Pennsylvania Mennonite Heritage

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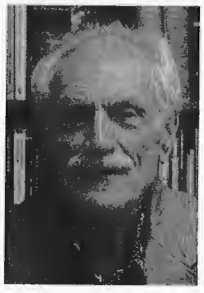
His research has focused on topics of sociology of religion, urban ethnography, urban sociology, civil rights, the history and cultures of the Caribbean and Central America, and the civil rights movement in the United States. He has published two books—*Turtle Bogue: Afro-Caribbean Life and Culture in a Costa Rican Village* (1992) and *Undaunted by the Fight: Spelman College and the Civil Rights Movement, 1957-1967* (2005)—as well as numerous articles in *Anthropology and Humanism Quarterly, Sociological Analysis, Atlanta Historical Journal, Journal for the Scientific Study of Religion, Labor History,* and *South Eastern Latin Americanist.*

Lefever has worked and traveled abroad extensively. From 1956 to 1959 he worked with a Mennonite Central Committee medical team among the Rhade, an aboriginal tribe of Central Vietnam and with Saigon University students in the capital city of Saigon (now Ho Chi Minh City). Included in his travels during those years were visits to Japan, Hong Kong, Cambodia, Burma, India, the Middle East, and Europe. In 1981 he returned to India for seven weeks of travel and study with a group of United States high school and college teachers. His most recent travels have been to Costa Rica, Nicaragua, Guatemala, Mexico, and Cuba. His address is Spelman College, Atlanta, GA 30314-4399; e-mail: hlefever@spelman.edu.



Calvin W. Redekop was born near Lustre, Montana, in 1925 and grew up in the local Evangelical Mennonite Brethren Church, founded by his grandfather, Jacob A. Wall, son of Aaron A. Wall, cofounder of the original "Bruderthaler Gemeinde," called the Evangelical Mennonite Brethren. He received a B.A. degree at Goshen College, served under Mennonite Central Committee in Europe for three years, and became the first director of the PAX and Mennonite Voluntary Service program.

He received a Ph.D. in Sociology and Anthropology at the University of Chicago and has taught at several Mennonite colleges in the area of sociology of religion and economics. He has written a book on the history of the Evangelical Mennonite Brethren Church, which in 1989 severed its relationship with the Mennonite faith and is now called the Fellowship of Evangelical Bible Churches. He married Freda Pellman, has three married sons, is retired, and resides at Virginia Mennonite Retirement Community, 1520 Hawthorn Circle, Harrisonburg, VA 22802. His e-mail address is credekop@myvmrc.net.

Samuel S. Stoltzfus, a free-lance Old Order Amish writer, serves as assistant librarian for the Pequea Bruderschaft, the Old Order Amish library in Gordonville, Pennsylvania. Aged sixty-three, he is married and the father of nine children. He lives at 3184A Mill Lane, Gordonville, Leacock Township, Lancaster County, Pennsylvania, where he operates Irishtown Shop, a business that specializes in gazebos, sheds, and horseradish.

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IN THIS ISSUE

THE COVER

One of the early photographs that Harry S. Lefever took with the new box camera he had purchased in 1915 was of his parents, Anna S. and Enos K. Lefever, in their newly renovated kitchen at what is now 1945 Millport Road, Lancaster, Pennsylvania. This shiny "Hot Water Range" was manufactured by the M. T. Penn Stove Works, Reading, Pennsylvania. Harry was ordained to the ministry for Mellinger Mennonite Church in 1943 and served faithfully for thirty years. See article on page two.

With assistance from other family members, the youngest Lefever sibling shares excerpts from his father's diaries and photographs from family albums.

Glimpses of Lefever Family Life: Diaries of Harry S. Lefever, 1912-1927

Edited and annotated by Harry G. Lefever

Introduction

My father, Harry S. Lefever, was born on April 6, 1897, in rural Lancaster County, Pennsylvania, five miles east of the city of Lancaster. On January 1, 1912, at the age of fourteen, he began keeping a diary and with a few exceptions continued until January 26, 1927, when he was twenty-nine. He started writing again in 1958 and continued until shortly before his death in 1985. However, this article focuses only on his first set of diaries, 1912 to 1927.

The daily entries range in length from one or two words (about the weather) to a full page. Most are only a few sentences or a few short paragraphs. The 1912 diary is pocket-sized with only four lines for each entry. All the others measure 4" x 6" with most providing a full page for each entry. However, the 1918, 1919, 1920, and 1923 diaries have only a half page for each entry.

The entries cover a limited range of topics, including the following: weather; house and home; school; work; transportation and local travel; church; dating, marriage, and early family life; and leisure activities. The entries, with a few notable exceptions, remain mostly silent about the larger national and world events that occurred between 1912 and 1927. Most entries are descriptive in nature and reveal little of Dad's feelings and emotions. Although he was only in the seventh grade when he wrote his first diary entry and never completed more than the eighth grade, very few grammatical and spelling errors appear in his diaries.

The 1856 brick house at 1945 Millport Road, East Lampeter Township, Lancaster County, Pennsylvania, where Harry S. Lefever was born to Enos K. and Annie (Stauffer) Lefever. It was built by Enos's grandfather George Lefever five years before the start of the Civil War. This photograph was taken after Enos made major renovations to the house in 1915.

Dad was born in the home of his parents, Enos and Annie (Stauffer) Lefever, at what currently is 1945 Millport Road, East Lampeter Township, Lancaster County, Pennsylvania. The house was built by Dad's great-grandfather George Lefever in 1856, five years before the start of the Civil War.

Enos had greenhouses and marketed flowers, plants, and vegetables. Although Dad does not mention it in his diary, he bought the business from his father on October 18, 1919, two months after he married Mary Groff (on August 27). The most frequent and extensive theme in the diaries centers on events related to the florist and marketing business. Almost every entry makes some reference to planting, growing, and marketing flowers, plants, and vegetables as well as to performing the many tasks related to maintenance and improvement of the house, greenhouses, greenhouse shed, and barn.

Dad purchased a box camera in 1915, when he was eighteen. Most of the pictures in this article are pictures that he took with that camera or, for the ones on which he appears, that someone took who used his camera.

Weather

Every diary entry begins with a description of the day's weather—for example:

Jan. 14, 1912—"28 degrees below zero"
Apr. 22, 1913—"clear"
Apr. 14, 1914—"rained (awfully) hard. Got colder this afternoon and (awfully) windy this evening, prethernear blowed the place off"
June 23, 1914—"partly cloudy; gust this evening at supper"
Apr. 8, 1916—"Oh my!!!!!O!! snowing all day"
Apr. 9, 1916—"Snowed about 15 inches"
June 16, 1916—"raining 'heavy' almost all day"
Aug. 23, 1919—"Clear and hot"
Jan. 21, 1924—"Very, very cold 2 degrees with high wind. Thermometer at 50 degrees inside."

House and Home

The permanent residents of the house at what is now 1945 Millport Road from 1912 to 1919 were Dad, his parents, and his sisters, Mary (b. 1900) and Ella (b. 1910). However, frequently relatives came to work or visit and stayed with them for short periods. Following Dad's marriage to Mary Groff in 1919, his parents and sisters moved out, and Dad and Mother took over the house and business.

Enos had a phone installed in the house on May 22, 1912. On October 26, 1914, Milton Landis installed a dynamo and electric motor to run the washing machine (the house was still not wired for electricity). A few months later, February 17, 1915, a telephone was installed in the greenhouse shed.

Between March 3, 1915, and June 26, 1915, Enos made a major renovation to the house. He added a porch on the east side (before this time the porch had only existed on the south side in front), and he widened the kitchen and upstairs bedroom on the east side. In his diary entries for these three months, Dad provides details of the renovation:

Mar. 3—"Abe Herr was here this forenoon to see about building the kitchen."

Mar. 22—"Abe Herr was here tearing down the kitchen. Charlie Humpherville took out the stove, and Abe Denlinger took out the telephone and put it in the summer kitchen. George Herr and John Frey stopped this evening and helped to carry the kitchen stove in[to] the sitting room."

Mar. 23—"Finished tearing down the kitchen wall this forenoon, cleaning bricks off this afternoon."

Mar. 25-Apr. 6—[Entries about "digging out the cellar"]

Apr. 3—"Started to snow at 10 o'clock and snowed the remainder of the day." [My sister Alma says that Dad's sister Ella told her that she remembers it snowing inside the house.]

Apr. 6—"Father was hauling stone from over at Sheaffer's."

Apr. 8—"Three masons were here today and started the kitchen wall."

Apr. 9—"Five masons were here and finished the mason work for the new annex to the kitchen."

Harry's sister Ella S. Lefever with her sled in the driveway

Apr. 12—"Abe Herr was here this afternoon and put the joists in the new kitchen."

Apr. 13-17—[Entries about four to seven bricklayers laying brick every day]

Apr. 22-May 3—[Entries about carpenters working on the house, the porch, and a greenhouse]

Apr. 27—"Finished putting the roof on the new kitchen."

May 10-13—[Entries about the lathers and plasterers]

June 8-9—"The painters started to paint the house today."

June 9—"Pop brought the door from the trolley this evening for upstairs. I fixed the screen doors and put them on the new kitchen."

June 10-July 22—[Entries about building cupboards, putting down carpet, papering, and reinstalling the kitchen stove.]

June 27—"Fixed up the kitchen this evening and moved in."

Quilters, additional subjects for Harry S. Lefever's new camera, purchased in 1915: left to right—his sister Mary Lefever (1900-1977); friend Kate Bealler; his grandmother Mrs. Isaac (Elizabeth Kreider) Lefever (1845-1933); and mother, Mrs. Enos K. (Annie Stauffer) Lefever, in her newly renovated kitchen in 1915

One of the early pictures Dad took with the new camera he had purchased on April 21, 1915, was of his mother, "Annie," and his father, Enos, at the newly installed kitchen stove (see front cover). Another early picture Dad took with his new camera was of quilters in the newly renovated kitchen: his sister Mary, his grandmother Lefever, his mother, and a friend, Kate Bealler.

On April 12, 1917, Enos bought an electric light and power plant (Delco) for the house. The lights were turned on for the first time on May 16, 1917. A few weeks later, on June 30, Annie bought her first electric iron.

Along the road in front of the house and around the chicken yard in front of the barn was a white picket fence. The fence is evident in a picture Dad took of his sister Ella in the chicken yard with the chickens. Every spring the fence had to be whitewashed to keep it looking good. In the early 1920s someone took a picture of Dad and Elvin Denlinger ("Mr. D."), a neighbor who worked for Dad for many years, whitewashing the fence.

On May 20, 1920, Dad cemented the summer kitchen, back porch, and cellar steps and installed cellar doors. Beginning on August 13, 1923, plumbers installed a coal furnace and boiler in the cellar and radiators throughout the house. They turned the furnace on for the first time on November 22, 1923.

Every winter, when the weather was cold, the family butchered a hog: "We butchered a 320 lb. hog today.

Ella S. Lefever in the chicken yard in front of the barn

Harry S. Lefever and neighbor Elvin Denlinger ("Mr. D.") doing the annual spring whitewashing of the fence in the early 1920s. Elvin Denlinger worked in the greenhouses for Harry S. Lefever for many years.

Harry's widowed grandmother, Mrs. Isaac D. (Elizabeth L. Kreider) Lefever, lived at 25 Strasburg Pike, Lancaster, Pennsylvania. She and her husband had built and moved into the house in 1904 or 1905. After his death in 1908 she remained in the house alone until her death in 1933.

Grandmother Lefever was here to help" (February 9, 1914). After Dad and Mother married, they butchered two hogs—one for themselves and one for his parents: "Pops were up today and helped us to butcher our two hogs. The weight of the one hog was 201 lbs. and the other 143 lbs. making a total of 344 lbs." (January 4, 1921).

Dad's grandmother Lefever lived by herself nearby at 25 Strasburg Pike. She often came to help Dad and Mother, and Dad and other family members often went to help plant and harvest her garden. Her maiden name had been Elizabeth Kreider. She and her husband, Isaac, built and moved into the house in 1904 or 1905. After Isaac's death in 1908, Elizabeth remained in the house alone until her death in 1933.

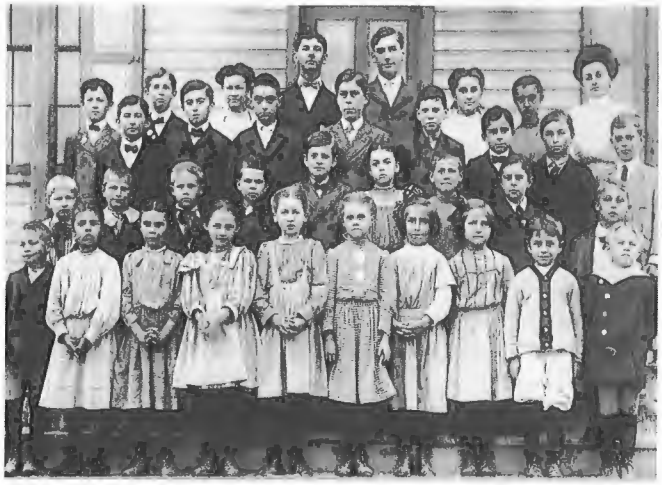
Although Dad's mother and sister attended market with the men and although in his early teens Dad helped his mother with the weekly laundry, it is clear from Dad's diaries that in some work areas distinct expectations existed for the men and women in the household. Sometimes, however, those role expectations were violated. When that happened, Dad made a point of recording it in his diary. For example, on October 19, 1916, he wrote: "'I' helped to clean the porches this afternoon." Not only did he put the "I" in quotation marks but also, to make sure that it received the proper emphasis, he drew a box around the "I." And on February 13, 1919, he wrote: "I swept the upstairs and downstairs this forenoon; just think!!!"

Nearly every day one or several friends, relatives, or people wanting to buy, sell, or borrow something stopped by. Typical visitors were neighbors, relatives, business people, ragman, flowerpot man, oysterman, Watkins agent, brush agent, medicine man, coal man, book salesman, stock salesman, and car salesman. On days the oysterman stopped by, they had oyster soup for supper. Another frequent visitor was Dr. Keylor, who made house calls, sometimes every day for a week when someone was sick. He also delivered the babies born into the family.

Twice in 1924 (January 2, 17) Dad mentions that a homeless man stopped by and was given permission to sleep in the greenhouse shed. Mother gave him supper on January 2 and breakfast on January 3. Presumably the same thing happened on January 17. (This was still a practice when I was growing up.)

School

Dad attended one-room Greenland School, located along the Lincoln Highway, several hundred yards west of where the state police barracks now stand. On February 27, 1912, when he was in the seventh grade, he wrote: "I stopped school today." However, he returned to school in the fall, beginning on October 14, 1912; thus, he probably meant that he stopped for the school year. On many days, even when still enrolled in school, he reported that he stayed home to work. He said the same thing about his sister Mary.



Greenland School about 1912 or 1913 with Harry S. Lefever standing second from left in the third row from the front. He was in seventh or eighth grade. His sister Mary stands in the front row, sixth from the left.

On February 12, 1913, his classmates had a debate at school: "We had Lyceum at school this afternoon. The debate was—Resolved that Lincoln did more for this country than Washington. Washington won. I was president of the meeting." On February 21, 1913, he again wrote, "I stopped school today." This was probably when he stopped altogether. He had just completed the eighth grade.

On November 6, 1913, the Pleasant View School (located on Pleasant View Road, east of where the L. H. Brubaker farm equipment business was formerly located) was destroyed by fire: "The Pleasant View School House was destroyed by fire this evening caused by an overheated stove."

The ceiling of the old Greenland School fell down on April 1, 1918: "The schoolhouse fell together so school is closed now for the tenure." At that time Ella was in first grade. The school was subsequently rebuilt a short distance to the west. Later my brothers and sisters—Elvin, Paul, Anna Elizabeth, and Alma—all attended the new school. (I never attended Greenland but began first grade in the new East Lampeter Elementary School.) When Greenland was no longer used as a school, it was renovated into a residence. After years of standing vacant, the building was torn down in 2005.

Work

Almost every entry contains a description of the day's activities in the greenhouses, fields, and gardens. Flowers grown and marketed included carnations, mums, asters, hyacinths, tulips, daffodils, sweet peas, heliotropes, and fuchsias. Plants included parsley, tomatoes, cabbage, and rhubarb; and fruits included pears and apples. Several times a week family members went to market in Lancaster, where they had a market stand, at least initially, on the sidewalk and steps of the Lancaster County Courthouse on East King Street in Lancaster, Pennsylvania.

March 17, 1917, was a very successful market day: "Father and Mary were at market. Had 160 bunches of sweet peas, 500 bunches of parsley, and 10 bunches of fuschias [*sic*], and sold 'em all." Sometimes Dad's father would take a load of flowers and vegetables to market in the horse-drawn wagon, and Dad would deliver another load in the car. Occasionally, on really good days, Dad would deliver a second carload of produce and flowers.

Also, several times a week they shipped flowers to a wholesaler in Philadelphia. Most often they shipped them by train from the village of Witmer, sometimes by train from Lancaster, and occasionally by parcel post. This continued until January 25, 1927, when Dad started shipping them by Witmyer's truck service.

Two diary entries typify their daily work routines:

July 27, 1915—"Clear. Father was over at Witmer and shipped 3400 asters and 150 gladiolus. Mr. Benton and Mart Charles were here hauling dirt. Grandmother

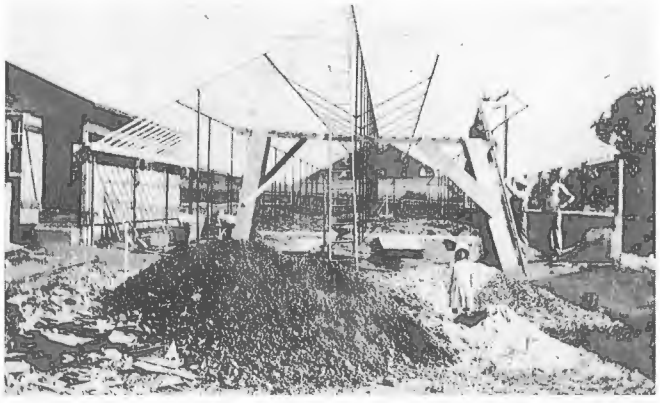
Mrs. Enos K. (Annie Stauffer) Lefever bunches rhubarb for market while her daughter Ella pursues her own interests nearby under watchful eyes.

Young Mary Lefever and her mother, Mrs. Enos (Annie Stauffer) Lefever (center) along with her grandmother Mrs. Henry (Mary Kreider) Stauffer prepare flowers for market in Lancaster, Pennsylvania, about 1915.

Lefever was here for blackberries. Wm. Cosner was here for his money for painting. Mrs. Benton, Leland Jr., and her mother, Mrs. Shrie[ei]ner were here and got blackberries. Just think !!!!!!! Oh my!! We got the houses all filled with dirt ready to plant."

Apr. 23, 1923—"Clear and windy. I was over at Witmer and shipped 1100 carnations. Elvin [Denlinger] was here.

Several times per week Lefever family members went to market in downtown Lancaster, Pennsylvania, where they had a stand, at least initially, on the south sidewalk and steps of the Lancaster County Courthouse on East King Street.



Supreme greenhouse under construction in the fall of 1914 and spring of 1915. Initially known as the "new" house, it came to be called Supreme because of the deep-red carnations it housed for many years. At the same time Enos built an extension to the shed (where the refrigerator was later placed) and installed a coal furnace in the basement. Later this greenhouse was known as no. 5.

Four Lefever greenhouses in 1915: left to right—Supreme, hind, old, front. The Supreme still does not have glass. In the center and rear are the barn, greenhouse shed, and house.

Transplanting beefsteak tomatoes, 52 boxes we planted today. I took 1200 tomatoes up to Joe Denlingers this morning. Abe Denlinger was down and got 1500 tomato plants. Cut the first asparagus this eve., 1/2 bucket of them."

The entry above with all the exclamation points typified the way Dad would emphasize the fact that on a given day they had completed a particularly exhausting job. Sometimes he would write in a larger script or underline what task they had finished that day: "FINISHED TEARING OUT CARNATIONS"; "FINISHED HAULING DIRT"; "FINISHED PLANTING CARNATIONS"; "FINISHED TYING UP CARNATIONS FOR THE LAST TIME."

In 1912, when Dad began his diaries, the business had a barn (built in 1907), a greenhouse shed, and three greenhouses, identified as "front," "old," and "hind" (later known as no. 1, no. 2, and no. 3). The "old" greenhouse, built with wooden-post sides, was usually planted with geraniums and vegetable plants. The "front" and "hind" greenhouses housed carnations. Enos's father, Isaac, who lived across the field to the southeast, also had a greenhouse and also grew geraniums and vegetable plants for market.

On July 7, 1913, Dad broke his right leg: "I was up at David Groff's this afternoon helping to haul wheat. Fell off the wagon this evening and broke my leg. Dr. Keylor was here this evening." Two weeks later (July 22) he reported that the doctor put his leg in plaster of paris. Then a month later (August 19) he wrote that "the doctor was here and took my foot out of the plaster paris." Although he recovered and was soon mobile again, for some reason his leg did not heal straight. For the rest of his life he walked with his right foot turned outward.

In the fall of 1914 and the spring of 1915 Enos built a new greenhouse, which they named the "new" house. Later it was known as Supreme, or no. 5. It was called Supreme because there for many years they planted deep-red carnations, named Supreme. At the same time they built an extension to the shed (where later the refrigerator was placed) and installed a coal furnace in the basement.

In 1917 they tore down the "old" greenhouse (no. 2) and built a new one in the same location. Then in 1924 Dad built a fifth large greenhouse, known as "new" or no. 4, along with a small adjoining propagating greenhouse. He also widened the shed and installed a new coal-burning furnace for all the greenhouses.

Dad and his father belonged to a Florists Club, and occasionally they went to visit other greenhouses. For example, on March 12, 1914, they took the trolley to Coatesville, then the steam cars to Brandywine, then the sleigh to Harvey Brothers' greenhouses, then to Kennett Square. They returned home on the 7:30 P.M. trolley.

