuel) (Apr. 17, 1791-June 21, 1855) were bachelors, sons of Bishop Daniel (1742-1804) and Maria Newcome (1751-1820). These notes were most helpfully enhanced in value by the careful research of John C. Kuhns of Chambersburg.

28. The toll gate was opposite the Chambersburg Meetinghouse where the Drive-In Bank now stands. Chambersburg in 1861 had a Shryoc Bookstore. Cf. Hoke, page 113.

29. Abraham Stauffer (Apr. 19, 1799-Mar. 29, 1873) was the first deacon in the Chambersburg Church. His farm homestead was either the former Sherter Farm at Staufferstown or the Frank Walker Farm nearby.

30. The John Metz Farm is now owned by Marvin Dice. The Metzses also came from Lancaster County.

31. In Staufferstown was the John Stauffer Mill, which Beers says was built by Daniel Stauffer in 1792, (History of Franklin County, page 577), but Amos Stauffer would infer (The Genealogical Society of Pennsylvania, Vol. XV, No. 2-3, pages 233, 234) that it was the Abraham Stauffer of Donegal. He and his wife, Barbara Hershey sold 103 A, in Donegal



Peter Reesor (1770-1854)
Father of John E.

Township in 1772 to his brother, Christian (P 3 21 Lancaster Court House) and obtained land in Guilford Township, Franklin County, April 13, 1792. This mill was razed in 1968 to build Highway Route 81.

42. A Daniel Hoekman of Warwick Township died c 1828, (Cf. Misc. Book 1828, page 478) left a wife, Barbara who obviously had a daughter Catharine in Franklin County. This is presumably the widow Hoekman.

43. Cf. George Eby Family below.

44. George Eby, (Dec. 11, 1748-June 10, 1800) married Sep. 17, 1769 to Barbara Sensenig (Jan. 30, 1750-Apr. 24, 1787), daughter of Michael Sensenig & Veronica. He was a son of Christian Eby and Elizabeth Mayer and thus a brother of Deacon Christian of Hammer Creek. George had built a mill on 50 A. at the junction of Coedien and Hammer Creek at Millway. His wife was buried at the Eby Cemetery at Lexington Mills. He sold his properties here from 1774 to 1786, (AA 424, DD 577, A 3 414). He moved to Guilford Township, Franklin County, and married Widow Barbara Miller. This union was not so successful (Cf. Chambersburg Court House Record 4 480). If the second Barbara is buried along side of him, wherever that was, this author took it for his grandmother.

He was taxable in 1786 in Letterkenny Township. He erected a grist mill in 1792 on the Conococheague above Scotland. It was sold to David Eby and by him to Jacob and Elizabeth Brockbill, 1808 for \$14,300.; by 1838 Jacob Hollinger owned the grist mill and 200 A., 1840 to John A. Baughman, to John Huber, to John B. McLanahan and to Mrs. T. J. Nill. It was burned 1865 and at one time Chambersburg wanted to obtain its water supply on this creek.

The George Eby Mill, No. 2 is a short distance above, where J. M. Zug and Son is now located. George Eby in 1800 sold to Daniel Eby, in 1822 to William McKee, 1831 Mathew McKee; 1808 John M. Zug bought it. By 1866 the saw mill disappeared and by 1880 the mill was modernized (Kittichonny, 1901-1903, page 120, 121; cf. 4-537; 5-37, 61, 134, 460; 7-16, eval.)

The family is obtained from Ezra Eby Book, pages 60-83, Waterloo Genealogy, pages 587-609, Reesor Genealogy, pages 83-87, Sensenig Genealogy, page 19, and Chambersburg Court House Will, B 95 Probated August 9, 1800. The following are the children of George Eby (dates above):

1. Christian married Catharine Schaaß
2. Samuel, Feb. 20, 1772-Feb. 10, 1840 married Magdalene Eby, Feb. 2, 1775-Dec. 26, 1864, Waterloo, Ontario, Gen. 582
3. George, May 8, 1776-Nov. 17, 1858 married Apr. 1, 1797 Barbara Wenger 1780-Sept. 1834; 11 children, Waterloo, Ontario, Gen. 587
4. David, Feb. 2, 1777-Dec. 26, 1804
5. Joseph, 300 A. Homestead, Franklin Co. married Elizabeth Hershey
6. Barbara married Henry Nafziger
7. Esther, 1779-Sept. 27, 1826 married Peter Reesor, Dec. 25, 1775-Nov. 16, 1854, 1804 in York County, Ontario, son of Christian Reesor, son of Pioneer Peter Reesor. Cf. Note 1 in Jan. MRJ.
8. Elizabeth married McKane
9. Amy married Frederick Boyer
10. Susanna married Jacob Summy

45. John Lesher (Sept. 15, 1808-Mar. 10, 1873) and Catharine Toland (J 86) dau. John Lehman, were the parents of John L. (Oct. 17, 1841-Feb. 24, 1912) and Catherine (Oct. 17, 1841-May 28, 1919), twins. Catherine Lesher became the wife of Pm. Philip H. Parry, (Aug. 29, 1842-May 15, 1905) (cf. Reesor, *ibid* page 787). John L's father was a son of Joseph of John of Pioneer Sebastian. (Cf. Beers, page 782). The sold homestead on the Conococheague was likely on the old John Lesher place.

46. This Daniel Lesher (Mar. 11, 1811-Dec. 31, 1868) in Christian Shirk. He was full brother of John, and thus son of Joseph and Fannie Lehman (Feb. 27, 1782-Dec. 30, 1827) dau. of Bishop Daniel-Maria Newcomer.

47. The first Abraham Shierck (Shirk) was an early arrival from Lancaster County in Green Township. (cf. Beers History, page 789)

48. David Horst (Sept. 8, 1820-Mar. 5, 1858) married Salome Lehman (Jan. 16, 1820-May 28, 1890). Ordained Nov. 16, 1851. He lived on the present Penn Hall tract, a part of Wilson College. He was the father of Deacon Samuel L. Huber (Aug. 13, 1849-Dec. 27, 1914)

49. Hans Lehman (1763- 1833), 1789 sold his about Jay Farm to John, Jr. (Lanc. Court House, Deeds II

77). He had three girls; Maria (Aug. 24, 1789-Aug. 29, 1878), Anna (Apr. 24, 1791-Apr. 22, 1859) and Elizabeth (Aug. 16, 1798-Jan. 21, 1890). Their brothers emigrated to Columbiana, Ohio, and this was the occasion of their visit. They lived in an old log house on the father's farm, two and one half miles east of Chambersburg, sold later to Christian L. Landis, then to Daniel L. Landis, Jr., then Joseph B. Kuhns, then Christian Kuhns, his son, the present owner. Hans came to Franklin County in 1796. In the Lehman Family by Larry L. Mellenbruch, she placed Abraham in Mahoning County, Ohio (pp. 77, 78).

50. Daniel Lehman (Apr. 2, 1776-Mar. 22, 1847) married Anna Huber (Feb. 28, 1797-Aug. 10, 1861), was ordained to the ministry Mar. 17, 1832. He lived on the adjoining farm. In Bishop Daniel Lehman on the east. Hereon the Lehman Graveyard was started in 1816. It was later owned by the bachelor son, Daniel and after his 1875 death, in 1888 came to Christian Kuhns, grandfather of John C. Kuhns. After Christian's death, son Samuel obtained it. At his death in 1939 it was sold to Henry Frey, great, great grandson of Daniel Lehman.

51. Peter Lehman (Dec. 11, 1799-Aug. 31, 1875) married Susanna S. Detwiler (Nov. 23, 1800-Sept. 13, 1853) and Elizabeth Boyer (Feb. 21, 1814-Dec. 22, 1882). This Peter Lehman was a son of the Daniel above, his wife Susanna was a daughter of Jacob Detwiler, son of Rudolph and a sister of John Detwiler. Mrs. Jacob Detwiler (Barbara) was a daughter of Bishop Daniel Lehman (1742-1804). This Peter Lehman was the father of Preacher Samuel D. Lehman (Mar. 27, 1831-Nov. 21, 1894), who married Elizabeth Honsecker (July 24, 1834-Apr. 1, 1910). He was the great grandfather of Preacher Joseph E. Lehman (Feb. 5, 1868-Jan. 7, 1946) and the great, great grandfather of J. Irvin and Walter Lehman and John L. Horst. Peter's second wife Elizabeth Boyer (Feb. 29, 1819-Dec. 21, 1882), (dsp. was a daughter of Martin Boyer and Nancy Huber of Muonsburg (Cf. Hoover Gen. No. 324).

52. Henry Ebersole (Sept. 21, 1823-Mar. 18, 1902) was married Oct. 30, 1850 to Nancy Lehman (Sept. 25, 1826-Nov. 27, 1853) daughter of Peter Lehman (cf. Peter Lehman, 51). On Feb. 1, 1855, he married her sister, Martha Lehman (Sept. 8, 1828-Mar. 20, 1904).

53. This Levi Horst's wife was a daughter of Preacher Peter Lehman (1785-1837), son of Bishop Daniel Lehman (1742-1804). These are two different Peter Lehmans. One, a son of Bishop Daniel, (1742-1804) and the other a son of Preacher Daniel (1776-1847).

54. Christian Reesor (Aug. 26, 1747-Mar. 26, 1806) married 1774 Fanny Reiff (1751-Oct. 10, 1818), (cf. note 1, MRJ, Jan. 1964, p. 2) moved to Franklin County in 1786 and then to Upper Canada in 1804. Numerous took the Cumberland Valley Route from Lancaster County to Ontario, (cf. Reesor Genealogy page 13).

55. Benjamin Hoover (Jan. 17, 1784-Mar. 2, 1872) married Elizabeth Risser, daughter of Abraham Risser and Elizabeth Bookman. They lived near Rocky Springs and are buried at Salem UB Cemetery. He was a son of John Hoover and Esther Sensenig, formerly of Earl, but also lived at Rocky Springs. They had nine children. (cf. Hoover Genealogy, No. 101).

56. Jacob Reiff, brother of Hans and Abraham of Montgomery County obtained 300 A. Warrant in Hempfield Township, Sept. 4, 1736. The Franklin County Reiffs came from Jacob.

57. Jacob Burkholder, the son of John of Ulrich Burkholder, married Mary Lehman, daughter of Bishop Daniel Lehman and Susan Shelly (cf. Note 1, MRJ Jan. 1964 p. 2).

58. William & Maria Gsell had three children, who died 1854 to 1880, buried at the Strasburg Mennonite Cemetery.

59. Samuel Hoover (Dec. 1817-July 7, 1893) married Shuey (cf. Hoover Genealogy, No. 354). (cf. his father Benjamin, note 55 (above)). The homestead was later owned by Bishop John S. Burkholder, later by his son, Harry and now a part of Letterkenny Ordnance Depot.

60. Jacob G. Erb (Sept. 30, 1802-Jan. 2, 1855) married Apr. 10, 1824 Catharine Wenger (June 12, 1800-Nov. 13, 1874). He was a merchant and a minister and had 6 children. He was a son of Jacob Erb and Salome Graybill and a grandson of Christian Erb and Maria Shenk.

61. There were numerous John Kauffmans, various spellings; this could have been Deacon John Kauffman (Oct. 30, 1807-Mar. 25, 1857) married Sarah Hertzler (July 4, 1804-Dec. 15, 1886) s Bishop John (1765-1857) and Catharine Koop (1776-1844), s Abraham (1741-1802) and Magdalena

(Continued on Page 17, Col. 2)

Within A Fortnight

Christian W. Frank, Landisville Bishop for almost three years, answered the last summons on January 5 at 60-25-3. He proved in this short time that he believed that "the greatest need in the church to-day is more wholehearted conviction that the Bible is true; God means what he says and that it is practical today." He had been doing faithful work in his five congregations and he will be greatly missed.



Christian W. Frank (1903-1961)

John S. Martin of Groffdale,² 55-15-2 lived most of his life in one house, close to the Meetinghouse and place of interment. He served as assistant to Mahlon Witmer, barely two years. He served on the Lancaster Conference Hospital, Inc. Board from the start in 1952. At his death he was Chairman of the Non-Conformity Committee of Conference, a member of the Voluntary Service Committee, Conference Day Planning Committee and Eastern Mennonite College Counseling Committee.

Both will be missed on the Bishop Board and especially in their respective districts.

Mrs. Esther M. Weaver Martin became the wife of Preacher Benjamin F. Martin on March 19, 1942. She was a daughter of Daniel Bard Weaver-Fannie Hershey. She was an aid to her husband in Mission work in the Lancaster area, when they lived near Ronks. Then in 1953, they went South to open the work at Crestview and Blackman, western Florida. He was ordained in 1957 and she faithfully served her Lord in their appointed field.

When John F. Bressler was buried at Mellinger in August, 1949 at 68 years, some of us asked the question: Would there not be some way of preserving God's valuable servants for a longer period of usefulness? Some overwork in the Lord's service and others, otherwise and nothing has really been done. Some do not know until too late and others would not want to change their gait if they did, as John W. Weaver said; "I would rather wear out than rust out." So, more of us!

Footnotes

1. MRJ, Vol. II, No. 2, pages 20, 24.
2. MRJ, Vol. III, No. 3, page 29
3. Landis Gen. II, page 68

Our New Home

The new building on Mill Stream Road and the Lincoln Way East is progressing nicely. The plasterers are soon finished. By the time of the next issue, we hope to be happy in the same (D.V.) Further notices will appear later.

Postage Low To-day!

In 1810 letters were mailed forty miles for 8 cents; up to ninety miles, 10 cents; up to 150 miles 12½ cents; 150 to 300 miles, 17 cents; anything farther, 25 cents. Why complain now?

The Youth Messenger

Added to the Missionary Messenger (1924 on) and the Pastoral Messenger (1940 on) is this new Messenger since January 5, especially for Youth. This unites Mennonite Youth Service (started July, 1951), the need for some others and a real need among conservative youth in our church. It is an illustrated eight page, 5¼" x 8½" weekly that is mailed on a \$1.50 per year subscription basis. Paul E. Reed is Editor; Rhoda M. Graybill, Office Editor and John A. Lutz, Circulation Manager. They have passed the 4,200 mark on subscribers. Excelsior!

A New Book

The Community Historians have issued their second Annual this year on **Denominations Originating in Lancaster County, Pennsylvania**. Dr. Charles D. Spotts is editor, with numerous histories on the plain sets contributed by the Editor of Mennonite Research Journal. This is obtainable for \$1.00 from Dr. Spotts or the Editor.

The Amish Accept The Space Age

Aaron and Martha Stoltzfoos, newly weds, decide also to farm as the twenty generations prior did, but not to be "squeezed between railroad tracks and a three lane highway, pressed from the west by an Armstrong Cork Plant, (where) the very cornstalks (are) humming in harmony with the electric lines strung across the fields." (67). They choose to take their Amish team, customs and provisions and via of a space ship to land them on the Moslem (80) dark-skinned (79) planet of Murna, eighty light years away (78), with scheduled flights thereto only every five summers. Here to mix without taking local color conflicting "with his own deep convictions" (77), he teaches them soft ball and she shows the bacteria (?) in vinegar under the microscope. As an "off-worlder" (68) he well remembers: "With the Lord above us, I fear not in a strange land" (66); "They mind their own business and leave the neighbors to theirs." (59) "We know the Right Way to Live and Live it." (59) He easily with a Martha can appreciate "a good and only wife." (72) In spite of reverses, he would not contribute to the vanity and superstition of their heathen Mother worship of the colored population. (79) They made a good beginning, in a new culture, far from Blue Ball, but as usual, the second chapter is not written.

Footnotes

Analog 2, 1963 Doubleday Science Fiction publishes "The Blind Man's Lantern" by Allen Kim Lang (pages 55-90). This is a present day, short story, fiction, tipped for me by Elizabeth C. Kieffer.

Restudy Conferences!

When the Catholic Church wants to restudy Birth Control, when the Supreme Court would restudy the Bible in the schools and present day issues, when a Church would restudy its position, it is always to depart from its historic position and oftentimes the Biblical plumbline. The more any group wants to change, the less they will hold to what is the Blackstone of the Judgment.

John E. Reeser's Trip (Continued from Page 16)

Shirk of Casper. Deacon John was 6th thus the great grandson of Bish Frederick of Anville, Kauffman Gen. 626

62. The ministers at Strasburg were John Gsell (1805-Jan. 18, 1872), later Bishop, David Horst (cf. note 48 above) were the Chambersburg-Strasburg District in a circuit. Benjamin Leshar (Apr. 2, 1815-July 7, 1897) married Jan. 7, 1841 Elizabeth Hege (Aug. 14, 1818-July 31, 1888), daughter of John Hege & Maria Leshar. Benjamin Leshar was a son of Joseph Leshar & Fanny Lehman and was the minister at Brown's Mills near Marion; (cf. Hagey Families in America, page 42; also note 45 above). They had not moved out to Route 11 until 1867 nor was Williamson opened until 1869.

63. Deacon Abraham Stauffer (cf. note 39 above) was ordained in 1832.

Bishop Isaac Eby, Revered Churchman

(Continued)

Ira D. Landis

Referring to the Saviour's pierced side: "It flows just as freely today as it did then."

An Applicant Instruction: "We are liable to sin. If you say a bad word, pray: Lord forgive me. It is crossed out immediately and not counted against you."

To evangelists: "In evangelistic work, it is a poor thing to show church polity, but show the sinner the error of his ways and a remedy for sin, and when converted he will find a church home and then we will teach him church polity."

To a class prior to a ministerial ordination: "Say what you have to say and sit down."

To a brother not wearing the regulation coat, after a half hour on the trolley car: "The next time I see you, you will look like me," shaking the top of his own coat.

To a brother who started to wear a sack coat, after he said: "Brother Isaac, I have a plain coat now," he replied: "Why didn't you get a right one?"

When visiting with a brother in Weaverland, he was forewarned that one of the company is opposed to Sunday school. Instead of saying nothing about it, he addressed him directly: "Brother, you are too intelligent a man not to believe in Sunday School" and he won the day.

Uncle A was holding meetings in the district. Brother B wanted to be married to Sister C. Brother D accompanied B to the home of Brother Eby calling him to the carriage. Brother B told Brother Isaac the purpose of his coming, telling him also that with his consent, Uncle A, would marry them. Brother Isaac immediately said: "Brother A knows our rulings" and started for the house. D said to B: "Don't you want to get married?" "Sure." "Then call him back!" He did and Isaac returned. Said B: "Would you marry us?" "Sure! When? Where? Sure!" he excitedly retorted.

Soon after his ordination to the Bishopric, he stopped at Reiff's for an ordination. They asked him to ordain Henry H. Baer. For his services, he received commendation. He replied: "I have prepared myself for this work."³⁴

On the way to church, he asked: "What shall I preach?" A little girl answered: "Preach Jesus." He did.

On the second Coming: "They who are looking for Him are making preparation to meet Him."

The Drumore Bench requested the locating with them a minister ordained elsewhere: "Are you certain you could receive him graciously?"

An aged applicant for baptism under private instruction: Brother Eby: "If anybody would break into your house, what would you do?" Applicant: "I'd shoot him." Brother Eby: "You are too old for service anyway. Why not accept the Christ-veg?" Applicant: "I can't." To the Deacon accompanying him: "We will now leave. Our friend is not ready for baptism." A few months later the old man came to the Deacon and said, "I believe I'm all wrong." Then Brother Eby instructed him and baptized him.

A chronic Quaker critic of the Church asked him: "If in attending services you could not approve everything that was said and done, what would you do?" Curtly yet politely he answered: "Let it in one ear and out the other."

A certain minister in his district asked when he would hold Communion in their congregation. He replied: "As soon as the Bench is in order." To another: "We expect you to get in order or quit the ministry." Both worked.

"A short prayer from the heart goes a great way farther than a multiplicity of words from the lips."

An applicant came to instruction without a cape. He sent the Deacon to the mother with this message: "Get her to put a cape on the next time she comes." She still does.

"If you are going to be contrary, I guess you will have to be so."

"Deal with things as they are, not as we would like them to be."

In Kinzers, he would often appear at the Railroad station to make all comers welcome.

As in every District, we have some chronic complainers who bring scandalous charges. Isaac Eby had at least one such. One day, when Isaac was plowing, the former came with one of his scandals. Isaac told him he will investigate while he takes his place behind the plow. He immediately retorted: "I don't have time" and left. It worked miraculously.

Favorite quotation: 1 Peter 4:18

Favorite hymn: "Above The Trembling Elements."
 "If any one would want to harm your wife, stand in front, that you are in danger first."
 He believed in no records and kept none; no photographs and took none; no notes in the pulpit and had none."
 "I do not believe in pride in any way, shape or form."

The Conclusion

He helped to guide the Church in that transition period of German to English, no activities to Sunday Schools, missions, revivals, etc., few members to many, carriage to trolley and modern conveniences, small houses and few services to large houses and more frequent services. His ministry in 1910 included:

Strasburg-Brick: Elias Groff, Abraham Brubaker, Frank M. Herr, John Keener—Deacon

Paradise-Hershey: Amos Hoover, C. M. Brackbill, John B. Senger, Isaac Hershey—Deacon, Landis Hershey—Deacon
 Mellinger-Stomptown: John L. Landis, Sanford B. Landis, Henry Heller—Deacon

Providence-Grove: John W. Swarr, Amos B. Miller—Deacon

The Bishop Board at the time, some of whom aided in the funeral services, were Jacob N. Brubacher (Moderator), Benjamin Zimmerman, David Westerberger, Abram B. Herr, Benjamin Weaver, Noah L. Landis, W. W. Graybill and John G. Ebersole.

As he lived, so he died. He writes into his will: "It is my wish after death that my body be prepared for burial in a very plain and simple manner—a plain shroud and a plain coffin (no casket), without handles." Further he says: "I hope all will be satisfied and peaceable as I have done the very best I could under the circumstances, land values having shrunken." After eating a hearty meal of boiled cabbage on June 17, 1910 in his Kinzers home, he developed acute indigestion, which so unexpectedly brought to its close a very useful life in the vineyard of the Lord. After a summer funeral largely attended and appropriately addressed by his colleagues in the ministry, he was solemnly laid beside the first wife in the Hershey Cemetery.

If I were to apprise his work, its success were due to: (1) A keen first concern in the home church; (2) "A man of conviction who followed the letter better than any man I ever knew," (3) Influential in having his ministry and many of the laity in adopting a plain standard garb. (4) "Mild but firm on Gospel Discipline—an able disciplinarian." (5) Although lacking the home sociability of Jacob N. Brubacher, he could forecast events with more precision. (6) He recognized the reasonableness of missions and guided the missionary movement here through its infancy and youth. (7) He loved the young and was interested in their spiritual culture and activity. God blessed his life and work and the Church was the better for the gift to her of Bishop Isaac Eby, Farmer, Church Builder and Disciplinarian.

Footnotes.

34. They wrote into their Discipline about 1900 that only Bishops shall marry members.

35. Henry H. Bair was ordained May 24, 1889. Cf. Herald of Truth, July 1883, p. 203. Isaac Eby and Jacob N. Brubacher aided in the Washington-Franklin County Conference during the illness of John Hunsicker, aiding Michael Horst (1825-1900).

36. Gospel Witness, 1907, p. 13

37. Amos A. Ressler in private conversation.

38. William W. Graybill of Juniata was the Moderator of Lancaster Conference (1941-1950). No Bishop still living in 1964 served with Brother Isaac Eby. Brother W. W. Graybill was the last.

Jacob Nissley (Continued from Page 21)

3. Esther, 1774-1829 married Jacob Nissley

4. Fanny married Joseph Bossler.

Jacob Nissley sold to Christian Nissley (1759-1822, son of Martin). (Columbiana County Deed 9 28). The 320 A, descended to son, Joseph (1804-1851). John leased the land to clay and improve to pay the taxes, John Shellenberger of Westmoreland County, Pennsylvania (Columbiana County Deed 5 21), a Mennonite leased it and the Nissleys lost it.

7. Bishop Christian Nissley (Mar. 11, 1777-Dec. 13, 1831) married Maria Kraybill (Mar. 19, 1774-Aug. 14, 1846). He was a son of Martin, Sr. of Jacob Nissley and thus a nephew of Jacob Nissley of Dauphin County (1745-).

The Civil War Unvarnished

(Continued)

HENRY B. HEGE TO HENRY G. HEGE:

July 12, 1863

Dear friends,

I will try to write a few lines to you to let you know that all of us are well at present. I thank God for the rich blessing He has bestowed upon us, that He has taken all the rebels out of our neighborhood. I have so much to write that I don't know where to commence. The rebels passed here enroute to Chambersburg on the 15th of June. As near as I could ascertain, there were about two thousand cavalrymen. On the morning of the 16th, I went to my pasture field for my horses. When I came out, two rebels were in it. They had my best two horses, saddled and bridled; the third one, they could not catch. I talked to them, but they would not give up my horses. The people that had their horses until the 16th tried to hide them. Some took them to the mountains. Even so, the rebels found most of them.

On the 17th of June, the rebels went back to Maryland again. Oh, it was awful to see how they went through the fields to hunt horses; they cared nothing for the wheat fields. They came to my barn in squads, looked into all the stables and left every door open. I had my horse gears hidden; they often asked for saddles and bridles, but I gave them none. We then had rest from the rebels until the 22nd of June. They again passed our house about eight o'clock in the morning. They went through all the fields. They said they were hunting the Yankees. On that day, the 22nd, they were about 30 regiments and some three hundred wagons. Some of these regiments have only three hundred men, some five to seven hundred.

On the evening of the 22nd, we thought they all had passed, but we were mistaken, for on the morning of the 23rd, they commenced passing early and passed all day, regiment after regiment, one wagon train after another. A great many came to our house for something to eat. We gave them as long as we had it. We permitted them passage in peace. We kept our house locked all the time and when they wanted bread, we gave it at the door and locked again. Some of the rebels became incensed with us. They wanted to break open our house but we talked kindly to them and I passed some jokes with them, and all was right.

On the 24th of June, we had rest; there were only some squads passing. On the 25th and 26th of June, it was also quiet. But on the 27th and the 28th, we had another awful time. By this time the roads got bad and they threw down the fences on both sides of the road and passed through the fields. So they had three roads along side of one another. The rebels camped on my two grass fields that I wanted for hay and pastured nearly all of it. The cavalry would stop for one or two hours and pasture their horses. My one grass field was at the house and when they camped so near the house, we hardly knew what to do. They took all of our corn, about 30 barrels; all our oats, about 9 bushels; and nearly all our chickens. They also took mowing scythes and axes, and all the salt they could find. My wagon and carriage I took apart and hid some of the wheels. They asked me often where they were. I told them I did not know.

Some of the rebels appear to be nice and clever men. Some of them would not harm any man nor steal any thing. But I tell you, the greatest portion of them are nothing but thieves and robbers and some murderers. They shot one citizen just about two miles from our house; his name was Isaac Strite. They wanted his money. He gave them part of it. They then wanted to burn his barn; he begged them not to do it. They thereupon shot him.

The rebels have no regular military uniform. I did not see two men dressed alike. They wore citizen's clothes mostly. I supposed that they were stolen. They had all kinds of wagons; the most of them were farmers' wagons. They said they pressed the wagons into service, but I say differently. They stole them. They took a great many wagons in our neighborhood; they took from some men, two wagons. They drove away a great many rattle. But these were not from any of our friends. They killed twelve of my brother Jacob's hogs and I think five of my father's.

My brothers, Christian and John, had four of father's horses, two of Jacob's and one of mine at Lebanon or six miles on the other side of Lebanon at William Hawks'. They came home yesterday evening. I have one horse as yet, father has three and Jacob has none, as our government seized the rest. The rebels took all of Uncle Michael Hege's horses. The rebels took the horses of my brother-in-law, Andrew A. Hess. We have a good many neighbors that have no horses now. The rebels took from some men, five horses, from some six to eight horses. They took from one man, nineteen horses. He had twenty-one head of horses; he saved three.

