

Bishop Isaac Eby, Revered Churchman

Ira D. Landis

As you cross the hill from Vintage, the beautiful valley of the Leacock Amish, with characteristically picturesque buildings, lies before you. Here is one of their strongholds. They own and farm half the land of Leacock Township.² Intercourse quietly lies in the center of the foreground. Turning right in Harristown for a long mile, there is a road left before you reach the Newport at Buyerstown. Here was the 134 Acres Homestead of somewhat rolling farm land that the Venerable Bishop Peter Eby of Pequea obtained for his son, Peter, in 1819.³ Here the subject of our sketch was born, reared, married, farmed and reared his family—the present home of his grandson, Miles Harsh.

Daniel Webster once exclaimed: "It is wiser to recur to the history of our ancestors. Those who do not look upon themselves as a link connecting the past and the future do not perform their duty to the world."⁴ The principles of the past, whether good or ill, formulate the present and project the future. The historian stands in the present to understand the past. He stands in retrospect looking to the past from the future. He runs his fingers over the threads of yesterday and observes the influences and cross sections which play on the world through the ages. If we could accurately interpret the forces and tumults which play on the world, we would never be caught off guard. As writes John D. Charles: "That man that digs deepest into the archives of the historical past is most ready to live today and plan tomorrow."⁵ A survey of the life and work of Bishop Isaac Eby, farmer, bishop, church builder and disciplinarian will well repay our time thus employed.

Theodorus, son of Bishop Jacob of Zurich (the storm center of the Swiss Brethren movement) moved into the Palatinate and in August 1715 arrived at Philadelphia. He spent three years near Lancaster but thereafter on a farm located in southern Earl where the Peters Road crosses the Mill Creek.⁶ His son, Christian, settled in Hammer Creek. His grandson, Christian, was the famous Deacon Christian of Hammer Creek.⁷ He, with his wife, Catharine Bricker, was a miller on land now owned by Miles Snavely. They were the parents of Bishops Peter of Pequea and Benjamin of Canada, John, the philanthropist, who saved the day for the Canadian Colonists, Catherine, the wife of Deacon Abraham Burkholder of Groffdale and Maria of the line of Bishop Jacob N. Brubaker. The great character, Bishop Peter in this line, is portrayed in another pamphlet.⁸ We shall consequently omit him here, much as we would love to dwell upon him.

Peter (Apr. 25, 1791-Sept. 3, 1855) the son of Bishop Peter, was married to Elizabeth Weaver (Nov. 25, 1785-Apr. 6, 1844). They lived on the farm which his father helped him to obtain in 1819, rearing a family of nine children. These follow:

1. Elias, Apr. 18, 1813-May 24, 1874, m Elizabeth Worst, July 26, 1830-Apr. 24, 1857,^{9a} m (2) Clarissa Wilson
2. Susanna, Feb. 9, 1815-Mar. 16, 1901 m Isaac Worst, June 22, 1811-Mar. 18, 1860
3. Jacob, Mar. 31, 1817-Oct. 10, 1869, m Magdalena Wanner, June 13, 1826-Jan. 15, 1912
4. Margaret,⁹ July 14, 1819-July 9, 1909, m Nov. 29, 1939 Pre. Jacob R. Hershey, Aug. 9, 1817-Jan. 28, 1910
5. Josiah, Sept. 17, 1821-^{9a} m Anna Gonder
6. Elizabeth, Feb. 17, 1824-Sept. 28, 1873, m Abner Buckwalter, Aug. 24, 1828-Oct. 1, 1902^{9b}

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Earliest Impressions of Sunday School

Moses G. Gehman¹

(Concluded)

III—The Sunday School Meeting in the Cow Stable— The Second Impression

It is now 1893. We had one session of Sunday School. We children, aged five, eight, ten and twelve⁶ were not present that first afternoon. As aforesaid, honest brethren thought so differently about this new movement in this crisis of the church that it was hard for them to decide what they should say to their children about Sunday School. To hurt the conscience of a sincere brother or sister should never be taken too lightly. But in every crisis, there is a point in which a decision MUST be made.

It was chore time on the Gehman farm. Milk pails and stools were in evidence. We two older boys were bedding the cows. Father came in and started talking about Sunday School. Father Gehman was a man of few words. We children well knew that this Sunday School subject would now come to a point. I do not recall all the words that he said, but it was in favor of the School. This one statement of his stands out very vividly in my mind to this day, after an interval of sixty-nine years: "Now, next Sunday, you will all go to Sunday School." This is the second impression. It rings clearly to this day. After three score and nine years of fairly regular attendance at Sunday School, I still love to sit in the Men's Bible Class, even though our teacher at Bowmansville is almost blind and does not bring a Bible nor a lesson help to class, because he could not read it.⁷ But he does bring a rich, rich treasure of Bible knowledge gathered through more than sixty years of Sunday School teaching and leading. He has in memory whole chapters, including the Sermon on the Mount and several of the Epistles. Having lately competed with the Youth Group to memorize the

book of Philippians, he obtained recognition. A Sunday School class with a dynamic teacher is a foretaste of that place "where the old will be young forever." With the parents rests the responsibility of the children's attendance at Sunday School. The better way is to say to our children: "Now, next Sunday, we will all go to Sunday School."

Outside the Christian home, the Sunday School is the best place for our children to increase their knowledge of the Bible. This depends decidedly on the type of a teacher the class has. Sixty-nine years ago in Bowmansville, we sat in a German class. About half of the pupils of the school read, thought and studied the Bible in German. In 1893, while our Sunday School "was struggling to get on its feet," there also was the language transition from German to English. This disturbed many of the older brethren and sisters. Some blamed the Sunday School for pushing the German out too soon. Maybe they were right.

IV—The Sunday School Is a Place to Increase One's Bible Knowledge

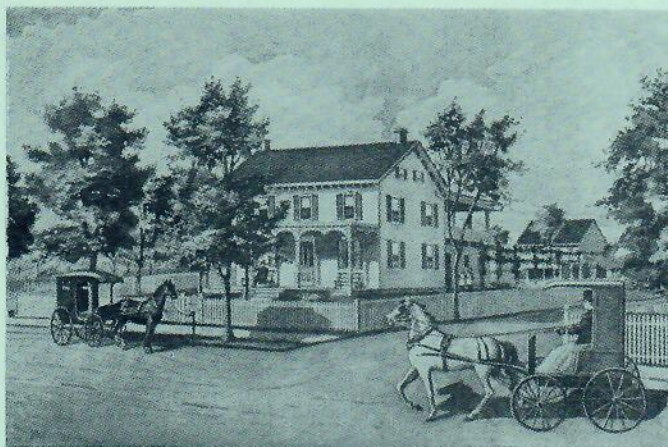
I remember the first Bible verses memorized in 1893: "If sinners entice thee, consent thou not." Proverbs 1:10

"Eure Herz erschrecke nicht. Glaubet ihr an Gott, so glaubet ihr auch an mich.

"In Meines Vaters Hause sind viele Wohnungen. Wenn es nicht so wäre, so wollte ich zu euch sagen: Ich gehe hin, euch die Stäte zu bereiten.

"Und ob ich hinginge, euch die Stäte zu bereiten; will

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The Isaac Eby Kinzers Home

Bishop Isaac Eby (Continued from Page 25)

7. Henry W., Dec. 9, 1826-Jan. 22, 1918 dsp
 8. Peter,¹⁰ Oct. 20, 1829-Nov. 20, 1879, m Martha Eckert, Oct. 15, 1833-Mar. 4, 1925. Hershey Cem.
 9. Bishop Isaac, Jan. 26, 1834-June 17, 1910, m Mary Mellinger, June 26, 1836-Mar. 7, 1886, m (2) Lizzie Kreider, Mar. 10, 1852-Apr. 18, 1929. Hershey Cem.
- His mother died when Isaac was but ten. Since many of the mother's relatives were Presbyterian, he came under their influence, giving him a more liberal view of other denominations. His father with the aid of a housekeeper, kept the family together until his death, September 3, 1855. That winter, Isaac married Mary Mellinger, daughter of John and Anna Hertzler Mellinger of Paradise Township. He started to farm on the home place owned by Isaac and Henry jointly and so farmed for awhile. The family follows:
- M 1. John M., Nov. 3, 1856-July 27, 1948, m Nov. 24, 1880 Telitha Kreider, Mar. 23, 1858-Sept. 24, 1936, dau. Michael Kreider-Mary Lichty. Salisbury Twp. 2-2¹¹ 7-6
 2. Peter, Nov. 22, 1858-Apr. 10, 1926, Strasburg S
 M 3. Annie, Jan. 11, 1861-Feb. 22, 1940, m Nov. 28, 1882 John B. Hershey,¹² Nov. 2, 1862-Oct. 14, 1930, son of John M. Hershey-Elizabeth Brackbill. Salisbury Twp. Hershey Gen. p. 98 2-0 11-1-3
 4. Elizabeth, April 4, 1863-May 22, 1956, m Nov. 26, 1891 John B. Harsh, Mar. 7, 1863-Dec. 17, 1947, son of Christian Harsh-Hannah B. McGuigan 0-3 0-1-2
 M 5. Susan, Sept. 29, 1865-Apr. 5, 1948, m Dec. 12, 1889 Enos J. Hershey, Nov. 2, 1866-Mar. 23, 1939, son Peter Hershey-Barbara Neff Buckwalter 5-1 8-4-19
 M 6. Mary E., July 12, 1870-Jan. 5, 1958, m Nov. 22, 1888 David B. Hostetter,¹³ Aug. 20, 1867-July 8, 1944, son Pre. David Hostetter-Salome Brubaker 7-1 16-1-20
 7. Henry B., Jan. 28, 1868-June 5, 1884
 P 8. Martha Emma, Jan. 16, 1874- m Sept. 20, 1898 Dr. George E. Ray, May 20, 1870-Feb. 20, 1938, son Sylvester H.-Margaret Hart, 624 W. 7th Street, Erie 0-2 0-0-6
 M 9. Magdalena, Oct. 30, 1876-Apr. 15, 1959, m Nov. 30, 1899 Abram Hoover, Nov. 12, 1873-Aug. 12, 1939, son of Abraham Hoover-Mary Carpenter. Lancaster
 0. Isaac W., Oct. 15, 1879- m Oct. 28, 1903 Bess Cofield, May 2, 1883-Sept. 29, 1949, dau. Joseph & Margaret Cofield, m (2) Dec. 12, 1961 Montrie Burnett, May 22, 1894 dau. James & Annie Burnett, Wilmington, Delaware
 a. Esther, Apr. 8, 1882-Sept. 5, 1885
- He and his wife accepted Christ as their Saviour and Lord and were received at Hershey in the fall of 1860 by Bishop Benjamin Herr of Willow Street. On March 7, 1886, his dear wife died and a few days thereafter was buried at Hershey. Lizzie, the daughter kept house for her father until the fall of 1890 when he married Elizabeth Kreider,¹⁴ the daughter of Tobias R. Kreider-Anna Kreider of Mellinger's Church and widow of Benjamin K. Leaman of Stumptown¹⁵ (Aug. 27, 1850-Aug. 14, 1877). To this union were born:
- M b. Eva May, June 23, 1892- m July 19, 1911 Aaron S. Keneagy, May 29, 1890- son of Henry Keneagy-Barbara Wenger. 713 E. End Ave., Lancaster 1-1 0-0-1
 U.B. c. Ruth A., May 10, 1894- m May 12, 1916 A. Roy Patton, Nov. 15, 1891 Vintage 0-5

