

MENNONITE HISTORICAL BULLETIN

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No. 1

Daniel Kauffman as a Mennonite Historian

HAROLD S. BENDER

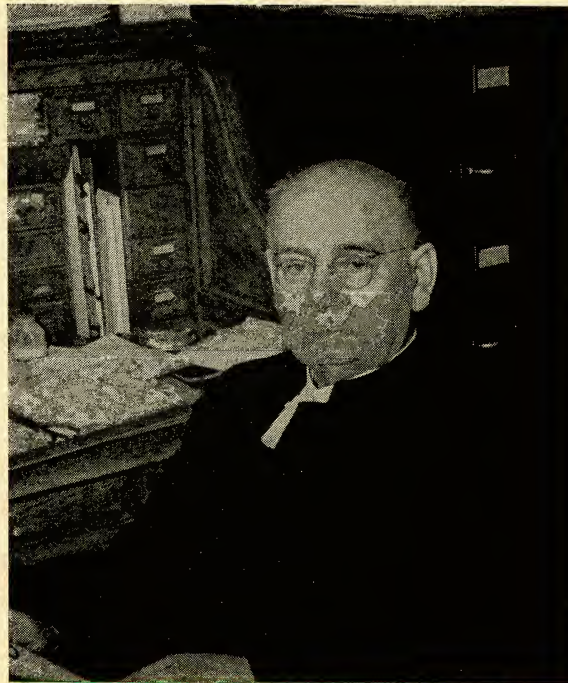
Next to John Horsch and C. Henry Smith, Daniel Kauffman wrote more books on Mennonite history than any other American Mennonite of his generation. His writing was not generally the result of original research, for he lacked training in this field, but he was deeply interested in history, had a sound historical consciousness, and rendered valuable service as a collector and popularizer. The factors which led to his interest in history are not known to the present writer, but no doubt his years of experience as a teacher and administrator in the public schools of Missouri played a part.

Daniel Kauffman's first and most original contribution to Mennonite history writing was his share in the book known as *Mennonite Church History* (422 pages) whose joint authors were J. S. Hartzler and Daniel Kauffman, which was published in 1905 by the Mennonite Book and Tract Society of Scottsdale, Pa. This was the first substantial Mennonite History in English and held the field for some years. C. Henry Smith's *The Mennonites, A Brief History* not appearing until fifteen years later, in 1920. It had a wide sale and must have been found in almost every Mennonite home forty years ago. Originally four men joined forces to prepare this book, A. D. Wenger and A. B. Kolb dropping out before the work was completed.

From information given to the writer by the surviving author, J. S. Hartzler, Daniel Kauffman was not only the leading spirit in the production of the book but also the author of a large share of it himself. He was responsible for the extensive section on the history of the American Mennonite conferences and activities, including the schisms, and did considerable original research in collecting this material, gathering information by letter, questionnaire, and personal interviews. J. S. Hartzler wrote the history of the Indiana-Michigan conferences, and L. J. Heatwole of the Virginia conference, but Kauffman did all the rest of this part of the book. Most of the material was

gathered in 1902-3. A great deal of valuable information has been preserved in this section, which is still of basic importance to the historian, even though slight errors have been discovered. Kauffman's attitude in what he wrote is on the whole fair and sympathetic. He was careful to try to "speak the truth in love," whether in his treatment of Amish and Mennonites, or of other difficult topics. Nevertheless he had decided convictions and did not hesitate to express them.

Daniel Kauffman's historical interest apparently was displaced by other inter-



Daniel Kauffman, 1865-1944

ests during the following twenty years, for it was not until 1927 that he produced another book in this field. This time it was a brief *Mennonite History* of 147 pages, written as the result of teaching a course in this subject at the Hesston College Winter Bible School of that year, and designed primarily for such classes and for popular home use. The actual Mennonite historical material in this slender volume is small,—eighteen pages on Europe, eighty pages on America. The most valuable portion is that containing biographies of American Mennonite leaders. The ones printed were chosen from a series of biographies en-

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The Federal Census of 1860

MELVIN GINGERICH

Beginning in 1790, the United States government has taken a census every ten years. Down through the years, the census has become increasingly complex so that now much information besides the number of people in the country is collected.

To illustrate some of the uses that can be made of the census in the study of Mennonite history let us use the Federal Census of 1860 for two Amish Mennonite communities in Iowa.

By 1860, according to the census, there were over forty-five Amish families in the community near the present towns of Kalona and Wellman, Iowa, while there were a few less than twenty families in the area near the present town of Wayland. The census does not say they were Amish but one familiar with the family names of these communities has no difficulty in selecting them from the larger population of the county.

Sometimes, however, the surname may be "Miller" or a similar name that can be found in many nationalities and creeds. The next test is to study the first names of members of the family, since the 1860 Census lists the wife's name and the children's names. If these names are all or nearly all Bible names, the chances are that this was an Amish Mennonite or Mennonite family.