My father says his loss is two thousand dollars, by this invasion of the rebels; they pastured all his hay. They burned many of his fences, destroyed a great deal of his grain in the fields and took 100 bushel of wheat out of the barn. The time the rebels was filling up wheat in the garner, father took a large auger and bored holes through the floor from the cellar and saved some wheat that way. They also took from him one garner full of oats and some forty barrels of corn, most of his horse gears, all his chickens except a few; in short they took everything they could make use of.

About the battle at Gettysburg, I think I need not to state any thing as I suppose you saw it in print. Just this much, the rebels got whipped completely. I was at the road when they retreated and I saw enough. Their wagon train was about 56 hours in passing and nearly all were hauling wounded. Some would groan at every jerk the wagon made. All of these that were just slightly wounded were obliged to walk. I saw some walking that were shot in the arms, some in the shoulder and some in the face. Oh, it looked awful as their wounds were not dressed, yet all wounds looked black and blue.

I received your letter two days ago, the 10th of July. We received no mail for nearly four weeks. I was glad to hear from you. I suppose you heard that my grandfather, Jacob Hege, died last spring." He was buried on Good Friday. He was over 83 years old. The friends are all well and I also hope these lines will find all of you well. I must close. Dear friends, let us pray for one another and also pray to God that the war might soon end, as this is my wish and my prayer. Amen.

Footnotes

1. Henry B. Hege (Nov. 23, 1833-Nov. 7, 1872) was a son of Henry Hege-Margaret Bittner. He married May 22, 1856 Susan Wilderson (Feb. 25, 1838-Oct. 10, 1860 and married (2) Oct. 15, 1861 Susanna Leshner Eshleman (Sept. 29, 1832-Feb. 22, 1925. Jacob W. and Pre. William W. Hege were children to first wife and Abram, Henry K., John and Sarah (J. Irvin Lehman's mother were to the second marriage). Hagey Gen. p. 59

2. Henry G. Heagy (June 17, 1833-Apr. 30, 1921) was a cousin to Henry B. Hege. He married Leah Hollinger Sahn, (Aug. 18, 1855-Oct. 25, 1898). Buried at Hensley Cem. Children: Isaac S., John S., Henry S., Jacob S., Abraham S., Benjamin S. Hagey Gen. p. 48, 49

3. General Robert E. Lee (1807-1870) chief of the Confederate forces, when the South surrendered at Appomattox Court House, and Major General A. P. Hill (Confederate) (1825-1865) started the initial attack of the Battle of Gettysburg.

These met June 26, 1863 (in forefront) on the Chambersburg Diamond, over thirteen months before the disastrous fire. Courtesy of Kittochinny Historical Society.



Peaceful in Wartime

(Continued on Page 22, Col. 1)

Jacob Nessler (1753-1832)

The Pan Handle Pioneer

Wilmer D. Swope¹

Among the earliest settlers in the northern pan handle district of West Virginia was Jacob Nessler, a native of Lancaster County, Pennsylvania. Nessler was born in Lancaster County, a grandson of Jakob Nissley who came from the Swiss Kimmthal and died in Lancaster County in 1752. The original spelling of the family name was likely Nutt or Nüssli. The family has furnished several outstanding leaders in the Mennonite Church in Lancaster County. Young Jacob Nessler married Elizabeth Groff (1752-1824) a grand daughter of Jacob Groff, of Martick Township. From 1772 to 1785 the Nessler's lived on a farm in Martick Township, Lancaster County.²

Jacob Nessler became interested in the wilderness, west of Pennsylvania; tradition attributes this to the influence of Nessler's wife, Elizabeth. It is a matter of record that on September 1, 1784, the Commonwealth of Virginia granted 800 acres of land to Jacob Nessler by patent deed. The facts strongly indicate that Jacob Nessler visited the area of his purchase, prior to 1784. The 800 acre tract of land is located between the present day West Virginia towns of Newell and New Cumberland, first located in Ohio County, West Virginia, which was later included in Brooke County and still later in Hancock County, as new county units were developed from the older, larger counties. Nessler borrowed 50 or 100 pounds from his wife's father to finance his western venture. Twelve years later, he repaid the loan to his father-in-law with interest compounded.

In September 1785, Jacob Nessler, his wife and children came over the Allegheny mountains to a cabin already built on the 800 acre tract. There was no door in the cabin, only a hole for a window through which they entered, passed their goods and found themselves at home.

Peace with the Indians was precarious and although the Nessler family dealt honorably with the Indians, Jacob erected a blockhouse, less than 100 feet from their cabin where they might retire for safety, if the occasion demanded. Nessler with his daughter, Lucy, went over to the Ohio side of the river and there Nessler cut his name with the date of his coming to Virginia on the face of the rocks, while his daughter, Lucy, held the canoe up to the rocks. For as he said, they might all be massacred and every vestige of them be lost; if so, some person would find the inscription in after years and learn the place of his settlement. This inscription is now under water due to the New Cumberland Locks on the Ohio River. The U. S. Government built a fort about 1790 in Ohio near the mouth of the Yellow Creek. One night during a casual, the Indians attacked, killing three soldiers. The next morning Nessler's yard was full of soldiers who had fled to Nessler's blockhouse for safety. Only once did Nessler believe that they were menaced by a band of Indians. While sleeping in the blockhouse one night, the cows and calves set up a great bellowing, but he would not go out to ascertain the cause, believing that it was the Indians, imitating the cattle, wanting them to come out to see what was wrong. When morning came, all was right.

By 1799, Jacob Nessler owned 2,674 acres in the Pan Handle having added to his original purchase of 800 acres. In 1796, Nessler purchased section 32 of Middleton Township, Columbiana County, Ohio, selling this tract in 1797 to Adam Kendig, Christian Kendig of Conestoga Township and John Groff of Martick Township, Lancaster County, Pennsylvania.³

In 1795, Bezaleel Wells went to New York City and purchased 300 acres of land in Jefferson County, Ohio, for Jacob Nessler at the General Land Office Auction. At the same time, Wells went to the auction to buy that tract of land on which Steubenville, Ohio, now stands. On July 7, 1798, a writ of Ad quodammodo was granted from the court of Brooke County to condemn one acre of land on Tumlenson Run for a saw mill. Twelve men called by the court appraised the acre at seven dollars.

Jacob Nessler kept close contact with his Mennonite friends in Lancaster County, Pennsylvania. For several years in the fall of the year, he would rig up two or three horses with pack saddles and go back to Lancaster County, load up with salt and bring it out for his own use. At one time he considered and talked of the matter of buying slaves. However, before doing this, he thought best to go and see his Mennonite friends in Lancaster County. He did so and they,

like the Quakers, being intensely hostile to slavery, advised against the purchase. He never afterward said anything about buying slaves. Mennonite settlers came early to Columbiana County, Ohio, from Lancaster County, Pennsylvania: Melchior Mellinger⁴ in 1803, the "Dunkard" Martin Hoke family⁵ from Lancaster County in 1803 and John Zimmerman in 1804. The Mennonites of Lancaster County in all likelihood became aware of the Ohio country through the reports which Jacob Nessler gave his Mennonite friends in Lancaster County.

One curious historical twist concerning two Jacob Nessler's who were active in land purchases in Columbiana County ought to be further investigated. One is Jacob Nessler, the Pan Handle pioneer. The other is Jacob Nessler of Dauphin County, Pennsylvania who purchased section 5, Unity Township, Columbiana County, from the U. S. Government. Section 9, Fairfield Township, Columbiana County was purchased by a Jacob Nessler c 1809. The Jacob Nessler of Dauphin County, Pennsylvania had a son, Christian of Mt. Joy Township, Lancaster County, Pennsylvania who spelled his name Nissley. In 1825, Christian Nissley gave the Mennonite leaders, Jacob Nold and Jacob Oberholzer of Columbiana County the power of attorney to sell the land in Unity Township.⁶ It is my opinion that Jacob Nessler of Brooke County, West Virginia and Jacob Nessler of Dauphin County, Pennsylvania were grandsons of Jakob Nissley, the Swiss Immigrant, of Lancaster County and therefore were first cousins.

(To be continued)

Footnotes

1. Wilmer D. Swope is a Mennonite researcher of Leetonia, Ohio. He recognizes the courtesy of Edgar Davidson for the use of the Wellsville (Ohio) Echoes Vol. 4, No. 1, as one of his sources.

2. In 1776, John Howell, Drumore Township sold to Jacob Nissley, Conestoga Township, 162 A. on Fishing Creek and Susquehanna. T 244. Jacob Nissley, Martick Township in 1785 sold to John Groff, EE 133. In 1786, Jacob & Nancy Nissley, daughter of Michael & Maria Meyer, Conestoga Township, of Knox Township, Jefferson County, Ohio, discharged Brother Samuel Meyer, Executor. P 3 651, Misc. Book, 1803 p. 35. In 1787, Jacob & Elizabeth Nissley, Ohio Township sold to Benjamin Groff, Strasburg Township, GG 148. Her brother Nathaniel Myer went West and owned land in eastern Ohio, probably in Columbiana County. County, Virginia, grand-daughter of Jacob Groff of Martick

3. In 1822, Adam & Alice Kendig, Conestoga and John and Mary Graff, Martick Townships sold for \$3,414.00 to Christian Kendig, Conestoga Township a tract that 1797 Jacob Nessler, Brooke County, West Virginia and Elizabeth sold to the Grantors, 840 A. Township Number 7 in the second range situated on the waters of Indian Cross Creek, Jefferson County, Territory of United States, northwest of the Ohio River. Christian Brenneman, Ann & Jacob Nissley, witnesses, Lancaster Court House Deed G 5-270. 1802 Jefferson County Record; 1827 here.

4. Pioneer Jacob Nutt (1688-1752) of North Lancaster married Mary Funk, daughter of Henry Funk-Margaret. Their

(Continued on Page 21, Col. 2)



Nessler Chapel

OUR AMISH NEIGHBORS by William I. Schreiber, University of Chicago Press, 1962, pp. 227, \$5.95.

The author, Gingrich Professor of German at the University of Wooster in the midst of the Wayne County Amish, finds a profitable diversion in the Amish of his environs, whether he calls it east central Ohio (pp. 2, 92, 94, 126, 181, 203, 207), central Ohio (pp. 43, 44), or the mid West (p. 178). He opens with a characteristic expression "close by now," and you are at home with the Amish, especially the Holmes County, Ohio community throughout. "Here without fear, they could worship, and work and lived as they deemed best" (p. 5). You get acquainted with a segment of this state, cut into 88 counties (p. 10) and formed differently than the geologist would tell you (p. 10), but "where God is always present" (p. 21). In Pennsylvania we do not differentiate between Old Order Mennonites and Wislers (p. 20). Harold der Wahrhgit (p. 46) and inconclusum (p. 77) are typographical errors. Where the Amish would give answers in the German or King James Version, he uses the Revised (p. 82). It is not only the Third Commandment, but the underlying strata of the Decalogue which obliges them to worship, and as they do, (p. 119). Our Father could be Matthew 6, (p. 130). In Pennsylvania the initials are given by the mother's maiden names (p. 147). Where heathendom is introduced, there must be religious motives (p. 189). In choosing the preachers (5), the lot is not mentioned until p. 132. Some things are not salvation, but either accompany or are necessary to preserve salvation (p. 26) and "fences" are quite valuable (pp. 46, 41).

The author definitely appreciatively has seen their strength and contribution to society. "Their strength lies in the unity of the group, in the uniformity of its customs, in the likeness of appearance, in the sameness of setting and activity, in the proximity of their farmsteads, in the goals and purposes, thoughts, beliefs and practices enjoined upon all members of the one . . . district. Through this oneness of life, they survive." (p. 41) Hair "fancying" is tabooed (p. 67). "Nothing should accentuate, enhance, or adorn the female figure, according to Amish law." (p. 68). "Status seeking . . . is not pursued by style or cosmetics." (p. 90) Articles of clothing are "for warmth and protection" (pp. 67, 68, 70) and are not for competition with her Amish sisters (p. 70) by resisting the quick, "cheap mechanical multiplication of style." (p. 71)

"Every unadopted and unacceptable item of contemporary culture is deemed as worldly" (p. 75), wedges that would sooner or later cleave their rural society asunder (p. 86, 90). "Their faith lends sanctity to the rural habitat." (p. 75) "Obedience to the rules" of the church founded on Scriptural admonition, assures salvation (p. 76).

"Fundamentalist religion with Old Testament rigidity rules their lives." (p. 91) "Tradition guards against chaos" (p. 91) and time has decided certain mores as essential (p. 91) and "utterly insignificant items are often magnified as issues." (p. 91). "The destiny of the Amish placed between heaven and earth" are to "unify the two in their daily lives." (p. 92) Their "path is the Amish way of life." (p. 131) This "doctrine and the existing patterns of the sect's life are considered indivisible; acceptance of ancient beliefs and conformity to current life patterns are the hallmarks of the highest personal perfection." (p. 131) Each small item of form or change, "becomes meaningful." (p. 135).

The Amish are trilingual, (p. 143) Their preachers are "unhindered with notes or manuscripts" (p. 121).

He contrasts modern Protestantism with the Amish, e.g. "the modern American marriage, extravagant and showy, with emphasis on clothes, flowers, church appointments," with "the simple if lengthily Amish observance." (pp. 201, 202) They are preserved in a new culture, when Amish in the old European culture did not survive (pp. 80, 206).

"There will always be Old Order Amish, barring international catastrophe." (p. 207) The "negative attitude toward many American opportunities, acts as a brake on their growth, but will not destroy them. Their tenets require no defense in an America, jealous of its own liberty, dedicated to preserving individualism and zealous in rigorous separation of church and state." (p. 207)

The art is superb in a way that the Amish cannot object, since there is no photograph and yet its equivalent in non-modern art. This should make its merits more outstanding to the Amish and those who know them.

This book ranks with Kofmorgen, Bachman and Hostetter, and you, not only to be informed on the Amish, as a leader, but you need to learn how a religious group can be

directed to live other-worldly in an adverse culture. All church leaders could profitably muse on its pages.

Mathematics To-Day

Stanley Kreider

The commutative property? The distributive property? Numbers written to the base two? The closure property? Inverse operations? What's this all about? Isn't Lancaster Mennonite School getting too liberal? Is the old arithmetic we learned in school outmoded? What's the point of this modern mathematics, anyway?

On October 28, 1963, a group of nine interested Christian Day School teachers met with Stanley Kreider at Lancaster Mennonite School in an attempt to find the answers to some of these questions. This initial meeting to discuss the new trends in the teaching of elementary and secondary school mathematics came as a result of an invitation to our elementary teachers from the administration of Lancaster Mennonite School. The original stimulus seemed to come, however, from some concerned teachers and board members. Lancaster Mennonite School was glad to cooperate with this good initiative.

Due to the interest at the exploratory meeting, we decided to continue and actually get our feet wet in the study of the new mathematics. On the second Monday evening it was the privilege of twenty of us to be led in an informal discussion by Dr. V. H. Haag, a fine mathematician from the faculty of Franklin and Marshall College. Dr. Haag generated good interest at this meeting. Questions were asked and answered. It certainly seemed a good beginning to our study of the new mathematics.

The group, varying from five to ten persons, met for about ten nights. The teachers who came most of the nights feel that they learned at least, some of the basic structure of mathematics and the general approach to the teaching of "modern mathematics."

For the benefit of interested laymen, I might point out that although there has been much rapid advance in the knowledge of mathematics, the basic philosophy of the so-called "modern mathematics" is meaningful teaching; in particular, the "whys" of the processes involved in arithmetical computation are emphasized. Do you recall your school days? Do you remember how you inverted the dividend when you divided fractions? Or was it the divisor? What happened if you forgot? Unfortunately, even in this enlightened age of education, many teachers still teach mathematics through rote learning. Granted that there are always those few basics that you sometimes must "just know," the new approach maintains that the procedures and notions of mathematics are worthy of being understood, not just being mechanically handled.

These classes in modern mathematics were at least a first in the history of Lancaster Mennonite Conference Schools.

Jacob Nissley (Continued from Page 20)

second child of eight, Jacob (born 1721) married Barbara Herr of Christian Hill. The latter Jacob at death in 1763 was possessed of 314 A. in Washington County, Maryland. 0 5 59 This shows Pan Handle Jacob and Barbara, wife of Jacob Beam the only issue.

4. Melchior Mellinger, Lampeter Township bought 1783 of Jacob and Magdalene Brubaker, X 366. His son, Melchor Mellinger (1806-1888) lived in Mahoning County and is buried at Oberholtzer Cemetery. Herald of Truth, 1888, page 62.

5. Martin Mellinger in 1805 sold to Martin Hoak and Hugh Henry 12 A. in Lampeter Township. U 3 534. Martin married a daughter of Melchior Mellinger; his sale is recorded in Deed B 3 60. George Hoake, Columbiana County, Ohio, son of Conrad Hoake, Strasburg Township, 1814 Will to son, Henry, Strasburg Township, 21-101.

6. Jacob Nissley, son of Martin married a Detwiler and had the following family:

1. Martin married a Rust.

2. Barbara 1773-1823 married Jacob Hershey. In Columbiana County Records, 9 33, J. Hershey, J. Bossler and J. Landis are guardians of Barbara married Jacob Hershey of Dauphin County. John Landis appointed over Estate of Martin Nissley and guardian of Jacob & Elizabeth, minors of Martin Nissley.

(Continued on Page 25, Col. 2)



John S. Martin (1906-1964) cf. 17, col. 1

The Civil War Unwashed (Continued from Page 19)

4. Jacob B. Hege (Aug. 4, 1837-May 7, 1900) married Mary Vanderau (Oct. 31, 1841-Sept. 12, 1941) (cf. Hagey Gen. p. 59)

5. Christian B. Hege (July 17, 1841-Aug. 26, 1927) married Anna Rebecca Grossman (Feb. 16, 1839-June 28, 1916) (cf. Hagey Gen. p. 61)

6. Brother John B. Hege (Mar. 13, 1847-May 19, 1917) married Rebecca Frederick (1835-Sept. 9, 1921), dsp. teacher at Guilford Township School. (Hagey Gen. p. 43, 63). He was a brother to Christian B. (cf. note 5, above)

7. John Hawk married Mary Hege, was a son of Jacob Hawk & Elizabeth Walburn of Myerstown. (Hagey Gen. p. 41, 42)

8. Deacon Michael Hege (July 23, 1829-July 2, 1896) married Rebecca Weaver (Jan. 19, 1825-Feb. 25, 1912) (Hagey Gen. p. 44)

9. Andrew A. Hess (Feb. 7, 1836-Dec. 25, 1898) married Martha Hege (July 13, 1839-Nov. 23, 1900), had 4 children. (Hagey Gen. p. 60)

10. Preacher Jacob Hege of Christian (Mar. 1, 1870-Apr. 1, 1863) married Mar. 26, 1805 Martha Leshner (Dec. 22, 1778-June 19, 1858) sister of Maria Leshner wife of Brother John Hege. (Hagey Gen. p. 31, 34)

Plain and Simple

Our forefathers worshipped in their simple but extensive barns and houses, and they truly worshipped therein. Moving into Meetinghouses, they with Wesley, believed in making them similarly, and for the same reason opened, but never dedicated these spots as being only sacred, as their Bethels. If our homes, meetinghouses and institutions do not remain so: (1) The Lord who owns the cattle on a thousand hills, would obtain for His worship by his saints, a heavily mortgaged edifice. (2) Less funds would flow to other projects in the stewardship program of the Lord. (3) It would not only be a departure, with the world, from our history, but would certainly be a liability to our plain and simple lives and (4) a road block to our historic Scriptural witness in the world.

A Worthwhile Bequest

Eight cartons of endless research by D. K. Cassel and Curtis Rittenhouse were recently released to our Library-Archives by Myron T. Broomman, Judge of the Wayne County, Ohio, Probate Court via Mrs. Edna M. Buss, also of Wooster, Ohio. It includes Rittenhouse, Kolb et al genealogies, charts especially Rittenhouse, pictures, engravings, and

church history, published and unpublished. William Rittenhouse (1644-1708), the founder of the family, was the first Mennonite preacher in America and had the first American paper mill on a branch of the Wissahickon. This is merely another donation that makes our library a real research center, especially for the Pennsylvania Dutch, in the East. We will soon be ready for much more. Some is already in sight.

The Mennonitism of Leo Tolstoy (Continued from Page 11)

he came on the scene at a time when the Mennonite Church was strongly engulfed in materialism. I suppose that Mennonites both in Russia and in America were, during the latter half of the eighteenth century, so generally engaged in making and preserving a way of life developed on the frontier that they felt little concern for anything that was happening in the outside world.

I mentioned earlier that in one respect Tolstoy differed from Mennonites and that difference concerned the basic understanding of salvation. I have read most of Tolstoy's works and I do not share the common view that he merely accepted the ethical teachings of Jesus. To him belief in Jesus meant an unequivocal acceptance of his teachings and in this he went further than one would go if the acceptance were only on the level of ethics. On the other hand, he did not go the whole way in accepting the plan of salvation which Mennonites recognize as basic in the life, the death and resurrection of Jesus. I have the impression that Tolstoy was much in the same situation as was Apollos of Corinth as described in Acts 18:24-28, to whom Aquila and Priscilla "expounded the way of God more perfectly." One pointedly regrets that there were no Aquila and Priscilla who might have expounded unto him the way of God more perfectly.

Before concluding this paper I want to interpose a personal observation. All second hand sources on or about Tolstoy are completely unreliable and definitely misleading. I will even go one step further; only a Christian who believes both in the Bible and in non-resistance is qualified to evaluate or give a critical interpretation of Tolstoy. The ordinary critic, not believing in non-resistance, is so completely blinded with prejudice (this is true of every commentary I have read) that his conclusion about Tolstoy is generally very unreliable.

It is a matter of history that Tolstoy's last days were made very unhappy because of certain complications that arose, particularly in his family relationships. I have often speculated that if some well-trained Mennonite had taken the trouble to witness to Tolstoy, he would likely have found, first of all, a very sympathetic listener, and I am presumptuous enough to guess, a very docile convert. It seems to me that both Tolstoy and the Mennonites lost much because they did not meet each other.

Footnotes

1. Leo Tolstoy, *My Confession, Dogmatic Theology, My Religion On Life*, Translated by Professor Leo Wiener (Boston, L. C. Page & Co., 1904) (also included, in part, in Kauffman, *Religion from Tolstoy to Camus*, (New York, Harper and Row, 1961). The Count Leo (1828-1900), a Russian novelist, social and moral philosopher and religious mystic, was converted in 1876, renounced the Russian Orthodox Church and established a new creed, founded on non-resistance to evil.

2. Leo Tolstoy, *The Kingdom of God Is Within You*, (New York, The Noonday Press, 1961, paperback); (also published at Boston, L. C. Page & Co., Inc., 1951).

3. Leo Tolstoy, op.cit. (#2 supra) p. 30.

4. Daniel Musser, *The Reformed Mennonite Church—Its Rise and Progress with Its Principles and Doctrines*, (Lancaster, Inquirer & Publishing Co., 1878).

5. The writer has read practically all of Tolstoy's writings published after his conversion and the summary set forth is abstracted from the reading and (in part) re-reading and detailed study of the works.

6. A good example of the observations in this paragraph is found in Guy Hershberger, "War, Peace and Non-Resistance" (Scottsdale, Mennonite Publishing House, 1944). One is compelled to conclude that the author made certain observations about Leo Tolstoy, which are totally incorrect, and it appears that the observations were gathered from two secondary sources as appears by citation appended to the section entitled, "Leo Tolstoy," p. 187.

"*L-Square My Accounts Every Day*" (Continued from Page 13)

District in forty-four years, from seven houses, thirteen ordained, 957 members, today there are eleven houses, twenty-five ordained for 1022 members.

He has married at least 280 couples, assisted at 276 funerals and ordained the following: Bishops Simon G. Bucher (2x), Christ K. Lehman, Clarence E. Lutz (3x); Ministers, Isaac M. Baer, Russel J. Baer, Jay M. Bechtold, L. C. Good, Wilmer A. Hunsicker, Walter L. Keener, Jr., Martin R. Kraybill, Walter W. Oberhulser, Menno D. Sell, Walter A. Shank, Daniel D. Wert and Russel S. Zeager and Deacons Walter W. Ebersole, Martin K. Heistand, Walter D. Keener, Phares Z. Longenecker and Peter G. Smith.

He has served on the Religious Welfare Board of Philadelphia and of Lancaster Mennonite School from the start of both.

He was at home in the pulpit with a flowing command of the English language and a personal touch with the Holy Spirit. Herewith are a few published excerpts:

"We need to hold fast to the faith. To get loose on the doctrines, will not be of help and value. Those churches, who allowed themselves to get loose on the doctrines of foot washing, the devotional covering, also lost the doctrine of non-conformity to the world. That is a natural result of being loose in doctrine. We will also become loose on other things taught in the Bible."

"When true conversion and regeneration are experienced, housekeeping in the Church will be easy."

"Every home should be visited at least once a year."

"Ministers have many problems; many of their own."

"Your labor and influence should be in behalf of those who have the Cause at heart and in behalf of the body to which you have espoused yourself."

"We need the old fashioned gospel in order to retain the faith. There is much energy in the Church, but it needs to be directed in proper channels. Our fathers and grandfathers have taught the younger people the importance of piety and purity."

"Just obeying the truth in part brings no full blessing."

"If a declaration becomes a rule of conference, we, as a part of the body, are bound to stand by it."

"The Scriptural advice is beware of false prophets and their doctrines. Such teachers have led away brethren and also influenced ordained men: Such teachers often work for the loaves and fishes only and do not care for the souls of men. Jesus said: "By their fruits ye shall know them." We should teach against these tendencies and uphold all the doctrines and ordinances."

"We dare not contribute to the growing debt of the nation, if we are to give a consistent testimony. If we teach our children sound Christian conservatism and trust in God, there will in all probability be no need to look to the government for help."

"The Church translates the Gospel of Christ into terms of life and personality. The doctrine itself remains intact, regardless of the assaults made upon it. We are responsible to portray accurately to the world, by example, the principles and teachings of Christ and the apostles."

Brother Risser was the Dean of the Bishop Board. He served as Assistant Moderator, June, 1946 to March, 1953, but refused the opportunity and responsibility of the Moderatorship, although he was in line for it, with the seniority rule in vogue for two hundred and forty years in this Conference. He served with Clarence E. Lutz, his successor since 1950, until the very last. He peacefully passed on March 3, 1964 in his sitting room, while conversing with his wife.

Since the next Bishop, Brother Danner was not ordained until 1935, he was the last of a generation, who were more concerned with the purity of the church than its numerical strength. He has seen some changes in the church during his ministry, that he, with his patriarchal eyes, could not approve; others were definitely for the betterment of the Conference and he has aided in the steering. The large concourse of mourners at the Risser Meetinghouse on March 6th, showed in a degree the appreciation for a life well-spent in his glad service with his daily motto; he had no further accounts, personal nor church, which he needed to square with his daily Shepherd to enter his eternal Presence. May his precious memory linger for upcoming generations!

Footnotes

1. Landis Gen. II, p. 295
2. Lebanon Biog, p. 206
3. Missionary Messenger, March 1932, p. 5; October 1932,

- p. 4; October 1933, p. 12; April 1934, p. 4; October 1934, p. 3; October 1935, p. 3; April 1936, p. 6; April 1937, p. 3; April 1938, p. 17; April 1940, p. 14; October 1940, p. 3.

