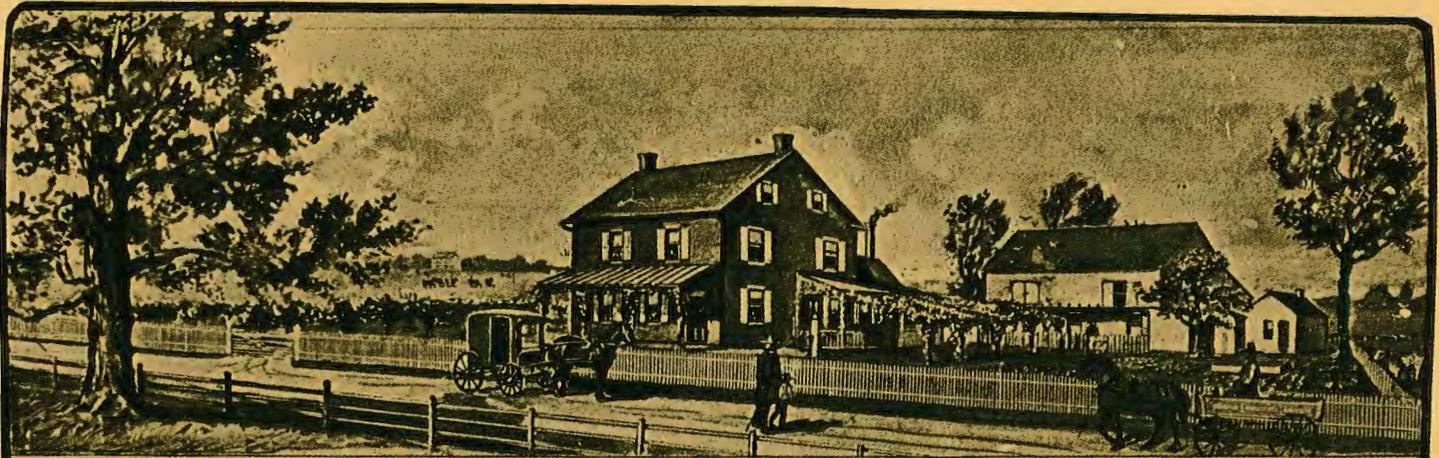


# Pennsylvania Mennonite Heritage

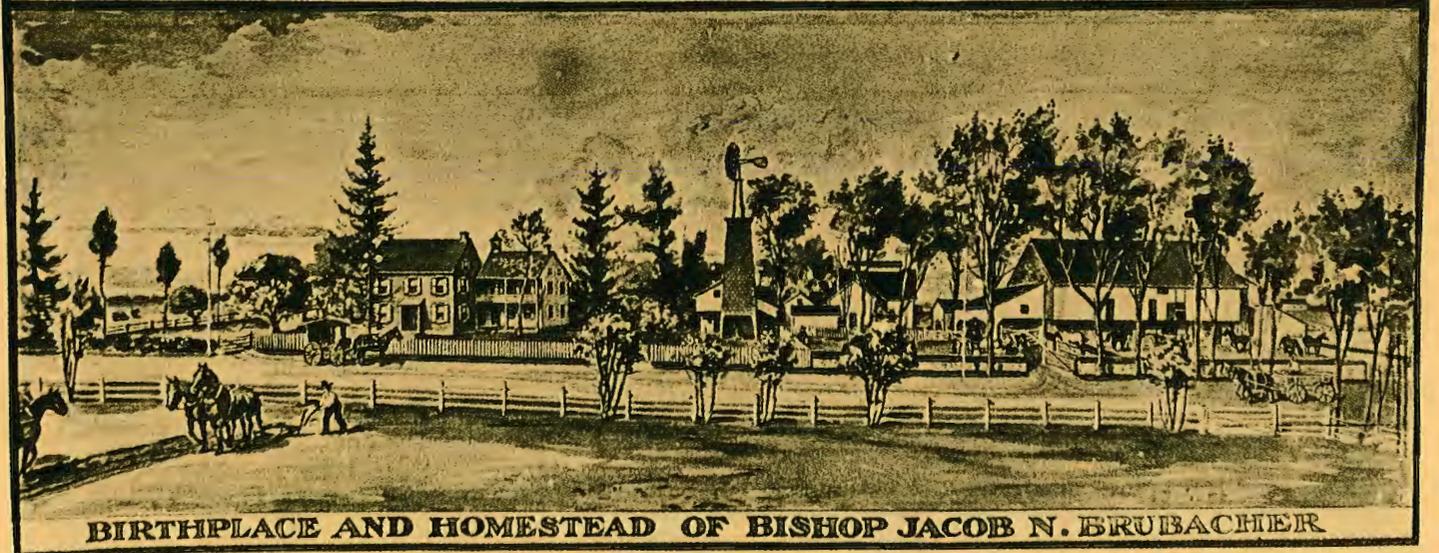


Volume III, Number 4

October 1980



**RESIDENCE OF BISHOP JACOB N. BRUBACHER**



**BIRTHPLACE AND HOMESTEAD OF BISHOP JACOB N. BRUBACHER**

## Contributors to This Issue



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Janet K. Blosser



Daniel R. Lehman

**Noah G. Good** grew up in Brecknock Township in northeastern Lancaster County, where he worshiped with the Gehman, Bowmansville, and Allegheny Mennonite congregations until 1922, when the Reading Mission opened. In 1937 he was ordained to the ministry for Reading, and later he served the East Chestnut Street Mennonite congregation in Lancaster and also the Ephrata congregation, where he is presently a member. Since retiring from teaching at Lancaster Mennonite High School, where he served as dean and principal, he works three days per week at the Lancaster Mennonite Historical Society as a researcher of Lancaster Conference history.

As an avocation he translates and transcribes German script and has also taught courses on the Pennsylvania German dialect, which he spoke before he knew English. He has created the character Henner for *Pennsylvania Mennonite Heritage*. He also enjoys gardening, church-related and personal travel, teaching Sunday school, occasional preaching, sharing in the duties and pleasures of homemaking, and "living for the Lord and His glory." The father of four children, he did his undergraduate studies at Eastern Mennonite College, Elizabethtown College, and Franklin and Marshall College, and his graduate work (M.Ed.) at the University of Pennsylvania.

**Janet K. Blosser** of Linville, Virginia, originally wrote this article as a paper for an undergraduate Mennonite History and Theology course at Eastern Mennonite College, Harrisonburg, Virginia. She obtained her B.S. degree in elementary education there in 1979. Three weeks later she and her husband, Floyd Blosser, then serving as a commissioned minister at the Zion Hill Mennonite Church, left the States under the auspices of the Virginia Mennonite Board of Missions and Charities for a six-month term of

service at Palermo, Sicily, where they assisted in tent evangelism and church work and where she translated curriculum materials and began a Sunday school for children. A native of the Erb Mennonite congregation near Lititz, Pennsylvania, she is now a member of the Zion Hill Mennonite Church at Singers Glen, Virginia. Recently she served as a substitute teacher in the Shenandoah County public schools.

**Daniel R. Lehman** of Fayetteville, Pennsylvania, became interested in genealogy as an avocation. He acknowledges special appreciation to Norman W. Nauman, Manheim, Pennsylvania, whose two notebooks of previous research on the two Hans Lehmans of Rapho Township, Lancaster County, Pennsylvania, helped him with the basic structure of the article. Correspondence with John D. Grove of Markham, Ontario, rounded out the account of those Lehmans who migrated to Canada. In the process his wife, Margaret, retyped the manuscript many times. Lehman notes that "if this Lehman story is ever completed, it will happen only as someone pieces together all the parts contributed by family members from all the far-flung parts of the United States and Canada." He hopes that publication of the article will encourage others to research their own family branches.

He is employed by Sunnyway Foods, Inc., Chambersburg, Pennsylvania, and holds membership in the Antrim Mennonite Church at Greencastle. His other avocational interests include local Mennonite church history and family history. As a result, he has authored *The John Jacob Martin Family* (1978) and a ten-year history of the Culbertson Mennonite Church and its sister congregation, the Antrim Mennonite Church. He has been a member of the Lancaster Mennonite Historical Society since 1979.

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# Pennsylvania Mennonite Heritage



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## THE COVER

The final residence (top) and birthplace and homestead (bottom) of Bishop Jacob N. Brubacher, active promoter of the Sunday school movement in the Lancaster Conference of the Mennonite Church, still stand near Mount Joy. This drawing was made about 1903.

*Photo credits:* pp. 6, 7, 10, 20, 22, author.

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*This article commemorates 200 years of Sunday school and its influence on the church.*

## Sunday Schools: From Robert Raikes to 1980

by Noah G. Good

The Sunday school has had an important influence on Christian churches in the last two centuries. The year of 1980, widely recognized as the bicentennial year in the history of Sunday school, is a fitting time to look at the beginning of the Sunday school and its development. To understand the impact of the Sunday school movement on society, especially on the churches, we must understand the social conditions that existed in England in 1780. A deeply depressing poverty and a related prevalence of crime matched conditions in many parts of continental Europe.

Possibly other persons had similar concerns and tried to benefit the poor; however, no one was as effective and as widely known as Robert Raikes, who receives credit for the founding of the Sunday school movement. Robert Raikes used his influence and strong personality to lift the living standards of many poor children from almost hopelessly debauched conditions to a state of hope and respectability. No doubt Raikes was not the only concerned person, for he was able to enlist the help of others in his new venture.

The Sunday school of 1780 and the Sunday school of 1980 are so different that we should carefully examine its development in order to understand that the Sunday school we know today stems from the one two hundred years ago. From its beginning the Sunday school has had opposition. Some of Raikes' associates had difficulty in seeing wisdom for a man of good social standing to contaminate himself by mingling with the poor and coarse element of the community. Some of his critics were quite honest and sincere.

More recently the coming of the Sunday school to the Mennonite Church was a painful experience for many. Some promoted it with the feeling that they were called of the Lord to meet an important need and that the Sunday school met that need. Others opposed it as a new and dangerous thing that would bring worldliness into the church. Both supporters and opponents of the movement felt so strongly that their viewpoint was biblical and right that they chose to go in different directions and form separate church bodies. The Sunday school was not the only point of division in the church but one of many issues. The present-day adherents of both factions still strongly believe that they took the right stand.

### Raikes, Printer and Philanthropist

So many writers mention the life and work of Robert Raikes that we have no lack of good source material. According to Edwin W. Rice, "The memory of Robert Raikes

has been more warmly cherished and probably more highly honored in America than in the city of his birth. And the interest continues to deepen with the growth of the modern Sunday-school movement."<sup>1</sup> Robert Raikes lived in Gloucester, England, where he owned a printing establishment. An important city at that time, Gloucester was a market town and seaport, and it was known for the manufacture of pins and for bell casting. Though noted for



Robert Raikes

its godliness and charities, it also had a reputation for crime and harsh laws. In Gloucester, a city more humane than many cities of that time,

a man who stole a sheep or a handkerchief might be hanged. . . . For begging, and quarreling, and bad conduct men and women were tied to carts' tails and whipped through the streets, so that, although this was a cathedral city and full of churches and charities, the people became so accustomed to these sights that cruelty to others did not move them to pity.<sup>2</sup>

Robert Raikes, like his father of the same name, used the pages of his *Gloucester Journal* to call attention to the terrible social injustices of his time. He directed his efforts to cure ignorance and to improve conditions in prison. When a woman who washed his shirts stole some of them and pawned them, he did not subject her to prosecution, which might have cost her her life, but he forgave her. Prisoners

<sup>1</sup>Edwin W. Rice, Prefatory Note to the American edition of *The Story of Robert Raikes for the Young*, by J. Henry Harris (Philadelphia: Union Press, 1900), p. 5.

<sup>2</sup>Harris, *Robert Raikes*, pp. 14-15.

who needed work when they were released from prison often received help from Raikes. However, many of them turned back to crime and caused disappointment for Raikes.<sup>3</sup>

Raikes' concern about the terrible moral conditions among the children who played on the streets on Sunday led him to talk about this with Rev. Thomas Stock, vicar of St. John the Baptist Church and headmaster of the Cathedral School. They decided to find some poor but respectable women who would teach children on Sundays. Then they visited some parents in the city slums and "induced them to send their children to these good women instead of turning them into the streets to riot and play at 'chuckfarthing.'" <sup>4</sup>

These schools were patterned after the Ragged Schools and the Dame Schools of the time. To hold such a school for children who had never been taught or disciplined was hard, discouraging work. The eventual success of the program must be attributed to the fact that Raikes stayed close to the program and supported the work of the women teachers. When a Mrs. Meredith failed in her effort to keep order and her patience wore out after a few months, the school was given to a woman better fitted for the task—Mrs. Mary Critchley. She had her trials, too, for the pupils did things aimed to make "old Mother Critchley jump."<sup>5</sup>

Raikes did not readily talk about the venture or give it publicity until he had given it a fair trial. In connection with the schools which he initiated he undertook studies in child life. These studies he dubbed "botanizing in human nature." At the end of three years, on November 3, 1783, he announced his great happiness in the venture. He complied with a request for information about the schools, and his reply was published in the *Gentleman's Magazine* and then copied everywhere. Hannah More, an English author and poet active in moral and social reform, took charge of the "savages of Cheddar," a village in England. Raikes' schools kindled the interest of John Wesley, and wherever a Methodist Society existed, there he would have, if possible, a Sunday school. "The pulpits rang with the praises of the institution, and within a year the benevolent and respectable Mr. Raikes was the most lauded man in the kingdom."<sup>6</sup>

Raikes frequently remarked that he felt a strong call of God to teach poor children and to rescue them from the sinful life and circumstances into which they were born. Socially and financially he stood in a position to give the work much initiative and to win the support of persons with means and ability. As the publisher of a weekly periodical he could give his work positive publicity. When Robert Raikes died in 1811, Sunday schools attended by a total of 400,000 pupils had become well established in England. His will provided that each Sunday school child who attended his funeral would receive a shilling and some plum cake.

Clarence Benson says that during more than thirty years of his life Robert Raikes freely gave his time, talents, and money to "a movement destined to transform moral con-

ditions in England and to shape the destiny of America."<sup>7</sup> Author of a number of books on Christian education, Benson emphasizes the great impact of Sunday schools on the English people:

Not only was the Sunday School the beginning of the English system of public school education, but indirectly it was responsible for the formation of the British and Foreign Bible Society and the Religious Tract Society. The ability of the common people of England to read multiplied the demands for Bibles and religious literature, which was the direct occasion for the organization of these two societies whose activities have now become world-wide.<sup>8</sup>

Benson also points out that shortly after the Sunday school started, it helped to create interest in promoting worldwide missions and evangelization.

Even if the growth of the Sunday school was phenomenal in England and its expansion sparked interest in worldwide mission, in America it achieved its greatest development.



This sketch portrays John POUND's "Ragged School" (slum school) at Portsmouth, England.

The hearty reception given to the Sunday School of America soon convinced educators that here was the solution to the problem of the separation of Church and State in public instruction. Religion could be taught independent of secular instruction. Parochial schools were no longer necessary, and the State could give its full support and encouragement to secular instruction.<sup>9</sup>

For the support of Sunday schools in England the Sunday School Society was formed in London by William Fox. In America the formation of the Sunday School Society

<sup>3</sup>Ibid., p. 41.

<sup>4</sup>Ibid., p. 50.

<sup>5</sup>Ibid., pp. 52-53.

<sup>6</sup>Ibid., pp. 58-59.

<sup>7</sup>Clarence H. Benson, *A Popular History of Christian Education* (Chicago: Moody Press, 1943), p. 123.

<sup>8</sup>Ibid., pp. 128-129.

<sup>9</sup>Ibid., p. 130.

had the support of influential men like William White, the Episcopal bishop of Pennsylvania, and Benjamin Rush, the world-renowned physician of Philadelphia. Both men were well-informed persons, and they probably had heard of the organization formed in England for the purpose of financial support of Sunday schools. The preamble of the constitution of the American society adopted in 1791 stated:

That the first day of the week called Sunday, a day which ought to be devoted to religious improvements, being employed to the worst of purposes, depravity of morals and manners, it is therefore the opinion of sundry persons that the establishment of first-day or Sunday Schools in this city would be of essential advantage to the rising generation.<sup>10</sup>

Soon Sunday school societies, Sunday school unions, national Sunday school conventions, and international Sunday school conventions were being organized to promote Sunday schools in every church and school building in the country. Methods of teaching, teaching tools for Sunday school classes, and uniform international Sunday school lesson outlines attracted the attention of some of the ablest and most widely known Bible scholars and churchmen. Uniform lessons for all denominations became widely accepted and quickly successful. One writer defined it as "a functioning Bible-centered Protestant community; religion exercised in the field of Sunday School instruction without violence to any denominational ties."<sup>11</sup>

The official report of the World's Fifth Sunday School Convention, held in Rome in 1907, tells of Sunday schools in more than thirty-five countries. The reporters speak of the Sunday school as a means of mission outreach as well as a means of bringing education to illiterate people. Pastor Francisco Albricias, reporting on Sunday school work in Spain, wrote, "In Spain there is not religious liberty granted to us, but we take it!"<sup>12</sup> John Hanisch reported that Sunday school work among the Roman Catholics in Poland was chiefly carried on by Baptists but that "the influence of the priests and the prejudice against God's Word" greatly hindered it.<sup>13</sup>

Of the Mennonites in Russia, who settled several hundred years ago in the southern part of the country and in the Crimea, he wrote that they consisted of two groups, those who baptize at a certain age and those who require conversion before baptizing by immersion. Hanisch wrote that the Mennonites had their own day schools, taught by able Christian teachers who devoted much time and strength to Bible study. Because of this arrangement Sunday school work did not have the significance to them which it had to other denominations.

These Mennonites had their own Sunday school agent and child's paper. The Sunday school missionary, "Brother Witt," visited them and was cordially received but could not induce them to adopt the international lessons nor to join in the International Bible Reading Association. In fact, Hanisch reported, at their last conference they declined the lesson plan and arranged one of their own. He also reported that the Mennonites conducted about three

hundred Sunday schools having six hundred teachers and ten thousand scholars.<sup>14</sup>

### Early Mennonite Sunday Schools in America

The first Sunday school in the Mennonite Church in America was conducted in 1840 at Masontown, Pennsylvania.<sup>15</sup> The history of the Sunday school was reported by J. N. Durr, long-time bishop of the Masontown Mennonite congregation. He wrote:

Bishop Nicholas Johnson of the then known Jacob's Creek congregation, feeling the need of more Bible teaching for the young people, conceived the idea of organizing a Sunday school for the instruction of the members and children of the said congregation. Meeting with some opposition because of not seeing the need from the viewpoint that Bro. Johnson saw it, Bro. Johnson decided the better thing to do was to hold a course of instruction in a private way. Hence in the year 1840 he began teaching a class on Sundays in a private house adjacent to his dwelling house and continued this work in a private way for a few years, after which the congregation realized the advantage of having a Sunday school and changed the place of holding the said school in the year 1848 to the church known as the Dogwood Mennonite church located at the head waters of Jacob's Creek, Fayette County, Pa.<sup>16</sup>

For a number of years under Johnson's direction and the help and support of others the school continued until the beginning of the Civil War. During the years before the Civil War a Mennonite deacon, Squire Hayden (his given name), served as superintendent of the school. The school was closed at the beginning of the Civil War and remained

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<sup>10</sup>Ibid., p. 134.

<sup>11</sup>Ibid., p. 190.

<sup>12</sup>Philip E. Howard, ed., *Sunday-Schools the World Around: The Official Report of the World's Fifth Sunday-School Convention in Rome, May 18-23, 1907* (Philadelphia, Pa.: World's Sunday-School Executive Committee, 1907), p. 317.

<sup>13</sup>Ibid., p. 312.

<sup>14</sup>Ibid., pp. 312-313.

<sup>15</sup>An article by J. N. Durr, "A Brief Reminiscence of the Origin of the Masontown Sunday School," *Gospel Herald* 19 (March 3, 1927): 1034, contains the subtitle "The First Sunday School Known in the Mennonite Church." Another article, "Sketch of the Life of Bro. Nicholas Johnson," *Herald of Truth* 10 (September 1873): 158, states that "in the year 1842 [Johnson] took an active and leading part among the members of the [Masontown] church, in organizing and conducting a Sabbath School. This, it is believed, was the first SABBATH SCHOOL established in the Mennonite Church within the United States." Harold S. Bender, *Mennonite Sunday School Centennial, 1840-1940: An Appreciation of Our Sunday Schools* (Scottsdale, Pa.: Mennonite Publishing House, 1940), p. 14, states that the first Mennonite Sunday school was established in 1840 in Waterloo County, Ontario, in the Wanner and Bechtel meetinghouses. Mentioning other early Mennonite Sunday schools, Bender gives 1842 as the beginning date of the Masontown Sunday school (p. 15). Early Mennonite Sunday schools continued for one or more seasons before they discontinued, or they resumed operation after varying lengths of interruption. The first permanent, continuous Sunday school was the one established in 1863 in what is now the South Union Mennonite congregation at West Liberty, Ohio.

<sup>16</sup>Durr, "A Brief Reminiscence": 1034.

closed until 1872. On November 18, 1871, a new church building was dedicated on the site between the former church building and the present Masontown meetinghouse. At that time fourteen persons were received into the church by baptism. This event sparked a new interest in gathering in the youth of Mennonite birth.

Johnson, with the active support of the congregation, decided to have a series of evangelistic meetings. The members invited two men well known for their ability and leadership in evangelistic meetings—John F. Funk and Daniel Brenneman of Elkhart, Indiana. These meetings, ending February 3, 1872, yielded about fifty converts, who were baptized on February 5, 1872. In the spring of that year the Sunday school reopened. This afforded Johnson, then eighty-five years of age, great pleasure. For a number of years the Sunday school continued to be open only in the summer but eventually functioned the entire year and is still active.

Sunday school work at this time was seriously questioned by many Mennonite church leaders. To many persons desiring to adhere to the ways of previous generations, Sunday schools were a new thing to be opposed or at least questioned. These people had the same concern about holding evening meetings, using modern machinery, holding membership in political and business organizations, sending out missionaries, having trained ministers, changing from German to English for worship and in the home, and changing dress styles and the structure of meetinghouses.

Nicholas Johnson moved rather cautiously at first to avoid offending the opposition. No doubt he thought Sunday school was a good thing. In this he was far ahead of the more conservative persons in the church. When he and his congregation called Funk and Brenneman to hold meetings in the new church building, they must surely have caused concern because these two men were at the same time praised and loved by many who admired their ability and their advanced methods but feared and criticized by others for their progressive innovations.

What had Johnson seen and read that led him to begin a Mennonite Sunday school in 1840? Had he attended some Sunday schools conducted by other denominations in the area? Had he been examining some of the many pamphlets, periodicals, and lesson books, such as the *Sunday School Advocate* or the *Sunday School Times*, then being published? The *Sunday School Advocate*, for instance, carried many advertisements of books suitable for use in Sunday schools as well as programs and testimonies to the good effects of the Sunday school. Various issues of the magazine described a new Sunday school hymnbook, gave a report of a Sunday school in Germany, listed suitable books for Sunday school libraries, and reprinted an article from the Church of England *Sunday School Magazine* dealing with Sunday school lesson preparation. An article submitted to the *Sunday School Advocate* declares:

The importance and usefulness of Sunday schools are almost universally admitted. . . . Can the little gatherings of

children and teachers, that are connected with the different Churches, and are found in almost every school-house throughout the land, be regarded as of so much importance? . . . Multitudes of voices of those who are now pillars in the Churches, would testify, "My first and strongest religious impressions were received in the Sunday school. I was converted while yet a Sunday school scholar, through the efforts of a pious and faithful teacher."<sup>17</sup>

The American Sunday School Union, a national society, was formed in 1824. The first national Sunday school convention was held in 1832 as part of the desire for and the need of mutual helpfulness. National, state, county, and township Sunday school conventions convened for teacher training and organizing and conducting classes. The American Sunday School Union by 1905 had organized more than 100,000 Sunday schools, an average of three and one-half schools every day for eighty years, with nearly 600,000 teachers and 4,000,000 scholars.<sup>18</sup>

Nicholas Johnson doubtless heard about Sunday schools and may even have visited them at times. Some of these had specific denominational affiliation. Some, however, operated on an interdenominational basis or in some cases took a clearly nondenominational stance. Sunday schools not sponsored by one denomination were sometimes called union Sunday schools. At a number of places Mennonite people participated in union Sunday schools before the Mennonite Church leadership had accepted Sunday schools within the program of the church. John W. Weaver, a well-known harnessmaker, bookseller, and evangelist, attended and took part in union Sunday school work as a young man. When the Mennonite Church approved Sunday school work, he served as an active promoter and superintendent in the Weaverland District of the Lancaster Conference.<sup>19</sup>

Joseph Graybill, father of Bishop J. Paul Graybill, actively supported a union Sunday school in his home community in Juniata County, Pennsylvania, and later promoted Mennonite Sunday school work. Others, mostly before the Mennonite Church had taken a position for or against Sunday school work, followed a similar practice. In most cases the Mennonite workers who supported union Sunday schools were not ordained men at the time. A number of them were ordained later; others, like John W. Weaver, supported Sunday school work in the Mennonite Church when it became approved.