The Farmer

His brother, Henry the bachelor, spent most of his time in the home. The farm was a partnership until 1866 when Isaac took full control. He fed a stable of steers in winter, kept a stable of cows and raised the regular crops of the community. He did his part to make farming a success, but never neglected the spiritual, teaching all his children to love and study the Bible. In 1877, he was able to purchase from Gideon Stoltzfus the farm of 88 acres which he sold to his son, John M.¹⁶ in 1887. This is now tenanted by the latter's son, Harry, and is located near the Millwood Church. In 1884 he bought the farm opposite his home place from Jacob

R. Hershey.¹⁷ This farm of 73 acres, he sold in 1907 to his son, John M. In 1894, he bought from Christian H. Hershey the home in Kinzers, east of the store.¹⁸ In the eighties and nineties he had a hired man and tenant man, giving most of his energy to Church work. He carried no compensation insurance and if one of his men hurt himself he would inform him that since he hurt himself in his employ with him, he would take care of him until he was able to work again. He farmed until 1894. He retired in Kinzers, and his son-in-law, John B. Harsh farmed the home place for him.

The Man

He was a man of medium height, weighing 160 pounds. His broad round face of fine textured white skin always displayed a jovial countenance. His eyes were grey. His hair was brown, which with age turned grey and thin especially over the center, but this he kept covered with long hair from the side. He wore a broad brimmed hat and an overcoat with the shoulder flaps. In Philadelphia, he was asked when in his winter dress, whether he was related to the Penns. C. M. Brackbill describes him further:¹⁹ "His characteristics were such that helped to make him the man that he was through life. He had good health, a very active mind, strong will power, and a determination to do the right as he understood the right . . . Believing as he did that God decides the destiny of all things of a God fearing man, his time was all given as God directed and all secular things in life became relative to the work for the Master. Promptness in duty and adhering closely to the cardinal principles of the Gospel soon gained for him many friends. His counsel was often asked for. His preaching was simple and plain, easy to be understood."

In school he had been the best in his grade, but received no more than the little red school house could give him. During the middle seventies he took the stump for political speeches.²⁰ When ordained, however, he found preaching an entirely different matter.

(To Be Continued)

Footnotes

- This is Bishop Isaac Eby's home in Kinzers, 1894-1910, with his carriage and two youngest girls. W. U. Hensel silhouetted Bishop Eby on the front porch.
- Cultural Survey of Lancaster County Amish, Kollmorgen (1941) found that according to the 1930 Census, fifty-five percent of Leacock Township was farmed by the Amish. Even had they lost any ground meanwhile, today they are buying anything offered. Consequently this may be low.
- Lancaster Court House Deed Book 17 524
- Quoted by Joseph C. Burkholder in Burkholder Reunion Report I.
- Found after his death in fly leaf of a history book. John D. Charles of Millersville was Hesston's History Teacher to his death in 1923.
- Lancaster Court House Deed Book GG 391
- This is the "Dumm" Christian Eby of *The Trail Of The Conestoga* by Mabel Dunham but to us who know, the venerable Deacon Christian of Hammer Creek.
- For more on this family and especially Bishop Peter Eby, confer *Mennonite Quarterly Review*, January 1940, pages 41-51
- Elizabeth is buried in the Worst Cemetery near Springville.
- Margaret was the mother of Josiah, first Sunday School Superintendent at White Horse, grandmother of Pre. Ira of the Hershey District and great grandmother of Mrs. Earl Mosemann of Newville. For entire Peter Eby II family cf. Jacob Eby, *Eby Genealogy*, and Brubaker Gen. pp. 20-32
- Josiah and Anna sold a Paradise property in 1883 and moved to Philadelphia. He was an Episcopalian, salesman, dying in an Episcopal home in W. Philadelphia. dsp.
- Paradise Presbyterian Cemetery
- Peter died and then three children also of typhoid fever.
- First two figures give grandchildren, the first in the Mennonite Church, the second without. The next set, the great grandchildren, first in the Mennonite Church, second without and the third those younger. Of the children in the County, seven are of the father's faith, i.e. 63.6 percent. Of the same, seventeen out of twenty-nine grandchildren or 58.6 percent. Of the same group, above church entrance age, forty-two out of fifty-four or 77.7 percent with forty-nine smaller ones. Of one hundred forty descendants aside from families of Isaac and Emma of the one hundred forty-three

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The Hershey Historical Meeting Tour¹

The afternoon of May 25th was ideal for a tour of eastern Lancaster County. The guides were Elmer D. Zimmerman, Raymond C. Hershey, J. Eby Hershey, Lloyd Hershey, Martin R. Hershey, Melvin L. Hershey and Aaron W. Gehman and Guy Wanner, Menno J. Eby Jr. and Ira Wetzler were pilots of our large Road Ships. Wide awake folks, one hundred and nineteen strong, from many walks of life and from various parts of eastern Pennsylvania, were ready for a treat.

We started from 1:00 to 1:30 and returned 4:30 to 5:00, covering fifty-two miles by a serpentine course (not the way the bird flies) over hill and dale, over most of Salisbury Township and parts of adjoining townships at times, especially in Paradise. On our right, leaving Hershey Meetinghouse, was the Deacon Willis L. Hershey Farm which Pioneer Jacob Hershey (1742-Apr. 11, 1825) bought for his son, Abraham (Jan. 24, 1787-Jan. 9, 1844) and later the home of Deacon Landis Hershey (Aug. 24, 1867-Dec. 14, 1962). This farm first called "Canterbury," was in this Hershey line ever since.

On the left, going north is the Preacher Joseph Horst (1774-1856) farm cemetery. Here Joseph, coming from Groffdale, had a 450 acre farm on Cat Tail Run. He married Magdalena Weber, daughter of Henry and Eva Hershey Weber and was the great-grandfather of Preacher John M. and Preacher Christ M. Lefever. He was a scion of the 1731 Immigrant Joseph Horst (1723-1804) of Groffdale and Maria, granddaughter of Hans Groff, both of Groffdale. They, a daughter Elizabeth, and a son with his three brothers and a sister are buried herein.

On the road to the left, farther on, is the farm of Bishop Abram L. Martin (Oct. 31, 1881-July 12, 1946) a local Bishop from 1921 to 1944. On the left, beyond the Old Road is the Pequea Old Order Mennonite Meetinghouse built in 1896 and rebuilt in 1954. When seven families, the minority on a Sunday School vote, left Hershey, they established this congregation. A small, well kept cemetery adjoins. Preacher Hershey Sensenig (Oct. 9, 1898-Dec. 29, 1961) rests here.

Pioneer Jacob Hershey gave a farm to his son, Deacon John (May 21, 1772-Nov. 23, 1850) on the right, a square beyond. This was the home for fifty-five years of Preacher Martin R. Hershey and now J. Eby Hershey.

On the left beyond the hill, is the farm of Ellis Mentzer, where a springhouse gave quarters for meetings prior to 1814. Turning into the Red Well, we soon beheld the East Earl Township School House, where Bible Meetings were held at the turn of the century and Sunday School at first.

On the left beyond is a depression where the Red Well Mission House was built by the Paradise and Hershey congregations in 1896. After successful Bible Reading and Sunday School sessions in this East Earl Township School House,² Sunday School was opened by John R. Buckwalter and John H. Hershey, first Superintendents.³ This substantial building saw John W. Weaver conducting in the fall of 1909, his first revival meeting with seventeen confessions. The congregation registered 65 at its peak, but by 1929, the congregation had scattered and the building was razed to build further the Welsh Mountain Samaritan Home. The benches and pulpit can be seen at the Cottage City, Maryland, Meetinghouse.



The Hershey Meetinghouse —MRJ Photo

We were looking on the Blue Rock Mountain for the end of the Underground Railroad for colored men fresh from the South and for Buzzards on the Welsh Mountain, but saw none. On the hill near Red Well, is a large new cemetery, because the first one nearby the building was water soaked. This one is large enough for the next two hundred years. The Welsh Mountain Beast with head at Elverson and tail at Hoover's Mill is still intact and could be appreciated.

On the Welsh Mountain was the Welsh Mt. Industrial Mission started by the Lancaster County Sunday School Mission in 1899, where Samuel H. Musselman, Noah H. Mack et al saw some of their visions materialized and the Lancaster County Courts cleared of many undesirable and unnecessary dockets. It is now the Good Samaritan home housing about thirty-five guests for their last days on earth in this isolated, wooded, beautiful and wonderful dress and atmosphere of God's creation. This movement was sparked by John R. Buckwalter on January 12, 1895 when he said in part: "We are in Lancaster City; we turn to the South and look over the beautiful Pequea Valley from the Susquehanna to the Chester County line. We turn to the north and look over the equally beautiful valley of the Conestoga, from Mount Joy to Morgantown, and what do we see? A powerful Mennonite Church strong in numbers and strong in means. We turn to the middle ground, or to the east, and we see among other scenes, the beautiful Welsh Mountains, peopled with a people, to our certain knowledge of both races, of whom it can be truly said as the Lord said of the Ninevites, that they cannot discern between the right hand and the left. And what have we as a Church done to save them? Practically nothing."⁴



The Old Hershey Cemetery —MRJ Photo

John L. Musser, then Steward of the Welsh Mt. Good Samaritan Home, saw the need of Summer Bible School in the Meadville School House⁵ in 1935. This required a new Meetinghouse to the East of the former site by 1950. Galen Hostetter, pastor, believes in drinking at Noah H. Mack's open fountain and has placed a sump-pump in the basement to keep the same dry. The Pequea (not Peckway) Creek has its origin nearby. This spot is on an upper tableland.

Across Salisbury is Cain or Caln and Compassville. Penn to get his bearings set up his compass here. At a beautiful Indian Spring, a rendezvous for Indians and whites in peace treaties, we noticed a "No Gunning—Non-Trespassing" sign erected along the Old Road nearby, probably some years since.

St. John's Episcopal, erected in 1729, is the mother church of St. James in Lancaster City, the church home of George Ross, local signer of the Declaration of Independence for eight years, pastored by Edward Y. Buchanan, brother of President James Buchanan. I suppose he was a Democrat in administration also. Here, Preacher Levi Bull christened a member of the Frog family. Desiring to name the child after himself, the infant became Levi Bull Frog.