Kraybill Mennonite Cemetery (Continued from Page 21)

- ABRAHAM & ELIZABETH: Daniel, June 29, 1870-June 7, 1871
- ABRAM M., Jan. 20, 1844-Dec. 9, 1879, son John Stauffer-Mary Miller —*Brubaker Gen. p. 97; Factory Abram*
- w Catharine H. Nissley, Apr. 13, 1844-Jan. 10, 1910, dau. Henry E. Nissley-Anna Hostetter
- ARRAM N., 1807-Dec. 15, 1949, son Abram M. Stauffer-Catharine H. Nissley
- AMOS N., Dec. 24, 1864-Oct. 16, 1945, son Peter H. Stauffer-Annie Newcomer —*Biog. p. 391; —Brenneman Gen. p. 70*
- w Barbara N. Miller, Aug. 29, 1864-Oct. 29, 1826, dau. David Miller-Leah Nissley
- Leah M., Dec. 1, 1807-Jan. 11, 1927
- CHRISTIAN H., Jan. 18, 1832-Apr. 6, 1873, son Jacob N. Stauffer-Catharine Hershey —*Nissley Churr*
- w Catharine Nissley, Jan. 4, 1840-Feb. 22, 1863, dau. Joseph B. Nissley-Mary Snyder
- Catharine, Sept. 1, 1855-Aug. 14, 1861
- Fanny, Dec. 13, 1856-Dec. 21, 1881
- Amanda, Nov. 29, 1859-Oct. 12, 1880
- HARRY E. & Ann Brubaker; Vivian May, Aug. 15-19, 1903
- JACOB & Catharine; Anne, Oct. 15, 1825-Apr. 13, 1888
- JACOB N., Oct. 17, 1801-Jan. 29, 1861, son Jacob Stauffer-Anna Nissley —*Biog. p. 394; —Brubaker Gen. p. 87, 91, 159*
- w Catharine Hershey, Oct. 30, 1802-Dec. 20, 1875, dau. Pre. Benjamin Hershey-Veronica Snyder
- Barbara, Aug. 13-Dec. 10, 1840
- Child, Sept. 13, 1843-Apr. 2, 1844
- JACOB H., Mar. 6, 1836-Dec. 21, 1912, son Jacob Stauffer-Catharine Hershey —*Brubaker Gen. p. 92*
- w Elizabeth N. Newcomer, Feb. 8, 1840-Sept. 5, 1914, dau. Christian Newcomer-Elizabeth Nissley
- PETER H., Feb. 16, 1827-Dec. 29, 1908, son Jacob Stauffer-Catharine Hershey
- w Anna N. Newcomer, June 17, 1830-Feb. 19, 1887, dau. Christian Newcomer-Elizabeth Nissley —*Brubaker Gen. p. 92*
- Elizabeth, Dec. 22, 1861-Aug. 4, 1864
- SAMUEL N., Oct. 2, 1872-Apr. 14, 1947, son Abram Stauffer-Katherine Nissley
- w Maggie Vogel, Apr. 14, 1875-Aug. 26, 1956, dau. George Vogel-Margaret Sharlock

Footnotes

46. Samuel Saylor (sic), Marietta, w Mary Ann: William, deceased—2 ch.; George, Sarah w Joseph Bender, Jacob, John. Wills O 2-11. When Mrs. John S. Saylor of Mt. Joy died in 1931, she was survived by Lee S. and John S., sons of Pittsburgh and a sister Mrs. Charles Bechtel of York. She came from York County.
47. The Witmer Farm adjoins this cemetery. The surviving children are Ethel (Fry), Rhoda (Buckwalter of Kissel Hill), Jay W., Lydia (Weaver), Charles H. and Miriam (Hershey).
48. Elizabeth Dysinger w Joseph Shank has another record for death date as 1839. She was the grandmother of Alice Nissley.
49. A John Shaub (d 1748)—Elizabeth lived in Donegal early. Christian Shaub immigrated from Germany. Anna w Samuel Gible is a daughter.
50. Elias H. Shelly, Florin: Mrs. Walter J. Herr, Lyndon; Earl, Lampeter and David.
51. Mary E. Kraybill w Daniel E. Shank was a daughter of John P. Kraybill-Susan Engle. *Biog. p. 1278.*
52. Jacob Shank (under Shank) d 1888, w Catharine; Catharine w David White; John E., Jacob E., Mary, deceased, Lizzie Eaches, Fanny, Sally w Jacob F. Hershey, Anna w Samuel H. Hertzler, David E., Daniel E., Linda w Jacob S. Daveler and Emma w Christian Gingrich. H-121
53. Christian G. Shirk, 1879, bought from S. S. Garber and Barbara, Donegal lands. S-20-411, Proprietor Mt. Joy Stone Quarry: Mrs. John Earhart, Esther, Mrs. Carl Drahen.
54. Jacob W. Snyder, son Henry Snyder-Maria Witmer and his wife, Veronica Nissley, dau. Martin Nissley-Anna Bomberger.
55. Descendants of John Spahr & Catharine Brubaker by Wynona Spahr & Keith Spahr

Kraybill Mennonite Cemetery

(Continued)

Ira D. Landis

SAYLOR

AUSTIN E. & Martha F. Geib: Barry Lee 1952-1954, Florin

CHARLES S., Sept. 17, 1885-Mar. 2, 1896, Marietta, son John-Katy

JOHN, Dec. 9, 1856-Mar. 30, 1936, son Samuel-Mary Ann Mt. Joy

w Katy Dec. 8, 1857-Dec. 12, 1931

JOHN S. 1896-1942, son John-Katy, Pittsburgh

SAMUEL, Feb. 17, 1819-June 22, 1900^o

w Mary Ann, Oct. 10, 1820-Jan. 6, 1911

SCHIFFER

JOHN G., Nov. 16, 1827-Jan. 25, 1901

w Mary Herr, Apr. 21, 1827-May 7, 1909, dau. Christian Herr-Mary Hostetter

SCHROLL

J. M. & Mary Brandt: Maud, Apr. 12-18, 1896

SHANK

JOHN & Amanda: Aaron M., Jan. 6-Oct. 30, 1850

David M., Jan. 20, 1855-Jan. 27, 1867

JOHN W., Nov. 10, 1871-Dec. 13, 1936,^o son Martin L. Shank-Susan Weltmer

w Lavina C. Witmer, Dec. 16, 1872-Nov. 28, 1963, dau. Henry E. Witmer-Barbara Clark

Henry E. Witmer-Barbara Clark

JOSEPH

w Elizabeth Dysinger, Apr. 9, 1837-Sept. 10, 1909,^o dau. David Dysinger-Magdalena Wagner

SHAUB

CHRISTIAN, Feb. 1, 1838-Feb. 26, 1916^o

SHEARER

ELMER L., Aug. 19, 1898-July 11, 1957, son Clinton Sheaver-Amelia Longenecker —*Erb Gen. p. 274*

w Mabel E. Floyd, Apr. 7, 1901- dau. George Baum Floyd-Magdalene Keller Landis

ROBERT & Gladys Beiler: Doris Marie, Oct. 26-Nov. 11, 1958

SHELLY

ELIAS H., Aug. 30, 1865-Feb. 29, 1936,^o son David B. Shelly-Susan Herr—*G H 1942, p. 255; H. S. Brubaker Gen. p. 164, 167; Herr Gen. 2807*

w Minnie M. Myers, July 26, 1868-Apr. 13, 1942, dau. Edwin Myers-Elizabeth Hake

SHENK

DANIEL E. & Mary Kraybill:^o Norman K., Sept. 8, 1879-May 25, 1887

Harry G., Sept. 24-26, 1881

Minnie Gertrude, Jan. 22, 1883-Sept. 22, 1885

Inf., Aug. 11, 1889

Clara E., Nov. 2, 1898-Jan. 11, 1899

JACOB, July 7, 1811-Feb. 17, 1888^o

w Catharine Hostetter, Feb. 27, 1817-Aug. 31, 1898, dau. John Hostetter-Catharine Eby

—*HT 1888, p. 95 Biog. pp. 235 996*

JACOB E., Nov. 23, 1840-Nov. 24, 1911, son Jacob Shenk-Catharine Hostetter

w Fannie E. Brubaker, Feb. 14, 1847-Feb. 12, 1916, dau. Pre. David F. Brubaker-Elizabeth Erb

—*Brubaker Gen. pp. 39, 40; Biogs. p. 434*

Amos B., Sept. 13, 1869-Apr. 21, 1879

Achie, Mar. 11, 1872-May 29, 1873

David B., July 4, 1876-Apr. 27, 1886

SHERK

JOSEPH R., Nov. 17, 1817-Sept. 12, 1894, son Christian Sherk-Martha, Milton Grove

w Mary Greider, Aug. 31, 1822-July 30, 1873, dau. John Greider-Nancy Hershey

John, Dec. 1, 1843-May 4, 1848

Abraham, Dec. 15, 1844-Feb. 3, 1846

SHIRES

JACOB, Feb. 11, 1830-Mar. 28, 1888, son John Shires-Barbara McCreary, Florin —*HT 1888, p. 126*

w Annie Steyer, 1830-Dec. 23, 1910

JOHN, Feb. 13, 1802-Jan. 18, 1885 —*HT 1885, p. 45*

w Barbara McCreary, Feb. 11, 1798-Mar. 8, 1877

—*HT 1877, p. 31*

SHIRK

CHRISTIAN G., Nov. 1, 1864-Feb. 5, 1942,^o son Christian Shirk-Martha Garber

SHREINER

HARRIET 1851-1925

SMITH

FRANK, July 10, 1866-Mar. 2, 1933

JOHN C., May 22, 1879- Rheems

w Anna Mary Brubaker, Dec. 19, 1881-Apr. 8, 1927, dau.

David E. Brubaker-Martha Sherk

w Magdalena Snader (York Co.) 1883-1941

MARTHA, May 27, 1902-May 10, 1904

SUSAN, Feb. 11, 1905-July 26, 1909

SNYDER

C. E. & Emma H.: Howard B., Jan. 30, 1905-June 22, 1906

John B., Nov. 29-Dec. 30, 1901

CHRISTIAN W., Apr. 14, 1818-Sept. 2, 1886, son Henry Snyder-Maria Witmer

—*Biog. p. 339; Brubaker Gen. pp. 79, 145, 146*

w Mary S. Garber, Oct. 17, 1818-Jan. 31, 1852, dau. John

Garber-Catharine Seigrist

w Fanny H. Stauffer, Oct. 23, 1828-Sept. 12, 1863, dau.

Jacob Stauffer-Catharine Hershey

Levi G., May 24, 1841-Oct. 13, 1849

Reuben G., July 10-Sept. 9, 1863

HENRY, Dec. 25, 1778-June 4, 1864, son Jacob Snyder-Maria Hershey 10 ch.

—*Brubaker Gen. p. 145; Waterloo Gen. II, p. 351*

w Maria Witmer, Aug. 23, 1783-Jan. 27, 1863, dau. Joseph

Witmer-Barbara

Anna, June 16, 1803-Nov. 25, 1805

Henrich, Mar. 10, 1810-May 30, 1828

Catharine, Mar. 19, 1813-Oct. 15, 1859

Joseph, Mar. 6-Apr. 11, 1817

JACOB

Longenecker son Peter Snyder-Mary Mt. Joy Farmer-miller

w Catharine Haldeman, Mar. 20, 1793-Nov. 15, 1866, dau.

Christian Haldeman-Catharine

JACOB W. & Veronica Nissley, Dec. 3, 1821^o

Nathaniel N., Dec. 28, 1843-June 24, 1845

Mary N., Aug. 11, 1846-Mar. 9, 1916

Benjamin N., Mar. 9, 1849-July 19, 1850

Annie N., Jan. 24, 1853-Mar. 27, 1932

Fanny 1855-1862

Martin 1-20

JACOB S., Oct. 27, 1856-Jan. 8, 1945, son Christian Snyder-Fannie Stauffer

—*Biog. p. 1361; Brubaker Gen. p. 146*

w Lizzie N. Ferry, Apr. 5, 1860-Oct. 12, 1955, dau. John K. Ferry-Mary Newcomer, dsp.

JACOB L., Aug. 1, 1814-Apr. 21, 1886

w Fannie Nissley, July 4, 1818-Aug. 18, 1877, dau. Pre. Nissley-Anna Witmer

Jacob, Nov. 1, 1837-Apr. 20, 1844

PHIANNA, Apr. 10, 1837-Apr. 4, 1882

SOUDER

EZRA, June 22, 1816-Dec. 2, 1891, son of Jacob Souder, Rheems

w Susanna Jan. 15, 1816-Apr. 19, 1892

MICHAEL M., Feb. 3, 1864-Nov. 2, 1930, dsp., Mt. Joy, son of Jacob Souder-Anna Herr, Manor Twp.

w Martha Gerber, Aug. 9, 1863-May 28, 1948, dau. Christian

N. Gerber-Catherine Stoner

SPAHR

JOHN M., Mar. 19, 1826-Mar. 8, 1907, son George Spaehr-Rebecca Miley

w Catharine Brubaker, Sept. 20, 1825-Nov. 17, 1881, dau. Daniel Brubaker-Anna Forrer

—*Brubaker (Gibble) A 3 2*

SPENCE

DAVID

w Catharine, Dec. 22, 1844-Oct. 30, 1881

STAUB

Catherine E., ar. 9, 1848-Feb. 17, 1909

STAUFFER

ABRAHAM H., Feb. 4, 1845-June 10, 1917, son Jacob Stauffer-Catharine Hershey —*Biog. p. 1301*

w Elizabeth B. Kreider, May 12, 1846-Jan. 11, 1923, dau.

Daniel Kreider-Anna Bossler

Simon, May 7, 1863-Sept. 4, 1864

Annie N., Aug. 21, 1865-Dec. 15, 1938

(Continued on Page 23, Col. 2)

Mennonite Research Journal

Vol. V

JULY 1964

No. 3

Your New Opportunity

Editor

A 1956 Study Committee appointed by the Bishop Board worked on their problem until the Lancaster Mennonite Conference Historical Society came to birth in March, 1958. The Constitution and By-Laws emerged in 1960. The first Historical Committee included J. Paul Graybill, Chairman; Ira D. Landis, Secretary and Norman W. Nauman, Treasurer. The rest included Earl B. Groff, Chester C. Graybill, Otto J. Miller, Daniel D. Wert and J. Lloyd Gingrich.

In the May 27, 1960 meeting it was reported that the Bishop Board favored the merging of the Christian E. Charles Theological Library and the Historical Library and Archives under one administration, viz., Lancaster Mennonite Conference Historical Society. The Chairman shall be the Bishop Board appointee to the Society. Lloyd M. Eby and Christian E. Charles were then added to the Society. Out of the Society emerged an invitation to Franconia Historical Society, the Virginia Historical Committee to have a consultation Committee on things historical-archival and the Eastern Mennonite Associated Libraries and Archives was formed in April, 1961 and profitable quarterly meetings have been held since. C. J. Kurtz of the Morgantown Area of the Ohio and Eastern Mennonite Conference has been coopted.

Already on the 1960 date (above) we had looked forward to a new building. Two sites at Salunga, one at Landis Valley, one on the Lancaster Mennonite School Campus and one in Lancaster City were considered. The present site was offered gratis for our project and it was thereupon chosen. We now have a valuable corner on the Lincoln Highway East and Mill Stream Road, five and a half miles from Penn Square in the City. Here we built the present structure for your inspection and aid.

During the early stages of the Study Committee, the basement room of the new Eastern Mennonite Board of Missions and Charities headquarters building was offered to us. Some of the materials the Secretary has been collecting, since Conference Historian in 1940, and long before, together with accumulations by donation or by purchase, found this as their temporary home. Most of the Elkhart and Scottsdale publications are herein found complete, much Mennonitea, as well as research materials for other denominations, and local history. We have much materials on genealogy, local deeds, wills, etc., so that we should be able to serve a large clientele in the years ahead.

By January 9, 1961 a permanent Building Committee was chosen; Earl B. Groff was Chairman; Ira D. Landis, Secretary; Norman W. Norman, Treasurer; Daniel D. Wert and Elmer Kennel. At once some drafts of a tentative building were obtained.

By January 30, 1961 it became apparent that the Mennonite Information Center, started August 18, 1958, would be placed under the same roof, but continuing under the administration of the Eastern Mennonite Board of Missions and Charities.

By February 13, 1961 we had the ownership of 2.7 Acres, our present site, for \$1.00 as a gift from the Lancaster Mennonite Schools, Inc.

By May, 1961, the Bishop Board gave us the privilege to solicit the membership and outside, and this was done in the meantime. For library purposes, the Conference membership made a significant contribution, as well as numerous firms and persons seeing this movement for community betterment, have truly helped cheerfully, some as far west as Des Moines.

(Continued on Page 26, Col. 1)

The Civil War Unvarnished

CHAPTER VII (Continued)

JOHN B. HEGE¹

We will now speak more particularly of Lee's retreat after the three day battle of July 1-3, 1863, from Gettysburg and of the Pine Stump Road mid-way between Marion proper and Marion Station, over which the rebels passed. This road was considered to be, if not the oldest road in the county years ago, one of the worst roads in the county. Some parts of it were hilly, very stony and rocky, while some of the lower places were muddy, if not swampy. We are glad to state great improvements have been made on it in recent years and it is now one of the best roads in the County.

It will be remembered at the time of Lee's retreat, it was very rainy and wet and the Old Pine Stump Road was in a most deplorable condition, becoming almost impassable. The retreating army, which kept passing along for fully forty-eight hours cut down or opened fences and passed through the fields adjacent and parallel with the road. It was a common thing to see some of their horses sticking in the mud nearly body deep. At numerous places on and along this Old Pine Stump Road, wagons and cannon carriages were left, because the horses were not able to drag them through

the mud, but in every instance, the rebels had cut or broken off, all the spokes in one or two of the wheels of every wagon so that they could be of no immediate use to the Union Army.

The cries and moanings of the wounded rebels could be heard for more than a mile, when they were in wagons, crossing over this muddy and rough road. Several of their wounded in the Battle of Gettysburg died between Marion and New Franklin. These were removed from their wagons and buried along the road and in fence corners. McLeod, a rebel colonel, who was also wounded in the field, died a little east of New Franklin and was buried in the timberland on the farm of Jere W. George. The grave being shallow, in the course of several

days, swine were attracted from the odor and the remains were considerably mutilated by them before it was discovered by the citizens. They interred them again, and surrounding the graves were to be seen those of several rebel privates.

Some time after the war, Colonel McLeod's remains were removed by his wife and daughter to South Carolina, the home of his activity. The other bodies were also exhumed and taken South. Many of the wounded that could stand hauling no longer, were left in the stables or the barns along the way.

Daniel Mull, deceased, who had resided near Marion and near the Pine Stump Road, was called out of bed one night with "Hello" and was asked if this is the right road to Hagerstown. In reply he said: "Yes, but a short distance ahead is a cross road and there you turn to the right." Some forty wagons were in the train and by following up Mr. Mull's intentionally wrong directions, they turned at the cross road in the direction of Chambersburg and arrived there about daylight. The late Sheriff Taylor and a few others continued mis-directing them until they were booted into the lines of the Union soldiers and were captured.

At many places along the Pine Stump road were to be seen cannon balls, bomb shells, muskets and caissons that were left by the retreating army. There were two cannons left in the timberland of my father, near Logans Grove School House, east of Marion. The one was a rifle cannon and had printed or stenciled on the timber: "Capt. Armstrong's Bat-

(Continued on Page 32, Col. 1)



The New Building

(Continued from Page 25, Col. 1)

and Illinois. This included Ex-President Herbert Hoover from his New York Office.

The well driller, without a water smeller, was started upward on October 14th and by the 16th excavation was proceeding. It soon became very apparent, as Jesus recommended, we were building on rocks, but these, for the necessary cellar, were soon vanishing. Thereafter in a wonderful fall and early winter for outdoor work, the building program was expedited accordingly, by the Contractor, Abram S. Horst and Sons. When the roof was placed with the aid of some free labor, they could work under cover. The building was mostly finished, except for the finer work by March 1 and practically all of latter by May 1. The stacks were then placed and we were finally ready to move.

The Building Committee met seventeen times during 1963 alone, including either before or since, four trips to Dr. Leon DeValinger, Jr. at Dover, Delaware; inspection of the Records Department of the DuPont Company, Wilmington, Delaware; Maryland State Records Department, Annapolis, Maryland; The National Archives, The Folger Shakespearean Library and the Library of Congress, Washington, District of Columbia; the Montgomery County Historical Society; the Philadelphia Public Library and Historical Society of Pennsylvania Library, Philadelphia; and visits to the Millersville State Teacher's College Library, the Evangelical and Reformed Theological Seminary Library, Faackenthal Library at Franklin and Marshall College, the Lancaster County Historical Society in the Wilson Building, the Reformed Church Historical Library, The Lancaster Public Library, Armstrong Cork Company Library and Archives; as well as individual visits to Lebanon Valley College, Bucks County Historical Society, Berks County Historical Society and other college and historical libraries; also some museums, local and across the miles.

The above contractor sublet the plumbing to Abram D. Landis; the wiring and electrical appliances to Shirk Electric; the air conditioning and humidifying to Goodling Refrigeration; structural steel to High Welding Company; precast concrete to Kurtz Bros. Concrete Inc.; concrete to Ivan M. Martin Inc.; excavating and paving to B. R. Kreider and Son; stacks to William H. Reeves and Company; and the lawn landscaping to Stauffer Lawn and Garden Center.

The building with equipment will cost at least \$90,000, of which two-thirds plus is available in donations and annuities. This should be reduced at least in another year.

Over six large truckloads and numerous sedan loads, mostly of books, were moved in a couple of weeks and another fortnight was necessary to place them on the stacks. They will be catalogued in the months ahead.

The Services

The Information Center sponsored by the Eastern Board of Missions and Charities will be on the first floor front, to give information to the traveling public, local and general, spiritual and secular, for time and eternity. The eastern seaboard and folks of all walks of life, from foreign countries and each state of the Union, patronize it. Dr. Shiffreen brings his zoology students from Drexel and Rutgers Night Schools twice a year for a few years. They engage in a panel discussion on our faith and practices in the morning. Lunch is served and an afternoon tour is consummated by supper in some of our Mennonite homes in the county. This shall continue. Over 2000 others stop for the peak tourist season, and if open all year, this could easily treble with the present emphasis on a tourist explosion.

The most valuable contribution to eastern Pennsylvania repositories is the underground vault, where no light but artificial will be used, where the temperature can be held to seventy and the humidity at 53. The vault ceiling is about five feet under the driveway and the outside moisture has been controlled properly by construction. Already valuable collections are finding their way herein. This includes the Ritzenhouse collection from Wooster, Ohio and others elsewhere, locally and afar.

The core stacks thereto will house our archival materials, 650 boxes already, that contain most of the congregational bulletins of the Conference from the start, tidbits on the Conference and the 180 plus congregations, as well as other Conferences and various denominations and political entities. These include the multitudinous clipping files on the Bible, its books, subjects etc., a rare find for ministers and church workers.

Here are the Amish and Mennonite publications, Mennonites in general, and materials on every denomination in

the general. Here are some County and municipality histories, local historical society publications, Colonial Records, Pennsylvania Archives and materials genealogical, these are imported and rare theological and historical books.

In the corner is a separate division in which Deacons and others can place valuables in private boxes, especially non-negotiable papers. The rarest books will be placed therein and nearby the recent Sugar Creek Budget, atlases and maps.

In the floor of the west side, overlooking the Mill Stream will be the theological books collected by Christian E. Charles, a rabid bibliophile, his life work. This total collection aggregates some forty thousand books, exclusive of magazines, historical and theological. Here are 55,000 index cards of value on the specific purposes of the institution, viz., a research centre for materials historical, biographical, genealogical, theological. We will be equipped to produce anything in print (when we have the original) and to furnish a reader for all roll microfilms. Our supply of latter is small, although it does include films of much of The Amsterdam Archives pertinent, but this will decidedly increase in our new quarters. Where we cannot obtain the original, we will obtain it this way.

The collection of antiques includes a valuable accumulation and this will increase over the years, especially in the field of Bible and Mennonica, occupationally, culturally, religiously, including our mission fields. These will be housed on the first floor and the spacious second. These eventually should be quite educational.

The opening date will be June 26th to 28th, when opportunity will be given to inspect the building. In the accompanying inspirational meeting at Mellinger, John E. Lapp, Moderator of Franconia Conference and members of the Eastern Mennonite Associated Libraries and Archives, with local talent will speak. This will tell something further about our plans, past, present and future. I certainly want to recommend to you that you seize this new opportunity educationally for your improvement in the days ahead. Excelsior!

Footnote

1. Two years ago H. Elvin Herr and Elmer F. Kennel were coopted as members and D. D. Wert was elected vice chairman.

Teaching Things That We Ought Not (Titus 1:11)

I

In our burial committals we "commit the soul to God who gave it." We have no right as minister to control the souls of our sacred and other dead to God. God requires them (Luke 12:20). This is especially wrong three days after the soul has departed to his or her reward (Eccles. 12:7; II Cor. 5:8; Phil. 1:23). I heard recently in a double funeral in a funeral parlor, the officiating minister, who knew neither personally and neither had made a public confession, start his fourteen minute service by saying, "We are here to control these souls to God." It may be a Jewish idea, but it is not Biblical nor Christian. The Jew had three days of mourning because they thought the soul hovered around the body three days, when it finally departed. This is probably based on the fact that God never leaves the just more than three days in anguish (Gen. 42:17) and the third day in history (Gen. 22:4; Hos. 6:2). Why do we do it? Because we blindly follow minister's manuals without proving all things. (Act. 17:11; Phil. 1:10).

II

Moses laid his hands on Joshua (Num. 27:23) and this is recorded after Moses' death (Deut. 34:9). It is associated with his fulness of spirit. In the Apostolic Church it is part and parcel of the ordaining of the seven deacons (Acts 6:6) of Timothy (I Tim. 4:14; II Tim. 1:6; 5:22); of Barnabas and Saul (Acts 13:3) and is an intimate accompaniment of the giving of the Spirit (Acts 8:17; 9:17; 19:6). It happens when the charge is not given from memory that only one hand is placed on the head of the applicant and if the Bishop has but one hand, none. First, this writer believes the ordination is solemn enough that no book should be necessary and if it is, Bishop helpers are used some places in the church, that the Spirit might be manifest through the laying on of hands.

III

A. (1) We have the nuptials announced in church within a fortnight. This gives any the privilege to show their dis-

(Continued on Page 33, Col. 2)

Four Centuries of Congregational Singing

Martin E. Ressler¹

On January 12, 1964, over six hundred persons gathered at the Mellinger Meeting House, Lincoln Highway East, to share in the 400th anniversary program commemorating the printing of the first Mennonite hymnal, the "Ausbund."

The meeting was called to order by the moderator, Martin E. Ressler, Secretary of Music on the Christian Education Board of the Lancaster Mennonite Conference. William Swartley, Jr., Secretary of Church Music on the Franconia Christian Guidance Committee, served as song-leader for the afternoon, and Nelson B. Landis, Minister of the Mellinger Congregation, led us in our scriptural meditations.

The first subject of the afternoon, "400 Years of Congregational Singing" was discussed by Clarence Y. Fretz, Principal of Paradise Mennonite School, Hagerstown, Maryland. His discourse scored the significance of the "Ausbund." Following are some of the high points, brought to our attention.

In 1564 in Europe, probably in Switzerland a group of Anabaptists, who were persecuted for their faith, put in book form some of the hymns they had written and collected during the times of their persecution, when driven from country to country or shut up in prison.

The title page of the second part of the 1564 edition translated into English reads, "Some lovely Christian songs composed and sung by the grace of God in the prison of the Castle at Passau by the Swiss Brethren."² There is only one known copy of this edition existing and can be seen in the Archives of the Mennonite Church at Goshen College.

The title page of the 1583 edition reads, "A selected group of fine Christian songs composed in the prison of the Castle of Passau by the Swiss Brethren and also by various other orthodox Christians. These are impartial and practical for the use of all Christian, regardless of religious affiliation."³

The *Ausbund* stands unique in a threefold way. First, "It is the oldest known dated printed source of German Anabaptist hymnody." Second, it is the only known hymnal that has been used continuously for four hundred years, and third, it is forty-seven years older than the King James Version of the Bible.

