

# Mennonite Research Journal

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## Through Buchenwald and Alive

Ira D. Landis

Believe it or not, God always in peace and war, has had His children, who were true to Him. World War II in the heart of the European scene was no exception. I recently received a letter of the testimony of one such whose home I visited and story I personally received ten years ago. I shall quote: "The 1942 law required 'Heil Hitler' with raised hand. In June, 1942, E. Kremer's children were thrown out of school because they refused to give the 'Heil Hitler' sign. Jean Paul was sent to prison on one week's trial and then was given bread and water for ten days. With no ill effects, he was called 'the resurrected one.' He was handed to the Gestapo and sent to Freiburg, then into a concentration camp in the Vosges Mountains. From September, 1942 to May, 1945, he was at Buchenwald near Weimar. Here he beheld the most cruel treatments, starvation, and murders. Many were obliged to dig their own graves. During the last year alone only 20,000 survived of the 40,000 and many of these died since. Dachau in Bayern and Auschwitz behind the Iron Curtain certainly present a modern drama of persecution and horror.

"In November, 1942, Kremer was a forestry engineer. Because of his preaching, the father was also taken by Hitler, as dangerous, and confined, first in Colmar. The Gestapo questioned him and finally one Sunday morning, November 7, 1942, they took him from his home to Saarburg. A few of them sang that the whole town became excited. Then he was put into the Metz jail in solitary confinement. On Christmas, 1943, they placed him in a mental hospital. When the Americans came, he escaped to the home of his brother for two months and slipped home in November, 1944. Until February 2, 1945, the time of the liberation of Colmar, he and his second son were both concealed without detection in his own home. They had two ration cards for the four and twice a week something was sent to Jean Paul, too. But finally the Americans came through another way and all were freed."

Adolph Eichmann paid the death penalty by hanging May 31, 1962 in Tel Aviv, Israel, for his crime, almost twenty years later. The conscientious objectors, political opponents and Jews were considered in the same category and treated the same. That makes Jean Paul Kremer's testimony the more pertinent at this time:

"After the fall of France in 1940 the eastmost parts, Alsace (where my home is) and Lorraine, were annexed by Germany. Soon the Nazi legions came in to Germanize the inhabitants. I was at school and refused, in spite of menaces, to give the Hitlerian salute or to join a Nazi organization. In 1942, I was expelled from school because of my refusal to join any Nazi organization. I was enrolled (being seventeen years of age) in the German Labour Army, as were all other young Alsations. Although they threatened and victimized me, I refused to take the oath, which was due to be taken by all, a few weeks after enrolling. This oath consisted of swearing to be faithful to the Fuhrer until death, etc. This I would not do, explaining that my life belonged to Jesus Christ.

"Seeing I was still refusing, notwithstanding severe treatment, they put me in solitary confinement. There, dressed only in thin working clothes, I slept without a blanket on an uneven wooden bench, receiving each fourth day some-

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## The Lost Creek - Found Again!

Earl B. Groff

The Lost Creek' Congregation in Juniata County was the host church for the fourth annual meeting of the Lancaster Mennonite Conference Historical Society, May 26 and 27, 1962. A very popular and extremely interesting feature of this program was a bus tour of the places of historic significance to the life of the church in Juniata and the western portion of Snyder County.

Young and old, from the counties of Lancaster, Lebanon, Dauphin, Cumberland, Snyder and Juniata Counties eagerly filled three buses and we started from the Lost Creek Meetinghouse. Local historians narrated and pointed out places of special interest along the way.

Traveling westward on the "Great Road to Cedar Springs," our guide, Raymond C. Lauver informs us, that this was one of the earliest wagon roads through the valley, connecting with the canal, railroad and Juniata trail in the Port Royal-Mifflintown area.

The first pioneer Mennonite families began moving into this Lost Creek area in the latter part of the eighteenth

century from the settlements in southeastern Pennsylvania. From the three buses our guides pointed out the various family homesteads, bearing such names as Shirk, Kreider, Bashore, Kauffman, Weaver, et al.

We passed by the noteworthy landmark, the Cedar Springs, whose volumes of clear water runs deep and strong from time immemorial to refresh the community meadows on its way to join the Juniata River. Along the way we noted the "Swamp," otherwise sometimes known as the "Cedar Grove School House," where preaching services were held from 1891 to about 1898. This building is a private dwelling today. We passed by the old Weaver homestead farm, now in the possession of Preacher W. Banks Weaver. The old Weaver family cemetery stands in midfield.

Coming to Routes 22 and 322, we turned left and soon entered the village of Mexico.<sup>2</sup> A white frame building served as a Mennonite meeting house from 1898 for two decades. Today, it is a Grange Hall. On the other side of town a forgotten and overgrown cemetery was discovered in recent years. Herein a pioneer Mennonite minister, Michael Funk,<sup>1</sup> is buried. This cemetery is an example of sore neglect; but through the efforts of some of our brethren, plans are being made to deed this cemetery to the trustees, for their interest in keeping this burial plot worthy of some pioneers in this section."

Our travel route led east on the William Penn Highway towards Thompsontown. A Winey homestead is pointed out, as is the birthplace of Preacher A. A. Landis, the Locust Run Community, where services were held from about 1881 to about 1914, Shelley Musser's boyhood home, and the Bishop Jacob Graybill homestead.

Smith school house, where preaching was held before the building of a meetinghouse at Delaware, is noted. Then we entered a small but very attractive valley known as Kurtz's, for several Kurtz homesteads are nestled therein.

The Delaware Meetinghouses stand side by side today. The older one, erected in 1872, now serves as the home of the Delaware Mennonite School.<sup>3</sup> The newer building, erected in 1953, serves the present congregation for worship services.

Retreating deeper into the hill country we stopped at the Donald Shirk farm, the birthplace of Daniel Kauffman (June

(Continued on Next Page, Col. 1)



The Lost Creek Meetinghouse

MRJ Photo



*The Lost Creek (Continued from Page 25)*

20, 1865-Jan. 6, 1944), long time editor of the *Gospel Herald*.

We emerged from the hills and descended to the valley, where nestles the quiet peaceful rural village of Richfield, known for its seven churches. Just a short distance north of the village is the "Pomfret Castle," an old stone fort, built by the Proprietary Government, as protection against the Indians, during the French and Indian Wars. This two story stone building is in a good state of preservation today. In its basement is a strong, clear spring, where all could refresh themselves.

This stone fort in 1774 became the residence of pioneer John and Barbara Graybill. The Cross Roads Mennonite Meetinghouse and cemetery are close by. We passed the farm of the youngest son of Bishop W. W. Graybill on the right as we left the valley and entered the wooded foothills of Shade Mountain. We twisted and turned through wooded forest aisles on ever narrowing roads until we suddenly were breaking into a cleared area of mountain farmland. Here the stones seemed to outnumber the particles of soil, yet somehow crops do grow! We learned that here was the boyhood home of the late Preacher-writer, John F. Bressler. We pondered in our minds how, many times from such homes and soil, was produced much fruit for the Kingdom of God in the lives of church leaders and their companions.

Returning again to the valley at Richfield, we travelled west on Route 35, passing homes and farms, bearing the names of Shelley, Brubaker, Lauver, Gingrich, Graybill, Musser, Wert, Saner, Stouffer and others.

In this beautiful valley, west of Richfield on a hillside slope, is a brick building formerly known as Shelley's, better known as the Brick Meetinghouse, and its old but well-kept cemetery on this hillside. This building serves today only as a center for sewing circle groups of the valley churches. From this spot one looks across the valley to the north to the prominent Shade Mountain (day and night), running the length of the valley and disappearing in the distant summer haze.

Just beyond Evandale on the right was the Lauver Mennonite Meetinghouse. Bunkertown, the home of W. Banks Weaver, a small rural hamlet, is noted. Along our travels we passed family cemeteries, such as Good's and Brubaker's, at least such names are among the most prominent in these no longer used burial grounds.

Next, appeared the Rockland School House, which served for a brief period of time as a preaching point, 1897-1919, approximately. This site is rapidly becoming a wilderness today.

We also noted the fine substantial farm buildings of the Shellenberger homestead. This was the birthplace and girlhood home of Veronica Shellenberger, the mother of the late J. S. Shoemaker (Feb. 1, 1854-Feb. 6, 1936), of Dakota, Illinois, a prominent Mennonite church leader of yesteryears. Shortly beyond, our guide announced, we were passing through the Jericho Mills Community of "Rosanna of the Amish" fame. It is pointed out that members of the Old Order Amish lived in this section of Lost Creek Valley from about 1760-1890. Now this church group since 1950 is again moving into this Juniata area. The Kurtz Valley Private School has been conducted by them for a few years. Arriving at Oakland Mills on Route 35, we turned south to pass an old building that once housed the village blacksmith, later a garage, and now apparently idle. Crossing and recrossing the streams that drain the valley we are reminded of Tennyson's words in "Song of the Brook."

By thirty hills I hurry down,  
Or slip between the ridges.  
By twenty thorps, a little town,  
And half a hundred bridges.  
I chatter, chatter, as I flow  
To join the brimming river;  
For men may come and men may go,  
But I go on forever.

\* \* \* \* \*

We arrived at our starting point at Lost Creek Meetinghouse, completing fifty-five miles on our tour. Some natives of the community who took in this tour admitted that even they discovered lost facts in this Lost Creek Valley and the surrounding communities. This is a tribute to the persistent research of the Juniata brethren, who discovered forgotten facts, brought them to light, and even better, have printed the record.

Through the passing years, folks have moved out from Juniata County and settled in various communities throughout the United States and Canada. We notice an increasing interest on the part of these descendants, to learn more about their forebears in these older, established church communities.

In retrospect, one sees in the Juniata district a church community that is closely knit, largely rural, and willing to support and sacrifice for the church and its programs. While never having reaped the advance degrees of economic prosperity, no doubt are the richer spiritually. The middle aged and older who had schooling in life's ups and downs and learned valuable lessons during the economic crises of 1873, 1893, and the early 1930's are stable, cautious and wise, and their living reflects these virtues today. Juniata has given many sons and daughters who love and serve their church in other counties and other states, but a faithful corps is still "holding the fort" in these scenic, central Pennsylvania valleys.

Those who know and understand the life and moving of the church in the past are in the best position to help safeguard its position in moving ahead in these perilous times.

### Footnotes

1. John Book (May 17, 1774-April 16, 1846) wife Barbara (April 14, 1777-July 24, 1840), son of Michael of Strasburg, moved in early and left. When he returned, he could not find it, therefore Lost Creek. Then they settled at Oakland Mills.

2. Very prominent road early.

3. *Gospel Herald*, 1898, p. 217

4. Michael Funk (February 2, 1762-June 7, 1821) married Elizabeth Geigley, (January 29, 1770-March 28, 1825). He was the tenth child of Pre. Martin (August 4, 1716- 1791) of Manor and grandson of Henry of Manheim Twp. This Martin went to Europe in 1756 for relief for the Virginia brethren in the Shenandoah massacres of the French and Indian Wars.