On January 6, 1916, Dad's father received the 1915 Christmas returns for the carnations they had shipped to Philadelphia: "They brought 8, 9 and 10 cents a piece."

In his August 15, 1916, entry, he lists their new, just-planted 1916-17 carnation crop: old house—890; hind house,—1225; front house,—3,600; new house,—3,010, for a total of 8,725 plants.

On September 21, 1916, the Florist Club took another trip, but this time they went by "machine":

> Uncle Elias, Jacob Weaver, Chester Weaver, Father and I went in our machine along with the Florists Club down to Vincents' at White Marsh, Maryland. We started from

> Lancaster about half past six and got down about eleven o'clock, had lunch there[,] looked over the place and started for home about 2 o'clock and reached home at six o'clock, without a bit of trouble. We seen acres of dahlias and cannas and dozens of greenhouses filled with geraniums and stuff. We went 127 miles.

A serious problem that Dad and other carnation growers in the teens and twenties faced (and with which growers today must still deal) is that the carnations became infested with tiny red spiders, which seriously harmed the plants. In the front of his 1920 diary Dad included a recipe they used to control the spiders: "3 rounded teaspoons of cyanide of potassium, 1 quart of boiling water, 1 lb. brown sugar, knapsack can of water."

On the back of the same diary Dad wrote the following words: "H. S. Lefever, The leading Florist of Lancaster County." He was a very modest man and had a dry sense of humor. When he wrote those words, he was not boasting but expressing satisfaction in his work and (I'm sure) smiling as he wrote it.

On August 18, 1923, Dad bought an additional acre of land from Parke Brackbill, the man who owned the farm to the north. Dad used most of the new land as a source of dirt for the greenhouse beds. Every year the dirt from one plot would be hauled to the greenhouses to fill the greenhouse beds, and the old dirt would be returned to the excavated plot.

In addition to working at home, members of the family spent many days or parts of days helping others butcher, make hay, strip tobacco, cut corn, or assist in construction projects. Obviously they put in long days!

Transportation and Local Travel

Members of the family made frequent local trips to Lancaster—for market, other business, or shopping; to Mellinger Mennonite Meetinghouse and other meetinghouses; to visit or help Dad's grandmother Lefever, who lived nearby; to Witmer to ship flowers; to the mill to grind corn; or to the store for coal oil (kerosene); and, in the case of Dad, for dating his friend, "Miss Groff." In the midteens and even later these trips were made by trolley, horse-and-wagon, sleigh, or by horse-drawn Jenny Lind.

On February 25, 1917, Dad wrote: "Pop, mom and Ella went up to Grandmother Lefevers this P.M. in the Jenny Lind"; on March 11, 1917—"I was down at the home of Miss Groff this evening in the horse and Jenny Lind. Muddy"; and on Jan. 3, 1918—"I took Miss Groff home from church this evening in a sleigh."

Family members in Enos Lefever's Jenny Lind in front of the barn at Millport Road

The trolley at its stop in front of Mellinger Mennonite Meetinghouse along the Lincoln Highway (now Pa. Route 462), about four miles east of the square in Lancaster, Pennsylvania. The Lefever family used this stop.

Mary (left) and Ella Lefever with Grant, the family horse

In his June 5, 1914, entry Dad mentions that his father purchased a new automobile. He does not identify the make, but he later reports that his father traded in his Overland for a Chandler Six (June 10, 1917). He also mentions at one point that his father had a Dodge.

Dad obtained his first car, an Overland, on August 15, 1915. During the first seven months he had the car, he traveled 671 miles (March 21, 1916). He drove the Overland until March 8, 1921, when he traded it in for a used Buick.

On October 28, 1919, just two months after he was married, Dad bought a Ford truck, which he used for market and other business. He used it until April 6, 1923, when he replaced it with a one-ton truck. He did not identify the make of the new truck. At first he bought only the chassis and then a few days later bought a body that he attached to the chassis. April 6, 1923, was his twenty-sixth birthday, so maybe he bought the new truck as a birthday present for himself.

Travel in the late teens and early twenties often became a challenging experience. Dad had frequent flat tires or blowouts, the gas "got all," or he became stuck in snow or mud. The latter happened on March 4, 1917—

After a visit Enos B. Landis (b. 1881) with daughter Elsie L. Landis (b. 1914) in their hand-crank automobile wait to leave while his wife, Emma K. (Lefever) Landis (b. 1888), holding her daughter Alice L. Landis (1915-2002), poses with her brother Enos K. Lefever (1872-1936) and his daughter Ella S. Lefever (b. 1910) at the Lefever home and greenhouses at 1945 Millport Road, Lancaster, Pennsylvania. Enos's son Harry S. Lefever probably took the photograph about 1915-16 with his new box camera, purchased in 1915.

Harry S. Lefever with his market truck in the driveway beside the barn

Harry S. Lefever purchased his first car, an Overland, in 1915. During the first seven months he traveled 671 miles. After six years he traded it for a used Buick.

Mary Groff pretends to drive her boyfriend's Overland with its top down. She never obtained a driver's license.

"This evening I started out to go to see Miss Groff in the automobile. All went well till I got down in that mud road [Creek Hill Road;] then I could not get through, so I had to get Aaron Leaman with his horses to pull me out. Left the machine at Leamans and walked the rest of the way." Sometimes during heavy snowstorms Millport Road drifted shut, and Dad's family and other stranded residents had to dig their way out. On one occasion Dad mentions that they were reimbursed by the township. (Was that an exception or the rule?)

Several weeks later he had an unusually bad experience with flat tires: "I had Miss Groff here to see the greenhouses before church this evening. We were up at Mellingers. Had three flat tires . . . and when I was putting the 4th tube in[,] it got a hole too so I came home

without a tire and got the other machine" [probably his father's] (April 15, 1917).

On December 9, 1921, Dad was stopped by a cop: "I was at market this evening. Cops stopped me on the way in and took me into [__?__] office. Had to pay fine of $10.00 [?] and costs on the charge of not turning out for them (in their way of looking at it)."

Church

The diaries report routine weekly attendance at church and Sunday school at nearby Mellinger Mennonite Meetinghouse. In the early years Sunday school was held on Sunday afternoons. Most weeks they attended Sunday morning services, Sunday school on Sunday afternoons (at least the children), and Sunday evening services. Young people's meetings and singings were held on Saturday evenings. Dad frequently served as moderator at the Saturday evening meetings.

Every year two-week revival meetings were scheduled with a visiting evangelist. There were also other special meetings, including many funerals. In addition to attending services at Mellinger, Dad (usually with his "girl" or other friends) attended other meetinghouses, including Stumptown, Lancaster, Groffdale, Paradise, East Lampeter, the "Brick" (Willow Street), Ephrata, Lititz, and New Holland. On September 17, 1916, Dad and Chester Weaver attended a Quaker meeting in Bird-in-Hand, and on August 18, 1918, a Quaker preached at Mellinger.

The 1884 Mellinger Mennonite Meetinghouse, enlarged ten years later, served the congregation until July 1914, when it was torn down to make room for a larger structure. This photograph was probably taken in late winter or early spring of 1914.

The first worship service in the new and larger Mellinger Mennonite Meetinghouse occurred on January 8, 1915. The dedication four days later attracted an attendance of one thousand persons.

In July 1914 the old Mellinger Meetinghouse was torn down, and a new larger structure was built. The first service in the new meetinghouse occurred on January 8, 1915, and the dedication of the new building, on January 12, 1915, with one thousand in attendance.

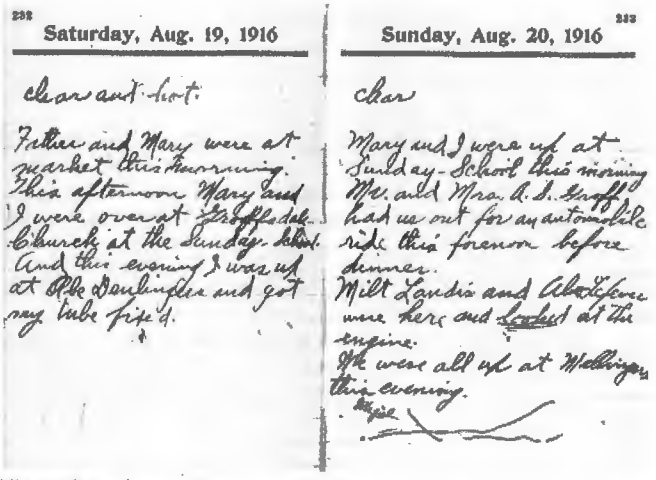
In the spring of 1915, Dad and his sister Mary applied for membership at Mellinger, and on Saturday, March 27, they, along with about sixty others, were baptized. On June 1, 1916, Dad and Mary attended a Sunday school meeting in Hanover, York County: "We went 96 miles both ways; (dandy ride)."

Unfortunately Dad's diaries provide very little insight into the nature of his own religious experience or of the beliefs and practices of the members at Mellinger or of the many other Mennonite worship services he attended. He documents the occurrence of many meetings, some of which he led, such as serving as moderator at Saturday evening young people's meetings and teaching Sunday school, but he never shares what topics were discussed, what theological or faith ideas were of interest to him and his peers, or how the religious beliefs and practices of his generation differed from those of his parents' and grandparents' generations. This, of course, is consistent with his diaries in general—that is, in all his diary entries he reveals very little of his inner and emotional experience.

A notable change, however, is evident in Dad's short 1927 diary (January 1-26) in that he began to include in his daily entries the chapters and verses of the texts the preachers used in the sermons he heard. Also, in one of the memoranda pages in the back of the 1927 diary, he listed twenty-one texts evangelist John Grove had used in his sermons at Mellinger.

Dating, Marriage, and Early Family Life

The first indication that Dad was interested in dating is a notation he made at the bottom of his entry for August 20, 1916. Written at an angle sloping down from left to right and in very small print and underlined are three words: "got a girl." Following the words are two criss-



Saturday, Aug. 19, 1916

clear and hot.

Father and Mary were at market this morning. This afternoon Mary and I were over at Groffdale Church at the Sunday-school. And this evening I was up at Abe Landis and got my tube fixed.

Sunday, Aug. 20, 1916

Clear

Mary and I were up at Sunday-School this morning. Mr. and Mrs. A. S. Groff had us out for an automobile ride this forenoon before dinner. Mill Landis and Abe Lefever were here and looked at the engine. We were all up at Mellinger this evening.

Harry S. Lefever's "got a girl" diary entry for Sunday, August 20, 1916

crossing lines that reach across the page, probably an expression of emotional exuberance.

For the next two months following that initial entry he makes frequent references to his "friend," "girl," and "somebody," but does not give her name. For example:

Aug. 25, 1916—"Myself and friend were at Jennie Grabill's crowd this evening[;] got home 1 o'clock" [this was on a Friday!].

Sept. 3, 1916—"I had my girl at church."

Sept. 7, 1916—"I had somebody up at church this evening."

In the November 12, 1916, entry he still does not name his "friend," but he does identify her initials: "I had M. M. G. [Mary Metzler Groff] up at church this eve." On December 3, 1916, he identifies her as 13-13-7 [M. M. G]: "This evening I had 13-13-7 up at Landisvalley Church." On Christmas eve 1916 he and M. M. G. attended services at "Mellingers," and then after church they exchanged Christmas presents: "She gave me a box of handkerchiefs and a pair of sleeve-holders and a big box of cakes. I gave her a picture." (My sister Anna Elizabeth has the picture in her living room.)

Framed reverse oil painting on convex glass which Harry S. Lefever gave to Mary Groff for Christmas 1916

Finally, in January of the new year (1917), he identifies her as "Miss Groff": "I had Miss Groff up at Mellingers tonight" (January 21, 1917). "This eve. started out to see Miss Groff—got stuck in mud" (March 4, 1917). References to Miss Groff continue for the next two and a half years until after their marriage in August of 1919. Only then does he refer to her as "Mary." Certainly he was not trying to be formal and polite when he referred to his friend as "Miss Groff." He evidently did so in order to distinguish her from his sister Mary. It would have been confusing to refer to both of them as Mary.

Dad and his friend Mary Metzler Groff were married on August 27, 1919, one day after Mary's twenty-first birthday. He wrote about their wedding and honeymoon in his diary:

Aug. 26—"My girl and I were in Lancaster and got our marriage license. My girl's 21st birthday."

Wedding photograph of Harry S. and Mary (Groff) Lefever, taken on September 27, 1919, exactly one month after their August 27 marriage

Facing the Lincoln Highway, the Enos Lefever retirement home formerly stood at the northwest corner of U.S. Route 30 and Witmer Road in East Lampeter Township, Lancaster County, Pennsylvania. Enos, Annie, Mary, and Ella moved here in 1919 prior to Harry's moving into the home place and becoming the new proprietor of the greenhouse business. This house closely resembles the one from which they moved on Millport Road.

Aug. 27—"Got married this morning at eight o'clock at [Bishop] Christ Brackbill's and took the 10:24 train for Atlantic City and got down at 3:06 this afternoon."

Aug. 28—"Clear. Enjoying ourselves at Atlantic City."
Aug. 29—"Warm at Atlantic City."
Aug. 30—"Came back from Atlantic City this eve. Started at 4:45 and got to Lancaster at 9 o'clock."

Later both families held receptions for the new bride and groom. The Groffs had their reception on September 6 with seventy-one guests and the Lefevers had theirs on September 13 with fifty guests. On September 27, one month after they were married, Dad and Mother went to Lancaster to get their wedding picture taken.

Dad purchased the house and business from his father on October 18, 1919 (although he does not mention the purchase in his diary). On November 3, following his parents' and sisters' move to their new home at the northwest corner of U.S. Route 30 and Witmer Road, Dad and Mother became the new residents of the house, and he became the new proprietor of the business.

In the back of his 1919 diary, Dad kept account of his receipts and payments for the first six months of 1919, before he was married and while his dad still owned the business. His receipts exceeded his payments in every month except February:

	Income	Expense		Income	Expense
Jan.	$55.30	$15.37	**Apr.**	$75.97	$ 6.13
Feb.	$18.10	$20.76	**May**	$59.23	$10.55
Mar.	$48.28	$11.42	**June**	$38.77	$19.43

His receipts derived mostly from wages and the sale of flowers. His payments included $2.80 for gasoline; $.10 for a flashlight battery; $.21 for collars; $.03, $.05; and $.08 for toll; $1.10 for shoe repair; $.20 for a haircut; $.12 and $.18 for car fare (trolley); $8.00 for dentist; $.33 for ice cream; and $.10 for peanuts.

During the spring and summer months of 1920, Dad made no mention of the fact that Mother was pregnant. His first reference to her pregnancy occurred on August 4, 1920:

> A little baby boy was born into our home today. Mary's mother and Sue Lefever were here. Sue Lefever [wife of Henry Lefever, a second cousin to Dad's father, Enos] is to be the nurse. Dr. Keylor was here. I was down at pops and got the cradle. Pop Lefevers were up this evening.

Nurse Sue Lefever (left) holds baby Paul G. Lefever (b. 1922), and Mary (Groff) Lefever holds her son Elvin G. Lefever (b. 1920) in the yard in front of the pump on the back porch.

Brothers Elvin G. (left) and Paul G. Lefever play on the basement door in the mid-1920s.

The next day's entry reads as follows: "I was in Lancaster this afternoon and got a nursing bottle. Named our young son Elvin."

One week later (August 12) he reports that "Mary was sitting out in the chair this evening" and the next day that "Mary was up this evening awhile again." Over the next weeks many people came to "see the baby." There is no mention of how he behaved, whether he slept at night, or nursed as expected. On September 19, when Elvin was six weeks old, Dad and Mother took him to church for the first time. The three also attended a service on the evening of November 26, but "the boy cried to beat the cars so we came home again." Elvin got his first tooth on April 15, 1921, at eight months and took his first steps on October 19, 1921, at fourteen months.

On July 12, 1921, Hilda Parmer came to help Mother with the housework. Prior to joining the household, she had been a resident of the Mennonite Children's Home in Millersville, Pennsylvania. She remained with Dad and Mother for the next several years. Mother's siblings—Anna, Sanford, Lester, Esther, and Fannie—as well as Dad's sisters—Mary and Ella—often came to work in the house and the greenhouses and occasionally stayed for a number of days.

On June 22, 1922, Dad reported that another member had joined the family: "A baby boy was born last night at 12:45. I brought Sue Lefever last evening. Also had to go over after the doctor, our phone was not working." Three days later (June 25) Dad wrote: "We named our young son Paul G." Then he adds, "Had ice cream for supper." On August 6, 1922, at six weeks Paul went along to church for the first time. Mother took care of Paul, and Dad was responsible for Elvin.

Leisure Activities

Although Dad and his family spent long days at work, they did find time for leisure and fun. On August 24, 1912, he reports that he bought a set of "croquets"; however, he never mentions using them. On July 31, 1916, his parents left by train on a vacation trip to Atlantic City. They returned to Lancaster on August 3, 1916, and then took the 6:05 trolley from Lancaster to the Mellinger Meetinghouse stop.

Dad makes frequent references to boy crowds and girl crowds and, after he started dating, to young people's crowds. Saturday evenings the young people met togeth-

er at Mellinger for meetings and singings. Dad frequently mentions that he took his "friend" or "Miss Groff" to these Saturday night meetings and singings. On May 17, 1917, Dad, Ara Brubaker, Chester Weaver, and Edwin Landis went on an excursion to Pennsylvania State College. He reported they had "a jolly good time."

Later that same month Dad took another trip, but this time he went with his "friend" and six other couples:

> I had my friend down at McCalls Ferry today. Chester Weaver, John Buckwalter, Reuben Myers, Eli Eby, Harry Landis, and Harry Neff were also along and had [their] girls along. We went in four machines. Started about 9 o'clock and got back to the home of Harry Landis about half past five where we stayed for supper and spent the evening [May 30, 1917].

On August 8, 1918, Dad; his friend, "Miss Groff"; Landis Buckwalter; and his friend, Ruth Myers, went to Atlantic City on vacation. They left Lancaster on the 6 o'clock train and arrived in Atlantic City at 9:30. They met other Lancaster County friends there. The next-day diary entry was short and to the point: "We were enjoying ourselves at Atlantic City today." They left Atlantic City on August 10: "We left Atlantic City about 10 o'clock this morning and spent some time in Philadelphia and left there at 3:30 and got to Lancaster at 5:20 and had a very good time."

Left to right: Katie Brackbill, Harry S. Lefever, Mary Groff, Landis Buckwalter, and Ruth Myers at the seashore in Atlantic City, New Jersey

In 1921 Harry S. and Mary Lefever took her parents, Amos and Lizzie (Metzler) Groff, and two of their children, Fannie and Lester, on a trip to Gettysburg, Pennsylvania. Enroute home, they stopped in Harrisburg and covered a total distance of 181 miles.

On July 20, 1921, Dad and Mother took Mother's parents and her brother, Lester, and sister, Fannie, on a trip to Gettysburg. On the way home they stopped in Harrisburg. They covered a total of 181 miles. On August 8, 1922, Dad took his parents; his sisters, Mary and Ella; and Mother's parents to Lancaster to catch the 6:05 A.M. train. Their destination was Atlantic City for a few days' vacation.

National and World Events

In most of his diary entries Dad remains silent about what was happening in the United States or the world. For example, he makes no mention of the sinking of the *Titanic* on April 14-15, 1912, or the sinking of the British liner *Lusitania* by a German submarine on May 7, 1915. However, there are some notable exceptions.

How Dad and his family received news about current events is not clear. He never mentions having a radio or reading the local newspaper until January 9, 1923 (after he was married), when he wrote that he "renewed" his subscription to the *New Journal.* He does not mention when he had first subscribed to it.

On November 5, 1912, he noted the winner of the presidential election: "Election, Wilson elected." On election day, November 3, 1914, which would have been a midterm election, he wrote the following: "Father was down at the election this evening." However, he gives no hint of who was running for what office or what his father's role or interest was in the election.

Although World War I began in Europe in 1914 and the United States entered the war on April 6, 1917, Dad's twentieth birthday, he makes no reference to it until February 24, 1918, when he wrote: "Today Chester Weaver, Edwin Landis, John Buckwalter and myself were at 'Camp Meade' to visit Paul Burkholder. Started from Lancaster at 7:15 and got back to Lancaster at 1 o'clock the following night." Paul Burkholder, a conscientious objector to the war, had been drafted and sent to Camp Meade in Maryland. Although there was no alternative service for conscientious objectors in World War I as there was in World War II and subsequent wars, Camp Meade did have a special barracks for conscientious objectors. (My friend and neighbor Don Bender told me that his dad, Nevin, also a conscientious objector, was sent to Camp Meade.)

On June 29, 1918, Dad received his draft questionnaire. Two days later he, his father, and Abe Denlinger went to Lancaster to see lawyer Isaac Herr for help in completing it. Two weeks later, on July 16, 1918, he received his classification card, and ten days later he received a second classification card marked "Class 2." Unfortunately he does not say what the designation meant.

Dad was never inducted. He may have been deferred for medical reasons. When he was sixteen, he fell off a farm wagon and broke his leg. Although the doctor put it in a cast, it did not heal straight. For the rest of his life he walked with his right foot turned outward. Perhaps the war, which ended less than four months later, was over before he was called to serve. Certainly, had he been inducted, he would have served as a conscientious objector.

On September 8, 1918, Dad wrote the following: "Me and Mary walked [to church]. The rest drove [by wagon?]. (Can't use auto, gasless Sunday)." Five weeks later (October 20, 1918) he wrote: "Gasless Sundays are

over." Evidently during wartime, gas was rationed. On November 1918 Dad recorded several events related to the end of the war:

Nov. 7—In large print and enclosed in a box he wrote: "The Germans surrendered."

Nov. 11—"The war is over according to the latest report."

Nov. 12—"Big peace parade in Lancaster this afternoon."

Nov. 14—"Ike Landis and Joe Denlinger were here collecting for United War Work[?] campaign."

Nov. 20—"Mary was up at the Sewing Circle at Joe Denlingers this afternoon for war sufferers."