Undoubtedly the first and second parts were already published as a single book by 1571, for reference to the *Ausbund* appears in theological debate held in June of that year—a reference condemning the hymnbook as one containing much dangerous doctrine through which the naive can easily be misled into error.⁴

This statement illustrates the attitude of the non-Anabaptist toward the *Ausbund* and explains why the name of the publisher and place of publication did not appear on either sixteenth or seventeenth century editions of the hymnbook. Undoubtedly the publishing of materials of the hated Anabaptist group would have been considered an offence to the state, and perhaps punishable by death. In Switzerland the *Ausbund* was on the proscribed list and ordered confiscated, if found, as late as 1692.⁵

As the title indicates, the hymns of what is now the second part of the *Ausbund*, the *Geseng*, were composed by Swiss Brethren imprisoned in the dungeons of the Castle of Passau on the Danube. The problem of the identity of these prisoners was solved near the turn of the century by a German student of hymnology, Rudolph Wolkan,⁶ who obtained access to the sixteenth century Passauer Akten, or records. The prisoners at Passau, he discovered consisted of approximately sixty Swiss Brethren who fleeing westward from Moravia in 1535, were apprehended near the Bavarian border and mercilessly thrown into prison. They remained in prison from 1535 to 1540 where many of them died, others were later martyred, but a few lived to be united with the Swiss Brethren in South Germany.⁷

Among the early hymnwriters of the *Ausbund* we find the names of Anabaptist leaders and martyrs such as, Felix Manz drowned in 1527 (No. 6), Jorg Wagner, burned at the stake in 1527 (Nos. 11 and 34), Jorg Blaurock, burned at the stake in 1527 (Nos. 5 and 30), Michael Sattler, burned at the stake in 1527 (No. 7), Hans Hut, who died in prison at Augsburg in 1529 (No. 8) and other lesser known martyrs.

Altogether there are about a dozen known European editions of the *Ausbund*, and twenty three American editions. The last of the European editions was printed in Basel, Switzerland, in 1838. The first American edition was printed at Germantown, Pennsylvania, in 1742, and the last one at Lancaster, Pennsylvania, in 1962.⁸

While the hymnbook served as the basic source of singing material for all German speaking Mennonites until the turn of the nineteenth century, it is used exclusively today by the Old Order Amish. It is of interest to note that hymn No. 131, found on page 770, is used as the second song every Sunday morning in some localities.

The origin of the tunes used with these hymns is debatable. In 1942, Joseph W. Yoder⁹ of Huntington, Pennsylvania, published a book entitled *Amische Lieder* which has recorded in music form the tunes to the hymns in the *Ausbund* as they are sung in some areas of the Amish Church today. Other areas may have a slight variation of the same tune. The tunes are in chant form and Yoder states in the preface of his book, "It is quite clear from the facts of history that *Amische Lieder* have their origin in the Gregorian Chants, which were assembled and given form in the sixth century by Pope Gregory. This was probably the only Church music down to the Reformation in the sixteenth century. As there was no other church music then, it is altogether likely that churches that date from the Reformation, Mennonite, Lutheran and Calvin used the Gregorian Chants in their church services."¹⁰

The tunes to these hymns were never written in music form, but were passed on from generation to generation by ear, which covered a period of nearly four centuries. Although it was Yoder's intention to print a tunebook so the Amish would have access to the tunes for the hymns they sing, and as far as I know it is the only publication of any size ever printed in notation form made available to the Amish, it was never accepted by them and Yoder's original purpose was lost.

Some other historians state that these tunes were secular tunes used on the street of that day, and it could be that the street music was the product of the Gregorian Chant, since the Gregorian Chant was the music of the state church. I understand there is research being done to identify the original tunes used by the Anabaptist fathers,¹¹ and there is some progress being made, but nothing is complete enough for publication at this time.

(To be continued)

Footnotes

1. Musical notes from the 400th anniversary program in commemoration of the printing of the first *Ausbund*.

2. The European edition imprints were somewhat as follows: *Ausz Bundt Das ist; Etliche schöne Christlich Lieder/wie die in der Gefängnuß zu Passau in dem Schloss vom den Schweizer-Brüderer und von anderen rechtgläubigen Christen bin und bey degicht worden.*

Allen und jeden Christen welcher Religion sie seien unpartheyisch vast nutzlich. Cf. Robert Friedmann in the *Mennonite Encyclopedia*, I, page 191.

It is the oldest hymnbook used continuously in any Christian church anywhere in the world. Cf. "An Article on the *Ausbund*" (New York: Hymn Society of America) July 1957. A new Herald Press book on the *Ausbund* is promised for this fall.

3. *Ausbund* a "select" selection. Cf. "An Article on the *Ausbund*" above. The fifty-one hymns were written in prison (1535-1540). Twelve were written by Hans Betz, who died 1537 in prison and eleven by Michael Schneider, Anabaptist leader. Cf. *Mennonite Encyclopedia*, I, page 191. Passau is in Germany on the Austrian border.

4. Cf. "An Article on the *Ausbund*" above.

5. *Ibid*

6. Wolkan (1860-1927) Austrian Anabaptist Historiographer. Cf. *Mennonite Encyclopedia*, IV, page 971.

7. Cf. "An Article on the *Ausbund*" above.

8. In the *Mennonite Encyclopedia*, Friedmann says 11 European and 20 American, not including the 1962 edition.

9. J. W. Yoder (1872-1951) cf. *Mennonite Encyclopedia*, IV, page 1007.

10. Cf. Jackson's Interpretation; *Mennonite Encyclopedia*, I, page 191, 192.

Jacob Nessly (1753-1832)

(Continued)

Wilmer D. Swope

Jacob Nessly abhorred fraud. He was very straightforward. His word was as good as his bond. Though he wished to do no injustice he was very careful not to be a victim of it. His concern for the poor and needy is shown in the following account of one of his acts of benevolence. "One day while Nessly was passing a poor man's house, there was a number of little children running about almost destitute of clothing. He stopped and told the wife to send her husband to him the next day as he wanted to give him a day's work. When the man came, Nessly gave him a horse and money, told him to go to Steubenville, the nearest store, and buy forty yards of tow-linen. The man went and purchased the linen. On returning, Nessly paid him for his day and told him to take the linen home and tell his wife to make clothes out of it for the children." Two of Jacob Nessly's sayings are preserved: 1. A little too much (of feed for cattle) is just enough. 2. If you take a dollar from a hundred, it is no longer a hundred dollars.

Nessly was a man of several occupational pursuits. Besides being a farmer, he was a fruit grower and nurseryman. He had the first nursery of young trees in the Pan Handle. He propagated the Gate apple from the original tree in Lancaster County which stood by his mother's gate. He was very fond of flowers and brought many flowering plants, bulbs, and shrubs all the way from Lancaster County to his home in the Pan Handle. Nessly was a distiller. On November 5, 1796, he advertised in the Pittsburgh Gazette for a distiller of good recommendation. At the time of the Whiskey Insurrection in western Pennsylvania, during Washington's administration, the insurgents made a regulation requiring all distillers to join them, on penalty of being burned out in case of refusal. He was loyal to the Government, so on hearing that an agent of the insurgents was coming to visit him and not wishing to take open sides one way or the other, he made it a point to be conveniently absent.

Jacob and Elizabeth Groff Nessly, beyond the shadow of a doubt, were of Mennonite parentage and attended Mennonite Church services in their youth with their respective parents. There is no record to indicate whether after marriage they became members of the Mennonite Church. Whether they were even members of the Mennonite Church is not known. The Nessleys evidently held respect for their Mennonite heritage and following their move to the Pan Handle, they maintained contact through the years with their Mennonite friends and relatives in Lancaster County, Pennsylvania.

Due to the zeal of the early circuit riding ministers of the Methodist Church, Nessly and his wife both became Methodist-Protestants. Nessly wrote out his religious experience, a very clear statement full of the zeal and fervor of early Methodism around 1806-1810. He furnished coin silver to a silversmith who made two communion cups which are still reverently kept at Nessly Chapel.

Between 1810-1826, the authorities dropped Nessly's name from their membership without trial. Through the solicitude and interest of Elizabeth Nessly, her husband, Jacob Nessly, planned and had erected a stone church in 1826-1827. He did not intend the building for any denomination but for general religious uses. The deed transfers to the trustees, two acres and 23 perches "said house shall be held and known by the name of Nessly meeting house, the said trustees and their successors shall be subject to a vote of a majority of two thirds of the male members over the

age of 21 years. In all cases, provided such vote shall be taken at a meeting called for the purpose by a notice of at least two weeks previous to the taking of such vote."

In 1828, a division of the Methodist Episcopal Church took place. About 1829, Jacob Nessly went to Ohio and lived with his daughter, Lucy De Sellem, at what is now Port Homer. Jesse Sisson, an enthusiastic supporter of the Methodist Protestant group, with his friends, arranged with Nessly that the Nessly meeting house be deeded to Methodist Protestant Church. Nessly was taken sitting in a large chair on a sled into the water of the Ohio river so as to be in the jurisdiction of Virginia where he acknowledged and signed the deed in the presence of Richard Brown, son-in-law, a justice of the Peace in Virginia. It is said that Nessly Meeting House is the oldest recorded Methodist Protestant Church in the world. In 1906, Nessly's Stone Meeting House which stood on the hill beside the Nessly cemetery was dismantled and Nessly Chapel was erected using the stone from the meeting house in the construction. Nessly Chapel is located on West Virginia State Highway 66 at the foot of the hill on which Nessly cemetery is located.

There were nine children born to the Nesslys. Three boys and six girls:

1. Barbara 1778- 1845 m Col. Richard Brown 1762- 1842 (Brenneman Gen. p. 628)
2. Daniel, Inf.
3. Jacob m Nancy Myer dau. Michael Meyer-Mary
4. Judith m Pre. John Groff dau. Mary m Isaac Groff, New Providence
5. John m Elizabeth Fawcett
6. Lucy m John L. DeSellem
7. Elizabeth, Aug. 1787-Mar. 5, 1842, m 1805 Christian Brenneman, Oct. 12, 1778-Sept. 16, 1853, dau. of Jacob Brenneman-Anna Mayer. 1300 A. on W. Va. side, had 8 children and are buried at Nessly Chapel Cemetery, New Cumberland, W. Va. (Brenneman Gen. p. 626)
8. Alice m Apr. 12, 1808 Abram Groff and lived at Strasburg, Lancaster County, Pennsylvania where she died in 1828.

Christian Brenneman was the son of Jacob Brenneman, 1753-1838, of New Danville, Lancaster County, Pennsylvania, who at the time of the Revolutionary War held firmly to the Mennonite belief against bearing arms; the Pennsylvania archives record states that he paid a fine rather than serve. Christian did not share his father's convictions on the subject of warfare. He enlisted in the War of 1812, saw service on the Canadian frontier, then joined Old Hickory's troops, went south and participated in the victory of the United States army over the British forces at New Orleans. He was discharged following the battle and walked 1500 miles back home to the Pan Handle.¹

Elizabeth Nessly died, August 6, 1829 and Jacob broke up housekeeping, went to Ohio and lived with his daughter, Lucy De Sellem where he died November 3, 1832. Nessly and his wife are buried in Nessly's Cemetery at the Nessly Chapel.²

Nessly's will reveals the business acumen of the man: 1. "See that my widow make no waste or distribution of the money or property left to her which the executors are to endeavor to save and preserve, 2. widow to have all the household goods except my clock and watch, 3. my will and desire that no contest or lawsuit should arise about the estate (In the event of a lawsuit, any children or grandchildren responsible shall lose all benefits and advantages.)"

Nessly's grandson, Richard Brenneman, conceived the idea of holding a Nessly Centennial, however, he was killed by a falling tree in 1879. Richard Brenneman drafted the resolutions, the passage of which resulted in the formation of the state of West Virginia.

On Thursday, September 17, 1885, one hundred years after the coming of Jacob Nessly to the Pan Handle, the Nessly family gathered at the farm home of John L. Malton for a magnificent family gathering. Of lineal descendants 345 were in attendance, complemented by 60 who were members by marriage, a total of 405; 15 grandchildren were present, 100 third generation descendants were present, 100 fourth generation, 30 fifth generation and 60 members by marriage. Among the relics displayed were a German Bible printed in 1732 and a German Book of Martyrs, printed at Ephrata in 1748-'51.



Nessly Chapel

(Continued on Page 34, Col. 2)

A Local Industrial Tour

Editor

On Saturday morning, April 18th, in connection with the Mennonite Community Association Meeting at East Chestnut Street, the Ephrata School District furnished a bus to haul the researchers from Hesston, Goshen, Archbold and everywhere, to see how, in a technological age, we can run industry without unions. Earl B. Groff was the educational engineer. Leaving the meetinghouse, we first carried away the Southern Market House with its fifty-seven varieties and all colors of religious hues. The dandelion was in for central attraction, Amish dolls, choice cuts and even horse radish Guy Hershberger could purchase for better days. They could be mixed with honey and baked products.

High Welding was the next stop. Sanford and son, Dale High, told us that in the agricultural depression of 1931 the father turned to custom welding and now they employ seventy on an average, with little labor turnover, except the summer addition of employees. Fifteen per cent are Mennonite, twenty-five per cent have such a background and eighteen per cent have a rural background. It is an open shop, but have no union representation. Their products go to distant points, as far as Panama, with Maryland taking a greater amount of steel than Pennsylvania. Hospitalization is furnished after three months and a bonus system is in vogue.

We stopped to say hello at the Kauffman Fruit Market. The father and four sons in 1911 started their fruit and home sales. Today they produce 35-39,000 bushels of apples, 15,000 bushels of peaches, cherries and pears in abundance, on 110 acres. Most of these are retailed at their roadside market and two city markets. They have storage facilities for 20,000 bushels and the largest number of lockers for the Amish in America.

We passed the Smoker Elevator Factory and "Zimmermans for Tourists" in Intercourse to get the benefit of the observatory at the Ridgeview Mennonite Meetinghouse.

We learned that in the heart of the Amish country, we will see no telephone poles, power lines nor road signs along the serene countryside. Instead water wheels, wind wheels and diesels are the vogue.

John R. Kennel explained their set-up at the Victor Weaver Poultry Processing Plant at New Holland. Three hundred and seventy-five are employed, seventy-three per cent from the plain churches; of Puerto Ricans about fifty. Fifty thousand birds per day are processed, one hundred per minute. Eight thousand cases of eggs are shipped weekly, picked up in Lancaster County. The broilers are about four pounds at nine weeks. The poultry is collected in Delaware, one hundred and twenty-five miles away, and locally. The payroll is \$1,000,000.00 per year and the turnover is \$15,000,000.00.

We missed Ivan Martin's stone quarry and concrete products. Started in 1948, it employs sixty today. We stopped to see the North New Holland Mennonite Meetinghouse, recently built for \$20,000.00 completely, a third place in a triangle. Dinner was served at "Plain and Fancy," and by 2:00 we were at the Meetinghouse for the afternoon session, well pleased with the time spent.

Among other things we were informed that fifty-five new industries employing 5,000 people within ten years is due to proximity to eastern seaboard and populous consuming centers, (2) high class transportation facilities, (3) a high calibre labor market. The Lancaster County farms now average seventy-two acres. Our farm products are first in Pennsylvania and thirteenth in the nation, topped by irrigated counties, especially in California, led by Los Angeles, three times the size and next to the fastest growing city in the United States of America. Dairy products lead with \$23,000,000.00 and poultry \$27,000,000.00. Of farm land, eighty per cent are cultivated and in seventy-five per cent of the case by the owners. Corn averages 125-150 bushel per acre, wheat 35-50 bushel. Fifty to sixty per cent of the population have a farm background and forty to fifty per cent of plain Dutch background. We returned well informed that we do not need to go to the World's Fair to really see something.

TWO CENTURIES OF STRUGGLE AND GROWTH by Sanford G. Shteller, Herald Press, 1964, pp. 464, \$6.95.

Another Conference history has evolved, based on the fine research of our past friend, Amnon Kaufman of Davittsville. As a Mennonite Bishop and pedagogue, he has produced a fine piece of work. Regardless of the records of his predecessor he soon learned that all the detailed items would not evolve of their own volition.

DEMERITS

It is "unjustified composition," variegated and offset. The documentation is mostly six points and considerable more eight points. This makes difficult reading for the folks most interested in the past, the oldsters. The introductory portion is unnumbered.

In the preface he declares for a readable style, then opens the book with Mingwe, Alligewis, p. 13; Obesson, Choniata, Kissikahquelas, Quenahoning and Nemacolin, p. 14.

Filler is at a minimum: "might have been" p. 312; "no doubt" p. 274. Some sections are not chronological nor alphabetical, eg.; Chapter six and Manbeck on p. 298.

Typographical errors occur on pp. 28 (2 times), 31, 53, 65, 72; furing the Christmas season (147), 205, 217, 324, 368, 377, 378 and 391, church side for church wide. On p. 11 it was not as much fleeing generally, as being forced out, especially from Switzerland. "Little neglected graveyard" p. 303 says the opposite of what the author means.

I would not call the Amish of "the quaint Dutch" ways, p. 12.

Rochelle occurs for Rock Hill (p. 66); E. F. for E. S. Garber (p. 204).

Got here (p. 15), from today (p. 111) has a few more parallels (p. 113).

Fairview is not clearly located in Kentucky (p. 209).

Joseph Bixler, Deacon (p. 211) was a son of Jacob and a nephew of Joseph according to further research.

Harmony, since Allegheny was a conference, was a part of the Columbiana County, Ohio area and thus the present Ohio and Eastern Mennonite Conference, rather than Allegheny.

MERITS

He goes down one way on Casselman (Castlemen); he adopts foot washing, pp. 81, 151, 243 instead of feet washing.

He recognizes the evils of television (p. 42) and the conformity to the world—philosophy of the day (p. 343, 344).

He gives both sides of some issues, eg.; p. 366.

He gives in detail the patterns followed so that others can go according to the experience of the trailblazers.

Even though the biographical sections cover mostly those living and easiest to obtain, they are detailed and mostly illustrated.

Whereas most detail is spent on this century; that is well done.

Of course, this historian wants to claim our J. A. Ressler of Paradise for all the credit (p. 378). There might be more such, where our Lancaster Conference personnel are referred to; except for Lloy A. Kniss, they are not in the published index.

The Conference is attempting to put this history in the homes of the Conference from the start. Not only will this give a greater appreciation of the Mennonite Church and their constituency, but they will have it when, as the *Annals of the Conestoga*, bringing \$99.00 recently, it may be out of print. Brother Sanford, you have done an excellent job.

—Ira D. Landis

Harvesting in Lancaster County

Editor

In Lancaster County today we can see the four-phase-process and the four-in-one process of harvesting grain, in this case, wheat. Four of these pictures were taken in the summer of 1963, three of them taken less than two miles apart, the third near Cairns. The four phase process includes binding, shocking, hauling and then threshing either in the barn or in the field. Where the binding and hauling is the vogue, horse-flesh-power is used by the Old Order Amish, the Mennonites and branches of the Pike Mennonites. In the second picture four men are shocking wheat in the distance. The horses produce humus and aside from first cost and stabling expense, the feed bill is the chief cost, when the family furnishes the necessary labor. The threshing is done by belt power, sometimes hiring a neighbor, doing custom work. Today it is done mostly without storing it in the barn, and thus during the hot season. When it was mowed in the barn, it often was left to pass through a sweat and threshed in late July or August. Earlier where the oxenpower, horse-power and flail were used it was a job during the wintry blasts. The flail was farm made, the staff of oak, the break of hickory and two joined by a leather strap. The threshing machine only came in, and then slowly, after 1840. Prior methods had not changed much since Egyptian and Babylonian days.



B. Treadpower Threshing

ahead—and it seems a severe trial to our impatient American nature to creep behind an ox-plough, or to doze in an ox-cart . . . (The ox) is of no benefit to the farmer's family. We can neither make a visit with him, nor go to church with him, nor go to court with him." By 1870, horses and mules completely replaced oxen even though horse drawn machinery appeared thirty years prior. The gasoline tractor came



A. Flailing Courtesy of Charles S. Rice

The hand tied sheaves were laid on the floor, heads to heads, threshed, turned over and threshed; then they were unbound, thrashed, turned over and threshed again. Thus the straw was threshed four times. The flail with a twitching motion for the experienced, and sometimes a sore head, required considerable skill. A good day's work for one man was ten bushels of wheat or twenty bushels of oats. Usually two threshed together with alternate thumps, giving a drum sound heard long distances. Flailing was much more common than treading, prior to 1840. An 1827 Pennock Thresher in Chester County threshed 100-150 bushels per day. When the thresher appeared it was feared for it "took the bread out of the poor man's mouth." The first threshers were operated by two-six horses working on a treadmill or attached to a sweep.

"All the theory is in favour of the ox. He costs little, works hard, eats little and when we have done with him, he is worth more than when we began—whereas a horse costs much, eats much, and when he dies is worth comparatively nothing—(The ox, however,) has a falling which, in this country, is more fatal than madness to a dog—he cannot 'go



C. Horse Power Threshing
Courtesy of Arthur S. Young Co., Inc.

about 1905. By 1925 the light general purpose tractor, gradually but surely, was replacing horse power, even though horse power was more economical. Custom work was first done by and for neighbors and this is still done by some Old Order Mennonites. Mechanization, to the point that some farms are overcapitalized, has been the vogue, slowly but surely since, except for the Old Order Amish, the Pike Mennonites and some Old Order Mennonites. "We can only point to our experience. Time and again members of the House Amish



D. Binding

(Continued on Page 35, Col. 1)

OLD LANCASTER—Historic Pennsylvania Community, 1964 by Frederic S. Klein and Charles X. Carlson, 159 pp. Early America Series, Inc. \$19.75 (\$12.75 prior to July 1st).

The Foreword is by my history teacher of some forty years ago, H. M. J. Klein, wherein he philosophizes:

"The old is the foundation of the new. It gives breadth, horizon and stability to the new." (p. 14).

Part I. The Indians and Early Settlers to 1740. He ascribes the success of this Garden Spot to the "combination of agriculture, industry and commerce . . . the basis of the county's economy, the independent spirit of its pioneer settlers, who came to Pennsylvania to preserve their beliefs and traditions." (p. 18)

Part I. Personalities and Patriots, 1740-1800. Herein he connects Joseph Simon's granddaughter, Rebecca, to the Rebecca of Ivanhoe and mentions twice Robert Fulton's connection with the first torpedo boats. (pp. 65, 78)

Part II. City and Country Life, 1800-1820. This enters the economic, religious and social life herein.

Part IV. Trade and Transportation, 1820-1840. He describes an eight hour railroad trip from Philadelphia to Columbia, costing \$14.60, in the early days (p. 97) and tells of towns, such as Millersville, laid out for development via lottery. (pp. 65, 139)

Part V. The County in Mid Century, 1840-1865. He connects Lancaster with the early telegraph (p. 143) and claims horse drawn trolley cars existed until 1890. (p. 140).

While there is no documentation a resume is given on sources, by-passing Mombert, Eshleman and the Biographical Annals, but he does include the Community Historians.

DEMERITS

Washington Baro is ten miles from the mouth of the Pequea (p. 21).

The generations since 1710 are 8-11 rather than 6 or 7 (p. 24).

Most of the early immigrants came here either directly or indirectly from the cantons of Zurich and Berne, especially the Emmenthal. They passed through Holland and England only *in transitu*. (p. 24).

Madame Ferree was the only the local pioneer. (p. 25)

The Octoraro is not in the Northwest. (p. 26)

Penn Hill is in Fulton Township. (p. 27)

The wads made of our non-resistant books were too short to be of value in fire-arms and some Martyrs Mirrors were returned to Ephrata again (p. 36).

John Huss, two centuries before was the founder of the Moravian Church, but Count Zinzendorf had quite an influence upon this pre-Reformation Church in the eighteenth Century. (p. 41).

Elizabeth Furnace was north of Brickerville, not near Manheim (p. 44) and more than a few miles away (p. 45).

Instead of a few scores or more than 100 mills herein, there were about 250. (pp. 66, 90).

Typographical errors include Abbe(y)ville (p. 63), Peter Yordy (p. 130), Hans Groff to distinguish from the Sebastian Graeff branch of the City, (p. 131) and Shriner is a lodge, but Shreiner, a Cemetery (p. 144).

The Landisville Congregation first worshipped in the Herman Long home sketched, claimed to have been built about 1740 (p. 84) and the first separate meetinghouse was built in 1790 (not sketched).

The Horse Shoe Road as now called is not near New Holland, but the original was. (cf. Lancaster County Historical Society, V. 42, pp. 201, 202).

MERITS

The art is marvellous and primordial. (p. 9) The picture-explanation followed. The 190 illustrations are in sketch and photograph, in black and white and also in color, inserts, half page and whole page. Especially outstanding in color are the full pages of six art pictures of: East King Street, 1800, Red Lion Inn on West King Street, Ephrata Cloister Entrance, Wheatland, Trinity Lutheran on South Duke Street and the Donegal Presbyterian Church. These are some of the twenty-four fine colored prints.

Inside both covers are two-page spreads of Scull's 1759 Map of this part of the State of Pennsylvania. The workmanship is superb.

It is well indexed.

The text is popular rather than scholarly, but lucid and vivid, which especially with the illustrations bespeak a wide distribution. Since it is the first since the four volume set in 1924, except the Lancaster County National Bank histories in 1941 and 1951, another one was overdue. Public libraries, schools and many private libraries will not be without a copy.

Koyhill Mennonite Cemetery (Continued from Page 30)

- PETER S., Apr. 25, 1881- son Peter E. Witmer-
Elizabeth Strickler
w Martha S. Hess, June 18, 1884-Jan. 29, 1940, dau. Ezra
Hess-Mary Ann Stauffer
(2)w Mary S. Hess, Feb. 24, 1892- dau, Ezra Hess-
Mary Ann Stauffer
Henry H., Dec. 9, 1913-Sept. 25 1927
- WOLGEMUTH
David, Jr. & Katie; Mary S., Dec. 15, 1898-May 3, 1900
- ZEAGER
NORMAN L., Jan. 6, 1891
w Alice W. Breneman, Nov. 9, 1889-Aug. 13, 1951
Harold B., Jan. 27-Sept. 5, 1918
Mary K., Mar. 13, 1874-Apr. 15, 1960
- ZEIGER
HENRY W., Oct. 13, 1858-Jan. 17, 1934
w Annie Dec. 22, 1861-Aug. 7, 1944
- ZIMMERMAN
ABNER G. (of E. B.)—Gladys S.; Chester C. 1941
- ZOOK
CHRISTIAN, Dec. 23, 1788-Apr. 3, 1858"
w Barbara Hess, Jan. 2, 1787-Mar. 25, 1836, dau. Michael
Hess-Maria Schock, Pequea
Anna, A pr. 8, 1830-Aug. 15, 1831
DAVID, June 15, 1797-Nov. 8, 1871"
w Maria Mumma, Apr. 18, 1798-June 18, 1882
JOHN K.
s JACOB M., Apr. 12, 1833-Aug. 19, 1834 (16 mos.-7 days)

- GROFF
ABRAM B. & Elizabeth Herr; Carrye Lynn, Mar. 21-23,
1963

- HESS
ELAM S., Sept. 26, 1887- son Ezra H. Hess-
Mary Ann Stauffer
w Anna M. Hess, Sept. 17, 1887-Mar. 15, 1963, dau, Samuel
L. Miller-Annie O. Risser

- NISSLEY
Mabel N. Nissley, Jan. 6, 1884-Jan. 25, 1964, wife of
Christian L. Nissley, cf. MRJ July, 1963, p. 35

- RISSE
Lizzie N. Risser, Jan. 31, 1870-Feb. 13, 1964, wife of
Gabriel R. Risser, cf. MRJ Jan., 1964, p. 12

Footnotes

56. Both were born at Fishbach, Germany. Lived in Maryland, Donegal, Florin. Confer Lancaster Court House Deeds C3-428.

57. Henry Wachstetter: Harry H., Mrs. Jacob G. Leedom and Philip R. Greiner. Harry, cf. the Presbyterian Home, Quarryville, d in Lititz. Widow Margarete married (2) J. Sternberger, Duncannon.