An early promoter of the Sunday school was Jacob N. Brubacher, later ordained to the ministry and then to the office of bishop. His interest in Sunday school work was

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<sup>17</sup>A. H. Harris, "A Word About Sunday Schools," *Sunday School Advocate* 14 (October 14, 1854): 7.

<sup>18</sup>*The Development of the Sunday School, 1780-1905: The Official Report of the Eleventh International Sunday-School Convention, Toronto, Canada, June 23-27, 1905* (Boston, Mass.: Executive Committee of the International Sunday-School Association, 1905), p. 96.

<sup>19</sup>J. Paul Graybill, "John W. Weaver, Promoter and Defender of the Faith," *Gospel Herald* 36 (March 30, 1944): 1106.

kindled by a visit to a Sunday school in Philadelphia. During the summer of 1862, at the age of twenty-five years, he took a load of fat cattle to be sold at Philadelphia. The sale that was to be held on Saturday was delayed until Monday, and Brubacher visited a church service and Sunday school in the nearby Episcopal church.

### The Pike Sunday School

Brubacher was so impressed with the Sunday school that he resolved to open a Sunday school in the Pike school at the east end of Mount Joy very near his home. The Pike Sunday school began in June 1863 with the help of Mennonite teachers. This was the first Sunday school to be opened in the Lancaster Conference area, but eight years passed before the Conference in 1871 gave official endorsement for congregations to have Sunday schools. The Bishop Board faced the question of Sunday schools cautiously, and it decided to permit Sunday schools in districts where all the congregations in any district voted in favor of doing so.<sup>20</sup>

The Sunday school opened at the Pike schoolhouse by Jacob N. Brubacher in 1863 became an immediate success. As a layman Brubacher was able to promote the school vigorously without giving offense even before Conference had taken action to permit or to encourage the Sunday school. The fact that the school was held in a schoolhouse, not in a meetinghouse, also helped to make it acceptable to those who questioned the venture. Brubacher had no reason to regret his action. In his old age he was happy to learn of the testimony of persons who said their experience in the Sunday school in the Pike schoolhouse was a turning point in their lives "that started them in the trend of sober thought and definite Christian experience."<sup>21</sup>

During the summer of the third year of the Sunday school, on June 6, 1865, Jacob N. Brubacher was ordained to the ministry. As an ordained member of Lancaster Conference he did not wish to be imprudent in promoting a Sunday school when Conference had cautiously avoided the issue. Therefore, the Sunday school in the Pike schoolhouse was closed "forever."<sup>22</sup> However, the Sunday school at the Kraybill Mennonite meetinghouse begun a few years later in the same community had Brubacher's endorsement and some of the same leaders. By this time Conference had acted to permit Sunday schools in districts that unanimously favored them. Brubacher, probably no less interested than when he opened the Pike Sunday school in 1863, paid the Sunday school at Kraybill many visits.

In his work as a minister Jacob N. Brubacher learned to know several other Sunday school enthusiasts—Bishop Benjamin Herr and his brother, Preacher Amos Herr, both from the Willow Street-Strasburg District. These men deserve credit in patiently waiting until the Bishop Board saw fit to approve Sunday schools. The Herr brothers took an active part in the discussion at the Conference session which approved Sunday schools wherever they could be accepted unanimously.

At least one more Sunday school was opened in



A class about 1912 stands at the Pike School, located one mile east of Mount Joy along Route 230 where the Wilbur Ebersoles now live.

Lancaster County before Conference gave its approval in 1871. This school was promoted by lay brethren and their wives but with the encouragement of several ministers. John Buckwalter and John Stauffer and their wives conducted a Sunday school during the summers of 1868 and 1869 at the Stumptown meetinghouse. The school was never large and operated for only two years. The Sunday school at Stumptown was encouraged by the aged minister, David Witmer. The previously mentioned Amos Herr and Isaac Eby of the Hershey District and others visited the school and encouraged the effort.<sup>23</sup>

Two months after the 1871 session of Conference giving approval to begin Sunday schools, a Sunday school was opened at the Willow Street meetinghouse. John B. Herr and Benjamin F. Herr, both descendants of Pioneer Hans Herr, served as the first superintendents, and both held that position for nearly a quarter of a century. This was the home congregation of Bishop Benjamin Herr and Preacher Amos Herr.<sup>24</sup>

How many bishops of the Lancaster Conference wholeheartedly favored the introduction of Sunday schools would be hard to determine. However, Bishop Board protocol at that time was such that the Board made decisions only by unanimous vote. The opening of sixty-three Sunday schools in the Conference from 1871 to 1900 shows that both ordained leaders and lay members generally accepted them. Sunday schools were early linked with mission work, and many programs of special meetings indicate that both mission and Sunday school work were

<sup>20</sup>Martin G. Weaver, *Mennonites of Lancaster Conference Containing Biographical Sketches of Mennonite Leaders; Histories of Congregations, Missions, and Sunday Schools; Report of Ordinations; and Other Interesting Historical Data* (Scottsdale, Pa.: Mennonite Publishing House, 1931), pp. 279-280.

<sup>21</sup>*Ibid.*, p. 280.

<sup>22</sup>*Ibid.*

<sup>23</sup>*Ibid.*, p. 281.

<sup>24</sup>*Ibid.*



The former Kraybill Mennonite meetinghouse near Mount Joy now serves as a church school.

promoted on such occasions. Much of the literature on Sunday schools connects missions, education, Bible schools, Bible reading, and methods of teaching. All of these topics appear on national and international Sunday school convention programs. Many of these conventions tended to be ecumenical. About such meetings some Mennonites of that time began to entertain doubts.

The attitude of Mennonites in the second half of the nineteenth century generally favored holding to traditional patterns. Innovations were usually suspect. Letters of this period express great concern about Sunday schools, "protracted" meetings, evening services in the churches, mission movements, camp meetings, seminary and institute training for ministers, Sunday school conventions, and many other approaches that some Mennonite church workers were copying from other denominations. Most of these were written in German rather than English. The Mennonite Church was just then changing from the use of German to English in worship services, and many older persons felt the change was one more evidence of wanting to be *hoch*, or high and haughty, and therefore worldly. These letters carry such convincing arguments and serious concerns that they seem quite prophetic. In fact, many of the "worldly innovations" they predicted about the church actually came to fulfillment.

### Franconia Conference Trends

Letters written to Jacob B. Mensch, a Mennonite preacher in the Skippack area of the Franconia Conference in Montgomery County, Pennsylvania, contain many concerns about these new trends. They mention leaders by name and tell of specific congregations where these new practices were happening. A few examples of the many that could be quoted can illustrate these concerns. In February 1893 Christian Horst in Franklin County, Pennsylvania, wrote to Mensch about a visiting minister from York County who gave a talk favoring Sunday school and had some evening preaching services in the area.<sup>25</sup>

On February 28, 1896, Abraham W. Martin, an in-  
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fluential bishop in Ontario, wrote to Mensch and mentioned a letter he had received from Preacher John Weber from Elkhart, Indiana, who told how things were going "so fast" with the Funk people with evening meetings, Bible reading, and Sunday school "just like in the world."<sup>26</sup> On March 1, 1901, Jacob Weaver from Mahoning County, Ohio, wrote to Mensch and expressed his concern about the revivals and the Sunday school convention in his area which included a big tent, four days of activity, newspaper ads to promote the convention, and special reduced rail fares and which the young people attended in spite of tearful protests from their parents. He was glad to learn that Mensch was "still of the same mind as earlier."<sup>27</sup>

Just where Mensch stood on the question of Sunday schools we cannot clearly determine. Mensch was a prolific letter writer and had a listening ear for the convictions and concerns of church leaders in all parts of the Mennonite Church. His letters over a period of years represent attitudes and ideas being thought, written, and taught in many parts of the church. Except for a very few that he wrote we have only the letters he received and saved. His diary assists us a bit more.

Mensch, as well as his son, Abram B. Mensch, was a schoolteacher. As an educator he surely had no problem in seeing the possibilities of Sunday school. However, he was slow to accept innovations in the church. On March 28, 1897, he wrote in his diary that he announced the planned Sunday school in both languages and urged good attendance. In April of that year he noted that in March and April he talked with many persons about the proposed Sunday school. On October 12, 1902, he told of the closing service for the year. Jesse Mack, Warren Bean, Henry Wismer, Andrew Mack, and A. D. Wenger served as speakers for the occasion. On May 24, 1903, Mensch noted in his diary that Ben Wismer was very critical of the way the Sunday school was run. Mensch seemed hurt when he noted that John Shelly of the Philadelphia Mission came to Preacher Henry Wismer and Warren Bean about bringing the Sunday school children to the country for a day of outing without consulting him. He noted on October 3, 1907, that John Kulp wrote about Sunday schools and said that they were all "idolatry." Kulp was set back from conference together with his son until they would confess their wrong.

The first letter in the Mensch Collection was written by "Abraham," whose identity is obscure. He warned against the dangers of Sunday schools.<sup>28</sup> When Ben Wismer crit-

<sup>25</sup>Christian Horst to Jacob B. Mensch, February 1893, no. 135, Jacob B. Mensch Collection. A microfilm of the Mensch Collection is at the Lancaster Mennonite Historical Society, Lancaster, Pa.; the original collection is at the Eastern Pennsylvania Mennonite Historical Library and Archives, Lansdale, Pa.

<sup>26</sup>Abraham W. Martin to Jacob B. Mensch, February 28, 1896, no. 193, Mensch Collection.

<sup>27</sup>Jacob Weaver to Jacob B. Mensch, March 1, 1901, no. 299, Mensch Collection.

icized the way the Sunday school was run, as Mensch had noted in his diary on May 23, 1903, he especially criticized the methods used by Abraham in Sunday school work. This was evidently Abraham B. Mensch, son of Preacher Jacob B. Mensch. Mensch received a letter written January 6, 1908, from Samuel E. Horst, that spoke sadly about the coming of Sunday schools and evening services in the Franklin County area. The letter mentioned a recent ordination in which two nominees were excused from going through the lot because they could not support and promote Sunday schools.<sup>29</sup> Both sides of the Sunday school debate come out rather sharply in the Mensch diaries and collection of letters.

A close friend of Preacher Jacob B. Mensch was Deacon Henry C. Krupp. He also kept a good diary, though we do not have access to the letters he received. He often referred to letters and gave inklings of their contents. Krupp mentioned that he received sample leaflets for use in Sunday school on January 18, 1895, and that he went with Preacher Abel Horning to Souderton to establish a Sunday school.

For many years Krupp's diary told of ordering supplies for the Sunday school—ABC books, quarterlies, and question books—and, at the end of the year, awards for attendance. On December 10, 1895, Krupp noted that Christian Moyer gave him a \$30 contribution for the Sunday school. On December 22, 1895, each child received an orange and a half pound of mixed candy for which Krupp paid \$25.47. He regularly mentioned the purchase of supplies and the attendance. Krupp attended a Sunday school convention at Doylestown on November 11, 1916, but was not favorably impressed. On December 24, 1922, he told of buying gifts for the Sunday school scholars and taking them to the meetinghouse in the wheelbarrow.

Not only in Franconia Conference was the Sunday school questioned by some and earnestly promoted by others. Robert Raikes had opposition from the established churches, the Sunday school convention reports mentioned opposition, and in the Mennonite Church the question caused polarization that led to schisms in some parts of the country. Christian Zimmerman from Weaverland wrote to Mensch on December 21, 1897, that his group thought that too many people on the "other side" who thought they were called to teach would start Sunday schools; to him that seemed to be "of the world."<sup>30</sup> Christian Risser on January 26, 1898, wrote from Brunnerville about the pride and discord and the sad results of the Sunday schools in the southern part of the county and that they still had unity, but at the Reading Road (Landis Valley) meetinghouse they were planning for Bible reading and evening services.<sup>31</sup> Preacher Peter Shirk on May 12, 1895, wrote from Ontario and mentioned the names of some promoters of Sunday school and other new things, and he doubted that they should call themselves Mennonites.<sup>32</sup> Shirk was a former Lancaster Countian who visited friends in his home community and occasionally Mensch in Montgomery County. This interplay occurs again and again.

Why did the Sunday school raise questions? Today

many people taught from earliest childhood in Sunday school accept it as a beneficial move. We can easily say that from the Sunday school came a strong movement toward evangelization, improvement of the public school system, foreign missions, and many other good influences. We feel seriously that the Sunday school has strengthened the church. We may be so sure of the benefits of the Sunday school, however, that we are blind to the concerns that others have had both now and in the past.

For those holding a strong belief that the church should not change its ways of living, doctrine, and nurture, the Sunday school presented a real problem. For instance, Mennonites have traditionally shown reluctance in cooperating in church activities with other denominations. However, promoters of the Sunday school have forcefully stressed nationwide and worldwide conventions supported jointly by many denominations. They have believed this to be important in order to obtain the best talent and leadership, to produce the best literature, and to promote the greatest outreach.

Of course, a small denomination cannot carry such a program by itself because it is too costly. Some Mennonites, especially before Mennonites had Sunday schools, found no problem in participating in union Sunday schools, either interdenominational or nondenominational ones. However, a second group saw such cooperation as a threat to Mennonite identity and opposed Sunday schools completely. A third group felt strongly that the church needed a Mennonite course of study to be used in the Sunday school by teachers and pupils.

We can see Mennonites' mixed response due to these differing convictions. Some persons such as John W. Weaver and Joseph Graybill participated in non-Mennonite Sunday schools but only until the Mennonite Church opened Sunday schools. At other places union Sunday schools did not receive Mennonite support. For instance, the Sunday school held approximately between 1913 and 1916 in Staver's schoolhouse in Brecknock Township in Lancaster County, with Augustus Demming as superintendent and Alvin K. Kring, Frank Kring, and Grace Heft Zerbe as teachers, evidently did not have Mennonite support perhaps because Mennonites had already started Sunday school at the Bowmansville meetinghouse in 1893 and at the Gehman meetinghouse in 1915.<sup>33</sup> The

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<sup>28</sup>"Abraham" to Jacob B. Mensch, letter not dated, no. 1, Mensch Collection.

<sup>29</sup>Samuel E. Horst to Jacob B. Mensch, January 6, 1908, no. 141, Mensch Collection.

<sup>30</sup>Christian Zimmerman to Jacob B. Mensch, December 21, 1897, no. 316, Mensch Collection.

<sup>31</sup>Christian Risser to Jacob B. Mensch, January 26, 1898, no. 232, Mensch Collection.

<sup>32</sup>Peter Shirk to Jacob B. Mensch, May 12, 1895, no. 266, Mensch Collection.

<sup>33</sup>*100th Anniversary of Staver's Public School, Brecknock Township, Lancaster County, Penna.* (Committee of Staver's School Reunion: 1951), p. 7; Weaver, *Mennonites of Lancaster Conference*, pp. 285, 288.

Sunday school that Jacob N. Brubacher opened and sponsored in the Pike schoolhouse was open to all who would come, but the leadership was Mennonite.

Depending upon how strongly they felt, the second group, those who opposed the introduction of new practices, responded in different ways to the coming of the Sunday school. Some continued to come for the preaching service as before but remained outside or in the vestibule until the regular preaching service began. Others used their influence to oppose the Sunday school and other innovations such as revival meetings and evening services. Opposition varied from silent nonparticipation to open agitation by the use of public speeches and articles submitted to the church paper, the *Herald of Truth*.

One man who remains nameless wrote a lengthy paper, which, as he suggested in his notes with the article, he planned to submit to the *Herald of Truth*. It was never published. Perhaps he never submitted it, or perhaps it was not accepted for publication by John F. Funk, the editor, who strongly favored and promoted the Sunday school. The unknown writer expressed unhappiness that the Skip-pack ministry had not taken a positive stand on the matter of Sunday school but had left it in the hands of some lay leaders. He showed fear and concern about pride arising from competition for teaching positions and leadership as well as Mennonites' acceptance of higher education.<sup>34</sup> People who today hold similar beliefs as the writer of this paper would say that he was prophetic, for many of his concerns came to pass in the Mennonite Church

### Sunday School Proponents

The third group of Mennonites was represented by persons like John F. Funk, who saw the need for Mennonite leadership and literature. Elementary in content and format, the early materials nevertheless served a useful purpose. Funk was an experienced printer and publisher and knew what other churches were doing. An able speaker and promoter, Funk communicated his convictions in areas of the church where his vision was acceptable. Funk was highly appreciated by some for his forward and advanced efforts but equally strongly criticized by others for doing what they thought was harmful to the church.

Abraham Blosser, quite critical of Funk's paper, which favored the Sunday school, wrote to Mensch from Ohio on May 10, 1896, and wanted to know who had authorized the *Herald of Truth* as a Mennonite paper.<sup>35</sup> Samuel Horst of Ohio wrote to Mensch on April 9, 1894, the news that John F. Funk had gone to Lancaster County. Horst observed that Lancaster Conference was adopting the new liberal trends.<sup>36</sup> Mensch, however, considered Funk a good source of information, for he consulted him about his travel plans and obtained extensive help from him in a short time.

The earliest Sunday schools in the Mennonite Church did not have the use of Mennonite teaching aids. Jacob N. Brubacher in 1863 faced this problem at the Pike schoolhouse as did the earliest schools in the Lancaster

Conference. In these early Sunday schools the Bible served as the textbook. The schools generally included a primary, intermediate, and adult class. German penmanship and reading, Bible instruction in English and German, and singing were special features.<sup>37</sup> The *Herald of Truth* attempted to fill the need for teaching aids by printing a supplementary "Children's Department" and later "The Herald Series of Sunday School Lessons."

The *Herald of Truth* of January 1873 included a note on the editorial page:

The Brethren in Pennsylvania and Virginia are discussing the necessity of arranging a Scripture Question Book for the use of Sunday schools, adapted to the peculiar views of our own church in regard to the anti-war doctrine, baptism on faith, non-conformity to the world, &c. The necessity of such a work is evident. The principles of Jesus should be taught earnestly to the young.<sup>38</sup>

Beginning with the May issue of the *Herald of Truth*, the children's supplement carried Sunday school lesson topics and discussion for each Sunday and a short article addressed to the children and signed by "Brother Henry," probably Henry B. Brenneman, author of *Gems of Truth*,<sup>39</sup> a book for little children which was announced in the editorial of the January 1873 issue. The children's supplement continued only until August 1873. Sunday school work in the Mennonite Church was made more difficult by the lack of teaching aids. Evidence of this lack is revealed in the comments recorded in the record book of the Kraybill Sunday school at the end of the 1880 term.

Many publishers produced Sunday school lesson helps,

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<sup>34</sup>This well arranged manuscript in good German handwriting along with an extensive set of notes and editorial corrections is among the holdings of the Eastern Pennsylvania Mennonite Historical Library and Archives at Christopher Dock Mennonite High School, Lansdale, Pa. The writer indicated his intention to have it published, but it evidently never appeared in print. It was very well written, but John F. Funk would not have liked what it said and might have rejected it. That Funk refused, at least in one instance, to print an article not favoring the Sunday school is mentioned in Theron F. Schlabach, *Gospel Versus Gospel: Mission and the Mennonite Church, 1863-1944*, Studies in Anabaptist and Mennonite History, no. 21 (Scottsdale, Pa.: Herald Press, 1980), p. 46. Persons have surmised about but have not been able positively to identify the person who wrote the German article.

<sup>35</sup>Abraham Blosser to Jacob B. Mensch, May 10, 1896, no. 18, Mensch Collection. Abraham Blosser lived at Dale Enterprise, Virginia, and wrote about this at the request of a disturbed brother. Blosser may have been concerned because he also was a publisher. His envelope and letterhead carried the name of his paper, *Watchful Pilgrim*. He pointedly expressed his concern about Funk's wanting to be the spokesman for the church and raised serious doubts about Funk's position and faithfulness.

<sup>36</sup>Samuel Horst to Jacob B. Mensch, April 9, 1874, no. 142, Mensch Collection.

<sup>37</sup>Weaver, *Mennonites of Lancaster Conference*, p. 280.

<sup>38</sup>*Herald of Truth* 10 (January 1873): 8.

<sup>39</sup>H. B. Brenneman, *Gems of Truth for Children: A Series of Religious Instructions on Different Subjects; and Is Intended to Impress upon the Minds of the Young, the Truths of the Scriptures. Written in Simple Language* (Elkhart, Indiana: "Herald of Truth" Print, 1873).

question and answer books, and songbooks. During the second half of the nineteenth century numerous interdenominational publishing companies, as well as some of the larger denominational publishers, were providing a good supply of literature for Sunday school classes. A prominent supplier for a number of years was David C. Cook. Cook even printed a songbook with songs for every lesson in the year. The book for 1879 featured awards for the best and second-best song for the year.

Mennonites were looking for a way to produce their own Sunday school curriculum material in which they could emphasize distinctive Mennonite doctrines. In the Lancaster Conference active Sunday school workers obtained permission to publish a series of books for use in all grades in the Sunday school. The discussion by seventy-eight bishops, ministers, and deacons at the March 19-20, 1880, session of Conference ended with permission to form a committee of men to plan these books: Amos Herr of Willow Street, John F. Funk of Elkhart, Indiana, and Jacob N. Brubacher of Mount Joy, Pennsylvania. Later the committee was enlarged to include Bishop Isaac Eby of Kinzers and Bishop Benjamin Herr of Willow Street.



The birthplace and former homestead of Bishop Jacob N. Brubacher east of Mount Joy along Route 230 is presently occupied by Merle Brenneman, a direct descendant.

Lesson books were soon printed and were used extensively in the Mennonite Sunday schools in Lancaster County and in many of the Mennonite congregations of the United States and Canada. These question books were issued in three grade levels: primary, intermediate, and advanced. The need for these books disappeared when on April 1, 1890, the Mennonite Publishing Company at Elkhart, Indiana, began to publish lesson helps based on the international Sunday school lesson outlines. These outlines were edited for Mennonite publication and use by John S. Coffman, the well-known evangelist.<sup>40</sup>

A good, detailed discussion of Mennonite Sunday school literature lists the literature produced by John F. Funk,<sup>41</sup> who in 1908 sold his publication business to the Gospel Witness Publishing Company, which later became the Mennonite Publishing House, now located at Scottsdale, Pennsylvania. For the period from 1906 to 1924 the publishing house made available numerous pieces for use in Sunday school classes: picture rolls and cards, primary

lesson quarterlies, advanced quarterlies in German and English, and an advanced teachers' quarterly, all based on the international uniform lesson outlines. Since that time the number of quarterlies for a greater number of grade levels has grown. These are supplemented by teachers' helps and worksheets for pupils.

A recent enlargement of the program has brought together a number of branches of the Mennonite church to edit and manufacture quarterlies and take-home papers. This joint venture has made possible a higher quality and a wider variety of pupils' and teachers' helps as well as a good variety of take-home papers and worship guides. Although not all Mennonite congregations use Mennonite Publishing House Sunday school publications, many of them do. The joint production by the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, the Church of the Brethren, and the Brethren in Christ has been an advantageous experience. To satisfy the needs of each cooperating group, slight adaptations have been made such as lists of mission stations and workers and information of interest to each group in particular.