On its origin, a record book extant gives: "We, adventurers from those parts of His Majesty's dominions called England, Ireland, and Scotland, transplanting ourselves and families into America, and taking up our first settlement in the township of Pequay, Lancaster Co., and in the township of Salisbury, Chester Co., both in the province of Pennsylvania, we, from a due sense of duty to God, and finding no part of the universe agreeable to us without a place of public worship, wherein we might perform divine adoration to the

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The Naturalization List of 1739

Michael Albert, William Albert, Leonhart Bender, George Miller, John Bushung, Nicholas Candle, John Hagey, Charles Keller, Stephen Remsberger, Ludowick Dettenburn, Jacob Bare Jr., John Leiberger, Michael Becker, John Peter Coohar, Christian Lower, John Libough, Batholomew Shaver, Caspar Stump, Jacob Becker, Tobias Pickle, Peter Rutt, George Kline, Paul Tittenhoffer, Matthias Tise, George Ludowick Horst, Sebastian Graff, Johan Henry Basseler, Mattheas Jung, Jacob Shloug, Henry Michael Emmel, Felix Miller, Martin Weybrecht, Frederick Eighelberger, Sebastian Fink, Hans Adam Shreiner, Christian Long, Caspar Tiller, Anthony Bretter, Leonhart Eilmaker, Andreas Bersinger, Hans Groff, Jacob Hartman, Theophilus Hartman, Theophilus Hartman Jr., Benjamin Witmer, Adam Witmer, Joannes Pinkley, Turst Buckwalter, Henry Neaff Jr., Valentine Hergelrat, Henry Basseler, Johan Stetler, Leonhart Romler, Leonhart Heyer, Peter Shell, Johan Nohaker, Nicholas Miller, Johan Hock, Thomas Koppenheffer, Michael Koppenheffer, Christian Leeman, George Unrook, Jacob Shaffer, Valentine Keefer, Jacob Etshberger, Herman Walburn, Caspar Reed, Christian Manu-smith, Nicholas Cutts, George Weyrick, Christopher Ley, Jacob Lower, Hans Moor, John Blum, George Steitz, Erasmus Buckenmyer and George Groff, Inhabitants of the County of Lancaster, being Protestants of Reformed Religion and subjects of the Emperor of Germany and other princes, now in amity with the King of Great Britain, having transported themselves with their families and effects into this province, and being desirous to be made partakers of the immunities belonging to and to be more effectually secured of those privileges and advantages by his said late Majesty, King Charles the Second to persons coming into this province to settle and inhabit, they having as a testimony of their fidelity and affection to his present Majesty, King George the Second and the Crown of Great Britain, taken the qualifications to his Majesty and Government by law appointed and enjoined to be taken, obtained leave to bring in this bill to the present assembly.

* * * * *

Every one of them are hereby declared and shall at all times hereafter be esteemed and taken to all intents and purposes to be and to have been since their first arrival into this province free and fully able and capable to trade, traffic, load, freight and transport all and all manner of goods, wares and merchandise not by law prohibited to be imported or exported as if they and every one of them had been the natural liege people and subjects of the King of Great Britain, born in this province of Pennsylvania; and also that they and each of them shall and are hereby enabled and adjudged able to all intents, constructions and purposes whatsoever, as well to demand, take, have and enjoy all lands and tenements and all other hereditaments by way of purchase or gift of any person or persons whatsoever, and also to prosecute, pursue, maintain, avow and justify all and all manner of actions, suits and causes and all other things to do as lawfully, freely and fully as it, they and every of them had been and were born natural subjects in this province as any other person or persons born within this province may lawfully in any wise do, any law, custom or usage to the contrary thereof in any wise notwithstanding.

1. There were ninety-two from Philadelphia and these three, Henry Bernhard, Michkael Neace and Adam Shaffer from Bucks County, naturalized at the same time. **Statutes At Large**, Vol. IV, p. 326-331

Earliest Impressions of Sunday School (Continued from Page 25)

ich doch wieder kommen und euch zu mir nehmen, auf dasz Ihr seid, wo Ich bin." John 14:1-3

Fundamentally the Sunday School is for the study of the Bible. Through the years, thousands of choice Bible verses have been memorized through the Sunday School. I feel, however, this fact that the Sunday School is a School for the study of the Bible needs re-emphasis in our day.

The Sunday School provides expression and activity and thus makes a large and valuable contribution to the new life of the Church. To be able to express one's self clearly is important in all church activities. The class provides a means

to that end. I remember very vividly as a timid, bashful, early teenager sitting in the class of Brother Lewis Good, a big, broad-shouldered, six-footer with a kindly disposition, who was loved by everybody. We had a lesson from the book of Esther. He looked at me and asked, "Why was Queen Vashti deposed?" Well, well, I had to say something. At that time I didn't say quite the right thing. This experience left an impression that the Sunday School is a good place to cultivate that faculty of mind that gives us freedom of expression.

V—It Raises the Level of Spiritual Life in the Church

It was in the Sunday School that as a boy I first heard brethren publicly testify against the chewing of tobacco. The work is not all completed yet in the area of these lustful habits. I remember in 1899 ministers who chewed. My maternal Grandmother always brought the pipe along to our house. My paternal grandmother always had some snuff in a box as far back as I can remember. Irrespective thereof, they were Godly and I expect to meet them in Heaven. But I'm certain the clearer our lives are of nicotine, alcohol and such like, the stronger our testimony is for the victorious Lord. Now the Mennonite Church has conquered much in this realm. How? By the knowledge of the Scriptures and most of the credit belongs to the dynamic Sunday School teacher.

The Sunday School provided a healthy atmosphere for the young people to fellowship together with those of like precious faith. The adolescent has an opportunity to find their girl friends and boy friends within the pale of the Mennonite Church. This is very important. By providing proper associations for the young people, a long step is provided for holding the Mennonite Church together.

The quarterly temperance lesson with its strong Biblical emphasis, impressed your servant greatly in those early days. I verily believe that the quarterly temperance teachings were one of the strongest factors in driving alcoholic beverages and nicotine out of the Mennonite Church, as far as they are out. The faithful Sunday School must get considerable credit. Being a teetotaler all my days, I naturally rejoice in these quarterly meditations. At that time, the title was printed in large capital letters. Later it appeared in brackets in small letters, leading its users to a secondary doctrine. I am disturbed by its deletion in these days.

In Retrospect

Lay leadership originated in the Sunday School and this gave the ministry to the congregation later. The missionary movement had its roots in the Sunday School. Whither would we trace the great awakening in the nineties, but to our Sunday Schools? Yes, the Sunday School furnished the nucleus for the missionary movement in the Mennonite Church in the decades since.

Thank God for men of vision and courage to move forward, despite the doubts of the majority. For Calebs and Joshuas, we still have them. Let us pray the Lord to raise still more men of vision and courage.

The End

Footnotes

7. Moses G. was the son of Noah Gehman (June 6, 1857-Nov. 7, 1925) and Hannah Gehman (July 23, 1857-Feb. 3, 1940), daughter of John Gehman-Lydia Bowman. Noah was son of Benjamin Gehman-Elizabeth Musser. Family:

1. Fannie, Apr. 13, 1881, m Milton Good, Aug. 9, 1878 children: Noah G., John G., Jacob G., Silas G. & Arthur G.
2. Pre. Moses, Feb. 9, 1883-Dec. 24, 1962, m Sallie Musser, Feb. 1, 1887
3. Garson, Mar. 23, 1885- m Emma Musser, Mar. 23, 1884
4. Silas, Aug. 10, 1888, m Katie Weber, Mar. 15, 1891—Gehman Gen. Nos. 75, 259-262

8. "I never was a regular teacher, a superintendent nor a chorister. My melody in my heart, however, I would not exchange for ten thousand worlds on this doomed little ball. But away from Sunday School, I cannot be without a loss."

Pennsylvania German History

"The Pennsylvania Germans in history are a sorely slighted race. Of a different language, and strangely reticent their historic worth has been overlooked by chroniclers; even their heroes and heroines are distorted into beings of a different race. And we fail to see any evidence that they are coming to their own."

True indeed in 1916 and it is true today. As in earlier Mennonite history, it was produced by those either uninformed, misinformed or biased generally. Turn where you will in our State and National histories, even though the Pennsylvania German in the middle colonies outnumbered all the colonists of New England and the South, they are unnoticed. This is the key to the spark sounded at the annual Pennsylvania German Folklore Society Business Session in the Ephrata Cloister Saal. The historic setting did not give the spark. However, something should be heard as a result and especially with this Society and the Pennsylvania German Society in gesture-merging talks.

1. Transactions Of The Historical Society of Berks County, Vol. III, p. 435

A Staggering Debt!

President Kennedy wants to spend a one hundred billion dollar budget. "This was equivalent to spending \$1.62 each second from the birth of Jesus to date. Or \$1.00 each second for 317 years, or what the United States Government spent in 142 years (1789-1930). Or in \$1.00 bills, it would be a pile 6,774 miles high. In 1900, the budget for peace time was \$500,000,000. World War I saw the first two billion dollar budget. New Deal had a peace time peak of nine billion dollars. World War II brought a top of 98.3 billions. Then we dropped to 33 billion. The Korean War raised it to 74 billion. After the Korean War, it was 64.3 billion." Now without Social Security it is 100 billion. Will we never learn?

If an individual, family or corporation over the years was doing deficit financing, how long would it be until the banks would refuse all credit and foreclose. But Uncle Sam running our business has dangerously reduced our gold reserve in Kentucky, adds \$7 billions or more to the national debt annually, adds 160,000 new people for the first eighteen months of this administration, calls for the enormous budget of \$100,000,000,000 and an interest rate of over \$10,000,000,000, and then wants to close the faucets of income. Where can such economic capers end but in a financial foreclosure of our national plight? Then what?

1. Cf. United States News & World Report, January 21, 1963, p. 30; January 28, 1963, p. 26. Used by permission.

The Pennsylvania Dutch Language

Otto Martz¹

I am a native of the Palatinate, where the forefathers of most of the Mennonite and Amish settlers emigrated from and I wondered how far the original language had been preserved. I was, indeed, deeply moved to observe to what extent the Palatinate and Pennsylvania Dutch dialects were not only akin, but in fact identical. What is more, even the members of these communities who were of real Dutch or Swiss descent, had adopted this originally Palatinate dialect. So it was easy for me to converse with all of them (in contrast to the High-German speaking visitors who could hardly understand, and still less, make themselves understood.) Once I began "daitsch zu schwätze" the ice was broken, and I was received in a most friendly and familiar way.

1. Dr. Martz, Regional Director of the University of Munich, Munich, Germany, made a visit in 1962 to Lancaster County. This was his observation on the language spoken.