58. Parents of Mrs. Benjamin L. Garber.

59. Joseph F. married July 18, 1891 and the son Walter married 1914 (C 4 1503). Widow and son, Walter sold Preacher Ephraim Nissley House to Harry W. Keller (M 21 130). In 1916 Widow Lillie and son, Walter sell Florin lots to E. L. Nissley (X 22 105)

60. Was survived by son, Jonas and brother, Christian H. Herr. Her husband was born in Cumberland Co. Gospel Herald, 1917 p. 947

61. Henry E. Witmer: Cora C. m Eli H. Herr & Samuel L. Christopher, Lavina C. m John W. Shank, Simon C., Clayton C., Anna Elizabeth m Harry B. Lump, Lydia C., Joseph C., Catherine C. m William Adolph, David C., Elmer C., Minnie C. and Harry C.

62. Jacob S. Witmer married adopted daughter of Clem Brubaker. Strickler Gen. p. 217, Landis Gen. II, p. 295

63. Christian Zook, Cameron Farms superintendent: Maria, Abraham H., Elizabeth w of James McClure, Christian H. and Michael H. Wills W 1-526

64. David Zook, E. Donegal, wife Maria; Matilda G. w Joseph W. Nissley and grandson D. W. C. Bomham. A 2-350.

The Civil War Unwashed (Continued from Page 25)

ary, Washington Artillery." The wheels of the wagons were somewhat broken and the pivots of the cannons spiked with steel by the rebels, before they left them behind. Before leaving their muskets behind, they would either throw them on piles and burn them or strike them with force against a tree, a post in the fence or a rock and turn or bend the barrel so they would be useless, if they fell into the hands of the Union soldiers. After the rebels had gone, many of these guns were carried away by citizens as relics, and by boys, who would straighten the barrel or file a part of it, and then use the gun in hunting for rabbits. Nearly all the citizens for miles around has or had one or two of these guns, sabers, cannon boxes or something, as a relic of the war. In several instances ambulance wagons and even army wagons with either a broken wheel or a broken tongue were seized by private citizens. There are as yet a few in use on farms in the neighborhood. Some among the war relics, that are as yet in the writer's possession, are the following, viz., two muskets, the report of which used to be heard in the neighborhood annually on the evening before New Year's Day, the third one cannot be used; it was left broken by the rebels, a revolver, two swords, a wooden barrel, mulberry canteen made of staves and banded with strap iron, two spurs, cartridge and cap boxes, bayonets, bomb shells and cannon slugs, musket and gun bullets, the frame of a rebel's pack saddle, etc. All these are highly prized as war relics by the possessor.

After the rebels had gone, it was dangerous to drive across the roads, that they had used, for many loaded bomb shells were strewn along the road. Quite a number of them were left in my father's timberland. Here boys were to be seen placing some of the loaded shells on stumps and then throwing stones, trying to hit the caps, so that they could see them explode. Men who were there seeing the dangerous amusement of the boys gathered up all the shells and left them roll one after the other into a sink hole along the edge of the woods. Here they have remained all these years undisturbed, unless they continued rolling on, finally reaching China.

The boys hereabouts escaped unhurt, but a young Mr. Kile, who then resided in the vicinity of Greenwood, was in the act of removing a cap from a loaded shell when it exploded and tore away the top of his head, killing him instantly. During the explosion, portions of the same bombshell had by mutilated both arms of his brother who was close by. It became necessary to amputate one of his arms and it was only through his earnest pleading and begging that his other arm was not amputated. The young man then intimated to the physicians, (who had everything in readiness to perform the operation), that he would rather go to his grave than to live the remainder of his life without an arm. The most careful attention was given to him and his one arm was saved. He is now a citizen, residing somewhere near Fayetteville or Greenwood.

One of the McFerrer boys was also trying to remove caps from a shell, when it exploded. He was also killed instantly.

A good many horses or old plugs as they were termed in war times, unable for service, were left by the retreating rebel army. These, our farmers in the neighborhood took charge of, and after doctoring and careful treatment, they recovered and were able to do some work for our farmers as their horses generally had been taken by the rebels, when they first came north. Some time afterwards, officers of the government came into the neighborhood and searched the stables. They took with them all the horses they could find branded with either CS or US. In several instances, some of these horses were removed from the plow or harrow in the field, from the wagons, etc. In fact as already mentioned, they searched every nook and corner for them and then would tell our farmers or those who had with careful treatment restored these poor brutes, that the Government would pay them every loss that they sustained, caused by the invasion and war. Our people here think it very unjust, as said on a former occasion, that the Government leaves her honest debts so long unpaid.

Footnotes

1. Prof. John B. Hege, a brother of Henry B. Hege (Mar. 13, 1847-May 19, 1917) married November 25, 1875 Rebecca Frederick (1835-Sept. 9, 1921) esp. He taught twenty-five years in Guilford Township, Franklin County and published "Marion and Its Environment." He resided in Marion and

was a member of the Reformed Church. Hagey Gen. p. 63

2. New Franklin is east of Marion.

3. Greenwood is on the Lincoln Highway between Caledonia and Fayetteville.

4. John B. Hege, Marion Correspondent to Public Opinion for sixteen years. It was first published in July 3, 1863 and again in 1900 in book form.

The Deacon Michael Hege' War Scene

1.
Zu Dichten habe ich im Sinn
Weil ich nun ganz alleine bin;
Es ist nun in mein Sinn gekommen
Wie ich bin worden uebernomm'n.
2.
In dem Krieg, thut mich wohl versteh'n,
Wie ich den Tod schier hab gesch'n;
Um Geld und Gut war es gethan,
Wie doch ein jeder wissen kann.
3.
Den sieben zwanzig Juni Tag
Nach achtzehn Hunder't zehlen mag
Dazu auch noch Sechzig und Drei,
So finde ich den Tag noch neu.
4.
Es war auch ein schoenen Morgen,
Doch hatten wir Angst und Sorgen
Was g'schehen wird an diesem Tag,
Und wer sein Leben halten mag.
5.
Es war nur zwischen Acht und Neun
Da kam'n drei Rebels ins Hans ein;
Sie fragten nach mein'm Geld im Fluch,
Da ich gar bald gereicht das Buch.
6.
Nach dem er's ausgeleeret hat
Dan gab er mir es wieder glat,
Dan thaten sie auch noch mehr sprech'n—
Schliesz auf, dan wollen wir nicht brech'n.
7.
Mit Gewalt nam der Eine bald
Das Weib und Kinder, jung und alt
Mit einer Flinte in der Hand
Und stellte sich hart an die Wand.
8.
Sie waren dan fast ganz verstummt,
Und wussten nicht in welcher Stund
Sie dann werden all geschossen,
Und ihr Leben dan verfloesen.
9.
Das sie mir nicht helfen sollen,
Wan sie auch schon haben wollen;
Dann nahm'n sie mich in die Kammer
Mit voll Zittern, Angst und Jammer.
10.
Dann that ich ihr die Kiste auf;
Sie nahmen das Geld drein und drauf;
Dann verfluchten sie mich noch mehr,
Und fragten mich wo noch mehr waehr.
11.
Ich nahm sie in noch eine Kammer
Da war es dann noch mehr Jammer,
Dann stellten sie die Flinten nieder
Dann suchten sie das Geld schon wieder.
12.
Ich setzte mich dan auf das Bett
Weil die Angst mich uebernomm'n haet;
Der Eine setzt sich for mich dann
Da ich die Kist hab aufgethan.
13.
Zu suchen aus das Schreibes thaet,
Ob ich Etwas verstecket haet—
Als wie Banden oder barr Geld;
Das war was er dann hat gewaelt.
14.
Der Eine auf mein linker hand
Der nahm die Kleider von der Wand,
Dann nahm Er wieder bald die Flind,
Und kommt wieder zum Bett geschwind.
(Continued on Page 33, Col. 1)

The 1963 Family Questionnaire

(Continued)

The Editor

BOWMANVILLE

The parents were baptized at 14.6 years and the children at 14. The adults married at 21.7 years and the children at 20. Educationally the parents had 8.1 years and one family of 8 had 13 years for an average. The family average was 4.8 children. They listed only 11 children in a church and all were Mennonites. On farms were 27.7 percent; carpenters, laborers and retired were 9 percent; truck drivers, vegetable growers, feed mill and factory workers, 2 each; a miller, New Holland Machine, cabinetmaker, butcheryman, poultryman, machine shop, plumber, bricklayer, egg-buyer, silo construction and drill press operator, each one. On farms are 39.1 percent; 74 percent own their homes where they lived 11.1 years. Of women 86 percent find enough employment at home. Present membership: 384.

MANCHESTER

The adults at baptism were 19.8 years and the children at 10.5. The parents were married at 20.9 years and the children at 19. Educationally the average was 8.6 years. There were 8.5 children per family. The mother has a table spread for 4.6. Seven of the children were Mennonites. Vocationally we find a poultry farmer, carpenter, salesman, laborer, handyman, meat cutter and painter; 36 percent are on farms; 50 percent own their own homes, where they have lived 9.9 years. None of the women work outside of the home. Present membership: 31.

RAWLINSVILLE

The average age of members answering was 43.6 years and of their children given was 16.6. The parents were baptized at 12.6 years and the children at 11.5. They married at 23 years and the children at 22.5. The adults claimed 10.9 years of education and the children 12.4. The children averaged 3.4 per family and the family table had 4.5. Of the children, 13 were Mennonite, 1 General Conference Mennonite and 1 Presbyterian. Occupationally, 11 out of 15 were farmers and an Osteopath physician, greenhouseman, district sales manager and manufacturing, each claimed one. Choosing to live on farms are 68.7 percent, to own homes 83.7 percent, living there 7.6 years. Only 12 percent of the women choose to work outside of the home. Present membership is 78.

(To be continued)

Michael Hege Was Scene (Continued from Page 32)

15.

Dann sagt Er zu mir ohne Spott
Ich mus leiden auch noch den Tod;
Er hat die Flind dan in der Hand
Und der Hanon auch schon gespant.

16.

Er hielt die Flind an meine Seit,
Dann war es alles zubereit,
Da nur ein Schritt, Ja nur ein Haar,
Mir zwischen Tod und Leben war.

17.

Ich thu mich auf dem Bette dreh'n,
Und wollte nicht das Feuer sehen;
Mein' Augen hab ich zu gemacht,
Und hab gedenkt es ist vollbracht.

18.

Da hatt ich um Huelf in der Noth
Zu dem mein Herren Zebaoth;
So bald ich ihn gebeten an
So hat Er mich dan losz gelahn.

19.

Der Eine sprang auf seine Fueszen
Und sagte, Du solst nicht schiszen;
Er sprang zwischen mich und die Flind,
Das that Er auch denn sehr geschwind.

20.

Dann lieszen Sie mich wieder geh'n;
Und als ich wieder rum thu dreh'n
Da war ich ganz alleine Dort
Und die Maerder war'n alle fort.

21.

Ich hab gefeilt, ich weisz nicht wie,
In meinem ganzen Leben nie;
Es war als wem ich Schlafen thaut,
Doch sitzte ich ja auf dem Belt.

22.

Da stand ich jetzt auf geschwind
Zu seh'n nach dem Weib und Kinder,
Was ihnen widerfahren sei;
Da waren sie auch alle frei.

23.

Ihnen war dann auch nichts gethan,
Die Maerder waren fort gegang'n;
Das war ein solche Stunde dann,
Das doch kein Mund aussprechen kann.

24.

Ich habe dies Gedicht gemacht,
Doch habe ich gar nicht gedacht
Zu machen ein Namen oder Ehr;
Nur zu zeichen was gescheh'n war.

Footnotes

1. Michael Hege (July 23, 1823-July 2, 1896) is the son of Rev. Jacob Hege-Martha Leshar. He married November 20, 1845 Rebecca Weaver (Jan. 19, 1825-Feb. 25, 1912) daughter of Jacob Weaver-Mary Diller. He was ordained Deacon at Marion. He taught the German language and also was a farmer. Children: Jacob W., Maria W., m Henry Lehman Hurst and Martha W. m Abraham Leshar-Horst. Hagey Gen. p. 44

2. This poem was translated into English by Harvey S. Reiff and appeared in the Gospel Witness, 1906, page 575; in the Gospel Herald, 1938, page 86; A Mennonite Boy's World War I Experience by Clarence S. Shank, p. 45-47. It gives the story of how Confederate soldiers on June 27, 1863, on the invasion that culminated at Gettysburg, threatened to kill his entire family in an effort to obtain all the money in the house. It was a very thrilling incident—a product of all wars.

Teachings Things That We Ought Not (From Page 26)

approval. This was done at Groffdale and the wedding "of his girl" was postponed, but later solemnized. (2) The clerk at the Court House asks each prospective consort to (swear or) affirm that they are "free from any marriage contracts whatsoever." (3) The officiating clergyman sees the Court's certificate which declares the truth(?). (4) Then we ask them individually again as though we did not trust them, a childish question; "Are you, Brother A, free from any marriage contract whatsoever?" "Are you, Sister B, free from any marriage contract whatsoever?" Can we trust them better now? What do they and others think of us now? Weddings should remain sacred and foolish questions (under the circumstances) should not be incorporated into the ceremony. One of our Bishops advisedly omitted this question and he was soon asked whether he did not forget something.

We should keep the ceremony sacred. This is not done with extravagance and display, wedding marches and trains of linen, wedding rings and extravagant fineries, with excessive photography and recorders. We need no confetti and rice. We do not need to put the groom bodily over the fence nor roast an older brother or sister in an oven. Let us keep our weddings simple solemn and plain. It is a more saintly way to start a Christian home. Do we teach the world by a simple wedding that it is not next door to a divorce court? We should practice what we preach and preach what we practice.

B. Some have dropped "obey" from the marriage ceremony. The Bible stressed the submission of the wife for a happy Christian home. (Eph. 5:22; Col. 3:18). Submission under the Greek word, Strong in his Concordance defines: "reflex, to obey, be under obedience . . ." The Episcopal Church dropped the word "obey," which seems to gull some, in 1925 and by 1931 they were willing to remarry the divorced (only in their church). When the Bible speaks, "that," our forefathers said, "settled it."

C. It has happened that the Bishop had the wrong names, when the couple was married, but "the authority of the Mennonite Church and the laws of the State of Pennsylvania" are not always mentioned. We do not believe in a civil ceremony, but a religious ceremony needs an official civil stamp. The Amish go back to Tobit 7:13-20 for a basis. We used the Apocrypha for at least one hundred and twenty-

(Continued on Page 35, Col. 2)

Integration on the Local Scene

George G. Sauder

When the horse sheds were erected along the road at the Lichty Mennonite Meetinghouse in Caernarvon Township, it made a good open wind break. This attracted tramps and itinerants to these rest and shelter quarters during the day. The well was near for them to obtain their water.

"The hobo was an itinerant workman following the harvests and building gangs. Hoboes have a basic class structure as Skeats Simmons, a famous hobo once explained to Major Bowes, 'A hobo is a man who will travel and work. A tramp will travel and will not work. A bum will not travel and will not work. He is just a bum.'" Walter H. Martin informed me that these people who gather here call themselves "bums," which may be correct according to the above definition. At one time these people considered this their abode instead of a temporary shelter and some of them had to be asked to vacate.

When the horse sheds were razed, some of the brethren moved a section across the road with the permission of the owner and set it in the quarry for their accommodation. People of the community furnish an abundance of fuel and food. Many of them through the kindness and hospitality of Walter H. and Mary Martin, use their barn for a dormitory.

Among those who found refuge was Joseph Silkknitter, who was born in 1870. He was the son of George and Ella Rishall Silkknitter.² He became a slave to drink and started to wander around. At one time he worked for Henry L. Bauman in the lumber business nearby. Here the writer first met him. Some years later when he became a transient, he would stop with his fellows at the Lichty Church sheds. He became ill one night in the Walter H. Martin barn. Late in the evening Walter went out to the barn to see how he was doing. He heard somebody praying in the darkness and he seemed to be very much in earnest. It was Joe. Walter heard him fervently praying, "Lord, save me! Please, Lord, save me!" Walter moved up to him and talked with him about his soul and salvation. Joseph wanted to be baptized and change his way of living. Walter called for Bishop J. Paul Graybill, who came, and after questioning and discussing the way of the Lord with him, the brethren were convinced that he was truly penitent and converted. He was baptized at once in the barn and received as a brother in the church.

He was taken to the Lancaster County Home, where he died October 13, 1955. J. Paul Graybill was notified of his

death and he and Walter H. Martin came to the Home and identified the body.

A son of the deceased was contacted, who asked that J. Paul Graybill and Brother Martin should make arrangements for a funeral. This was held at the Lichty Meetinghouse, with some of his relatives present. His body was buried in the Lichty (or Zimmerman) Graveyard, where he rests with many of the saints.

A number of times the brethren at Lichty's would invite these transients to the church service, but only a few could be persuaded to attend.

FOOTNOTES

1. Harry Golden in his biography of Carl Sandburg.

2. So the tombstone reads. Windsor is south of Churchtown, at the late Bishop Benjamin Weaver mill. The parents are buried at Mt. Zion, south of Bridgeville. John, Cyrus and George were brothers and probably children of Jacob (1780-1856) and Hannah (1794-1875). George's children included William (married to Henry Hoffman's daughter), Diller of Bridgeville, John, Mary, this Joseph (married—a Lively of Honey Brook), Aaron, Susie and Clara, three not married. The Mt. Zion Cemetery gives George's dates (Oct. 5, 1830-Oct. 13, 1914) and calls his wife Helen (1841-1882).

In 1815 Henry and Elizabeth Silkknitter sold 37 acres and woods to John High. (Granted as 52 $\frac{3}{4}$ acres, 1814 and 1815 of Righter and Weiler). Lancaster County Court House Deed

A Michael Silkknitter, Caernarvon Township inkeeper died 1826 (O 1 581) dsp. making Cousin Michael Silkknitter, Earl Township inkeeper a beneficiary. So Silkknitter (also spelled Silknetter) was an old line family in the Earl-Caernarvon Township area. Many boys of respectable families have gone wrong through drink over the years.

3. His wife died young and he lived at Beartown and here. He had a son, John of Lancaster. James Witman said he was there one evening and asked for an overcoat and soon thereafter accepted the Lord,—and it was genuine. He told another in our community: "I was going down the black lane long enough; I made a new start," and told of his conversion experience. This is a genuine case of modern integration, not by lowering our standards but by raising others.



Carl Jenkins and Amos Martin are frequent visitors

Jacob Nessly (Continued from Page 28)

Footnotes

8. Mennonite principles imbedded in youth are never lost.

9. Cf. Branneman Family History—Gerberich, pages 626-627. The markers of the Nessley's Chapel gives the following dates: for Jacob, June 2, 1753-Nov. 3, 1832; Elizabeth, May 8, 1757-Aug. 6, 1829.

10. Daughter Lucy DeSellel lived in Fairfield Township for a time. Jacob Nessly purchased Section 9 of Fairfield Township, Columbiana County, Ohio, Sept. 3, 1813. This descended Mar. 26, 1827 to daughter Alice (died May 8, 1828). Her heirs requested a partition; Amanda Groff request the Northeast section, now a part of Columbiana known as Todd's Addition. She married John Todd (died prior to 1864).

11. Brooke County Will Records Vol. 3, pages 46-49.



The Exclusive Bammers Motel, Unique in U.S.A.



H. Titus Beubaker's Threshing Rig 1898, with present: Benjamin Stauffer, Martin Good, David L. Geff, Abraham Stauffer, Benjamin Denlinger et al.

Harvesting in Lancaster County (Continued from Page 30)

have proved that a good horse and love of hard work can produce more food than the use of any of these worldly contraptions. We admit that the tractor gets the work done more quickly, but it tempts one to postpone what has to be done."

The reaper was in general use in the 50's, transplanting the cradle by 1860, when the steam thresher also appeared. The first steam engine was the work of Joseph Fawkes of our own Lancaster County. The twine binder appeared by 1878, but was improved by 1885. The hand fans were replaced by 1825. Before 1845 all grain was broadcast by hand, but by 1850 grain drills were general. In 1850 grain was the prominent backbone of Lancaster County agriculture



F. Shocking Wheat

and seventy per cent of Pennsylvanians were on farms; by 1950 seven per cent.

The combine did not cross the Rockies until 1910. The first combine in Lancaster County was used by Ralph Brinser of Elizabethtown in 1920. By 1927-28, thirty were sold in Pennsylvania. By 1936, three hundred were in operation on about 60,000 Acres. Especially since 1943 they have increased rapidly, but not among the horse and wagon groups (above).



G. Hauling Wheat

Footnotes

1. They first put a sheaf of wheat in the arm and sickled it. Then came the cradle, the mower, the mower with paddles to push the wheat on to the ground in unbound sheaves. The women and men would tie the sheaves by hand. Then came the binder, and that was an improvement over anything in the centuries.

2. *Pennsylvania Agriculture and Country Life (1840-1940)* by Stevenson Whitecomb Fletcher. Especially page 46 and quotations by Nicholas Biddle and a Bishop from the House Amish.



I. Combining Without Cradling or Tying Sheaves

Teaching Things That We Ought Not (From Page 33)

fives years in this country for texts, but no longer. The story aside from Scripture does have merit.

IV

We believe that the body of Christ is one body, that the grape (crushed) Jesus had in one cup (Matt. 26:27) and if many cups, he would have indeed blessed all of them, saying so. Then he would not have said, "Drinket alle daraus." (Drink ye all out of it). Of course, the sanitation question enters with same. But it were better to be Scriptural than to raise a question of expediency. What are we teaching the oncoming generations? Is our testimony to the world clear? It is very important what we teach. It will in time affect our practice and our witness (Titus 1:11). In a few districts the Bishops are giving the bread and the cup to the ministry last. This could be a good panacea.

V

We certainly believe in adult baptism by affusion, ie, pouring or sprinkling. We say Bishops alone administer the ordinances, which include marriage, communion, baptism, anointing and foot washing, and of course, practice the devotional covering (positive for women, negative for men) and the holy kiss. The Minister may only, if the services of a Bishop are not obtainable. Yet by practice the Deacon does the baptizing in most of our Bishop District, but not in all.

Footnotes

1. Cf. Edersheim *Life and Times of Jesus, the Messiah*, II p. 631; Feol Quatan 28b and Bereshith Robba 100.

2. I know a case where a divorced man, to get one of our sisters, denied a former marriage when he was received, when he applied at the Court House and if asked would have again denied it. They moved to Philadelphia, were lost to the Church early; she was divorced twice and has had a miserable life. She still lives in New Jersey and has been to one of our revival meetings in her neighborhood.

3. The New Orleans Conference decision is recorded in 1928 American and 1929 English and Scotch Revised Book of Prayers. Cf. *Oxford American Prayer Book and Commentary* by Massey Hamilton Shepherd, Jr. p. 302 and in *Annotated Constitution and Canons of the Protestant Episcopal Church* by White and Dykman 1931, p. 369—L.D.L.

Kraybill Mennonite Cemetery

(Continued)

Ira D. Landis

- STERLE
CYRUS B., Feb. 8, 1893-Oct. 3, 1915
- STEHMAN
PHARES B., July 16, 1870-Apr. 11, 1927, son Jacob S. Stehman-Fianna Bender
w Anna M. Nissley, Oct. 15, 1873-Aug. 24, 1939, dau. Pre. Ephraim Nissley-Mary H. Meckley
Mary N., July 5-Oct. 13, 1901
- STONER
CHRISTIAN H., Dec. 25, 1896- son Rohrer Stoner-
Katie Hostetter —Landis Gen. II, p. 24
w Marie Hasslet, July 4, 1898- dau. Harry Hass-
let-Lizzie Weaver
Clyde C., Jan. 10-Feb. 6, 1909
MARY, Oct. 29, 1811-Dec. 17, 1885
ROHRER, Oct. 9, 1869-May 2, 1947, son Isaac Stoner-
Mary Rohrer —Landis Gen. II, p. 24
w Catharine N. Hostetter, Dec. 16, 1869-Dec. 4, 1959, dau.
Christian F. Hostetter-Barbara K. Nissley
Mary H., July 4, 1898-Jan. 5, 1899
Esther H., Jan. 5, 1900
Isaac H., Aug. 13, 1902-Aug. 12, 1954
Infant, Dec. 13, 1904
Ruth H., Mar. 28, 1906-July 6, 1942
- STRICKLER
AMOS R., Oct. 5, 1885-Jan. 12, 1955, son Amos R. Strick-
ler-Martha S. Nissley
—Brubaker Gen. p. 107; Strickler Gen. p. 211
w Annie W. Gamber, Sept. 2, 1886-July 15, 1953, dau. Adam
Gamber-Susanne Wissler
Anna Martha, Dec. 11, 1926-Feb. 6, 1936
AMOS R., Nov. 2, 1841-Dec. 6, 1928, son John C. Strick-
ler-Catharine Rohrer
—Biog. p. 234; Strickler Gen. p. 207; Brubaker Gen. p. 107
w Martha S. Nissley, May 1, 1845-Apr. 23, 1911, dau. Jos-
eph B. Nissley-Martha Shirk
Alice N., Nov. 8, 1873-Oct. 14, 1954
CHRISTIAN N., Feb. 29, 1876-Dec. 22, 1937, son Amos
R. Strickler-Martha S. Nissley —Strickler Gen. p. 210
w Cora E. Myers, Feb. 6, 1878-Dec. 14, 1958, dau. John
Myers-Cornelia Maule
Cora May, May 6, 1902-Nov. 6, 1918
ELMER W., Feb. 22, 1864-Mar. 13, 1937, son Amos R.
Strickler-Martha S. Nissley —Strickler Gen. p. 207
w Mary Alice Fretz, Mar. 20, 1870- 1942, dau.
Aaron G. Fretz-Mary G. Shearer
Alice C., Aug. 1, 1899-Dec. 8, 1902
Elmer W., Jr., Mar. 3, 1911
JOSEPH N., Sept. 17, 1871- 1946, son Amos R.
Strickler-Martha S. Nissley —Strickler Gen. p. 209
w Jennie H. Risser, July 14, 1873-Sept. 5, 1959
Dora R. Apr. 12, 1904- 1905
Alice R., Feb. 17, 1906-Oct. 16, 1918
Cora R., Sept. 14, 1907-May 5, 1927
OSCAR G., Apr. 27, 1905- son Amos R. Strick-
ler-Annie Gamber
w Melva R. Coover, Oct. 16, 1908- 1945
- VON NIEDA
SAMUEL, Dec. 9, 1841-July 6, 1845
- WACHSTETTER
ANDREW, Jan. 8, 1841-Oct. 31, 1922,²⁰ son Henry Wach-
staetter-Margaret
w Mary Huffty, Nov. 10, 1843- 1912, dau. Darlant
Huffty-Margaret
HENRY, Sept. 11, 1788-May 21, 1859²¹
w Margarete July 1800-Apr. 14, 1881 of
Germany.
- WALTER
JOHN, Sept. 22, 1808-Mar. 4, 1887
w Catharine Apr. 13, 1813-Mar. 18, 1848 36-11(?)
ER, May 2, 1842-Oct. 15, 1853
SAMUEL E.
w Susanna Jan. 30, 1845-July 8, 1888
- WARNER
WILLIAM S., Sept. 22, 1876-Nov. 10, 1943, son Henry
Warner-Saner
w Annie Elizabeth Hoffines, May 20, 1879- dau.
William Hoffines-Katie Brubaker
- WEAVER
LEVI, Oct. 24, 1824-Jan. 30, 1899,²² son Joseph Weaver
w Elizabeth Brubaker, Dec. 2, 1820-July 17, 1889, dau.
Joseph Brubaker-Mary Bueber
- WELFLEY
JOSEPH F., July 3, 1864-Aug. 28, 1912²³
w Lillie G. Sheaffer, Aug. 20, 1868-Aug. 29, 1936, dau. of
S. S. Sheaffer-Lillie
WALTER S., Feb. 24, 1892-Apr. 24, 1961, son Joseph F.
Welfley-Lillie G. Sheaffer
w Alice B. Barnhart, Dec. 21, 1891- dau. David
Barnhart-Ellen Smuck
- WELZEL
FRED, Mar. 31, 1848-Dec. 29, 1907 (born in Germany)
- WEMAN
IRENE FRANCIS, Mar. 12, 1861-July 2, 1862
- WHISLER
Infant, June 13, 1920
BENJAMIN H., Apr. 9, 1849-Feb. 19, 1917
w Sarah Nickey (buried in Cumberland Co.)
(2)w Susan H. Herr, Apr. 11, 1852-Apr. 3, 1932,²⁴ dau. Chris-
tian Herr-Mary Hostetter —Herr Gen. No. 12529
Mary, Feb. 7-10, 1875
Isaac H., Aug. 8-Sept. 4, 1876
BENJAMIN HERR, Dec. 3, 1877-Jan. 18, 1923, son
Benjamin H. Whisler-Susan H. Herr
—Ebersole Gen. p. 39²⁵
w Mary Myers, Oct. 25, 1887-Sept. 29, 1959, dau. Henry L.
Myers-Barbara C. Ebersole
Infant, May 29, 1911
CHRISTIAN, Feb. 8, 1884-Feb. 25, 1907
EVA R., R.N., Oct. 29, 1917-May 8, 1956
F. DAVID, Mar. 12, 1815-July 6, 1869
w Elizabeth 1816- 1853
JONAS H., Feb. 9, 1890-Feb. 9, 1937, son Benjamin H.
Whisler-Susan H. Herr
w Elsie G. Greiner, Nov. 27, 1891-Nov. 11, 1953, dau. Amos
Greiner-Selinda Good —GH 1953, p. 120²⁶
MARY, Jan. 30, 1832-July 30, 1863
MARY E., July 31, 1864-Dec. 29, 1886
- WITMER
HENRY E., Mar. 9, 1852-Mar. 13, 1934,²⁷ son Peter F.
Witmer-Elizabeth Frank Eshleman
w Barbara Clark, Oct. 3, 1856-Nov. 16, 1930, dau. Joseph
Clark-Annie Brenner Myers
HENRY F., Sept. 11, 1819-Jan. 8, 1904, son Peter Wit-
mer-Barbara Funk
w Elizabeth Dec. 1, 1826-Mar. 7, 1857
Abram S., Jan. 25, 1857-Aug. 25, 1859
JACOB E., Sept. 26, 1835-Dec. 26, 1917, son Peter F.
Witmer-Elizabeth Eshleman
w Annie L. E. Kraybill, Aug. 12, 1833-Apr. 24, 1915, dau.
John P. Kraybill-Susanna Engle
—Brubaker Gen. p. 108; Engle Gen. p. 33²⁸
Elizabeth K., Feb. 12, 1868-Jan. 11, 1964, dau. of Jacob
E. Witmer-Annie Kraybill
Susan K., June 28, 1873-Mar. 10, 1956
JACOB S., Aug. 10, 1873-²⁹ son Peter E. Wit-
mer-Elizabeth Strickler
w Mary Brubaker, May 4, 1875-Sept. 6, 1924, dau. Clemon
Brubaker-Fianna Garber
JOHN K. 1878
w Fannie M. Furry, Feb. 15, 1873-July 2, 1934
Elizabeth F. 1910-Dec. 15, 1960 S
PETER E., Aug. 26, 1838-Apr. 11, 1924, son Peter F.
Witmer-Elizabeth Eshleman
—Strickler Gen. p. 217; Biog. p. 40³⁰
w Elizabeth M. Strickler, Sept. 26, 1841-Aug. 4, 1926, dau.
Ulrich Strickler-Sarah Miller
Annie S., Sept. 9, 1871-Apr. 12, 1932 S
Elizabeth S., July 5, 1875- S
Ellen S., June 25, 1877-Sept. 17, 1952 S
PETER F., Feb. 11, 1809-Dec. 22, 1896, son Peter Witmer
(of John)-Barbara Funk
—Brubaker Gen. p. 108; Biog. p. 235, 1024, 1278
w Elizabeth F. Eshleman, Apr. 9, 1812-Feb. 27, 1904, dau.
Henry Eshleman-Catharine Frank
Catharine, June 25, 1833-June 25, 1876 S
Mary E., Oct. 6, 1844-June 28, 1922 S
(Continued on Page 31, Col. 2)