The group of Mennonites who did not believe that the Sunday school movement would be beneficial to the church came to that conclusion honestly and sincerely and continued to teach the wisdom of holding to practices of previous generations. The Sunday school was only one issue of concern for them. In the Lancaster Conference area the group that desired to maintain a more conservative way of life separated in 1893 to form a new group under the leadership of Bishop Jonas W. Martin. It has well maintained its unity and for the most part has held to its position. Members of the Lancaster Conference and the several groups of the followers of Bishop Martin live in the same communities and enjoy good relationships but engage in only limited joint church activity. At several places the Mennonites of Lancaster Conference and members of more conservative Mennonite groups jointly operate elementary schools with school boards representing both groups.

The history of Sunday schools has nearly always had a strong slant toward mission and outreach. The Mennonite Church adopted the Sunday school more slowly than did many other denominations—more slowly, in fact, than Mennonites in Europe. The Anabaptists had strong missionary convictions without the benefit of Sunday schools. A few persons in the Mennonite Church in America caught the vision of Sunday school early. In eastern Pennsylvania interest in Sunday school was only hesitantly accepted almost to the end of the nineteenth century. Whether missions brought the acceptance of Sunday schools or whether Sunday schools promoted missions

<sup>40</sup>Weaver, *Mennonites of Lancaster Conference*, pp. 289-292.

<sup>41</sup>*The Mennonite Encyclopedia: A Comprehensive Reference Work on the Anabaptist-Mennonite Movement*, s.v. "Sunday School Literature," by Harold S. Bender and Clayton F. Yake.



Bible lesson picture cards such as this for July 21, 1907, served as curriculum material for early Mennonite Sunday schools.

is hard to say. However, many of the early mission churches opened as Sunday schools and later developed into organized congregations. Sunday schools have naturally enhanced mission outreach.

That two prominent leaders like Jacob N. Brubacher<sup>42</sup> and Jacob B. Mensch, both of whom stood for a conservative defense of the tradition of the church in opposition to anything innovative, should become leaders in Sunday school promotion is difficult to explain. The Pike Sunday school, begun by Jacob N. Brubacher, and the Kraybill Mennonite Sunday school in his home community with his support and encouragement illustrate this. Brubacher was well known for his effective methods in Sunday school work and for his fatherly talks to Sunday school pupils and teachers.

## Two Centuries of Growth

Two hundred years of Sunday school activity along with study and discussion to improve and expand the work into areas of need has resulted in a great cause with worldwide interest and support. In many places "the Sunday-schools established by Mr. Raikes, of Gloucester, at the close of the century, were the beginnings of popular education."<sup>43</sup> In other places where popular education has already developed to a high level the Sunday school does not serve this function.

We think today of the Sunday school as an opportunity to acquaint children and adults with the entire Bible and its soul-saving doctrines. Modern methods of teaching combined with special teaching facilities, maps, charts, printed lesson helps for various age-groups, and teaching aids for teachers of all age levels make the Sunday school of today much different from the one sponsored by Robert Raikes. Men and women of vision, prayer, and a desire to spread the gospel of Christianity to people everywhere have experienced the blessing of God on their efforts. Robert Raikes well deserves credit for introducing the poor children of Gloucester to a program which produced such far-reaching consequences. Men and women who caught the vision promoted Sunday schools. Most denominations promoted Sunday schools. National and local conventions

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provided opportunities to learn from persons having experience and skill in conducting an effective Sunday school.

For Lancaster County Mennonites, Sunday school meetings and conferences strongly influenced Sunday school work. People attending the first such meeting, held on November 5, 1896, at the Slate Hill Mennonite meetinghouse in Cumberland County, heard visiting speakers A. D. Wenger and S. F. Coffman. The first such meeting in Lancaster County was held at Red Well near New Holland on November 23, 1904. The speakers included Bishops Isaac Eby and Benjamin Weaver; Preachers C. M. Brackbill, Amos H. Hoover, John M. Sauder, Noah B. Bowman, John B. Senger, I. B. Good, Noah H. Mack, and Daniel N. Lehman; and a number of Sunday school teachers.<sup>44</sup>

Sunday school meetings naturally assumed the added dimension of mission outreach. As a result, mission bases were established at places such as Welsh Mountain and Philadelphia. For a number of years such mission points operated under the direction of the Mennonite Sunday School Mission. The growing scope of mission effort made it necessary to distinguish between Sunday school work, mission work, homes for the aged, and children's homes. The mission program of the eastern part of the Mennonite Church is now operated by the Eastern Mennonite Board of Missions and Charities, which organized on June 8, 1914.

Men and women of dedication—Robert Raikes, who cared about the spiritual welfare of the poor children of Gloucester; Sunday school evangelists who aimed to establish a Sunday school in every country school in the Mississippi Valley; Bishop Nicholas Johnson, who in Fayette County, Pennsylvania, started the first Mennonite Sunday school; Bishop Jacob N. Brubacher, who sold a load of fat cattle but received a vision for a Sunday school in his home community; and men who saw the need of good teaching tools in the Sunday school and prepared them—heard the call of God and effectively developed the Sunday school. □

<sup>42</sup>For an account of Jacob N. Brubacher's early leadership in Sunday school work, see Weaver, *Mennonites of Lancaster Conference*, pp. 279-280. For an account of the manner in which Brubacher would conduct a Sunday school, see an article by "Philipp," "Sunday School at Landisville," *Herald of Truth* 19 (August 15, 1882): 244. In a typewritten memorandum in the Martin G. Weaver Collection, Lancaster Mennonite Historical Society, Lancaster, Pa., M. G. Weaver gives a detailed account of a visit he had with Jacob N. Brubacher on August 11, 1911, to learn about the opening of the first Sunday school. Brubacher was then retired from farming but was still active as a bishop. He was unable to recall at the time of Weaver's visit some of the details of the writing of the Sunday school question books, but he clearly recalled his deep concern for Sunday schools. He also felt that he had made a mistake in closing the school when he was ordained. He felt that if he had counseled with other conference leaders and had asked them to investigate his work, they would have approved it and Sunday schools could thus have begun with official approval in the Lancaster Conference years earlier.

<sup>43</sup>J. R. Green, *A Short History of the English People* (New York: Harper & Brothers, Publishers, 1875), p. 710.

<sup>44</sup>Weaver, *Mennonites of Lancaster Conference*, p. 297.

*Through the years Mennonites have assumed varied positions on the question of voting.*

## Politics and Voting in the Mennonite Church in America, 1860-1940

*by Janet K. Blosser*

Political involvement with the government by voting or holding office has posed a major issue in the Mennonite Church in North America particularly within the past one hundred years. Through the years Mennonites have expressed themselves for and against the matter and will probably continue to do so.

Mennonites have continually exchanged two contrasting arguments for and against the matter of voting: (1) As the "quiet in the land" we work for the heavenly kingdom and promote its gospel. We have nothing to do with earthly government nor have any involvement with social issues in terms of governmental support or non-support. We have no right to tell the government what to do or what not to do. (2) I am a citizen of this country. I have a duty to exert my positive influence in all circumstances, including the privilege of voting, in order to counteract the evil amid which I live.

In this article I shall consider three different time periods in the past one hundred years. How did people see the issue, how did they defend their viewpoints for or against the issue, particularly in the Virginia Conference, and how did they arrive at the decision they felt was right?

### Late Nineteenth Century

During the late nineteenth century a number of Virginia Mennonites exercised their political right to vote. John Brunk, Sr., made sure to take his sons to Harrisonburg to register when they became twenty-one years old so that they could vote. A number of prominent Virginia Mennonites voted. Among these was L. J. Heatwole, who cast his ballot "as one of the privileged freemen of this land and nation the Great United States of America."<sup>1</sup> He also ran for supervisor in 1881 and accepted jury duty twice.

The Conference took action in 1866 to recommend no

taking part in politics but decided that brethren who wanted to vote could do so quietly and peaceably.<sup>2</sup> Probably some persons held office during this time. However, five years later, in 1871, the Conference ruled that those who were holding office could complete their terms but could not hold office after that.<sup>3</sup> The issue did not come up again until 1910.

Meanwhile, Mennonites in Kansas and the Midwest saw a different side of the issue. Social relationships in the late 1870s and the 1880s stood on three institutional legs: the village, the church, and the family. The village was the center of local politics. Villages consisting of only Mennonites had Mennonites in control of local government. Then in the 1880s the center of local politics shifted from the local village to the township. This had the effect of focusing the social life of Mennonites around the church.

Soon after this shift in politics Mennonites became office holders in townships. Some envisioned that persons involved in political activity could thus express a witness to the world. Their votes in government they considered to be an "important means for actual realization and spread of evangelical peace principles on this earth."<sup>4</sup> They justified political participation in elections by referring to Matthew 5:13, 14: Ye are the salt of the earth and the light of the world.

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<sup>1</sup>Harry Anthony Brunk, *History of Mennonites in Virginia*, vol. 1 (Staunton, Va.: McClure Printing Co., 1959), p. 356.

<sup>2</sup>*Minutes of the Virginia Mennonite Conference, Including Some Historical Data, a Brief Historical Sketch of Its Founders and Organizers, and Her Official Statement of Christian Fundamentals, Constitution, and Rules and Discipline* (Virginia Mennonite Conference: 1939), p. 12.

<sup>3</sup>*Ibid.*

"Who hath woe? who hath sorrow? who hath contentious? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent, and stingeth like an adder."—The Bible.

## THE MENNONITES

ON THE PENDING

# Constitutional Amendment.

THEY ARE

## AGAINST THE SALOON.

THE HERALD OF TRUTH is a religious journal published at Elkhart, Indiana, by the well-known religious writer and preacher, John K. Funk, of Indiana. It is a well conducted journal and circulates very extensively among Christian people, and especially among those known as Mennonites. It is the most influential Mennonite church paper published in this country. In its issue of April 1st, 1889, there appeared the following editorial.

Copies of this pamphlet can be procured by making application at the headquarters of the Constitutional Amendment County Committee, or to John H. Landis, Millersville, Lancaster Co., Pa.

John F. Funk's editorial from the April 1, 1889, issue of *Herald of Truth* was reprinted in pamphlet form and distributed by the Constitutional Amendment County Committee and John H. Landis of Millersville, Pennsylvania. It notes that at the April 12, 1889 "Conference in Lancaster county, Pa." regarding the Prohibition Amendment, "if any brother cannot vote for the amendment, he is advised not to vote against it. In regard to Bishops, Ministers, and Deacons' voting, it was left the same as in voting for officers of government."

In 1878, however, the Mennonite Brethren Conference did not see the issues as did the Kansas Mennonites, and they adopted a resolution that forbade voting and office holding. They retracted the statement in 1893, however, and resolved that peaceful voting could not be condemned.<sup>5</sup>

The Mennonites of the Kansas-Nebraska Conference, presently represented in Kansas by the South Central Conference of the Mennonite Church, were a more conservative group. They said it was "inconsistent with the nonresistant doctrine to go to the polls to vote because if we are faithful followers of the Lord Jesus we then belong to His kingdom: and 'my kingdom,' He says, 'is not of this world.'"<sup>6</sup> Opposition to political participation seemed strongest in smaller groups, such as the Krimmer Mennonite Brethren group.

Several authors writing to the *Herald of Truth* took a negative stance on voting. One author referred to the Waldenses, who stated: "But he [Christ] exercised not temporal jurisdiction or authority in his state of humiliation, so his followers ought not to serve in any public station, but be subject themselves to the powers that be."<sup>7</sup> One author based his reasons for not voting on John 18:36, where Jesus said His kingdom is not of this world. He used the analogy of a preacher chosen by vote by his own congregation. What if, the author asked, non-Christians came in and wanted the right to cast their votes? He likened such action to the Christian's stepping out of his realm to take part in voting.<sup>8</sup> Many others felt that what would be sinful for themselves as Christians to do they should not choose others to do.

### Prohibition Era, 1900-1920

Prohibition of alcoholic beverages came in the early 1900s, and temperance became a significant issue in the Virginia Conference. C. D. Wenger, a Mennonite, was president of the Rockingham County Anti-Saloon League. His duties included arranging for the exchange of pulpits in the churches to have ministers speak on temperance.

By the second decade temperance meetings were being held. One such meeting was held at the Dale Enterprise School, about five miles west of Harrisonburg. Peter S. Hartman, a Mennonite, stood up in the rear of the room and shouted, "The Blood of a drunkard runs in my veins and I am going to do all I can to get rid of strong drink."<sup>9</sup> For two weeks he traveled around and pleaded with people to vote for statewide prohibition.

In an article in the *Gospel Herald* Hartman advocated voting. "My Bible teaches me to 'resist the devil, and he will flee from you.' I do not know where I can resist him better than by opposing the liquor traffic, one of the greatest and worst enemies of the Church." He referred to the mission stations in Virginia and West Virginia and how some of the new members that had come into the church went back to drinking. He saw no reason why he could not stand and be counted for the side of the right against the

<sup>5</sup>Valentine Krehbiel, "Ist es dem wehrlosen Christen gestattet," *Zur Heimath* (March 21, 1880), quoted in James C. Juhnke, *A People of Two Kingdoms: The Political Acculturation of the Kansas Mennonites* (Newton, Kansas: Faith and Life Press, 1975), p. 37.

<sup>6</sup>Juhnke, *Two Kingdoms*, p. 38.

<sup>7</sup>L. O. King, ed., *Conference Record Containing the Proceedings of the Kansas-Nebraska Mennonite Conference, 1876-1914*, p. 10, quoted in Juhnke, *Two Kingdoms*, p. 40.

<sup>8</sup>"The Doctrine of Ancient Waldenses in Regard to the Magistracy," *Herald of Truth* 8 (October 1871): 158.

<sup>9</sup>"The Non-resistant and the Ballot-box," *Herald of Truth* 5 (June 1868): 89-90.

<sup>10</sup>Harry Anthony Brunk, *History of Mennonites in Virginia*, vol. 2 (Verona, Va.: McClure Printing Company, Inc., 1972), p. 100.

powers of darkness. If, he argued, "a modern saloon had been in the temple when our dear Savior drove out the money changers, the saloon would have been driven out too." He did not feel that Jesus struck anyone but drove them out with the power He had. Opponents of liquor traffic would likewise have the power to drive out the saloons without doing violence to anyone. He appealed to be counted for the right, which voting advocated, but he warned that Christians have nothing to do with force.<sup>10</sup>

During the era of Prohibition the question of voting and officeholding again arose in the 1915 session of Conference. The members resolved

that we stand aloof from partisan politics, but whenever we can quietly use our influence by vote or otherwise, against the use or sale of strong drink, war, or other like evils, it is our privilege to do so only to the extent that we do not conflict with the scriptures. We have no right to hold office in the civil government, where duties cannot be discharged without violating some form of Gospel principle.<sup>11</sup>

The Middle District of the Virginia Conference took a stand and passed a resolution published in the *Daily News Record*: "Resolved . . . that we should use every reasonable effort to bring about the temperance movement now in progress to remove Strong drink from our midst, and use our ballots to bring about state-wide prohibition."<sup>12</sup> At a meeting held at the Weaver Mennonite meetinghouse C. H. Brunk, a lay member, called for people to vote in the coming election. According to Harry Brunk, "to have the council recommend voting was unusual—members had been encouraged not to vote, but if they did they should do it in a quiet way."<sup>13</sup> Statewide prohibition was adopted. How much the Mennonite vote meant no one knows.

Lancaster County, too, was battling the issue of temperance. One bishop said that if he ever had a chance to vote against the saloon he would do so early in the morning for fear something would happen that he would miss the opportunity. H. H. Snavelly, who cited this bishop's remark, used the analogy of the same bishop riding along and encountering a man pinned to the ground by a tree that had fallen on him. Would the bishop just get on his knees and pray that God would relieve the man? Of course not. He would act to relieve the man and pray while acting. Snavelly likened such a situation to the Christian's relation to the saloon business and argued that all concerned persons should not only pray but also put their convictions into action by voting.

Editor Daniel Kauffman then responded that as pilgrims and strangers in a vain and unfriendly world Christians are admonished to do good:

It is no violation of Gospel nonresistance to help make your community and the world at large a better place to live in, provided you stay within Gospel bounds in helping to make it better. Because we are told that in the last days the world shall "wax worse and worse" is no reason why we should not do what we can in helping create conditions whereby the greatest possible number of souls may be won for Christ before "the night cometh when no man can work." . . . And

when the state puts upon its statute books a law providing that saloon licenses shall be granted in counties where the majority of people favor them . . . we consider it a vote half wet when we refuse to be counted on the side of no saloons.

Even though many Mennonites talked about voting against the saloon, still others felt voting was wrong. Some felt they were to be a separate people and quoted 2 Corinthians 6:17-18. They reasoned that the gospel way is to invite people from the kingdom of the world to the kingdom of God. Christians are strangers and pilgrims on the earth. They are citizens of another kingdom. This other-worldly allegiance excludes them from political rights in an earthly state.

How can a Christian claim citizenship in this world and yet insist on separation of church and state? They expressed four duties for a Christian as outlined by the Bible with regard to government: (1) honor (1 Peter 2:17), (2) prayer (1 Timothy 2:1-3), (3) payment of taxes (Romans 13:6-8), and (4) obedience to higher powers (Romans 13:1-5). For the church to take hold of government and operate it for God is not taught in Scripture.<sup>14</sup>

Jesus prayed that His disciples would be kept from the evil in the world but did not instruct them on how to eliminate evil from the world. Evil would wax worse and worse, they said, so that to try to put it out of the world would be like a man's cleansing himself without Christ. These people felt that the idea of world betterment by legislating and eliminating evil by force belonged outside the church. They noted that Jesus never purged evil from any place but the temple.

Some saw the principles of Christianity and the nature and essential function of the civil state to be incompatible. In the exercise of political rights persons would identify themselves with "we the people" of the civil state. They would become part of the state. Would they not then be responsible for their country's welfare even in times of war? J. B. Smith, writing in the *Gospel Herald* on the question of politics, advised for Christians a policy of absolute noninterference.<sup>15</sup>

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<sup>10</sup>P. S. Hartman, "What Is My Duty?" *Gospel Herald* 7 (October 29, 1914): 498-499.

<sup>11</sup>*Virginia Mennonite Conference*, pp. 111-112.

<sup>12</sup>Virginia Mennonite Conference, Middle District, Records of Proceedings of Ministers Meetings, Book I, December 1, 1917, pp. 35-36.

<sup>13</sup>Brunk, *Mennonites in Virginia*, vol. 2, p. 101.

<sup>14</sup>These contrasting viewpoints on Christians' involvement in political activity appear under the heading of "The Christian and Politics," *Gospel Herald* 9 (May 25, 1916): 140-142. Samuel Z. Miller testifies in favor of Stauffer's article, which argued against voting, while H. H. Snavelly presents a point of view favoring at least a limited amount of political activity. Miller and Snavelly were responding to an earlier article by John L. Stauffer, "Questions for the Christian Who Votes," *Gospel Herald* 8 (March 9, 1916): 812-813.

<sup>15</sup>J. B. Smith, "The Problem of Politics," *Gospel Herald* 7 (June 25, 1914): 194-195.

## Post-World War I

During the period following World War I the Virginia Conference began to take a new look at the voting issue. At the 1919 session the members took a stronger stance. Some persons recalled that during World War I one of the first questions put before conscientious objectors was, "Did you vote?" The ones who had voted in 1916 for President Woodrow Wilson, it was said, received rougher treatment in military camps than those who had not voted. They were told that a vote for Wilson meant they supported him even in war. The Conference, very much influenced by such reasoning, passed the resolution to "forbid our members to accept a civil office, and furthermore that we consider it wrong for them to participate in politics by voting at political elections, and such as have already entangled themselves shall free themselves as speedily as possible."<sup>16</sup>

This resolution may have had little effect because the 1923 session of the Conference asked the bishops to serve as a committee to determine what civil offices could be held and to decide what to do about those who transgressed the Conference resolutions.<sup>17</sup> Because of reports about the Warwick River congregation's ignoring Conference rules about voting, the Conference summoned George R. Brunk, Sr., to a hearing in a closed session of the same Conference meeting because he had encouraged his members, both men and women, to vote "in order to help put men in office who would make necessary reforms in the community."<sup>18</sup> After presenting reasons for the congregation's course of action he assured the Conference that "his congregation would surrender their private convictions to the higher authority of the Conference Body and abide loyally by the same."<sup>19</sup>

The Virginia Conference was not the only area of the Mennonite Church affected by World War I in the matter of political involvement. Mennonites in other areas also took a negative stance toward voting and gave the same reasons as those who disapproved of it in the prohibition era. They reasoned that Christians are "in" the world but not "of" the world. Their citizenship is not in the world, but they are strangers and pilgrims on the earth. Ambassadors from foreign countries do not vote or help to make laws. A. D. Swartz wrote that the Christian does have a place in civil government—on his knees.<sup>20</sup>

Christians are to be separate, this viewpoint held. Casting a party vote is making oneself a part of some political party. The work of the government and the work of the church as two distinct and separate duties are carried out by two distinct classes of people. The government's duty is to maintain law and order while the church's duty is to evangelize. Can one who is a member of the church select someone to office whose duty he himself cannot perform? Can a nonresistant Christian vote for a judge whose duties include passing the death sentence? To many, voting and holding office were the same.

By 1924 the Virginia Conference realized that rulings could consistently change with changed conditions and

that it could make no blanket statement regarding the issue of voting. After the bishops had submitted their reports on officeholding and voting, the committee decided that extreme positions should be avoided: one being to sanction participation in partisan politics and the other to forbid every kind of voting and officeholding. The Conference held to its 1919 statement that forbade holding a prominent civil office because it tended toward a worldly spirit. It made exception for minor offices.<sup>21</sup> This conclusion provided a frame of reference for the position of the Conference through 1960.

## Conclusion

Today Mennonites still take both sides of the issue of whether to vote. They continue to give the same reasons put forth in former years. All Mennonites would agree with a bishop who said, "Concerning my spiritual body, I am a citizen of the heavenly kingdom; concerning my natural body, I am a citizen of the U.S., with duties to each."<sup>22</sup> Differences arise in defining these duties.

When the New Testament was written, the civil government was not a democracy such as ours today. Citizens could not vote. Today citizens of a democracy do have the privilege of expressing their opinions about issues. Have Mennonites withheld for too long their opinions on political issues by not voting? Does the command of Jesus to go into all the world and preach the gospel include taking a stand and voicing viewpoints on issues at all levels—world, national, and local?

The issue of whether to vote or not to vote will always have two sides. Each must choose for himself or herself the appropriate way of world betterment. H. H. Snavely, who favored at least a limited amount of political activity, offered some perspective to Christians who wished to take responsible action to make a better world:

Government will not save the world, neither will the Church or the home. . . . The only remedy for evil is the blood of the cross, the acceptance of which is necessary to make you and me "alive to every good work," and fit so that the Master can use us in whatever opportunity He offers to help relieve mankind from the suffering which now is and warn them from that which is to come.<sup>23</sup> □

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<sup>16</sup>Virginia Mennonite Conference, p. 127.

<sup>17</sup>Ibid., p. 147.

<sup>18</sup>Brunk, *Mennonites in Virginia*, vol. 2, p. 288.

<sup>19</sup>Virginia Mennonite Conference, p. 148.

<sup>20</sup>A. D. Swartz, "Should a Christian Vote?" *Gospel Herald* 33 (December 26, 1940): 827.

<sup>21</sup>Virginia Mennonite Conference, pp. 152-153.

<sup>22</sup>H. H. Snavely, "The Other Side," *Gospel Herald* 9 (May 25, 1916): 141. This article is one of the viewpoints given under "The Christian in Politics," cited in footnote 14.

<sup>23</sup>Ibid.

*The author attempts to isolate the genealogy of one of two confused Hans Lehman families of the early Manheim area.*

## Bishop Hans Lehman, Immigrant of 1727

by Daniel R. Lehman

Historians looking into the record of the early Lehman families of Rapho Township, Lancaster County, Pennsylvania, have had a problem of distinguishing between the two Hans (John) Lehmans and their families. The first Hans, a bishop, settled near the present Hernley Mennonite meetinghouse in 1727. The other Hans settled between Manheim and Elstonville about four miles northwest of the home of Bishop Hans. The fact that both had similarly named sons—Hans, Peter, and Daniel—adds to the perplexity regarding their identity. The wills of the two men help because each names the children of each progenitor. The will of Bishop Hans Lehman, written January 1, 1772, names his children, whose families will be explored in this article. The will of the other Hans Lehman, written March 19, 1764, will provide the beginning for another article.