Michael moved to Lost Creek Valley in 1805. His family was:

1. Barbara m John Stouffer
2. John m Polly Miller
3. Michael m Rebecca Yocum
4. Betsy m Michael Shelly
5. Mary
6. Susan m Samuel Rannels
7. Catharine m Abraham Stoner
8. Nancy m Samuel Sieber of Christian from Berks County.
9. George m Polly Gingrich, Logansport, Indiana
0. Esther m Andrew Yocum
  - a. Lydia m Jonas Sieber
  - b. Joseph m Elizabeth Spangler
  - c. Samuel

Other cemetery stones on the Mexico Cemetery, found and legible, include Levi Keitzer, Knox and Motzer and Michael Funk and wife Elizabeth Geigley; Samuel Funk, Apr. 7, 1813-Apr. 27, 1845; Barbara Stauffer, Oct. 24, 1791-Dec. 8, 1840; John Stauffer, Aug. 25, 1782-Jan. 13, 1857; Mary, consort of David Gingrich, dau. John-Barbara Stauffer, June 3, 1813-Feb. 4, 1839. Cf. *Susquehanna and Juniata Valleys*, Vol. I, p. 857

5. The town was settled by Tobias Kreider (c 1773-?) and wife Veronica Stauffer (Dec. 7, 1775-Apr. 1845). Her brother, Christian, (Sept. 1, 1773-Oct. 21, 1850) married Elizabeth Denlinger and also went to Juniata. They were children of John Stauffer and Veronica Buckwalter (latter daughter of Dorus Buckwalter-Barbara Landis). He bought this tract in 1802, and laid out the town of New Mexico in 1812. *Susquehanna and Juniata Valleys*, Vol. I, p. 861

6. The school started in 1954 where three teachers taught seventy-four pupils this year.

7. In this cemetery, you find at least the following ordained Ministers and Bishops:

- William Bergey, March 12, 1845-July 11, 1940  
John Shirk, September 19, 1808-August 18, 1863  
Abraham Haldeman, August 30, 1780-May 30, 1865  
Elias Landis, April 3, 1822-January 26, 1904  
William W. Graybill, April 1, 1880-March 31, 1958  
J. Walter Graybill, March 30, 1906-March 20, 1957

8. The local historical group has produced a booklet for the occasion: *The History of the Lost Creek Congregation*. This book of 48 pages, selling for one dollar, shows keen research into the history of the past in this valley.



## Date Setting Continues

Ira D. Landis  
Section II

Joachim Abbas carefully set the date at 1258, Arnold of Villa Nova (1235 (?) - 1312 (?) ) said 1345, Michael Stiphelius Oct. 18 (St. Luke's Day), 1533, Cyprianis Leonitius 1583, Isaac Abrabanel (1437-1508) as an ultimate 1591, Joannes Regionmontanus (1436-1476) 1588, Aedelbertus Thermopedius on Apr. 3, 1599, Nicolaus Cusanus (1401-1464) 1700, Cardanus (1501-1576) 1800, and Pico della Mirandola (1463-1494) in 1905.<sup>20</sup>

The Bohemian Milic of Kremsier (d 1374), a forerunner of John Huss (1369-1415), expected it between 1365 and 1367.<sup>21</sup> Hans Hut (d 1527) set the approximate time as 1530. He and Luther (1483-1546) expected an invasion by the Turks about 1528 and then the Lord would come, but he deluded, died in 1527 at Augsburg.<sup>22</sup>

On the basis of Daniel 12, properly understood, the end of the world would come in 1533, said Melchior Hofmann (1495(?) - 1543). 144,000 of the saints would establish the Kingdom and then the Lord should come. He would be imprisoned for six months. (He was really imprisoned for twelve years.) But the Lord did not come to Strasbourg.<sup>23</sup> Then Krohm, a Jena University mathematician, figured according to Daniel it would be October 19, 1533 at 8:00 A.M.<sup>24</sup>

Jan of Leyden (d 1536) moved the year to 1534 and now Münster was the centre, with age of the Spirit to be ushered in; they laid the scene for the bloody Münsterite episode.<sup>25</sup>

The year 1534 was foolishly guessed the year prior. This was figured on the basis of these words *Jesus Nazarenus Rex Judaeorum*. Then another from *Videbunt in quem transfixerunt* would make it 1532 or October 1533. By the chronogram, *MVnDI Conf Lagrat Io*, 1657 was arrived at, figuring the Flood of Noah occurred in 1657 of the world's creation. Another guessed 1688: three and one half Jubilees after the reformation by Luther.<sup>26</sup>

During Cromwellian days in England, Pierre Jurieu (1637-1713) calculated also on the basis of Daniel that 1689 was the year and Johann Heinrich Alsted (1588-1638), a German scholar, later figured it to be 1694. John Jacob Zimmerman, ex-Lutheran pastor, by exact calculation claimed that it would occur in the autumn of 1694. He collected a group to go to America to await the advent in the virgin wilderness (for Revelation 12:6).<sup>27</sup>

In the autumn of 1694 Johan Jacob Zimmerman, founder of the Mystics, wanted to come to America to see Christ's return, but died in Holland.<sup>28</sup>

Henry Horch of Heidelberg founded a sect that looked for the end of the world, as a release out of all their sorrows.<sup>29</sup>

Johannes Kelpius came to America to become the hermit of the Wissahickon, to secure liberty of conscience and prepare for the coming of the Bridegroom. His group was termed, "The Woman in the Wilderness." They erected the first observatory in America that they might obtain the first glimpse of the Bridegroom. "He believed that he would not die but would be bodily taken to Heaven as Elijah, but he died of consumption in 1708. I am not to have what I hoped. I have received my answer. Dust I am and to dust I must return. It is ordained that I shall die like all the children of Adam."<sup>30</sup>

A German girl of the Ronsdorf Sect with an insight into prophecy fixed the year as 1730. Johann Albrecht Bengel (1687-1752) comes along later and fixed it at 1836.<sup>31</sup> Kilber, a Bavarian, in 1805, 1817, counted the 2300 days as years and ended in 1793 when the hour of temptation began and expected Christ's Return for a Millennium in 1836. But later he claimed Bengel missed his goal by stating it should be 1843 instead of 1836. Irving Frere held to 2400 years as 1847, whereas Cunningham would have it as early as 1826.

In 1833, William Miller (1781-1849) began teaching that the Second Advent would be in 1843. His friend, Joshua V. Himes started *The Signs Of The Times*<sup>32</sup> magazine and later *The Advent Herald* and when the time came, there were those in white waiting all night for the coming. William Miller was thoroughly convinced the Lord would return on March 21, 1843. Two of his "apostles" came to Landisville during the summer to have campmeeting in the George G. Gamber woods, south of town. These men by charts on the Revelation and Daniel assured everybody of all their conclusions. They encouraged the selling of their farms and turning the

money over to the Lord (that is, to them) for after his coming, it would not be needed. Their occupations were given up and people sang, prayed and shouted hallelujah. Some men became insane and a few suicides followed. In Lancaster, New York City and elsewhere people were dressed in white in preparation. All the folks, except the Mennonites and Sam Patch, were aroused. Sam, a stout mulatto, employed in the town smithshop, was not "converted" by these men. He knew that of that day and hour knoweth no man.

"That August afternoon was dark and dreary. That night, for the last night (but not as they supposed) they went to the Grove to be in readiness for His return at 3 A.M. At that hour Gabriel would sound thrice. Sam was also on hand. With a snail-horn, unnoticed, he climbed a tree near the shelter, also awaiting the hour.

"When the hour arrived there was real silence in the audience. Just then, Sam gave his first blast from overhead. That was evidence enough. He gave the second louder and longer—and then the third. Any minute they were looking for the Lord to walk in. But He did not come!

"When they saw their fraud was manifest, they made another appeal for more money to flee to North Carolina to tell those souls down South the good news. And they obtained more!"<sup>33</sup>

To the poetically inclined:

"The world to an end shall come,  
In eighteen hundred and eighty-one."<sup>34</sup>

Claas Epp (d 1913), a Russian Mennonite, took charge of a Samara group of sixty families from Russia and moved into central Asia to escape the Antichrist, to be ready for the Lord's return. In Bokhara they were ordered out due to famine conditions and soon were obliged to return. The Khan of Khiva invited him in to what he called the open door of Revelation. He soon became the Elijah of the era and would soon be personally transported to Heaven. The great day he set for March 8, 1889. When nothing happened, he found the dial on an old wall clock really pointed to '91 meaning 1891. Although he was the son of the Christ, the fourth person of the Godhead, he finally died physically in 1913.<sup>35</sup>

The Turks, slaughtering the Armenians at the turn of the century, were theories fulfilling Ezekiel 35. The Kingdom will be noticeable by 1915 on the basis of Luke 17:20. The 2520 years of Gentile rule are about ended.<sup>36</sup>

At the close of October 1902 a group of Adventists in Bradford and Susquehanna Counties predicted that the Lord was definitely coming. "Many of the farmers left their stock and crops in the fields and joined the wailing band," it was reported at the time.<sup>37</sup>

In 1914 Pastor Russel (d 1916) taught that Christ should return to start his rule on earth.<sup>38</sup>

On Wednesday night, December 24, 1919, would, because of predicted planetary situations, be definitely the return, but it passed by all the predictions of all other false prophets.<sup>39</sup>

John Quincy Adams states in his book, "His Parousia would be on April 11, 1925 as the Bright and Morning Star and His Advent to earth as the Sun of Righteousness with His Bride, October 11, 1931, with the intervening Tribulation 2375 days. In this time Autumn 1925 to Autumn 1928, earth will witness an unparalleled cataclysmic Red Revolution in Europe reshaping the old Roman Empire Boundary and then assimilating the territory within into just Ten Kingdoms (according to Daniel). With the rise of the Mustapha Kemal, 'the little horn' would rule until Autumn 1928 as ruler over all as the final and consummate Anti-Christ of Prophecy."

Charles G. Long, a seventy-two year old minister of Pasadena, California, predicted that at 5:33 P.M. on September 21, 1945 the end of the world should come. He however was not certain whether it was Jerusalem time or California.<sup>40</sup>

The Cabbalists said since there are six Alephs in Genesis 1:1 therefore the world will last 6,000 years and according to the prophecy of an Elias since 2,000 years plus minus before the law and 2,000 years under the law, so there would be 2,000 years under the Gospel.<sup>41</sup> And so it continues, deluding hosts of the uninformed.