On Tuesday, November 2, 1920, a presidential election occurred. Dad noted this in his diary with two words: "Presidential Election." The following day he recorded the winner: "Harding is elected as Republican President." Nearly three years later, on August 10, 1923, Dad wrote the following: "I was at market this eve. Market was 1 hour later on account of President Harding's funeral."

Epilogue

The foregoing account of Dad's life and times was constructed from the diaries he kept between 1912 and 1927. Then, for whatever reasons, his pen fell silent for twenty-five years. In 1953, 1958, and 1959 he wrote a few entries. However, it was not until 1964 that he began writing again on a regular basis and then continued to do so until a few months before his death in December 1985. His last entry occurred on October 2, 1985. Those diaries, which cover his middle and later years, deserve a second article. A few highlights of those years include the following.

Dad and Mother had three more children between 1925 and 1931. However, at the times of their births Dad was not keeping a diary. Thus, we do not have his perspective on their births and early years. Anna Elizabeth was born on November 27, 1925; Alma, on June 11, 1929; and Harry, on December 7, 1931. Also, Chris Peifer, Dad and Mother's nephew, came to live with us on February 9, 1938, following his father's death in a farm accident on November 27, 1937. (Chris is nine months younger than I am, and we grew up as brothers.)

On July 28, 1943, Dad was ordained by lot as minister at Mellinger Mennonite Meetinghouse. Along with his greenhouse work he faithfully served the congregation by preaching and carrying out other pastoral duties for thirty years. Because his children were teenagers and older by this time, they, along with hired help, were able to carry on the greenhouse work. Dad retired from the ministry in 1973 although he preached at Mellinger six times in 1974, four times in 1975, and four times in 1976.

In 1951 Dad and Mother moved out of the house at what is now 1945 Millport Road and built a new house (completed in 1952) on the southwest corner of the greenhouse property at 1931 Millport Road. They lived in that house until March 1985, when they had a public sale of their personal belongings, sold the house to their grandson David Lefever (son of Elvin Lefever), and moved to Landis Homes, a retirement community several miles north of Lancaster. Dad died there from heart problems on December 16, 1985, at eighty-eight years of age. Mother died at Landis Homes on July 19, 2000, when she was several weeks shy of her 102nd birthday. In addition to five children, at the time of her death Mother had twenty-six grandchildren, seventy-two great-grandchildren, and twelve great-great-grandchildren.

A recent photograph of the 1856 Lefever house, covered with formstone in 1939, at 1945 Millport Road, Lancaster, Pennsylvania. Currently owned by Thomas and Daisy (Lefever) Wright, the house now has sixth-generation Lefever descendants living here.

Elvin died of complications from Parkinson's disease on March 23, 1987, when he was sixty-seven years old. The other four children and Chris Peifer are still living. Paul and his wife, Mary (Weaver), are residents at Woodcrest Villa retirement home on the west side of Lancaster; Anna Elizabeth (m. Melvin Hershey [d. June 30, 2006]) lives several miles east of Lancaster although she plans to move to Landis Homes near Lititz in January 2008. Alma and her husband, John Weaver, live several miles north of New Holland; Harry lives in Atlanta, Georgia; and Chris and his wife, Laverne (Buchen), live in Ronks, about fifteen miles south of the home place.

In 1939 Dad had the house at what is now 1945 Millport Road covered with formstone. The bricks had deteriorated badly, and something needed to be done to protect the house. Consequently, he contracted with a company to cover all the brick portions of the house with different colors of concrete, shaped in the form of stones and separated with white mortar. The result is called formstone. Currently, the formstone parts of the house look basically the same as they did in 1939.

Today the house is owned by Thomas and Daisy (Lefever) Wright. Daisy is the daughter of Ray and Doris Lefever and the great-great-great-great-granddaughter of George Lefever, who built the house in 1856. Thus, it has passed through six generations of Lefevers—George, Isaac, Enos, Harry, Elvin, Ray, and Daisy. In 2002 Tom and Daisy tore off the frame kitchen and laundry in the back of the house and replaced them with a new, enlarged frame section containing the kitchen, recreation room, and laundry.

In 2007 only one of the original five greenhouses remains. Ray and Doris tore down no. 1 in 1996 and 1997, and in 2004 Tom and Daisy removed nos. 2 and 5 and the greenhouse shed. In 2006 Tom and Daisy tore down greenhouse no. 3. They also plan soon to tear down all but a thirty-foot section of no. 4. They hope to keep the original shape of the remaining section but plan to renovate and modernize it for hobby use. ❑

Ancestors of Harry Stauffer Lefever

Paternal

Mengen (b. 1510)
John (b. 1540)
Philip (b. 1574)
Andrew (b. 1604)

Abraham* (1632-1685) | Andrew (1636-1696) | Simon (1640-1690) | Judith (1644-1690) | Isaac* (1648-1702)

Judith* (1660-1685) | Philip* (1664-1685) | Jacob* (1666-1685) | Isaac (1669-1751) m. Catherine Ferree (1679-1749) | Mary* (1671-1685) | Susanna* (1672-1685) | Charles* (1680-1685)

Abraham (1706-1735) m. Elizabeth Ferree (b. 1710) | Philip (1710-1761) | Daniel[1] (1713-1781) | Mary (1715-1774) | Esther (1717-1751) | Samuel (1719-1789)

John (1730-1810) m. Margaret Henning (1729-1786) | Peter (1733-1799)

Mary (b. 1754) | Elizabeth (1756-1812) | Catherine (1758-1813) | Abraham (1761?-aft. 1791) | John (1763-1795) m. Elizabeth Howry[3] (1764-1834) | Jacob (1766-1844) | George[2] (1771-1847)

Daniel (1790-1863) | John (1792-1856) | Samuel (1793-1797) | George[4] (1795-1863) m. Barbara Denlinger (1802-1851)

Abraham (1821-1879) | Elizabeth (1822-1838) | Joseph (1825-1826) | Mary (1827-1894) | Anne (1829-1838) | John (1831-1899) | Jacob (1833-1834) | Hester (1836-1836) | Barbara (1838-1839) | Susanna (1840-1919) | George (1842-1917) | Isaac D. (1844-1908) m. Elizabeth Kreider (1845-1933)

Abram (1871-1963) | Enos (1872-1936) | Edwin (1873-1960) | Harry (1877-1974) | Elias (1879-1963) | Emma (1888-1989)

Isaac D. and Elizabeth L. (Kreider) Lefever wedding photograph (1869)

*Martyred.

[1]A plaque in Paradise Park, Paradise, Pa., commemorates the Lefevre/Ferree arrival in Lancaster County in 1712 and Daniel's birth in 1713.

[2]In 1836 he built the large brick house pictured in the *Pennsylvania LeFevres*. His grandson George Newton LeFevre was one of the compilers of the *Pennsylvania LeFevres*.

[3]The Howrys were Mennonites. This is probably the time when the LeFevres first became Mennonites. When John died, Elizabeth m.(2) in 1801 Peter Espenshade; they had four sons.

[4]Built the house at 1964 Millport Road in 1825 after purchasing the land from his older brother John Lefever in 1819. John's property included the 1744 Amish homestead along the Strasburg Pike. In 1856 he built the house at 1945 Millport Road, Lancaster, Pa.

Chart prepared by Harry G. Lefever from George Newton LeFevre and Franklin D. LeFevre, *The Pennsylvania LeFevres* (1952); Franklin D. LeFevre, "Our Branch of the LeFevre Tree" (1982); and Franklin D. LeFevre, "The Chesterdorf Farm, 1964 Millport Road, Lancaster, PA 17602" (1991).

Maternal

Jacob Stauffer
(1713-1775)
m. Magdalena Hess
(b. 1717)

Christian Stauffer
(1736-1808)
m. Anna Eby
(1745-1826)

Dea. Christian Eby II
(1734-1807)
m. Catherine Bricker
(1743-1810)

Bp. Tobias Kreider
(ca. 1721-1791)
m. Ann Buckwalter
(1725-1805))

Jacob Denlinger
(ca. 1715-by 1787)
m. Anna Schenk
(b. ca. 1715)

Samuel Huber
(1725-1788)
m.(1) _____

John Nissley
(d. 1789)
m. Mary Siegrist

Christian Stauffer (1771-1833) — Veronica Horst (1772-1835)

Bp. Peter Eby (1765-1843) — Margaretha Hess (1764-1845)

Johannes Kreider (1747-1825) — Maria Landis (1751-1826)

John Denlinger (ca. 1751-1792) — Catherine Bastler (1759-1806)

Abraham Huber (d. 1814) — Barbara Eshleman (1764-1814)

Bp. Samuel Nissley (1761-1838) — m.(2) — wid. Anna (Mumma) Greider (1763-1823)

John Stauffer (1795-1872) — Barbara Eby (1798-1865)

Min. Johannes Kreider (1784-1847) — Esther Denlinger (1788-1863)

Abraham Huber (1789-1816) — Veronica Nissley (1798-1839)

Christian Stauffer (1823-1900) — m.(1) Anna Rohrer (1822-1844) — m.(2) Susanna Rutt (1828-1900)

Daniel Kreider (1815-1884) — m.(1) Barbara Denlinger (1824-1844) — m.(2) wid. Anna (Huber) Bossler (1816-1888), wid. of John Bossler

Israel Stauffer | Daniel | Henry R. Stauffer (1850-1886) | Christian | Barbara | Infant | Susan | Benjamin

Daniel Kreider | Mary H. Kreider (1850-1915) | Hettie | John

Henry R. and Mary H. (Kreider) Stauffer, charcoal-enhanced photographs

m. Nov. 5, 1872

Lizzie K. Stauffer (1874-1954)

Annie K. Stauffer (1875-1938) — m. Jan. 2, 1896

Amos K. Stauffer (1878-1962) m. Oct. 2, 1904, Adella Clahr Groff (1880-1942)

Enos K. and Annie (Stauffer) Lefever wedding photograph (1896)

Min. Harry S. Lefever (1897-1985) m. Aug. 27, 1919, Mary M. Groff (1898-2000)

Mary S. Lefever (w.[2]) (1900-1977) m. Deacon John H. Buckwalter (1897-1989)

Ella S. Lefever (1910-2008) m. Harvey R. Weaver (1907-1992)

Wedding photograph of Harry S. and Mary (Groff) Lefever, taken on September 27, 1919, exactly one month after their August 27 marriage

Who finally can define truth? Are those persons or groups wrong when they leave a fellowship, and those right who remain "Anabaptist" and defend its doctrines? Or is it vice versa? The author explores the link between ultimate truth and life in the realm of partial "truth."

Mennonite Defection and Fundamentalism

By Calvin W. Redekop

Introduction: The Problem

Evangelism has been one of the dominant themes of the Anabaptist Mennonite movement.[1] Theologically it has been assumed that Mennonites, to be faithful to Christ, should "go into all the world and preach the good news."[2] Even today many of the denominational promotional activities focus on "spreading the Word." In the recent merger of the two largest Mennonite groups—namely, the General Conference Mennonite Church and the Mennonite Church—the term "missional" became the overarching mantra, which assumed growth in membership.

As a consequence, the Mennonite family of congregations has grown in membership over the centuries and in recent decades. The following figures provide an approximate picture of membership gains in the Mennonite community in North America in recent times. In 1972 there were 286,211 Mennonites in Canada and the United States. In 1998 there were a total of 415,978 members.[3] This indicates a 45% increase in membership over the time of twenty-six years for an average of 1.7% increase each year.

A more accurate way of analyzing gains is to subtract losses from gains.[4] Leland Harder has conducted considerable research on church membership changes and found that between 1950 and 1960 a total of 16% of the members left the General Conference Mennonite Church for other denominations or no religion.[5] In 1985-86 Harder found that the General Conference Mennonites gained 2,164 members but also lost 2,502 through death, transfer, and defection for a net loss of 338 or 1%.[6] For the Mennonite Church in the same year, Harder discovered a gain of 5,727 new members with an offsetting loss of 4,835, leaving a net gain of around 1% in total membership.[7]

John A. Hostetler's research of Mennonite Church demography revealed similar results. Eight percent of the Mennonite Church membership defected in a ten-year period from the mid-1940s to the 1950s.[8] Incidentally, the defection rate for Hutterites is very low, 113 persons between 1918 and 1950, while the rate for Amish appears higher, 3,623 between 1880 to 1939, for a total of 22.4% over fifty-nine years and an average yearly rate of .38% per year.[9] The former Evangelical Mennonite Brethren,

The Evangelical Mennonite Brethren Church at Mountain Lake, Minnesota. This congregation was slow to relinquish its Mennonite connections and kept the Evangelical Mennonite Brethren name after 1989, when the denomination severed its Mennonite relationships.

[1]"The Anabaptists were originally intensely evangelistic. Their only hope of expansion was by this method. Since they controlled no political units as the Reformers did, they had to win others." *Mennonite Encyclopedia*, s.v. "Evangelism." For the most extensive treatment, see Abraham Friesen, *Erasmus, the Anabaptists, and the Great Commission* (Grand Rapids, Mich.: Eerdmans, 1998), chap. 3. For the problems with church growth, see Wilbert Shenk, *The Challenge of Church Growth* (Elkhart, Ind.: Institute of Mennonite Studies, 1973).

[2]Franklin H. Littell, "The Anabaptist Theology of Missions," *Mennonite Quarterly Review* 21 (January 1947): 5-17.

[3]J. Howard Kauffman and Leo Driedger, *Anabaptists Four Centuries Later* (Scottdale, Pa.: Herald Press, 1972), 21; Leo Driedger, *Mennonites in the Global Village* (Toronto: University of Toronto Press, 2000), 11. Membership figures are very imprecise because the various researchers often do not distinguish between church members versus nonbaptized in the tabulations and comparisons. Further, Hutterite and Amish groups are often excluded. Also, there are many splinter groups that are constantly "leaving the fold" and are thus not listed.

[4]This implies, of course, that the ingathering is larger than first meets the eye.

[5]Leland Harder, "The Quest for Equilibrium in an Established Sect: A Study of Social Change in the General Conference Mennonite Church" (Ph.D. diss., Northwestern University, 1962), 267 passim.

[6]*Mennonite Encyclopedia*, s.v. "Church Membership."

[7]Ibid. This figure represents net gain divided by total membership.

[8]John A. Hostetler, *The Sociology of Mennonite Evangelism* (Scottdale, Pa.: Herald Press, 1954).

[9]This percentage is dividing the losses by total membership. John A. Hostetler, *Hutterite Society* (Baltimore: Johns Hopkins University Press, 1974), 273; John A. Hostetler, *Amish Society*, 4th ed. (Baltimore: Johns Hopkins University Press, 1993), 103. This is based on a study of Lancaster County, Pennsylvania. Hostetler maintains that Amish defection was basically the result of economic pressures—lack of farmland.

now the Fellowship of Evangelical Bible Churches, has kept records of membership losses. So, for example, in 2003 eighty-one members left the denomination out of a total membership of 3,452---a 2.3% annual net loss. In 1993 the denomination lost 137 members of a total of 4,105 members for a 3.3% annual net loss.[10]

The Fellowship of Evangelical Bible Churches left the Mennonite fold because it alleged that Mennonite identity inhibited evangelism.

Interestingly, there are specific resources for most readers to test the veracity of these defection rates---namely, genealogies. The author's genealogy is typical.[11] Out of a base of 564 members, beginning in 1833, 193 claimed Mennonite affiliation at death for a retention rate of 34%! One hundred ninety-one (32%) joined non-Mennonite churches while 181 or 23% had no religious affiliation. Members defected to a variety of religions (Jehovah's Witnesses, Church of Jesus Christ of Latter Day Saints, Swedenborgians, Catholics, and Salvation Army along with more standard denominations, such as the Baptists and Christian and Missionary Alliance).[12]

Aaron A. Wall (1833-1905), here with a Bible in hand on his knee, nurtured a spiritual awakening among the Mennonites in Russia in the 1860s. He migrated to Mountain Lake, Minnesota, in 1875 and in 1889 became a cofounder of the Bruderthaler Church, which later became the Evangelical Mennonite Brethren Church. In 1989 the denomination renounced all Anabaptist connections and now calls itself the Fellowship of Evangelical Bible Churches.

Both Isaac Peters (1826-1911) (above) and Aaron A. Wall were converted under German pietist Edward Wüst's evangelical preaching and began a sister Bruderthaler church in Henderson, Nebraska. Peters was an outstanding Anabaptist leader and scholar who explored merging the Bruderthaler Conference with the (Old) Mennonites.

Using the conservative figure of between 1% to 1.7%, membership growth is rather modest, very close to the natural increase of the population worldwide, which is around 1.18% annually.[13] Even though modest, Mennonites at least maintained their own numbers by replacing their own deaths. However, the gain could be more impressive if the Mennonite Church retained all the members it had ever recruited as the above figures suggest. Leland Harder suggests that "losing members" is a sensitive issue and that "churches have sought redemptive ways to reactivate resident members who have quit coming to worship services for various reasons."[14]

[10]*Fellowship of Evangelical Bible Churches Directory* and *Annual Reports, 1994, 2004* (Omaha, Neb.: FEBC, 1994, 2004). Deaths are not included in this percentage. Ironically, the FEBC left the Mennonite fold because it alleged that Mennonite identity inhibited evangelism.

[11]Freda Pellman Redekop, ed., *The Redekop Book* (Waterloo, Ont.: Benanna Tree Publishers, 1984). Many genealogies unfortunately do not include religious affiliation.

[12]A sophisticated and significant analysis by Robert Enns of the Enns family, entitled "'Where Have All the Children Gone?,' Ethno-Religious Continuity and Change in Six Generations of a Mennonite Family from Russia" (unpublished paper, 2006), 16, finds that 66% today "define themselves as Mennonites."

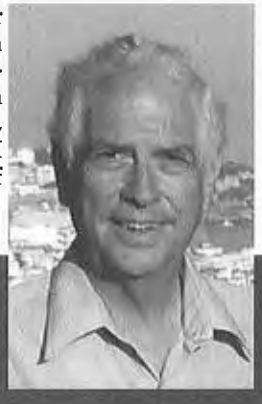
[13]This figure is based on annual population plus increase through births minus deaths. *World Christian Encyclopedia*, s.v. "Annual Religious Change."

[14]Harder, "Quest for Equilibrium," 153.

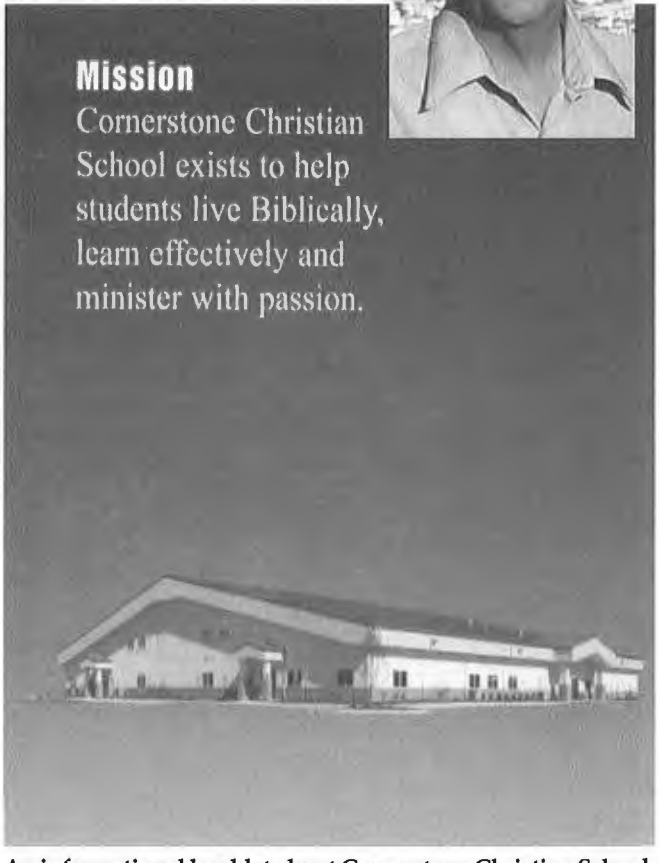
The sobering conclusion is that if there had been no membership loss, the Mennonite membership in North America, which was around 205,775 in 1956, today would probably be at least a million, based on natural growth without the addition of any converts.[15]

Fortunately the results from the third Church Member Profile have just been published. This time, only the Mennonite Church USA (merger of [Old] Mennonites and General Conference Mennonites) was studied, but the results are very similar. Kanagy states, "In 1972, the time of the first member profile, these two denominations together had 123,847 members in the United States. By 1989, the year of the second profile, they had grown to 130,329 members. Today Mennonite Church USA has 16% fewer members (109,000) than did these two denominations in 1989."[16] He observes further that "from 1972 to 1989, the decline in number of children among Mennonites was offset by the increase in non-cradle Mennonites. . . . Should lower birth rates persist without the substantial addition of new members who are not Mennonites, the denomination faces a bleak future."[17]

Above: Cornerstone Church of Broadway, Virginia



Right: Gerald E. Martin, organizer and leader of Cornerstone Church and Ministries International, founded in 1986. It now has locations in five states and in Trinidad, Italy, India, and Chile. In 2006 the CCMI Apostolic Council was composed of nine members.



An informational booklet about Cornerstone Christian School, Harrisonburg, Virginia, states that "our vision is to train students with Biblical principles and release them to impact the area high schools with Godly character." In an interview the principal stated that the school is not to be identified as Mennonite in any way.

It is interesting that though Kanagy discusses the increase in members from non-Mennonite sources, which help to stanch greater losses, he does not address the central issue of this paper—namely, defection of members. Thus, he overlooks a telling recommendation that Kauffman and Driedger make regarding the threat of membership losses to the future Mennonite church.

One reason why so many individuals and groups are leaving the Mennonite fold is the influence of Fundamentalism's tendencies for defection and schism.