Bishop Hans (John) Lehman was born in the canton of Schaffhausen, Switzerland, about the year 1702. His wife's name was Anna Hege.<sup>1</sup> They lived near Zweibrücken at Eshterhof in the Palatinate region of Germany prior to their emigration to America. Sailing with their three children from Rotterdam aboard the ship *James Goodwill* with David Crockett, captain, they arrived at Philadelphia on September 27, 1727.<sup>2</sup> Also traveling with them were Hans Hege and his wife, Maria Lehman, sister of Hans Lehman, as well as their three children.<sup>3</sup> They brought with them Henry Leshner, sixteen years of age, and two of Henry's sisters, who were orphan children.<sup>4</sup> These relatives and neighbors emigrated together. The Lehman, Hege, and Leshner families were Mennonites.

The Hans Lehman family settled in what is now Rapho Township in Lancaster County, Pennsylvania. He bought 197 acres of land northwest of Manheim, then known as Stickelstown, between present-day Colebrook Street and Hernley Road. This land was surveyed on December 22, 1735, and patented to "John Leman" on February 20, 1743.<sup>5</sup>

Hans Lehman served as a minister in the Hernley Mennonite Church and became its first bishop. He is mentioned in its first deed. He with two other brethren, Rudy Behm and Jacob Lighter, asked for a warrant of the proprietors of Pennsylvania on May 22, 1745, for a plot containing twenty-nine acres for their congregation.<sup>6</sup> The ground for the Hernley meetinghouse and burial plots is one of the few meetinghouses or cemeteries now owned by a Mennonite congregation in Lancaster County which was

deeded directly from the sons of William Penn as proprietary governors of Pennsylvania to any of the church fathers.<sup>7</sup> The deed containing the names of Thomas and Richard Penn, named as "Proprietaries," was issued to the above-named men as trustees on May 10, 1754. A meetinghouse was no doubt built in 1745 or soon afterward because certain improvements had to be made on a plot of ground before a patent could be issued. The first house also served as a schoolhouse for the community.

According to his will, Hans Lehman had evidently built a gristmill on his property and had constructed a dam and race to provide waterpower for it. He divided his farm by granting his son Peter the homestead portion (120 acres) with the race and dam and his son Daniel the southern portion (120 acres) with the gristmill. He ordered his son

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<sup>1</sup>She is thought to be the daughter of Peter Hege because a Peter Hege and wife with family accompanied the Hans Lehman family on the same ship when immigrating to America.

<sup>2</sup>Ralph Beaver Strassburger, *Pennsylvania German Pioneers: A Publication of the Original Lists of Arrivals in the Port of Philadelphia from 1727 to 1808*, ed. William John Hinke (Norristown, Pa.: Pennsylvania German Society, 1934), 1:10, 11.

<sup>3</sup>They settled in Rapho Township, Lancaster County, Pennsylvania, northwest of Manheim at a location then known as Stickelstown. Hans Hege bought 160 acres on the branches of Chiques Creek along the Hernley Road. It was surveyed on a warrant dated December 22, 1735, and patented to Hans Hege on August 29, 1750. He had nine children. He died about the year 1765.

<sup>4</sup>Henry Leshner was later married and had eight children. This information on the Hege and Leshner families is taken from an anonymous booklet entitled *Genealogical Register of the Male and Female Descendants of Hans Hege* (n.p., 1859). This booklet also includes the names of descendants of the orphaned Henry Leshner. This booklet may have been compiled by Jacob Hege (1780-1863), a Mennonite preacher at the Brown's Mill Mennonite Church (now Marion) in Franklin County, Pennsylvania. He was a great-grandson of Hans Hege. His wife, Martha Leshner, was a granddaughter of Henry Leshner. The initials J. H. following the author's notes at the front of the Hege booklet add credence to the conclusion that Jacob Hege was its author.

<sup>5</sup>Patent Book A-12-81, Bureau of Land Records, Department of Community Affairs, Harrisburg, Pa.

<sup>6</sup>Patent Book A-7-477, Harrisburg, contains the records of the warrant and the order to the Surveyor General on May 22, 1745, to lay out and set apart 28 acres and 49 perches in Lancaster County, Pennsylvania, with the usual allowances to John Leman, Rudy Behme, and Jacob Lighter for the use of the Society of Mennonites living in Rapho Township. They purchased this tract of land for £4 7s. 8d.

<sup>7</sup>It was first known as the Rapho Mennonite meetinghouse, later Lehman, and now Hernley.

Peter to mend and repair the race continually so that the mill of his other son Daniel would not be stopped by lack of water.

On the homestead portion of the farm is a Lehman family cemetery, all signs of which have vanished, where three generations of Lehmans are buried. Bishop Hans Lehman, who died in February 1776, is buried there. His will, dated January 1, 1772, mentions "all my children"—namely, Jacob, Anna, Peter, Mary, John, and Daniel.<sup>8</sup>

## His Family

I. Jacob Lehman, d. 1796; moved to Derry Township, Dauphin County, Pennsylvania, near the present Stauffer Mennonite meetinghouse. He helped to begin the Stauffer congregation. On April 13, 1786, he purchased the southern portion of his father's farm from his brother Daniel.<sup>9</sup> His son John moved to this farm. Jacob's will, written on April 24, 1794, names his brother John (Hans, Jr.) and his two sons, John and Jacob, as executors.<sup>10</sup>

m. (1) Catherine Longenecker (?)

m. (2) Elizabeth

A. Maria

B. Barbara

C. John Lehman, Jan. 11, 1761-Jan. 27, 1839; known as John, "the fuller." He lived on the original Hans Lehman land near Manheim, Pennsylvania, and operated a fulling mill there.

m. (1) Barbara Strickler, June 14, 1762-Oct. 9, 1805; dau. of Ulrich and Elizabeth Strickler

m. (2) Mary

1. Elizabeth Lehman, Mar. 4, 1789-Nov. 25, 1854

m. Peter Hernley, Mar. 5, 1789-July 8, 1842; son of Christian Hernley. Peter was a deacon in the Hernley congregation.

Children: Mary (m. John Cassel), Isaac, Anna (m. Christian Leib), Barbara (m. Jacob Cassel), Peter L. (m. Barbara Hershey), Elizabeth (m. Daniel Rhoades), and John.

2. Abraham Lehman, June 10, 1792-Oct. 13, 1869; resided in Manheim, Pennsylvania. He and his wife are buried at the Hernley Mennonite Cemetery.

m. Elizabeth Lehman, Sept. 4, 1796-Feb. 4, 1852

Children: Jacob (m. Mary Helt), Benjamin (m. Ann Helt), John (m. Maggie Gantz), Joseph, Mary, David (m. Mary Buchtèr), and Daniel (m. Anna Berkheiser).

3. Jacob Lehman, Sept. 6, 1795-July 12, 1881; single. He walked to Canada in 1819 and kept a diary of his itinerary. He is buried in the Hernley Mennonite Cemetery.<sup>11</sup>

4. Ulrich Lehman, Sept. 25, 1799-Mar. 19, 1854; lived on the Manheim Reservoir farm. Most of his children were minors when he died. His farm was sold and the children were placed in the hands of guardians.

m. Catherine Fretz, Apr. 14, 1808-June 18, 1873

Children: Elizabeth, Fannie, Samuel (m. Margaret Hall), Esther ("Hettie"), John, Daniel, Susanna, Rebecca, and Abraham.

5. Henry Lehman, b. Sept. 25, 1799; single

D. Jacob Lehman, Oct. 17, 1763-June 21, 1827. He is buried in the Stauffer Mennonite Cemetery.

m. Elizabeth (?)

1. Benjamin Lehman, Apr. 21, 1794-May 11, 1867; moved to Frankford Township, Cumberland County, Pennsylvania. He was a deacon at the Diller Mennonite Church near Newville.

m. Magdalena W. Oberholtzer, Apr. 3, 1791-May 21, 1854; dau. of Samuel Oberholtzer, and Anna Wissler.

Children: Nancy, Samuel (m. Catharine Martin), Barbara, John O.,<sup>12</sup> Elizabeth (m. Abraham Martin), and Benjamin (m. Susanna M. Whisler).

2. Jacob Lehman, Oct. 5, 1795-May 30, 1867<sup>13</sup>; resided in Dauphin County, Pennsylvania. He and his wife are buried in a Lehman family cemetery in Londonderry Township.

m. Elizabeth L. Risser, Sept. 26, 1800-June 12, 1856; dau. of Christian Risser and Elizabeth.

Children: Benjamin, Peter, Nancy, Catharine, George, and probably one more child.<sup>14</sup>

3. Peter Lehman, Mar. 18, 1798-July 6, 1873. He and his wife are buried at Stauffer Mennonite Cemetery.

m. Christianna, Feb. 12, 1805-Sept. 27, 1878



Jacob Lehman (1795-1881) departed from this house, located along Old Line Road, northwest of Manheim, to walk from Manheim, Pennsylvania, to Mannheim, Ontario, Canada.

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<sup>8</sup>Wills C-1-353, X-2-421, Lancaster County Courthouse, Lancaster, Pa. This will was probated February 16, 1776. The executors were Hans' sons, Jacob and John.

<sup>9</sup>Deed E-13-293, Lancaster County Courthouse, Lancaster, Pa. Daniel Lehman and wife, Mary, of Rapho Township granted 114 acres for the sum of £650 to Jacob Lehman of Londonderry Township.

<sup>10</sup>Will, File 1, Dauphin County Courthouse, Harrisburg, Pa.

<sup>11</sup>For more information see Norman W. Nauman, "From a Diary of Jacob Lehman," *Mennonite Research Journal* 4 (January 1963): 3.

<sup>12</sup>John O. Lehman, July 10, 1823-Jan. 25, 1887. Ordained minister at the Diller Mennonite meetinghouse in Cumberland County, Pennsylvania. He moved to Franklin County, Pennsylvania, in 1867 and served the Strasburg Mennonite Church there. Married Elizabeth Burkholder, Nov. 4, 1828-Oct. 14, 1906; dau. of Joseph Burkholder and Mary Whisler.

<sup>13</sup>However, his tombstone says that he died at the age of 73 years, 7 months, and 25 days. If 1867 was the year of his death, he would have been born in 1793.

<sup>14</sup>The 1850 census of Londonderry Township, Dauphin County, Pennsylvania, lists these names as children in the family of Jacob and Elizabeth Lehman.

Children: Fanny, Elizabeth, Peter, George, Christian, Nancy, and Jacob.<sup>15</sup>

- E. Elizabeth
- F. Peter
- G. Anna
- H. Daniel
- I. Abraham

## II. Anna Lehman; single.

III. Peter Lehman, d. Jan. 1807; lived in Rapho Township, Lancaster County, Pennsylvania. His parents, by their deed of October 10, 1765,<sup>16</sup> granted him thirty-four acres of land. His father willed to him the homestead portion of his father's farm (120 acres). Peter Lehman, a minister and a bishop, was one of the first trustees of the Erb Mennonite Church in Warwick Township, Lancaster County, Pennsylvania. The deed for the first land sold for this congregation was given by Joseph Erb and his wife, Barbara, on Nov. 6, 1794, to "Peter Leman, a minister of the gospel for the Baptists called Mennonites, and to Peter Erb, a trustee of the same order."<sup>17</sup>

m. (1) Ann Reiff; dau. of Hans Reiff

m. (2) Mary

A. Anna Lehman, Nov. 23, 1768-Apr. 22, 1815; resided at Manheim, Pennsylvania.

m. John Strickler, Oct. 28, 1763-Jan. 1, 1832; son of Ulrich Strickler and Elizabeth Funk. His second wife was Barbara Kahler.

1. John C. Strickler, Oct. 27, 1797-June 12, 1881

m. Catharine Rohrer

2. Maria Strickler, Aug. 16, 1799-July 29, 1822

m. John Shenk

3. Ulrich Strickler, Feb. 3, 1801-Nov. 7, 1864

m. Sarah Miller

4. Peter Strickler, Aug. 13, 1804-Jan. 8, 1829; single

5. Abraham Strickler, Apr. 24, 1807-Sept. 2, 1883

m. Martha Rohrer

B. Maria Lehman, Feb. 28, 1773-Sept. 1, 1838; she and her husband resided on her father's farm granted them by his will, dated Aug. 3, 1804.<sup>18</sup> They are buried in the family graveyard on this farm. This graveyard has since become overgrown with briars and has now been obliterated. Their tombstones were removed to the New Danville Mennonite Cemetery in Pequea Township, Lancaster County, Pennsylvania.<sup>19</sup>

m. Joseph Burkholder, 1772-July 1826; son of John and Esther Burkholder. He was a deacon in the Hernley congregation.

1. Esther Burkholder

m. Peter Witmer

Children: Joseph and Peter

2. John Burkholder; resided at Elizabethtown, Pennsylvania.

m. Nancy Lehman

Children: Mary and Fannie (m. \_\_\_\_\_ Ebersole). Neither Mary nor Fannie had children.

3. Peter Burkholder, 1802-Feb. 19, 1850. He received his father's estate but sold it in 1843 and moved to a place five miles from West Unity in Williams County, Ohio.

m. Barbara Lehman, 1804-1873; New Holland, Pennsylvania.

Children: Anna (m. George Hoskinson), Joseph, Abraham, Martha (m. Ralph Scranton), Christian, Peter, Martin, Maria (m. Oliver Coy), and Jacob.

4. Joseph Burkholder, Sept. 18, 1803-July 3, 1875; farmed in

Rapho Township, Lancaster County, Pennsylvania, near Mastersonville. In 1840 he located in Pequea Township, Lancaster County, Pennsylvania, where he resided until death. He was ordained a Mennonite minister in 1846 and a bishop on January 8, 1864. His district comprised the churches in the area of Conestoga and Manor townships.

m. Elizabeth Reiff, Mar. 29, 1805-Mar. 26, 1874; dau. of Abraham Reiff and Nancy Hershey.

Children: Samuel (m. Martha Huber), Abraham R. (m. Elizabeth Charles), Anna (m. Christian Snavely), Daniel (m. Anna Weidler), David (m. Fannie Haverstick), Eliza (m. Samuel Leaman), Maria (m. Jacob K. Fisher), and Susan.

5. Jacob Burkholder, 1805-1871; resided at Manheim, Pennsylvania.

m. Elizabeth Ensminger, 1806-1888

Child: Henry

6. Mary Burkholder, 1812-1888; resided at Manheim, Pennsylvania.

m. Ulrich Shaffner

Children: Amos and Abraham

7. Christian Burkholder; lived at Union Deposit, Dauphin County, Pennsylvania.

m. Anna Springer

Children: Maria (m. Daniel Biever), Anna (m. Abraham Lane), Harriet (m. Lewis Biever), Henry, Reuben, and Christian.

8. Abraham Burkholder, Nov. 2, 1814-Sept. 8, 1896; resided near Lancaster, Pennsylvania.

m. Esther Hess, Oct. 16, 1823-Feb. 12, 1872

Children: Henry H. (m. Evangeline Warfel) and Abraham H.

IV. Mary Lehman. Her father's will refers to children of Mary and Michael Boehm but does not name them.

m. Michael Boehm

V. John Lehman, 1733-1802;<sup>20</sup> known as "Little Hans" because he was small in stature. Bought farm in Mount Joy Township, Lancaster County, Pennsylvania, in 1771; lived there until 1795, when he sold his farm; bought another farm and moved to Letterkenny Township, Franklin County, Pennsylvania.<sup>21</sup>

m. (1) Unknown; mother of all of John's children.

m. (2) Christina; widow of Abraham Bowman, Sr.

A. Elizabeth Lehman, Mar. 6, 1765-Dec. 15, 1827; resided in Dauphin County, Pennsylvania.

m. 1784 Martin Nissley, Dec. 29, 1763-Oct. 6, 1825; son of John Nissley and Mary Sechrist.

1. John Nissley, Dec. 31, 1788-May 6, 1832

m. Elizabeth Rupp

<sup>15</sup>The 1850 census of Londonderry Township, Dauphin County, Pennsylvania, lists these names as children in the family of Peter and Christiana Lehman.

<sup>16</sup>Patent AA-10-245, Harrisburg.

<sup>17</sup>Deed L-3-348, Lancaster.

<sup>18</sup>Will I-1-306, Lancaster.

<sup>19</sup>Barbara H. Burkholder and Anna Mary Burkholder, *The Genealogy of Ulrich Burkholder* (n.p., [1967]), pp. 129-130.

<sup>20</sup>Will B-122, Franklin County Courthouse, Chambersburg, Pa.

<sup>21</sup>Deed B-3-592, Lancaster; Deed E-13-295, Lancaster.

2. Maria Nissley  
m. Jacob Heigart
  3. Catharine Nissley, Sept. 22, 1795–Sept. 19, 1852  
m. John Oberholtzer
  4. Samuel Nissley, Feb. 1, 1799–Jan. 17, 1859  
m. Nancy Wisler
- B. John Lehman, Apr. 23, 1767–Aug. 8, 1844; resided in Letterkenny Township, Franklin County, Pennsylvania.
- m. Christina Shirk, Apr. 23, 1772–Jan. 1852; dau. of Joseph Shirk and Barbara Kauffman
1. Samuel Lehman, July 12, 1798–Oct. 21, 1883; known as "Blue Sam." Resided at Upper Strasburg in Letterkenny Township, Franklin County, Pennsylvania. He and his wife are buried in the Old Strasburg Mennonite Cemetery.  
m. Elizabeth Kauffman, Sept. 30, 1797–Nov. 28, 1880; dau. of John Kauffman and Catharine Koop.  
Eight children
  2. Catherine Lehman, Sept. 5, 1807–Sept. 1, 1870; resided in Greene Township, Franklin County, Pennsylvania.  
m. Nov. 17, 1835 John L. Leshler, Sept. 15, 1808–Mar. 16, 1872; son of Joseph Leshler and Fannie Lehman.  
Four children
  3. Elizabeth Lehman, d. Jan. 20, 1854; resided in Mahoning County, Ohio. She and her husband are buried in the Oberholtzer Cemetery, Columbiana, Ohio.  
m. Samuel L. Detwiler, Dec. 6, 1804–Aug. 26, 1884; son of Jacob Detwiler and Barbara Lehman.  
Eight children
- C. Anna (Nancy) Lehman
- m. Christian Shirk, May 6, 1771–1831; son of Joseph Shirk and Barbara Kauffman. He was ordained in 1813 as minister for the Chambersburg and Strasburg Mennonite congregations in Franklin County, Pennsylvania. Anna and Christian are buried in the Pleasant Hill Cemetery in Letterkenny Township, Franklin County, Pennsylvania.
1. Henry Shirk
  2. Nancy Shirk  
m. \_\_\_\_\_ Kissel
  3. Catherine Shirk, 1807–1828  
m. Abraham Lehman, Mar. 25, 1800–Oct. 22, 1868; son of Jacob Lehman and Catherine Bowman. Catherine was Abraham's first wife.
  4. Elizabeth Shirk, Feb. 25, 1810–Jan. 20, 1887; resided in Adams County, Pennsylvania. She and her husband are buried in the Mummasburg Mennonite Cemetery near Gettysburg, Pennsylvania.  
m. John Boyer, Aug. 12, 1811–May 19, 1896; son of Martin Boyer and Esther Huber.  
Ten children
  5. Lydia Shirk, Jan. 1, 1813–Mar. 10, 1883; resided in Letterkenny Township, Franklin County, Pennsylvania.  
m. Nov. 8, 1832 John Hunsecker, Aug. 28, 1810–July 2, 1892; son of Abraham Hunsecker and Elizabeth Hege. On October 9, 1858, he was ordained as minister and on December 11, 1876, as bishop at the Chambersburg Mennonite meetinghouse. Lydia and John are buried in the Chambersburg Mennonite Cemetery.  
Thirteen children
- D. Jacob Lehman, June 11, 1772–June 14, 1831; resided in Letterkenny Township, Franklin County, Pennsylvania. Ordained minister in 1805 at the Chambersburg Mennonite meetinghouse but preached mostly at the Strasburg meetinghouse after that congregation began. He and his wife are buried in the Pleasant Hill Cemetery in Letterkenny Township.
- m. Catherine Bowman, Dec. 6, 1774–May 21, 1851; dau. of Abraham and Christina Bowman.
1. John Lehman, Mar. 13, 1794–Feb. 22, 1862; lived in Letterkenny Township, Franklin County, Pennsylvania.  
m. Elizabeth Wingert, Apr. 21, 1802–Jan. 27, 1854; dau. of Abraham Wenger and Catharine Sollenberger.  
Seven children
  2. Catherine Lehman, May 5, 1795–Mar. 10, 1866; lived in Mahoning County, Ohio. She and her husband are buried in the Midway Mennonite Cemetery, Columbiana, Ohio.  
m. Abraham Lehman, Mar. 23, 1789–Jan. 2, 1864; son of Daniel Lehman and Maria Newcomer.  
Ten children
  3. Elizabeth Lehman, Mar. 17, 1797–Mar. 26, 1876; lived near Scotland in Greene Township, Franklin County, Pennsylvania. She and her husband are buried in the Lehman graveyard.  
m. Samuel H. Lehman, July 28, 1797–Aug. 2, 1851; son of Daniel Lehman and Anna Huber.  
Ten children
  4. Abraham Lehman, Mar. 25, 1800–Oct. 22, 1868. Moved with his second wife to Canal Winchester, Ohio, in 1842.  
m. (1) Catherine Shirk, 1807–1828; dau. of Christian Shirk and Nancy Lehman.  
Two children  
m. (2) Olive Smith, d. Sept. 19, 1883  
Eleven children
  5. Adeline Lehman, June 2, 1802–Jan. 21, 1845  
m. Feb. 7, 1827 George Hoffman, 1803–1857  
Four daughters
  6. Frances Lehman, b. Aug. 17, 1807  
m. Adam Bechtel, 1812–Sept. 5, 1849  
Nine children
  7. Christina Lehman, 1810–1858; resided at Columbus, Ohio  
m. Samuel Herr, 1810–1876. He changed his name to Hare  
Eight children
  8. Mary Lehman, b. Apr. 3, 1812  
m. Jacob Bowman, 1813–1884; son of John Bowman and Barbara Lehman  
Six children
  9. Jacob B. Lehman, Jr., Oct. 1815–Aug. 1, 1893  
m. Esther Huber, Feb. 17, 1820–Mar. 24, 1885; dau. of Benjamin Huber and Esther Risser.  
Two children
- E. Barbara Lehman; resided in Guilford Township, Franklin County, Pennsylvania.
- m. John Bowman, d. Oct. 1820  
Six children, of whom only the two youngest are listed:
5. Jacob Bowman, 1813–1884. He was ordained as deacon in 1849, minister in 1853, and bishop in 1879 at the Bowman Mennonite meetinghouse, Canal Winchester, Ohio.  
m. Mary Lehman, b. Apr. 3, 1812; dau. of Jacob Lehman and Catherine Bowman.  
Six children
  6. John Bowman, b. July 11, 1816; resided at Chambersburg, Pennsylvania.  
m. Feb. 14, 1843 Elizabeth Nicklas; dau. of Jacob Nicklas

and Maria Burkholder.

Eleven children

VI. Daniel Lehman, June 4, 1742-Sept. 22, 1804; lived on the southern portion of his father's plantation with the gristmill. He was ordained minister in the Hernley Mennonite Church about 1765. On April 13, 1786, he sold his farm to his older brother, Jacob,<sup>22</sup> and soon afterward moved to Greene Township, Franklin County, Pennsylvania, north of Chambersburg. Before moving he had been ordained bishop to take charge of the new congregations in Franklin County, Pennsylvania, and Washington County, Maryland.

At his new location he built a fulling mill, carried on farming, and fulled homemade cloth for the settlers. He donated the land for the Chambersburg Mennonite meetinghouse.<sup>23</sup> Soon afterward a log church was erected on the east end of his farm. On September 4, 1804, he preached the first sermon in this new meetinghouse and at the close of the service announced that services would be held again in four weeks.