The real Christian who believes that we are now in Christ<sup>42</sup> and Christ in us,<sup>43</sup> and when absent from the body and present with the Lord,<sup>44</sup> has lost his materialistic, earthly attachments, that with Abraham of old, is looking for a city whose Maker and builder is God<sup>45</sup> and is eternal in the

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## Farm Cemeteries Should Be Preserved

On May 5th, beginning at 8:30, a few interested people assembled at the Hans Hess Cemetery on Sweigart Hill near Baumgardner in Pequea Township to clean this old God's Acre. This tract, unfenced and wooded of thirty-five perches, approximately 105' x 91', was as most farm cemeteries—in need of attention. Mrs. David B. Frantz of 56 Pilgrim Drive was in charge. Some of the stones were buried, a few broken and about forty are legible (a few partially). Not only Hans Hess (July 1, 1683-1733) and wife, Madlena (1688-1767) and some of his descendants but herein are the names of Boreman, Cass, Charles, Fegan, Marks and Stoner.



Cemetery Preservers—Three Preachers —MRJ Photo

The new readings follow:

A B	1769		
M B	1769		
Eva Boehm	1776-	1777	
Martin Beem	1771-	1778	
Tobias Behm	-	1734	
Christianna Boreman,	Dec. 6, 1688-Mar. 21, 1770		81-3-15
George Cass,	Mar. 2, 1793-Oct. 24, 1816		23-7-22
Jacob Charles,	Jan. 20, 1807-July 29, 1864		57-2-9
w Anna Eliza,	Mar. 1, 1830-Oct. 13, 1854		24-7-12
s Joseph Charles,	Sept. 9, 1854		
More Fegan,	Nov. 10, 1777		
Benjamin Hess	1794-	1796	2-2-
Benjamin Hess,	Feb. 4, 1806-Feb. 17, 1815		
Catharine Hess,	Feb. 1, 1806-Mar. 31, 1822 - Irres Alters ist		
16 Jahr 2 Monoth			
s of Hans: Christian Hess	1714-Mar. 8, 1794(?)		
Christian Hess,	June 26, 1756-July 5, 1818		Wills M-1-155
Elizabeth Hess	-	1802	4 mo.
Elizabeth Hezin	-Nov. 4, 1801	5-6 wks.	
H. H.	1727-	1744	17 yrs.
H. Hess	1739-	1771	
Hans Hes,	July 1, 1683 <sup>1</sup> -	1733	
w Madlena Hesin	1688-	1767	79 yrs. Wills B
1-522			
son of Samuel: Henrich Hess,	Oct. 25, 1768-Feb. 21, 1827		58-3-26
M. Hesin	1767-	1771	4 yrs.
M. Hess	1735-	1760	25 yrs.
Mary Hezin,	Dec. 23		31-3 wks.
s of Hans: Samuel Hess,	Apr. 1731-Aug. 25, 1788		
w Ester Hesin	1734-	1802	68-5-
Samuel Hess,	-Nov. 24, 1804		4 yrs.
dau. of Hans: Veronica Hess,	Aug. 22, 1729-Oct. 17, 1814		81-1-25 Wills K 1-652 <sup>2</sup>
Veronica (Hartman) Hess,	Sept. 20, 1775-May 7, 1851		75-7-17
w of Henrich			
M. M.	1794		
Jacob Marks	1750-Oct. 6, 1828		78 yrs.

Nicholas Marks, Feb. 27, 1787-Oct. 12, 1821 34-7-16  
 Ester Neuman, Feb. 20, 1786-Feb. 16, 1826 w of Daniel  
 Jacob Stoner  
 Hir Licht Ein Sohn—21 hrs.

1744 1824 21-5-  
 27-5-3 wks.<sup>3</sup>

This should be done with many more. The Tschantz Cemetery was again cleaned this winter. The Keller Cemetery at Springville is a job well done, worthy of a marked following.

1. Birth date not on tombstone
2. Veronica's will mentions brother Samuel and children, John, Christian, and Henry of Samuel.
3. Twelve small stones, some of which may have been footstones, are also found herein.

*Through Buchenwald and Alive (Continued from Page 25)*

thing warm to eat (the other three day a little piece of bread and water). After five days I was asked if I was now willing to swear. On my refusing once more, I was again sentenced to a further ten days' confinement. I was brought back to the cell with the threat that if after these ten days I was not willing, the next sentence would be forty days. I can testify that my Saviour was very near to me during those fifteen days and He gave me grace to endure cold and hunger. The officers marvelled that I had still, after this time, the same fresh look as when I went in and called me, 'the boy risen from the dead.' But they marvelled more, when, on being weighed, I was found to be the same weight as before.

"Finding that I was not to be persuaded by any means to change my mind, they handed me over to the Gestapo, thinking that with them I would not hold out any longer. They put me into prison where I remained for two months. There, too, God's grace upheld me, as well as during several interrogatory interviews, which never proceeded without brutal treatment, during which I could experience the Word in Mark 13:11—'When they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye.'

"The Gestapo threatened me with the worst tortures, even to be shot, and brought me finally to the concentration

camp of Natzweiler-Struthof (in Alsace). After three and a half months I was transferred to the concentration camp of Buchenwald, where I remained for two years and two months, until delivered by the American troops. In putting me into this concentration camp, the Gestapo had thought that this would be the easiest way to make me disappear, that I would soon die a miserable death. But the power of God was greater than that of these



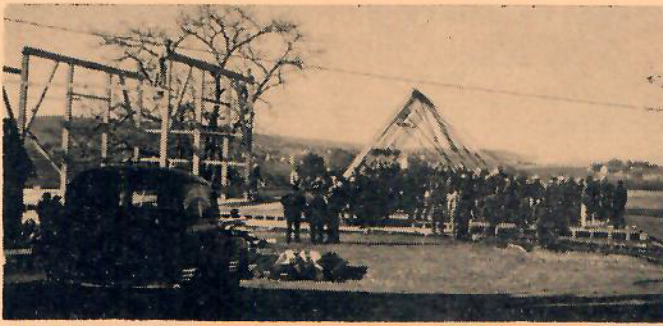
A Daily Scene at Buchenwald as at Dachau  
 MRJ Photo

sadistic men. He strengthened me, so that I had peace and joy, when the others were full of fear because of the atrocities which we witnessed daily. He also sustained me physically in a wonderful way. I returned home exactly the same as I had left, over two and a half years before, with nothing to show that I had been in a concentration camp, except my shorn head. Of the few others who escaped, all were emaciated and looked much older than they really were, some with white hair, others suffering from tuberculosis or other permanent maladies. When I look back, I cannot praise God enough for what He has done for me."

### Footnotes

1. I Must See Switzerland, Ira D. Landis, p. 150
2. Emile Kremer, the father, of Colmar, now France, reports that his three children, Jean Paul, Etienne and Lydia, are conducting a mission on the Loire in central France about three hundred miles from home. The area is solidly nominal Catholic. Emile Kremer is the Bishop in charge. He plans to be at the Mennonite World Conference in August.





J. Paul Graybill (center, end) Well Pleased With The Progress

## An Old Fashioned Barn Raising

On March 31st, about 11:00, the one hundred and twenty-five year old barn on this farm east of Terre Hill was reduced to ashes. The cause is still shrouded in mystery. Following the fire, there was a community barn cleaning. The concrete block wall was built on the former site, but this time for a building 94' x 46' x 20' to the square with an A type roof. Ten days were taken by Addison H. Martin of Farmersville, contractor, to get ready for the great day of raising. On May 10th about 7:00, the community rendezvoused on the farm, two hundred fifty strong, and by 7:30 the work took shape. Step by step the framework was in place by 11:00. Two dozen women from the community furnished a repast for these hungry men. The crowd scattered with all their physical needs satisfied and feeling thankful they could be good Samaritans, and have a good time being so.

1. This land came from the Proprietors in 1740 to John Kittera. On October 21, 1772 it descended to his son Thomas and the same year to Thomas Jr. and by 1775 to John W. By John W., 200 acres were sold on June 19, 1799 to Michael Kintzer. In 1801, 170 acres came to son, George Kinzer and in 1834 to Amos S. At his death on September 5, 1876, 104 acres descended to Theodore A. and then to his widow but thereafter to Theodore C., Representative J. Roland, Dr. H. C. and Elizabeth. All but Dr. H. C. passed without issue and now Dr. H. C. and his son Reed W. own it jointly. Thus it was in four generations of Kitteras and six of the Kinzers.

## John S. Martin Bishop

John S. Martin was born October 9, 1908 in the family of Milton H. Martin and Henrietta Weaver, where he always lived. He grew up in the Groffdale Sunday School and on February 3, 1924 was baptized by Noah H. Mack. On September 21, 1935 he was married to Elmeda Bowman (b June 28, 1914) daughter of Jacob G. Bowman and Anna Mary Stauffer. He is a farmer and Eastern States representative in the area. Henrietta (b February 7, 1943) is the only child. He had four years of high school. He served as Sunday School Treasurer, Superintendent and teacher, prior to his ministerial ordination on January 19, 1949. He has served his home congregation, on the Philhaven Hospital Board since the start and some other committees of the Conference. May God's blessings attend him and his people.

The class included Amos Sauder, Lester Hoover, John S. Martin, Amos Sweigart and Frank Shirk. A large concourse of righteous folk (including thirty-four Bishops) assembled at Groffdale for the choosing of an assistant Bishop for the Groffdale District on February 1st at 9:30, although the first hymn, "Thine Is The Glory" led by Paul Horst was at 9:03. The sermon was delivered by David N. Thomas and the charge by Mahlon Witmer.

1. The class as a result of the revival meetings conducted by Ammon Brubaker in December 1923 included fifteen applicants, three to be reclaimed and one transferred from another church. Benjamin Weaver was present. GH 1924, p. 939

## The Curfew

In cities of 25,000 population, the 1961 crime was increased two per cent over 1960. Increases are recorded in all categories, except robbery. The largest cities had a nineteen per cent increase of forcible rape. Aggravated assault increased three per cent and murder two percent. Burglaries

increased three per cent. Larceny and auto theft increased two per cent. Of youth arrests under eighteen, the increase of three per cent is recorded in the larger cities, two per cent in smaller cities and one per cent in rural areas. In the largest cities, the increase was six per cent. Adult arrests were 2% in rural areas. The crime peak year was 1960.

In the first three months of 1962, a one per cent increase over a similar period in 1961 is reported. Murder was up twenty-nine per cent in the largest cities, aggravated assault mostly, sharply increased. Robbery and auto thefts were up two per cent. Day light burglary showed an eighteen percent increase. Shoplifting was up eleven per cent and pickpocketing five. Crime in a so called Christian Union is an increasing blot on our nation, a symptom of spiritual degeneracy.

The parents are not only shielding their youth in crime but aiding them against law-enforcing officers. In large cities, the gangs are aiding the criminals rather than the law to the extent that law enforcement officers most recently are alarmed and hardly know how to cope with the situation. We should nip the bud before it goes into full bloom.

In Manheim Township, the only first class township in Lancaster County, (15,139 population—1961 estimate) even with six policemen and State Police aiding, juvenile delinquency is showing great malignity and the embryo of future sustained criminality. The Commissioners, after serious study, proposed a curfew. After many study conferences, in spite of much opposition, it was finally approved, to be effective by June 18 inst. We hope the law will accomplish, sad to say, what the Churches were unable to do.