William M. Strong Passes

William M. Strong was born October 12, 1900 in the farm home of Charles Strong and Minnie Zimmerman near Mechanicsburg. His mother was a daughter of Samuel P. Zimmerman and Anna H. Wissler; the latter was a granddaughter of Samuel Wissler and Susanna Bauch and her maternal parents were Levi Wissler and Fanny Hess of Jacob and Anna Eby of Pioneer Jacob Wissler and Christian Eby of Hammer Creek.

He grew up in the home community of the Slate Hill congregation. In March, 1916, he was baptized by Bishop Benjamin Zimmerman with a class of twenty-six following the C. F. Dersting Revival Meetings. On December 25, 1935, Asa Climenhaga performed the marriage with Emma E. Webger (born June 19, 1908), daughter of David Wenger and Emma Kauffman. Their family included:

1. Betty, Jan. 27, 1938 married July 1, 1960 Dr. Ralph D. Zehr, Nov. 18, 1936
2. Marilyn, Nov. 6, 1942 married Nov. 17, 1962 J. Mervin Leaman, Oct. 24, 1942
3. Carolyn, Apr. 12, 1946

At the age of twenty his mother, expecting soon to depart, asked him to aid spiritually and otherwise his younger sisters and brother. He was really happy, when all were members of the Slate Hill congregation. For this duty he memorized Scriptures, while stirring apple butter and other chores. This gave him a concern for others. He served as a Sunday school teacher and superintendent in his home congregation and also at Fishersville, when Slate Hill was working in that community beyond the river.

On November 20, 1938, he was ordained by Bishop Noah H. Mack out of a class of three, including Marlin H. Seitz and Samuel Z. Strong. He was appointed a member of the Eastern Mennonite Board of Missions and Charities, succeeding Walter H. Gable until his ordination as Bishop (1940-49). On December 18, 1949, Bishop Simon Bucher ordained him as Cumberland County Bishop (Earl N. Mosemann sharing the lot).

He ordained Noah H. Hege, Paul M. Weaver, Norman L. Zimmerman, Daniel M. Longenecker, Marvin L. Ruth, James Harris, Mervin J. Baer as ministers; also Clarence L. Kuhns, Laban G. Zimmerman, Owen A. Hertzler and Daniel N. Kraybill, deacons. He performed numerous marriages and served at most of the funerals in the District since the last ordination.

He was very apt in visitation in the home community, in Harrisburg and elsewhere. Slate Hill was looking in Harrisburg for a mission site at the same time that the Gospel Givers of Manheim under Charles Hostetter's leadership, were. When he found the place, they decided to start together. He and Mervin Baer found Mountain View and helped to select the site of Camp Hebron and served on latter Committee of directorship to the time of passing.

Every Spring and Fall he followed James Harris to South Carolina and also served at Herr Street, Harrisburg for the initial years.

His last illness began in February. For observation he was in the Harrisburg Hospital from May 18 to June 9 and again on July 25, passing away there on the following day.

(Continued on Page 41, Col. 1)

John E. Reesor's 1857 Trip to Pennsylvania

May 12, 1857

John Reesor and Daniel Burkholder left Markham at 5:00 a.m. arriving at Toronto by 10:00. We left Toronto by the Great Western Railroad at 12:00 noon for Harrisburg, Pennsylvania. We came to the Niagara Bridge at 4:00, at Elmira by 11:00, Port Clinton by 8:00 a.m. and Harrisburg by 12:00 noon, Chambersburg by 3:45 p.m. on May 13, 1857. We were at John Detwilers' for the first night in the States. At David Hursts' for dinner. We left for the late home of C. and S. Lehman' and to John Lesbers' for the night. They have two children, one son and one daughter. They are twins, sixteen years old. At Daniel Lesbers', there were nine children, six daughters and three sons. While here, it rained.

Then we saw Widow Lehman, a sister to Abraham Lehman of Columbus, Ohio. On Friday night, the 15th, we were at Daniel Lehman's. The mother is old and quite forgetful. Three daughters of one Hans (?) Lehman live together in one house. Saturday was spent with John Detwiler.

Then through Chambersburg, we had dinner at John Lesbers'. His wife is Daniel Kreider's (?) brother's daughter. They have already lived in this District for fifty-three years. Saturday night at John Witmer's in the state of Maryland but they were not at home. Sunday was the worship service, three miles from Greencastle. We visited Joseph Leshor in the afternoon. He is bedfast, confining him to his home. On Sunday evening we came to Abraham Stauffers'. They are well. Then John Detwilers' took us through Chambersburg to G. Burkholders', four miles from Rocky Springs. We spent the night here.

On Tuesday, the 18th already and it is a rainy day. Last night as we were retiring we saw a shining light. It was a building burning. I thought it was in Chambersburg but today as we went from S. Burkholders' to Sprechers, we passed the burnt barn. Everything burned, including contents and six horses with fifteen cattle. The barn was near a brick house built in 1791 and built by W. Browd (?). At the Sprechers we saw Polly Walker's brother's widow. This evening we had supper at William Gsells'.

Here is Wednesday already. Last night we were at John Gsells'. Today we visited Anna Reif, then Benjamin Hubers'. He and his wife are well. Then to Henry Reif and then John Reif's for the night. His wife is not well, suffering from a stroke. Today, Thursday, we were at a worship service at Strasburg'. Very many had gathered. Afterwards we went to Samuel Lehman's for dinner, then to Widow Kauffman'. She and her children are troubled (?) over the death of father. At John Lehman's home overnight. He is a widower. His wife died early in February. He has one single daughter with him.

On Friday morning, we went to Hunsberger. He lives at Fredrick Scherg's place. His wife is a daughter of Peter Scherg. They have twelve children. The widow of Frederick Scherg lives with them. She is well.

Over dinner, we were at the house of the late S. and C. Lehman'. Over night at Samuel Lesbers'. Last night we went to the burying place where friends are buried. Today we were in the City. Then to John Detwilers'. This evening at David Hursts' for the night.

(Continued on Page 36, Col. 1)



William M. Strong As Others Knew Him.

(Continued from Page 37, Col. 2)

Sunday was the worship service². Many people were assembled. I enjoyed the meeting.

For dinner at Peter Lehman³, then to John Leshers⁴ and later to Daniel Leshers⁵. Monday: we are now enroute to Canada. At 5:00 we are on the way to Scotland in cars. We are now at Harrisburg. We will need to wait until 9:00 to leave here.

Among those who received money from the Samuel Lehman⁶ estate in Chambersburg were Christian Burkholder⁷ and his wife Susanna. It was received via John Reesor.

The Reesor family fled from Switzerland to Mannheim on the Rhine due to persecution. Peter Reesor, a Mennonite clergyman⁸, left for America with his family and arrived in Lancaster County in 1739. He had a son, Christian, born in 1747, leaving Lancaster County for Franklin County in 1786 and to Canada in 1804. He arrived in York County in October 1804 with his wife and six children viz. Peter, John⁹, Abraham, Christian, Barbara and Elizabeth.

Peter Reesor, Jan. 1713-Feb. 1804 w Elizabeth Hershey d at 72

Peter Reesor II

Deaths:

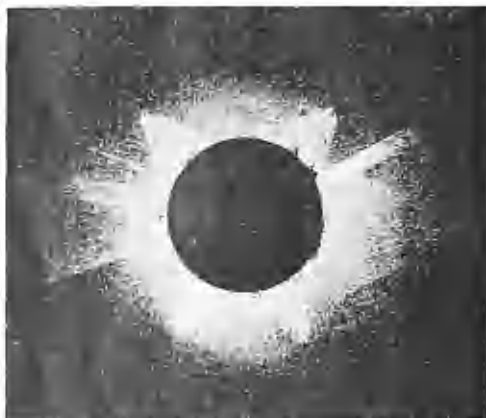
Bish. Daniel Lehman 1742-1804	Abraham Lehman 1864
Wid. Maria Lehman 1751-1820	Anna Witmer 1840
Barbara Detwiler 1813	Christian Lehman 1857
Fannie L. Leshner 1827	Esther Huber 1850
Elizabeth Lehman 1831	
David Leshner 1838	
Peter Lehman 1837	
Catherine Lehman 1841	
Samuel Lehman 1855	

September 27, 1727—It is 130 years since the Lehman family came to America. Written 1857

The yearly Conference is held in Lancaster on the first Friday in October.

In Franklin County the second Friday in October.

We were eighty miles north of Harrisburg when the eclipse came on the sun.¹⁰



Best Sketch of An Eclipse Ever Made Hitherto

Footnotes

1. This is the same John E. Reesor, whose 1854 record appeared in January and April, 1964 MRJ. Footnote credit is again cordially given to John C. Kubns of Chambersburg for his excellent help.

2. Daniel Burkholder in 1823 married Barbara Grove, was one of the first to go to Markham from the States. He would have been an uncle to John E. Reesor's wife, Maria (Burkholder III, p. 40)

3. John L. Detweiler (Jan. 13 1803-Nov. 16, 1875), son of Jacob Detweiler of Rudy, is buried at the Lehman Cemetery. Jacob married Barbara Lehman (1772-1813), daughter of Bishop Daniel Lehman (June 4, 1742-Sept. 22, 1804) and Susan Shelly (died 1778 or 1779). John Detweiler married Anna Lehman (July 15, 1804-June 24, 1881), daughter of Preacher Daniel Lehman (Apr. 2, 1776-Mar. 22, 1847) and Anna Huber (Feb. 28, 1797-Aug. 10, 1861). John and Anna Detweiler's family is as following:

1. Daughter married Peter Horst
2. Daughter married Solomon Horst
3. Martha, Nov. 3, 1831-Dec. 14, 1903 married Henry Horst, May 21, 1828-Nov. 8, 1889

4. Nancy, Apr. 21, 1834-Mar. 30, 1921 married John N. Long, Feb. 19, 1827-Apr. 26, 1886
5. Barbara, July 6, 1839-Oct. 21, 1910 married Jacob Siegrist, June 5, 1836-June 14, 1914
6. Mary, Dec. 2, 1841-Nov. 2, 1909 married David S. Leshner, Aug. 21, 1842-June 22, 1919
7. Lydia, Aug. 19, 1844-Aug. 15, 1928

There were probably more children. Jacob Seigrist lived on the John Detweiler Farm, where Preacher Omar Martin now lives; he was followed by his son, John and grandson, J. Harvey; this is northeast of Chambersburg.

4. David Hurst should be Horst, was a son of Joseph Horst (1795-1883) and Anna Weber (Jan. 2, 1797-1875), daughter of Peter Weber (1761-1937) and Veronica Wenger (1765-1843). David was born in Conoy Township, Lancaster County. He was baptized by Bishop Zimmerman in 1840, married March 5, 1844, Salome Lehman, daughter of Peter Lehman (Aug. 9, 1785-Mar. 13, 1837) and Catherine Newswanger (Nov. 7, 1793-Oct. 6, 1841) and daughter of Bishop Daniel Lehman and Maria Newcomer (Jan. 9, 1751-Dec. 18, 1820), lived on the Bishop Daniel Lehman's Farm near the Chambersburg Mennonite Meetinghouse. Cf. Apr. 1964 MRJ, p. 16 n. 48

5. C(hristian) and S(amuel) Lehman were uncles of Mrs. David Horst and brothers of Preacher Peter Lehman. Cf. Apr. 1964 MRJ, p. 15 n. 37; above note 4.

6. John Leshner, son of Joseph Leshner and Fanny Lehman, married Catharine Lehman (Sept. 15, 1807-Sept. 1, 1876). They lived on the Conococheague close to one of the George Eby mills, now Chambersburg Golf Course. This is the home to which Philip Parret came, escaping the Confederate Army in August, 1864 and January 18, 1866, married the daughter, Catharine. The son, John L. Leshner, twin to Catharine, was married to Annie Peckman (1858-1925). Cf. Apr. 1964 MRJ, p. 16 n. 45

7. Daniel Leshner, Cf. Apr. 1964 MRJ, p. 16 n. 46 had the following family:

1. Fannie, Sept. 9, 1937-May 15, 1875 married Deacon Joseph Horst, Mar 22, 1836-Sept. 14, 1917
2. Elizabeth, Jan. 28, 1840-June 23, 1918 married Israel Reiff
3. David S. married Mary Detwiler, daughter of John L. Detwiler, cf. above note 3
4. Samuel S., Jan. 24, 1843-Mar. 7, 1913, married Susan Lehman, Jan. 3, 1841-May 7, 1893, daughter of Peter Lehman (1800-1875)
5. Nancy, died unmarried
6. Susan, Mar. 9, 1847-June 12, 1913, married above Deacon Joseph Horst
7. Catharine married Aaron Hartranft
8. Mary S., Sept. 27, 1855-May 22, 1924, married Isaac Geist, July 24, 1853-Dec. 27, 1891
9. John married Fanny Bindley
0. Christina married George Shaffer

a. Daniel, died unmarried
Widower Daniel married (2) Anna Boyer, July 13, 1819-Feb. 23, 1899.

8. Abraham Lehman (Mar. 2, 1800-Oct. 22, 1868) son of Jacob Lehman and Catherine Lehman, married Catharine Shirk (1807-1878). In 1842 they moved to Canal Winchester, Ohio. They had thirteen children. The Widow Lehman was probably Elizabeth Lehman (Mar. 1797-Mar. 26, 1876) married Samuel Lehman of Scotland, Pa. and had ten children. Cf. Genealogy of the Lehman Family by Laura Lehman Mellenbruch, p. 7, 26. This should be Columbiana County.

9. Preacher Daniel Lehman (Apr. 2, 1776-Mar. 22, 1847) married Anna Huber (Feb. 28, 1797-Aug. 10, 1861), who is the mother referred to. They had an unmarried son, Daniel (Mar. 6, 1802-July 26, 1875). Cf. Apr. 1964 MRJ, p. 16 n. 50

10. Hans Lehman, Cf. Apr. 1964 MRJ, p. 16 n. 49

11. Is probably John Leshner (May 3, 1793-Feb. 26, 1878), son of John Leshner (Mar. 1, 1709-Apr. 20, 1839) and Elizabeth (1763-Apr. 21, 1823). He married July 24, 1831 Anna Kreider (July 17, 1799-Sept. 15, 1866), daughter of John Kreider (c. 1768-Nov. 1808) and Anna Huber (Dec. 31, 1771-June 13, 1845 or 1847). Cf. Leshner Genealogy, p. 7 He was a farmer in Guilford Township. They had the following family:

1. Elizabeth, Sept. 8, 1823-Dec. 17, 1903 married Jacob Grove, Aug. 15, 1815-July 22, 1879
2. Anna (Nancy), Apr. 18, 1824-Nov. 16, 1855 married Abraham Eshleman, Sept. 9, 1823-Mar. 20, 1902

(Continued on Page 46, Col. 1)

The Martin Funk Bible

This 1734 Basel German, Luther Bible has a 1712 Fraktur before the imprint. It is followed with date and history chronologies, a brief subject concordance, additional proper strange (fremde) names with meaning and Scriptural reference(s). A register of Old Testament verses found in the New with both references follow. Each book has an Introduction, including the Apocrypha. Under the front cover in German script is the family with their birth dates. We will give the family as we know it.

Preacher Martin Funk, of Henry (1642-Oct. 8, 1735), of Manheim Township on the Northeast corner of the City, was a 1717 Immigrant.¹

Hendrick Funk led a colony of twelve exiled Mennonite families out of Switzerland. Henry Funk was on the naturalization list of 1729. He had three hundred and fifty Acres of Manheim Township near the City line.

Henry Funk was in Manor Township.¹

Henry Funk of Manor Township, December 19, 1732, sent a wagoner to Newport with flour. The wagoner embezzled and disappeared.

Martin Funk, an early leader with Preacher Christian Martin in the Manor was asked to go on a deputation to Holland for relief from Indian maraudings as the following letter shows:

"The grace of God and the love and peace of Jesus Christ, is our wish to all God-loving souls and especially to our brethren in the faith in Holland or Netherlands.

Greetings:—

Today, the 7th of September, 1758.

Herewith we authorize our brother and co-fellow in the faith, Johannes Schneyder, who until now has been a good friend to the poor, and who contemplates a journey to the friends and brethren in Holland on account of the dark times in which we find ourselves at this time, owing to the tyrannical or barbarous Indians who have already killed so many people, and have taken many prisoners and carried them away"; others were driven from their homes and lands, so that many people are now in great poverty and distress.

We were thirty-nine Mennonite families living together in Virginia. One family was murdered and the remaining of us and many other families were obliged to flee for our lives, leaving our all and go empty-handed.

Last May the Indians had murdered over fifty persons and more than two hundred families were driven away and made homeless.

We come, therefore, with a prayer to you, brethren and co-fellows in the faith for help, by way of charitable aid, if your love will persuade you to show mercy to us, so that we may with God's help, and the aid of good friends, be guided through this Valley of Grief; the dear Lord will reward you for it, here in this life and finally in eternity for what you will do for us.

Further, I do not deem it necessary to write much, as our friend and brother will give you a better report than I could in my simple and imperfect writing, for, he too, had been in danger of his life with his wife and four children, and was compelled to flee and left his all behind. He had been so situated that he could make a comfortable living. He had a nice little farm, and besides he had begun the distilling of - - - and turpentine oil. He was always a good friend to the distressed in times of need.

Further we request you to remember us in your prayers, as we are likeninded toward you, that we may have the comfort of good old Tobias, with which he comforted his son, when he said, "Even though we are poor, but if we fear God, we shall receive much good."

P.S. This our friend desired a traveling companion from the congregation to accompany him on his journey, as he deems it best not to go alone. Upon our advice and with our Best Wishes, our minister and elder, Martin Funck, has consented to go. Until now he was found true and honest in all things by all. He is, however, still a single man, and

by occupation a miller. He, too, was compelled to flee and leave all he had behind. This man was found by the grace and help of God, and will be a true traveling companion to our brother, Johannes Schneyder, on his journey to Holland.

Further, in my simple-heartedness, I do not know what more to write, only to greetings from us all to all the brethren and congregation in Holland.

Signed by us and many others, Michael Kauffman, Jacob Borner, Samuel Bohn, Daniel Stauffer. Written by Benedict Hirsche, one mile from Lancaster town, Mennist Minister.¹⁰

The answer received is as follows:

"Amsterdam, Holland
December 27, 1758

Michael Kauffman, Jacob Borner,
Samuel Bohn, Daniel Stauffer:

Dear Friends: We have received your letter dated September 7th, but without denomination of the place out of which it is written, by the hands of your deputies, Johannes Schneyder and Martin Funck, who have given us an ample account of the calamities you had suffered, which moved our hearts with due compassion, and since we do not doubt but their narration of your troubles were true and faithful, we have opened our hands to your assistance with fifty pounds English Sterling which according to the value of your money amounted to the sum of seventy-eight pound, eleven shillings and five pence, Philadelphia money, which you may receive upon the enclosed Creditive from Messrs. Benjamin and Sam Shoemaker in Philadelphia.

We hope that this sum will be sufficient to help and assist you until it pleases the God of Peace to restore the desired peace in America, as well as in Europe; and that you get restitution at the hands and properties you are driven out and enjoy there the same prosperities as before for ye sustentation of your families and the assistance of the Poor, which the Almighty will grant you out of his all sufficient Grace!

In the meanwhile we recommend you highly to keep fast the confession of your Holy Faith in our Saviour Jesus Christ, and be always thankful for the Goodness of God bestowed upon you by our compassionate hands and hearts; for as we were unknown to you, it was only the good God who makes this impression on our bowels and gave us the power to assist you.

We hope the bearers of these, the above mentioned Deputies, will return soon and in good health to you, and find you and the other friends in a good condition. We have provided them all the necessities here and for their return till London.

We leave you to the Almighty Providence of God and our Saviour Jesus Christ, and we are with tenderest affection, Dear Friends,

Your well-wish, in Friends
The committee of ye Baptist
Congregation in Holland

P.S. When occasion offers we desire your answer that we may be sure that you have duly received the above mentioned money, and please to direct your letter to Mr. Hendrick Kops, Amsterdam."¹¹

On Henry Funk we have the following:"

1. Henry, obtains north portion of Homestead
2. John, in Manor Township
3. Preacher Martin, in Manor Township
4. Jacob, in Manor Township
5. Samuel, in Manor Township
6. Barbara, Aug. 29, 1730-Jan. 4, 1762 married Michael Mayer, neighbor, Feb. 22, 1727-July 28, 1809, Oregon Cemetery
7. Mary, married Jacob Nissley (Nutt), lower part of Funk Homestead
8. Frona married Joseph Musser, neighbor.

On Preacher Martin Funk (Aug. 4, 1716-1791), son of Henry Funk of Lancaster; married Susanna Souder (June 6, 1720), daughter of Jacob Souder, who obtained 300 Acres of Hans Groff, May 16, 1719." His family is as follows:"

(Continued on Page 40, Col. 2)

Thatching Barn Roofs'

By Frank B. Burkholder

The lath are nailed to the rafters thirteen inches apart. The first row of thatch, made of rye straw that was flailed, is cut shorter, just as the first row of shingles would be cut. The second row is the full length. You lay the thatch ("farkels") down and take some of the straw of the thatch about an inch thick, placed under the lath and over the thatch. The next one is placed alongside, twist the amount of straw with the other thatch, put under the lath and over the top of the thatch. So continue until the roof is finished from eaves to the peak. The roof needs to be steeper than for shingles, so that the water runs down to the spouting. The comb or peak was closed by a row of untied straw laid crossways and is fastened by poles with wooden hooks. This was neat in appearance, if this art was truly known. It would last fifteen to twenty years. It was cool in summer and warm in winter. Thatching continued until 1850 and later.



Grandpa Thatching the Burkholder Barn

Footnotes

1. Henry L. Heller (1856-1947) told the Editor that he remembers when their Eden farm barn was thatched, but the writer of Newville is the first man that ever told me that he actually did thatching, a very common practice early.
2. This John R. Burkholder barn was on the Cohick farm, three and one-half miles north of Newville on R. 3. He always objected to a photograph, but is shown hereon.

CONESTOGA WAGON 1750-1850' by George Shumway; Early American Industries Association, Inc. 1964, 206 pp., \$12.50.

Part I. The Conestoga Wagon's Place in History: A Definition; The Emergence in Colonial Pennsylvania; General Braddock's Wagons; Routes, Roads and Turnpikes; Accounts of Travel on the Road; Taverns Along the Way; Lore of the Wagoners; Men Who Made the Wagons.

Part II. The Conestoga Horse and Teams: The Horse, The Team and Its Control, Harness and Accessories.

Part III. The Conestoga Wagon: Nomenclature of Parts, The Building of a Wagon, Wagon Beds or Boxes, Running Gears, Wagon Accessories.

It includes seventy-three photographs and sketches, many whole page delineations really depicting the wagon from all conceivable angles.

It of course does not tell us who made the first Conestoga wagon, nor give such wagon makers in Lancaster County, which definitely would have enhanced its value. Otherwise all that the most avid could desire is found here and more. Whether a Conestoga wagon enthusiast or no, you will want this book.

1. Not only is the John Omwake 1930 publication on the Conestoga wagon, long out of print, but this is a very decided improvement thereon.