He died, however, before the next service and was buried in the Wenger Cemetery near Chambersburg. His second wife is also buried there. His will mentions each of his fourteen children by name.<sup>24</sup> Each of his two wives bore him seven children.

m. (1) Susan Shelly, d. 1778; buried in the Lehman family cemetery (now obliterated) near Manheim, Pennsylvania

m. (2) 1780 Maria Naukumet (Newcomer), Jan. 9, 1751-Dec. 18, 1820; dau. of Christian Naukumet and Catharine Nissley

A. Anna Lehman, Dec. 26, 1765-1840

m. Christian Witmer

1. John Witmer, Mar. 23, 1798-Apr. 8, 1872; resided in Washington County, Maryland. He was ordained deacon for Witmer (now Reiff) Mennonite Church in 1840. In 1842 he donated land for the meetinghouse, which was built of limestone. He and his wife are buried in the Reiff Mennonite Cemetery near Hagerstown, Maryland.

m. Susanna Smith, Jan. 29, 1804-Feb. 12, 1862; dau. of Daniel Smith and Anna Moyer

Children: Christian V., Daniel S., Anna, Catharine (m. Henry Strock), and John (m. Mary Curler)

2. Nancy Witmer

3. Daniel Witmer; moved to Mahoning County, Ohio  
m. Nancy H. Lehman; dau. of John Lehman and Gertrude Hoover

4. Christian Witmer

5. Anna Witmer; moved to Lawrence County, Illinois  
m. Peter Wilhelm

B. Maria Lehman, Feb. 21, 1767-Mar. 12, 1842; lived in Franklin County until 1826, when she and her husband moved to Markham Township, York County, Ontario. They are buried in the old Mennonite cemetery on the Eighth Concession of Markham Township.<sup>25</sup>

m. Jacob Burkholder, 1768-June 9, 1832; son of John and Esther Burkholder. He was born in Lebanon County, Pennsylvania, near Campbelltown. He located in Franklin County, Pennsylvania, after 1790.

1. Susannah Burkholder, 1790-1865; single

2. Esther Burkholder, Mar. 13, 1791-Mar. 26, 1863. Esther and her husband moved to Canada with her parents in 1826 and settled in Pickering Township, York County, Ontario. In 1842 they relocated in Williams County, Ohio.

m. Apr. 5, 1814 Daniel Lehman, Nov. 20, 1791-Jan. 22, 1863; son of John Lehman and Anna Hershey

Children: John (m. Anna Myers), Jacob (m. [1] Susan Kibler, m. [2] Barbara Roth), Mary (m. Martin Myers), Benjamin (m. Susannah Spitnole), and Solomon (m. Nancy Narigang Smith)

3. Daniel Burkholder, Oct. 15, 1794-May 26, 1871; lived in Markham Township, York County, Ontario

m. 1823 Barbara Grove, Jan. 30, 1794-Jan. 8, 1883; dau. of Abraham Grove and Elizabeth Lehman.

Children: Elizabeth (m. Christian Gehman), Mary (m. Jacob Wideman), Veronica (m. Joseph Sherk), Abraham G. (m. [1] Catherine Wideman, m. [2] Elizabeth Reesor), Susannah (m. John Wideman), Barbara (m. Daniel Shaffer), Samuel (m. Elizabeth Ansley), Solomon (m. Elizabeth Barkey), Christiana (m. Christian Brillinger), and Esther (m. Dilman Wideman)

4. Jacob Burkholder, Oct. 7, 1797-Jan. 11, 1872; Mennonite minister. He farmed near Lemonville, Ontario. He and his wife are buried in the old Mennonite cemetery at Markham, Ontario.

m. Sarah Berkey, Jan. 9, 1809-Aug. 25, 1867

Children: Fannie (m. Samuel Brownsberger), Maria (m. Abram G. Hoover), Susannah (m. Alexander Broadway), Jacob, Sarah (m. Daniel G. Hoover), Samuel (m. Mareda Fockler), John, Daniel (m. Agnes T. Jenkins), Elizabeth (m. John Hewitt), and Anna (m. Elias Reesor)

5. John Burkholder, 1800-1875; resided in York County, Ontario



The tombstone of Bishop Daniel Lehman, son of Immigrant Hans Lehman (1702-1776), stands in the Wenger Cemetery about one mile north of Chambersburg, Pennsylvania.

<sup>22</sup>Deeds W-7-11 and E-13-297, Lancaster.

<sup>23</sup>On July 17, 1804, he deeded for one dollar to Michael Wenger and Jacob Stauffer, the first trustees, a parcel of ground for the people of the Mennonite faith. See Deed Book 6, page 281, Franklin County Court-house, Chambersburg, Pa.

<sup>24</sup>Will B-229, Chambersburg.

<sup>25</sup>Burkholder, *Ulrich Burkholder*, pp. 91-92.

- m. Sarah Fockler, 1805-1843  
Children: Catherine (m. James McGuigan), Mary (m. [1] John Pipher; m. [2] Joshua Woodward; m. [3] Amos Woodward), Jacob, and John (m. Mary Grove)
6. Joseph Burkholder, 1801-1872; resided on his father's homestead in Markham, Ontario.  
m. Elizabeth Hoover, 1810-1885  
Children: Susannah (m. Abraham Hoover), David (m. Susanna Grove), Abraham (m. Elizabeth Hoover), Mary (m. George Brillinger), Menno (m. Sarah Grove), Elizabeth (m. Otto Geibner), Nancy (m. Christian B. Hoover), Christian (m. Anna Hoover), Esther (m. Melvin Barkey), and Peter (m. Mary Hoover)
7. Mary Burkholder, July 7, 1803-Oct. 10, 1876  
m. John Eby Reesor, June 24, 1806-Nov. 27, 1864; son of Peter Reesor and Esther Eby. He was a Mennonite minister near Markham, Ontario.  
Children: Simeon (m. Susannah Nighswander), Noah (m. Elizabeth Barkey), Christian (m. [1] Esther Hoover, m. [2] Rebecca Miller), Benjamin (m. Nancy Hoover), and Susannah (m. John Diller)
8. Samuel Burkholder, 1806-1830; single
9. Christian Burkholder, 1811-1876; lived in Pickering Township, York County, Ontario.  
m. Elizabeth Hoover, 1829-1913  
Children: Noah (m. Matilda Barkey), Rosanna (m. Tilman Culp), and Elizabeth (m. Henry Hoover)
10. Abraham Burkholder; died at the age of two years
- C. Daniel Lehman, Sept. 14, 1768-Apr. 19, 1824; resided in Franklin County, Pennsylvania, but children went to Ohio  
m. Catherine Shirk
1. Benjamin Lehman; went to Fairfield County, Ohio
  2. Nancy Lehman  
m. James Young
  3. Daniel Lehman; went to Ashland County, Ohio
  4. Jacob Lehman; went to Ashland County, Ohio
  5. Matty Lehman; went to Mahoning County, Ohio
  6. Elizabeth Lehman  
m. \_\_\_\_\_ Welty  
Children: Noah, Mary, Nancy, Joseph, Lucinda, Elizabeth, and Louisa
- D. Elizabeth Lehman, Sept. 19, 1770-Nov. 2, 1831; single. She is buried in the Wenger Cemetery near Chambersburg, Pennsylvania.
- E. Barbara Lehman, Jan. 5, 1772-Mar. 23, 1813; resided in Franklin County, Pennsylvania. She is buried in the Wenger Cemetery near Chambersburg, Pennsylvania. She was Jacob Detwiler's second wife; his first wife was Catherine Wenger.
- m. Jacob Detwiler, son of Rudolph (Rudy) Detwiler
1. Susan L. Detwiler, Nov. 23, 1800-Sept. 13, 1853; resided in Greene Township, Franklin County, Pennsylvania. She was Peter H. Lehman's first wife. She and her husband are buried in the Lehman graveyard started on his father's farm in 1816.  
m. Peter H. Lehman, Dec. 11, 1799-Aug. 31, 1875; son of Daniel Lehman and Anna Huber  
Children: Nancy D. (m. Henry Ebersole [his first wife], Martha D. (m. Henry Ebersole [his second wife]), Samuel D.,<sup>26</sup> Barbara (m. Samuel L. Leshner), Daniel D. (m. Catherine Bomberger), John D. (m. Barbara Bomberger), Susan D. (m. Samuel S. Leshner), and Peter D.
  2. John L. Detwiler, Jan. 11, 1803-Nov. 12, 1875; resided in Greene Township, Franklin County, Pennsylvania. He and his wife are buried in the Lehman graveyard.  
m. Sept. 5, 1826 Anna (Nancy) Lehman, July 15, 1804-June 24, 1881; dau. of Daniel Lehman and Anna Huber  
Children: Susanna (m. Solomon W. Horst [his first wife]), Elizabeth (m. Peter W. Horst [his second wife]), Martha (m. Henry Horst), Nancy (m. John N. Long), Leah, Barbara (m. Jacob Siegrist), Mary ("Polly") (m. David S. Leshner), and Lydia
  3. Samuel L. Detwiler, Dec. 6, 1804-Aug. 26, 1884; moved to Mahoning County, Ohio. He and his wife are buried in the Oberholtzer Cemetery, Columbiana, Ohio.  
m. Elizabeth Lehman, d. Jan. 20, 1854; dau. of John Lehman and Christina Shirk  
Children: Isaac, Solomon (m. Elizabeth Steppert), Kate, Susan, Elizabeth (m. Isaac S. Lehman), Daniel, Samuel (m. [1] Anna Hoffman, m. [2] Serepta Hiskey, née Lehman), and Martin
- F. John Lehman, Nov. 21, 1773-June 3, 1849; moved to Ohio. He and his wife are buried in the Midway Mennonite Cemetery near Columbiana, Ohio.  
m. Gertrude Hoover/Huber, b. 1777; dau. of Samuel and Barbara Huber.
1. Barbara H. Lehman, May 16, 1797-Oct. 10, 1877  
m. Peter Lehman
  2. Elizabeth Lehman, Feb. 27, 1799-Feb. 21, 1890; lived in Mahoning County, Ohio  
m. \_\_\_\_\_ Zimmerman
  3. Daniel H. Lehman, Jan. 28, 1801-June 1, 1885; went to Ashland County, Ohio, in 1855
  4. Nancy H. Lehman, Aug. 13, 1803-Feb. 10, 1848; resided in Mahoning County, Ohio  
m. Daniel Witmer; son of Christian Witmer and Anna Lehman
  5. John Lehman, Dec. 12, 1805-Aug. 10, 1881; lived in Mahoning County, Ohio. Married.  
Children: Samuel, Mary, Jacob, David, Henry, Magdalena, and Christian
  6. Samuel H. Lehman, Jan. 3, 1808-Sept. 20, 1887; lived in Mahoning County, Ohio
  7. Jacob H. Lehman, Feb. 13, 1810-Sept. 2, 1875; lived in Mahoning County, Ohio. He is buried in the Bixler Cemetery.
  8. Susan Lehman; resided in Columbiana, Ohio  
m. Abraham Moyer
  9. Mary Lehman; lived in Mahoning County, Ohio  
m. Daniel Miller; son of Tobias Miller and Susan Lehman
  10. David H. Lehman, Mar. 10, 1814-Mar. 11, 1889; lived in Columbiana County, Ohio. He is buried in the Oberholtzer Cemetery.
  11. Matty Lehman; resided in Mahoning County, Ohio
  12. Christian H. Lehman, June 24, 1818-Apr. 12, 1896; ordained deacon in Columbiana County, Ohio, in 1852. He is buried in the Oberholtzer Cemetery  
m. Fannie Shank

<sup>26</sup>Samuel D. Lehman, Mar. 27, 1831-Nov. 26, 1894. Ordained minister for the Chambersburg and Strasburg Mennonite congregations on May 31, 1885. Married Elizabeth S. Hunsecker, July 24, 1837-Apr. 1, 1910; dau. of John Hunsecker and Lydia Shirk.



The present Chambersburg Mennonite meetinghouse was built initially of logs in 1804 on land donated by Bishop Daniel Lehman (1742-1804).

G. Susanna Lehman, b. Oct. 2, 1778. Children went to Ohio and Indiana.

m. Tobias Miller, b. 1781

1. Peter Miller; resided in Mahoning County, Ohio
2. Tobias Miller; resided in Mahoning County, Ohio
3. Daniel Miller; resided in Mahoning County, Ohio  
m. Mary Lehman; dau. of John Lehman and Gertrude Hoover
4. Elizabeth Miller; resided in Elkhart County, Indiana  
m. Abraham Moyer
5. Lehna Miller; resided in Columbiana County, Ohio  
m. Anthony Whisler
6. Susan Miller; resided in Medina County, Ohio  
m. Isaac Oberholtzer
7. Catharine Miller; resided in Mahoning County, Ohio  
m. Samuel Hob

H. Magdalena Lehman, Jan. 14, 1781-Mar. 26, 1827. She and her husband are buried in the Midway Mennonite Cemetery near Columbiana, Ohio

m. Aug. 8, 1802 Michael Wenger, Sept. 21, 1776-May 26, 1827; son of Martin Wenger and Anna Gingrich. He was one of the first trustees of the Chambersburg Mennonite Church in Franklin County, Pennsylvania.

No children

I. Fannie Lehman, Feb. 27, 1782-Dec. 30, 1827

m. Mar. 31, 1807 Joseph Leshner, Jan. 13, 1784-Nov. 12, 1857; son of John Leshner and Elizabeth Bosler. He was born in Lancaster County, Pennsylvania, and moved to Guilford Township, Franklin County, Pennsylvania, when he was twenty years old. Fannie Lehman was his first wife; his second wife was Mary Miller, née Smith.

1. John L. Leshner, Sept. 15, 1808-Mar. 10, 1872; resided in Greene Township, Franklin County, Pennsylvania  
m. Nov. 17, 1835 Catharine Lehman, Sept. 5, 1807-Sept. 1, 1876; dau. of John Lehman and Christina Shirk  
Children: Joseph L., infant son, John L. (m. Anna F. Peckman), Catharine L.,<sup>27</sup> and Samuel L.
2. Daniel Leshner, Mar. 11, 1811-Dec. 31, 1868; resided in Washington County, Maryland

m. (1) Oct. 20, 1836 Christina Shirk, Apr. 5, 1818-June 30, 1858; dau. of Abraham Shirk and Christina Bowman

m. (2) Anna Boyer, July 13, 1817-Feb. 23, 1899; dau. of Martin Boyer and Nancy Huber. She is buried in the Chambersburg Mennonite Cemetery.

Children: Fannie S. (first wife of Joseph Horst), Abraham S., Elizabeth S. (m. Israel Reiff), David S. (m. Mary Detwiler), Samuel S. (m. Susan D. Lehman), Nancy S., Susanna S. (second wife of Joseph Horst), Catharine S. (m. Aaron Hartranft), Mary S. (m. Isaac Geist), John S. (m. Fannie Binkley), Christina S. (m. George W. Schaeffer), and Daniel S.

3. David Leshner, Mar. 15, 1813-Apr. 17, 1838; single. He is buried in the Wenger Cemetery near Chambersburg, Pennsylvania.

4. Benjamin L. Leshner, Apr. 2, 1815-July 8, 1897. Ordained minister at Brown's Mill (later Marion) Mennonite Church in Franklin County, Pennsylvania, on June 8, 1850. He and his wife are buried in the Williamson Mennonite Cemetery in Franklin County, Pennsylvania.

m. Jan. 7, 1841 Elizabeth Hege, Aug. 14, 1818-July 31, 1888; dau. of John Hege and Maria Leshner

Children: infant son, Isaac (m. Lillian N. Porter), Jeremiah (m. Elizabeth Hollar), and Catharine

5. Joseph Leshner, Nov. 28, 1816-Dec. 13, 1865; moved to Mahoning County, Ohio

m. Mar. 6, 1838 Susan Stouffer, May 2, 1818-Aug. 3, 1889

Children: Benjamin, Magdalena (m. Jonas Wisler), Elizabeth (m. Jacob Yoder), Frances (m. Abraham L. Weaver), Menno (m. Rebecca J. Bixler), Christian (m. Sarah Harman), Susan (m. Enos Bare), Catharine, Lovina (m. David Yoder), Nancy (m. Eli Ruppert), and Joseph, Jr. (m. Cora Engler)

6. Samuel L. Leshner, Apr. 17, 1824-Jan. 2, 1901; resided in Greene Township, Franklin County, Pennsylvania. He and his wife are buried in the Chambersburg Mennonite Cemetery.

m. Dec. 9, 1859 Barbara D. Lehman, Apr. 9, 1833-Dec. 10, 1905; dau. of Peter H. Lehman and Susan L. Detwiler

Children: Daniel L. (m. Anna Frey), Samuel L. (m. Hettie Stoner), Elizabeth L. (m. Peter M. Wadel), Peter L. (m. Catharine Horst), and Mary L. (m. Abram L. Lehman).

J. Christian Lehman, June 1, 1783-Apr. 18, 1857; single. He resided in Franklin County, Pennsylvania.

K. Peter N. Lehman, Aug. 9, 1785-Mar. 13, 1837; ordained minister in 1829 to serve the Chambersburg and Strasburg Mennonite congregations in Franklin County, Pennsylvania. He and his wife are buried in the Wenger graveyard north of Chambersburg, Pennsylvania.

m. Catherine Newswanger, Nov. 7, 1793-Oct. 6, 1841; dau. of Emanuel Newswanger and Esther Zimmerman.

L. Salome Lehman, Jan. 16, 1820-May 28, 1890

m. Mar. 5, 1844 David W. Horst, Sept. 11, 1820-Mar. 5, 1858; son of Joseph W. Horst and Anna W. Weber. He was ordained minister on Nov. 16, 1851, for the

<sup>27</sup>Catherine L. Leshner, Oct. 17, 1841-May 28, 1919. Married Philip H. Parret, Aug. 30, 1842-May 15, 1905; son of Branson M. Parret and Mary Showalter. He was ordained minister for the Chambersburg and Strasburg Mennonite congregations on May 18, 1872.

- Chambersburg and Strasburg Mennonite congregations in Franklin County, Pennsylvania. They are buried in the Chambersburg Mennonite Cemetery.
- Children: Anna, Joseph L. (m. Marie Frey), Samuel L.,<sup>28</sup> Maria (m. Peter Hess), Elizabeth (second wife of Daniel Landis), Catherine, and Sarah.
2. Anna Lehman, Apr. 19, 1821-Mar. 23, 1883; resided in Greene Township, Franklin County, Pennsylvania  
m. Oct. 5, 1843 Levi Horst, Sr., Apr. 18, 1820-Aug. 12, 1895; son of Henry W. Horst and Susanna Huber  
Children: Catherine (m. Jacob S. Hunsecker), Aaron L., Henry L. (m. Maria Weaver Hege), Jacob L. (m. Elizabeth Wenger Martin), Leah (m. Jacob W. Lehman), Levi L., Jr. (m. Susan M. Kuhns), and Sarah.
- L. Esther Lehman, Aug. 2, 1787-1856  
m. Dec. 20, 1807 David Hoover/Huber, 1781-1834; son of Samuel and Barbara Huber. They moved to Columbiana County, Ohio, and their children lived in Ohio and Indiana.
1. Mary Hoover, 1818-1860  
m. Nov. 19, 1827 Jacob Wisler, Oct. 31, 1808-May 1, 1889; son of Christian Wisler and Susan Holdeman. He was born in Bucks County, Pennsylvania, and moved to Ohio before he married. He was ordained minister in 1833 for the Columbiana-Mahoning Mennonite congregations in 1833. He moved to Elkhart County, Indiana, in 1848, and was ordained bishop there. He was the leader of the division in the Mennonite Church in 1872 which took its name from him.  
Children: David (m. Christene Shank), Hannah, Susanna (m. Henry D. Culp), Magdalena (m. David Culp), Mary (m. Joseph G. Culp), John H. (m. Christiana Weaver), and Catherine.<sup>29</sup>
  2. Samuel Hoover; resided in Elkhart County, Indiana
  3. Daniel Hoover, Sept. 24, 1821-Feb. 9, 1884; born in Franklin County, Pennsylvania, and moved to Columbiana County, Ohio, and, after he married, to Elkhart County, Indiana. Ordained deacon Jan. 1, 1877, for the Yellow Creek Mennonite Church.  
m. (1) Sept. 1851 Rebecca Shank, Apr. 28, 1830-July 28, 1867; dau. of Michael and Frances Shank.  
Seven children.  
m. (2) Nancy Myers, 1845-1922.  
Four children.<sup>30</sup>
  4. David Hoover; resided in Elkhart County, Indiana
  5. Frana Hoover; resided in Elkhart County, Indiana
  6. Catharine Hoover; resided in Mahoning County, Ohio  
m. Jacob Stouffer
  7. Esther Hoover; resided in Columbiana County, Ohio  
m. John Nold, Nov. 20, 1823-Mar. 17, 1913. Esther was his second wife.  
Children: William, Catharine, Mary, and Sarah
  8. Magdalena Hoover; resided in Columbiana County, Ohio  
m. John Yoder
  9. Peggy Hoover; resided in Columbiana County, Ohio
  10. Susan Hoover; resided in Columbiana County, Ohio
- M. Abraham Lehman, Mar. 23, 1789-Jan. 2, 1864; resided in Mahoning County, Ohio. He and his wife are buried in the Midway Mennonite Cemetery near Columbiana, Ohio.  
m. Catherine Lehman, May 5, 1795-Mar. 10, 1866; dau. of Jacob Lehman and Catherine Bowman
1. Magdalena Lehman, Nov. 28, 1814-Feb. 27, 1895; resided in Mahoning County, Ohio  
m. Jan. 16, 1840 Jesse Weaver, Sept. 7, 1813-Oct. 7, 1860; son of Samuel Weaver and Anna Bowman  
Children: Abraham L. (m. Frances Leshner), Samuel L. (m. Mary S. Horst), and Catherine (m. John W. Martin).
  2. Jacob L. Lehman, Apr. 22, 1818-Feb. 22, 1902; resided at North Lima, Ohio. He and his wife are buried in the Midway Mennonite Cemetery.  
m. Mariah Blosser, Dec. 5, 1823-Sept. 13, 1909; dau. of Peter Blosser and Anna Bare. Three children.
  3. Leah Lehman, Oct. 28, 1820-Apr. 15, 1881; lived in Ohio  
m. Oct. 28, 1843 David Weaver, Oct. 14, 1819-June 6, 1890; son of Samuel Weaver and Anna Bowman  
Children: Jacob L. (m. Elizabeth Rohrer), Benjamin L. (m. Sarah Hoover), and David L. (m. Salome Blosser).
  4. Daniel Lehman; died at the age of two years
  5. Martin Lehman  
Children: Martin and Nancy
  6. Abraham Lehman, Apr. 5, 1827-Jan. 11, 1881; lived at Columbiana, Ohio. He and his wife are buried in the Midway Mennonite Cemetery.  
m. Susan Rohrer, Apr. 30, 1830-Nov. 7, 1921; dau. of Abraham Rohrer and Margaret Beard  
Children: Daniel R. and Henry R.
  7. Catherine Lehman, Nov. 28, 1829-Mar. 21, 1907; single. Resided at Washingtonville, Ohio.
  8. Christian L. Lehman, June 8, 1832-Nov. 3, 1912; resided in Mahoning County, Ohio  
m. Fanny Martin, Sept. 26, 1837-Apr. 15, 1920; dau. of John B. Martin and Nancy Horst  
Children: Helen (m. Alvin Detrow), Nancy, and Catharine ("Cassie") (m. Stephen R. Martin).
  9. Mary Lehman; died at the age of seventeen years
  10. Elizabeth Lehman, Feb. 24, 1840-Jan. 2, 1907  
m. Oct. 16, 1888 John B. Weaver, Sept. 2, 1821-Sept. 2, 1907; son of David Weaver and Christiana Buckwalter. Elizabeth was his second wife; his first wife was Mary Zimmerman, who bore him twelve children. They resided at Wakarusa, Indiana, and are buried in the Yellow Creek Mennonite Cemetery in Elkhart County, Indiana. He was a minister in the Yellow Creek Mennonite congregation. Followed Jacob Wisler in the 1872 division and served as minister in that group.<sup>31</sup>
- N. Samuel Lehman, Apr. 17, 1791-July 21, 1855; single. He resided in Greene Township, Franklin County, Pennsylvania. □

<sup>28</sup>Samuel L. Horst, Aug. 13, 1848-Dec. 27, 1914. Ordained deacon for the Strasburg Mennonite Church on Oct. 16, 1888. Married Leah Rife, Mar. 21, 1848-July 20, 1944; dau. of Henry H. Rife and Catherine Lehman.