1. Federal Bureau of Investigation's most recent releases.

2. Numerous articles in U.S. News and World Report, such as May 28, 1962, p. 90, et al



Excelsior Together! —Milton Lichty Photo

## Amos W. Myer Passes

(Oct. 4, 1884-May 25, 1962)

Amos W. Myer was born near Paradise in the home of Elias and Anna Witmer Myer, but was reared in the Stumptown District. He married February 4, 1909 Elizabeth Barbara Kreider (March 23, 1887-Aug. 14, 1928) a daughter of Benjamin R. Kreider and Susanna Musser. His family included: Anna K. Beam, Ruth K. Miller—Hall, Mary K., Ada K., (July 11, 1914-June 28, 1961), a Jewish mission worker in Philadelphia for some years, Martha K. Sensenig, Leon K., Elias K., Mark K., Paul K., Roy K. and an infant. Widower Amos married a second time February 4, 1931 Lizzie Doutrich (August 16, 1893-Aug. 6, 1954), a daughter of Harry Doutrich and Annie Weaver. One, Titus, blessed this union.

He had a bent for music and religious work. Over the years, he conducted singing classes across the conference on a congregational level. He was called to Mummasburg, where he was ordained as assistant to Jacob F. Bucher on December 4, 1910. He had been engaged in evangelistic work earlier. He has steered his congregation at Mummasburg, where he has faithfully served for his long ministry, through three schisms (1927, 1939, 1960) and has left the congregation in a good position to continue with a full ministry. He has served from the start, except for the second year, on the Lancaster Mennonite School Board. He was present for all sessions for the full time. He seldom worded a resolution but he was quick to second a number. His work is finished, with his reward sure. 1. Landis Gen. II, p. 29



## The Civil War Unvarnished

Ira D. Landis

### Chapter II — The Cold War

Abraham Lincoln, Rail-splitter from Illinois, the "Black Republican," was elected President on an anti-slavery ticket.<sup>1</sup> He declared from the inauguration (1) that no state has the right to secede; (2) it is his Presidential duty to enforce the laws; (3) he will faithfully and fearlessly discharge his known duty and (4) he will resist any encroachments on any Federal authority in the country as a whole, but will not invade state rights to repeal anything unconstitutional in its own legislatures. He accepted the oath from Justice Taney of the Supreme Court, famous for the Dred Scott Decision, on March 4, 1861.<sup>2</sup> "If this country cannot be saved without giving up the principles of the sentiment embodied in the Declaration of Independence, I, (Abraham Lincoln), was about to say, I would be assassinated on the spot rather than surrender it. . . There need be no bloodshed or war. There is no necessity for it. I am not in favor of such a course and I may say in advance that there will be no bloodshed unless it be forced upon the Government and then it will be compelled to act in self defense. . . I have said nothing but what I am willing to live by and, by the pleasure of the Almighty God, to die by."

"I admit your conclusions in respect to us Southrons" said Calhoun earlier. . . "This is our sectional policy. We are from necessity thrown upon and solemnly wedded to that party, however it may occasionally clash with our feelings, for the conservation of our interests . . . we hold power. But when we cease thus to control this nation," through a disjointed democracy, or any material obstacle in that party, which shall tend to throw us out of that rule and control, we shall then resort to the dissolution of the Union.<sup>3</sup> The compromises of the Constitution, under the circumstances, were sufficient for our fathers; but, under the altered conditions of our country from that period, leave to the South no resource, but dissolution; for no amendments to the Constitution can be reached through a convention of the people, under their three-fourths rule."

Earlier Daniel Webster of New Hampshire said at Buffalo, "If the South wish any concession from me, they won't get it—not a hair's breadth of it. . . I concede nothing. . . with the blessing of God, I will not now or hereafter, before the country or the world, consent to be numbered among those who introduce new slave-power into the Union. I will do all in my power to prevent it."

Even Henry Clay of Kentucky said, "So long as God allows the vital current to flow through my veins, I will never, never, NEVER, by word or thought, by mind or will, aid in admitting one rood of free territory to the everlasting curse of human bondage." Further: "If any one state or a portion of the people of any state, choose to place themselves in military array against the government of the Union, I am for trying the strength of the government. I am for ascertaining whether we have a government or not, practical, efficient, capable of maintaining its authority, and of upholding the interests which belong to a government. Nor am I to be alarmed nor dissuaded from any such course by intimations of the spilling of blood."

Hunter of Virginia on the Senate Floor demanded seven requisites for satisfying the South:

1. Congress shall have no power to abolish slavery in the States or the District of Columbia or the dock yards, forts and arsenals of the United States.
2. Congress shall not abolish, tax or obstruct the slave trade between the States.
3. It shall be the duty of each of the States to suppress combination within its jurisdiction for the armed invasions of any other State.
4. States shall be admitted with or without slavery according to the election of the people.
5. It shall be the duty of the States to restore fugitive slaves or pay the value of the same.
6. Fugitives from justice shall be deemed those who have offended the laws of a State within its jurisdiction and shall escape therefrom.
7. Congress shall recognize and protect as property, i.e. slaves, which is held to be such by the laws of any State in the Territories, dockyards, arsenals,

forts and wherever the United States has exclusive jurisdiction.

A. H. Stephens, Vice President of the Confederacy, March 1861, said, "Our new Government is founded upon the great truth that the Negro is not equal to the white man; that slavery, subordination to the superior race, is his natural condition. Our Confederacy is founded upon principles in strict conformity with these laws. . . This stone which was rejected by the first builders is become the chief stone in the corner in our new edifice."

The Methodist Conference in Boston, 1843, declared: "Slave-holding is sin; that every slave-holder is a sinner, and ought not to be admitted to the pulpit or the communion; that the Methodist Episcopal Church is responsible for slavery within its pale."

The Methodist Church, South, 1858, "Resolved, 1. By the delegates of the Annual Conferences of the Methodist Episcopal Church, South, in General Conference assembled, that the rule forbidding 'the buying and selling of men, women, and children with an intention to enslave them' be expunged from the General Rules of the Methodist Episcopal Church, South."

"It is the merest balderdash—that is what it is—it is the most unmitigated fudge for anyone to get up here and tell men who have sense and who have brains that there is any prospect of two thirds of this Congress passing any propositions as an amendment to the Constitution that any man who is white, twenty-one years old and whose hair is straight, living South of the Mason and Dixon line, will be content with." So the cold war continued.

### THE TWO SIDES

The South hoped (1) that the North would not fight,<sup>4a</sup> (2) that all the slave states would join them, (3) that the Democrats of the North would aid them and (4) hoped to get aid from Great Britain<sup>4b</sup> and France. None turned out that way.

As it was the twenty-three free states had a population of 21,816,952 on 612,597 square miles and the eleven slave states had a population of 5,581,630 on 851,448 square miles. Thus the free states had 18,669,061 whites compared to 8,038,996 in the slave states. The South with the colored population had 14.34 per square mile compared with the North, 30.84. In 1850, sixteen free states had 62,433 public schools, 72,621 teachers and 2,769,901 pupils compared with fifteen slave states 18,507 schools, 119,307 teachers and 581,861 pupils. In the first, 422,515 whites could not read compared with 512,882 in latter, with North Carolina having one in seven able to read and write. Churches of the North in 1850 spent \$67,773,477 and in the South, \$21,674,581.<sup>5</sup>

The North was industrialized, had the small navy and the shipping facilities. The South was chiefly agricultural, mostly cotton and tobacco, which market was elsewhere and was very dependent upon the North and Europe for almost everything. The South had the seasoned Generals<sup>6</sup> and Admirals of the United States and the North practically none. It was for this reason the North changed Generals in charge after each battle. Strangely enough the South killed their best; Stonewall Jackson (1862) and Longstreet (1863). Then too, the South fought most of their battles on their own soil. Gettysburg in early July 1863 and the burning of Chambersburg (1864) were the few exceptions above the Mason and Dixon line.

John B. Floyd, a Virginia slave master, was Secretary of War under Buchanan. He sent 115,000 arms of the approved patterns from Springfield, Massachusetts and Watervliet, New York to the arsenals of the South. He sold to different slave states, United States muskets worth \$12 for \$2.50. One order gave them 114,868 improved arms, distributing 707,000 stand of arms and 200,000 revolvers purchased at United States Government expenditure. Fort Monroe in Virginia cost \$2,400,000 and had 371 guns. Forts in Charleston Harbor cost \$800,000 and Norfolk Navy Yards many millions had only a few. James Buchanan of Lancaster, allowed the South to seize 1200 cannon worth \$6,000,000 and left all fortifications of the North defenseless.

Isaac Toucey, Secretary of Navy, had the United States fleet scattered across the world that Washington at a crucial moment could not be defended. Then too, the twenty-eight dismantled ships had \$646,639.79 appropriated for repairs and not one cent used.

Finally Buchanan frustrated, spoke of the "vast and alarming proportions as to place the subject entirely beyond



Executive control." He was but a puppet in the hands of these Southern conspirators.

Some of the less prudent of their leaders boast in private circles that "they have 5,000 well armed and organized men ready to strike the blow instantly upon the concerted signal being given."<sup>1</sup>

(To Be Continued)

#### Footnotes

1. His campaign banner declared the platform was "free speech, free soil, free labor and free men." He announced that "A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free. . . It will become all one thing or other other." South Carolina claimed that he was "the leader of the abolitionists, the head of the fanatically diabolical Republican Party." They further believed that "every Yankee hated every Southern(er) from birth." They called the Yankees "greasy mechanics" and "mudsills," who could only flee in combat.

Lincoln further said: "To the extent of my ability I shall take as the Constitution especially enjoins upon me that the laws of the Union be faithfully executed in all the States. . . In doing this there need be no bloodshed or violence and there shall be none, unless it is forced upon the national authority. In your hands my dissatisfied fellow countryman and not in mine, is the momentous issue of civil war. The government will not assail you; you have no oath registered in heaven to destroy this government, while I shall have the most solemn one to preserve, protect, and defend it. . ."

Douglas speaks of the Republican Party as "purely sectional with a platform that cannot cross the Ohio River."

"But why must we have civil war," Johnston asked Stephens earlier, "even if the Republican candidate should be elected?" "Because there are not virtue and patriotism and sense enough left in the country to avoid it. Mark me, when I repeat that in less than twelve months we shall be in the midst of a bloody war. What is to become of us then? God only knows. The Union will certainly be disrupted."

"There can be no accumulation of property, no providence for the future, no tastes for comfort or elegancies which are the characteristics and essential of civilization." Those "with precipitate and ignorant zeal would overturn the fundamental institutions of society, uproar its peace and endanger its security,—in pursuit of a distant and shadowy good."—Chancellor Harper

2. Lincoln had charged Judge Taney with knowingly engaging in a great proslavery conspiracy to extend slavery into all the territories.