The Martin Funk Bible (Continued from Page 39)

1. Samuel, Dec. 6, 1739, 100 Acres Manor Township
2. Anna, July 19, 1741 married Henry Line, Conestoga, died 1816; John, only child¹⁷
3. Susanna, July 6, 1743
4. Jacob, Aug. 31, 1745
5. Martin, Sept. 10, 1747
6. Susanna, Jan. 30, 1750, married Adam Dombogh (died 1801), Manor Township
7. John, Aug. 26, 1752
8. Henry, June 1, 1756 married Annie Moyer
9. Feronica, May 18, 1759 married Peter Heisey, May 6, 1753, Lebanon, son of John Heisey-Barbara Yordy¹⁸
10. Michael, June 29, 1762

Martin Funk (1716) was a son of Henry Funk and had a son, Henry (1756) married to Annie Moyer. The latter had a son, Martin M. married Magdalene Kreider (1812) and their children were; Tobias G., Mattie and Annie. Tobias G. Funk was the father of Daniel Engle Funk (1875), who is the father of Mrs. Anna Locke¹⁹.

Footnotes

1. Henry Funk, will probated Dec. 30, 1736 (A 1 25) was apparently the father of Preacher Martin Funk, although Henry of Manor also had a Martin (Misc. Book 1747) and his minor children had two of their uncles, Jacob Nissley and Jost Musser as guardians. Henry I dates might be questioned because he would have been over ninety years of age and secondly his will was not probated for over a year.

2. Ernst Müller, *Der Geschichte der Bernischer Täufer*, p. 206; H. Frank Eshleman, *Annals of the Swiss and German Pioneers*, pp. 147, 192, 193

3. *Mennonite Research Journal*, April, 1960, p. 8; Eshleman, p. 233

4. Eshleman p. 256

5. Eshleman p. 348

6. Bishop Timothy Showalter of Virginia could not believe that this plight was possible, but in his late years he changed his mind. Ernst Müller p. 365 further says; "In Virginia to which colony the Mennonite colonization had extended, nineteen families were attacked and ransacked by the Indians, and returned in flight to their Brethren in Pennsylvania; but here, too, the Indians surprised and attacked the colonies. Two hundred families were robbed of their possessions, and fifty people were killed. In consequence thereof, two envoys, Johannes Schneider and Martin Funk, arrived in Amsterdam December 8, 1758, and presented to the Commission for Foreign Aid a request for assistance which was undersigned by Michael Kauffman, Jacob Borner, Samuel Bohm, and Daniel Stauffer. It may be assumed with certainty that among the inhabitants of the Palatinate who had emigrated to Pennsylvania were a large number of brethren expelled from Berne. Eshleman p. 327 The Jacob Heldeman family murdered in Virginia in 1758 according to Kauffman Genealogy, p. 283

7. Eshleman p. 325; also Amsterdam Archives in loco.

8. The amount received according to Amsterdam Archives No. 2289 was \$376.40. "We paid their expense and supplied them with victuals and travelling money and they departed December 17, 1758 in the Hague pocket boat." *Pennsylvania Magazine History*, Vol. II, No. 2, pp. 136, 137

9. Eshleman p. 326

10. Cf. Lancaster Court House Deed B-438; U-676; Ellis & Evans p. 361

11. Funk Genealogy p. 749 says, Jacob Sauder, 1740 Deed gives Jacob as her father and Lancaster County Historical Society, Vol. 44, p. 95 gives Maria wife of John Rohrer as her only sister. Cf. Lancaster Court House Deed MM-624; III-550; A3-528

12. Cf. *Pennsylvania Dutchman*, p. 5, April, 1950 from Family Bible.

13. Lancaster Court House Deed M 1 39

14. Heisey Genealogy p. 1

15. Martin Funk Bible was donated by Daniel Engle Funk on July 9, 1964.

COMING CIVIL WAR CENTENNIAL PROGRAM at Eastern Mennonite College, Harrisonburg, Virginia, on October 9, 10, 1964.

Theme: An Interpretation of Mennonite Conscientious Objection in the Civil War

October 9 Chapel Service at College:
Toward a Christian View of the Civil War

October 9 7:30 P.M.

The Dilemma of the Religious Objector in the Civil War Crisis—Samuel L. Horst, Department of History
Mennonites During Sheridan's Raid of 1864—H. A. Brunk, Department of History

October 10 9:30 A.M.

Meeting of Eastern Mennonite Associated Libraries and Archives in the Menno Simons Historical Library at Eastern Mennonite College.

During the forenoon and afternoon of October 10 (Saturday) guided tours and visits will be made by interested persons to places of significance to Shenandoah Valley Mennonites of the years 1861-1865.

Recent Donations

One Shank Ancestral Tree, J. Clayton Shank by the author

The Martin Funk Bible by Daniel Engle Funk, Phoenix, Arizona

The *Heralds of Truth and Gospel* *Heralds of the M. G. Weaver Library* by Lancaster Mennonite Schools, Inc.

Fifty-two Genealogies, Encyclopedias, from Harry S. Lefever in honor of Amos K. Stauffer, a fine collection.

Books by Dorothy Kemmer, Lancaster, Penna.; Mrs. Lloyd V. Barker, Cape May Court House, New Jersey; Joseph H. Hess, Mechanicsburg, Penna., and Ella & Katie Neff, Paradise, Ibid.

Baptisms, 1845 to present in Weaverland District, Amos B. Hoover

Bomberger Chronicles by Lloyd H. Bomberger

Church of Christ and Its Characteristics by J. Henry Fisher

History of Descendants of Jacob Funk Wise by John H. Wise, Zelenople

Christian Living and other Mennonitica by Sadie Yost and Mother

Our New Publications

(1) *The Perpetual Calendar* by the Society gives the calendars, whereby any date from 0-3699 A.D. can be determined and every Protestant Religious Holiday from 1700-2100 can be located. It can be placed on the wall, always at hand. This is available from the Society for a donation of \$50.

(2) *Reminiscences of the Civil War* by Peter Hartman, Grant M. Stoltzfus, Editor, published by the Eastern Mennonite Associated Libraries and Archives. In these anniversaries of the Civil War, this is a refreshing report of those crucial days for the Church and Nation. New practical illustrations are included. Obtain same from our Society at \$50 a copy.

William M. Strong Passes (Continued from Page 37)

A numerous assemblage gathered on Wednesday afternoon following, when Simon Bucher, Laban Zimmerman and Earl Rosemann had charge. Interment was in the Slate Hill Cemetery with some of his ancestors and of the people he served this quarter century. He was a true father in Israel.

Footnote

1. When he was a baby, a nurse left a kerosene lamp burning at his bedside. This eventually burned part of the mattress, but little William was saved for service in His church.

THE PENNSYLVANIA GERMANS OF THE SHENANDOAH VALLEY, by Elmer L. Smith, John G. Stewart and M. Ellsworth Kyger, 1964, 2, Pennsylvania German Folklore Society, Volume 26, \$6.00.

This practical publication of the Shenandoah Valley is divided into: I. The Past comprising A Brief History, The Pennsylvania German Pioneers, Religion in the Valley, II. The Beliefs including Calendar of Folk Beliefs and Practices, Folk Medicine and Home Remedies, Witchcraft and Brauch, III. Arts and Crafts including Fraktur, German Printing and Publishing, Crafts, Tombstones and Cemeteries. IV. Language; The Dialect.

Demerits

William Penn's mother was Dutch and not German, p. 11.

He debours the question of the origin of the 1688 Slavery Protest, p. 14.

Typographical errors occur, pp. 22, 46, 53, 148, 156, 159, 162.

Materials on Landis very hazy, p. 48.

Jacob Wisler was from Bucks and not Lancaster County, p. 80.

It records a remarkable Jacob Huber, who was born near New Holland in 1952 and died at Timbertville in 1834, p. 46.

It seems to be weak on the Winchester end of the Valley.

It spends plenty of time on the eccentricities and little on their superior strength.

It has no index whatsoever.

Merits

It shows acquaintanceship with the Funks, p. 104; L. J. Heatwole, p. 104; Harry A. Brunk, p. 48, 70; Mittleberger, p. 12; Kereheval, p. 19, 79; Sachse, p. 20; and is dedicated to John W. Wayland. There is no reference to Christian Newcomer's Diary. It starts the settlements with Adam Miller and John Funk, associates the children of John Funk with the Cloister movement, and throws some information on the earlier settlers and settlements of the lower counties. It shows considerable research on the folklore of the Valley. It should be in libraries of both Virginia and Pennsylvania and in that of any one peculiarly interested in the folklore of the sturdy Pennsylvania Dutch.—IDL

CALLED TO BE SENT—Herald Press, 1964 by Paul N. Kraybill, Editor, 238 pp., \$1.95 and \$2.95.

This book marking the fiftieth anniversary of our Eastern Mennonite Board of Missions and Charities was released in time for the anniversary. It opens with a chapter on "Jesus Christ, the Lord of the Church" by C. K. Lehman and closes with: "A Forward Look" by the Editors. Contributors included observers and actors within and without the movement over these five decades; viz., additional ones as Paul Erb, Orie O. Miller, J. Paul Sauder, Ira D. Landis, Chester L. Wenger, John R. Mumau, Nathan B. and Arlene L. Hege, II. Raymond Charles, A. Grace Wenger, Donald R. Jacobs, Omar Eby, Zedekeia Kisare, Million Belete, Elan W. Stauffer, Ira J. Buckwalter and Henry F. Garber. Others of the Salunga Staff did painstaking and scrutinizing work to produce this first marvellous portrayal of the missions program in our conference, especially for this period. It commands a wide distribution.—IDL

FOUR HUNDRED YEARS WITH THE AUSBUND—Herald Press, 1964 by Paul M. Yoder, Elizabeth Bender, Harvey Graber and Nelson P. Springer, 48 pp., \$.75.

These martyr hymns are sung "in sincerity of purpose and depth of religious conviction" (p. 6). This is a portrayal of the doctrine and martyrology of our Anabaptist forebears, but contain much valuable information on times, use and especially methods of distinguishing the many European editions. It is timely and well worth possessing.—IDL

THE MENNONITE RESEARCH JOURNAL is published quarterly by the Lancaster Mennonite Historical Society; J. Paul Graybill, Chairman; Daniel B. Wert, Vice Chairman; Ira D. Landis, Secretary; Norman W. Nauman, Treasurer; Christian E. Charles, Lloyd M. Eby, J. Lloyd Gingrich, Chester A. Graybill, Earl B. Goff, H. Elvin Hess, Elmer F. Kennel, and Otto J. Miller. It is published at 410 W. Roseville Rd., Lancaster, Pa. Second Class Postage is paid at Lancaster, Pennsylvania. The editor has the counsel of Grant M. Stoltzfus and John L. Ruth of the Associated Libraries and Archives. This magazine is on a subscription basis of \$2.00 per year. All subscriptions should be sent to Earl B. Goff, Publicity Director, 410 W. Roseville Road, Lancaster, Pennsylvania, and all correspondence shall be addressed to the Secretary, Leah, R. 1, Pennsylvania or our new headquarters, 3215 Mill Street Road, Lancaster, Pennsylvania.

The Civil War Unvarnished

CHAPTER VII (Continued)

DAVID Z. SHOOK'S REPORT'

We were awakened by a rumbling sound in the direction of Chambersburg. It was the wagon train from Gettysburg. The teamsters and guards were somewhat excited, and were hurrying through. Many of the wagons were loaded with wounded, whose cries and groans were pitiful indeed. We asked the rebels what was up? They told us that a battle had been fought at Gettysburg, but it was not at all decisive. They said too that they were only taking their wounded off and that they expected reinforcements from Virginia. They tried to hide their defeat, but we saw that there were more than wounded hurrying towards Virginia. One poor fellow begged to be lifted out of a wagon and laid on the ground as his pain in the jolting wagon was unbearable, but the teamsters hurried on, giving no heed to his entreaties. The night following being very dark, many persons in town engaged in capturing horses and cattle from the train. As cattle passed by, I saw many turned into alleys. Horses tied behind wagons had their halters cut and were led away unobserved. Many horses, too, gave out here and were left. They suffered greatly from not being shod, their hoofs being worn off to the quick. Many such were offered for sale—fine ones being offered as low as five dollars in Yankee money. I captured a fine bay horse, hid him in the barn, fed him well and felt proud of my possession. A few days after a citizen of Greencastle came to the barn, recognized his horse, proved him, and took him away. I did not smile for a week. The rebels had taken this horse on their way to Gettysburg, and I had the luck to get him as my first capture, though I was in utter ignorance of his belonging to a fellow townsman until he informed me. Many persons threw taunts at the retreating foe, such as "How are you, Gettysburg?" "Have you been to Philadelphia already?" and "Did you meet the Pennsylvania militia down there?" An officer rode up to a pump and asked for water. A citizen standing by said, "Did you get enough of Meade over there?" The officer grew furious and called him "an impudent puppy."

REV. JOSEPH CLARK REPORTS'

The day was sultry and calm, not a breath stirring, and each column of smoke rose black, straight and single; first one, and then another, and another, and another, until the columns blended and commingled; and then one vast and lurid column of smoke and flames rose perpendicular to the sky, and spread out into a vast crown, like a cloud of sack-cloth hanging over the doomed city; whilst the roar and the surging, the crackling and the crash of falling timbers and walls broke upon the still air with a fearful dissonance, and the screams and scounds of agony of burning animals, hogs and cows and horses, made the welkin horrid with the sounds of woe. It was a scene to be witnessed and heard once in a lifetime.

JACOB M. MARTIN'

"The Martin family went to Lancaster County for at least part of a year during the Civil War because of the threatening danger. They were living at the crossroads, when the Confederate Army went to and came from the Battle of Gettysburg. They endured hardships and dangers at the hands of the Confederates.

When the Confederate Army returned from Gettysburg they could not cross the Potomac, because of high water. The Marines were robbed of food and crops. A battle seemed imminent. The Confederates lined their cannon along the brow of Broadfording Hill. The Union Army was coming from Hagerstown, putting the Martins between them. They were notified to get out, as their home would probably be destroyed. The father sent the mother and children back of the Confederate lines, and he stayed with the buildings. The battle did not develop.

About this time the father's life seemed near its end. Someone stole some goods from an army wagon. Jacob Martin was unjustly accused of the deed. An officer rode in and called him out. He flashed his revolver and told him he was going to shoot him. The mother pleaded that his life be spared and so it was.

The United States Government reimbursed Jacob Martin for his loss at the hands of the Confederate Army as follows: We quote from a document in the possession of J. Harry Martin.

(Continued on Page 43, Col. 1)



*Destruction June 28, 1863 Saved Lancaster County of Further Destruction
(wood cut) Courtesy Columbia Area Chamber of Commerce*

(Continued from Page 42)

"To Jacob Martin Dr. for property taken and damages by the Rebel Army under General Lee, and appropriated to its use from the said Jacob Martin farm about five miles from Hagerstown, Washington Co., and state of Maryland in the month of July 1862. As follows:

11 large loads of clover and timothy hay	\$132.00
120 Bu. old wheat	168.00
1 Bull—3 years old	30.00
1 wagon saddle	7.00
1 set front gears	5.00
17 acres of wheat	50.00
9 acres of wheat practically destroyed	75.00
4 acres of corn practically destroyed	60.00
17 acres timothy destroyed	30.00
	\$557.00

REV. J. MILTON SNYDER, MEYERSDALE, REPORT

About midnight the first of the train of wounded reached our place. The wagons kept the main road as much as possible, and on either side of the train a continual stream of wounded soldiers kept moving. Thus they continued coming and going the remainder of Saturday night, all day Sunday and the last wagon passed by New Franklin on Monday at 9 o'clock. The train of wounded left the pike at Greenwood, came on the old "Walnut Bottom Road" (called also the Pine Stump road), through New Guilford by my father's, through New Franklin, thence to Marion and Greencastle. On Monday morning Gregg's cavalry came after the train, following the same route. Gen. Gregg halted at father's and 'camped' in one of our fields east of New Franklin and in our orchard. Some of our Franklin County boys were with Gregg, and Mr. Henry Flanagan visited his parents in the village of New Franklin. The rebels claimed that they were going South for ammunition. Rebel soldiers, wounded, were left all along the route of retreat. Many died and were buried by the roadside. I shall never forget those ghastly wounds, those thousands of faces dusky with powder, and that battery of black and horrid field pieces they had sent, as could be seen, many charges of 'grape' into the bosom of our brave men.

GEORGE MYERS' REPORT

All the night long groans and cries of distress were heard, and their pump was in continual use for water to bathe the wounds and quench the thirst of the wretched inmates of the wagons. In the morning some of the wagons from which groans were heard to come were closed down by curtains, the poor wretches having died.

J. C. SMITH'S REPORT

No one, with any feelings of pity, will ever want to see such a sight more than once in a life-time. Here came the men who but eight or ten days before had passed through our town in the prime of health, boasting of the exploits they would do, when they would have the happy chance of seeing the Union army. A more crest-fallen, woe-begone mob may never have been seen. Hurry was the order of the day. They seemed almost to be pushing each other forward. Yet when asked about the results of the battle, the officers invariably declared that they gave the boys in blue a sound thrashing. In conversation with an intelligent officer I asked, "If you have thrashed our army so soundly, why are you leaving us so hurriedly? Why not stay and occupy your conquered territory?" In reply he said: "O, we are just taking these home to have them cured up, and with these wagons bring on more ammunition and soldiers and finish up the job." Then said he, "did you hear from Vicksburg?" "No," said I. "Well, Pemberton has captured Grant and his army." I did not feel as though I could go into ecstasies over this, but still hoped that for veracity he might be classed among those creatures whom Paul accurately described in 1st Tim. 1:12. The common soldier seemed to be either too stupid, or else forbidden to give a true account of the battle, but all the way through the colored portion declared that they were badly whipped. Such a scene of suffering, who may undertake to describe! No one counted the wounded. They could not be counted because hundreds of wagons loaded with them were a part of this train. All who were wounded in the lower extremities were placed into these huge and rough-rolling army wagons. When passing over any part of the street where the wagon would jolt, they would yell and groan with pain. Many had received their hurt on Wednesday and Thursday before, with no attention paid to them by surgeons,

the doctors having been kept busy with the more grave cases. All who were wounded in the head, the arms, the shoulder, the non-vital parts of the body, were compelled to walk through the mud ankle deep, with no food save a little flour mixed with water and baked on a few crabs. Those wounded in the arms or shoulder would bear away the parchment and expose the wounded part. Such arms—swollen to twice or thrice their natural size—red and angry! When they came to a pump, one would place his wounded member under the spout while another would pump cold water on the sore. Then he would do a like service to his comrade. Thus the pumps were going all that day. I will particularize one case; this will be a sample for probably five or six thousand similar ones. He was from North Carolina; was shot through the arm, between the shoulder and the elbow. The arm was swollen to the size of a medium sized man's thigh, very red and inflamed. Nothing had been done for him by the doctor save to press a wad of cotton into the wound in each side of the arm. He had received his wound on Wednesday. Now said he, "I am going home, and I will never enter the army again." Said I, my dear friend, I fear you can't reach home soon. I learn that our government has thrown an army on the South bank of the Potomac." Said he, "I never wanted to go into this war. They came to my home and drove me into the army at the point of the bayonet. The next time they come they may shoot me down at my door; I will rather die than fight again." We estimated the number of wounded that passed through our town at 12,000 to 15,000. It was an easy matter to trace their work of flight. Dead horses, broken down and abandoned wagons, cannon carriages and caissons, new made graves! It was simply a road covered with wrecks.

COL. A. K. McCLURE REPORTS

The main part of the town was enveloped in flames in ten minutes. No time was given to remove women or children, or sick, or even the dead. No notice of the kind was communicated to any one; but like infuriated fiends from hell itself the work of destruction was commenced. They did not have anything to learn in their hurried tirade—they proved experts in their calling. They divided into squads and fired every other house, and often every house, if they presented any prospect of plunder. They would burst in the door with iron bars or heavy plank, smash up any furniture with an axe, throw fluid or oil upon it, and apply the match. They almost invariably entered every room of each house, rifled the drawers of every bureau, appropriated money, jewelry, watches and any other valuables, and often would present pistols to the heads of the inmates, men and women, and demand money or their lives. In nearly half the instances they demanded owners to ransom their property, and in a few cases it was done and the property burned. The main object of the men seemed to be plunder. Not a house escaped rifling—all were plundered of anything that could be carried away. In most cases houses were entered in the rudest manner, and no time whatever allowed even for the families to escape, much less to save anything. Many families had the utmost difficulty to get themselves and children out in time, and not one-half had so much as a change of clothing with them. They would rush from story to story to rob, and always fire the building at once in order to keep the family from detecting their robberies. Feeble and helpless women and children were treated like brutes—told insolently to get out or burn; and even the sick were not spared. Several invalids had to be carried out as the red flames licked their couches. Thus the work of desolation continued for two hours; more than half the town was on fire at once, and the wild glare of the flames, the shrieks of women and children, and often louder than all the blasphemy of the rebels, conspired to present such a scene of horror as has never been witnessed by the present generation. No one was spared save by accident. The widow and the fatherless cried and plead in vain that they would be homeless and helpless. A rude oath would close all hope of mercy, and they would fly to save their lives. The old and infirm who tottered before them were thrust aside, and the torch applied in their presence to hasten their departure. So thoroughly were all of them master of the trade of destruction that there is scarcely a house standing in Chambersburg today that they attempted to burn, although their stay did not exceed two hours. In that brief period, the major portion of Chambersburg—its chief wealth and business, its capital and elegance—were devoured by a barbarous foe; three millions of property sacrificed; three thousand human beings homeless and many

(Continued on Page 44, Col. 2)

Four Centuries of Congregational Singing

Martin E. Ressler²
(Concluded)

We now leave the *Ausbund* and turn to two other German Hymnals of significance from the nineteenth century. They are, *Die Kleine geistliche Harfe Der Kinder Zions*¹ and *Ein Unpartheyisches Gesang-Buch*³. It was at the turn of the century that Lancaster and Franconia Conference decided that the *Ausbund* no longer met the needs of their growing constituencies, and they should print one that would be more satisfactory. A committee was appointed from each conference, and they met at the home of Deacon Martin Mellinger, who lived near the present Mellinger Meeting House, to take up the duties of their assignment. After spending some time together they decided that they had too many hymns to be printed in one book, and instead of each committee giving up the hymns they would have desired in the book, they felt it would be better if each Conference would print their own: thus, the reason for the above stated hymnals.⁴

Franconia Conference was first in compiling theirs and had it printed by Michael Billmeyer at Germantown, Pennsylvania, in 1803. It served as the official hymnbook of their Conference for over a century. The official title of the book today is *Zion's Harfe*. It went through six more editions, the last one at Elkhart, Indiana, in 1904. This book contained only two songs from the *Ausbund* and was never used much beyond the borders of Franconia Conference.

The Lancaster book, *Ein Unpartheyisches Gesang-Buch*, was printed one year later by Johann Albrecht of Lancaster, in 1804. This book became the official hymnal of Lancaster Conference, and also had a much wider acceptance, and much longer life than did the Franconia hymnal. This hymnal was used by Mennonites in Canada, Virginia and Southwestern Pennsylvania.

It contained sixty-four hymns from the *Ausbund*. Following the first edition there were at least twenty more, the last one published in 1962, and all bearing the Lancaster imprint.

This hymnal is still used today, giving it 160 years of continuous use. It is the official hymnal of the Old Order Mennonite Churches, which have retained the German language, such as the Reidenbach, Pike and Wisler (Martinite) Mennonites. It is also used by the Old Order Amish in their weddings and young peoples' singings. This hymnal was the only major hymnological work ever published by the Lancaster Conference.⁵

The first English hymnal that had any wide use in our Conference, was the one entitled, *A Collection of Songs and Hymns and Spiritual Songs*. This book was first printed in Harrisonburg, Virginia, in 1847. Following 1890 a number of congregations turned to the book entitled, *Hymns and Tunes*, published at Elkhart, Indiana, in 1890. Today, *The Church and Sunday School Hymnal* is the choice of most people. As of 1960 more of our congregations used this hymnal than any other book.

Returning to the afternoon program, another interesting feature to many of the people was the singing in German. Reuben G. Stoltzfus, a minister of the Millwood Congregation, and the writer sang, "Das Lobsgang,"⁶ (this is the song sung by the Amish every Sunday morning) to the tune in the *Amische Lieder*, as it is sung by the Amish today. We also sang the song, "Jesu, Jesu Brunn Des Lebens," with the "lining out" pattern, as our forefathers sang it, with Clarence Y. Fretz in charge of the reading. By "lining out" we mean, the minister read a line and the congregation sang it, then he would read another line and they would sing that, and so on until they had the whole song. After we sang the first stanza, the whole congregation joined in with the singing.

A quartet from the German II class at Lancaster Mennonite School sang the hymn "In Dem Himmel Ist Ruh," followed by the hymn "Gott ist die Liebe" sung by the congregation. We then sang a few English favorites of past years. The Gospel Crusader's Quartet sang the song, "Hosanna," from the book, *Harmonia Sacra* (1952 Edition) and following this they were joined by their wives to sing the song, "Lovely River," from *Life Song, No. 1* (1916 Edition).

The last subject of the afternoon, "Keeping Our Singing Effective in the Future," was discussed by Russel J. Baer, Principal of the Krzybill Mennonite School. (1) Our hearts

need to be filled with the love of God, (2) deeper concentration on the message of the song, (3) examination of our own attitudes when we are singing, (4) current need for helping our people to learn to sing, (5) having music classes in which we teach fundamentals, (6) the need to exercise care in the use of special singing, in order that it will contribute to, and not militate against, our congregational singing, (7) the selection of the kind of songs and style of singing that our people are capable of using effectively, (8) more time spent in song rehearsals in our assemblies apart from the Sunday morning service, (9) necessity of using caution in assigning songleaders and not just employing persons to pacify individual desires and (10) in summing up the total he emphasized the importance of each person becoming an active participant when the congregation is engaged in singing.



In the Ressler Musical Conservatory

This was a very interesting and profitable afternoon and will be long remembered by those who appreciate our singing heritage. The question before us is, where do we go from here? The attitude toward singing, and the ability to sing in the church of tomorrow, will depend largely upon what emphasis we put on the value and purpose of our singing today. We are well aware that our music program cannot be carried on through the energies expended by our forefathers. The past can serve well as an example, but the future is in our hands.

Another question we face is, do we want to become another ecclesiastical body housed within the four walls of a great cathedral, or do we want to remain a mission body carrying the message of Christ to the world? It is recognized without question that a pattern or standard of singing that has been accepted and used consistently, because of its contribution to spiritual growth, for a period of four hundred years, cannot be labeled inferior. No other form of singing has been used that has contributed so much to the carrying of the Gospel to any area on earth, as four-part acappella and congregational singing. May we guard well our responsibility and potential.

Footnotes

11. Cf. *Mennonite Encyclopedia*, II, page 880; III, page 196
12. Cf. *Ibid.*, II, page 880; IV, page 783
13. Cf. *Mennonite Quarterly Review*, January, 1931, page 50
14. The Conference has produced three smaller works over the years, two extant.
15. The *Lobsgang* was authored by Leenaert Cloek of Holland in 1625. Cf. *Ausbund*, page 770 (3); *Amische Lieder*, J. W. Yoder, page 1.

Just because a thing is, does not make it right, e.g. crime in the first six months across the board in U.S.A. increased 15%, nor because a thing isn't, make it wrong, e.g. prayer and Bible reading are banned from the public school room arena.

When a parent, teacher or minister misleads a pupil in the sacred Scriptures, after he (or she) learns it, he (or she) will not only lose confidence in the teacher, but often will lose the whole Biblical foundation.

H. Raymond Charles, Bishop

Editor

H. Raymond Charles was born August 19, 1918 in the home of Jacob L. and Cora E. Risser Charles on a farm in East Hempfield Township, Lancaster County, Pennsylvania, about a mile from his present residence at the eastern edge of Silver Spring in West Hempfield Township.

His paternal grandfather, Christian F. Charles (July 17, 1847-February 2, 1935) was a deacon in the Chestnut Hill congregation for 36 years. A great grandfather, John B. Landis, served as a minister in the East Petersburg Church for 52 years.