Penn State Joins Other Land Grant Colleges

The Farmer's High School of Pennsylvania was started by a state statute of June 14, 1855, but Lincoln's July 2, 1862 signature gave us the Land Grant Colleges in USA, confirmed here by an April 1, 1963 state law. For that reason, R(eserve) O(fficers) T(raining) C(orp) was established in most of the colleges and universities, so inaugurated. As far as CO's are concerned, exemption was permissible until about the mid twenties when a few brilliant students left the campus, for they strongly stood on their nonresistance plank. It has been a mute question not only here but in Purdue and some of the other schools which still made two years of military training mandatory for any male to obtain a degree. Now as of June 7th, the Board of Trustees' decision by a narrow margin, Penn State does not eliminate ROTC but it is now optional for the first year men. This should be welcomed by the nonresistant churches, who have students there in the future.¹

1. The National Service Board for Religious Objectors in Washington, D.C. released the status quo in all the Land Grant Colleges in 1954 and have a new one soon ready. The optional group is not more than nine.

Library - Archives Building

By the time of the next issue, we can report real progress. Your contributions, meanwhile, will be much appreciated to increase its present size. We much appreciate your interest in this project for a much needed new home.

Truly Enjoyed!

In the June 11-14 Institute, conducted by the Historical and Museum Commission on Life and Culture at the Landis Valley Farm Museum, one Seminar devoted two hours to the Amish, led by Dr. Maurice Mook and another to the Mennonites, led by John A. Hostetler. The presentations were appreciative of our status and the contribution to our culture, and hope that our faith may continue to bless society.

Conscientious Objectors in the Civil War

Grant M. Stoltzfus

It is fortunate that, amidst the flood of Civil War books now pouring from the presses, the conscientious objector of that time is not overlooked. Edward Needles Wright, a Philadelphia Quaker, wrote a book in 1931 on *The Conscientious Objector in the Civil War* and the A. S. Barnes and Company of New York has reprinted it in paperback for \$1.95.

The book is fairly wide in its treatment of the subject. While most of the volume tells of the Quakers, it also contains much on the Dunkards and the Mennonites, North and South. Mennonites are referred to on about twenty different pages of the 274 page work. Here is information on the Mennonites and Dunkards of Virginia, who influenced the Confederate government in 1862 to provide for conscientious objectors. Here are quotes from L. J. Heatwole and Peter Hartman, regarding the trials of the times for Virginia Mennonites.

Lancaster County Mennonites are referred to on page 63 where Thaddeus Stevens is quoted as saying that exemptions for conscience sake are found in all countries and "it is right that there should be." He goes on to refer to the Mennonites of his own county and says they are loyal citizens, though opposed to bearing arms. His plea for exemption is noteworthy for its length and content.

(Continued on Page 33, Col. 1)

The Civil War Unvarnished

Ira D. Landis

CHAPTER V—SLAVERY, THE ISSUE (Continued)

After the slave catcher had caught a slave from Daniel Gibbons' station, when Nephew John had been forbidden to shoot prior, he said: "Mr. Gibbons, just say the word, and I will bring Robert back." Aunt said: "Go, John, go!" So John ran to Joseph Rakestraw's and got a gun (without any lock), and ran across the fields, with Tom after him, and headed the party. The men all ran except Haines, who kept Robert between himself and John, so that John should not shoot him. This Robert did, and John and Tom brought him back in triumph. My aunt said: "John, thee is a good fellow; thee has done well." Robert was taken to Jesse Gilbert's barn, and Dr. Dingee fixed his knee. As soon as he was able to travel, he took a "bee-line" for the North star.

The first blood-shed was in the Christiana Riot in Lancaster County, a resistance to the enforcement of the Fugitive Slave Law of exactly one year earlier.¹³ The "South was dealing in a high handed manner and actually forcing war." Lincoln to defend the Union, would not disturb slavery where the Constitution protected it, but sought to prevent further extension and its abolishment, where Congress had the power.

The Confederacy by Constitution "invoking the favor and guidance of Almighty God forbade the importation of negroes outside of the Confederacy and insured that "no bill of attainder, ex post facto law, or law denying or impairing the right of property in negro slaves shall be passed."

John C. Fremont, Major General in the Western Union Army, moved into Missouri issuing an order, August 1861, for the confiscation of property and the emancipation of the slaves of the Confederacy under his jurisdiction. Lincoln fearing that other border states might secede, he very conclusively revoked Fremont's order.

General Benjamin F. Butler at Fort Monroe, May 1861, declared runaway colored as "contrabands of war" and therefore confiscable. When Virginia planters wanted to claim them, he informed them that they needed to take the oath of allegiance to make the laws of the United States operative for them.

The movement towards Port Royal brought numerous colored to the Federal Camps. The Secretary of War, Cameron, December 1861, recommended the arming of these negroes. Lincoln rebuffed the command. On May 9, 1862, General David Hunter ordered that slavery and martial law in a free country are incompatible. The persons in three states, Georgia, Florida and South Carolina, heretofore held as slaves are "declared forever free." Lincoln repudiated this in no uncertain terms. Lincoln told Secretary Chase: "no commanding general shall do such a thing upon my responsibility without consulting me." "I further make it known," the president continued, "that whether it be competent for me as commander-in-chief of the army and navy to declare the slaves of any state or states free, and whether at any time in any case it shall have become a necessity, indispensable to the maintenance of the government, to exercise such a supposed power, are questions which under my responsibility I reserve to myself and which I cannot feel justified in leaving to the decision of the commanders in the field."¹⁴

Hunter began to arm the free negroes. By May 1863 a special bureau was established in connection with the War Department to supervise the recruitment of colored troops. In December, 1863, there were 50,000 negroes under arms and when the war closed nearly 125,000 were employed in different branches of the service in the Federal uniform.

A bill to confiscate property used for insurrectionary purposes, approved August 6, 1861 was the first legislative step towards emancipation.

On July 9, 1861, the House (92-55) resolved that it is no part of the duty of the soldiers of the United States to capture and return fugitive slaves. December 23, 1861 the United States troops were forbidden to return such fugitives. Lincoln in November proposed to Delaware gradual emancipation with Federal assistance and in his December annual message to Congress, he recommended the colonization of slaves as well as the free colored people, "at some place or places in a climate congenial to them" for example: Liberia and Haiti.

January 31, 1862, Congress passed an act to seize railroads and telegraph lines which by May 25, affected all railroads. And on April 10, 1862, they passed an act on emancipation through compensation and by April 16, emancipation was applied to Washington D.C. and June 19th to the territories. By July 17, 1862 there was an act to confiscate the property of rebels for the payment of expenses of the present rebellion. In August, Lincoln wrote to the *Tribune* in language that no man could misconstrue. "If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them. My paramount object in this struggle is to save the Union and is not either to save or to destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that. What I do about slavery and the colored race, I do because I believe it helps to save the Union; and what I forbear, I forbear, because I do not believe it would help to save the Union."

"Suppose I do that," said Lincoln to Greeley when the editor in conversation defended a proposal for general emancipation. "There are now 20,000 of our muskets on the shoulders of Kentuckians who are bravely fighting our battles. Every one of them will be thrown down or carried over to the rebels." "Let them do it," said Greeley. "The cause of the Union will be stronger if Kentucky should secede with the rest, than it is now." "Oh, I can't think that," remarked Lincoln.¹⁵

"But (Thaddeus) Stevens was waging his own fight in Congress, and it seems that he called on Lincoln occasionally to urge his emancipation program. At any rate, the President is reported as complaining to Senator John B. Henderson of Missouri, of the Old Commoner and his collaborators constantly pressing him. 'Stevens, Sumner and Wilson simply haunt me,' said he, 'with their importunities for a Proclamation of Emancipation. Wherever I go and whatever way I turn, they are on my trail, and still in my heart, I have the deep conviction that the hour has not yet come.'"

"Relying upon the correctness of his diagnosis of public opinion, Stevens was not afraid to differ with Lincoln, even at the risk of losing his Congressional office. It required some daring, to announce, 'I will not go with the President in paying for all the slaves—I did not vote for his resolution—I will not vote to pay for any slave of a rebel.'"

"Stevens would not stop half way.¹⁶ Any talk of separation or of a country divided, was treason. He would 'free every slave, slay every traitor, and burn every rebel mansion if these things were necessary to preserve this Temple of Freedom.' The time called for action and not waiting. 'He who falters now is a traitor, not only to his country, but to himself, and to his God.'"

On July 7, McClellan wrote the president that he was convinced that "the forcible abolition of slavery should not be contemplated for a moment." The president told Governor Randall of Wisconsin: "So long as I am president it shall be carried on for the sole purpose of restoring the Union. But no human power can subdue this trouble without the use of the emancipation policy and every other policy calculated to weaken the moral and physical forces of the rebellion." Lincoln was now convinced that: "That moment came when I felt that slavery must die that the nation might live." He had an emancipation proclamation presented to the Cabinet in July but with the defeat of the Federal armies, the crucial time was not here. "Lincoln promised his God that he would do it," if General Lee were driven back from Maryland, and when McClellan halted the Confederate invasion at Antietam, the president called his cabinet together again, gave the document its final form, and fearlessly issued it. "When Lee came over the river," Lincoln said, "I made a resolution that if McClellan drove him back I would send the proclamation after him. The battle of Antietam was fought Wednesday and until Saturday I could not find out whether we had gained a victory or not. It was then too late to issue the proclamation that day, and the fact is I fixed it up a little Sunday, and Monday I let them have it."

On September 22, 1862, Lincoln declared: "That on . . . (January 1, 1863) . . . all persons held as slaves within any state or designated part of a state, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever, free . . ."

"My oath to preserve the Constitution to the best of my ability," Lincoln wrote, "imposed upon me the duty of pre-

... serving, by every indispensable means, that government—that nation, of which that Constitution was the organic law . . . I felt that measures otherwise unconstitutional might become lawful by becoming indispensable to the preservation of the Constitution through the preservation of the nation . . . I could not feel that to the best of my ability, I had even tried to preserve the Constitution, if, to save slavery or any minor matter, I should permit the wreck of government, country and Constitution all together . . . I think the Constitution invests its Commander-in-Chief with the law of war in time of war. The most that can be said—if so much—is that slaves are property. Is there—has there ever been—any question that by law of war, property, both of enemies and friends, may be taken when needed?"

On September 24th, Lincoln said: "What I did, I did after a very full deliberation, and under a very heavy and solemn sense of responsibility. I can only trust in God I have made no mistake." Grant soliloquized that this was: "the heaviest blow yet given to the Confederacy." Lincoln told Governor Curtin: "We had reached the point where it seemed that we must avail ourselves of this element or in all probability go under." He told Mr. Colfax: "The South had fair warning that if they did not return to their duty, I should strike at the pillar of their strength. The promise must now be kept, and I shall never recall one word."

In Lincoln's annual message to Congress of December 1, 1862 he said, "Without slavery the rebellion (as he and the North called the Civil War) could never have existed; without slavery it could not continue." The House on December 15th declared that the proclamation "is warranted by the Constitution . . . was well chosen as a war measure, and is an exercise of power with proper regard for the rights of the States and the perpetuity of free government."