3. 1457 of the 1639 office holders of Buchanan were removed by Lincoln during his Presidency. Washington was no longer a Southern City.

4. Andrew Jackson in 1833 told South Carolina: "We cannot recognize the right of an isolated state to throw off its most sacred obligations, without the consent of the other States, and to imperil the liberty and happiness of the millions of people who compose our Union. Such a right is irreconcilable with the principles upon which the federal government is constituted, as well as the view for which it was organized."

After Parton's Life of Jackson was issued, the North was crying, "Oh, for an hour of Andrew Jackson. He nullified secession and Buchanan frantically straddling never could. As Hezekiah of old, Buchanan averted War as long as he was President, but as Solomon of old he laid the gunpowder for it."

5. Senator Hunter is convinced that "This social system of the slaveholding states is the normal condition of human society, beneficial to non-slaveholder as it is to the slaveholder, best for the happiness of both races—very keystone of the mighty arch which by its concentrated strength is able to sustain our social superstructure, consists in the black marble block of African slavery. Knock that out and the mighty fabric with all that it upholds topples and tumbles to its fall."

6. Thaddeus Stevens said: "Permit the disease (of slavery) to spread and it will render the whole body leprous and loath-

some." Speaking of Lancaster County on the Fugitive Slave Law said: "But no law that tyranny can pass will ever induce them to join the hue and cry after the trembling wretch who has escaped from unjust bondage. Their fair land, made by Nature and their own honest toil, as fertile and lovely as the Vale of Tempe, shall never become the hunting ground, which the bloodhounds of slavery shall course their prey and command them to join the hunt."—Lancaster County Historical Society Bulletin, Vol. 15, p. 177-179

7. Jefferson said: "Slavery is the most atrocious outrage upon the laws of God and rights of man forcing its way to undermine our free institutions and to corrupt our Christianity." Wesley declared it to be the sum of all villainies. Yet Stroud in his *Law of Slavery* assures us: "The cardinal principle of slavery that slaves be not ranked among sentient beings, but among things—is an article of property, a chattel, personal, obtains as undoubted law in all these (slave) states."

Yet most revealing in Sumner's declaration: "The future historian will record that the present rebellion, notwithstanding its protracted origin, the multitudes it has enlisted and its extensive sweep was at last precipitated by fewer than twenty men; Mr. Everett says by as few as ten. It is certain that thus far it has been the triumph—but of a minority inspired, combined and aggrandized by slavery." This could be possible when we remember that Louisiana, Mississippi and South Carolina have more colored than white.

7a. Even in February 1861 some were saying: "We shall not have war" but A. H. Stephens wrote on February 21, "War, I look for as almost certain." Mr. Iverson declared, "The Southern States banded together will be able to resist any force in the world. We do not expect war, but we will be prepared for it, and we are not a feeble race of Mexicans either."

The *Richmond Dispatch* on January 7th boasted: "Virginia was already prepared efficiently to arm 25,000 troops and that she had at least 60 bronze and rifled field pieces and howitzers." The editor added: "A contract has been made for 3,000 shells and shrapnels in addition to those purchased with the Parrot guns. Five barrels of DuPont powder has been purchased and stored in magazines built for the purpose. The model of the new Virginia musket is determined upon. Other warlike preparations are also in progress."

8. England had the 1860 crop of cotton and then turned to Egypt and India temporarily; crop failures in 1860-1862 gave Great Britain a greater desire for northern wheat than Southern cotton. The strategy of the North in the Mason—Slidell case aided too.

9. Even though South Carolina, Mississippi and Louisiana had more colored than white, the colored had not the franchise, the right to hold office, to serve on juries nor in the militia. They did not always have the same procedures and punishments as the whites. For the rape of a white woman and other offenses, the sentence was death but not for a white man. The labor laws for the Negro bordered on peonage. They were prohibited from assemblage, their movements were restricted and by legislation in many cases were not given the privilege of defense. Thaddeus Stevens said: "The infernal laws of slavery have prevented Negroes from acquiring an education, understanding the commonest laws of contact or of managing the ordinary businesses of life." Sidney Andrews reports: "I met many Negroes whose jargon was so utterly unintelligible that I could scarcely comprehend the ideas they tried to convey."

10. Robert E. Lee had charge of the United States Army and after his state seceded, he resigned to become General in charge of the Confederate forces for the duration. He had said: "I cannot contemplate a greater calamity for the country than a dissolution of the Union." However, his State allegiance was greater than his National.

11. The *Mobile Advertiser* envisioned early: "The Spartans were small in numbers but each man a host. Their narrow territory was peopled by two classes proper—laborers and fighters. The laborers were slaves and the freemen fighters. The South could detach one half of its whole population to wage war with as much ease as the North could one fifth; and in case of need the proportionate array of fighters which we could marshal would astonish the world."



## As Others See Us

Translated by Ira D. Landis  
(Continued)

I just learned that the Germans in the community about Lancaster have sent out a warning to the light hearted immigrants. Only the farmers who brings \$100 into the country are permitted to enter, that is, no day laborers. I have made up my mind if they want to conclude the exodus of the Germans to Lancaster, it appears that they are on the right track. I will also venture: without the settlement of a Government or private corporation who have the flesh of an understanding circumspection and an acquaintance of all local circumstances guaranteeing the passage of an immigrant, he will always be a laborer. Only with this difference: one is better than another or has more to lose. A farmer coming with \$100 is already a lucky man and he is ready to move forward, not to become a beggar. Many in need can scarcely pay their freight on baggage and have only the traveller's staff behind the door. Often he only finds sorrow and trouble. Such an one thinks, with this conclusion, he is right. Yet he must remember there is more needed in a quite foreign land than in your own fatherland. There are both classes, those who are bettered and those who have lost everything, necessitating the separation of the families by a few hundred miles and on the death bed no one (is present) to wipe the tears or no loving hand to close the eyes.

Most of the Americans expect, with a colony of appropriate persons, that they can be established; but they cannot receive as many as want to come from Europe. The one of means must not be persuaded that he cannot come, but it is dangerous to let in others, i.e. a whole colony.<sup>2</sup>

Since Christmas we had much cold and considerable snow. Once the Reaumur Thermometer was exactly  $20\frac{1}{2}^{\circ}$  below  $0^{\circ}$ .<sup>3</sup> The Delaware was never known so and the Susquehanna was completely covered with ice so that a wagon could be driven across. For many years it had never been so cold. Through all this cold the cattle were driven into the meadows all day. The hogs were in their open shelters. The chickens must find their quarters in the barn as in summer. In Switzerland, with such careless treatment, the beasts would go to the ground, that is, die. One could not know that so much of a livelihood depends upon the beasts. They believe the approach of wild animals domesticated can stand more cold, and this winter was a real test. In a beautiful milder December winter in the neighborhood of Marietta, ten miles away, the panther appeared, here and there wolves, and a wild cat was seen near Philadelphia.

The Dutch nut trees don't do so good, when not matured. They produce the best, scarce fruit. The differing varieties of hickory nuts produce abundantly. On the lower regions, as on hills, are good "woods." The late frosts seldom do any damage. On very rich soil are the walnut trees. Some of the hickory nut trees do not so well in the Swiss woods. It would be worth the effort to investigate further. It grows rapidly. The kernel is a healthy one, laid in much oil. For fuel it is the very best. With the leaves and needless green from the tree, it will burn as good as "stone coal." While cord wood costs \$3 per, hickory wood \$5-\$6 and yet most would much prefer it. I give to my friends many kinds of nuts and nothing would please me as much as if they could be improved.

A Cincinnati Branch Bank closed (capital \$2,200,080). A Day Book without dates is a promiscuous record, a true harlequin dress. Fifteen days are not marked on a trip to the Susquehanna and some events are in strange circumstances. Often with the self helpfulness of the Yankies, I yet neglect to see.

A young man in Lancaster, a tailor, had married two months before. He chose a beautiful, wise wife; he loves her and is also so loved by her. They live alongside of us. "Peter," Margaret said at meal time the other evening, "I will no longer serve here." The tailor in Lancaster would give us a horse. Lawyer H came back from Lexington. I had the promise that I would be better in Lancaster than here. I plan to move tomorrow, loan a horse to go to Pittsburgh and can return him on the stage and then cross the Ohio (River). What do you think?<sup>4</sup> In six to eight weeks I could return. But if I find something, I could write. You can sell at auction our things. The comfort and the scissors keep, and

follow." "Oh, I think we will do as you say," said Peter, "but wait until the second day to get the wash finished." They said nothing further. At noon when I came to the door, the tailor mounted the horse. Peter fastened the saddle a bit. "Do you mean it?" I said. "I want to see for myself how things look in the western states. Good-bye neighbor. Good-bye Peter. Good-bye William," giving him a hearty handshake. "William, don't let the horse make short steps; you know better," Peter called after, as he is getting out of sight.

It was a beautiful clear November day, as, with my baggage, I passed the neighborhood of Fredrickstown. In front of a large beautiful house sat an old farmer. Sit down with me, he said. As we were speaking a well dressed man came into the yard, dismounted at the barn too, served his baggage and came to us. "Good evening, father," said the young man. "Is it you? Good evening, Stephen. You come very opportunely," answered the old man. Yes, said the younger. It is a few weeks since the riot and since a ship went to Baltimore, but I want to know what mother says. "Mother is in the kitchen." "Come, we want to go into the room," the old man said.

"I won't want to stand in the way of mother pouring out her heart but the old man said I must go along. The boy will tell us something." "Mother," he called towards the kitchen, "come in, Stephen is here." She entered. "Welcome, Stephen! How wonderfully you have grown. I would not have recognized you, if father had not spoken. It is now more than four years since we saw you. You have grown far out of my sight," said Mother and returned to the kitchen. "You built a good house and barn," said Stephen to father. "Yes, do you realize that it cost me truly \$20,000, but it is more beautiful than the old. Not so? Let's go to the barn and inspect it." Stephen went and the old man related how that Stephen for four years took 2,000 pounds of flour to Santo Domingo, sold it well and from St. Domingo,<sup>5</sup> was in the East Indies twice. He was somewhat homesick but otherwise a growing boy and of all our six, he is still the choice." Stephen again returned and spoke provincially yet intelligently of Christopher's death and the new Revolution. Then Mother opened the kitchen door and said: "Relate it loudly enough that I can hear it too."

Not much occurred more than comings and goings. To a German it was overdrawn freedom and self help or better, libertinism and waywardness. Had the bachelor seen a loving maiden, he might have found excuse to claim her hand. When the maiden pressed his hand, he had an invitation. He would not return to the parents as it suited him to concern himself with their concerns. If he planned or caught a wife in great haste a wedding meal could be provided and in the quiet of the night, drive to the Pastor and in four minutes the knot is tied.