They say, "The 1972 and 1989 surveys have provided readings on the core of Mennonites who have remained in the church. What about those who have left? Future research should focus on the extent of membership loss and the reasons why some are leaving for other churches, and why some are not attending Church at all."[18]

According to *Mennonite Weekly Review*, the merger of the (Old) Mennonite Church and the General Conference Mennonite Church sparked the withdrawal of 119 congregations in the decade surrounding the birth of Mennonite Church USA in 2001. The merger had the biggest impact in Lancaster Conference, Mennonite Church USA's largest conference, with 16,693 members in 171 congregations and 7 church plants in 2007. In 1997 it had 20,043 members in 246 congregations. Other conferences strongly affected by the merger were Atlantic Coast with 21 congregational withdrawals and Virgina with 17.

Many that withdrew believed MC USA was "too liberal theologically and was not willing to take a firm stand against homosexual practice" or felt that it might not maintain its teaching stance regarding homosexuality. Some wanted a more authoritative or "apostolic" style of

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[15]*Mennonite Encyclopedia*, s.v. "North America." The natural population increase of the United States since 1960 has been approximately 1.3% annually as base, and Mennonite rates have been at least that high.

[16]Conrad Kanagy, *Road Signs for the Journey: A Profile of Mennonite Church, USA* (Scottdale, Pa.: Herald Press, 2007), 49.

[17]Ibid., 57.

[18]Kauffman and Driedger, *Anabaptists Four Centuries Later*, 270. It seems strange that this important counsel was not included in the planning for the third survey, and it tends to support this writer's view that membership loss is a taboo topic.

leadership, and some withdrew around issues of choice of words when referring to the Bible: "There was grievance that [MC USA's] 1995 confession of faith did not include words such as inerrant and infallible when describing the authority and place of Scripture." Others cited their intent to avoid "theological pluralism, doctrinal ambiguities and moral confusion."[19]

This article does not presume to provide all the suggested answers to defection in general, but it argues that one reason why so many individuals and groups are leaving the Mennonite fold is the influence of Fundamentalism's tendencies for defection and schism.

A Closer Look at Defections

"Membership loss" is the generic term which includes attrition as the result of a variety of factors such as aging, death, and migration. Defection, apostasy, and disaffiliation are other terms for the subcategory of membership loss with which we are concerned. Defection here shall mean the voluntary termination of membership in a religious community, such as a Roman Catholic parish or a Mennonite congregation.[20]

Individual Voluntary Defection

The first subcategory of defection is individual and/or family, in which individuals or families originally classified as members have severed membership in a Mennonite church.[21] The reasons for defection can be defined as voluntary and involuntary (that is, excommunication, purging lists, etc.).[22] The recent studies regarding reasons for defection in religious groups generally are surprisingly similar. For example, a study of defection in the Haredi Jews revealed the following factors:

1. Feelings of being different, even inferior
2. Feelings of being deviant or "standing out"
3. Uneasiness about specific issues, doctrines, or beliefs which were not being adequately answered or solved
4. Perceptions of hypocrisy in the group regarding professions of beliefs and consistency in actual practice
5. Expressions of disapproval on restrictions and imposition of discipline and restrictions.[23]

These factors are present in the Harder and Hostetler study; however, Hostetler has added several other reasons for leaving a congregation:

6. Geographical factors (for example, moving away)
7. Personal factors (such as marrying a non-Mennonite)
8. Economic factors (such as having life insurance).[24]

Information on individual defection from the Mennonite Church has been provided by the recent Church Membership Profile studies (CMP). The survey asked the respondents whether they will "always remain a member of [their] denomination." In the 1972 survey 26% responded affirmatively while in 1989 28% agreed.

This photograph depicts Congregational Mennonite Church of Marietta, Pennsylvania, in its final "Mennonite" phase about 1965 before assuming the name Congregational Bible Church. Tracing its roots to a 1938 Marietta mission of the Lancaster Mennonite Conference, it in 2007 became Community Bible Church, which now exists to "spread the Gospel and bring glory to God." With two services it has almost five hundred members. This year it completed a new $10.7 million, 86,000-square-foot building at 331 Anderson Ferry Road, Marietta, Pennsylvania.

After leaving the conference in 1951, it chose Congregational Mennonite Church as "a name that depicts the nature of church organization as revealed in the N.[ew] T.[estament] church." In the 1960s it became an independent, evangelical Bible church. In 1970 the congregation dropped "Mennonite" from its name because members no longer held to Mennonite doctrine, theology, and practice; did not support Mennonite programs; and considered the name a hindrance to evangelism. It also promoted the Scofield Bible Correspondence Course from Moody Bible Institute and developed the Crusade for Christ Hour (Red Lion radio) as a then-progressive evangelistic tool. In 1965 the congregation erected a new building at 1185 River Road, Marietta, and enlarged it in 1979-80. In 1987 a group withdrew and established the Lancaster County Bible Church, now located near Mount Joy, Pennsylvania.

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[19]Paul Schrag, "MC USA aims to stop decline in membership," *Mennonite Weekly Review*, October 15, 2007, pp. 1, 9.

[20]I prefer *disaffiliation*, a less pejorative term, but the term is not as commonly used as *defection*. Defection also can imply the goal, to no religion or another religion, but this is of secondary interest here.

[21]"Individual defection" is a tricky term, for it often involves spouses and/or offspring.

[22]Being purged or excommunicated obviously can have voluntary as well as unintentional motivations; hence, it is a mixed case. For a theoretical analysis of defections, see A. Mauss, "Dimensions of Religious Defection," *Review of Religious Research*, no. 10 (1969): 128-35.

[23]William Shaffir and Robert Rockaway, "Leaving the Ultra-Orthodox Fold: The Case of Haredi Jews" (unpublished paper in possession of author, 1995). This sounds rather similar to what Mennonites experience.

[24]Beulah Stauffer Hostetler, *American Mennonites and Protestant Movements: A Community Paradigm*, Studies in Anabaptist and Mennonite History, no. 28 (Scottdale, Pa.: Herald Press, 1987), 222; Mauss, "Dimensions," 130, proposes three types of defection—the intellectual dimension, where the issue is the acceptance and conformity to, or rejection of, dogma and belief structures (truth); social dimension, in which the strength of the social bonds and cohesion between the members of the fellowship override any problems that the intellectual dimension might invoke; the emotional/spiritual dimension, in which subjective states such as "a gnawing sense of guilt and shame" operate.

C. H. Suckau, the first Grace Bible Institute president, served from 1943 to 1950. He had been a General Conference Mennonite missionary in India and served as pastor of the Berne General Conference Mennonite Church for fifteen years. He strongly emphasized dispensationalism, premillennialism, and eternal security.

Grace Bible Institute (later Grace College of the Bible and now Grace University), began in 1943 with board representation from six Mennonite conferences. It emerged as a protest to liberalism and modernism in the General Conference Mennonite Church, Evangelical Mennonite Brethren Church, Evangelical Mennonite Church, and Mennonite Brethren Church. Now a nondenominational university, it rejects Mennonite theology and practice. According to the 2007 *Grace University Catalog*, "The Bible is the integrating dynamic of our curriculum [in order to] form a unified Christian worldview and philosophical perspective on life."

Three early Grace Bible Institute leaders: Paul Kuhlmann, Harold D. Burkholder, and John R. Barkman. H. D. Burkholder succeeded C. H. Suckau as president (1950-55). Burkholder proposed that Grace Bible Institute, as an inter-Mennonite school, should affirm "its stand as true and loyal to the time-honored Mennonite doctrines." J. R. Barkman was an early Evangelical Mennonite Brethren leader and Grace Bible Institute board member. John R. Dick was a faculty member and served as Evangelical Mennonite Brethren president from 1955 to 1958.

Another question is equally revealing, for it asked, "Are you satisfied in being known as a Mennonite?" In 1972 52% said yes; in 1989 56% approved. While there is a slight increase over seventeen years, the percentages are quite significant and indicate some reasons for concern.[25]

But there is another reason for individual membership loss—excommunication, which might be termed involuntary defection and which was relatively important in earlier Anabaptist history.[26] Hostetler's research suggests that between 1942 and 1951 14% of former members of the Mennonite Church had been excommunicated.[27] Excommunication probably reflects some of the causes for voluntary defection, such as rejecting restrictions on lifestyles, lack of conformity to beliefs and doctrines, and/or nonconformity in accepted practices.

Group Membership Loss and Defection

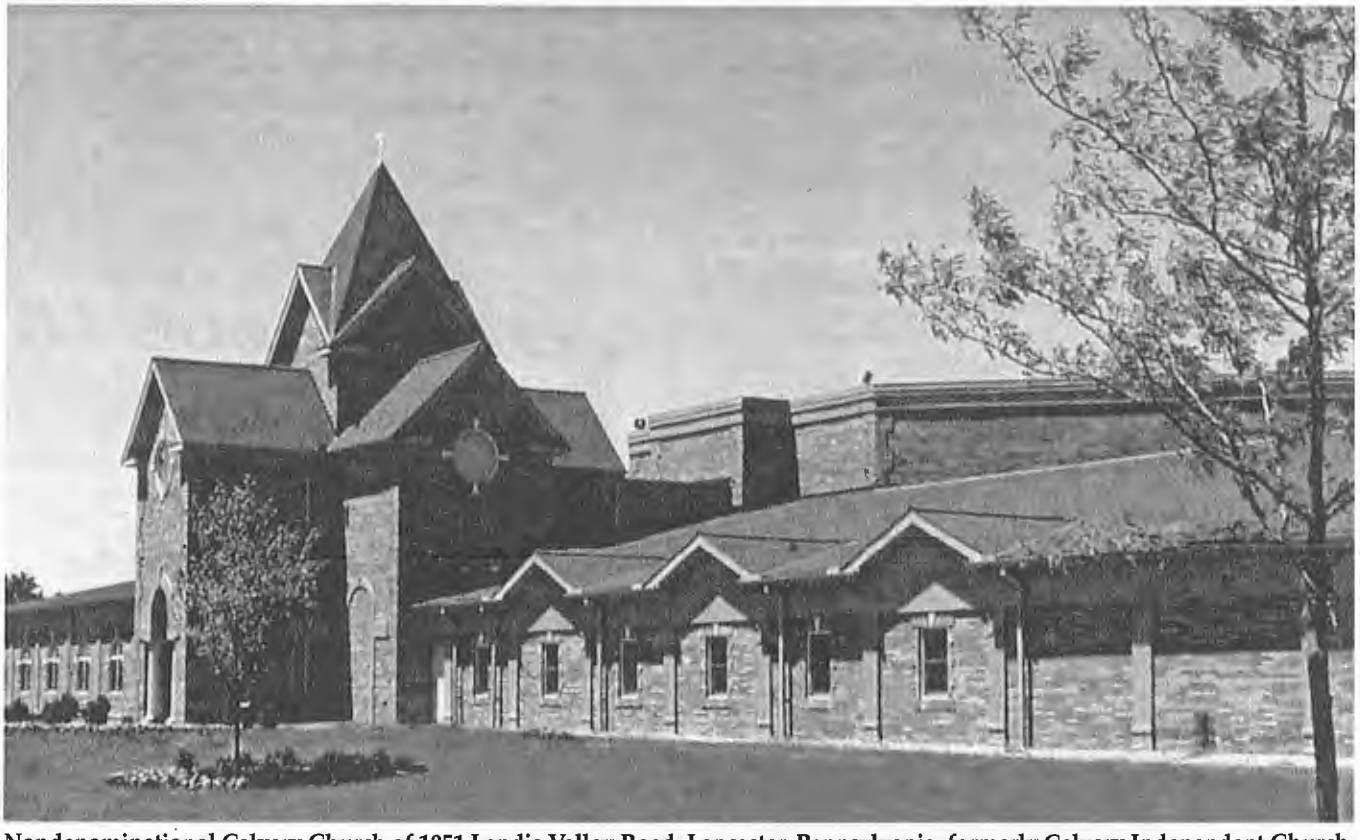
This form includes families, clans, and clusters of various types who leave congregations or conferences, such as Cornerstone Church did in Virginia in the 1990s.[28] It can be a group of congregations voluntarily leaving a conference, such as the Eastern Pennsylvania Conference, which left the Lancaster Conference in 1968. It can also refer to denominations intentionally leaving the Mennonite identity and tradition, such as the Evangelical Mennonite Brethren did in 1987. This massive phenome-

[25]J. Howard Kauffman and Leo Driedger, *Mennonite Mosaic* (Scottdale, Pa.: Herald Press, 1990), 154.

[26]*Mennonite Encyclopedia*, s.v. "Excommunication," a long article. Excommunication implies church discipline, which is not widely practiced today.

[27]Ibid., 176. This has theological implications which cannot be analyzed here.

[28]The *Mennonite Directory*, 2003 (Scottdale, Pa.: Mennonite Publishing House, 2003) reveals the phenomenal proliferation of seceding groups under "Related Mennonite Conferences" and "Independent Area Mennonite Conferences and Fellowships." See also *Anabaptist (Mennonite) Directory, 2004* (Harrisonburg, Va.: Sword and Trumpet, 2004), which lists twenty groups and conferences not affiliated with the historical Mennonite conferences, plus another twenty unaffiliated groups. The membership of all these groups totals roughly 64,000 souls.



Nondenominational Calvary Church of 1051 Landis Valley Road, Lancaster, Pennsylvania, formerly Calvary Independent Church, began in 1937 with two basic commitments: Bible teaching and missions. Its theology is admittedly Fundamentalist. Charter members included several Mennonite families who had become involved in interdenominational Bible conferences and faith missions endeavors. Initially the congregation rented facilities in Lancaster, then erected a building in the city, a second building on the northern edge of Lancaster in 1952, and in 1999 the present $19 million, 184,000 square-foot building with a sanctuary seating 2,165 people. Currently it is undergoing a $10 million expansion.

non is nowhere more dramatically illustrated than in the Kraybill and Hostetter "Listing of [Mennonite] Groups by Tribe." The list contains seventy different Mennonite groups, including those who have separated.[29] The reasons for the separation of these groups have not been studied and are worthy of intense analysis.[30] See chart (p. 22) for listing of sample groups that have left since 1873.

The forms of parting company in groups or conferences may be more like a separation or division through mutual agreement, mutual excommunication, or exclusion so that defection often becomes more a question of which is the orthodox and which is the schismatic group. In most groups that forsake the Mennonite identity, the leaving group often maintains that it is remaining faithful while the staying group is considered apostate; on the other hand, the remaining group usually considers itself orthodox, and the leaving group, as apostate.[31]

Group membership loss may include some individual reasons given above, but it often involves other factors:

1. Disagreement in interpretation of biblical "truths" or specific beliefs, such as premillennialism versus amillennialism, King James Version versus the Revised Standard Version of the Bible
2. Concerns about the direction the group is moving—for example, more conservative or more liberal on issues or practices such as ordination of women or acculturation of lifestyles, such as television
3. Polarization over specific events or issues, such as disciplining a member for ethical infraction
4. Struggle for authority (power) between individuals over doctrinal ("truth") issues.

This latter seems to be the greatest source of group conflict, according to a significant study of the Mennonite Church, *Disquiet in the Land*, by Fred Kniss.[32]

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[29]Donald B. Kraybill and C. Nelson Hostetter, *Anabaptist World USA* (Scottdale, Pa.: Herald Press, 2001), 144.

[30]Several studies have already appeared. See Calvin Redekop, *Leaving Anabaptism: From Evangelical Mennonite Brethren to Fellowship of Evangelical Bible Churches* (Telford, Pa.: Pandora Press, 1998), and Donald R. Fitzkee's *Moving toward the Mainstream* (Intercourse, Pa.: Good Books, 1995).

[31]This proposition demands more scholarly research for the information it can provide. The Fundamentalist movement is especially illustrative here, for "correct belief" is at the heart of the reasons for leaving; usually the remaining group is considered soft on beliefs. More on this below.

[32]Fred Kniss, *Disquiet in the Land: Cultural Conflict in American Mennonite Communities* (New Brunswick, N.J.: Rutgers University Press, 1997). Kniss studied all 198 conflicts between 1870 and 1985, many of which ended in divisions or defections.

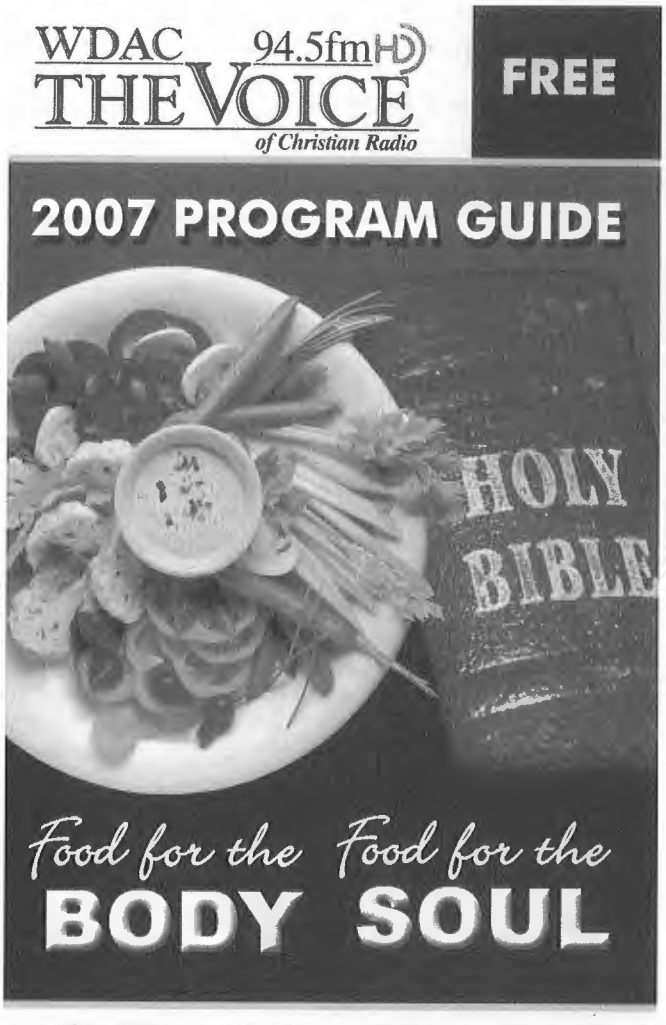
Sample Independent Mennonite Groups or Groups Rejecting Anabaptist/Mennonite Identity†

Group°	Date Separated‡	Region	Membership (ca. 2000-2007)
Ohio Wisler Mennonite	1873	Ohio	274
Bruderthaler Kirche	1889	Midwest	?
Old Order Mennonite, Weaverland Conference	1893	Pennsylvania	5,574
Old Order Mennonite, Wisler Conference	1907	Central	780
Conservative Mennonite Conference	1910	Midwest	11,262
Old Order Mennonite, Groffdale Conference	1927	East	7,096
Independent Mennonite Congregations	1940s	Central	3,909
Old Order Mennonite, Reidenbach Groups	1942	East/Central	361
*Missionary Church (United Missionary Church/ Missionary Church Association merger, 1969)	1947	Ohio/Indiana	46,015
Nationwide Fellowship Churches	1950s	U.S.	4,101
Bible Fellowship Church	1959	Pennsylvania	7,169
Washington-Franklin Mennonite Conference	1965	Pennsylvania/ Maryland	1,583
Eastern Pennsylvania Mennonite Church	1969	Pennsylvania	4,860
Caribbean Light and Truth	1970	Caribbean	138
Cumberland Valley Mennonite Church	1971	Pennsylvania	415
Southeastern Mennonite Conference	1971	Southeast	701
Western Conservative Mennonite Fellowship	1973	Western	555
Conservative Mennonite Churches of York and Adams Counties, Pennsylvania	1975	Pennsylvania	238
Midwest Mennonite Fellowship	1977	Midwest	2,121
Reinländer Mennonite Church	1977	South Central	465
Mid-Atlantic Mennonite Fellowship	1978	Eastern	1,523
Hope Mennonite Fellowship	1981	Pennsylvania	434
Charity Ministries	1982	Eastern	2,058
Bethel Fellowship	1983	Eastern	871
Keystone Mennonite Fellowship	1985	East Coast	1,249
*Fellowship of Evangelical Bible Churches	1987	Midwest	4,450
Mennonite Christian Fellowship	1990	East/Central	1,518
Pilgrim Mennonite Conference	1991	East	1,255
*Cornerstone Churches and Ministries International—United States	1990s	Virginia	1,043
[Conservative] Mennonite, Unaffiliated	?	Midwest	7,016
Biblical Mennonite Alliance	1998	East	2,064
Good News Fellowship of Anabaptist/Mennonite Churches	2000	Southeast	approx. 800
Hopewell Network of Churches	2000	East Coast	930
The Alliance of Mennonite Evangelical Congregations	2000	East	2,191
Koinonia Fellowship of Churches	2002	Pennsylvania/ Delaware Valley	1,300
Harvest Fellowship of Churches	2002	New England/ Pennsylvania	628
*Fellowship of Evangelical Churches	2003	Central U.S.	14,078
Mennonite Evangelical Churches		Southern	250
Old Order Mennonite, Unaffiliated	Varied	East	465
United Mennonite	?	Pennsylvania	17

† Kraybill and Hostetter, *Anabaptist World*, and other sources. Many congregations and fellowships that have separated from Anabaptist/Mennonite identity, especially in the Russian Mennonite tradition, are not listed because accurate information is not readily available. Those with an asterisk (*) have officially rejected Anabaptist/Mennonite identity.

° Reasons for independent status or defection often pertain to interpretation of Scripture pertaining to lifestyle and beliefs, such as abortion and degree of emphasis on evangelism. Most of these groups have not totally dispensed with Anabaptism or Mennonitism.

‡ Only groups that separated in North America since 1873 have been included.