<sup>29</sup>John C. Wenger, "Jacob Wisler and the Old Order Mennonite Schism of 1872 in Elkhart County, Indiana," *Mennonite Quarterly Review* 33 (April 1959): 113-114.

<sup>30</sup>John Christian Wenger, *The Mennonites in Indiana and Michigan. Studies in Anabaptist and Mennonite History*, no. 10 (Scottsdale, Pa.: Herald Press, 1961), p. 288.

<sup>31</sup>*Ibid.*, p. 336.

# Wie Fiel Haase Darf Ma Schiesse?

by Noah G. Good

Ich hab nie net fiel haase schiesse koenne. Sie hen mich immer g'sehne lang eb ich zu ihne kumme bin, un sinn ruhig weg g'schliche, odder sie sinn ruhig hocke geblieve un ich bin vorbei gange un hab nix g'sehne. Dann un wann iss eener loos g'schprunge for mir, un hot mich so ferschreckt das ich fiel su schnell g'schosse hab ohne zu ziehle, natuerlich aa widder nix.

Ich hab so fiel g'schwetz g'hoert wie ann're so gut geduh hen uff'm eerschte dag. 'S hot mir recht weh g'duh das ich oft nix heem bringe hab kenne. Ich bin, so meen ich, juscht kenn jaeger. Was daet ich doch gevve wann ich aa mal wennich loyere kennt ivver die fiel haase wo ich g'sehne hab, un wie ich net der ganze daag draus wor bis ich g'hatt hab was ma schiesse darf.

Weil ich so wennich glueck g'hatt hab am jaage hav ich doch etliche sache broviert. 'S hot nix g'holfe. Ich hab ebmols im schloof, wann ich g'traumt hab, recht gut g'duh. Etliche mol hav ich g'meent naa hav ich's, un bin widder gange. Ich hab g'meent 's muss sei das ich doch aa mol por haase schiesse kennt. Ich bin juscht kenn jaeger. Ich denk ich hab's g'arbt. Mei Pap hot als g'saat er geht nimme jaage, 's iss kenn g'schpass wann ma nix sehne kann zu schiesse.

Der Henner hot immer g'wisst wo die haase hocke. Por daag for der jaagziet hot er schun g'wisst wo er g'nung finne kann fer der erscht daag. Der Henner wor wennich langsam, er hot sie net gern im schprung schiesse wolle. "Wann ich sie sehne kann wo sie hocke, kann ich sie heem bringe. Wann sie uff schprunge, hav ich oft net g'nung zeit. Sie sin so schnell weit weg," hot er mir mol ee moryge g'saat. Doch hot der Henner deel haase im schprung g'numme. Er hot sich die zeit g'numme, hot gut gezielt, un wann's gegracht hot, hot der haas g'woehnlich g'schtoppt. So worre sie aa net so ferschosse.

Mol ee mol hav ich eener gedroffe. 'S muss en recht dummer g'wesst sei; g'scheide, g'sunde haase hav ich net schiesse kenne. Ich hab zu schnell g'schosse. Er iss so for mir uff g'schprunge un wor noch kenn zwanzig fuss weg bis ich g'schosse hab. Der wor so ferschosse das ich ihn besser im feld liege losse het solle, doch wor ich so schtolz das ich mol eemol 'n haas heem nemme kann un saage das ich ihn g'schosse hett. Wo ich heem kumme bin mit was ivvrich wor, hot die Mem 'n aa geguckt.

"Den nimmst du naus uff der mischthauffe. Die katz kann sich fielleicht noch wennich draa finne zu fresse. Der ganz rueck bis an der hals iss ja weg g'schosse. Der kop, die ohre, un die fuess kann ma ja doch net gut esse. Wann der schwanz noch draa waer kennst du'n ins knoploch

schtecke un saage do haetst mol en haas g'schosse. Awwer do iss ja kenn schwanz mee draa."

Mir henn awwer haase fleesch g'haat, mittags un oovets. Der Henner hot haase heem gebrocht. Ich hab mir 'n schee schtick hals fleesch raus gegavelt, un hab mir forg'schtellt 's waer fon dem haas wo ich g'schosse hab.

Mir hen so ziemlich buschland un waedland g'hatt, un aa fentze schtroeme. Do worre alsfort fiel haase, un aa façande un botterrieslen. 'S worre aa walnuess un hickernuess baem wo die eichhaase sich fermehrt hen wie die ratte in der scheier. Die fuechs un die woie un die eule henn fiel g'fange, awwer 's worre doch fiel zu schiesse. 'S sinn oft leit fon Adamschtettle un Baumansville, un fon Reading kumme un henn haase g'schosse, odder foegel un eichhaase. Sie henn oft por bei uns g'losst weil sie mee g'schosse henn als sie heem nemme henn wolle. Wann 's uff mich aa kumme waer haett mir net fiel wild fleesch g'esse. Ich hab schier nix g'schosse, 's iss mir schier gor alles weg g'schprunge, odder g'flogge, odder ruhig hocke geblieve.

Mir henn etliche flinte im schopp g'hatt. 'S hot bei uns niemand fiel gelt aus gevve fer gute, deiere flinte. Uff der bauerei hot ma doch 'n flint gebraucht. Ebmol henn die katze die ratte net shtark g'nung fange kenne, no henn mir sie mit gift odder mit schiesse ferdilgt. 'S worre drei flinte. Eene wor recht alt. Die hot ma fon hand laade muese. 'S pulfer hot ma nei g'leert aus 're kann. Mit 'me papier sctopper hot ma 's pulfer hatt nei g'schtampt, dann wennich schroed, un nochmol papier. Fer sie abschiesse hot ma "caps" unnich der hammer duh misse. Sel wor g'schpass. Ma henn sellie alt flint oft abgschosse. Mol eemol hen mir sie recht schwer g'laade. 'S hott eener sie abg'schosse, un iss schier gor um g'falle. Die Mem hot 's ferbotte das mir sie so schwer laade. Noo hot 's mol ebbis dummes gevve. Mir hen die flint g'laade, awwer sie iss net ab gange. Mir hen sie z'rick g'schtellt mit pulfer un schroed drinn. 'S hot ebber 's der Mem g'saat. Glei dennoch wor die alt flint net um de weg. Mir henn aa schae net g'frogd dennoch. 'S wunnert mich heit noch was die Mem mit der flint g'macht hot, odder f'leicht hot sie dem Pap g'saat er muss sie weg schaffe. Ich haet sie heit noch gern, awwer 's wor unser schuld das sie nimme do iss.

Noo worre noch zwee ann're flinte, neiere. Die hot ma mit "schells" g'laade. 'S wor eene das ee schell g'numme hot, die anner wor 'n zwee lauftiche flint. Sell wor 'n schweres ding zu draage, awwer wann ma ferfehlt hot mit 'm erschte schuss hot ma noch mol schiesse kenne. Ich hab sie net geern g'draage. Doch, weil ma 's zwett mol schiesse

hot kenne hav ich mol eemol g'meent 's waer f'leicht juscht recht fer mich. 'S wor net besser. Ich hab juscht eemol g'schosse, widder fiel zu schnell. Ich wor so ferschrocke wo der haas uff g'schprunge iss das ich ihm die zwee schuss uff eemol noch g'schickt hab. Wie hot sell awwer z'rick g'schlaage! 'S hot mir die achsel shier verboche.

Fer 'n ganz katze zeit wor 'n gleen're flint im haus. 'S wor so 'n bixe, odder 'n "rifle," wie mir sie g'heese hen. 'S hot eens fon uns boove sie gans wolfel gekauft fun 'me nochbar. Der Pap wor gor net eifrig das mir sie hen, doch hot er g'saat, "Wann dir wisst was zu duh mit're hav ich nix dagegye, awwer 's iss nix zu schpiele mit."

Mir worre jung un dumm. Samstag nochmittags hen mir oft wennich zeit ab g'hatt, noo henn ma die flint raus g'numme un henn marick g'schosse. Sel wor schee. Pormol hot der Pap aa g'holfe. Bis an die zeit wor er ganz zufridde das mir die flint hen. Er hot g'meent alles wor in ordnung, un hot g'meent mir kenne lerne gut schiesse.

Ich hab g'saat mir worre jung un dumm. Mir hen g'wisst das die flint ziemlich weit schiesse kann. 'S wor bei uns in de nachborschaft 'n grosse windmiel. Der Onkel hot 's gross rad g'hatt fer "elektrische kraft" zu mache. 'S wor 'n grosses rad, ma hot 's net ferfehle kenne, aa net fon halb meil weg. 'S hot so schee laut geglingelt wan die kugle gedroffe hen. Wann ma 's eemol geduh het waer 's net so dumm g'wesst, awwer fer uns boove wor 's zu gut fer 's mit eemol losse. Ma hot widder, un widder g'schosse, ebmol gedroffe, un dann widder ferfehlt. Mit eenem schuss het der Onkel 's f'leicht net g'marickt, awwer wo 's so lang g'halte hott bis mir all die kugle ferschosse g'hatt henn hot er g'meent 's wor grieg. Er hot im marick schtick g'schafft, er hott graut un kauliflower g'schnitte fer der marick. Was er alles gedenkt hot hen mir uns juscht forschstelle misse, mir henn 's nie net aus g'funne. Awwer was er uff 'n glee schtick bapier g'schrivve hot wor ziemlich leicht zu ferschtee. Er iss net kumme mit uns zu plaudre, ich denk er wor net im mut. F'leicht wor 's ihm aa angst. Mir worre jung un dumm, un henn uns ken gedanke drivver g'macht. Ich denk selle nacht henn mir besser g'schloofe wir er.

## Der Onkel

Der Pap iss immer frueh uff g'schtanne. Er hot 's feier g'macht im kichoffe. Dann iss er noch de scheier gange un hot 's sieh g'fuettert mit hoi in frucht. Als er die dier uff g'macht hot wor 'n schtick bapier uff de mucke dier wo er 's sehne hot misse. 'N recht fremme sach! Er hot 's rei in die kich gebrocht, hot 's kohloel licht hoch un hell gedreht un hot g'leese. Am aafang hot er kenn ferschaendniss mache kenne fon was er g'leese hot. Er hot awwer g'wisst das der Onkel 's g'schrivve hot. 'S schreibt niemand wie der Onkel. Ich hab net g'sehne was er g'schrivve hot. 'S wor net fer uns boove. Wie mir ferschtanne hen, wor 's ziemlich ernschtlich g'schrivve, un hie un do ziemlich grefftich. Der Onkel hot g'schrivve wie er im kraut schtick die kugle g'hoert hot peiffe, un dan un wann henn sie 's windrad gedroffe. Er hot g'meent 's waer zu schlimm wann ma bang havve muss in sein'm eegne graut schtick, wie im grieg. Er hot angst g'hatt eb mir f'leicht die haus un die gruenhaus

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fenster scheive fer schiesse daete, un aa f'leicht ihn mal dreffe. Mir boove hen 's bapier net zu lese g'rickt, awwer mir hen zu ferschtee g'rickt das es net munter wor.

Ich daet lieber net nochsaaage was der Pap un die Mem g'saat hen. Sie worre so trueb un ferschaemt, das sie schier gor net g'wisst hen was zu saage. Bis sie g'saat hen was sie hen saage wolle worre mir aa ziemlich unner 'm wetter. Mir hen aa g'fange ei zu sehne wie jung un dumm das mir worre. Mir hen ferschpreche misse mit dem Onkel zu schwetze. Sel wor schlimm, mir hen 's net wolle, awwer was wor ivvrich? Ovets hot der Onkel b'such grickt. 'S iss alles ruhig ab gange. Mir henn fiel g'hoert fon braafe boove sei, un sel hen mir aa wolle. Der Onkel hot nie nix zu mir g'saat fon der sach, un ich denk aa net zu de an're boove. Er wor immer freindlich, wie forher.

Die flint hen mir nimme g'sehne. 'S iss aa net fon de flint g'schwetzt warre. Lang denoch hav ich mol g'hoert das die Mem die flint hie g'numme hot wo eens fon uns boove sie gekauft hot, un hot 's geld widder grickt dafor. Noch dem worre mir wennich aelter, un wennich g'scheiter, awwer doch noch unschuldung un jung un dumm. Mir henn g'meent mir daete die flint mit nemme wan mir die falle g'schtell henn. Die muschgrotte kann ma gut mit ma briegel dot schlage, awwer die bisskatze un fuechs kann ma besser dot schiesse. 'S hot niemand sich getraut zu frooge eb mir widder so 'n flint havve darfe.

Ich hab fiel fom jaage g'hoert in de heem nachbarschaft. Eemol wor ich im schtettel wo die maenner g'schwetzt hen fom jaage. 'S hot 'n man dort g'schtanne un hot nix g'saat. 'N ann're man hot ihn aa geguckt un hot g'saat, "Ike, du grickst immer formittags so fiel wie ma schiesse darf, un nochmittags widder."

"Braucht awwer net so laut dafon schwetze. Ich hab dir schon oft 'n haas odder zwee gevve wan do kenner schiesse hoscht kenne."

Der anner man wor noch net ganz zufridde. Er hot widder aa g'fange, "Ike, wann du nochmittags uff 'm heemweg so fiel g'schosse hoscht wie ma schiesse darf in eenem daag, un 's schpringt noch 'n haas aus 'm heckehaufe, was machst du?"

"Sell kann ich dir leicht saage. Wann 'n haas uff schpringt muss ich schiesse, ich kann mir gor net helfe. Wann die flint g'laade iss, geht sie ab wan en haas raus schpringt. Awwer eens will ich dir saage. Wan der haas in der schuss schpringt, iss es sei eeg'ne schuld."

Die leit hen all g'wisst das er nix lieber dut wie jaage, un wann ebbis zu schiesse iss kann er es finne. 'S hot niemand dem Ike 's fergunnt das er mee haase un foegel heem g'numme hot wie gezehlt wor fer ee dag. Awwer mir hen doch all wennich rum geguckt das niemand fremmes om de weg wor. 'S worre ebmols so fremme leit rum g'schtanne un hen zu g'harricht un schpaeter fon dem g'schwetzt wo 's net schicklich wor.

Die leit hen die menscht zeit uff ihrem eeg'ne land jaage kenne ohne "license" zu kaufe. Selmol hot ma aa uff 'm nachbor sei land jaage darfe wann er nix dageege g'hatt hot. Sel hot jedem bauer 'n ziemleich scheenes schtick land gevve wo er jaage hot kenne. Die jaeger fon de nochbar

schtettlen sin oft kumme un hen g'froogt ob sie jaage darfte. Ma hot sie gern jaage losse wolle weil die haase un die fasande oft zu fiel worre, un 's wor gut wann ma sie wenich abg'schosse hot.

Unser nochbor hot 'n buh g'hatt. Der Abie hot aa geh wolle jaage, awwer sei eltre hen net g'meent das er 's gut g'nung ferschteht, so hen sie ihm 'n alte flint gevve ohne "schells." Der Abie hot net besser g'wisst. Recht schtolz iss er rumm g'loffte mit der alte schroedflint, leer un gor net g'faerlich. Der Abie wor net so jung, awwer doch noch juscht wie 'n kind. Sei gedanke worre wie die gedanke fon 'me sechs jaerliche kind. Er wor ganz unschuldig. Doch hen sei eltre ihn mit de alte flint rum laufe losse. Mol ee daag bin ich zum Abie kumme. Ich hab aa g'meent ich daet gern por haase schiesse. Der Abie hot do neevich 'm heckehaufe g'schtanne mit de flint unnich 'm arm.

"Wie fiel haase, Abie," hav ich ihn g'froogt.

"Kenner, weder der," hot er ruhig g'saat, un hot mit 'm fuss uff der heckehaufe gedrette. Dann iss der haas recht schnell ivver 's felt naus g'schprunge. Mir hen 'm all zwee noch geguckt, 's hot niemand g'schosse. 'S wor aa juscht so gut. Ich het g'wiss ferfehlt, un 'm Abie sei flint wor doch net g'laade. Seller haas wor in kenn grosser g'for.

## 'N Guter Hund

Die beschte jaeger hen awwer g'wisst das 'n hund fiel helfe kann wann ma zaelt ebbis heem bringe. 'N guter hund kann 'n haas rumm jaage bis er widder z'rick kummt, un dann kann ma 'n fleicht schiesse. Die hund dun es aa so gern. 'S iss ihre natur.

Mol ee daag worre mir in de scheier. 'S wor nass un nevlich, juscht recht fer 'n guter hund, wann er die haase schpur halte will. Eens fon de nochbre iss dort hie kumme mit seinem jaaghund un de flint. Wo er g'sehne hot das unser scheierdore uff schtehn, hot er so 'n booge g'macht un hot por minutte g'schwetzt. Mir hen in der scheier g'schafft. Mir hen welschkornkolve darch der schaeler geduh, un hen 'n hauffe welschkorn uff'm scheier denn g'hatt. Mir hen 's noch ivver die windmiel duh wolle. Mir hen's recht sauber mache wolle fer mehl mache. Im back-offe hen mir 's hees g'macht bis es braun wor, dann hot 's schee mushmehl g'macht. Im winter is des recht appetitlich.

Ich hab g'saat der nochbor is hie kumme wo mir an de arewet worre. 'S wor noch frueh im formittag. Mir hen gern wennich mit ihm plaudre wolle.

"Gescht wennich jaage de morrige?"

"Ja, der hund will gern wennich schaffe. In dem nasse wetter iss net fiel arewet. Ich hab g'meent ich kennt wennich zeit abnemme. Ma kann aa zu fiel schaffe." Dann hot er gepiffe, un der hund iss naecher kumme. Er hot die flint ins eck g'schtellt, un hot sich uff 'n sack foll welschkorn g'hockt. Mir henn fon dem un sellem gebappelt, net fiel fon nix, juscht so nochborschaft gebappel. Wo der hund g'sehne hot das es fer die zeit net notwennich sei ward 'n haas raus zu suche hot er sich neevich sei maeschter g'leegt, hot wennich gegrantz un hot aa g'fange schnauffe wie wann er schloofe daet. Uff eemol hot er die ohre uff

g'hoove. Er hot g'hoert was ich aa g'hoert hab. 'S wor die katz im schtrohloch. Ganz hinne im eck hot sie sich ihre drei junge pusslen ferschteckt un wor juscht bei ihne fer sie zu fuette un butze. Die katze duhn sel. Sie gevve gut acht uff ihre junge.

Der nochbor hot die hand uff 'm hund sei kopp geduh, un der hund iss uff g'schtanne, hot sich g'schtreckt. Er hett gern uff der weg wolle. Die katz hot wennich lauter gebrummt. Ich hab net g'meent das sie ebbis duh daet. Ich hab awwer glei besser g'wisst. 'S iss alles schnell abgange. So schnell wie ma sich die haend zammer schlaage hot kenne, is sie aus 'm schtrohloch g'flogge, un graad uff 'm hund sei rick. 'S iss alles so schnell gange das ich net alles einemme hab kenne, awwer ich meen ganz, die katz hat dem hund sei ohr im maul g'hatt, un ich denk die clae im hund seiner haut uff 'm rick.

Mir hen g'lacht bis mir bauchweh g'hat hen wie der hund darch der baumgorte nuff g'schprunge iss, mit're schwarz un weisse katz uff 'm buckel. Der hund hot g'jammert, un gegautzt, un g'heult das sie 's im haus g'hoert hen. Fon de katz hot ma nix g'hoert. Ich meen sie hot ihm ruhig ins ohr gegnarrt, als sie ihn bis an 's end fom baumgorte g'ritte hot. Endlich iss sie abg'falle, odder f'leicht hot sie net so weit geh wolle, un iss runner g'schprunge. Langsam, wie 'n schee weibsmench das sich die sunntagsgleeder net dreckich mache will iss sie z'rick kumme. Sie hot kens fon uns aa geguckt. Sie iss graad ans schtrohloch gange, un ins nescht g'schluppt wie wann nix g'west waer. Ma hot die pusslen g'hoert wie sie gewiemselt hen, un die alt katz hot so freindlich "gepurrt." Ich hab schier g'wünscht ich kennt eens fon ihne sei.

Eens fon de gleene maet iss fom haus kumme un hot wisse wolle was so 'n uffruhr g'macht hot. Bis do hie hen mir all gut g'lacht. Mir hen widder g'lacht wo mir die ganz g'schicht mit dem maedli widderholt hen.

Der nochbor hot sich zwee finger ins maul geduh, hot so laut gepiffe das die katz wie g'schosse aus dem schtrohloch g'schprunge iss, 's hot sie so ferschreckt. Sie iss awwer glei widder z'rick kumme. Die peif wor fer der hund. Der nochbor un sei hund hen sich so gut ferschtanne das der hund alsfort kumme iss wan er ihn g'hoert hot peiffe.

'S iss awwer ken hund kumme. Der man hot sich uff der weg g'macht, un hot als widder gepiffe. Mir hen net lache wolle, doch wor's lecherlich, wie's alles so schnell gange iss.

Drei schtund spaeter iss der nochbor widder hie kumme, ohne sei hund.

"Hoscht den hund noch net g'funne?"

"G'funne hav ich 'n, awwer er will net mit. 'S iss so fremm, er geht alsfort so gern jaage. Die katz muss es ihm recht graeftig ei g'scharft havve. Ich will hoffe er kann 's fergesse wann er mol gut schlooft. 'S wor ihm schrecklich, wie er die wilde katz net los warre hot kenne. Ich kann mir juscht forschstelle wie sel g'fuelt hot. Ich daet die alt kitz gern dot schlage, doch hot sie recht wann sie gut acht gebt uff ihre junge."

'S iss mir g'saat warre er haet sei hund ferkauf. Er hot fiel zu saage g'hatt was es fer 'n guter jaaghund wor. Bis naechst yor will er sich 'n ann're hund griege. □

## Research in Progress

Readers are invited to share a synopsis of their research projects in this column. Send items to Lois Ann Mast, Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602.

For fifty years Charles A. Page, 675 Hyacinth Place, Highland Park, IL 60035, has been compiling genealogical and historical information on the descendants of Abraham Page/Barge/Bertsch (1769-1844) and John Niemond (1761-1832), both of Juniata County, Pennsylvania. Abraham Page, the son of George Page of Dauphin County, was the brother of Christianna Page, wife of Bishop John Graybill, the first known Mennonite preacher in the Lost Creek Valley in Juniata County, Pennsylvania. John Niemond was the founder of the Niemond's Church near Richfield, Pennsylvania.

Charles Page is interested in corresponding with descendants of the Page and Niemond families. His records include legal documentation, genealogical data compiled by the Page family in 1912, family correspondence, reunion records of Page, Leiter, and Niemond families of southern Michigan and northern Indiana. He is compiling data for a future published genealogy on the Page family.

Eventually all data will be deposited at the Juniata Historical Center, Richfield, Pennsylvania.

A history of the United Zion Church is being compiled by Paul R. Hollinger, Route 1, New Providence, PA 17560. To prepare a complete list of ordained persons he needs birth and death dates for the following persons:

1. Christian Forner, lived at Route 4, Elizabethtown, Pennsylvania, and was elected deacon in 1885.
2. Amos Hunsicker, lived at Hunsicker, Dauphin County, Pennsylvania, and was elected minister in 1890.
3. John C. Brinser was elected a minister in 1856 in Dauphin County.
4. Josiah Brinser lived in Middletown and was ordained deacon in 1903.
5. C. W. Garber was listed as a minister in the 1903 directory for the Mann's Choice congregation, Bedford County, in 1901 to 1916.
6. John Zeigler was elected a deacon in 1862 for the Reich's Union Church.
7. William Wagner was elected deacon for the Dauphin County district in 1912.

## Genealogical Sharing

Readers are invited to share their experiences and suggestions in this column. Write to Lois Ann Mast, Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602.