To clinch the emancipation the thirteenth amendment was necessary:

Section 1. Neither slavery nor involuntary servitude, save as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

Section 2. Congress shall have power to enforce this article by appropriate legislation.

This was defeated in April 1864 but with a new Congress in January 31, 1865¹⁴ it was made into law upon the sanction of three-fourth of the States. Illinois, Lincoln's home state, was the first to ratify and Lincoln had been assassinated before three-fourths of them had signed. Lincoln joyfully exclaimed on its passage: "This amendment is a king's cure-all for all the evils. It winds the whole thing up." Lincoln the man of the hour did the most colossal thing done in that century.¹⁵

(To be continued)

Footnotes

14. Washington had freed his slaves and yet signed the 1793 Fugitive Slave Law which was the model for the 1850 law. Shortly thereafter, Daniel Kauffman of Cumberland Valley housed three fugitives in his barn. His children provided them with some food. He was arrested and tried with Thaddeus Stevens as his defense. He won the drawn out case, but lost so much, that he was obliged to sell his farm.

15. Lincoln said: "If it shall become a necessity indispensable, I reserve it to myself," but never issued it.

16. Stevens frequently would remind "Honest Abe" of an emancipation move but he would cautiously reply: "It may come to this."

17. Upon the passage of the Thirteenth Amendment, Lincoln said: "I understand . . . that the Federal Government shall never interfere with the domestic institutions of the States, including that of persons held to service . . . I have no objection to its being made express and irrevocable."

18. Stevens was the last to speak, before the crucial vote. Now Webster's earlier statement would be true: "Not liberty first and union afterwards, but liberty and union now and forever, one and inseparable." But was it? Is it today?

Whither Bound?

By an 8-1 decision on June 17th, the Supreme Court ruled against Bible reading and prayers as a part of the regular morning curriculum in the state schools across the nation, and then recessed until fall. In some states, it was still the vogue. What now? What next?

Pequea Beachy Amish Mennonites

Otto J. Miller¹

From March 20, 1960 until February 4, 1962, the Weaver-town congregation² had Sunday School every other Sunday at the Honey Brook Grange Hall. Aaron S. Glick, Elmer S. Lapp and John S. Stoltzfus were the superintendents. Samuel S. Lapp is superintendent in '63 with Benj E. Lapp, assistant. A total of forty-one families were represented, including seven young people whose parents are Old Order Amish.

May 12, 1961, the congregation voted favorably to have services at two places, i.e., to build another meetinghouse.

June 4, 1961, a building committee was chosen by the congregation: Samuel S. Lapp, Benjamin E. Smoker (treasurer), John Z. Yoder, Amos L. Zook, Jr., Isaac Z. Smoker, Christ B. Kauffman and Amos J. Stoltzfus.

July 16, 1961, six acres of land were bought one-half mile west of Cains, Pennsylvania along Route 340.

October 9, 1961 (Monday), excavation was started for the new meetinghouse and one week later, block laying started.

February 18, 1962, the first Sunday School services were held at Pequea with 182 present. For devotions, Elam L. Kauffman read Psalms 84. Sunday School is planned for every other Sunday.



The Pequea Mennonite Meetinghouse

—MRJ Photo

May 20, 1962, dedication services were held Sunday afternoon and evening with approximately 300 present. Sermons were given by the home ministers, Christian F. Beiler, Aaron S. Glick and Elam L. Kauffman, and the dedicatory prayer by Deacon Gideon K. Stoltzfus. The visiting ministers were Norman D. Beachey, Somerset, R. Clair Umble, Leroy D. Umble and Aaron Mast.

June 17, 1962 was the last Sunday that all met at Weaver-town.

July 1, 1962, first regular church services were held at Pequea with Bishop Elam L. Kauffman and Joseph Roth from Corfue, New York, in charge. Services are to be held every Sunday.

On Sunday evening, January 13, 1963, an ordination was held at the Weaver-town meetinghouse for a minister for Pequea. Ten brethren were in the lot: Amos L. Zook Jr., Benjamin E. Lapp, John S. Stoltzfus, Elmer S. Lapp, Amos K. Stoltzfus, Gideon S. Stoltzfus, Stephen S. Esch, Calvin D. Beiler, Jonathan S. Stoltzfus. The lot was drawn by John S. Stoltzfus. Aaron S. Glick had the opening and Jacob J. Hershberger from Virginia preached the sermon. Both used the English language. The ordination was in charge of Bishop Elam L. Kauffman.

As Others See Us--1823 Style¹

Translated by Ira D. Landis

(Concluded)

Dear Parents

Now we want to write to you a letter from this much praised America, this mighty land, our present Fatherland. With joy and thanksgiving to God, he has after such a marvellous journey given so many experiences. Yet sorrow, with heart pains, enter my mind, because the unspeakable sea and land separates you and other friends, who stem from the dear Fatherland. This all crosses and criss-crosses my soul, that I may be perplexed to present it correctly to you! Only a weak ray of hope encounters my experience of my need and then I rather feel, quickly passing, it is only a delusion. I don't let my anxiety get the best of me. The hope of seeing you again is balsam to my soul, a reality only in the next world.

Dear Father, I have my request for a letter soon, since I wrote the last. This would be an unbounded rejoicing. It was the greatest hour of my life to have received your first letter in America. Tears of joy rolled over my cheeks, but oh! After a long time, probably we can exchange it. Your letter sent November 1820 was received six months² later in May 1821. But when you received mine, God only knows.

I want to first answer your questions. What became of your silvery, black, sailor jacket with the red hem, on your sea voyage? It is good (yet). It shows much "wear and tear," compared with us. I can assure you that the friendship of the sailors, especially the cooks and helpers and also the captain was marvellous. The ten colored men were a good-natured, thankful folk and their acquaintanceship brought us many servings of water and choice meats on the shipboard, oft in such abundance, that we did not know on which end to start. Notwithstanding we, in board and services, had all that our heart could desire.

Goodness! What kind of a life has a sailor, who never rides the salt truck! Ours was an unmixed good and lasted for fifty-one days. If another fifty-one days' journey had been necessary, we could be different. We had many uneventful days. However, with heavy lightning and gusty storms, it was truly heart rending, such a palace as our steamer was, therein to roll and then wish, truly that I could see you one hour, dear loved ones, to receive some solace. But in many storms, it was quite different, for it was nice, due to circumstances, to hold fast, if one wanted his place and position, and for me, to the contrary, nearly every time, I became sea sick. My dear husband was with me a few times and the child was removed only one day. Sea sickness is a serious and dangerous illness so that I often thought probably I could not live. With no other sickness added, none died therefrom. It is this: you always have the feeling of vomiting, giddiness and extreme thirst and an irresistible hunger for food. Coffee, tea, sugar, I could not smell. The sailors, with their own comfortable cabin rooms, yet remained with us often, as pastime, when working in the ship-room, on the tacklings. There was much laughter, when I tried to get out of bed, and also when the drunks staggered in. The young man in the cabin was a very friendly merchant from Lüttich.³ He sent me a few times, through his servant, a flask of the best wine and each time it was the remedy to right myself. Dried and cooked whortleberries, after I became disturbed, was a good remedy for seasickness. O dear Mother! How often have I desired a small hand of your assortment of pears but the empty wish only remained. Everywhere seeing seasickness, it helped to cure me. I am much healthier in America and my migraine headache is much less seldom present.

The exceptional rarity, which is my desire to translate to you, is called Zenophon. It is a very fast sailing vessel. It has three, almost sky-scraping masts, decked with the American blue, white and red flag. The cob-web tacklings hang over twenty sails. The deck has a three foot railing so that no one falls overboard. Forty to fifty people can, without interference, have safe pastime. Hither and fore at both prows of the ship were the cabins of the captain and sailors. Between were the rooms for the passengers. It has three decks, the last sixty-six feet long and thirty broad.⁴

Hereon was also a large space for the passengers, here five of us were quite comfortable. Under the rooms was the freight and merchandise storage room. The kitchen was on the upper deck and was easily visible. If neglected, and the kitchen caught fire, it could be thrown overboard easily.

There stood a four cornered chest of cast iron which is emblazoned. In one part was the salted flesh with sea water and in the other was good water to be cooked with the tea. Underneath was the fire. There is also an area for roasting the potatoes in a bag, seething them in the water, until soft. When the ship has its own utensils, it can serve the passengers quite comfortably. We bought in Texel,⁵ a copper coffee kettle that has served us well. Everywhere the price is as high, as possible. When we had paid for the passage, I and my dear husband were never more happy and well on our way.

The first day when I could figure, I was fearful, as seldom before. We thought, what if "a Blitz" should hit the boat, since the great part of the lading was brandy, with all of us on board,—this scared me!

After all, a sea voyage is not as bad as you people think, but for the emigrant "it is more burdensome than dangerous" and with the fever to go to America, the sea should not scare you. It seldom happens that a ship is lost. Your argument, dear father, gave us much concern when you said: "The departure from friends and fatherland and the actual emigration to America is much more weighty to the emigrant than the trip itself." You have the right point of view as it says "to take the departure from parents, sisters and many other dear friends and Fatherland and to see them no more . . . cannot be explained by those who do not experience it." And the departure here? If he has no money nor credit for self-preservation, he is at the wrong place; if he has, he becomes an arrogant rogue at the wrong place and so unlucky. How I often wished: "Oh, if I could but flee to America!"

But yet I must say, which no well man could wish, if he has no passage money, that with the many difficulties of passage and the cost, yet through the urgent desire, pleasure and much to see, and through enjoyment of the rich experiences, for the young, it is worth the price to travel to America, even if it is caused by "wanderlust." The person is bettered, lettered and sounded out more than otherwise possible. I would not claim that much, if my worthy wish had not materialized. Not unmindful of any new Fatherland, and I am not so circumstanced, my joy was not blessed with words to describe my soul at the first sight of this fortified land. The entrance to America shall always be a holy holiday as long as I live. Not just freedom from the freedom and experiences of the sea but it was the important beginning of our new life and (varied) experiences.

Should any of my loved ones or you earlier or later come to America, then learn to supply for the journey: noodles, rice, fine Zweiback (the customary kind), sugar, jellies, which you could make with difficulties, for in Holland they are very costly,—dried prunes, (currants or plums) and whortleberries. A flask of good wine and brandy, even vinegar will be quite welcome. If you have these, forget about the rest. We experience that each day we have less to cook. You promise the cook and servants a tip upon disembarking and the sailors get a swallow of brandy, the captain and pilot three or none—it will be useful to the immigrant. With a wise provision, that which during the passage was not washed, can now be provided for or he could not get along with two shirts to be exchanged for washing, for the sea water corrodes all wash and yet every four to five days a new shirt was necessary. He has nothing else when so warm, to wash often with fresh water, and as much as the weather allows, they will be on the deck. This all tends as a safeguard for sickness.

Philadelphia had 6700 inhabitants . . .