Since 1959 radio station WDAC—"the voice of Christian radio," founded in Lancaster, Pennsylvania, by Philadelphia evangelist Percy Crawford—has beamed varied theological streams into the homes of listeners from Baltimore, Maryland, to Sunbury, Pennsylvania. Listeners have heard Mennonite voices and music from the Mennonite Hour, Sunday School Meditations, Life with God, and the Calvary Hour as well as voices from nondenominational and Fundamentalist speakers of Calvary Church, Philadelphia College of the Bible, Moody Bible Institute, and Focus on the Family. According to a 1998 survey, Mennonites constituted the biggest single denomination of the audience at 23.5%, Brethren 10.8%, and independents, 21.6%. By 2002 the audience had grown to 250,000 listeners. In 1993 longtime station manager Paul Hollinger, a Moody graduate, noted that "you can get close to a Bible school education from the teachers we have." The station "is designed to encourage the evangelicals who listen to us to go out and be missionaries."

Organizations and groups vary greatly in the strength of the bonds that hold the members together (centripetal forces). The strength of these bonds can be

1. Ideological clarity and consistence
2. Psychological/social attractiveness of the members
3. Strength of group discipline to keep members in line
4. Strength of socialization mechanisms by which members are helped to accept beliefs and conform their behavior
5. Degree of isolation and impermeability of the group or organization from external influences and seductions.

If these variables are all strongly positive, the group or organization can be defined as having high cohesion or being a "thick" structure. The Hutterite Society is the best illustration of a relatively strong position on all of the variables discussed here.[33]

Another variable in loss or defection of members or groups is the nature of the social environment in which the group or organization exists. The ability of the religious group to maintain strong membership loyalty in the prevailing western individualistic context, with its massive media technologies, is becoming increasingly difficult, probably ultimately impossible. This, coupled with the great emphasis on individual freedom, personal achievement, self-expression, and religious individualism, as in North America, undoubtedly places great stress on members who live in submission to congregational beliefs and norms. Thus, the bonds of cohesion to the religious community regarding doctrinal factors are weakening because the centrifugal forces have become so overpowering.

These environmental factors are most influential in Mennonite groups that are now becoming relatively urban and educated and where interaction with the larger society is becoming increasingly deep and broad. This is the "transitional" Mennonite group, according to Kraybill and Hostetler. They propose a scheme for analyzing the character of Mennonite church life—traditional, transitional, and transformational. They propose that the transitional type of Mennonite church "encourages individual religious experience, emphasizes rational, formal written doctrine, and engages in evangelism." The authors do not list any of these traits in the other two groups.[34] In fact, they suggest that the biblical authority is couched in the tradition in the traditional group, or in the church in the transformational group. This perspective supports the central thesis of this article—namely, the presence and influence of Fundamentalism in the transitional cluster of Mennonite groups who leave the Mennonite faith.

Beliefs and Defection: The Drive to Define "Truth"[35]

An analysis of historical religions shows that "the decisive religious experience which impels the association of all who possess it will, as we have seen, be formulated in terms of *sacred knowledge*."[36] Most religions in history

[33]See Karl Peter, et al., "The Dynamics of Religious Defection among Hutterites," *Journal for the Scientific Study of Religion* 21 (1982): 327-37. I cannot expand on the sociological forces contributing to defection from religious groups. Robert Merton's conceptualization regarding group solidarity and identification is basic here. See Robert K. Merton, *Social Theory and Social Structure*, rev. ed. (Glencoe, Ill.: Free Press, 1957), chap. 8.

[34]Kraybill and Hostetter, *Anabaptist World*, 56. It is clear that this is a partial definition of Fundamentalism.

[35]The word *truth* has been put in quotation marks because I use it throughout, not to refer to an absolute reality, but to that which each particular person or group assumes is the bundle of ultimate and dependable real nature of things. Doctrine is one way of approaching "truth."

[36]Jachim Wach, *Sociology of Religion* (Chicago: University of Chicago Press, 1947), 37 (my emphasis). I could use more recent sources, but in my estimation there is no scholar who has done a more thorough analysis of religious structure and process than Wach.

have evolved "through the recitation of the myths of the tribe." In the Christian religion the emphasis is clearly focused on the sacred (and immutable) Scriptures—Old Testament and New Testament, interpreted in the context of the history of the Israelites, early Christian history, and subsequent church history.

Throughout Christian history, individuals and groups have promoted almost unimaginable doctrines, often resulting in contention, conflict, and defection. The central role of doctrine (beliefs) in the formation and functioning of the Christian tradition is proved by its incessant struggle to define the "truth."[37] Wach states, "Doctrine, whether systematic or codified in the form of dogma, is often first formulated through polemics." Conversely, he states that it is a major cause of the emergence of religious groups and subsequent attempts at recovering or maintaining unity.[38]

Most religions, including the Christian, have historically had two goals: (1) defining and inculcating the "true" expression of "truth" among the faithful and (2) inviting nonbelievers to accept this "truth."[39] But that very process has to be mediated through individuals who thus claim to represent the "truth" and thereby also have the *authority to demand* acceptance and conformity. These two factors have been so closely interrelated that it has been impossible to separate them, and they are the basis of many schisms.[40]

Max Weber analyzed the concept of authority and concluded that there are three types and sources—the traditional, the rational, and charisma, which by now have become classics.[41] In charisma he integrated the two dynamics, "truth" and authority: (1) the anointed or called person, such as Jesus, who has the "gift of grace,"[42] which is the gift of authority to be able to provide "truths" to followers, and who said, "It is written . . . but I say unto you"[43] and (2) the demand that the prophet be obeyed. "The genuine prophet . . . in this sense, preaches, creates, or demands new obligations . . . and [prophets] are recognized by the members of the religious groups because they come from such a source. Recognition is a duty." The person with charisma proclaims a message with the claim that it is the duty of the followers to obey. Weber concludes with the very circular and enigmatic qualifier, "If proof of his charismatic qualification fails him, it is likely that his charismatic authority will disappear."[44]

This circularity confronts us with the issue of message and social control. The gift of grace is dependent upon convincing the followers that the bearer possesses the "gift." It is hardly possible to think of a better explanation of how the *will to "truth"* (the message) is dependent on the *will to power* (social control) and how it encourages the charismatic person to assert his "authority."[45] Clearly the "mixing" or merging of the message and the messenger is at stake here and points to the role that charisma plays in individual and group defection.[46]

Charismatic authority is very effective in creating a "followership" and hence a "fellowship"; but it is equally liable to create disaffection and contention, conflict, polarization, and finally divisions and defection.[47] The claim to "truth" may be the ostensible reason for leading a group out of a congregation but is very often a way of gaining power. Here the careful analysis of the group conflicts described in Kniss's *Disquiet in the Land* provides copious examples of this process. The struggle to define the correct "truth" and practice very often became the ostensible basis for individual and group defection, but it is clear that the individual and group *will to power* was at the basis of the struggle and defection.[48]

The Fundamentalist Drive to *Correct "Truth"*

We come now to the theological and biblical concern about "truth."[49] Faith and doctrine have been the central issues of Christian group formation and maintenance—but not any doctrine, only *correct doctrine*. "The things we believe make up our creed, and our creed determines our character and our conduct. For this reason, the first thing we wish to know about a man is his creed."[50] The claim to possess correct doctrine has been a guiding force for a majority of the teaching and evangelism conducted by Christianity.

The Fundamentalist movement in the western Christian tradition is especially expressive in championing the "truth." Although it has been variously defined, George Marsden's definitions are probably most generally accepted. He states: "[An] American fundamentalist is an evangelical who is militant in opposition to liberal theology in the churches, or to changes in cultural values or mores. Fundamentalists are not just religious

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[37]Doctrine as used here refers to the world of interpretation, codification, and "sacralizing" of Christian beliefs and includes concepts such as dogma and official teachings of any religious tradition.

[38]Wach, *Sociology of Religion*, 37.

[39]The "truth," of course, does not necessarily refer to a system of coherent propositions but to an accepted worldview or system of the meaning of reality and/or existence.

[40]This theme is powerfully presented by Charles Kimball, *When Religion Becomes Evil* (San Francisco, Calif.: Harper, 2003), especially chap. 12.

[41]Max Weber, *The Theory of Economic and Social Organization* (New York: Oxford, 1947), sec. III.

[42]Ibid., 360.

[43]Ibid., 61.

[44]Ibid., 360.

[45]There is increasing discussion concerning the relationship between knowledge (and truth) and power. See, for example, Peter Blum, "Foucault, Genealogy, Anabaptism: Confessions of an Errant Postmodernist," in Susan Biesecker-Mast and Gerald Biesecker-Mast, eds., *Anabaptists and Postmodernity* (Telford, Pa.: Pandora Press, U.S., 2000), 60-74.

[46]This issue radiates into all aspects of the history of the Christian religion, including the Constantinian age, the later established church, and even the denominationalism in the disestablished contexts. This is equally relevant for the free churches, including Anabaptists, who reject any form of hierarchical power and authority, positing authority and power in the congregation, where each believer theoretically has equal authority and, hence, power. Yet, invariably charismatic leaders have emerged to exercise charisma and, hence, division.

[47]This issue has not been extensively explored in Anabaptist historiography. Kenneth Davis proposed that Anabaptists were in some sense charismatic, as defined by Weber, and cited John H. Yoder: Pentecostalism "is in our century the closest parallel to what Anabaptism was in the 16th." "Anabaptism as a Charismatic Movement," *Mennonite Quarterly Review* 53 (July 1979): 221.

[48]See, for example, Kniss, *Disquiet in the Land*, chap. 4. One illustration is the Lancaster Mennonite Conference Bishop Board members, who "saw Ohio Conference's actions as a threat to their ability to maintain authority over their own churches" (p. 81).

[49]The structure of this discussion follows an earlier treatment, which can be consulted for further support—namely, Calvin W. Redekop, *Brotherhood and Schism* (Scottdale, Pa.: Herald Press, 1962).

[50]J. L. Neve, Lutheran historian, quoted in ibid., 26.

conservatives, they are conservatives who are willing to take a stand and to fight."[51]

In America in general, Fundamentalism has been defined as a reaction to modernism, which on face value seems more sociologically than doctrinally defined. However, Marsden's proposal that Fundamentalism is essentially a rational phenomenon because of its emphasis on doctrine is central to a basic understanding of Fundamentalism, which is a militant defense of the "truth," as the protagonists see it.

The essential basis of the Fundamentalist position is doctrine—right belief consisting of five positions, according to Marsden:

1. Final authority of the Bible
2. Real historical nature of God's saving work recorded in Scripture
3. Salvation to eternal life based on the redemptive work of Christ
4. Importance of evangelism and mission
5. Importance of spiritually transformed life.[52]

It is clear that many, if not most, of the traditional Christian groups would generally agree with most of the five points in varying degrees, but it is on the specific interpretation of points one, two, and three where the contention and conflict arises. It is the militancy of the Fundamentalists' claims to their interpretations of what the Bible says (that is, "truth"), point one, as well as the particular emphases of points two and three (that is, doctrine), which causes the parting of ways. Fundamentalism's stance is probably not totally unfairly stated as, "It's my [our] way or the highway." The point of contention was "rightly dividing the 'truth.'"

Contrary to its detractors, Fundamentalism was/is not an anti-intellectual movement. It was, instead, highly rational and grew out of Scottish Common Sense realism, "a world view that held that God's truth was equally accessible to every rational person through the revelation of nature and Scripture."[53]

It is this "rational struggle" for correct doctrine and the aggressive attempt to propagate its doctrines which provides the basis for Marsden's description of Fundamentalism as "militant search for truth." Resistance to accepting the Fundamentalists' aggressive evangelism has caused almost infinite tensions, conflicts, and divisions in the church and, further, has caused many people to look with disdain at Fundamentalism.[54]

Paul Griffiths, a Catholic scholar, uses the concept of assent to address this issue: "A religious claim . . . is a claim about the way things are, acceptance of or assent to which is required or strongly suggested by the fact of belonging to a particular form of religious life."[55] Stating the idea differently, Griffith maintains that a religious tradition is based on assent to a particular system of "truth": "The religion's doctrines, [are] those claims to which assent or acceptance *is required* of all who do or would like to belong to it [the church]."[56] Griffith's important work maintains that this issue stands in the way of any achievement of Christian unity.

One of the most powerful analyses of the consequences of Fundamentalism is Charles Kimball's classic *When Religion Becomes Evil*. Himself an evangelical, he states, "In every religion, truth claims constitute the foundation on which the entire structure rests. However, when particular interpretations of these claims become propositions requiring uniform assent and are treated as rigid doctrines, the likelihood of corruption in that tradition rises exponentially. Such tendencies are the first harbingers of the evil that may follow."[57]

Mennonites and Fundamentalism

That Mennonites have been involved in and influenced by Fundamentalism can hardly be denied. Beulah Hostetler produced an intensive study of the (Old) Mennonite Church. She stated, "The initial formulation of the issues [the four themes of the World Christian Fundamentals Association] indicated to many [Old] Mennonites that they were Fundamentalists and by 1920 they were deeply involved in the controversy."[58] John Horsch became a leading spokesman for Fundamentalism, not only among Mennonites but in wider Christian circles, by his vehement rejection of all shades of modernism.[59]

In a more recent work Nathan Emerson Yoder describes the (Old) Mennonite Church's involvement in the Fundamentalist movement and provides copious illustrations of the way Fundamentalism became a part of Mennonite religious life. He suggests that Mennonites outshone the Fundamentalist movement in general because of their unrelenting attempt to be totally fundamentalist.[60]

Thus, Daniel Kauffman "wrote approvingly that [F]undamentalists believe 'that all that is taught in the Bible is to be taken at its full value, without doubt or evasion, and should be faithfully put into practice by all who profess to be followers of Jesus Christ.'" Kauffman then outdoes Fundamentalists in general by describing Mennonites as also "firmly committed to the fundamentalist faith: including some unpopular tenets of faith which many so-called Fundamentalists reject."[61]

Yoder proposes that Fundamentalism influenced Mennonites, who fused it with their own specific tradition in the process of becoming a denomination while resisting modernity and culture. Paul Toews proposes that for Mennonites, "Fundamentalism was a way to *codify doctrine, reassert churchly authority* [my emphasis] and rede-

[51]George Marsden, *Fundamentalism and Evangelicalism* (Grand Rapids, Mich.: Eerdmans, 1991), 1.

[52]Ibid., 5. Each of these issues has produced a vast system of theological dogma and doctrine, which makes the Amish distinctions in cultural usages, such as telephone, seem much less significant.

[53]Daniel Williams, review of Marsden, in *Fides et Historia* 38.2 (fall 2006): 149.

[54]Ibid.

[55]Paul J. Griffiths, "Religious Diversity and Truth," chap. 2 in *Problems of Religious Diversity* (Oxford: Blackwell Publishers, 2001), 21.

[56]Ibid., 49 (my emphasis).

[57]Ibid., 41. See his chapter entitled "Absolute Truth Claims," reflecting Wach's views.

[58]Beulah Hostetler, *American Mennonites and Protestant Movements*, 201.

[59]Ibid., 201ff.

[60]Nathan Emerson Yoder, "Mennonite Fundamentalism: Shaping an Identity for an American Context" (Ph.D. diss., Notre Dame University, April 1999). See especially chap. 9, "Mennonite Fundamentalism Ascendant."

[61]Ibid., 374.

fine cultural boundaries."[62] Toews suggests that Mennonites leaned on Fundamentalism to help codify their doctrines in response to cultural change.

Kniss's description of 198 Mennonite church conflicts provides ample documentation of the roles that "correct" biblical interpretations played in religious experience, practice, and lifestyles.[63] This conflict illustrates the classic Fundamentalist posture—there is an absolutely orthodox interpretation on every biblical issue. It can be stated unequivocally that the Mennonite tradition in North America has been broadly and deeply affected by this Fundamentalist orientation and that it is broadly accepted, including by non-Mennonite authorities such as Marsden.[64]

For Mennonites, Fundamentalism was a way to codify doctrine, reassert churchly authority and redefine cultural boundaries. . . . Mennonites leaned on Fundamentalism to help codify their doctrines in response to cultural change.

Verifiable evidence for the influence of Fundamentalism among Mennonites is clearly noted in Kauffman and Driedger's *Mennonite Mosaic.* Their research created a number of scales, including an Anabaptist scale and a Fundmentalist scale. It shows that Fundamentalist indicators are present in every denominational group and category, such as rural versus urban, though in varying degrees. Yet, they believe that Mennonites have placed their own imprint on Fundamentalism. They conclude: "Our study shows that there are few Mennonite liberals, so the tensions among Mennonites are more between two theologies—the original Anabaptist heritage and recent Fundamentalism. Thus, we found an internal dialectic between Anabaptism and Fundamentalism, two theologies that are contrasting, if not polar."[65]

Henry Egli (1824-1890), born in Baden, Germany, was originally a member of the Amish Mennonite Church. In 1866 he founded the Defenseless Mennonite Church, emphasizing vital religious experience.

Pine Hills Mennonite Church, Fort Wayne, Indiana, now Pine Hills Fellowship of Evangelical Churches

In Mennonite history the *will to "truth,"* when it is championed by charismatic evangelists, elders, or religious/denominational leaders, provides a fertile field for individual and group defection, commonly known as schism, or splintering, and the formation of new faith fellowships. One of the major techniques used by these *will-to-"truth"* leaders is the stress on the inadequacy or even doctrinal heresy of a particular person, a trend in interpretation, or a group's position. One observer of the Fundamentalist mentality in the Mennonite community recalls:

> With absolute and unqualified faith in his own authority, [. . .] places labels on all and sundry people and ideas, pronounces judgment with an air of finality upon everyone and everything within his range of vision. . . . [H]e almost alone is defending the truth while most church leaders are weakly and timidly making their fruitless efforts.[66]

Some of the exchanges, dialogues, and even diatribes between Mennonite leaders of opposing factions during the 1930s and 1940s bordered on violence, especially when seen in the context of a peace-loving denomination.[67] In this context Kimball is appropriate: "When zealous and devout adherents elevate the teachings and beliefs to the

[62]*Mennonite Encyclopedia*, s.v. "Fundamentalism."

[63]Kniss, *Disquiet in the Land*, chap. 2, "Contesting Religious Innovation."

[64]Marsden, *Fundamentalism and Evangelicalism*, 5. Paul Toews focuses more on the "modernization" dimensions of the causes of Fundamentalism, but "conversionism" is a major issue, nevertheless.

[65]Ibid., 253.

[66]Ida Yoder, ed., *Edward: Pilgrimage of a Mind: The Journal of Edward Yoder, 1931-1945* (Wadsworth, Ohio, and Irwin, Pa.: Ida Yoder and Virgil E. Yoder, 1985), 18-19. Labels such as liberal, modernist, humanist, fundamentalist, dispensationalist, premillennialist, amillennialist, and evangelical all served to define and polarize the relationships in the Mennonite community. See also *Mennonite Encyclopedia*, s.v. "Evangelicalism," and C. Norman Kraus, *Evangelicalism and Anabaptism* (Scottdale, Pa.: Herald Press, 1979), chap. 1.

[67]For example, in reference to a statement on biblical inspiration, one leader stated to a colleague, "Get your fundamentals drafted good clear and strong so no liberalist can hide under them and we will put them thru [at] our district conf[erence]." Nathan Yoder, "Mennonite Fundamentalism," 344.

Reuben Short (1913-2006), a longtime leader of the Evangelical Mennonite Church, was instrumental in changing the name from Defenseless Mennonite Church to Evangelical Mennonite Church but resisted the change to Fellowship of Evangelical Churches and the loss of Mennonite principles.

level of *absolute* truth claims, they open a door to the possibility that their religion will become evil."[68]

Thus it is that the "true" doctrines became the cardinal issue for individuals or groups to leave or part company from Mennonite bodies "who persist in rejecting the 'truth.'" Theologically it is couched in terms such as "the Bible teaches" or "the Scriptures clearly say that" or "God's will is." This stance thus provides the solid foundation for judging and separating from those who do not understand the "truth" in a similar way.[69] This technique also tends toward group rejection and ultimately hatred, a dynamic that has been documented in many groups, such as the Jews, where Fundamentalism has served admirably as a justification for individual and group defection.[70] This latter emphasis in Fundamentalism is especially stressed in the Mennonite Brethren, the former Evangelical Mennonite Brethren, and the Evangelical Mennonites—the latter two having dropped the Mennonite identity and name in favor of Fellowship of Evangelical Bible Churches and Fellowship of Evangelical Churches, respectively.[71]

"True" doctrines . . . is especially stressed in the Mennonite Brethren, the former Evangelical Mennonite Brethren, and Evangelical Mennonite Church, the latter two having dropped the Mennonite identity and name.

Salem Evangelical Mennonite Church, Gridley, Illinois, about 1950, long one of the main centers of the Evangelical Mennonite Church

The Problem with Fundamentalism

The central theological problem with the "doctrinal truth" aspect of Fundamentalism is that it depends upon dealing with the issue of "truth" from inside the knowledge system or worldview itself—that is, all claims to "truth" are based on the same Holy Scriptures. Therefore, everyone stands on the same foundation or platform for justification of his/her particular interpretation. Thus, the source of the problem and its resolution is circular reasoning from inside a closed system.

Without some external foundational guidelines, claims to having the "truth" invite unrelenting polemics and attempts at convincing others of the "truth." Thus, for example, the well-known biblical passage "You shall know the truth and the truth shall make you free" has no objective touchstone and ultimately necessitates resorting to superior psychological, social, and spiritual *will to power* to convince others of the "truth."[72]

[68]Kimball, *When Religion Becomes Evil*, 44.

[69]This ironically has also been the basis for much of the contention and conflict. Thus, the Fellowship of Concerned Mennonites describes its purpose as "a coalition of like-minded Mennonites whose concerns focus upon the basic biblical tenets of faith which have been the foundation of the Anabaptists movement." *Mennonite Directory, 2001*, 143.

[70]Note Wach's proposition above that "doctrinal polemics" is often used in the formation of religious traditions. For a study of Mennonite defection, see Calvin W. Redekop, *Leaving Anabaptism*, especially chap. 8, which describes the self-rejection and thinly veiled disdain for "ethnic Mennonitism," inspired largely by Fundamentalist views of "truth."

[71]The Evangelical Mennonite Church changed its name to Fellowship of Evangelical Churches in 2003. Its origins grew from revivalism, the Holiness movement, and premillennialism.