Fifty genealogical charts on Ober, Gish, Ebersole, Good, and a variety of other Lancaster County surnames were recently given to the Historical Society's library by Historical Society member, Helen B. Gross, 1035 Georgina Avenue, Santa Monica, CA 90402. More than eighty genealogical charts on Herr, Groff, Kendig, Stauffer, Wenger, Beery, and similar surnames arrived from LaVonne Grove, 700 35th Street, #309, Marion, IA 52302. These charts will be added to the library's genealogical archives, and cards will be typed for the genealogical card file. Historical Society members are invited to share their genealogical charts with other members by giving copies to the Historical Society.

The third annual Genealogy Conference is planned for Friday evening and all day on Saturday, March 27 and 28, 1981. Beginning this year on Friday evening for the first time, the workshop session will cover information on libraries and will focus on genealogical sources available at the Lancaster Mennonite Historical Society.

William Woys Weaver, historian from eastern Pennsylvania, will serve as guest lecturer on Saturday at the Lancaster Mennonite High School. Conference participants will then attend four of sixteen different workshops. Lunch will be provided at 12:00 noon. A sampling of workshop

areas of concentration include beginning research, organization of data, deed tracing, wills, restoring old photographs, using libraries for genealogical research, newspapers and periodicals, publishing genealogy, and use of the Pennsylvania State Archives. Additional information and details will appear in the Historical Society's newsletter, the *Mirror*.

Persons who receive computerized letters inviting them to order their family "heritage" directory will do well to consider carefully whether or not a mere list of names and addresses of persons with the same surname is worth the approximately \$20.00 the book will cost them. An enterprising person has evidently collected telephone books from communities throughout the United States and has entered names and addresses from them into a computer data base. Using the computer to address promotional letters, she offers limited-edition family directories to persons with the same surname. The directory is simply the computer-produced list of persons with a common surname and their addresses arranged by state with no effort to show kinship between individuals in the group. Accompanying the list are several general chapters on genealogical research, origins of names, and heraldry that have no direct relation to the family in question.

—Nelson P. Springer, Curator  
Mennonite Historical Library  
Goshen College  
Goshen, IN 46526

## Readers' Ancestry

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



Clarke E. Hess

Clarke E. Hess, a native of Lancaster, Pennsylvania, is a supervisor for his family's building business, Hess Home Builders, Inc. His avid interest in the Horst/Hurst families and numerous other Lancaster County-related families helped him to provide valuable assistance in compiling *The Wenger Book*, published in 1978. A charter member of the Lancaster Mennonite Historical Society, he is also an active member of the Society's genealogy committee. He resides at 390 Grace Ridge Drive, Lancaster, PA 17601.

1. **HESS**, Clarke E., b. June 16, 1954, Lebanon, Pa.

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2. **HESS**, Walter B., b. Nov. 2, 1915, Manheim Twp., Lancaster Co., Pa.; m. Jan. 16, 1937 Ruth N. Horst.
3. **HORST**, Ruth N., b. Sept. 28, 1915, Farmersville, Lancaster Co., Pa.

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4. **HESS**, Aaron R., b. July 5, 1886, Elizabeth Twp., Lancaster Co., Pa.; d. Nov. 29, 1963, bu. Salunga Mennonite Cem., Salunga, Pa.; m. June 11, 1908 Lillie H. Bender.
5. **BENDER**, Lillie H., b. Dec. 22, 1886, West Hempfield Twp., Lancaster Co., Pa.; d. Jan. 26, 1975, bu. Salunga Mennonite Cem.
6. **HORST**, Reuben S., b. Aug. 14, 1891, New Holland, Lancaster Co., Pa.; m. Nov. 12, 1914 Ida S. Stoner.
7. **STONER**, Ida S., b. Mar. 5, 1891, West Earl Twp., Lancaster County, Pa.; d. Nov. 17, 1978, bu. Metzler Mennonite Cem., near Akron, Pa.

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8. **HESS**, Aaron H., b. Nov. 25, 1848, Warwick Twp., Lancaster County, Pa.; d. Aug. 19, 1914, bu. Hess Mennonite Cem., Lititz, Pa.; m. 1873 Barbara Ann Risser.
9. **RISSE**R, Barbara Ann, b. Sept. 13, 1852, Elizabeth Twp.; d. Mar. 1, 1928, bu. Hess Mennonite Cem.
10. **BENDER**, Benjamin R., b. July 31, 1862, Warwick Twp.; d. May 9, 1938, bu. Salunga Mennonite Cem.; m. Nov. 13, 1884 Emma H. Horst.
11. **HORST**, Emma H., b. Apr. 1, 1861, East Earl Twp., Lancaster Co., Pa.; d. July 9, 1936, bu. Salunga Mennonite Cem.
12. **HORST**, Reuben W., b. Dec. 5, 1868, West Earl Twp.; d. June 19, 1941, bu. Weaverland Mennonite Cem., East Earl Twp., Lancaster Co., Pa.; m. Nov. 18, 1888 Frances R. Sweigart.
13. **SWEIGART**, Frances R., b. Nov. 3, 1868, Earl Twp., Lancaster Co., Pa.; d. Dec. 12, 1947, bu. Weaverland Mennonite Cem.
14. **STONER**, John M., b. June 8, 1862, West Earl Twp.; d. Oct. 5, 1946, bu. Metzler Mennonite Cem.; m. Nov. 20, 1884 Barbara B. Snyder.
15. **SNYDER**, Barbara B., b. Apr. 9, 1862, Clay Twp., Lancaster Co., Pa.; d. Apr. 9, 1922, bu. Metzler Mennonite Cem.

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16. **HESS**, Henry, b. Oct. 1, 1821, Warwick Twp.; d. Dec. 1908, bu. Hess Mennonite Cem.; m. 1843 Esther Hershey.
17. **HERSHEY**, Esther, b. Nov. 18, 1826, Penn Twp., Lancaster Co., Pa.; d. Apr. 11, 1891, bu. Hess Mennonite Cem.
18. **RISSE**R, John H., b. July 9, 1829, Lancaster Co., Pa.; d. May 16, 1905, bu. Hammer Creek Mennonite Cem., Elizabeth Twp., Lancaster Co., Pa.; m. Aug. 29, 1850 Eliza Ann Brackbill.
19. **BRACKBILL**, Eliza Ann, b. May 16, 1832, Lampeter Twp., Lancaster Co., Pa.; d. Feb. 27, 1904, bu. Hammer Creek Mennonite Cem.
20. **BENDER**, Joseph H., b. June 15, 1828, Lancaster Co., Pa.; d. Apr. 26, 1906, bu. Salunga Church of the Brethren Cem., Salunga, Pa.; m. Lavina Royer.
21. **ROYER**, Lavina, b. Feb. 28, 1830, Manheim Twp.; d. Oct. 27, 1887, bu. Salunga Church of the Brethren Cem.
22. **HORST**, Samuel, b. Sept. 15, 1832, Earl Twp.; d. Dec. 30, 1902, bu. East Petersburg Mennonite Cem., East Petersburg, Pa.; m. Oct. 18, 1853 Magdalena Horst.
23. **HORST**, Magdalena, b. July 30, 1833, East Earl Twp.; d. May 14, 1902, bu. East Petersburg Mennonite Cem.
24. **HORST**, Jacob M., b. Nov. 2, 1842, East Earl Twp.; d. Sept. 19, 1919, bu. Weaverland Mennonite Cem.; m. Lydia Weaver.
25. **WEAVER**, Lydia, b. Feb. 9, 1842, East Earl Twp.; d. Mar. 22, 1880, bu. Weaverland Mennonite Cem.
26. **SWEIGART**, Chambers U., b. Aug. 23, 1841, Lancaster Co., Pa.; d. Aug. 24, 1923, bu. Groffdale Mennonite Cem.; m. Annie Reiff.
27. **REIFF**, Annie, b. Oct. 24, 1842, West Earl Twp.; d. Feb. 23, 1917, bu. Groffdale Mennonite Cem.
28. **STONER**, Henry H., b. Aug. 22, 1825, West Earl Twp.; d. Feb. 4, 1894, bu. Metzler Mennonite Cem.; m. 1846 Mary Musselman.
29. **MUSSELMAN**, Mary, b. Sept. 2, 1823, Earl Twp.; d. Oct. 7, 1878, bu. Metzler Mennonite Cem.
30. **SNYDER**, Simon B., b. Jan. 5, 1836, Lancaster Co., Pa.; d. June 5, 1907, bu. Hammer Creek Mennonite Cem.; m. Fannie S. Bucher.
31. **BUCHER**, Fannie S., b. Oct. 7, 1841; d. Dec. 24, 1910, bu. Hammer Creek Mennonite Cem.

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32. **HESS**, Henry, b. Jan. 17, 1794, Warwick Twp.; d. June 13, 1867, bu. Old Hess Cem., Warwick Twp.; m. Nov. 22, 1814 Catharine Huber. Henry<sup>3</sup> Hess; Rev. John<sup>4</sup> and Esther (Hershey) Hess; John<sup>3</sup> and Susanna (Landis) Hess; Jacob<sup>2</sup> and Veronica Hess; Hans<sup>1</sup> and Magdalena Hess (ca. 1717 immigrant).
33. **HUBER**, Catharine, b. Sept. 28, 1796, Warwick Twp.; d. Sept. 19, 1879, bu. Old Hess Cem. Catharine<sup>4</sup> (Huber) Hess; Samuel<sup>3</sup> and Catharine (Snyder) Huber; Samuel<sup>2</sup> Huber;

- Hans<sup>1</sup> Ulrich Huber (ca. 1715 immigrant).
34. **HERSHEY**, Rev. Jacob, b. Oct. 7, 1800, Lancaster Co., Pa.; d. Apr. 10, 1868, bu. Erb Mennonite Cem., Penn Twp.; m. Anna Reist. Rev. Jacob<sup>5</sup> Hershey; Preacher Benjamin<sup>4</sup> and Veronica (Snyder) Hershey; Christian<sup>3</sup> and Anna (Hernley) Hershey; Bishop Benjamin<sup>2</sup> and Mary Hershey; Christian<sup>1</sup> and Oade Hershey (ca. 1716 immigrant).
  35. **REIST**, Anna, b. Warwick Twp.; d. ca. 1830. Anna<sup>4</sup> (Reist) Hershey; Abraham<sup>3</sup> and Esther (Cassel) Reist; Abraham<sup>2</sup> and Elizabeth (Metz) Reist; Peter<sup>1</sup> and Anaclore (Boyer) Reist (ca. 1724 immigrant).
  36. **RISSER**, Rev. John, b. May 23, 1801, Warwick Twp.; d. Nov. 20, 1873, bu. Hammer Creek Mennonite Cem.; m. 1826 Elizabeth Hess. Rev. John Risser; Rev. Christian and Catharine (Snyder) Risser.
  37. **HESS**, Elizabeth, b. Nov. 19, 1807, Warwick Twp.; d. Jan. 12, 1839, bu. Hammer Creek Mennonite Cem. Elizabeth<sup>5</sup> (Hess) Risser; Rev. John<sup>4</sup> and Esther (Hershey) Hess; John<sup>3</sup> and Susanna (Landis) Hess; Jacob<sup>2</sup> and Veronica Hess; Hans<sup>1</sup> and Magdalena Hess (ca. 1717 immigrant).
  38. **BRACKBILL**, Christian, b. Nov. 14, 1807, Strasburg Twp., Lancaster Co., Pa.; d. July 4, 1841; m. Barbara Landis. Christian<sup>5</sup> Brackbill; John<sup>4</sup> and Elizabeth (Landis) Brackbill; Benedict<sup>3</sup> and Mary (Kendig) Brackbill; Preacher Ulrich<sup>2</sup> and Fanny (Herr) Brackbill; Benedict<sup>1</sup> Brackbill (1717 immigrant).
  39. **LANDIS**, Barbara, b. Mar. 14, 1809, Manheim Twp.; d. Apr. 6, 1880, bu. Landis Valley Mennonite Cem., Manheim Twp. Barbara<sup>5</sup> (Landis) Brackbill; Henry<sup>4</sup> and Anna (Long) Landis; Benjamin<sup>3</sup> and Ann (Snavelly) Landis; Preacher Benjamin<sup>2</sup> and Maria (Weber) Landis; Jacob<sup>1</sup> and Ann (Witmer) Landis (ca. 1717 immigrant).
  40. **BENDER**, John, b. Nov. 13, 1795, Lancaster Co., Pa.; d. Aug. 24, 1865, Penn Twp.; m. Magdalena Herr. John Bender is the son of John Bender.
  41. **HERR**, Magdalena, b. Aug. 7, 1798, Manor Twp., Lancaster Co., Pa.; d. Aug. 17, 1868, Penn Twp. Magdalena<sup>6</sup> (Herr) Bender; Abraham<sup>5</sup> and Anna (Witmer) Herr; John<sup>4</sup> and Mary (Myers) Herr; Abraham<sup>3</sup> and Anna (Miller) Herr; Abraham<sup>2</sup> and Anna Herr; Hans<sup>1</sup> and Elizabeth (Kendig) Herr (1710 immigrant).
  42. **ROYER**, Benjamin, b. July 6, 1804, Manheim Twp.; d. Oct. 2, 1850, bu. Lehn Cem., Manheim Twp.; m. Mary Landis. Benjamin<sup>4</sup> Royer; Benjamin<sup>3</sup> and Annie (Hallacker) Royer; Philip<sup>2</sup> and Elizabeth (Hernley) Royer; Emig<sup>1</sup> and Catharine Royer.
  43. **LANDIS**, Mary, b. Sept. 28, 1805, Warwick Twp.; d. Mar. 8, 1839, bu. Lehn Cem. Mary (Landis) Royer is the daughter of Henry and Anna (Musselman) Landis.
  44. **HORST**, John, b. Sept. 10, 1797, Caernarvon Twp., Lancaster Co., Pa.; d. Mar. 10, 1877, bu. Weaverland Mennonite Cem.; m. Catherine Wittwer. John<sup>4</sup> Horst; David<sup>3</sup> and Anna (Weaver) Horst; Joseph<sup>2</sup> and Mary (Groff) Horst; Barbara<sup>1</sup> Horst (1731 immigrant).
  45. **WITTWER**, Catherine, b. Mar. 18, 1795, Earl Twp.; d. Feb. 1, 1878, bu. Weaverland Mennonite Cem. Catherine<sup>3</sup> (Wittwer) Horst; Daniel<sup>2</sup> and Anna (Reiff) Wittwer; Michael<sup>1</sup> and Maria (Sensenig) Wittwer (1727 immigrant).
  46. **HORST**, David, b. Mar. 18, 1808, Earl Twp.; d. Dec. 10, 1882, bu. Lichty Mennonite Cem., East Earl Twp.; m. Leah Musser. David<sup>3</sup> Horst; Joseph<sup>2</sup> and Magdalena (Good) Horst; Jacob<sup>1</sup> and Margaret Horst (1767 immigrant).
  47. **MUSSER**, Leah, b. Jan. 16, 1808, Brecknock Twp., Lancaster Co., Pa.; d. July 28, 1883, bu. Lichty Mennonite Cem. Leah<sup>3</sup> (Musser) Horst; Peter<sup>2</sup> and Barbara (Good) Mosser; Henry<sup>1</sup> and Frony Mosser (1752 immigrant).
  48. **HORST**, Jacob, b. Dec. 31, 1804, Earl Twp.; d. Mar. 9, 1886, bu. Lichty Mennonite Cem.; m. Dec. 18, 1831 Barbara Musser. Jacob<sup>3</sup> Horst; Joseph<sup>2</sup> and Magdalena (Good) Horst; Jacob<sup>1</sup> and Margaret Horst (1767 immigrant).
  49. **MUSSER**, Barbara, b. Feb. 13, 1811, Brecknock Twp., Lancaster Co., Pa.; d. July 1, 1889, bu. Lichty Mennonite Cem. Barbara<sup>3</sup> (Musser) Horst; Mathias<sup>2</sup> and Esther (Weber) Musser; Henry<sup>1</sup> and Frony Mosser (1752 immigrant).
  50. **WEAVER**, Isaac, b. Sept. 11, 1792, East Earl Twp.; d. June 10, 1866, bu. Weaverland Mennonite Cem.; m. Catharine Weaver. Isaac<sup>5</sup> Weaver; Peter<sup>4</sup> and Veronica (Wenger) Weber; Christian<sup>3</sup> and Magdalena (Rutt) Weber; Henry<sup>2</sup> and Maudlin (Kendig) Weber; Johann Anton<sup>1</sup> and Maria Margarethe Weber (ca. 1717 immigrant).
  51. **WEAVER**, Catharine, b. Feb. 1, 1795, Lancaster Co., Pa.; d. May 10, 1862, bu. Weaverland Mennonite Cem. Catharine<sup>5</sup> (Weaver) Weaver; George<sup>4</sup> and Catharine (Zimmerman) Weaver; John<sup>3</sup> and Magdalena (Myers) Weaver; George<sup>2</sup> and Barbara (Good) Weber; Johann Anton<sup>1</sup> and Maria Margarethe Weber (ca. 1717 immigrant).
  52. **SWEIGART**, John, b. Apr. 18, 1801, probably Cocalico Twp., Lancaster Co., Pa.; d. Dec. 18, 1880, bu. Bergstrasse Lutheran Cem., Ephrata Twp., Lancaster Co., Pa.; m. Elizabeth Usner. John Sweigart is the son of Martin and Catharine (Spera) Sweigart.
  53. **USNER**, Elizabeth, b. Nov. 13, 1809, probably Cocalico Twp.; d. May 2, 1903, bu. Bergstrasse Lutheran Cem. Elizabeth Usner is the daughter of Andrew and Margaret Usner.
  54. **REIFF**, Abraham, b. Nov. 15, 1803, West Earl Twp.; d. Sept. 28, 1874, bu. Groffdale Mennonite Cem., West Earl Twp.; m. Veronica Hershey. Abraham<sup>4</sup> Reiff; Joseph<sup>3</sup> and Barbara (Nolt) Reiff; Abraham<sup>2</sup> and Barbara (Groff) Reiff; Abraham<sup>1</sup> and Barbara (Myer) Reiff (1717 immigrant).
  55. **HERSHEY**, Veronica, b. Aug. 31, 1808, Leacock Twp., Lancaster Co., Pa.; d. Mar. 19, 1881, bu. Groffdale Mennonite Cem. Veronica<sup>4</sup> (Hershey) Reiff; John<sup>3</sup> and Anna (Horst) Hershey; Jacob<sup>2</sup> and Anna (Newcomer) Hershey; Andrew<sup>1</sup> and Mary (Schnabely) Hershey (ca. 1717 immigrant).
  56. **STONER**, Henry, b. Feb. 3, 1795, Martic Twp., Lancaster Co., Pa.; d. Nov. 7, 1869, bu. Metzler Mennonite Cem.; m. Catharine Huber Hurst, widow of Jonas Hurst. Henry is the son of Henry and Margaret (Barr) Stoner.
  57. **HUBER**, Catharine, b. Nov. 20, 1793, Warwick Twp.; d. Mar. 11, 1853, bu. Metzler Mennonite Cem. Catharine<sup>4</sup> (Huber) Stoner; Abraham<sup>3</sup> and Barbara (Eshleman) Huber; Samuel<sup>2</sup> Huber; Hans<sup>1</sup> Ulrich Huber (ca. 1715 immigrant).
  58. **MUSSELMAN**, Christian, b. Apr. 20, 1792, Earl Twp.; d. July 27, 1851, bu. Groffdale Mennonite Cem.; m. Maria Nolt. Christian<sup>4</sup> Musselman; Christian<sup>3</sup> and Magdalena Musselman; Christian<sup>2</sup> and Mary Musselman; Hans<sup>1</sup> and Margaret Musselman (ca. 1717 immigrant).
  59. **NOLT**, Maria, b. Aug. 15, 1796, Lancaster Co., Pa.; d. Aug. 4, 1869, bu. Groffdale Mennonite Cem. Maria<sup>4</sup> (Nolt) Musselman; Jonas<sup>3</sup> and Magdalena Nolt; Jonas<sup>2</sup> and Maria (Kauffman) Nolt; Philip<sup>1</sup> and Anna Nolt (1728 immigrant).
  60. **SNYDER**, Christian B., b. ca. 1808 Pennsylvania; d. 1868, bu. Erb Mennonite Cem.; m. Barbara Brubacher.
  61. **BRUBACHER**, Barbara, b. Jan. 26, 1813, Warwick Twp.; d. Feb. 21, 1893, bu. Erb Mennonite Cem. Barbara<sup>5</sup> (Brubacher) Snyder; Joseph<sup>4</sup> and Mary (Bucher) Brubacher; John<sup>3</sup> and Elizabeth (Bomberger) Brubacher; Daniel<sup>2</sup> and Feronica (Dohner) Brubacher; Hans<sup>1</sup> and Anna Brubacher (immigrant before 1717).
  62. **BUCHER**, Joseph, b. May 20, 1820, Warwick Twp.; d. Feb. 3, 1894, bu. Hess Mennonite Cem.; m. Anna Shenk. Joseph<sup>4</sup> Bucher; Jonas<sup>3</sup> and Susan (Wittwer) Bucher; Joseph<sup>2</sup> and Elizabeth (Eby) Bucher; Hans Martin<sup>1</sup> and Elizabeth (Bomberger) Bucher (1737 immigrant).
  63. **SHENK**, Anna, b. Jan. 27, 1820, Heidelberg Twp., Lebanon Co., Pa.; d. Mar. 1, 1842, bu. Brubaker Cem., Warwick Twp. Anna<sup>3</sup> (Shenk) Bucher; Joseph<sup>2</sup> and Fannie (Ober) Shenk; Johannes<sup>1</sup> Schenk of Heidelberg Twp., Lebanon Co., Pa. □

# Queries

Pennsylvania Mennonite Heritage will publish members' historical and genealogical research queries free of charge. Each genealogical query must include a name, a date, and a location. Send queries to Lois Ann Mast, Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602.

**BARR:** Did Martin Barr, Jr. (ca. 1710-1784), aid in the American Revolution? He was married to Elizabeth Herr, granddaughter of Hans Herr.

—Michael Harrison Charles  
18 Carrera Street  
St. Augustine, FL 32084

**BURKHOLDER:** I would like to correspond with anyone having knowledge of Uhly/Ulrich Borgholder/Burkholder (1795 will, Dauphin County, Pennsylvania) and his wife, Mary. His children, all minors in 1795, signed a deed of release in Lebanon County in 1815. They were: Esther, m. John Meyer/Moyer; Mary, m. Christian Seilor/Sailor/Saylor; Barbara, m. John Light; Ulrich; Catherine; John; and Felix. Christian Seiler married the second time to Catherine. Was this Catherine the sister of Christian's first wife, Mary Burkholder? Christian and Catherine Seiler lived in Dauphin County in 1815; in Cocalico Township in Lancaster County in 1816, 1819, and 1820; and in Earl Township in Lancaster County from 1830 until his death. He was buried in Earl Township with his second wife, Catherine.

—Mary Ann Hillemeier  
50 Magnolia Drive  
St. Louis, MO 63124

**DAVIS:** William R. Davis, born in 1819 in Fayette County, Pennsylvania, was married on May 18, 1838, to Sarah Jane Fogle, born in 1819 in Lancaster County, Pennsylvania, the daughter of Peter and Elizabeth (Salliday) Fogle. After William's three years of service in the Civil War the family moved to Humboldt Township, Coles County, Illinois, then about 1876 to Larned, Pawnee County, Kansas. Can anyone identify the parents of William R. Davis or his brother, Greenberry Davis?

—Mrs. Ray M. Mason  
5412 Drover Drive  
San Diego, CA 92115

**FETTER:** Who are the parents of Elizabeth Fetter (1795-1883), married to Peter Weit/White? They lived in Elizabeth and Clay Township in Lancaster County and attended the Emanuel Lutheran Church at Brickerville. Peter and Elizabeth had five sons and two daughters: Henry, George, Peter, Jacob, Elizabeth, Samuel, and Lydia. My great-grandfather, Jacob Fetter White, was their son. Perhaps, then, Elizabeth's father was Jacob Fetter. Does anyone know if this is correct?