In the morning they begin working again and in a few weeks tell the parents about the wedding of their children and then they begin to think about housekeeping. There were gifts from friends, where formality held, the farmer son would be started farming by the father and the daughter received the house furnishings and a few, probably a dozen cows, and sometimes more (things) depending upon the parents. Yet with the parents, it was a miserable thing. One often thinks about a suckling of a stubborn child. I do not want to be loveless when they do not follow my counsel, yet I must hope that they will build it well.

### Footnotes

1. Reise Nach Nordamerika, von Johannes Schweitzer, Leipzig, 1823, In Commizion bei C.H.F. Hartman, a travelogue.

2. To come or not to come, was a serious question across the water. They did not know concerning the exact situation here.

3.  $14\frac{1}{2}$  degrees below Fahrenheit, or  $25\frac{1}{2}$  degrees Centigrade, is mathematically manipulated.

4. "Godliness with contentment is great gain," says Paul but the "wanderlust" is a disease that afflicts many of the past, present and I predict the future also.

5. The Santo Dominican Republic is the eastern 18,000 square miles of the Island of Haiti. Thomas Chalkley in the early 18th Century was already trading with the West Indies as far as the Barbadoes. Cf. Mennonite Research Journal, Vol. I, No. 3, p. 34



## Skippack Community More Than One Hundred Years Ago

Isaac B. Tyson<sup>1</sup>

I will with the grace of God describe the Mennonite congregation—or meeting of that famous place, Skippack. Henry Hunsicker<sup>2</sup> was bishop; Isaac Hunsicker,<sup>3</sup> his brother, was a minister, then an old man; Isaac Cassel<sup>4</sup> was a minister too (Pre. John Cassel's grandfather); Benjamin Johnson<sup>5</sup> was an elder and Henry Cassel was an elder also, about the years 1816 to 1820. The above ministers and elders were the ground work of the Skippack meeting; it was then, and some years afterwards, in a flourishing condition. What was done or said at the Skippack meeting was as if the Supreme Court had done it. Meetings were held every two weeks with a full house. Later, between 1820 and 1830, John Hunsicker,<sup>6</sup> old Henry's son, was chosen as a minister; it still so continued. Near the same time, Henry Bean<sup>7</sup> was chosen as minister. Elias Landes<sup>8</sup> was chosen (before Bean); he was a poor speaker. When Henry Bean was elected minister, he soon went ahead of all the others. He could tickle his hearers' ears. He was a good speaker and was praised by his hearers. This caused his fall in an unguarded hour. He went off the narrow path and fell, a stumbling block to the world. The sin that he committed put him out of the meeting. This created a division in the meeting. Some thought he should be taken up again; others were against him. It was then, as at the tower of Babel; they could not understand each other. When one cried for mortar, the other brought brick. So it went from bad to worse until some were for tearing down the old, good meetinghouse where our fathers and grand and great grandfathers had worshipped. The young generation got to be masters; the old ones had to yield. Then the quarrel about William Tyson, who lived on the meetinghouse farm, came up time after time. The more they tried to patch up the differences, the farther they were apart, until all the old fathers had died. When the young generation became masters and the old ones that were left had to give up. I must acquaint the reader with the fact that there was a valuable farm of one hundred acres that did belong to the said meetinghouse. The contention was also who should have the farm and house. At last it was put to court, and the young party gained the suit. The old party withdrew all claim and built a new meetinghouse for themselves.<sup>9</sup> Not many years after, the part that held the farm and the meetinghouse split again. So it is up to this day, the one harmonious meeting is now cut into three parts.

### Footnotes

1. On the scene materials need to be unearthed to reproduce this life of the times. This article by Isaac B. Tyson of Skippack introduces some ordained that John C. Wenger's Franconia History never heard about. This manuscript was furnished by Wilmer Reinford and is published by permission. "A few Tysons, still living, remember a rather stout, puffing,

individual, who used to come visiting, wrapped in a patchwork quilt and invariably carrying a palm-leaf fan to ease the labor of his breathing. Yet, this rather eccentric-looking person, Isaac B. Tyson, was liberal and cultured beyond the average of his community as is evidenced by the records, reminiscences and reactions his deliberate forethought planned to leave for his descendants.

"He was the miller on the Mingo (near Royersford). Undoubtedly, at that time paper was scarce, and further, economy was the heritage from not very remote pioneer ancestors. In the blank spaces on the pages of a book of mill accounts this Isaac Tyson began in 1864 to make the recordings here quoted. The book is in the possession of his grandson, Elwood Tyson. At least one other similar record was written by Isaac B. Tyson and has been treasured by his Heisey descendants."

—Miss Carolina A. Slotter, Tyson historian

2. Henry Hunsecker (Mar. 7, 1752-July 8, 1836) is son of Deacon Valentine Hunsecker (Sept. 20, 1762-Oct. 26, 1822) and Esther (Mar. 13, 1751-Aug. 18, 1829) and is the father of Bishop John and Pre. Abraham. He is said to have been both an able and eloquent speaker of quick perception. He was mild but firm in discipline and held in high esteem both as a man and as a preacher.—The Mennonite Church and Her Accusers, p. 89

3. Isaac Hunsecker (1738-1828)

4. Isaac Cassel (1746-Sept. 2, 1823) and wife Barbara (d Jan. 7, 1804)

5. Benjamin Jansen, p. 202, signed Alms Book, 1791-1923 but not mentioned in the list of ordained by John C. Wenger.

6. John Hunsecker (Nov. 17, 1773-Aug. 27, 1847) and wife, Elizabeth (Dec. 11, 1778-Feb. 28, 1842). At the time of the General Conference schism, John was the moderator of Franconia Conference. He walked out with his group that year and before year's end, God's judgment fell upon him.

7. Henry Bean Jr. (Oct. 3, 1787-Aug. 20, 1853) wife Susanna (July 29, 1793-Apr. 25, 1884)

8. Elias Landes, (1796-1863)

9. Cf. John C. Wenger, Franconia Conference History, p. 99

10. Henry Kassel on p. 98 is not mentioned in the ministerial list. Elsewhere "he speaks of the rebellion among the Mennonites." The William Tyson family (Aug. 23, 1782-Jan. 7, 1844) and Barbara Urmy, (Jan. 1789-Apr. 18, 1843) with son Isaac and Hanna Hyser moved to Bridgeport, Ontario in 1835. Cf. Waterloo Gen. No. 7545

### Date Setting Continues (Continued from Page 27)

Heavens.<sup>16</sup> He is not much affected by fanatics on prophecy, who eventually set dates,—and those who do not.<sup>17</sup>

YET HE WILL COME, AS HE SAID. "EVEN SO, COME LORD JESUS."<sup>18</sup>

### Footnotes

20. N.T. Commentary, 1958, John Trapp, p. 250

21. Premillennialism in America, 1930, W. H. Rutgers, p. 73

22. Mennonite Encyclopedia, Vol. I, p. 557

23. Mennonites in Europe, p. 145, 169; Mennonite Life, April 1954, p. 84

24. Rutgers, Ibid, p. 77

25. Ibid, cf. footnote 19

26. Trapp, Ibid, p. 250. On page three in Genesis Vol. I, he from Alsted gives the year 1657 from the words mundi conflagratio. Cf. latter for later figures.

27. Heavens on Earth, Mark Holloway, 1951, p. 37. Zimmerman died in Rotterdam in 1694.

28. German Elements in the United States, Albert B. Faust, p. 48

29. German and Swiss Settlements of Pennsylvania, Oscar Kuhns, p. 19. Epp was under the influence of Jung Stilling. Cf. Mennonite Piety Through The Centuries, Robert Friedman, p. 71. Kuhns added, "The great body of the people however . . . remained true to sound religion."

30. Penna. German Soc., IX, p. 279, Vol. XI, p. 80n; Kuhns above



The 1844 Skippack Meetinghouse, mentioned by Tyson

—Wilmer Reinford

(Continued on Page 34, Col. 1)



(Concluded from Page 33)

31. Rutgers, *Ibid*; Bengal scientifically obtained it from 666 in Revelation.

32. The evil and adulterous (Matthew 12:39) seek for signs, but not a single sign shall be given (Matthew 16:1; Mark 8:11, 12). Signs by their protagonists are always based (?) on the Scripture. But it will be in such an hour as ye think not (Matthew 24:44), as a thief in the night, but be prepared (I Thessalonians 5:1-5). The latter is the most important admonition of the New Testament. Rigenbach says: "In exact accordance with Christ's teaching, the apostle declines all close definition or calculation of the times and points instead to the signs which the disciples of Christ are required to consider. For those secure in their ungodliness, there are no signs . . . But they themselves are for a sign to all believers who watch and observe." Cf. Gospel Herald, 1950, p. 460. Every age had its certain (?) signs which passed with the generation.

33. Christian Monitor, Dec. 1946, p. 357, 358, et al

34. Faith of Our Fathers in Eschatology, p. 56n

35. Story of the Mennonites, C. Henry Smith, p. 455-462; Mennonite Encyclopedia I, p. 558

36. Our Near Future, 1896, William Redding, p. 113 and Chapter I

37. Herald of Truth 1902, p. 337

38. Any Jehovah's Witness Literature

39. Gospel Herald 1920, p. 737

40. Lancaster Intelligencer Journal, Sept. 19, 1945

41. Trapp Genesis, p. 3; Cf. Irenaeus who held to the six days of creation as the six millenniums prior to Christ's return, Mennonite Encyclopedia, Vol. I, p. 557

42. Ephesians 1:1, 3, 12, 20; 2:6, 13; 3:6, 11; I Thessalonians 1:1

43. Ephesians 3:17

44. II Corinthians 5:7-10

45. Hebrews 11:10, 15, 16

46. II Corinthians 5:1; I John 2:25

47. (1) "So great has been the folly and sin of many learned men, who have thus childishly set their wits to play in so serious a business, as well one censureth it." Trapp (above) (2) "This in times of stress might easily lead to tragic results." C. Henry Smith, Cf. note 35 (above). (3) "It causes misgivings in the most steadfast and fanatical of adherents." Holloway, p. 40 (4) Many souls after being deluded have lost confidence in the church and in God's Word and have lost their souls. (5) "The union of intense enthusiasm with ignorance is almost sure to bear evil fruit" C. Henry Smith, p. 85, Cf. Note 35 (above).

48. Hebrews 10:37. Cf. Matthew 28:6. Cf. Revelation 22:20

## A Master of Cemetery Science

Abraham W. Denlinger (b Mar. 9, 1875) married Jan. 19, 1897 Bertha May Leaman (b Oct. 5, 1876)<sup>1</sup> and was a son of Benjamin K. (Jan. 20, 1846-Jan. 13, 1907) who married 1868 Maria Wenger (May 16, 1845-Mar. 29, 1922). The Denlingers obtained the farm next to the meetinghouse because their "Grandma Denlinger" married Deacon Martin Mellinger, who had no children, and he for his affection to her granted the land to her issue.