[72]For an analysis of power and authority as it relates to Anabaptism, see Benjamin W. Redekop and Calvin W. Redekop, *Power and Authority in the Anabaptist Tradition* (Baltimore: Johns Hopkins University Press, 2001). Superior power is very often dependent on institutional position, such as gender, organizational status (ordained, etc.), and family connections.

The achievement of the "truth" thus becomes a contest between the *will to "truth"* and the *will to power*,[73] and the process of the *will to power* normally overpowers the *will to "truth."* This relationship mirrors Christian history—except in hierarchically organized traditions, where the creed is very narrowly, specifically, and authoritatively defined and where, as Wach maintains, disobedience simply ends in excommunication for the "rejecters."[74] "An inquiry into the corruption of a religion must begin with the claims to truth it makes. . . . Corrupt religious truth claims always lack the liberating awareness that humans are limited as they search for truth."[75] These are harsh words, but they are historically documented.

Few religious traditions have been more affected by division and schism because of the *will to "truth"* versus *will to power* than the Mennonite. This is because the Anabaptist stress on the centrality of the Bible (biblicism) became affected by Fundamentalism.[76] When persons contend for the ultimate *"truth" claims* (in other words, spiritual authority), the issues can be adjudicated and resolved by the only available outside source—power.[77] Neil Blough supports this argument succinctly: "To say that any one human group is the bearer of divine truth is potentially a very pretentious claim"—because in the absence of external guidelines or absolute authority, claims of "truth" are usually decided by imposing superior power or force.[78]

This dilemma confronts the broader human community in its quest for the certainty of spiritual reality. It has also been the philosophical contention between the belief that there is a universal system of "truth" or knowledge (foundationalism) and the opposing position, which argues that all knowledge and "truth" is "based on some particular interpretative scheme." The latter ultimately is shaped by specific circumstances and is often disparaged as relativism.[79]

Conclusion

Defection and schism need further attention by theologians, historians, social scientists, and church leaders. Leaving the fellowship of believers basically demands answers to the following questions, some of which this article has tried to answer: Who ultimately can define "truth"? Are those persons or groups wrong when they leave a fellowship, and those who remain "Anabaptist" and defend its doctrines right? Or is it vice versa? Finally, is defection a normal condition of Christian history?[80]

The source and discernment of the "truth," achieved in the bosom of the fellowshipping believers, has been Anabaptism's strength. . . . [I]n that approach originated religious freedom for western Christianity.

The source and discernment of the "truth," achieved in the bosom of the fellowshipping believers, has been Anabaptism's strength. Incidentally, in that approach originated religious freedom for western Christianity. The role of the believing community in defining faith and hence in asserting *"truth"* claims is being increasingly understood in the Christian community as the Anabaptist philosophical solution to *"truth" claims.* However, this also creates a very fragile and schismatic religious society. As a consequence, schism has been called the Anabaptist weakness.[81] Will Mennonites avoid the problem of massive defection of members by continuing to focus on Fundamentalism's "truth" as a way of winning members? ❑

Lustre Christian High School, Lustre, Montana, began as a Bible school for eastern Montana Mennonites. Now it serves as a nondenominational Christian high school with no Mennonite curriculum and emphasizes "strong Christian values." The local Mennonite congregations are strongly "evangelical" and support American military policies.

[73]I derive this terminology from Nancey Murphy, "A Theology of Education," *Direction Home Page 26* (fall 1997): 80-84. Institutional power refers to official statuses and roles that persons occupy, such as pope, bishop, pastors, and deacons.

[74]Or extermination at the stake, as the Anabaptists discovered.

[75]Kimball, *When Religion Becomes Evil*, 40. This text is very helpful and insightful for our pluralistic age. "Only as a Christian pluralist could I be faithful to the mystery and the presence of the one I call God" (p. 207).

[76]The Bible "alone was authoritative for doctrine and life." See *Mennonite Encyclopedia*, s.v. "Bible." The Fellowship of Evangelical Churches, cited above, maintains that the Scriptures "are errorless in the original documents" (*Articles of Faith*, 7). The confession of faith is a twenty-five-page document, including six pages on the nature of God.

[77]Lydia Harder, "Power and Authority in Mennonite Theological Development," in Redekop and Redekop, *Power and Authority*, 73-94.

[78]Neil Blough, "The Church as Sign or Sacrament," *Mennonite Quarterly Review* 78 (January 2004): 49. This is one of Blough's central arguments, based on the philosophy of John Milbank.

[79]Thomas Finger, "'Universal Truths': Should Anabaptist Theologians Seek to Articulate Them?" in Biesecker-Mast and Biesecker-Mast, *Anabaptists and Postmodernity*, 76. Finger effectively describes and discusses the major elements in the issue of universal and situational truth.

[80]We cannot deal with the connection between "gaining and counting members" and the essential nature of the church in this paper. Do "winning souls" and discipling have anything in common? This question is often raised. According to Hans-Ruedi Weber, "God doesn't count as we do," in Shenk, *Challenge of Church Growth*, 30.

[81]Anabaptism has unfairly been described as the most divisive religion; however, schism and defection are characteristic of all religions. Wach states, "All world religions face periodic protests against the main trend of their development. . . . When the protest is a radical one, secession is likely to occur" (p. 156). Wach's discussion of "Specifically Religious Organization of Society" is timeless and peerless in its analysis of the breadth and depth of defection and schism.

Research Tips

Readers are invited to share new research findings or photocopies of relevant heirloom or family records in their possession. Mail: Pennsylvania Mennonite Heritage, *2215 Millstream Road, Lancaster, PA 17602-1499; electronic mail: cwenger@lmhs.org.*

KREIDER: A Bible with the following German script family record is in possession of the submitter, who shared a photocopy with the Lancaster Mennonite Historical Society.

Kreider, _____
m. Barbara Ruppe *(Ruppein or Ruzzein)*, b. June 15, 1799

1. Magdalena Kreider, b. May 11, 1820
2. Johannes Kreider, b. May 23, 1822
3. Barbara Kreider, b. Mar. 14, 1824
4. Christian Kreider, b. Aug. 3, 1827
5. Daniel Kreider, b. June 15, 1829

Lyn Alarie
3044 Gloucester Street
Lancaster, PA 17601

NATIONAL ARCHIVES DIGITIZATION PROJECT: Early in 2007 the National Archives and Records Administration (NARA) placed online the initial 4.5 million pages of information digitized from its records. This is a cooperative project with Footnote, Inc., formerly known as iArchives, Inc. Sample types of records on the present site include naturalizations from 1792 to 1966 for Pennsylvania and several other states; *Pennsylvania Archives*, 1625-1880; papers of the Continental Congress; Civil War pensions; Civil War photographs; and Southern Claims Commission records. More records will be added regularly. The database is available on a five-year-subscription basis at *www.footnote.com/nara.*

ORTSSIPPENBÜCHER: *Ortssippenbücher* (literally, genealogical place books) are studies of the genealogies of families living in a given community. Frequently they represent the work of an individual German researcher. Not every village or small town has an *Ortssippenbuch*, and access to them outside genealogical libraries is limited in the United States.

They are organized by families as defined by one father and one mother, and each family is given a number. The text is organized alphabetically by the father's surname. Indexes are provided to all surnames, and usually an index exists for other place names. The source of information is basically the village church registers, which give marriages, baptisms, and deaths. The researcher may also use other sources such as civil records and records from outside the village.

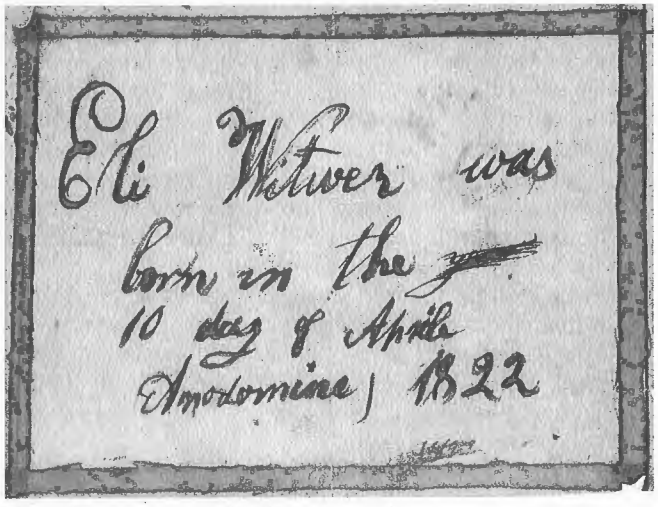
While the books are written in German, the presentation is stylized in an international format so that they can readily be used by non-German-speaking individuals. Dates appear in the order of day.month.year. The following symbols are widely used: * for born, ~ for baptized, † for died; □ for buried; **oo** or ∞ for married.

Not only are these books useful for genealogical research but they are interesting to read for the social history that is embedded in the family histories. Since *Ortssippenbücher* are secondary sources, the original records should still be consulted.

John Blankenbaker
Penn Pal 27 *(July 2007): 51-52*
P.O. Box 280
Strasburg, PA 17579-0280

WITWER/WITMER: The family Bible record below, in possession of Donald R. Witmer, 660 66th Street, Rutherford Heights, PA 17111, is that of Eli Witwer's (W155) son Levi, who decided to go by "Witmer." Donald R. Witmer states that his family knew that the name had been changed at some point and that they also knew that they were descended from a schoolteacher.

The Bible passed from Eli to Levi to his son Miles and then to his son Donald. The pictured fraktur writing is in Eli Witwer's own hand. The signature exactly matches that on his will in the Dauphin County Archives.



Eli Witwer's writing in his own hand

Witmer, Levi M., Jan. 9, 1859-Jan. 23, 1922 (63-[0]-14)
s. Eli Witwer and [Susan]
m. Mary Ann, Mar. 26, 1871-Jan. 14, 1913 (41-9-18)

1. Clarence Raymond Witmer, Mar. 11, 1891-Jan. 16, 1934 (42-10-5)
   m. Apr. 6, 1912, Estella Marguerite Bucher
2. Bessie Minerva Witmer, Nov. 15, 1893-Sept. 14, 1985 (91-10 mo.)
   m. Jan. 31, 1920, David H. Sattazahn
3. Alma May Witmer, Nov. 13, 1896-Nov. 10, 1970 (73-11-27)
   m. June 6, 1918, Charles Z. Dunn
4. Clinton Lee Witmer, Jan. 1, 1899-Jan. 7, 1921 (22-[0]-6)
   m. Mar. 16, 1920, Sarah Shope Lentz
5. Miles Gilbert Witmer, Feb. 6, 1902-Oct. 20, 1984 (82-8-14)
   m. July 12, 1924, Ethel Espenshade
6. Lillian Jane Witmer, Nov. 3, 1903-Sept. 8, 1997 (93-10-5)
   m. June 13, 1924, Charles Dupes
7. Marlin Edgar Witmer, Sept. 27, 1905-Feb. 12, 1985 (80-4-15)
   m. Sept. 14, 1929, Sara K. Nissley
8. Vivian Eleanor Witmer, Dec. 10, 1910-Dec. 14, 1931 (21-[0]-4)

Denise Witwer Lahr
709 Cricket Glen Road
Hummelstown, PA 17036

En amischer Grossdaadi denkt zerick an sei aerschder Schritt uff em Weg vun Kindheit zu en uffgewaxener Mensch warre.

Mit de Buwe Neigeh

vun der Samuel S. Stoltzfus[1]

Lang zerick in der Summer vun 1951, wu ich acht Yaahr alt waar un die Welt hot gross un wunnerlich geguckt, waar 's en gross Dingli am Haeppene in mei Lewe—mit de Buwe neigeh in unser amisch Gmee. Des waar wu en amischer Bu nein warre is.

In unser amisch Gmee is es allfatt der same gwest fer die Gmeeleit fer neigeh, ins Haus odder in die Scheier wu die Gmee waar. Gege acht Uhr sin die Breddicher neigange, so wie sie der Dinscht grickt hen. Nooch sie sin die Bsuch neikumme (die net in unser Gmeedeel wuhne). Neegscht waare die gheierdi Leit, no die Iwwerich nunner zu der yingscht Mann sin anneghockt, die Mannsleit in ee Seit un die Weibsleit in die anner Seit.

No ebaut zwansich Minudde nooch achde is der Hausdaadi—der Mann wu die Gmee is—kumme un hot uns Buwe gsaat reddi griege fer neigeh. No hemmer unser Hosse abgebaescht un die grossi Buwe hen sich gekemmt. No ebaut halwer nein is der Hausdaadi widderkumme un hot uns Buwe neignumme.

All die Buwe sin an die Breddicher verbeigange un hen sie "Howdy" gewwe. Die Buwe hen als yuscht hinnich de Breddicher ghockt uff drei odder vier langi Benk. In unser Gmeedeel es waare umgfaehr finfunvazzich Buwe, so des hot ebaut finf Minudde gnumme. No hot die Gmee aagfange, wann eens vun de Mannsleit es aerscht Lied ausgewwe hot.

Mit de Buwe neigeh waar en gross Ding in unser amische Welt—der aerscht Schritt zu grosswarre. Der neegschder Schritt waar wann en Bu sechzeh warre is un hot en Gaul un Boggi grickt un hot aagfange rumschpringe. Neegscht zu der aerscht Daag in die Schul geh, mit de Buwe neigeh waar en grosser Meilschtee.

Mei Cousin Hans waar schunn mit de Buwe neigeh fer en Yaahr, awwer sei Bruder Lester waar ee Yaahr yinger als ich. So mir hen schier net waarde kenne bis die Zeit kummt fer uns mit 'ne neigeh. Unser Daeds waare Brieder un unser Maems waare Schweschdere, so mir waare dobbel Cousins. Des hot gmehnt unser "Genes" waare schier gleich un mir waare fascht Brieder! Alli Gmeesunndaag hemmer die elderi Buwe aageguckt mit wennich Neid. Sie hen so gross un wichdich geguckt, wann sie reikumme sin in die Gmeeschtubb.

Es waar awwer ee Ding, as ich duh hab misse, eb ich mit de Buwe neigeh hab kenne. Die Maem hot gsaat ich muss aerscht es *Loblied* lanne. Des waar 's zwett Lied, as allfatt gsunge watt in die amisch Gmee—achtunzwansich Leins! Des hot geguckt wie en grossi Arewet fer en acht-Yaahr-alder Bu, as blendi anner Sach ghatt hot fer lese. Awwer ich hab schlimm mit de Buwe neigeh welle, so ich hab viel gschafft draa seller Summer. Ich hab schunn e paar kazi Kinnergebeder glannt ghatt, wie "Ich bin klein" un "Miede bin ich, geh zur Ruh." Un aa wu ich sex odder siwwe waar habbich 's Unservaddergebet auswennich glannt. Dann hot die Maem mich en glee Gschenk gewwe.

Awwer 's *Loblied* lanne waar viel hadder. Des waar vier Verse un yedri mit siwwe Leins, iwwer 140 Wadde un all in Hochdeitsch. Ich kann gut meinde des saage iwwer un iwwer un oft schtolpere iwwer die Wadde. Maem hot mich gelobt, wann ich 's recht ghatt hab, awwer wu ich en Watt verfehlt hab hot sie die Schtann grunselt.

Ganz darich Auguscht habbich hatt gschafft fer es Loblied lanne, awwer es hot nix gebatt, wie hatt ich browiert hab. Ich hab 's net all gwisst bis mei neint Gebottsdaag—der acht September. Die Maem hot gsaat ich hab net mit de Buwe neigeh darrefe. Der neegscht Gmeesunndaag habbich sadde dappich gschpiert, weil all die Gmeebuwe hen gwisst, wann mei neinder Gebottsdaag waar, un hen gewunnert, ferwas ich net mit de Buwe neigange bin.

Vermutlich ich hab gedenkt, as die Maem lesst mich doch mit de Buwe neigeh, iewen wann ich 's *Loblied* net ganz wees, awwer Maem hot uns die Ecke net katznemme lesse. Eens vun mei beschde Gmeebuddies, der Emanuel Beiler, is mit de Buwe neigange, wu aer nein warre is, ebwohl er 's *Loblied* noch net glannt hot.

So ich hab meh gschtudiert un meh uffgsaat vun der "O Gott Vater, wir loben dich," bis ich entlich es ganz *Loblied*—all achtunzwansich Leins—saage hab kenne, unni ken Fehler, un hab 's *Loblied* no ganz darich saage kenne. No hot die Maem "smiled" un hot gsaat ich darref mit de Buwe neigeh. Aa wann sie nein warre sin, hen die Buwe nei-i nidderi Baedentledderschuh un en nei "telescoped" Hut grickt fer waere, wann sie mit de Buwe neigehne.

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[1]Adapted to the Buffington-Barba-Beam orthography and edited by K. Varden Leasa, Downingtown, Pa. The reader should be aware that the grammar and vocabulary used in the Pennsylvania German version of this story reflect the contemporary form of the dialect as spoken by the Old Order Amish in Lancaster County, Pa.

Ich kann des gut meinde: der aerscht Sunndaagmariye, wu ich mit de Buwe neigange bin. Ich meind net, wu die Gmee waar, awwer ich kann noch gut meinde, as ich zu der Gmee gloffe bin. Ich bin der Feld-Lehn nausgloffe, mei nei-i Schuh am Draage, so as sie net dreckich warre, zu mei Cousins Blatz uff der anner Seit der Route 30. An mei Cousins ihre Blatz habbich mei Schuh aageduh un no simmer darrich die Wiss gloffe un iwwer die Beckwehgrick uff en schiddlichi Fussbrick—zeheyaehriger Hans, neinyaehriger Lester un achtyaehriger Sam. No simmer all mitnanner uff Paradise Lehn zu der Gmeeblatz gloffe. Die Buwe hen als gwaardt bei der Scheierhiwwel odder imme Schopp rumgschtanne bis die Buwe all datt waare un die Gmee aagfange hot am halwer Nein.

Uns Buwe hen als gegliche die grossi Buwe sehne kumme mit ihre Geil un Boggis. Der Cousin Hans hot allfatt gsehne waer der schennscht Gaul un 's "fanciest " Gscharr ghatt hot. Entlich gege zwansich Minudde nooch acht is der Hausdaadi kumme un hot uns gheese neigeh. Die grossi Buwe hen sich gekemmt. Eens hot als der Schpiggel ghowe, wie der anner sich gekemmt hot. En Kamm un e Schpiggel waare hoch gschetzt. Mir sin all ins Heisli gange (waricklich imme Geilschtall odder in re Scheiereck) un no waare mir reddi. No um halwer Nein is der Hausdaadi kumme un hot uns neigfiehrt.

Die Maem hot mich ee mol iwwer 's anner eigschareft: "Geb yuscht de Breddicher Howdy, der Wons, as die Hiet aahen, net de eldere Mannsleit." Die Mannsleit hen als ihre Hiet abgnumme, wie die Buwe am Neigeh waare. Wann die Buwe all ghockt waare un 's Lied ausgewwe waar, hen dann die Breddicher ihre Hiet abgnumme. Mir Buwe hen unsere Hiet uff die leere Benk odder imme naegschde Schopp geduh.

Ich kann so gut meinde wie "important" ich gschpiert hab 's aerscht mol mit de Buwe neigeh. Ich kann aa gut meinde handscheeke mit de vier Breddicher, as so uffrichdich un grischtlich geguckt mit ihre Hiet aa. Der Amos U. waar aerscht; er hot so "wise" geguckt. No waar der Ephraim; aer hot allfatt en "Smile" ghatt. Neegscht waar der Onkel Sylvan; er waar allfatt freindlich. Letscht waar der Aarmediener Aaron; er hot "twinkly" Aage ghatt. Es waar umgfaehr vazzich Buwe in unser Gmee. Des hot ebaut finf Minudde gnumme bis mir all ghockt waar, uff der Beinbenk. Ich waar es zwett-letscht. No hot die Gmee aagfange mit 's aerscht Lied.

Datt hen mich un der Manny Beiler ghockt, es *Ausbund*-buch am Hewe mitnanner. No wu des *Loblied* gsunnge waar, habbich die Leins lese kenne un helfe singe. Der ganz Varmiddaag simmer datt ruhig ghockt un hen der Breddicher abgharicht. Der Text waar verleicht der dritt Kabbidel vun Johannes. Die Maem hot mich gsaat ich muss mich schicke, odder ich muss bei sie hocke. Es hot ghaeppent eemol odder so.

Amischi Buwe gehne mit de Buwe nei, bis sie en Fraa hen un wuhne in ihre eegne Haus. Die Meed gehne aa mit de Meed nei, wann sie nein sin, no bis sie heiere. Viel Amischi heiere schpot im Harrebscht un dann im Friehyaahr ziehge die Yung-gheierdi Leit in ihre eegne Haus un schtaerde haushalde. Dann geht der Mann mit de Mannsleit nei un die Fraa mit de Weibsleit. Des is der neegscht Schritt fer en Mensch vun unser Gmee. No is es iwwer mit de Buwe (odder mit de Meed) neigeh.

An Amish grandfather thinks back to his first step on the way from childhood to adulthood.

Going in with the Boys

By Samuel S. Stoltzfus

Back in the summer of 1951, when I was eight years old and the world seemed big and wondrous, there was a big event coming up in my small boy's world, going in with the boys into our Amish church services. This usually happened when an Amish boy turned nine.

In our Amish church there were closely followed routines for the congregation to enter the house or barn where church service was held. At about 8:00 E.S.T. the ministers would walk in by order of their being ordained, and after them, the visitors (those not living in our church district). Next the married men would file in by age; then the rest down to the youngest man, would all walk in single file and be seated, the men on one side and the women on the other side.

Then about 8:20 or so the *haus doddy*—the one at whose place church was—would come and tell the boys to get ready to go in. Then we would brush off our trousers, and the big boys would comb their hair. About 8:30 the *haus doddy* came out again and took us boys in.

All the boys would always pass the ministers, shake their hands, and then sit down just behind the ministers

on three or four long benches. In our district there were approximately forty-five boys, so this took about five minutes. Then the service would begin when one of the men would announce the first hymn.