The End

Footnotes

1. "Reise Nach Nordamerika, von Johannes Schweitzer, Leipzig, 1823, In Commizion bei C. H. F. Hartman" Cf. Note 1.

2. The feelings expressed heretofore could have found expression with our forefathers often. How often they longed for mail from loved ones in Germany and Switzerland! Six months for a letter in transit would be a long time. The news would be antiquated and much since transpiring would still be indulged. A letter written on January 22nd in Addis Ababa, Ethiopia reached Lancaster County, Penna. on the 27th. Today you can readily have supper in New York City and breakfast in London, if traveling by jet or plane.

3. Lüttich is Liege in Belgium.

4. These dimensions seem miniature nautical paraphernalia compared with "The Queens" and "the United States."

5. Texel is a Dutch Island off the Netherlands Coast in the North Sea.

Conscientious Objectors in the Civil War (Continued from Page 29)

While our nation commemorates and to some extent regrettably celebrates centennials for the Civil War, there is a place for a nonresistant people to examine their own Civil War record. Was it nonresistant to hire a substitute? Was the Mennonite record as good as it should have been? Did not a number enter the army? What can we learn from the Civil War?

Wright's book fills in an important chapter in the story of the conscientious objector in America's great crisis of a hundred years ago.

THE DESOLATE SOUTH, 1865-1866, A PICTURE OF THE BATTLEFIELDS AND OF THE DEVASTATED CONFEDERACY, John T. Trowbridge, edited by Gordon Carroll, Duell, Sloan & Pierce.

These days, presses are turning out Civil War books by the hundreds. In a recent sale, over 500 such books, new or reprints, printed mostly in less than the last ten years, were sold.

This author, in 1866, immediately following the disastrous, devastating Civil War, spent four months in the South. His book was published soon thereafter and in 1956 was reprinted by this Connecticut Editor. He starts at Gettysburg and Chambersburg and then works South giving a first hand portrayal of the South of that day. Twenty-six excellent illustrations accompany. Except for a few expressions, it were a fine additional reading for establishing conviction on the futility and costliness of all wars, and especially this sore blot on the pages of our history.—L

HISTORIC HEART OF LANCASTER, Gerald S. Lestz, John Baer's Sons, Lancaster, Penna., 1963, 56 pp., \$1.75

If you want to know more about what you are seeing and appreciate it considerably more, peruse this interestingly written, factually correct, portrayal of the central Red Rose City. If you are interested in Benedict Arnold and James Buchanan, it is here. If you want a bouquet on Jacob Eicholtz, Francis Bailey, et al, it is here. If you want the Barbary Coast, it is here. If you want to know when Lancaster was the capital of Pennsylvania or USA, it is here recorded.

Twenty-two illustrations and a sketch of downtown Lancaster graphically depicts the elaboration herein contained.

In the area to be redeveloped on the second block of North Queen, Friend Lestz finds nothing except the shaky Brunswick Hotel. He never sees the Vine Street Mission and of course Weaver's Book Store is too new and its historic nest egg is none existant.

However, if interested in interesting Lancaster City, get this book.—L

EPHRATA, A HISTORY, James E. Ernst, Pennsylvania German Folklore Society, 1963, 354 pp., \$6.00

This new presentation of *EPHRATA, A HISTORY* by James A. Ernst (October 17, 1893-June 24, 1948) was published posthumously by the Pennsylvania German Folklore Society in 1963. It is an effort to add to the Ephrata Chronicon, modern research, thus giving the true store of this rare combination in the Ephrata Seventh Day Baptist Society, tracing its history from its origin in 1732 (p. 91) on the Cocalico to upwards of 300 inmates by 1745 (p. 347) to its gradual decline by 1796 (p. 352).

It exalts Conrad Beissel to be a second Christ (p. 270), Ambassador of God (p. 178) and highly extols him at times, but admits he has had delirium tremens, is a drunk (p. 332, 334, 335) and that he "admitted—scoundrel, thief, whore-monger and highway men" (p. 293) "guilty of double dealing, spying jealousies, dissensions and fierce quarrels" (p. 302). "This was a peace sect," i.e., pacifistic (p. 348), but the way Conrad administered the Cloisters, they knew little of peace (p. 327). (This exposes some of the absurdities too infrequently.) It beholds the economic build up of the Eckerlins and then its sad decline; much lifeblood had entered into it, but through jealousy and envy, it entirely collapsed. This is the story following closely the Chronicon establishment of this Brahmanistic, Mohammedan, English, Sabbatarism and Dunkard philosophies in our midst. (Cf. Youth Christian Companion, 1947, p. 358)

Outstanding is its absence of even an excuse of an index, its typographical errors (xix, 16, 25, 37, 38, 62, 94, 101, 147, 168, 173, 174, 175, 190, 193, 195, 213, 219, 220, 228, 255, 260, 297, 301, 307, 308, 309, 312, 313, 314, 318, 343, 344, 346, 351, 352) and in at least four instances two mistakes to a page, its uncommon spellings and words, as boggled (p. 175), pedlar (30, 34), storeys (269), Zadock (297), Peter Müller & Kloster (numerously), egalitarianism (346), expressions as "just came from Savannah" (202) Haal-Hamon (312), John Baer (349).

The German and Latin and some few philosophers and Pietists are mentioned intermittently without any translation or explanation. This makes it difficult for the man of the street to comprehend and read it through from cover to cover.

It does not answer the geographical questions of the area, Conrad Beissel's early habitat and whether they had a paper mill, north of Cocalico. It does not specifically give the name of the arsonist for the 1747 fire. It does not satisfactorily answer whether Peter Miller translated the Declaration of Independence into seven languages (cf 348n) nor whether the First Amendment to the Federal Constitution came out of the Cloister community.

On the Anabaptists, he is cloudy, calling the Dunkers "spiritual offspring of the Anabaptist enthusiasts" (p. 1), mixed Thomas Münzer and the Zwickau prophets with them (27, 28) and still holds to the Waldensian descent (29). He asserts that Conrad assumed "Mennonite dress and their plain ways" (46) and the group at one time early wore "plain Mennonite dress." (120)

He mixes the Primitive Church with complete immersion (28) and the practices the Cloisters adopted (168).

He mentions the contribution Preacher John Bear and wife, martyrs, made to the Cloister and Washington's Cause in 1777-'78, the story of the Martyrs Mirror printing (293, 294, 348), which finishing date may not have been before 1752. It gives more of Preacher Hans Rudolph Naegle of Groffdale, Ephrata John Landis and Conrad Weiser, except for the latter, than can be found anywhere else.

The book should have a large outlet into the libraries of the reading public, but it is pathetic that this local movement, both a liability and asset to our Church during this German ferment, should have had so many corruptions in its own body, that this utopia dreamed of by Southey and Coleridge in the howling wilderness of Penn's Holy Experiment, should not have been more successful, and no more successful because not more holy. Yet it is a valuable contribution to the Ephrata Cloister movement and present literature thereon.

—IDL

Bishop Isaac Eby (Continued from Page 26)

descendants 70.2 percent of those of Church age are in the Mennonite Church, forty-nine are future possibilities. The facts which make this chart valuable have been collected by Mrs. Edwin Ranck, a grand-daughter, about 1948.

12. John B. Hershey was a charter member of the Eastern Board of Missions and Charities, faithfully serving until his death. He was also active in the Welsh Mountain work. Cf. *Missionary Movement Among Lancaster Conference Mennonites*, pp. 10, 87

13. Mary and David B. Hostetter are the parents of Deacon Galen of Hershey-Old Road District and Eby Hostetter, an active churchman. Hoover Gen. p. 199

14. By the former marriage, she was the mother of Lizzie, wife of Deacon Landis Hershey of Hershey and Ada, wife of Deacon Isaac Hershey of Paradise. She would say, "I married the Bishop and the girls the Deacons." Cf Landis Gen. II, p. 26

15. Cf *Biographical Annals of Lancaster County*, pages 316, 1328, 1329

16. Lancaster C.H. Deed Book K 15 200

17. Lancaster C.H. Deed Book S 18 253. Cf E 12 112, 128; F 17 212; E 20 350. The home at his death went to the widow (P 20 528) and farm to Lizzie Harsh (P 20 19)

18. Lancaster C.H. Deed Book N 20 352

19. Cf *Gospel Herald*, June 30, 1910, p. 207 and *Mennonites of Lancaster Conference*, M. G. Weaver, p. 57

20. He assured his people that they never needed to vote for him and "they were none the worse for it." He and W. U. Hensel were the warmest of friends throughout life.

Historical Meeting Tour (Continued from Page 27)

great Creator of the universe after the manner and form of the Episcopal Church of England, and that for the good of our own immortal souls, as well as those of our posterity; we, therefore, according to our small abilities, did erect in the year of our Lord 1729 a wooden frame church, of about twenty-two feet long and twenty feet broad, upon a plot of ground containing about one acre."

Our special interest here were the graves of Peter and Martha Bezellon" (and other variant spellings) and the latter's two brothers, the Scotch Coombes. Bezellon was a French Indian trader. He settled first on the Schuylkill, then in West Cain Township, Chester County. He went to Scotland to bring Martha Coombe here as his wife. Her brother



The Only Marked Graves of Indian Traders

came to their wilderness home with the express purposes of taking her back to Scotland, but seeing their happiness, he even remained himself. They owned 700 acres of land in the Donegal Township, which they sold later to the Brennemens and Hesses. These are the only extant stones and markers of the early Indian traders' resting places. The rest included James LeTort, Martin and Peter Chartiere, Joseph Jessup and the Cartridge brothers—Edmund and John; some were French Canadians, the last, English Quakers.

To the west, is the David Martin family' cemetery that developed into the site of the Old Road Mennonite Meetinghouse in 1841, 1896, 1948 and the well preserved cemetery adjoining. This was the church home of the late Harry W. Reeser, active church worker of this century hereabouts.

We soon passed the new home of Galen Hostetter, pastor at Meadville and his former farm home, now tenanted by his son. On the next corner was the former farm home of Preacher Ira L. Hershey. Nearer the Pequea Creek is the home of Menno L. Eby,⁹ a fifth generation descendant of Bishop Peter where Henry Eby, a hundred years ago operated the grist mill. The house itself was built in 1813 for \$6500 employing masons at 50¢ per day, by Elias Baker, a slave holder of the Township. Here lived Samuel Ernst, uncle of late Preacher George of Chambersburg and brother to the wife of Deacon Jonas Wenger. He went to Olathe, Kansas to organize the Mennonite congregation. Herein he published "The Acorn & Germ" and a German newspaper, "Der Waffellose Wächter" (The Weaponless Watchman) beginning January 1871 with his father. In March 1877, he and his brother-in-law, John G. Zook published the "Sun Beam" until 1879 when he left for Kansas. The "Waffellose Wächter" was published for twenty years. It was at first a 10½" x 13½" monthly, later a bi-monthly (1878-'79) a monthly (1880-'81) and a twenty-four page quarterly (1882-'88). From 1873-'77 it was published at Lancaster and 1884-'88 at Olathe, Kansas. The Ernsts had an employee who did not want to become a printer, so he threw his hat into the press and as a result, he turned to chocolate. He became the Milton S. Hershey of chocolate fame in Hershey, Pennsylvania. Elias Baker moved to Altoona, and his mansion built then became a museum later. Probably Florence Baker, married to Aaron W. Gehman, who became homesick for Lancaster County returning from Altoona, is of the same family tree.