His maternal grandfather, Martin E. Risser (March 8, 1860-February 7, 1905) served as a minister at Rieff in Washington County, Maryland for two years. A great grandfather, Jacob H. Risser (March 9, 1827-January 24, 1892) also served as a minister in the Washington County churches. A great, great grandfather, Preacher Benjamin Eby (October 5, 1797-April 16, 1866) moved from Hammer Creek, Lancaster County, Pennsylvania to Washington County, Maryland in 1866. H. Raymond received his elementary education in the Silver Spring two-room school house which formerly stood at the entrance to the Silver Spring cemetery. He attended and completed four years of high school at Mount Joy High School, having graduated in 1936. He studied nearly the whole New Testament in an EMC correspondence course class which met for several winters at the Mount Joy Church, first under the direction of Henry E. Lutz and later under the direction of Henry F. Garber.

Raymond has one sister, Anna Ruth, born April 25, 1927, who married Donald R. Jacobs and is serving with her family as a missionary in Tanganyika. In 1964 Donald Jacobs was elected chairman of the Tanganyika Mennonite Church.

He was married to Anna Lois Bucher (born April 22, 1922) on July 15, 1943 by Richard Danner at her home near Dallastown, York County, Pennsylvania. She is the only daughter (there are three brothers) of Bela L. and Anna Mahel Musselman Bucher. Her paternal grandfather was Jacob F. Bucher, minister at Mummastown, Adams County, and her maternal grandfather was Samuel H. Musselman of New Holland, Pennsylvania, who was a charter member of the Eastern Board of Missions and Charities.

Anna Lois attended the elementary schools of York County and was graduated from Dallastown High School in 1937. She also attended Goshen College for four years where she graduated with a B.S. in elementary education in 1941. She has taught in public schools in York County and Lancaster County and also in several Christian day schools. Since 1960 she has served as study hall supervisor at L.M.S.

Raymond and Anna Lois are the parents of four children: Harold Dwayne, October 30, 1946; Twila Jean, March 3, 1948; and Linda Ann, January 22, 1950. Delbert Ray was born December 27, 1957 and died five hours later.

At the age of twenty-two, on July 15, 1941, he was chosen by lot and ordained at Chestnut Hill to assist his father in this ministry. This lot consisted of two preacher's sons: Raymond, son of Jacob, the then active minister and Christian S. Ebersole, the son of the former Chestnut Hill minister, Seth E. Ebersole. Thus he served in the ministry until his ordination as bishop for a period of 23 years. This period of time was equal to his age at the time of his ministerial ordination.

H. Raymond and Anna Lois, together with Lois Garber (Keener) and Margaret Horst (Brenneman) were chosen as the first team of workers to serve under the newly created Itinerant Evangelism Committee. They served for a period of four weeks during the summer of 1943, teaching Summer Bible School for the first week in Tampa and then later for three weeks as the first workers in the Brewton, Alabama, area. This work has since developed into the Alabama-Northwest Florida District of the Lancaster Mennonite Conference. Several years later he was appointed as a member of the Itinerant Evangelism Committee and was largely responsible for the thrust into northern Pennsylvania which has now developed into the Penn-York District. He served as chairman of the Itinerant Committee at the time of its end, when it was replaced by the Evangelism Committee.

In 1942 he had his first series of evangelistic meetings at the Dillerville Mission, now North End. He served as evangelist in 30 different places, twice at Mellingers, the first

time in 1940, with 68 in the class that was baptized after the meetings.

On July 16, 1947 he was elected to the Mission Board to succeed Sem Eby as a member at large. In 1948 he was elected Vice-Chairman of the Board to succeed Howard G. Greider. He served in this capacity until 1956 when Henry F. Garber became a patient in the hospital and served as acting chairman until the spring of 1957 when he was elected chairman in which capacity he has continued. He was appointed as the first director of Voluntary Service when the VS program was initiated by Lancaster Conference in October 1948. When he became Board chairman, he was succeeded as VS director by Paul G. Landis. At the time of his ordination he was serving as secretary of the Examining Committee, Chairman of the VS-IW Committee, Chairman of the Evangelism Committee, Chairman of the Women's Work Coordinating Committee, and holding membership in these additional Eastern Board committees: Relief and Service, Deaf Advisory Jewish, Spanish, Europe-Central America and several others. Since 1957 he has been a member of the General Mission Board as a district conference Chairman. He is also a member of the Israel Evangelism Committee—a joint committee with Elkhart which sponsors the work in Israel.

In 1957 in company with Paul N. Kraybill, he made a deputation trip to visit the mission in Honduras and in 1961 again in company with Paul N. Kraybill, he made a deputation trip around the world, visiting Eastern Board missions in Europe, Africa, and Asia, as well as some General Board missions in India and Japan and various MCC projects in Germany, India, Vietnam, and Hong Kong. Thus he has visited all of the Eastern Board overseas missions except the newest one in British Honduras.

Since 1959 he has served on the Lancaster Mennonite School faculty where he is presently teaching one subject, Bible Doctrine. He serves as a part-time teacher, teaching three days per week.

In January 1961 Henry W. Frank and Raymond shared the lot with Christian W. Frank, who was at that time ordained bishop to succeed Henry F. Lutz.

(To be continued)

1. MRJ II 2, 20, 24

Brother Spectator Speaks

Damaging as it is to the spiritual life to speculate concerning the things we do not know about the Bible, more damaging it is not to wholeheartedly accept the things that we do know.

What we do not know about the Bible, does not as seriously affect us as those things which we know with "a decided certainty,"—that are not true.

Weigh decisions with the Lord on the basis of His Word prior, and then thereafter with confidence trust its outworkings to the Lord.

When a transaction is made, whether the price advances or recedes, don't concern yourself about it. Let that be past!

If the things we should not do are greater than the things we do, how sad!

The Christian needs to plan to live for eighty years, but so be in readiness, to die tomorrow.

We should be trying to do our best every day.

Not all are building, and that successfully, but all can be faithful.

Don't argue with the Doctor, for he has inside information.

The depth of the well is not measured by the pump handle nor is wisdom perceived by the amount of speaking. They who speak little, say much; they who speak much, say little.

If our boys and girls are not so good as they were when you were a child their age, it may be that you had a much better Mother and Dad than your child has.

Youth needs to realize when youth, that he must be bigger than the things trying to keep him down. If he doesn't, he will go down with them.

Being ceaselessly at the task, beats carrying a horse shoe.

How good today if the rich men knew how the poor live and the poor would know how the rich work.

With the Community Historians

With two buses and two cars we left the Landis Valley Meetinghouse about 1:00 P.M., after viewing the Landis Pioneer Monument in the Cemetery and the Rudy stones that have been moved from a private cemetery nearer Oregon. Our first stop was at the Jacob A. Stahl 1756 House built so that if the roof were burned off by the Indians, the main house remained intact. The kitchen ceiling originally was so constructed that the cold could not easily penetrate. The arch cellar makes a good storage place for fresh eggs.

The Jacob B. Landis House with its freakish tile roof and its 1754 barn was the site upon which the United Brethren Church started in 1767.

The Landis Homes built in 1963 gave the group of seventy-six a warm reception and they were very much impressed that our church is doing something on the domestic scene. It adequately makes provision for twenty-nine guests in the main building and eight in the four apartments.

The Long-Landis Cemetery nearby was by-passed because of cornfield conditions and the time factor. This private cemetery, a few years since, was completely concreted to be preserved indefinitely.

The 1728 John Jacob Snively House at the Stone Bridge was our next stop to behold a smoke house on the garret, a reminder of former days, and the arch cellar. This is one of, if not the oldest, continuously inhabited house in Lancaster County.

The Aaron Brubaker Farm, east of Rohrerstown, was continuously in the Brubaker Family since 1717.

The James Noll Tree, the largest in Pennsylvania, a buttonwood, is 27½' in circumference, has a spread of 145', a height of 105' and one low limb of 75'.

At Elvin R. Hershey's, we viewed an early Bear Farm in the Bear name for generations, with a black bear carved and painted on a wall stone, with the date of 1773.

By a serpentine route southwest of the City, we came into the H. Landis Shank Cherry Orchards to see a marvelous view of the Conestoga River that has a Switzerland flavor. The largest Pennsylvania covered bridge on the Second Lock Road was also missed, although seen from afar.

The 1719 Hans Herr was passed by; also the Francis Herr Home, the Longenecker Reformed Mennonite Meetinghouse, Lancaster Mennonite School and we landed at the Lancaster Mennonite Conference Historical Society Building about 4:50 P.M. An extra force of attendants gave us over forty-five minutes to inspect this new building with its facilities. It houses the Theological and Historical Libraries and Archives; also the Mennonite Information Center. This Research Centre was a real surprise for this group. We then returned to the Landis Valley Meetinghouse, in the only first class township in this Garden Spot.

This Society started about three years ago, included folks from Chicago, Illinois; Wilmington and Dover, Delaware; Hagerstown, Maryland; Bangor, Cheltenham, and a good distribution over the City and County. All were much impressed with the afternoon in seeing America first and the area around home too close to imagine that it has any merit, yet tourists all over the world come here and don't see what we did.—L.

John Ressor's Trip to Pennsylvania (Continued from Page 38)

3. Mary, Sept. 20, 1828-Oct. 6, 1875 married Frederick Shunk, Nov. 9, 1817-Oct. 1, 1863
4. Susanna, Sept. 29, 1832-Feb. 22, 1925 married Samuel Eshleman, Dec. 20, 1829-Oct. 7, 1856, married (2) Oct. 15, 1861 Henry B. Hege, Nov. 23, 1833-Nov. 7, 1872
5. Lydia, Apr. 26, 1843-Aug. 2, 1914 married Widower Samuel Horst, Aug. 27, 1838-Apr. 26, 1922
12. John Witmer (Mar. 23, 1798-Apr. 8, 1872) in Maryland, was ordained Deacon at Witmer Church (or Reiff) in 1840. The Church was likely Witmer (or Reiff), although it is more than three miles from Greencastle. He and w Susanna (1807-1876) are buried at Reiff.
13. Likely Joseph Leshner (Jan. 13, 1784-Nov. 12, 1857), son of John Leshner and Elizabeth Bossler (above note 11) and a grandson of Pioneer Sebastian Leshner (born in Switzerland) and Elizabeth Bachman. Joseph married Mar. 31, 1807 Fanny Lehman (Feb. 27, 1782-Dec. 30, 1827), daughter of Bishop

Daniel Lehman and Maria Newcomer. They are the parents of Preacher Benjamin Leshner (Apr. 2, 1815-July 7, 1897).

14. Abraham Stauffer married Mar. 7, 1822 Catherine Shirk (Oct. 6, 1801-June 27, 1851) and on Mar. 17, 1853 he married (2) Catharine Kauffman (Nov. 2, 1807-May 7, 1880) daughter of John Kauffman and Catherine Koup. He was ordained Deacon at Chambersburg on Mar. 17, 1832. Cf. Apr. 1964 MRJ, p. 15 n. 39

15. Should this G be a J for Joseph Burkholder (Sept. 20, 1826-Apr. 2, 1909), son of Joseph Burkholder and Mary Whisler? He married Barbara Sollenberger, grandmother of Pre. Daniel Kuhns, lived a few miles from Rocky Springs and was a faithful member at Strasburg. He was the father of Bishop John S. Burkholder. Cf. Burkholder Gen. III, p. 27

16. S. Burkholder (May 13, 1851-Feb. 13, 1901) married Mary Lehman of Scotland. Cf. Burkholder Gen. III, p. 25 or Samuel Burkholder (Nov. 8, 1799 or 1803-Feb. 8, 1879) married Barbara (Apr. 12, 1791-Jan. 26, 1874).

17. William Gsell (Sept. 11, 1819-Sept. 7, 1881) was a member of the Strasburg Congregation and passed through the lot variously. Cf. Apr. 1964, p. 16 n. 58. He married Maria Burkhardt (Sept. 12, 1819-Mar. 16, 1899) daughter of Moses Burkhardt and Susanna. Herald of Truth, May 1, 1899, p. 140 states that Gsells moved from Franklin County to Ustick, Illinois, in 1865 and was an early leader in the Morrison congregation. Cf. Harry F. Weber, Centennial History of the Mennonites of Illinois.

18. Bishop John Gsell (Jan. 14, 1805-Jan. 18, 1872) married Margaretha (June 6, 1805-Feb. 26, 1863), Strasburg Cemetery. John was ordained Minister in 1837 and Bishop in 1868. He was most probably a son of John of Indiantown, who helped to build the 1819 Meetinghouse. Cf. YCC, 1946, p. 206.

19. There is a Benjamin Huber (1812-1881) mentioned in Franklin County Biographical Annals, page 518, but does not say what church affiliation. Could this be the man?

20. They say some of the old Reiff, later Rife, etc. were members at Strasburg.

21. Probably Preparatory Services.

22. Samuel Lehman (Sept. 21, 1798-Dec. 21, 1883) married Elizabeth (June 29, 1797-Nov. 28, 1880), buried in Upper Strasburg Cem.

23. Widow Sarah Hartzler Kauffman was the Widow of Deacon John Kauffman. Cf. Apr. 1964 MRJ, p. 16 n. 61. John was ordained Deacon on Sept. 1, 1850.

24. John Lehman's wife July 18, 1802-Jan. 27, 1857), daughter of Abraham Wenger, Cf. Michael Hege's book.

25. Samuel Leshner (Apr. 17, 1824-Jan. 21, 1901), son of Joseph Leshner and Fanny Lehman, married Barbara Lehman (Apr. 9, 1833-Dec. 10, 1905), daughter of Peter Lehman and Susan S. Detwiler. They are buried in Chambersburg Cemetery.

26. Probably was held at Marion for the circuit included this order: Strasburg - Marion - Chambersburg - Rowe.

27. Peter Lehman, Cf. Apr. 1964 MRJ, p. 16 n. 51.

28. Samuel Lehman (1791-1855), buried on the Abraham Wenger Farm.

29. This could not be the Joseph Burkholder, note 15 above; for this wife is Susanna.

30. Preacher Peter Risser settled in Mount Joy Township near Risser Mennonite Meetinghouse.

31. The diarist herein quoted.

32. It takes the Pennsylvania Dutch to observe when the New York Times, the Lancaster Intelligencer and one other Lancaster Newspaper never saw it. It was a complete eclipse in Mexico and the Pacific.

The Family Questionnaire (Continued from Page 47)

tory employee, builder, college teacher, road machine operator, Armstrong Cork, wood sharpener operator, dental receptionist, machinist, hospital orderly, developer, miller, meat cutter, contractor, carpenter, planing mill employee, poultry farmer, stock yard worker and cemetery caretaker, each one. Those choosing farm atmosphere for their kingdom are 52.6 percent. Owners of their homes are 74 percent, where they are at home. Present membership is 388.

(To be continued)

Footnotes

3. Of the thirteen, this showed the most complete figures—

Amos H. Sauder, Farmer Bishop

Editor

Amos H. Sauder, farmer-minister, a fifth generation son of Caspar Sauder (Jan. 4, 1766-Jan. 20, 1816) and Eva Freeing of Manor Township and Weaverland, was ordained as Bishop at Groffdale Brick on June 25, 1964. He was born September 27, 1912, the sixth of eight children in the home of Deacon Amos Sauder and Anna Hoover, one mile east of Akron in Ephrata Township. The former was a son of Martin Sauder (of John of Caspar) and Barbara Burkhart. Amos H.'s mother was a daughter of Henry Hoover and Barbara Nolt, both of Groffdale and this brought his father from Weaverland to serve his generation at Metzler.

The Man

Amos H. was educated in the public schools of Ephrata Township and Akron Borough, grades one to ten, giving him his directed basis for his vocation and avocation. Especially helpful educationally were Mrs. Robert Herr and Lloyd Roland. He was reared by godly parents and his stepmother, Barbara Zimmerman. When John W. Weaver had revival meetings at Ephrata, one evening Henry Martin's son, a boyhood neighborhood chum, accepted the Lord. So on a later night seven others including Amos H. followed. He was baptized in the Spring of 1924 at Ephrata by Noah L. Landis and Benjamin Weaver in a class of about twenty. He availed himself of his church and Sunday school privileges. He also developed his chorister abilities.

Barbara (born Sept. 20, 1911), daughter of Daniel H. Eshleman and Susan Emma Bruckbill of Kinzers became on November 10, 1934 his consort for life, married by Abram L. Martin. They started housekeeping at Millway, where they lived one year, then four years at Talmage, finding employment at the Miller Hess and Company Shoe Factory in Akron. Looking for cheaper land in 1940, they purchased the seventy-four acre Benjamin Carrigan Farm in Providence Township, midway between Smithville and Rawlinsville. They expected to worship at Byerland or Rawlinsville, settling in that community. However, the Spring Communion at Metzler was before they moved, so they decided not to change their membership until Fall.

On May 23rd of that year, a ministerial ordination was called for the Groffdale-Metzler Circuit and out of a class of six, he was chosen and ordained. They remained in Providence Township three years. Meanwhile, Preacher Benjamin Wenger died. Then they bought the George Miley Farm in Ephrata Township on the serene Cocalico Creek and here on these eighty-six acres reared their family for God and obtained the necessary blessings of the Lord to continue their ministry.

The home was blessed with seven children:



In His Study

1. Grace Arlene, Jan. 10, 1936, married Jan. 14, 1956 Jacob H. Good, Jr., June 10, 1934, Martindale, son of Jacob G. Good-Mamie Good.
2. Daniel Lloyd, May 2, 1938, married 16. 1959 Lois Eby, Feb. 28, 1938 daughter of John S. Eby-Mary E. Herr
3. David Luke, Dec. 21, 1941
4. Marvin Roy, Dec. 29, 1945
5. Marian Ruth, Dec. 29, 1945
6. Anna Mary, June 13, 1949
7. Evelyn Mae, Sept. 27, 1950

He shared the lot three times. Each time there was a class of six, five sharing. The first time, Michael N. Wenger, Harman G. Benner, Elmer M. Weaver, John S. Wenger and Frank W. Wenger were chosen with him. He shared the lot with John S. Martin when ordained Bishop. Now the class included Amos H. Sauder, Daniel S. Sensenig, Michael N. Wenger, Amos O. Sweigart, Frank E. Shirk and Curven R. Buchen.

In his preaching he gives both textual and expository messages, believing the latter best for establishing conviction for a well rounded Christian life. He feels conviction regarding the truth of His Word and its practical doctrines for every day (I Timothy 4:16) is less than it was already, both in the ministry and in the laity.

The Ordination

On this beautiful day, an interested praying audience that filled the house, assembled for this second bishop ordination at Groffdale within twenty-nine months. In attendance were most of our Bishop Board and at least six Bishops from outside the Conference, as well as numerous Ministers and Deacons. Mahlon Witmer was in charge. Aaron M. Shank preached the sermon, boldly declaring the place of the Christian shepherd in this confused age of an evil world. J. Paul Graybill and Howard Z. Good took out the Bibles for placing the lot.

At fifty-one he is now assistant Bishop in the Groffdale District of 1,261 members, nine congregations and locally fourteen ministers and eight deacons. He now joins the twenty-five bishops for the leadership of our 15,864 members in directing the steps of all towards heaven as well as multiplying the Church.

Footnotes

1. The mother died when Amos was three.
2. The second time was two years ago when John S. Martin was ordained Bishop.

The 1963 Family Questionnaire

The Editor
(Continued)
METZLER

The parents were baptized at 14.6 years and the children at 14.8. The parents were married at 22.2 years and the children at 21. The parents about finished 8 grades of schooling and the children 11. The families average 5.4 and the homes have 5.7 members. Of children all reported were Mennonites. Vocationally, 8 out of 25 were farmers; 3 were factory employees; 2 were mechanics; a factory manager, merchant, janitor, carpenter, branch manager, truck driver, retired, lumber yard manager, delivery service, egg processing, bricklayer and garage claim each one. On farms are 44 percent, own homes 73 percent, where they lived 13.5 years. Only 15.4 percent of the women work outside the home. Present membership is 237.

EAST PETERSBURG*

The parents at 18 years were baptized and their children at 14. The parents married at 26.4 years and the children at 22.8. The parents took great strides educationally and finished in 7.7 years, but the children needed 10. The families averaged 3.5 and the homes averaged 3.9 inmates. Of children 9 deaths were reported.

Of children, 70.8 percent were Mennonites, 5 were Independents, 3 each were in the Church of God and Church of Brethren; EUB, Evangelical and Lutheran claimed one each. Of farmers, 42 percent; 4 were salesmen; 3 nurserymen, excavators and retired; truck drivers, plumbers, artificial breeders association, greenhousemen, 2 each; bus driver, water superintendent, service station operator, painter, fac-

(Continued on Page 46, Col. 2)

Annual Meeting--Open House

The Historical Society Building was officially opened to the public on June 26th. During the week-end about three hundred people gave us a visit with a fine sprinkling from Lancaster County and others from Germany; Denmark; Harrisonburg, Virginia; Chattanooga, Tennessee; Lutherville and Baltimore, Maryland; Columbus, Ohio; Creamery, Hatboro and Palmyra. (On July 11th the Community Historians on their third summer tour stopped, seventy-six in total).

The program at Mellinger was opened by Martin E. Ressler, leading in a song, with J. Paul Graybill in the Chair. Grant M. Stoltzfus gave the origin of the Amish in Europe and Ira D. Londs spoke on "In Europe United-In Lancaster County Divided," giving the story of denominations having their origin herein.

Any new project needs the education of the people to become a success, said J. Paul Graybill. Earl B. Groff then presented the Building Committee Report. There were more than two hundred man-hours of donated labor. In January at one time twenty men were helping to put on the roof. The contractor's estimate was \$82,360.00 of which \$78,000.00 was paid to date.

In the evening, Irvin B. Horst spoke on "Archives in the Life of the Church." Why? (1) For inspiration; (2) For guidance; (3) For a perspective: peace and good will and (4) For missions. (The sixteenth Century Anabaptists were the only evangelists of the Reformation).

Ira D. Londs then gave a brief resume of the history of this Lampitor congregation from 1722 to the present. The present large, beautiful, cemetery started with private Witmer-Bair burials. The Spring Semi-annual Conference has not only been meeting here for many generations, but it has been over the years the largest congregation in the Conference.

On Saturday afternoon, Grant M. Stoltzfus asserted that publications appeared in a crisis to reestablish the people in the faith. The *Ausbund*, first printed in 1564, founded on Mennonite martyrdom and suffering, is the oldest Protestant Hymnal still in use. Of these, fifty-one were written by Anabaptists in the Castle of Passau on the Danube. A severe Berne decree was also issued in 1564. In 1864 Daniel Musser reprinted *Non-Resistance Re-Asserted, Christianity and War* came from the pen of John Brenneman and both *The Herald of Truth* and *Herold der Wahrheit* came from the editorial desk of John F. Funk, at first in Chicago, but soon from Elkhart, Indiana.

John E. Lapp on "History in the Making," read from John 13:1-17. The Church has a servant role. This Century has produced greater advance than all history and this last decade than the rest of this Century. We are the most traveled people today. We can communicate faith and practice, that it can be heard. Wendel Wilkie's "one world"—is no longer true; the Negro revolution, hatred of Communism and the spirit of nationalism is rampant. With a United States of America population of 80,000,000,—35 million are needy with annual incomes as low as \$600.00 per year. Automation is changing our society. In America two per cent of the population can produce all the foods that are needed. Our IW and VS are a demonstration of a flowing renewed heart. The true Christian maintains his own faith: (1) All are making every day; (2) The Bible is salvation's history; (3) All eyes are on the happenings of the world about us to see what we can do in their present need.

In the evening, Leslie Hoover for the Information Center spoke on "A Treasure House for Youth." A June 13, 1958 meeting called by H. Raymond Charles opened this missionary arm of the Church and 2,000 guests registered that summer. In 1961, two hundred came on one phenomenal Saturday. Shiffreen came thirteen times with his sociology class from Rutgers and Drexel Night Schools.

G. E. Charles on books startled us by saying: "If you don't read, you don't know; if you don't know, you don't care; if you don't care, you don't give; if you don't give, you don't succeed; if you don't succeed, you would better read."

C. C. Graybill said we need to read history for information, inspiration and guidance.

John E. Lapp brought the closing message on Numbers 22:1 and I Samuel 10:3, 6, 9, 10. We need to learn that (1) God does deal with mankind, always in history. (2) It tells how man reacts to God's dealings. (3) In every age all men have the same mind spiritually and materially. (4) This

applies to every generation from birth to the Judgment. (5) Man naturally is off-centre "with God-lostness," his besetting sin. (6) Man denies the theology of the Bible and God, and tries to get along without God. Saul on the latter, defied Samuel, swore in the honey incident, destroyed not Amalek and sought counsel of the Witch of Endor. We need to add to the Bible, only books that add. History is really profitable, if we learn. Too many people have lost the meaning of life. (2) Building on the past experiences of others, you will be a real blessing to all mankind.

Thus ended a marvellous opening of our new building, which will mean many added blessings to others and ourselves; as we are hearing, "the Mennonites are really getting awake."

The Civil War Unconquered (Continued from Page 43)

penniless; and all without so much as a pretense that the citizens of the doomed village, or any of them, had violated any accepted rule of civilized warfare. Such is the deliberate, voluntary record made by Gen. Early, a corps commander in the insurgent army. The Government may not take summary vengeance, although it has abundant power to do so; but there is one whose voice is most terrible in wrath, who has declared, "Vengeance is mine; I will repay."

THE FORUM OF PUBLIC OPINION*

Bible Saved House

Editor of Public Opinion:

As you are celebrating the 100th anniversary of the Confederate troops marching through Greencastle, Waynesboro and Chambersburg, I am wondering how many historical students can tell you today what buildings were left intact in Chambersburg after McCausland's men burned the town.

I have been told that the Masonic Temple on Second St., near Queen St. was one that was left standing and the old blue rough cast house and blacksmith shop standing on the site of the old post office at Main and King streets was another that escaped the soldiers' torch. This house, owned by Samuel Funk Sr., and the adjoining blacksmith shop operated by the late Samuel Funk Jr. (whom some will remember), were left standing by a peculiar twist of fate.

Why left standing is understandable when you know the story connected with it. Almost everything around it had been burned to the ground or was being burned and the soldiers in gray were setting fire to everything that came in their path. Now the writer of this letter, being the great-grandson of Samuel Funk Sr. (his grandmother was Mrs. Franklin Funk Keagy) had the story related to him by his grandmother when the writer was a boy of 14 years of age and it so impressed him that he never forgot the story. It seems as though Mr. Funk Sr. was crippled with rheumatism and when the Confederate soldiers rushed into the Funk home with their torches and told the family to vacate Mr. Funk begged the leader for just five minutes time. When the impatient torch-bearer inquired why he requested five minutes time, the elderly gentleman replied, "I am crippled and I want to go upstairs and get my Bible." Whereupon the soldier turned around, walked out, and left the house intact.

Now this is not fiction or a fairy story and the building and shop stood there until the Federal government purchased the property from the late Samuel Funk Jr. about 1911, and razed the building to make way for the old post office building (a new building at that time).

Sincerely yours,
Ralph H. Patterson
2129 Derry St.,
Harrisburg, Pa.

Footnotes

1. *Reminiscences of the War; In and About Chambersburg*, by J. Hoke (1884) pp. 80 & 90
2. *Ibid* p. 118
3. *Welkin* is a poetical term for "the vault of the sky."
4. *Family Record* of Jacob M. Martin (p. 14)
5. J. Hoke (above) p. 88
6. *Ibid*, p. 88
7. *Ibid*, p. 89
8. *Ibid*, p. 117-118 reported in *Franklin Depository* on August 24, 1864 after the burning of Chambersburg.
9. A Samuel G. Funk d Sept. 18, 1830. Waynesboro Ohl Union Cem. Another Samuel S. 1801-1882 is buried in Cedar Grove Cem., Chambersburg.