Going in with the boys was a big ritual in our Amish world—the first rite of passage from boyhood to being big. The next step would be when a boy turned sixteen and got a horse and buggy and began "running around." Next to first day of school, going in with the boys was a big milestone.

My cousin Hans was going in with the boys for a year already, but his brother Lester was a year younger than me. So we could hardly wait till the time came for us to go in with them. Our dads were brothers, and our moms were sisters; so we were double cousins. This meant our genes were almost identical, that we were just about brothers. Every Sunday morning we'd watch the older boys with envy. They looked so big and important coming into the meeting room.

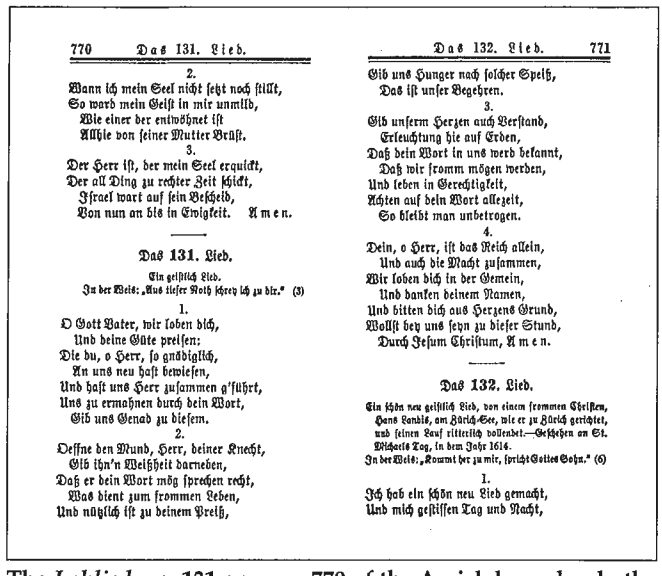
But there was one big task I had to do before I could go in with the boys. My mom insisted that I had to memorize the *Loblied* (Hymn of Praise) first, the twenty-eight-line hymn always sung as the second hymn at Amish church services. This looked like a big task for an eight-year-old with lots of other things to read. But I wanted to go in with the boys so badly that I worked hard on it that summer. I had already learned several small children's prayers like *Ich bin klein* and *Miede bin ich*. When I was six or seven, I had also memorized the Lord's Prayer. Mom had given me a little present then.

But the *Loblied* was much harder. This was four verses with seven lines each—over 140 words and all in High German. I recall saying it over and over and often stumbling over the words. Mom would praise me when I got it right but she would frown if I missed a word.

All through August I worked hard to learn the *Loblied*, but it didn't matter how hard I tried. I didn't know it all by my ninth birthday—September 8. So Mom said I could not go in with the boys. The next church Sunday I felt sort of awkward because all the church boys knew when my ninth birthday was, and wondered why I didn't go in with the boys. Most likely I thought Mom would allow me to go in with the boys even if I didn't quite know the *Loblied*, but Mom didn't allow any shortcuts. One of my church buddies, Emanuel Beiler, got to go in with the boys when he turned nine, even if he didn't know the *Loblied* yet.

So it was study more and recite more *O Gott Vater, wir loben dich* till finally I could say the whole twenty-eight lines without missing a syllable. Mother smiled and said, "Now you may go in with the boys." Also when they turned nine, boys got new low patent leather shoes and a new "telescoped" hat.

I can well remember the first Sunday morning when I went in with the boys. I don't recall where church was, but I well recall that I walked to church—out the back field lane to my cousins' place on the other side of Route 30, carrying my new shoes so they wouldn't get dusty. At my cousins' place I'd put on my shoes and then we'd walk across their meadow and over the Pequea Creek on a creaky footbridge—ten-year-old Hans, eight-year-old Lester and nine-year-old Sam. We'd walk up Paradise Lane to where church was. The boys would stand around



770 Das 131. Lied.

2.
Wann ich mein Seel nicht setzt noch stillt,
So ward mein Geist in mir unmild,
Wie einer der entwöhnet ist
Allhie von seiner Mutter Brüst.
3.
Der Herr ist, der mein Seel erquickt,
Der all Ding zu rechter Zeit schickt,
Israel ward auf sein Bescheid,
Von nun an bis in Ewigkeit. Amen.

Das 131. Lied.

Ein geistlich Lied.
In der Weis: „Aus tiefer Noth schrey ich zu dir." (3)

1.
O Gott Vater, wir loben dich,
Und deine Güte preisen:
Die du, o Herr, so gnädiglich,
An uns neu hast bewiesen,
Und hast uns Herr zusammen g'führt,
Uns zu ermahnen durch dein Wort,
Gib uns Genad zu diesem.
2.
Oeffne den Mund, Herr, deiner Knecht,
Gib ihn'n Weißheit darneben,
Daß er dein Wort mög sprechen recht,
Was dient zum frommen Leben,
Und nützlich ist zu deinem Preiß,

Das 132. Lied. 771

Gib uns Hunger nach solcher Speiß,
Das ist unser Begehren.
3.
Gib unserm Herzen auch Verstand,
Erleuchtung hie auf Erden,
Daß dein Wort in uns werd bekannt,
Daß wir fromm mögen werden,
Und leben in Gerechtigkeit,
Achten auf dein Wort allezeit,
So bleibt man unbetrogen.
4.
Dein, o Herr, ist das Reich allein,
Und auch die Macht zusammen,
Wir loben dich in der Gemein,
Und danken deinem Namen,
Und bitten dich aus Herzens Grund,
Wollst bey uns seyn zu dieser Stund,
Durch Jesum Christum, Amen.

Das 132. Lied.

Ein schön neu geistlich Lied, von einem frommen Christen, Hans Landis, am Zürich-See, wie er zu Zürich gerichtet, und seinen Lauf ritterlich vollendet.—Geschehen an St. Michaels Tag, in dem Jahr 1614.
In der Weis: „Kommt her zu mir, spricht Gottes Sohn." (6)

1.
Ich hab ein schön neu Lied gemacht,
Und mich gestiffen Tag und Nacht,

The *Loblied*, no. 131 on page 770 of the Amish hymnbook, the *Ausbund*, is the second hymn sung in every Amish worship service.

by the barn hill or in a nearby shed until all the boys were there and church started at 8:30.

We boys liked to watch the big boys come with their horses and buggies. Cousin Hans always saw who had the fastest horse and the fanciest harness. Finally at 8:20 or so the farm's owner came and called us to go in. The big boys would comb their hair. A comb and mirror were prized possessions. We'd all use the restroom (a nearby horse stall or barn corner), and then we'd be ready. Then at 8:30 the farm owner would come and lead us in.

Mom had told me again and again, "Just shake hands with the ministers, the ones with their hats on, not the older men." The (nonordained) men would remove their hats when the boys came in; the ministers took theirs off when the boys were all seated and the hymn was announced. We boys would put our hats on the empty benches or in a nearby shed.

I well recall how "important" I felt walking in with the boys that first time. I can also remember well shaking hands with the four ministers, who looked so reverent with their hats on. Amos U. was first; he looked so wise. Then came Ephraim, always with a smile, followed by Uncle Sylvan's kindly face. Deacon Aaron was last and had such nice twinkly eyes. There were about forty boys in our church. It took about five minutes until we were all seated on the pine benches. I was the next-to-last one. Then the service started with the first hymn.

There we'd sit, me and Manny Beiler, holding the *Ausbund* hymnbook together. Then when the *Loblied* was sung, I could read the lines and help sing. All forenoon we had to sit still and listen to the preacher. The text was maybe John 3. Mom had warned me that if I didn't behave, I'd have to sit with her. That happened once or so.

Amish boys go in with the boys until they have a wife and live in their own home. The girls also go in with the other girls when they're nine-years-old, until they're married. Many Amish marry in the late fall and then in spring the newlyweds move into their own homes and start housekeeping. Then the man goes in with the men, and the wife, with the women. This is the next rite of passage. Then going in with the boys (or the girls) is over. ❑

Queries

Pennsylvania Mennonite Heritage will publish members' historical and genealogical queries free of charge as space permits. Genealogical queries must include a name, a date, and a location. Mail materials to Pennsylvania Mennonite Heritage, *2215 Millstream Road, Lancaster, PA 17602-1499; electronic mail: cwenger@lmhs.org.*

BECKER: Immigrant Peter Bricker (ca. 1698-1761), who came to America in 1732 and settled in northern Lancaster County, Pennsylvania, near present-day Brickerville, married twice, his second wife being Elizabeth Becker. Was this Elizabeth Becker any relation (and if so, how?) to the Peter Becker who helped Alexander Mack found and organize the Church of the Brethren or German Baptist Brethren?

Roger B. Meyers
8435 Nyesville Road
Chambersburg, PA 17202

GOOD: A manuscript by Carter V. Good entitled "The Good Bishop Daniel and Deacon Dan in the Shenandoah Valley" cites the estate settlement of Jacob Good II (1740-1803) in Rockingham County, Virginia. We have searched the courthouse in Harrisonburg, Virginia, for this settlement without success. Finding it is vital to proving Jacob had a fifth son, Samuel, with his first wife. Does anyone have a copy of this estate settlement or know where it can be found?

Romaine Stauffer
15 Harry Stoudt Drive
Bernville, PA 19506
E-mail: Staufferhof@comcast.net

HALDEMAN: I want descendants of Abraham Haldeman (b. 1757, Lancaster Co., Pa.; d. 1798 Elklick Twp., Somerset Co., Pa.), son of Jacob Haldeman and Maria Miller. He married ca. 1780 in Lancaster County to Anna Shellhorn (b. 1760[?], Lancaster Co., Pa.), daughter of Balser Shellhorn and Mary Amweg. She married secondly John Noftzinger (d. July 2, 1823, Somerset Co., Pa.). The children were: John, Mary, Jacob, Peter, Baltzer, Christian Haldeman, Nancy, and Catherine Noftzinger.

Jack Lines
924 South 16th Avenue
Yakima, WA 98902-4259

HOFFMAN: I am seeking information on Henry Hoffman (Oct. 5, 1780-Mar. 5, 1841). He is buried in Bangor Episcopal Cemetery, Churchtown, Pennsylvania. Who was his wife? Where is she buried? Where did they live? Who were their children? The only child I found was Jacob Hoffman (1801-May 16, 1867), married to Elizabeth (1803-May 7, 1866) and buried in the United Methodist Cemetery, Churchtown, Pennsylvania. Henry's parents were George and Elizabeth (Zimmerman) Hoffman II.

Grace A. Zimmerman
499 Orchard Road
Reinholds, PA 17569-9685

HOSTETLER: Menno Byler married Leah Hostetler and lived in Big Valley, Mifflin County, Pennsylvania. They had a son Jonathan Byler, who married Salome Zook. They possibly had other sons or daughters whose names are unknown to me. I would like to know the names of Leah Hostetler's parents, grandparents, great-grandparents, and great-great-grandparents.

Raymond Beiler
5681 Umbletown Road
Gap, PA 17527

NISLEY: I would like more information on Christina Nisley, who married 1810 immigrant George Petersheim of Lancaster County, Pa., and also on Magdalena Nisley (b. 1784), who married Abraham King (b. 1786) of Paradise Township, Lancaster County, Pa. Christina and Magdalena are thought to have been sisters. I would like the names of their parents and grandparents if known. George and Christina's children were born from 1792 to 1806; and Abraham and Magdalena's children, from 1818 to 1824.

Raymond Beiler
5681 Umbletown Road
Gap, PA 17527

QUINTER-MEYERS: James Quinter, from whom Quinter, Kansas, derived its name, was born in 1816. He married twice, his first wife being Mary Ann Moser and his second wife, Fanny Studebaker. His daughter, Lydia Isabella Quinter, was born to his first wife in April 1854 and married in September 1877 to J. T. Meyers from the Green Tree Church, Montgomery Co., Pa. (probably Green Tree Church of the Brethren). Can anyone give me the Meyers ancestral lineage of J. T. Meyers? James Quinter died May 19, 1888, at a Brethren Annual Meeting, held at North Manchester, Ind. He was buried at Huntingdon, Pa. In what cemetery were his remains interred?

Roger B. Meyers
8435 Nyesville Road
Chambersburg, PA 17202

SCHÖNBECK/GINGERICH: I need the names of Christian Schönbeck's and Anna Gingerich's parents. Anna was an immigrant, and Christian died at sea. Their only known child was Lydia Shonebeck/Shanebeck (1816-1882), who married Christian Lapp (1816-1898) of Lancaster County, Pa.

Raymond Beiler
5681 Umbletown Road
Gap, PA 17527

ZOOK/HOSTETLER: Solomon Zook (1845-1920) of Mifflin County, Pennsylvania, married Salome Yoder (1849-1929). They had a son Joel Zook, who married Katie Hostetler. I would like more information on Solomon Zook and Katie Hostetler, including their lineages as far back as is known.

Raymond Beiler
5681 Umbletown Road
Gap, PA 17527

Readers' Ancestry

Each Pennsylvania Mennonite Heritage *issue features a member of the Lancaster Mennonite Historical Society who has traced his or her ancestral lines at least six generations. Readers with questions and/or additions are encouraged to write to the Society member to exchange information.*

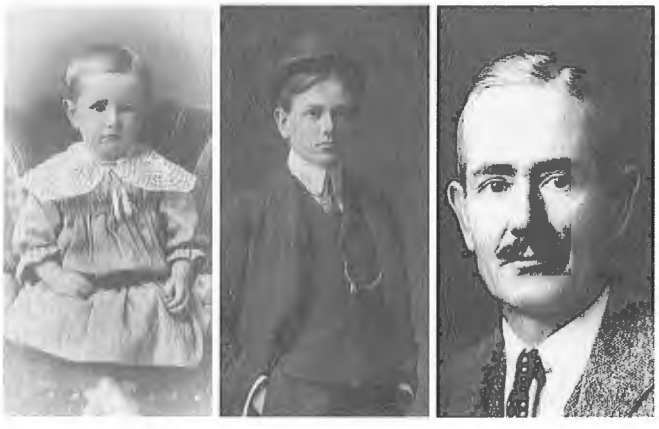
Jon Keith Shidler (no. 1)

Jon Keith Shidler lived in Ashland, Ohio, from birth until his graduation from Ashland High School. He then graduated from the College of William and Mary, Williamsburg, Virginia, with a B.S. in biology. He has worked as a marine biologist and oceanographer in Texas and Virginia; as a computer programmer and systems analyst in Massachusetts, Delaware, Virginia, Puerto Rico, New Jersey, New York City, Saudi Arabia, and Pennsylvania; and as a technical writer in Pennsylvania, New York, and New Jersey. Since retirement Jon has pursued his family history. He has three children and four grandchildren and may be reached at 1128 North Hilton Road, Wilmington, DE 19803.

1. SHIDLER, Jon Keith, b. Feb. 23, 1939, Ashland, Ashland Co., Ohio; m. May 25, 1959, Elizabeth City, Pasquotank Co., N.C., Elizabeth Nunnelee Kugler, b. Mar. 8, 1939, Asheville, Buncombe Co., N.C., dau. Edwin Brown Kugler Sr., and Martha Ellen Nunnelee.

* * * * *

2. SHIDLER, Jay Harold, b. Oct. 18, 1882, Red Haw, Perry Twp., Ashland Co., Ohio; d. Jan. 13, 1959; schoolteacher, then, from 1913 to 1926, traveling salesman or "drummer" for the Dr. Hess and Clark Company, selling livestock medicines such as Hog Tonic and Poultry Panacea in Virginia, West Virginia, and North Carolina; subsequently worked in the advertising department at the company's headquarters in Ashland, Ohio, until retirement in 1948; bu. Ashland City Cem., Ashland, Ashland Co., Ohio; m.(1) Dec. 30, 1907, Olive Floy Wharton (1887–1933); m.(2) Jan. 1, 1936, by the Rev. P. P. W. Ziemann at the parsonage of the Talbot Street Baptist Church in London, Middlesex Co., Ont., Canada, Florence Marie (Baker) McKay.



Jay Harold Shidler (1882–1959) (no. 2) about 1883, 1901, and about 1935

Florence Marie Baker (1899–1985) (no. 3) in 1900, about 1915, and about 1935

Left to right: Florence Marie (Baker) McKay Shidler (no. 3), Robert Wharton Shidler (1919–1989) (son of no. 2 by his first marriage), Jon Keith Shidler (no. 1), Jay Harold Shidler (no. 2) and Donald Roy McKay (1927–2005) (son of no. 3 by her first marriage). Our parents called us "your boy," "my boy," and "our boy." This picture was taken in front of our home at 532 Pleasant Street, Ashland, Ohio, about 1940.

3. BAKER, Florence Marie, McKay, b. July 29, 1899, Westminster Twp., Middlesex Co., Ont., Canada; d. May 27, 1985, Sarasota, Sarasota Co., Fla.; bu. Ashland City Cem.; 1936 immigrant to United States from Canada; m.(1) June 29, 1918, London, Middlesex Co., Ont., Canada, Harold Roy McKay (1898–1933).

* * * * *

4. SHIDLER, Charles William, b. Aug. 29, 1856, Rowsburg, Perry Twp., Ashland Co., Ohio; d. June 26, 1945; farmer and carpenter; bu. Ashland City Cem.,

Mary Isador (Berkey) Shidler (no. 5), Jay Harold Shidler (no. 2), and Charles William Shidler (no. 4) about 1890

Mary (Berkey) Shidler (1859–1937) (no. 5) and Charles W. Shidler (1856–1945) (no. 4) about 1935

Ashland, Ashland Co., Ohio; m. Apr. 28, 1881, at the parsonage of the Rev. P. J. Brown, Brethren minister, at Congress, Wayne Co., Ohio, Mary Isador Berkey.

5. BERKEY, Mary Isador, b. Sept. 29, 1859, Lattasburg, Chester Twp., Wayne Co., Ohio; d. Jan. 4, 1937; bu. Ashland City Cem.

6. BAKER, Thomas Arthur, b. Jan. 19, 1872, Harwich Twp., Middlesex Co., Ont., Canada; d. Sept. 12, 1964; berry farmer and gardener; bu. Woodland Cem., London, Middlesex Co., Ont., Canada; m.(1) Oct. 19, 1898, Byron, Westminster Twp., Middlesex Co., Ont., Canada, Mary Bertha Flint; m.(2) ca. 1916 Lucretia Elizabeth Freeman.

Left: Thomas Arthur Baker (1872–1964) (no. 6) about 1960; right: Mary (Flint) Baker (1865–1915) (no. 7) and her daughters, Annie Jean (ca. 1900–1984) and Florence Marie (no. 3), about 1908

7. FLINT, Mary Bertha, b. 1865, Byron, Westminster Twp., Middlesex Co., Canada West; d. June 5, 1915, London, Middlesex Co., Ont., Canada.

* * * * *

8. SHIDLER, Hartman Horn, b. Sept. 13, 1826, Washington Co., Pa.; d. May 16, 1907; farmer; bu. Ashland City Cem., Ashland, Ashland Co., Ohio; m. Apr. 1, 1852, Ashland, Ashland Co., Ohio (by Benjamin F. Holmes, minister of the Gospel), Susanna Shutt.

9. SHUTT, Susanna, b. Feb. 13, 1828, Jackson Twp., Wayne Co., Ohio; d. July 11, 1916; bu. Ashland City Cem.

10. BERKEY, Jonas Johan, b. Aug. 1, 1833, Northampton Co., Pa.; d. June 22, 1917, Ashland, Ashland Co., Ohio; farmer; m. Mar. 3, 1859, Wooster, Wayne Co., Ohio, Martha Magdalena Flora.

Hartman Horn Shidler (1826-1907) (no. 8) and Susanna (Shutt) Shidler (1828-1916) (no. 9)

Jonas Johan Berkey (1833–1917) (no. 10) and Martha Magdalena (Flora) Berkey (1837–1883) (no. 11)

Charles Baker (1836–1910) (no. 12) and Mary (Blewett) Baker (1842–1922) (no. 13)

11. FLORA, Martha Magdalena, b. June 27, 1837, Chester Twp., Wayne Co., Ohio; d. June 1, 1883, Chester Twp., Wayne Co., Ohio.

12. BAKER, Charles, b. Jan. 5, 1836, Launcells, Cornwall, England; d. July 14, 1910, Westminster Twp., Middlesex Co., Ont., Canada; 1847 immigrant to Canada; furniture seller, "private banker" and fruit farmer; in 1887 he was in Australia selling encyclopedias; bu. Woodland Cem., London, Middlesex Co., Ont., Canada; m. Yarmouth Twp., Elgin Co., Canada West, Mary Collins Blewett.

13. BLEWETT, Mary Collins, b. 1842, Saint Breward, Cornwall, England; d. Oct. 18, 1922; bu. Woodland Cem., London, Middlesex Co., Ont., Canada; 1850 immigrant to Canada.

14. FLINT, Pirney, b. 1825, Hempnall, Norfolk, England; d. June 28, 1891, Byron, Westminster Twp., Middlesex Co., Upper Canada; 1833 immigrant to Canada; from 1844 to 1850 he and his brother operated a store in Valparaiso, Ind.; about 1851 they rode to California on horseback; by 1856 Pirney was back in Canada West (today's Ontario), where he was a fruit farmer the rest of his days; bu. Brick Street Cem., London,

Pirney Flint (1825–1891) (no. 14)

Philip Jacob Shott (1797–1876) (no. 18)

Jacob Flora (1806–1868) (no. 22) and Magdalena (Lesher) Flora (1801–1872) (no. 23)

Eight Square Mennonite Church (built 1873) and Cemetery, Chester Township, Wayne County, Ohio. Christian Berkey (no. 20), Barbara (Shaum) Berkey (no. 21), Jacob Flora (no. 22), and Magdalena (Lesher) Flora (no. 23) are buried here.

Middlesex Co., Ont., Canada; m. ca. 1857, Middlesex Co., Canada West, Ann Elson.

15. ELSON, Ann, b. ca. 1838, London Twp., Middlesex Co., Upper Canada; d. June 27, 1874, Byron, Westminster Twp., Middlesex Co., Ont., Canada; bu. Brick Street Cem.