—Neva White  
2465 Vaughn  
Manhattan, KS 66502

**FRANTZ:** The October 1940 issue of *Schwarzenau* included an article entitled "Writings of Michael Frantz," which acknowledged indebtedness to Alvin Frantz Brightbill of Chicago and Harry W. Frantz of Washington, D.C. Because I am an eighth-generation descendant of Michael Frantz through his grandson David, I would like to correspond with descendants of either of these men.

—Thomas J. Beardley  
830 Seminole Boulevard  
Lake Park, FL 33403

**GREENFIELD:** Who are the parents of Aaron Greenfield, born about 1796 in Pennsylvania, and of Ann Eliza Whisler, born May 17, 1814, in Pennsylvania? Aaron and Ann were married

on December 8, 1844, by John Whisler, "Junior Bishop of the Mennonite Society," in Richland County, Ohio.

—J. Gordon Greenfield  
2044 Buhne Street  
Eureka, CA 95501

**HEINEY:** Who are the parents of Jacob Heiney, born in 1730 in Darmstadt, Germany? Jacob married Maria Dieffenbach about 1759 in Lancaster County, Pennsylvania. I am interested in corresponding with any of Jacob Heiney's descendants.

—George Van Trump, Jr.  
P.O. Box 26523  
Lakewood, CO 80226

**HERSHEY:** My great-great-grandfather, Rudy Hershey, was born on December 30, 1814, in Pennsylvania and died on December 22, 1862, in Ohio. In 1835 he married Mary Erhart and had the following children: Lavina, Catharine, Jacob, Daniel, Abraham, and Mary. The 1850 Montgomery County, Ohio, census lists him as "Rudney Hershey," and the 1860 Shelby County, Ohio, census lists him as "Rudy Hershey." What is his complete name? Who are his parents, and where was he born?

—Charles W. Hershey  
2148 Warren Avenue  
North Huntingdon, PA 15642

**HORST:** Joseph Horst, born in 1772 or 1780, is believed to be a grandson of Joseph and Mary (Graf) Horst. He married Magdalena Good (1773-1840), a daughter of Christian Good. Is this Joseph Horst a son of Christian Horst or Jacob Horst?

—Aden H. Brubacher  
20 Hampton Street  
Elmira, Ont. N3B 1X9

**KELLER:** John Keller was born on January 11, 1758, in Lancaster County and died in 1837 in Clark County, Ohio. He married Phebe Steckley and had the following children: John, Jr. (1785-1850); Salome (1782-1863); Mary; Anna; name unknown; and Christine (b. 1799). In 1790 this Keller family moved to Botetourt County, Virginia. We believe that this John Keller is the son of Dr. Sebastian Keller (ca. 1729-1808), who had the following children: Dr. Sebastian II, Jacob, John, Esther, George, and Rosina. Does anyone have information to support or dispute this claim?

—Mary Keller Miraldi  
642 Greenlawn Drive  
Amherst, OH 44001

**LANDIS:** Frederick Landis (1739-1803) of Easttown Township, Chester County, Pennsylvania, married Elizabeth Hack/Hoch (1735-1808). Their daughter, Magdalena Landis, married John Good and moved to Butler County, Ohio, in 1816. Who are the ancestors of these persons?

—Shirley Maxwell  
4891 Sevilla Way  
Carlsbad, CA 92008

**LONG:** Who are the parents and brothers and sisters of Henry Long, born in 1835 in Pennsylvania and died in 1875 at Royersford, Pennsylvania? Henry was first married to Catherine and had the following children: George, Mary Evans, and Annie Eisenhower. His second wife, Elizabeth Kruger, was born in 1852 in Carlisle. She had a son, John Harry, born in 1875.

—Mrs. Verden Long  
Route 2  
Hope, KS 67451

**METZ:** I would like information about Jacob and Mary Metz (maiden name unknown) who resided in Cocalico Township, Lancaster County, Pennsylvania, from 1810 to 1835. Jacob was born in 1779 in Pennsylvania, and Mary was born on November 7, 1784, in Pennsylvania. They were married about 1802 to 1805, but where? Jacob's father was Johannes Mätz (1750-June 14, 1821), an American Revolutionary War veteran who served in the Sixth Pennsylvania Line. Who was Johannes' wife? Johannes had military bounty land in Ohio which his son Jacob sold in 1847. Johannes died in Schuylkill County, Pennsylvania, and Jacob and Mary died in Cambridge, Illinois. Jacob's youngest child, George W., was born on April 1, 1825, in Lancaster County.

—Roger E. Metz  
7 Faculty Court  
Bozeman, MT 59715

**NEWSWANGER:** Emanuel Newswanger/Neuschwanger (1746-1817) is buried in the Lichty Cemetery in East Earl Township, Lancaster County, Pennsylvania, beside his wife, Esther Zimmerman (1751-1827). Emanuel is thought to be the son of Emanuel Newswanger I, who owned land in Caernarvon Township in the late 1700s. Does anyone have any information to share on this family?

—Edna Reed  
Route 1, 22615 CR 54  
Nappanee, IN 46550

**RHOADS:** Who are the parents of Emanuel Miller Rhoads (1830-1904) and Anna K. Sneath (1842-1910)? Their last residence was Neffsville, Pennsylvania, but they are buried in Silver Springs, Pennsylvania. Their children are: Elizabeth Kohr, m. John Zackary Goodman (my grandparents), who lived in Salunga and Ephrata; U. S. Grant, m. Mary Rose, who lived in Lancaster; Emma S., m. (1) David Snyder, m. (2) James Kauffman, who lived in Reading; Stella C., m. James Gochenaur, whose descendants live in Strasburg; Sarah Ann, m. Harry B. Shenberger, who lived in Manheim; Elmer F.; Milton M., m. Ida May Hess, who lived in Strasburg; Emanuel M., m. Mahaila Hostetter, who lived in Strasburg; and Lavina, m. Isadore Neuman, who lived in Lancaster. I would be pleased to correspond with anyone who knows these families.

—Kenneth E. Goodman  
111 Wyoming Street  
Boulder City, NV 89005

**ROHRER:** Who are the parents of Elizabeth Rohrer (Sept. 18, 1797-Dec. 23, 1877), married to Jacob Kreider (Sept. 20, 1790-Oct. 4, 1846), who was the son of Michael and Annie (Wolgemuth) Kreider? Elizabeth was born in Rapho Township in Lancaster County and moved in 1829 to McKean Township, Erie County, Pennsylvania, where Jacob and she are buried.

—Eileen Kreider Swenson  
2331 East Manhattan Drive  
Tempe, AZ 85282

**RUDY:** My great-grandfather, Daniel Rudy, a native of Lancaster County, was born on December 4, 1796, and died on December 7, 1857. In the early 1800s he moved to Waterloo County, Ontario, and married Barbara Rosenberger, daughter of Benjamin and Elizabeth (Biehn) Rosenberger. Barbara was born on January 29, 1804, near Preston, Ontario, and died on January 30, 1885. Who were Daniel Rudy's parents?

—Mrs. E. D. Hahn  
12 Dundana Avenue  
Dundas, Ont. L9H 4E6

**SCHOLL:** In 1708 Johannes Scholl settled in Bibbers Township, now known as Perkiomen Township, Montgomery County, Pennsylvania. Mr. van Bebber gave one hundred acres of land to the Mennonites, who built a church building about 1725. I

would appreciate receiving additional information on Johannes Scholl or Mr. van Bebber.

—William S. Shull  
309 South Palo Alto Avenue  
Panama City, FL 32401

**SHAFER:** John W. Shaffer was born in Lancaster County in 1820. He was married about 1848 to Nancy Shallenbarger, born 1827 and daughter of George and Barbara Shallenbarger of West Hempfield Township. In 1850 John was living in West Donegal Township next door to a Polly Shaffer, born 1827, who was possibly his sister-in-law. John and Nancy moved to Clark County, Ohio, in 1856. Who were John's parents?

—Pat Frappier  
4116 Meadowcroft Road  
Kettering, OH 45429

**SHELLEY:** I am seeking information about Frederick Shelley/Shully, born about 1780 in Pennsylvania, and his wife, Mary/Polly, born about 1811 in Pennsylvania. In 1850 they were living in Hamiltonban Township, Adams County, Pennsylvania, with the following children: Catherine Ann (b. 1830), m. Hiram David Eshelman; David and Frederick, twins (b. about 1837); and Eliza (b. 1850). According to family tradition, Mary/Polly's maiden name was Reiff/Rife, and she had a sister, Kitty Ann or possibly Catherine, who married a Musselman. Any clues will be appreciated.

—Harvey A. Schultz  
335 Fifth Street  
Downers Grove, IL 60515

**SPADE:** Who are the parents of Sebastian Spade, Sr., who died in 1802 in Mahanoy Township, Northumberland County, Pennsylvania?

—G. Marlin Spaid  
625 South Spruce Street  
Lititz, PA 17543

**STAYMAN:** My great-great-grandfather, Jacob Staman/Stayman, born November 25, 1796, in Lancaster County, Pennsylvania, married Mary Leib. Were his parents Jacob Steman and Mary Huber? Where did they attend church? In 1835 they moved to Wayne County, Ohio, and in 1856 settled in Clinton County, Iowa. Any information will be appreciated.

—Mrs. Evelyn Tonderum  
Route 2, Box 65  
Delmar, IA 52037

**STEFFEN/STEPHAN:** I am looking for information on George/Jorg Steffen II, who was born in 1763 and died in June 1836. He was baptized at the Muddy Creek Reformed Church in East Cocalico Township, Lancaster County, Pennsylvania, and is buried in the Bowmansville Mennonite Cemetery, Bowmansville, Pennsylvania, along with his wife, Elizabeth Musselman. Is Johan Philip Steffen, who had a son Michael in 1747, the father of George Steffen I? This Johan Philip Steffen was also a member of the Muddy Creek Reformed Church.

—Dale E. Steffey  
1067 Blackbird Street  
El Cajon, CA 92020

**SUMMY:** Please help me to prove or disprove that my great-grandfather, George Summy, born January 17, 1826, in Tennessee, was a descendant of one of the following: Peter Sowmy, Sr.; Peter Sowmy, Jr.; Otto Frederick Sowmy; Jacob Sowmy; Johannes Sowmy; or Michael Sowmy, all of whom arrived at the port of Philadelphia on September 28, 1733. Two or three of the above brothers settled in North Carolina. Solomon Summy, born about 1804 in North Carolina, may be the father of George Summy. Any Summy information is invited.

—Norma Slaughter Carmel  
18411 Vincennes Street, Apt. 33  
Northridge, CA 91325

**WEAVER:** Who are the parents of George Washington Weaver, born January 9, 1816, in Franklin County, Pennsylvania? His mother's maiden name was probably Scatcher. His father was killed in a hunting accident near New Castle, Pennsylvania. George married Eliza Jane Davis and lived near Chambersburg, Pennsylvania.

—Elsie Durivage  
318 Vernis Place  
Rossford, OH 43460

**WEHHAGEN:** "Joh. Eber." and "Catheran Margaret Wehhagen" arrived at the port of Philadelphia on April 17, 1804, with their children: "Joh. Fried.," "Joh. Hin.," and "Johanna Maria Christina." Any information concerning the family while members were in Europe or in America would be welcome.

Tradition says that they were "Holland Mennonites" but that they sailed from Hamburg on the ship *Indostan*. —Donald W. Lang  
Route 2, Box 168  
Kane, PA 16735

**WENGER:** The son of John and Sarah (Long) Wenger, Sr.—John Wenger, Jr.—was born February 26, 1807, in Lancaster County, Pennsylvania. John, Jr., a minister and owner of a woolen mill, married Sarah Myers on July 22, 1829, in Montgomery County, Ohio. I have their daughters' names, but I need additional information on the daughters' husbands: Isaac Waymire, Solomon Good, Ephraim Eby, and Christian W. Eby.

—Charlotte Mae Brett  
218 East Fourth Street, Apt. 4-A  
Spencer, IA 51301

## Book Reviews

**Gospel Versus Gospel: Mission and the Mennonite Church, 1863-1944**, by Theron F. Schlabach, Studies in Anabaptist and Mennonite History, no. 21 (Scottsdale, Pa.: Herald Press, 1980. 352 pages. Maps, graphs, index, bibliographical essay, \$14.95).

In *Gospel Versus Gospel* Mennonite historian Theron F. Schlabach has undertaken a task far more demanding than a chronological description of the beginning and growth of Mennonite missionary work. His purpose is to analyze the sociological and theological forces which reawakened North American Mennonites to obedience to the Great Commission and helped to determine the direction of their missionary activity.

Tracing the movement from the first stirrings of the vision in the nineteenth century to the end of World War II, which he identifies as the beginning of a new era in Mennonite mission, the author presents the thesis that "mission-minded Mennonites might have communicated more of Jesus' message if, instead of borrowing wholesale from Anglo-American Protestantism, they had worked more consciously from some of their own long-held understandings, especially their peace emphasis."

Schlabach argues that the influence of revivalistic American Protestantism blurred the understandings of the gospel historically held by Mennonites. Reduction of redemption to a "plan" which focused on conversion and deliverance from guilt for past sin dimmed the view of salvation which emphasized a new life in new relationships with new ethics. Stress on one-by-one soul-saving as well as highly individualized applications of teaching on the new life in Christ weakened the Mennonite vision of the church as people committed to mutual support, counsel, and discipline.

Instead of seeing the way of peace as the heart of the gospel, "quicken" Mennonites developed a two-track approach which offered a basic message not much different from that of the larger Protestant mission movement and taught Mennonite ethics, including nonresistance, as something extra. Yet, though the wholeness of the vision

had been lost, Mennonite missionaries earnestly taught the Scriptures as they understood them and tried to build faithful and disciplined churches. Also, in spite of Mennonite Fundamentalists' criticism of anything except "direct" evangelism, Mennonites did not surrender their historic belief that the church should help those in need.

In methods, too, Schlabach sees uncritical borrowing from the general Protestant missionary movement, which in turn reflected national cultural trends. In their urge to set up systems, build organization, and establish institutions, mission leaders imitated the industrial and economic trends of nineteenth-century America. Language betrayed attitudes characteristic of big business ("Does mission pay?") and of organized upper-class philanthropy (the "worthy" poor).

Among mission workers, youthful aggressiveness (the North American ideal) often replaced Mennonite humility. Mission leaders reflected the influence of American Fundamentalism in the methods they used to meet the threat of outside religious influences such as creating stronger structures of control and demanding orthodox verbalization of beliefs. Too frequently, Schlabach implies, the Mennonite Church mission structure functioned like an agency designed to organize and use power rather than like a loving, caring people.

However, belief in nonresistance (though to some it meant little more than opposition to war) kept Mennonites somewhat aloof from Western imperial power structures. Instead, it gave them an advantage in cross-cultural communication of the gospel in spite of problems created by the tendency to confuse the gospel with the culture of their own subgroup. Sharing, cross-cultural Christian communities were developed.

In describing the effort to make these young churches self-supporting and self-propagating (Mennonites were slower to work for self-government), Schlabach raises questions about the "conventional wisdom" of indigenization. Mennonites might have asked earlier, he believes,

*Pennsylvania Mennonite Heritage*

whether Christianity is ever totally at home in any culture (including Western) and whether church can be defined by national borders. He suggests that the ideal for new churches is not self-reliance but sharing and mutual support across the world's dividing lines.

Schlabach builds a strong argument and supports his thesis with information gathered from diaries and correspondence of home and foreign missionaries, mission executives, and other major Mennonite Church figures; from minutes, records, and papers of the Mennonite Board of Missions and its predecessors; from articles, editorials, and letters in church publications; and from many other valuable primary and secondary sources.

Forty pages of bibliographical notes (conveniently captioned by references to corresponding pages in the text) and a descriptive essay on sources give evidence of meticulous research of relevant materials. The careful methods of the historian give credence to his interpretive conclusions.

*Gospel Versus Gospel* is not so much a criticism of the missionary movement as a description of the trends in North American Mennonite churches. A reader who finds fault with the ease with which Mennonites a century ago let their vision of the "Gospel of Peace" become clouded needs to remember that American Mennonite missions developed before the growth of Anabaptist research, which has contributed to our understanding of the whole gospel.

The book should stimulate present-day Mennonites to ask hard questions about current threats to the wholeness of our own vision. For example: Can we, by subtracting the militaristic emphasis and adding nonresistance, make usable for Mennonites the Fundamentalist educational philosophies and materials which promote nationalistic religion? The thoughtful reader will think of many others.

Those weary of the multiplication of meetings of church boards, commissions, and committees will welcome Schlabach's questioning the trend toward system and structure. Although at one point he wonders whether from the beginning congregations rather than specialized agencies should have made a greater effort to meet the missionary challenge, his discussion of home mission movements points out weaknesses of the grass-roots approach such as slowness to recognize that practicing racial segregation denies the gospel.

Furthermore, however much one may deplore in theory the professionalization of missions, how even the most committed congregational involvement could meet the challenge of twentieth-century global needs without churchwide structures to coordinate efforts is difficult to see.

Altogether this book is an impressive scholarly work and a worthy addition to the Studies in Anabaptist and Mennonite History series. It also has a wide reader appeal because it tells clearly in the language of the people the story that belongs to them. Every page contains references to persons, places, and institutions which have become household words in the Mennonite family. Whether the reader is fascinated by church history, the philosophy of

missions, Anabaptist theology, the Mennonite version of the human comedy, or the power of God to work through imperfect vessels, he or she will find *Gospel Versus Gospel* as interesting as it is troubling.

—A. Grace Wenger

**20 Most Asked Questions About the Amish and Mennonites**, by Merle and Phyllis Good, People's Place Booklet, no. 1 (Lancaster, Pa.: Good Books, 1979. 96 pages. Illustrations, bibliography, paperback, \$2.95).

**A Quiet and Peaceable Life**, by John L. Ruth, People's Place Booklet, no. 2 (Lancaster, Pa.: Good Books, 1979. 64 pages. Illustrations, bibliography, paperback, \$2.95).

These first two People's Place booklets present an aesthetically pleasing invitation to read right from the first glance at the cover. By just turning the first book around, one immediately sees on the back the Twenty Most Asked Questions with an appropriately symbolic picture of an Amish schoolgirl raising her hand to ask a question.

Persons wanting accurate, up-to-date, introductory information about Mennonites and Amish will want to purchase *20 Most Asked Questions* for themselves and for giving to folks who want short yet reliable answers about our people. It will certainly meet a great need among the tourists presently coming to Lancaster County and to other areas where similar questions are being asked.

*20 Most Asked Questions* superbly gives honest and up-to-date information. The questions reflect sensitivity and are shared attractively and understandably. The selection and placement of the pictures almost exclusively enhance the accuracy and beauty of the text. However, for the sake of accuracy, pictures of the German Baptists (for example, page 55) should have been omitted because they are neither Amish nor Mennonite even though their attire is similar. Although the statistics given in chapter 19 are necessarily dated, many people will welcome them. They are not limited to one group or one area but give a good, comprehensive worldwide view.

*20 Most Asked Questions* not only accurately presents the history and teachings of various Mennonite and Amish groups but also offers prophetic insight. For example: "It is perhaps instructive to note that the fastest-growing groups among the whole worldwide Mennonite-Amish peoplehood are the first-generation believers in Africa and Asia and the Old Order 'settled' groups of North America." Check the next sentence in the booklet to find out why.

*A Quiet and Peaceable Life* is a delightful picture book on the Amish and Mennonites. The author has skillfully utilized white space interspersed with appropriate pictures and quotations from the Bible, songs, Mennonite books, and individuals. Artistically arranged, all of these quotations emphasize the concept presented in the title of the booklet. It would serve well as a gift for persons who treasure such art in word and picture.

Both booklets have helpful and extensive bibliographies. The one in *20 Most Asked Questions* listing almost one hundred titles is the more comprehensive. This booklet also includes a helpful glossary.

—Omar B. Stahl

## Books for Sale

- Anabaptist Letters from 1635 to 1645*. Translated from the *Ausbund* by John E. Kauffman. 3rd rev. ed. Atglen, Pa.: Author, 1975. 44pp. \$1.00.
- Brubaker, Landis H. *Descendants of John Hess Brubacher of Juniata County and "Cooper" John Sherk Brubacher of Ontario, Canada*. Seven Valleys, Pa.: Author, 1977. 309pp. \$10.00 + tax.
- Cassel, Daniel K. *History of the Rittenhouse Family*. Germantown, Pa.: [Author], 1894. 76pp. \$11.00 + tax.
- Davidson, Jane L. S. *Christian Schmucker: A Colonial Pennsylvania Farmer*. Downingtown, Pa.: Chester County Trade Talk, 1976. 106pp. \$6.00 + tax.
- Descendants and History of Georg Petersheim Family*. Compiled by Petersheim Descendants. Gordonville, Pa.: Pequea Publishers, 1979. 531pp. + 81-page index. \$11.50 + tax.
- Eby, Martin C. *The History of the Hershey Mennonite Church of Salisbury Township, Lancaster County, Pennsylvania*. n.p., 1978. 52pp. \$2.50.
- Gingerich, Melvin. *The Work of the Local Church Historian*. Goshen, Ind.: Mennonite Historical and Research Committee, 1962. 16pp. \$.25.
- Good, Douglas L. *The Life of a Congregation, 1854-1979: The History of the Pine Grove Mennonite Church, Bowmansville, Pa.* New Holland, Pa.: Weaver's Printing Center, 1980. 72pp. \$6.00.
- Herman, Stewart W. *Daniel's Line: Being the Story of Daniel Herman, Christian Benner, Hans Musselman, Joseph Rupp, and Some of Their Descendants*. Shelter Island Heights, New York: Author, 1978. 231pp. \$12.00 + tax.
- High, Levi. *History of the John High Family of Lancaster County, Pennsylvania, 1754-1977*. Adamstown, Pa.: Ensinger Printing Service, 1977. 97pp. \$3.75 + tax.
- Hollinger, Paul R. *Now and Then in Providence Township, 1700-1976*. Lancaster, Pa.: Stauffer Printing Service, Inc., 1976. 191pp. \$3.00 + tax.
- Hostetler, Harvey. *Descendants of Barbara Hochstedler and Christian Stutzman*. Berlin, Ohio: Gospel Book Store, n.d. 1391pp. \$23.95 + tax.
- Kauffman, Charles Fahs. *A Genealogy and History of the Kauffman-Coffman Families of North America, 1584 to 1937 . . .* Author, 1940. Reprint and errata, 1980. \$43.00 + tax.
- Kieffer, Elizabeth C. *How to Study the History of a Community*. Lancaster, Pa.: Community Historians, 1962. 32pp. \$2.00 + tax.
- Landis, Ira D. *The Faith of Our Fathers on Eschatology*. Lititz, Pa.: Author, 1946. 423pp. \$4.25.
- Lehman, Daniel R. *The John Jacob Martin Family*. Harrisonburg, Va.: Campbell Copy Center, 1978. 76pp. \$3.00 + tax.
- Musser, Elmer L. *Genealogy of John and Susanna (Weber) Musser Family*. n.p., [1980]. 496pp. \$16.00 + tax.
- Musser, Wilma I. *The Village of West Willow, 1710-1974, Lancaster County, Pennsylvania*. Community Historians Annual, no. 13. Lancaster, Pa.: Schaff Library, 1974. 92pp. \$3.50 + tax.
- Ressler, Martin E., ed. *Light Across the Years: Prepared for the Commemoration of the 250th Anniversary of the Byerland Mennonite Congregation . . .* n.p., 1974. 139pp. \$3.00.
- Sensenig, Daniel S. *Record of Descendants of Reuben Burkholder Sensenig and Lydia Sensenig Weber*. New Holland, Pa.: Author, 1979. 27pp. \$3.50 + tax.
- Shank, Michael W. *Rural Lancaster County Technology of the 1850's*. Community Historians Annual, no. 11. Lancaster, Pa.: Schaff Library, 1972. 27pp. \$3.00 + tax.
- Weaver, Amos W. *Life and Times of John B. Senger*. n.p., n.d. 9pp. \$.35.

Orders filled on a first-come, first-served basis while supply lasts. Add \$1.00 minimum for postage and handling. Pennsylvania residents add six per cent sales tax. Address requests to Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602.