In the 1770 and 1780 tax lists, Abraham, Jacob and Christian Curts appear, having moved from Tulpehocken. The 1790 Census has more Amish. The Amish began to replace the English and Scotch Irish earlier than did the Mennonites (1791 on). The Amish branch of the Old Order

by 1882 (rebuilt in 1919 and 1936) had a Meetinghouse.⁹ This has been rebuilt and remodelled so that the present commodious, beautiful building adorns the area. A cemetery adjoining was opened in 1852. The later home of Ira L. Hershey is now before us and the Mor-Gro Harness Factory of John S. Glick and the Amish Carpet Mill of Abram Stoltzfus are seen in passing.

The 1777 house of Roy Benners was a hostelry along the Old Road, entering White Horse, which provided sleeping quarters for George Washington during the Revolution. Entering Gap, you would think you are in the mountains instead. We first behold the condemned School House which during a snow storm a few years ago, housed 300 people for an emergency night. Why not more little red school houses today, even if condemned?

One of the two similar public clock towers was seen at the Gap before taking the road towards Strasburg.¹⁰ The Bishop Christian M. Brackbill farm was on the right, now the home of Jacob L. Kreider. Adjoining was the "Mt. Patton" Farm purchased by Peter Eby of Warwick, now Elizabeth Township and his brother, Christian, then of Cocalico Township. Christian also moved to Salisbury but selling it to Bishop Peter Eby in 1800 returned to the Lexington Mills Homestead. Here was the home of the Venerable Bishop of the Pequea, who could not even be moved by the Pennsylvania Railroad in 1834, but as before and since, the only way to pass is the famous Eby Curve, west of Gap, vying with the Horse Shoe Curve above Altoona. John Lapp now lives here. The Preacher Amos Hoover farm adjoins on the west,—Hoovers since 1830, now the home of his grandson, Emanuel Hoover. All of these church leaders of yester years earned enough of this world's goods to retire rather early in life, leaving a farm to get physical exercise when possible, but allowing them plenty of time for their religious duties where they were charged first, for the remainder of their days. This was a fine procedure, with many unrecognized blessings.

(To be continued)

Footnotes

1. This was held in connection with the Fifth Annual Meeting of the Lancaster Mennonite Conference Historical Society held at Hershey, May 25-26, 1963. The local Committee provided a useful itinerary guide through their Eden.

2. *Missionary Movement Among Lancaster Conference Mennonites*, page 12-14

3. *Mennonites of Lancaster Conference*, M. G. Weaver, page 285

4. *The Missionary Movement Among Lancaster Conference Mennonites*, page 84

5. The Meadville School closed its doors in 1962.

6. Peter Bezellon's wife, Martha, was the "principal benefactrix" to the congregation for she built much of the church herself and became its first "Governess." Cf. *History of Lancaster County, Pennsylvania*, Ellis & Evans, p. 1048. Picture was taken from the book, *Two Hundred Years of Church History*, R. Chester Ross, p. 48. Moses Coombe a brother who died about the same time, is also adjoining, Evans & Ellis, 748

7. Cemetery record:

David Martin, Sept. 17, 1766-Mar. 3, 1836

w Mary, Nov. 30, 1771-June 21, 1830

father Michael Martin, Oct. 2, 1747-Mar. 21, 1831, son of Pioneer David of Weaverland. Cf MRJ, Vol. I, No. 1, p. 10
mother Barbara (no dates)

8. Nearby Menno Eby's was the Millwood United Brethren Church. As a mission, they held meetings in the Millwood School House (1877-1879). With a board of directors, a meetinghouse was built and dedicated Nov. 30, 1879. This building east of the Eby home was later turned into a dwelling and now razed. *History of Lancaster County*, Ellis & Evans, p. 1050

9. The Millwood Church was renovated in 1959. Cf. the *History of Millwood Mennonite Church District*, Otto J. Miller for a more extensive history.

10. The Gap Academy, on the right, was opened September 2, 1895 on the third floor of Seller's Hardware Store. George Hershey was principal. It continued until November 18, 1904 when the building was destroyed by fire. This was the only school in Gap preparing students for teacher examinations. In 1907, the high school was built in White Horse.—Otto J. Miller

Bro. Spectator Speaks

Push on; keep moving; look ahead.
 They who take aid ought also to pay back fairly.
 Pay all debts fairly; bear all ill calmly.
 A rusty mind is hard to scour.
 Delusions travel in a train and one mistake may produce
 a multitude of them.

"The most devilish thing in human history is religion
 when it becomes false. The higher and nobler a thing, the
 lower and more ignoble, when it is false."—J. C. Morgan

"Where passion reigns, the Spirit is always absent."

"I am not bound to win, but I am bound to be true. I am
 not bound to succeed, but I am bound to live up to what
 Light I have. I must stand with anybody that stands for
 right and stand with him while he is right and part with
 him when he goes wrong."—A. Lincoln

Kraybill Mennonite Cemetery (Continued from Page 36)

JOHANNES 1762- 1827
 w Anna Frantz (?) Jan. 2, 1771-Mar. 23, 1842
 JOHANNES
 Anna, Feb. 7, 1827-Mar. 16, 1847
 JONAS S., Nov. 19, 1848-Apr. 8, 1873 son Jonas Mumma-
 Catharine Shirk —*Biog. p. 278* —*Brubaker Gen. p. 46*
 w Ellen R. Nissley, Sept. 3, 1851-Feb. 12, 1915 dau. Jacob
 K. Nissley-Anna E. Risser
 Franklin F., June 4, 1870-May 13, 1921
 Hallie N., Dec. 14, 1874-Dec. 14, 1881
 JONAS, Mar. 17, 1772-Apr. 18, 1851
 JONAS, Jan. 27, 1801-May 2, 1882, son of Jacob Mumma-
 Kraybill —*Brubaker Gen. p. 106* —*Biog. p. 526*
 w Catharine Sherk, Jan. 28, 1810-Feb. 2, 1891 dau. Chris-
 tian Sherk-Martha
 Catharine, Apr. 27, 1852-Aug. 2, 1858
 JONAS, Apr. 15, 1772-Apr. 17, 1847, son Frederick
 Mumma-Elizabeth
 w Maria Hershey, July 31, 1781-Jan. 9, 1861 dau. Bish.
 Jacob Hershey-Elizabeth Eby
 JONAS H., June 4, 1821-Feb. 7, 1885-⁷⁷ son of Jonas
 Mumma-Maria Hershey —*Brubaker Gen. p. 97*
 w Anna H. Nissley, Dec. 8, 1836-Mar. 21, 1915 dau. Henry
 E. Nissley-Anna Hostetter
 John, Oct. 6, 1856-June 16, 1861
 Fannie N. 1861- 1937
 PETER (?), May 30, 1761-May 7, 1827⁷⁸

MUMMERT

CHRISTIANNNA, Sept. 18, 1834-Oct. 20, 1863

MUSSER

J. H.
 w Susan B. June 10, 1838 (1828?)-Dec. 20, 1876

MYERS

SAMUEL G., Sept. 27, 1874-Nov. 23, 1936 son Michael B.
 Myers-Malinda Good —*Biog. p. 1447*
 w Amelia S. Brubaker, June 1877- dau. Benj. E.
 Brubaker-Lizzie Shopf m (2) Albert S. Fike, Dec. 9,
 1875-Dec. 7, 1961 Florin Cem.
 Gertrude B., Inf., Apr. 1-Sept. 6, 1898

NACE

EDWARD L., Jan. 1, 1921-Jan. 5, 1924 son John A. Nace-
 Sarah Hause

NENTWIG

JOHN, Feb. 10, 1830-June 26, 1907; born Germany;
 Children: Max, Mrs. Noah Dupler; grand-daughter:
 Mrs. Enos Wachstetter
 w Katherine - c 1912; born Germany; immigrant
 at 2
 Priscilla, Aug. 5, 1890-Nov. 20, 1891
 Rosie, Sept. 1896-Mar. 6, 1900

NEWCOMER

AMOS W., Mar. 6, 1861-Jan. 11, 1931,⁸⁰ son Jacob N.
 Newcomer-Barbara Weidman —*Biog. p. 339* —*Brubaker Gen. p. 146*
 w Mary S. Snyder, Sept. 18, 1861-Mar. 20, 1942 dau. Chris-
 tian W. Snyder-Fannie H. Stauffer
 Infant, Feb. 9, 1889(?)

NISSLEY

ABRAHAM G., son of Abraham Nissley-Susan Garner
 & Katie; Paul S., Sept. 4-7, 1896
 ABRAHAM G., Feb. 27, 1869-Jan. 4, 1901
 ABRAHAM L., Oct. 20, 1856-June 10, 1943 son Jacob W.
 Nissley-Mary Lindemuth —*Brubaker Gen. p. 78*
 w Annie R. Nissley, Dec. 21, 1859-Aug. 20, 1934, dau. Henry
 S. Nissley-Anna B. Reist
 C.L. & Mabel R.: Christian R., Oct. 31, 1922-Aug. 8, 1924
 Bish. CHRISTIAN, Mar. 11, 1777-Dec. 13, 1831 son Martin
 Nissley-Barbara Reist (Diener das Worts)
 —*Nissley Chart* —*Ellis & Evans p. 340* —*Biog. p. 593*
 w Maria Kraybill, Mar. 19, 1774-Aug. 14, 1846 dau. Pioneer
 Jacob Kraybill-Barbara Kilheffer
 Barbara, Oct. 23, 1811-Apr. 9, 1812
 Pre. CHRISTIAN, Oct. 20, 1794-June 6, 1882 son of Samuel
 Nissley-Barbara Greider
 w Magdalena Bomberger, Jan. 27, 1799-Aug. 15, 1869 dau.
 Joseph Bomberger-Magdalena Hershey
 Samuel, Mar. 13, 1817-Jan. 13, 1824
 Christian, Jan. 17, 1825-Jan. 23, 1844
 Martin, Sept. 1, 1829-Aug. 29, 1907 S
 CHRISTIAN H., June 24, 1824-Sept. 12, 1894, son Martin
 Nissley-Elizabeth Hershey
 w Barbara Lindemuth (Lindeman) Dec. 4, 1825-Jan. 13,
 1889 dau. Jacob D. Lindemuth-Barbara Zeigler
 Jacob L., Dec. 2, 1856-Sept. 7, 1870
 CHRISTIAN L., May 12, 1851-Oct. 6, 1940, son Christian
 H. Nissley-Barbara Lindemuth —*Reist Gen. p. 42* —*Brubaker Gen. 85*
 w Catherine B. Reist, Dec. 2, 1851-Dec. 20, 1928 dau. John
 Reist-Mary Brubaker
 Emma R., Aug. 19, 1872-Aug. 22, 1875
 John F., Dec. 26, 1880-Apr. 22, 1941
 CHRISTIAN L., Sept. 26, 1882-Aug. 3, 1962, son Chris-
 tian S. Nissley-Matilda Long —*Reist Gen. p. 70*
 w Mabel N. Reist, Sept. 26, 1881- dau. Eli G. Reist-
 Fianna Eby
 CHRISTIAN S., Jan. 19, 1835-Sept. 20, 1900 son Deac.
 John Nissley-Barbara Snyder —*Brubaker Gen. p. 49*
 w Mary N. Eby, Nov. 3, 1837-May 1, 1902 dau. Levi Eby-
 Anna Nissley
 w Matilda H. Long, Jan. 18, 1850-Mar. 23, 1930 dau. Chris-
 tian K. Long-Anna Hiestand —*Long Gen. p. 222* —*GH 1930 p. 47*
 Christian E., Sept. 11, 1873-Mar. 23, 1880
 Milton E., Mar. 12, 1876-Dec. 14, 1893
 CLAYTON L., Jan. 28, 1855-Oct. 2, 1936 son of Jacob W.
 Nissley-Mary Lindemuth —*Landis Gen. II p. 20* —*Brubaker Gen. p. 81*
 w Sarah R. Nissley, Nov. 12, 1856-Dec. 12, 1940 dau. John
 K. Nissley-Barbara Nissley
 Bertha N., Sept. 9, 1877-Jan. 23, 1874
 J. Omar, Mar. 9, 1884-June 23, 1947