Because of the proximity to the cemetery,<sup>2</sup> it is not surprising that Benjamin K. reared Abraham W. in the cemetery. He learned much from him about this cemetery science. In fact, that is the way attorneys and doctors were educated before the modern era.

About 1904, Abraham W. became a trustee and was assigned the cemetery task. The donations were on a charitable basis. A two grave plot might bring \$10.00. The digging was on a voluntary basis and at least a hundred Abraham K. dug receiving not even a "thank-you." Some did not even know this word sixty years ago, when in sorrow. He reported it: "They gave whatsoever and oftentimes nothing more than nothing. We didn't know there was anything like 'thank-you' in those days." But the cemetery trustees were in debt.

Some did not place markers over their loved ones. He

suggested the trustees buy 12" x 24" x 2" stones for \$2.00, pay \$6.00 for cutting the stones and charge the family \$10.00, giving the profit to the cemetery. Gradually they established a balance.

In the meetinghouse, the minister and janitor have the most difficult task to please the people but Brother Abraham W. thinks we should add the cemetery scientist to this group. Some will come and insist they want to be buried with their kin. In some cases in the older part, there were no stones. They would dig where they insisted and sometimes find bones. These were collected and placed in a cavity beneath the new coffin or casket. Where there was no room, probably a dozen preferred to be buried on top of another.

Then some did not want to be, even when dead, next to their kin,—sometimes their consorts. He would sometimes ask whether they didn't belong to the same church, yet sometimes one is buried in the rear and another near the Pike. When they would ask, he would inform them that there are "many corners" but that is not the right way to do. "You cannot please everybody," he would frequently say.

Some would come to bury their dead and they would not be too certain as to how the kin spelled their name. They were sure they are buried here, but where or what the name, was quite vague. This was also true when the widow of a second marriage was to be buried alongside her first husband. The family had no Master's Degree even in their family vital statistics. This is nothing new! When buried here, they wanted to be buried elsewhere and vice versa.

He was always anxious to have plenty of room for expansion with the mounting price of land. He could not always persuade all concerned to do so. However, before he retired, he is assured that in addition to the twelve acres now in use, seven more have been added adjoining, and eleven acres south of the meetinghouse is a portion for the expansion.

The grounds have three sections of rock that at times need blasting. He was prepared for this with railroad irons and all other paraphernalia. He always dug the graves by hand and today the total cemetery has 3578 markers with more than initials from the Record completed to Summer 1957, but now sometimes they are not or are not legible. The established price for digging is \$35.00 per. However, he assures me they are not unionized.

About eighty years ago, a neighborhood lassie lost out in courtship when her boy friend's horse refused to pass the cemetery because of the spooks seen. Even though a flashlight at night is the best time to read tombstones, so far, I have been unable to obtain the first recruit. Brother Abraham, after all these years, has seen not one spook and can assure us therefore that none exist,—at least not at the large Mellinger Cemetery.

He always tried to keep everything well trimmed. He always pushed records so that no one would be buried on the wrong lot or across in an adjoining lot. His records of this large cemetery are very commendably kept. These have been turned over to the present Cemetery Trustees, now separate from the Meetinghouse Trustee Board, and new in Mennonite Circle (U.S.A.), they now have an office at the Enos W. Witmer Greenhouses.

He saw the change from coffins and wooden rough boxes to caskets of wood and metal in concrete and metal rough boxes. He saw the day when flowers and plants did not litter the cemetery, requiring much time to reclean. He saw more and more expensive monuments requiring very substantial foundations. He saw the removal of footstones and the introduction of power mowers and torch trimmers. He has a few years since handed to younger shoulders, better records and much room for expansion that they may be able to continue an enlarging cemetery in the years ahead. Thank you, Brother Abraham, for obtaining and using over many years your Master's Degree in this cemetery science.

### Footnotes

1. Landis Family Book II, 74, 136.

2. Most probably Jacob Landis in 1730 is buried here. Jacob Witmer, a child, was buried here in 1775 with first so marked grave and Elizabeth Burkholder (child) in 1782 and possibly as a Witmer-Landis Family God's Acre.



## Kraybill Mennonite Cemetery

Ira D. Landis

Located in East Donegal Township, three miles west of Mt. Joy, Pennsylvania, it was started by Johannes Mumma as a family burying ground. It now covers ten acres, supervised by a special Board of Trustees, of whom David H. Eby and Daniel E. Brubaker have the records. It was used by the congregation from 1812 to 1949 and by the Mt. Joy congregation from its origin in 1908. It was enlarged in 1848, 1853, 1857, 1869, 1870, 1875, 1880, 1881, 1883, 1931, 1934 and 1957.<sup>a</sup>

Its verdant, peaceful atmosphere is an ideal place for God's Acre. Yet some prefer not to buried with their spouses and kin. Some have no tombstones, and as usual in a few cases, do not record the truth. The most numerous of one name are the Nissleys and Kraybills, even though not the first homes of the pioneers of this family. Absent are such familiar Mennonite names as Andrews, Acker, Bomberger, Bowman, Brackbill, Charles, Denlinger, Eberly, Forrey, Frantz, Funk, Gehman, Good, Graybill, Groff, Horning, Horst, Landis, Leaman, Metzler, Musser, Nolt, Sauder, Sensenig, Weber, Wenger and Zimmerman. Some of the rest have but few representatives. Some of these names have two spellings, such as Gerber-Garber, Graybill-Kraybill, Shiers-Shire. Here generally the more common is used.

I copied this cemetery on April 2, 1962. My diary records: "These five hours were somewhat on the cool side." The Secretary and I then arranged them alphabetically according to the heads of families and proceeded to locate some in biographies, genealogies et al. When families did not know, nor already found, I tried the Court House records and these at times disclosed nothing. Complete dates were sought, when the high priced stone carver gave us little. A few also were added, at the time, without monuments.

It is even now not completely documented and further locating of these folks will be appreciated. Errors due to illegibility or misinformation will be corrected, if known. I have enjoyed the numerous contacts for help by descendants of these sainted dead (in many cases).

### ALLEMAN

JOHN F., 1858- 1947 Alleman-  
w Mary F. Shires 1857- 1932, Jacob Shires-  
Anne Strayer

### BARD

ANDREW S., Mar. 18, 1866-Dec. 28, 1944, son Henry Bard-  
Fanny Sumpman, Rheems—*Gospel Herald* Apr. 1945, p. 39  
w Mary Kraybill, Jan. 1, 1869-July 19, 1960, dau. Joseph W.  
Kraybill-Catharine Newcomer  
Russel K. 1904- 1953

### BEAR

ELIAS E., July 20, 1838-Apr. 9, 1860  
GABRIEL, Feb. 24, 1814-Nov. 19, 1880, son Samuel Bear-  
Barbara Weaver  
w Anna Rudy, Feb. 1, 1810-Apr. 24, 1905, dau. Daniel Rudy-  
Elizabeth Reist, Oregon  
SAMUEL R., Nov. 9, 1835-Aug. 30, 1866, s Gabriel Bear-  
Anna Rudy  
w Anna Amelia Lane, Oct. 7, 1837-Dec. 28, 1875, dau. Abra-  
ham Lane-Anna Long M Rohrer Hershey Farm Cem.  
(wid m John Kieler July 28, 1835-Oct. 12, 1883 Rhein-  
holds Cem.)  
Eliza Ann, Apr. 20, 1837-June 21, 1843  
Susan, May 19, 1839-July 13, 1843  
Barbara Ann, May 19, 1839-Nov. 27, 1851  
JACOB, Aug. 15, 1840-Sept. 17, 1873  
JOHN M. & Sarah A.:  
Leona Romaine, Feb. 19, 1877-Feb. 27, 1878  
Nellie Maria, July 11, 1879-Aug. 12, 1880  
JOHN M., June 19, 1815-Feb. 8, 1883<sup>1</sup> —*Brubaker Gen. p. 47*  
w Mary E. Risser, Aug. 4, 1831-May 21, 1867, dau. Samuel  
Risser-Elisabeth Eby

### BENDER

AMOS B., Dec. 17, 1873-Feb. 25, 1935, s Henry R. Ben-  
der-Susan Bear dsp  
w Annie Brubaker, July 15, 1881-Jan. 21, 1948, dau. Abra-  
ham H. Brubaker-Susan Bucher

### BERTSFIELD

HENRY Brenner, Apr. 2, 1822-Aug. 24, 1901. Farmer,  
Marietta Pike



Kraybill Peaceful God's Acre —MRJ Photo

w Barbara Kauffman, July 30, 1827-Mar. 25, 1891, dau. John  
S. Kauffman-Barbara Witmer —*Kauffman Gen. p. 163*

### BLESS

CHARLES, Mar. 7, 1817-Jan. 24, 1885 G. Son: Charles  
in Franklin Co. Florin  
w Caroline Eshleman, June 6, 1827-Nov. 16, 1891  
Lewis, Dec. 22, 1854-June 27, 1875  
Fannie, June 6, 1865-Dec. 27, 1877  
ERNEST, Aug. 6, 1868-Mar. 26, 1900

### BOSLER

JACOB L., Jan. 28, 1808-June 3, 1897<sup>2</sup> Florin  
w Leah R. Shelley, July 13, 1813-Apr. 20, 1900  
Barbara Ann, Aug. 5, 1835-Dec. 17, 1921  
Eliza S., Feb. 2, 1838-July 14, 1919  
Jacob S., June 7, 1847-June 13, 1913

### BRANDT

ALPHEUS L., Jan. 9, 1856-Feb. 8, 1920, son David H.  
Brandt-Eliz. Longenecker  
—*Biog. p. 640.* —*Brenneman Gen. p. 59*  
w Alice E. Shank, Jan. 13, 1863-Jan. 5, 1928, dau. Joseph  
Shank-Eliz. Dysinger  
DANIEL G. 1866- 1952, son John K. Brandt-  
Barbara Geib, Mt. Joy —*H. S. Brubaker Gen. pp. 26, 96*  
w Mary H. Randler 1871- 1941, dau. Michael-  
Fannie Hesslet  
DAVID H., Jan. 5, 1827-Apr. 9, 1902, son John H. Brandt-  
Katie Hossler  
(1) w Elizabeth Longenecker Hoffer Cem.  
(2) w Mary P. Brenneman, July 1824-Mar. 24, 1906, dau. Benj.  
Breneman-Nancy Peters —*Brenneman Gen. p. 59*  
WALTER H. 1891- son Harry Brandt  
w Laura H. Witmer, Jan. 7, 1896-May 24, 1947  
Ruth W., Apr. 28-Aug. 31, 1918  
Walter W., Jr., Nov. 6, 1923-Sept. 15, 1944