* * * * *

16. SHIDLER, Daniel, b. Sept. 23, 1787, Bethlehem Twp., Washington Co., Pa.; d. Mar. 18, 1864, Rowsburg, Perry Twp., Ashland Co., Ohio; m. ca. 1817, Greene Co., Pa., Elisabeth Addleman; moved to Ohio in 1830, where the family lived at first in a three-sided "sugar camp."

17. ADDLEMAN, Elisabeth, b. 1800, Morgan Twp., Greene Co., Pa.; d. Jan. 31, 1867, Rowsburg, Perry Twp., Ashland Co., Ohio.

18. SHOTT, Philip Jacob, b. Jan. 28, 1797, Miles Twp., Centre Co., Pa.; d. Jan. 26, 1876; farmer and justice of the peace; bu. Green Lawn Cem., Uniontown, Stark Co., Ohio; m. Centre Co., Pa., Elizabeth Shaffer; moved to Ohio 1828 or before.

19. SHAFFER, Elizabeth, b. Nov. 30, 1794, Lancaster Co., Pa.; d. June 21, 1847, Jackson Twp., Ashland Co., Ohio; bu. Red Haw Cem., Perry Twp., Ashland Co., Ohio.

20. BERKEY, Christian, b. Sept. 9, 1794, Lower Mount Bethel Twp., Northampton Co., Pa.; d. Feb. 23, 1872; moved to Ohio in 1843; bu. Eight Square Mennonite Cem., Lattasburg, Chester Twp., Wayne Co., Ohio; m.(1) Oct. 20, 1817, Northampton Co., Pa., Barbara Shaum; m.(2) 1858, Wayne Co., Ohio, Mary Landis (d. 1896).

21. SHAUM, Barbara, b. Feb. 8, 1799, Plainfield Twp., Northampton Co., Pa.; d. Mar. 15, 1857; bu. Eight Square Mennonite Cem.

22. FLORA, Jacob, b. Mar. 5, 1806, Rapho Twp., Lancaster Co., Pa.; d. Mar. 14, 1868; moved to Ohio in 1829; farmer and cooper; bu. Eight Square Mennonite Cem., Lattasburg, Chester Twp., Wayne Co., Ohio; m. Oct./Nov. 30, 1826, Lancaster Co., Pa., Magdalena Lesher.

23. LESHER, Magdalena, b. Feb. 28, 1801, Lancaster Co., Pa.; d. Jan. 5, 1872; bu. Eight Square Mennonite Cem.

The Baker homestead near Saint Thomas, Ontario, built by William Baker (no. 24) about 1850. The house was constructed by placing clay, straw, and water in a pit and then driving oxen through the pit to mix them. The house walls were erected by pouring the mixture into forms and then allowing it to dry. The eighteen-inch-thick walls were raised in three-foot increments. The house is still occupied by descendants.

This small house at Underwood Farm in Launcells Parish, Cornwall, England, was the last residence of William and Margaret (Hicks) Baker (nos. 24 and 25) and their eleven children before they immigrated to Canada. The building is now used as a storage shed.

24. BAKER, William, b. May 19, 1799, Poundstock, Cornwall, England; d. July 10, 1887, Southwold Twp., Elgin Co., Ont., Canada; farmer; bu. Scottsville Cem., Westminster Twp., Middlesex Co., Ont., Canada; 1847 immigrant to Canada from Launcells, Cornwall; m. May 28, 1824, Launcells, Cornwall, England, Margaret Hicks.

William Baker (1799–1887) (no. 24) and Margaret (Hicks) Baker (1803–1877) (no. 25)

George John Blewett Jr. (1804-1896) (no. 26)

25. HICKS, Margaret, b. Feb. 18, 1803, Launcells, Cornwall, England; d. Aug. 28, 1877, Yarmouth Twp., Elgin Co., Ont., Canada; bu. Scottsville Cem.; 1847 immigrant to Canada.

26. BLEWETT, George John, Jr., b. May 13, 1804, Cornwall, England; d. Feb. 21, 1896, Yarmouth Twp., Elgin Co., Ont., Canada; farmer, was a tanner in England; bu. Saint Thomas Cem., Saint Thomas, Elgin Co., Ont., Canada; 1850 immigrant to Canada from Dobwalls, Cornwall; m. Apr. 29, 1829, Cornwall, England, Elizabeth Collins.

27. COLLINS, Elizabeth, b. 1804, Cornwall, England; d. ca. 1863, Yarmouth Twp., Elgin Co., Canada West; 1850 immigrant to Canada.

28. FLINT, Robert G., b. ca. 1784, Hempnall, Norfolk, England; d. Apr. 27, 1859, Byron, Westminster Twp., Middlesex Co., Canada West; bu. Brick Street Cem., London, Middlesex Co., Canada West; immigrant to Canada from England; stonemason and farmer; m. before 1817, England, Hannah Pirney.

29. PIRNEY, Hannah, b. May 1788, Scotland; d. Dec. 2, 1865, Byron, Westminster Twp., Middlesex Co., Canada West; bu. Brick Street Cem.; 1833 emigrant from England, after arrival in Canada operated a school in her home.

30. ELSON, John, b. Jan. 18, 1801, Markham Twp., Home District, Upper Canada; d. Feb. 1849, London Twp., Middlesex Co., Canada West; m. Dec. 14, 1837, London, Middlesex Co., Upper Canada, Mary (White) Bioito or Biorte.

31. WHITE, Mary Bioito or Biorte, b. ca. 1809, England; d. Apr. 10, 1887; bu. Saint George's Cem., Hyde Park, London Twp., Middlesex Co., Ont., Canada; m.(1) _____ Bioito or Biorte.

* * * * *

32. SCHEIDLER, Jacob, b. 1742, Monocacy Settlement, Prince Georges Co., Md.; d. Mar. 25, 1809; farmer; served in Washington Co., Pa., militia during Revolution; bu. Ten Mile Dunkard Cem., West Bethlehem Twp., Washington Co., Pa.; m. Apr. 15, 1775, Catrina Horn. Jacob Scheidler; Johann Georg Scheideler (ca. 1714–1784, 1736 emigrant from Germany, farmer, and Margaretha Neff (ca. 1719–ca. 1801).

33. HORN, Catrina, b. ca. 1749; d. ca. 1839, Hillsboro, West Bethlehem Twp., Washington Co., Pa.

34. ADELMAN, John, b. 1769, Lovettsville, Loudoun Co., Va.; farmer; moved to Pa. ca. 1798; d. Apr. 21, 1828, Morgan Twp., Greene Co., Pa.; bu. Horn Cem., on the Horn farm near Zollarsville, West Bethlehem Twp., Washington Co., Pa.; m. ca. 1789, Lovettsville, Loudoun Co., Va., Catherine Shockar. John Adelman; Daniel Adelman (d. ca. 1787) and Elizabeth.

35. SHOCKAR, Catherine, b. 1775, Loudoun Co., Va.; d. July 18, 1849, Morgan Twp., Greene Co., Pa.; bu. Horn Cem. Catherine Shockar; George Shockar (d. ca. 1810) and Margaret (d. 1826).

36. SCHOTT, Philip Jacob, b. Nov. 13, 1761, Derry Twp., Lancaster Co., Pa.; d. Apr. 20, 1802; farmer; he and two brothers died of yellow fever within days of one another; bu. Rebersburg Cem., Rebersburg, Miles Twp., Centre Co., Pa.; m. 1789, Paxton Twp., Dauphin Co., Pa., Margaret Magdalena Alleman.. Philip Jacob Schott; Johann Fridrich Wilhelm Schott (1729–1786), 1749 emigrant from Duchy of Zweibrücken, farmer, served in

Painting of Robert G. Flint (1784-1859) (no. 28) and Hannah (Pirney) Flint (1788-1865) (no. 29)

Lancaster Co. militia in Revolution, and Maria Barbara Esther Oderman (ca. 1740–ca. 1789); Otto Philip Schott (b. ca. 1690), court physician at the Duke of Zweibrücken's palace, and Anna Maria Flugel (b. ca. 1710); Johannes Schott and Anna Margareta.

37. ALLEMAN, Margaret Magdalena, b. Mar. 26, 1765, Paxton Twp., Lancaster Co., Pa.; d. Jan. 24, 1836, Milestrop, Miles Twp., Centre Co., Pa.; m.(2) ca. 1803, Centre Co., Pa., George Stine. Margaret Magdalena Alleman; John Frederick Alleman (1734–1783), 1753 emigrant from Lorraine, France, and Rachel (b. ca. 1735); Christian Allemang (b. ca. 1691, moved from Canton Bern, Switzerland, to Schalbach, Moselle, France.

38. SHAFER, Jacob, b. 1739, Brandenburg, Prussia; d. Mar. 14, 1826, Springfield Twp., Columbiana Co., Ohio; m. June 17, 1789, Lancaster Co., Pa., Katherine Winterrode.

39. WINTERRODE, Katherine, b. July 24, 1767, Conestoga Twp., Lancaster Co., Pa.; d. May 20, 1828, Beaver Twp., Columbiana Co., Ohio.

40. BERGEY, Christian, b. 1758, Philadelphia Co., Pa.; d. 1828, Lower Mount Bethel Twp., Northampton Co., Pa.; farmer; m. 1780, Philadelphia Co., Pa., Gertrude Kolb.

41. KOLB, Gertrude, b. ca. 1758, Skippack and Perkiomen Twp., Philadelphia Co., Pa.; d. 1840, Montgomery Co., Pa. Gertrude Kolb; "Strong Isaack" Kolb (1711–1776), known for feats of strength, Mennonite minister and bishop, weaver, and Geertrauta Ziegler (b. ca. 1713); Jacob Kolb (1685–1739), 1707 emigrant from Wolfsheim, Palatinate; farmer, weaver and Mennonite

Ten Mile Brethren Church and Cemetery, West Bethlehem Township, Washington County, Pennsylvania. This church was built in 1836 on land that once belonged to Jacob Scheidler (no. 32). Jacob's son, Jacob Jr., donated the land to the church. Jacob Sr. and probably his wife, Catrina (Horn) Scheidler (no. 33), are buried here.

deacon; killed by the beam of a cider press; and Sarah Van Sintern (1690–1766), 1700 emigrant from Hamburg, Germany; Thielmann Kolb (1642–1712), Mennonite leader, and Agnes Schumacher (1652–1705); Heinrich Kolb (b. ca. 1615).

42. SCHAUM, Johannes, b. ca. 1758, Germany; d. 1812, Plainfield Twp., Northampton Co., Pa; bu. near Bangor, Pa.; 1774 immigrant, indentured servant, weaver; m.(1) Maria Kolb (first cousin of no. 41); m.(2) _____Miller.

43. MILLER, _____.

44. FLORY, Noah, b. ca. 1784, Rapho Twp., Lancaster Co., Pa.; farmer and cooper; m. May 3, 1803, Mary Stauffer Eshelman. Noah Flory; Abraham Flory (1749–1813), laborer, served in Lancaster Co. militia in Revolution, and Christine (b. ca. 1751); John Flory (1718–1781), 1733 immigrant, farmer, and Anna Mary Dankers (b. 1722); Joseph Flory (1682–1741) and Mary Bugh (b. ca. 1693), 1733 immigrants.

45. ESHELMAN, Mary Stauffer, b. July 7, 1782, Rapho Twp., Lancaster Co., Pa.; d. ca. 1872, Lancaster Co., Pa. Mary Stauffer Eshelman; Isaac Eshleman (1745–1807) and Christiana Stauffer (1748–1814); Heinrich Eschelmann (1707–1778), 1728 immigrant, and Barbara Kendig (d. bef. 1755).

46. LESHER, _____.

47. _____.

48. BAKER, Thomas, b. ca. 1772, Jacobstow, Cornwall, England; d. May 21, 1862; yeoman farmer in Cornwall and later Devon; bu. Saint Bridget's Anglican Cem., Bridestowe, Devon, England; m. Dec. 7, 1797, Poundstock, Cornwall, England, Honour Hacker. Thomas Baker; Tom Baker (1737–1815) (always "Tom," never "Thomas," in the records) and Elizabeth Hambly (1740–1820); William Baker (1690–1786) and Mary Treweeks (1690–1759); William Baker (b. ca. 1665), and Philippa.

49. HACKER, Honour, b. Jan. 1777, Poundstock, Cornwall, England; d. Sept. 24, 1848; bu. Saint Bridget's Cem., Bridestowe, Devon, England. Honour Hacker; William Hacker (1749–1832) and Jane Hobbs (1752–1811); Thomas Hacker (ca. 1722–1790) and Honor Brock (1726–1761).

50. HICKS, Andrew, b. Dec. 1766, Poughill, Cornwall, England; d. Jan. 24, 1833, Bridgerule, Devon, England; farmer; m. Sept. 28, 1791, Launcells, Cornwall, England, Joanna Banbury. Andrew Hicks; Tristram Hexx (1740–1812) and Margaret Dyer (1736–1815); Charles Hix (1688–1768) and Elizabeth Saunders (1704–1788); Robert Hex (ca. 1658–1694) and Ann Hodges (ca. 1660–1710).

51. BANBURY, Joanna, b. Mar. 29, 1769, Bridgerule, Devon, England; d. Mar. 6, 1854, Bridgerule, Devon, England. Joanna Banbury; Thomas Bumbury (1726–1804) and Joan Higgins (1732–1810); Thomas Banbury (1694-1742) and Grace (Genn?) (1699–1752).

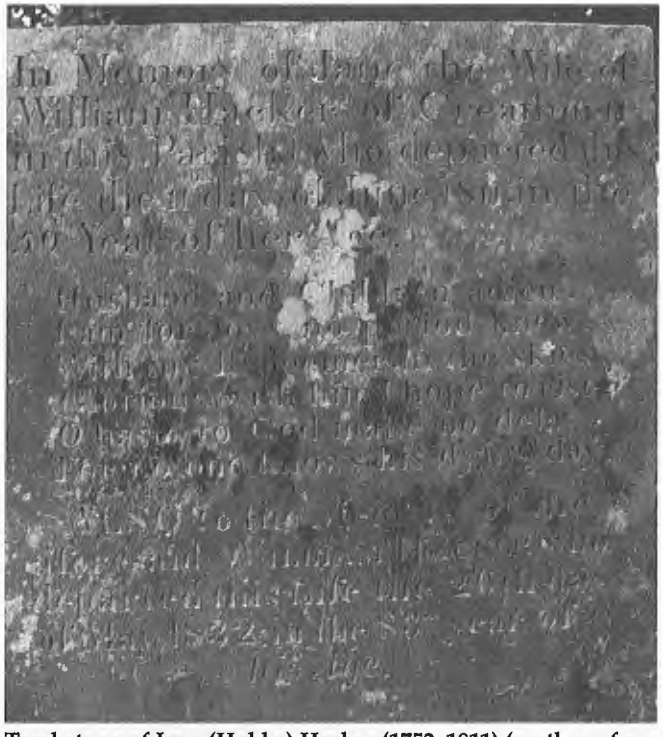
52. BLEWETT, George John, Sr., b. Cornwall, England; d. Cornwall, England; m. Mary.

53. _____, Mary, b. Cornwall, England; d. Cornwall, England.

54. COLLINS, Leftenant, said to have been stationed once in Canada near where his daughter (no. 27) later settled.

55. _____.

56. FLINT, Robert O., d. ca. 1824, Hempnall, Norfolk, England; thatcher, owner of tenant properties; m. Charlotte.



Tombstone of Jane (Hobbs) Hacker (1752–1811) (mother of no. 49) in the churchyard of Saint Winwaloe Anglican Church, Poundstock, Cornwall, England. The inscriptions are quite legible and include a verse:

Husband and Children[,] adieu.
I am for Joys no period kne[o?]w.
With my Redeemer in the skies.
Glorious with him I hope to rise,
O haste to God[,] make no delay,
For no one knows his dying day.

To Jane's stone was later added an inscription for her husband, William Hacker (1749–1832) (father of no. 49).

57. _____, Charlotte.

58. PIRNEY, Patrick, b. Scotland; m. Mar. 14, 1777, Kettins, Angus, Scotland, Barbara Smith.

59. SMITH, Barbara.

60. ULSEN, Johan Heinrich, b. 1763, Germany; d. Jan. 1810, Markham Twp., York Co., Upper Canada; 1792 immigrant; first attempted to settle in Genesee Valley of N.Y., moved to Canada in 1794; farmer and maker of knitted garments; m.(1) 1797, Crowland Twp., Welland Co., Upper Canada, Elizabeth Steinhoff; m.(2) 1809, Markham Twp., York Co., Upper Canada, Elizabeth Turner.

61. STEINHOFF, Elizabeth, b. 1781, Newton Twp., Sussex Co., N.J.; d. ca. 1809; bu. Buttonville Cem., Markham Twp., York Co., Upper Canada. Elizabeth Steinhoff; John Steinhoff (ca. 1746–1811), emigrant from Germany, may have been a "Hessian" mercenary (from either Westphalia or Brunswick) fighting for the British and captured by the Americans at the surrender of British General Burgoyne after Battle of Saratoga, N.Y., in 1777; moved from N.J. to Canada as a United Empire Loyalist (Tory) in 1785, and Anna/Hannah (ca. 1756–1829).

62. WHITE, _____, b. England.

63. _____.❑

Book Reviews

Steps to Reconciliation: Reformed and Anabaptist Churches in Dialogue, edited by Michael Bauman. Zürich, Switzerland: Theologischer Verlag Zürich, 2007. 102 pp. Illustrations $14.00. Paper. ISBN: 978-3-290-17451-4.

Both Reformed and Mennonite churches trace their beginnings to Zurich, where Ulrich Zwingli and his coworkers Conrad Grebel and Felix Manz discovered spiritual truths in the Gospel that would bring renewal to both church and society. However, their paths separated in dispute. Zürich banished the names of Manz and Grebel from its memory, but the Anabaptist movement survived and continued to remember its founders.

In the summer of 2004 as part of the festivities surrounding Heinrich Bullinger's five-hundredth birthday, representatives of the Reformed church met with Anabaptists from Switzerland, Europe, and overseas. Though not the first such meeting, it was the most profound to date and in many respects became a landmark.

Part one of this little book, "Reformed and Anabaptist Churches in Dialogue," contains historical and theological articles about the history of the Anabaptist movement and the Reformed church as well as the rationale for and process of dialogue between the two groups.

The statement of regret at the beginning of the volume expresses efforts by the Reformed representatives to acknowledge the Anabaptist churches as sister churches. It also attempts to discover commonalities and strengths in both of these Reformation-based traditions and pays homage to those who suffered under the sixteenth-century violence of the church, perpetrated in the name of a false understanding of the Gospel.

Part two, "Steps to Reconciliation," offers the presentations and responses from the June 26, 2004, conference by Reformed and Anabaptist-related participants. A commemorative plaque on the banks of the Limmat River was unveiled to remind present generations of Manz's execution during the Reformation. It also bears witness to the acknowledgement and confession of the Reformed church and serves to invite continued and deepening dialogue "that this may serve as a step toward the reign of peace for which the Reformed and Anabaptists alike have hoped, trusted, and toiled since the 16th century" (pp. 11-12).

This book, in the words of Peter Dettwiler, representative of the Evangelical-Reformed Church of the Canton of Zürich, should help both Reformed and Anabaptist congregations to deal more objectively with their own pasts. Relating to each other in greater openness and respect does not necessarily mean giving up their own identities.

The book concludes with a letter of blessing from the Old Order Amish to the Reformed church in Switzerland stating that, in spite of the invitation to them to attend this event, world travel is not in accordance with their culture. Nevertheless, they "place a considerable value on any church that teaches its followers to fear God and live in peace with their fellow men."

Now translated into English, this volume can easily be read at one sitting. Though small, it provides much food for thought and for further discussion by persons who were unable to be present at these sessions.

—Carolyn C. Wenger,
Lancaster, Pennsylvania

Through Refining Fires: The Lives of John and Ada Sauder, by Miriam J. (Sauder) Brechbill and Hannah E. Scott. Grantham, Pa.: The Brethren in Christ Historical Society, 2007. 89 pp. Black-white illustrations, notes, appendices. $10.00. Paperback.

In many ways this small book is a glimpse into the life of the Old Order River Brethren. This small group left the Brethren in Christ in the 1850s because of their objections to what they perceived to be the growing liberalism in the main body. The River Brethren, now located in Lancaster and Franklin Counties in Pennsylvania and in Iowa, continue to be part of the so-called Plain People of those areas.

Central to this account are John and Ada Sauder. He was a minister and bishop in the group based in Lancaster County. I first heard him preach on the Sunday morning of a love feast in the late 1960s; I was impressed by his eloquence and command of biblical passages, uttered in an amazing flow of words and without reference even to notes. The authors (Miriam Brechbill, a daughter, and Hannah Scott, a granddaughter) rightly emphasize the nature and content of his preaching.

The Sauders were also a successful business couple. When a physical ailment prevented Sauder from farming, he and Ada bought a blacksmith shop. Over the years they developed the shop into a highly profitable machine-manufacturing plant which produced such equipment as a bag-making machine for the Continental Can Company and molds for Reese's peanut butter cups. They treated their growing number of employees with care and respect, among various ways by giving them picnics and celebratory dinners and by providing work-hours snacks, passed around by the couple's small children.

The authors' description of the Sauders provides a window to the larger group whom they served. Family ties are close; visiting among family, friends, church members, and others is frequent; hospitality is freely given—even to strangers. A young woman from the Netherlands who stayed with the Sauders for a year notes that the Sauders' house "was always full of people. . . . I never saw so many people in someone's house."

The humor that balances conservatism that I have noticed in the group is nicely caught in the witty expressions and actions of the Sauders. So, too, is the group's respect for and love of people. In Ada's old age, when she was afflicted with dementia, a friend whom she knew for many years asked whether she remembered him. "No," she replied. "I just know that you are someone that I love" (p. 78).

This small but informative—and charming—book offers excellent insight into a way of life that is now rare but highly meaningful.

—E. Morris Sider,
Grantham, Pennsylvania

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