Footnotes

30. A Michael Kreider, w Elizabeth, had these heirs: Jacob
 Barbara and Elizabeth w Jacob Nissley. Lanc. C.H. Wills
 Q 1-295
31. Aaron Kuhnses are the grandparents of Mrs. John H.
 Kreider, Rheems.
32. Samuel B. Mason's son, Samuel, Jr., lives at Elizabeth-
 town, R 1.
33. Clem C. Miller, Elizabethtown, wife received whole
 estate and at her death \$4000 went to Ida M. Shelly.
34. George S. Miller wills everything to his wife. Lanc.
 C.H. Wills H 2-19
35. Tobias Miller-Barbara are "Great-grandparents of Dr.
 A. & Benj. Garber"
36. Jacob Mumma, Donegal had these children: Elizabeth,
 Fronica, Ann, Jonas K. and John K. Brother-in-law, Chris-
 tian Heistand. Lanc. C.H. Wills P 1-38; Q 1-500. A Mumma
 family cemetery was located prior to the Kraybill Meeting-
 house and church cemetery. *Herald of Truth*, 1898, p. 297;
Mennonite Quarterly Review, 1941, p. 164 note 7
37. Jonas H. Mumma, E. Donegal had these children:
 Samuel, Jonas, Israel, Amos, John, Fanny, Anna. Lanc. C.H.
 Wills F 2-337
38. A Peter Mumma married Sept. 21, 1790 Anna Gramm,
 Hempfield.
39. Mrs. Frank Hertzler is a daughter of Amos W. New-
 comer.

Kraybill Mennonite Cemetery

(Continued)
Ira D. Landis

KREIDER

MICHAEL²⁰ Great-Grandson of John Jacob
via John (d 1789)
w Elizabeth Nov. 2, 1834-Feb. 6, 1893
Abraham Lincoln, Feb. 22, 1861-Apr. 3, 1870
Inf., Jan. 6, 1866

KUHNS

AARON, Oct. 2, 1828-Dec. 10, 1914, son Jacob Kuhns-
Barbara²¹
w Anna Rutt, Mar. 6, 1835-Sept. 14, 1903, dau. Jacob S.
Rutt-Elizabeth Nissley
Elizabeth, Aug. 2, 1858-Dec. 29, 1860
John, Aug. 30, 1862-Jan. 17, 1864

LANE

ABRAHAM, June 11, 1770-Oct. 15, 1828, son of Peter of
Cornelius Lane
w Barbara Oct. 20, 1778-Feb. 20, 1859

LEHMAN

AMOS E., Jan. 26, 1845-Nov. 9, 1901
w Lizzie S. Feb. 15, 1847-Jan. 24, 1882
Mary Alice, Sept. 17, 1872-Jan. 20, 1882
GEORGE, Dec. 6, 1803-Jan. 31, 1888
w Elizabeth Edwards, Oct. 9, 1804-Feb. 9, 1909

LEVENIGHT

JOHN M. 1863- 1940, Marietta,
R. #1 Jockey
w Bella Fletcher
SAMUEL F., June 9, 1899-Sept. 13, 1909, son John H.
Levenight-Arabella
SAMUEL, June 9, 1840-Aug. 1, 1909,
w Isabella

LONG

HENRY, 1838-Aug 1, 1901 (b Danzig,
Prussia)

LUTZ

Deac. ABRAHAM B., Apr. 16, 1862-Aug. 7, 1922, son Henry
Lutz-Catharine Bear —*Brenneman Gen. p. 70*
w Annie Erb, Nov. 26, 1864-May 9, 1947, dau. Pre. John
Erb-Barbara Miller
HENRY, Oct. 5, 1840-Dec. 13, 1913, son Jacob Lutz of
Drytown
w Catharine Bear, Mar. 27, 1836-May 9, 1900
Inf., Oct. 21-22, 1859
Amos, Apr. 1-May 4, 1873
Catharine B., May 10, 1878-Nov. 29, 1916 S
Bish. HENRY E., Aug. 4, 1891-Dec. 2, 1959, son Deac. Abra-
ham B. Lutz-Annie M. Erb —*Brenneman Gen. p. 438*
w Ruth N. Nissley, Feb. 9, 1894-Oct. 3, 1953, dau. Abraham
L. Nissley-Annie R. Nissley
Robert N., July 3, 1918-Nov. 24, 1919



The Kraybill Mill, where the Mennonite Community Worshipped
Early —MRJ Photo

MANGIN

DANIEL J. 1874-Apr. 6, 1948 Woodsie, N.Y.
w Elizabeth Mumma 1883 dau. Jonas
Mumma-Ellen R. Nissley

MARTIN

Michael, April 3-4, 1962, infant son of Raymond Martin-
Norma R. Hershey

MASON

SAMUEL B., Oct. 23, 1872- 1953²²
w Alice B. Engle, May 16, 1874- 1942, dau. George
B. Engle-Elizabeth Berger —*Engle Gen. 1165*

McGARVEY

PETER A., Mar. 13, 1871-Nov. 8, 1960 son Hugh McGar-
vey-Susanna Alleman, Florin mason
w Rebecca Short McGarvey, Sept. 4, 1866-Mar. 4, 1934 dau,
Isaac Short-Emma, widow of his brother, Joseph Mc-
Garvey

MICKEY

BENJAMIN, Dec. 25, 1812-Aug. 17, 1881
w Sarah Hagey, Oct. 16, 1834- ?

MILLER

BENJAMIN, June 16, 1771-Dec. 31, 1823, son Tobias
Miller-Barbara Brubacher
w Elizabeth Sept. 7, 1768-Aug. 8, 1840
BENJAMIN, June 16, 1771-Dec. 31, 1824, son Tobias
Miller-Lizzie M. Zimmerman —*Brenneman Gen. p. 72*
w Ella E. Heisey 1894-
Minnie M., Mar. 3-Sept. 5, 1897
CLEMMENT, Dec. 29, 1855-Jan. 21, 1911²³
w Annie C. Jan. 18, 1857-Mar. 7, 1938
Deac. DANIEL E., Oct. 27, 1865-Oct. 24, 1945 son Henry L.
Miller-Elizabeth Erb —*Erb Gen. p. 200*
w Frances E. Snyder, June 21, 1869-Apr. 5, 1937 dau. John
G. Snyder-Fianna N. Eby
DAVID L., July 16, 1834-Feb. 1, 1909 son David Miller-
Anna Longenecker

—*Brubaker Gen. p. 81* —*Landis Gen. II, p. 22*
(2)w Leah K. Nissley, Aug. 30, 1835-Apr. 19, 1922 dau. Pre.
Peter Nissley-Catherine Kreider
Annie N., June 14, 1863-Nov. 28, 1935
GEORGE S., June 19, 1822-Nov. 3, 1887²⁴
w Anna D. Aug. 19, 1821-Feb. 28, 1913
HARRY K., Oct. 15, 1867-Aug. 1, 1925, dsp., son David
L. Miller-Barbara B. Kreider —*Landis Gen. II, p. 23*
w Mary N., May 23, 1867-Sept. 30, 1926, dau. David L.
Miller-Leah K. Nissley
JOHN S. Feb. 13, 1897 son Deac. Daniel
E. Miller-Francis E. Snyder
w Tillie H. Gantz, June 6, 1897 dau. Leander Gantz-
Tillie Hoffman
Inf. Feb. 1919
Deac. NORMAN S., Sept. 11, 1893-Nov. 24, 1958 son Deac.
Daniel E. Miller-Francis E. Snyder —*Erb Gen. p. 200*
w Mary B. Longenecker, Oct. 5, 1896 dau. Christian
G.-Lavina R. Bender —*Kauffman Gen. 270*
PAUL S. & Viola B. Greider: Anna Mae, Sept. 22, 1935-
June 16, 1942

TOBIAS 1744- 1804²⁵
—*Brubaker Gen. B 13, (Gibble)*
w Barbara Brubaker, Dec. 15, 1744-Mar. 31, 1825 dau. Peter
Brubaker-Anna Bear

MUMMA

AMOS N., Feb. 10, 1870-Oct. 5, 1941 son Jonas H. Mum-
ma-Anna Nissley; Anchor
w Amanda N. Nissley, Apr. 19, 1869-June 16, 1957, dau.
Henry Nissley-Lindemuth
FRONICA, 1804-Sept. 17, 1837; Single, dau.
Jacob Mumma-Anna Kraybill
ISRAEL N., Feb. 25, 1866-Jan. 21, 1946 son Jonas H.
Mumma-Anna Nissley, Mt. Joy
w Martha N. Eby, June 10, 1866-May 13, 1946, dau. Elias
Eby-Mattie Nissley
JACOB, Mar. 31, 1795-Sept. 21, 1820²⁶ son Frederick
Mumma-Elizabeth
JACOB S., Mar. 14, 1846-Aug. 31, 1910 son Jonas Mum-
ma-Catharine Shirk
—*Biog. p. 1418* —*Brubaker Gen. pp. 41, 526*
w Rebecca Nissley, Nov. 30, 1848-Oct. 27, 1931 dau. Jacob
Nissley-Elizabeth Kraybill
Ella, Feb. 19-Mar. 12, 1885

(Continued on Page 35, Col. 1)