### BRENNEMAN

ABRAHAM, May 3, 1806-Sept. 14, 1829  
BENJAMIN, Nov. 4, 1801-Dec. 3, 1871, son Henry Bren-  
neman-Veronica Hackman of Conestoga  
—*Brenneman Gen. p. 730*  
w Nancy Peters, Sept. 2, 1801-Nov. 15, 1879  
George, July 20, 1829-June 15, 1894 S  
HENRY K., Apr. 21, 1863-June 2, 1956, son Isaac G.  
Brenneman-Leah Kauffman. Farmer, butcher, one hand  
—*Brenneman Gen. p. 301*  
w Sarah Wertz, Mar. 14, 1866-Sept. 10, 1925  
HENRY P., Mar. 14, 1830-Nov. 20, 1907, Son Benjamin  
Brenneman- Nancy Peters  
—*Brenneman Gen. p. 730.* —*Biog. p. 639*  
(1) w Catharine Flory, Jan. 12, 1831-Aug. 18, 1873, dau. Peter  
Flory-Cath. Gantz  
(2) w Wid. Mary Hambricht Barnhart 1843-July 6,  
1923, dau. Geo. Hambricht-Cath. Baker  
ISAAC G., May 3, 1837-Nov. 28, 1918, son Henry Brene-



man-Nancy Good —*Brenneman Gen. p. 301*  
 w Leah Kauffman, Aug. 31, 1833-Feb. 22, 1910

**BRENNER**  
 JACOB, Oct. 20, 1851-July 12, 1851  
 MICHAEL, July 30, 1782-Nov. 19, 1840<sup>3</sup> 58-3-14  
 w Susan, Dec. 4, 1794-Aug. 7, 1874  
 MICHAEL 1817-1820  
 PETER(?) ?-Oct. 17, 1828

**BRICKER**  
 AMOS (d 1939) & Annie<sup>4</sup>:  
 Clara Agnes, Feb. 20, 1875-Aug. 17, 1876  
 Frances E., July 12, 1885-Oct. 11, 1890

**BRUBAKER**  
 BENJAMIN E.,<sup>5</sup> 1854-June 25, 1939, s Jacob-Maria Erb  
 w Lizzie S. Shopf, Jan. 15, 1857-May 18, 1886, dau. Abraham-Anna L. Siegrist  
 Abram S., Oct. 12, 1875-Nov. 9, 1909  
 Inf.  
 w Ellen M. Erb, Apr. 2, 1867-Oct. 3, 1944, dau. Pre. John Erb-Barbara Miller  
 CLEMENT K., Nov. 22, 1852-Aug. 5, 1920  
 —*Brenneman Gen. p. 70, —Landis Gen. II, p. 295*  
 w Fianna L. Garber, Aug. 25, 1852-Dec. 17, 1924, dau. Benj. Garber-Fianna Landis  
 DANIEL E., Nov. 17, 1893- son Jacob Brubaker-  
 w Ruth M. Brubaker, Mar. 1, 1893-Apr. 19, 1948, dau. Benj. F. Brubaker-Mazie W. Noll  
 —*H. S. Brubaker Gen. pp. 46, 327*  
 DAVID E., Mar. 28, 1850-Nov. 17, 1921, son Pre. David F. Brubaker-Eliz. Erb, Rheems  
 w Martha G. Shirk, Apr. 22, 1849-Mar. 18, 1909  
 w Mary N. Kendig  
 REV. DAVID F., June 22, 1814-Oct. 13, 1893, son Daniel Brubaker-Anna Forry  
 —*Brubaker Gen. (Gibble) A 522*  
 w Elizabeth Erb, Oct. 2, 1817-May 23, 1860, dau. Pre. John Erb-Fanny Bergey  
 Daniel, Oct. 25, 1844-June 19, 1853<sup>3</sup>  
 w(2) Anna Nissley, Aug. 7, 1814-May 6, 1892, dau. Nissley-Hostetter  
 EDWIN B., Mar. 4, 1887- , son Martin K. Brubaker-Anna Bear  
 w Rebecca H. Ebersole, July 7, 1896-July 4, 1955, dau. David Ebersole-Katie Heistand  
 John Martin, Nov. 9-11, 1926  
 HENRY E., Dec. 16, 1891- , son Jacob E. Brubaker-Mary M. Erb  
 w Anna K. Miller, Oct. 29, 1892-Oct. 30, 1943, dau. Abram R. Miller-Fannie G. Kauffman  
 w Esther Leaman, Apr. 8, 1911- dau. Christian B. Leaman-M. Emma Herr  
 JACOB E. SR., June 8, 1858-July 31, 1939, s Jacob-Maria Erb  
 w Mary M. Erb, Nov. 30, 1864-July 10, 1929, dau. of Daniel Erb-Mary  
 JONAS B., June 7, 1889- Martin K.-Anna Bear  
 w Fannie R. Hostetter, May 13, 1889-June 14, 1962, dau. Henry-Emma G. Reist —*Reist Gen. p. 54*  
 Inf. Apr. 17, 1906  
 JONAS E., Oct. 29, 1899- son Jacob E. Brubaker-Mary M. Erb  
 w Naomi S. Brubaker, May 3, 1898- dau. Henry L. Brubaker-Anna Stauffer  
 Elizabeth B., Oct. 29, 1924-Oct. 14, 1940  
 MARTIN K., Nov. 11, 1854-Nov. 25, 1925, s Jonas Brubaker-Leah K. Keller —*Biog. p. 1114*  
 w Anna Bear, July 2, 1861-Aug. 18, 1936, dau. Samuel Bear-Anna A. Lane  
 Irvin B., Mar. 29, 1881-Feb. 4, 1913  
 Nathan B., Oct. 20, 1884-Feb. 5, 1957  
 Inf., Aug. 29, 1893  
 Erma E., Sept. 11, 1904-Apr. 20, 1906

**BURKHOLDER**  
 SAMUEL M., June 8, 1793-Jan. 27, 1840, son Benj. Burkholder-Mary Martin, Florin —*Burkholder Gen. III, p. 33*  
 w Anna N. Ebersole, Mar. 4, 1786-Aug. 10, 1835  
 w Barbara Ebersole Adams Co. Cem.  
 Benjamin, Sept. 25, 1869-Feb. 8, 1871  
 Anna Mary, July 1, 1875-July 18, 1877  
 Emanuel E., Apr. 28, 1880-Oct. 1881  
 Amelia E., Apr. 2, 1882-Mar. 12, 1886

**BUTHOFF**

HENRY  
 w Elizabeth, Jan. 11, 1760-Sept. 11, 1839  
 Anna, Aug. 27, 1813-Oct. 14, 1879  
 Elizabeth, Jan. 2, 1820-Nov. 18, 1851  
 Ch. of John Jan. 25-Mar. 25, 1850

**CARTRIGHT**  
 RUSSEL 1941-1942  
 JOSEPH F., Mar. 18, 1845-Feb. 17, 1917  
 w Mary H., Apr. 19, 1850-Jan. 27, 1919  
 Abraham R., Oct. 7, 1872-June 21, 1890  
 Clayton R., Dec. 30, 1887-Feb. 10, 1888

**CHRISTOPHEL**  
 Cora C., 1878-June 18, 1957

**CLAY**  
 Austin H., Nov. 5, 1856-May 9, 1882  
 w Harriet H. Nisley, Feb. 9, 1851-May 30, 1935, dau. Henry E.-Anna Hostetter

**CLOSE**  
 JOHN  
 w Susanna, Jan. 15, 1782-Apr. 25, 1854

**DELLINGER**  
 JOHN  
 w Mary, Feb. 20, 1822-Mar. 4, 1864

**DOERSTLER**  
 Baby, May 11, 1957  
 Brian K., June 17, 1960

**DONER**  
 ANDREW & Mary:  
 Amanda, Mar. 29, 1865-May 11, 1872

**DOUGHERTY**  
 HENRY, Nov. 5, 1817-July 16, 1894<sup>7</sup>  
 w Adaline Martin, Sept. 29, 1830-May 2, 1859  
 w Frances, May 19, 1837-Oct. 30, 1867  
 w Anna W., June 6, 1832-July 18, 1908  
 David M., Apr. 30, 1834-June 30, 1835

**EBERSOLE**  
 Annie K., May 29, 1845-May 17, 1916  
 CHRISTIAN, Feb. 14, 1815-Oct. 25, 1900  
 w Nancy Kraybill, Jan. 16, 1811-Sept. 16, 1891, dau. Peter-Amanda or Lydia Wayne  
 Peter, Jan. 30, 1842-May 17, 1845  
 DAVID C., Jan. 15, 1857-Apr. 17, 1933  
 w Katherine B. Heistand, Nov. 21, 1859-Aug. 13, 1922, dau. Heistand-Biemesderfer  
 Abraham H., Apr. 4, 1885-June 28, 1906  
 Fanny H., Dec. 13, 1887-Aug. 10, 1957  
 Mary H., May 31, 1892-May 3, 1953  
 ELMER S., Sept. 13, 1877-July 10, 1946  
 HENRY K., May 7, 1810-July 11, 1884  
 KATIE, Nov. 2, 1877-May 8, 1880  
 JOSEPH, Dec. 4, 1809-Mar. 25, 1879, son Jacob G. Ebersole-Anna Rutt  
 —*Nissley Chart. —Ebersole Gen. p. 39. —Brubaker Gen. p. 138*  
 w Anna Nissley, Feb. 4, 1811-July 31, 1895, dau. Pre. Martin Nissley-Anna Witmer  
 Martin N., Mar. 13, 1839-Mar. 13, 1882  
 Abram, July 29, 1841-Mar. 2, 1842  
 Ephraim, June 15, 1848-Apr. 25, 1849  
 NANCY, June 30, 1813-Mar. 4, 1898  
 SARAH, Feb. 4, 1855-Jan. 18, 1936

## Footnotes

- a. Oct. 1, 1898, p. 297, Herald of Truth; Deeds: Q-30, 450 W 31 46 and S 45 520
1. John M. Bear, Mt. Joy, 1884, widow. Administratrix: John H., Benjamin, S. H., Henry H., Maggie B. and Earla C. —*Deeds G 12-244*
2. Jacob L. Bosler: Israel S., Jacob, Abraham S., Martha w of John E. Landis and Mary w of David Landis. Jacob L. was a son of Samuel-Barbara Longenecker of West Donegal (the latter of Christian-Mary Greider, Id)
3. Will probated Nov. 21, 1840. S 1-354. Two children: John gets 140 Acre farm in Mt. Joy and Donegal Twps.; Elizabeth, wife of Benjamin Musser.
4. Amos Bricker lived on the Michael Hostetter Farm. Wills R 3-3
5. Benjamin E. Bubaker, E. Donegal, Wife, Ellen M., son John E. and son-in-law, John H. Gantz named; "several children" mentioned. R 3-88
6. Daniel Brubaker was killed by a runaway horse.
7. Henry Dougherty: Annie w Amos E. Miller; Amanda w C. S. Manning; Lizzie w David Gundreman; Levi (Dauphin Co.); Aaron and Jonas, Executors. Deeds Z 14-510