The most common Christian names for the fathers in the Kalona community in 1860 were John (8), Joseph (6), Daniel (3), and Jacob (4). Other Bible names included Isaac, Peter, Seth, Moses, David, Noah, Joel, and Benjamin. A few names not Biblical such as Henry and Christian were common also. Not so common were William, George, and Frederick.

Occasionally all the children but one carried Bible names. Note this list: Simon, Joseph, Mary, John, and Laura. Or this list: Mary, Daniel, Joel, Solomon, George, and Anna. It would be interesting to compare a list of several hundred Amish Mennonite given names of 1860 with a similar number of names today. Is it true that there is a general trend away from these names? If so,

when did the trend begin? Is there any relationship between these names and the degree of secularization of our communities?

Another interesting study can be made of the ages of the people in these communities. In 1860 the average age of the heads of families in the Kalona-Wellman community was 41. Now the average age of the married men in two of the Amish Mennonite churches of the community is 47. The average age of the heads of families in the Wayland community in 1860 was 42. In 1944 it is almost 42.

Is it true that our western communities were made up of younger people than the ones from which they came in the eastern states? It is often contended that the eastern Amish and Mennonite churches are more conservative than those in the west. Was the age level a factor in bringing about a difference in the observing of customs and traditions? This subject would be an interesting topic for a term paper in one of our church schools.

Is it true that economic failure and discontent was a cause of much of the Amish westward migration? If so, one would expect to find many renters among these Iowa Amish of 1860. Practically all of them, however, were landowners, having in their possession, on an average, land and personal property worth from \$1000 to \$5000. These figures from the Census could be compared with the worth of property held by their brethren of a similar age in the Pennsylvania settlements of 1860.

Another interesting study that could be made is one comparing the average ages of several thousand Amish and Mennonites in 1860 to a similar number in 1944. The figures above indicate that the average Amish Mennonite in Iowa today is an older man than his average brother of 1860. It is generally held that as people grow older they become more conservative. Can we expect our churches to become more conservative too? Older people often lose the energy, zeal, and drive they had in youth. Does that mean the church will slow down in its program of launching into new activities and into new mission fields?

From what states did the people come who built up the Iowa Amish Mennonite communities? It is often assumed they came from Pennsylvania but that question can be answered quite definitely by turning to the Census of 1860. In it we find the record of every Iowan's birthplace. If the father was born in Germany the older children in Pennsylvania, and the younger ones in Ohio, we can trace the family's route to Iowa.

The records show that in 1860 those in the Kalona-Wellman community were born in the following places: Iowa (76), Ohio (73), Pennsylvania (59), Germany (39), Maryland (27), Indiana (15), France (3), Canada (2), Switzerland (1), and on shipboard (1).

NEWS & NOTES

The Historical Committee of Mennonite General Conference (which also publishes this BULLETIN) was instrumental in the establishment of the official Archives of the Mennonite Church, which were opened in 1940 in the then newly completed library of Goshen College, Goshen, Indiana. The Committee was also able to raise some funds toward the cost of the building that shelters the archives at Goshen. The total of \$3,560.54 was received from congregations, Sunday schools, and individuals for this purpose during the two years, 1939-1941. Also the Mennonite Publication Board donated to the Committee the sum of \$500.00 which was used for the purchase of equipment for the archives quarters.

Harold S. Bender, secretary of the Historical Committee has written a book on the life and work of Conrad Grebel. This work will be published in the near future, and it will be an authoritative work on this early leader among the Swiss Brethren in Zurich, Switzerland.

Robert Friedmann still continues his studies in the field of early devotional literature used by Mennonites, and what its significance was for Mennonite faith and life. His latest published article appeared in the *Mennonite Quarterly Review* for October, 1943, under the title: "Mennonite Prayer Books, Their Story and Their Meaning."

Those living in the Wayland community in 1860 came from different backgrounds than those in the community named above. They were born in the following places: Germany (41), Iowa (29), France (18), Ohio (16), New York (6), Indiana (3), Switzerland (2), Canada (2), and Pennsylvania (1). Of this group over 51 per cent were born in Europe. Only 14 per cent of those in the Kalona-Wellman community were born abroad.

This study of backgrounds may point to another factor influential in making western communities less conservative than eastern ones. The Amish in Iowa, coming from many backgrounds, soon discovered that there were variations in their customs and practices. These variations often produced conflicts that resulted in compromises and in the dropping of time-honored practices.

This process of compromise on customs which one would expect to go on within a community that has a variety of backgrounds would not necessarily bring about common practices in two communities as widely separated as the Kalona and Wayland communities. These two Iowa Amish Mennonite communities, thirty miles apart, had a certain degree of religious fellowship but there was not a complete understanding between them.

A New Appraisal of John Horsch's *Mennonites in Europe*

RICHARD WENGER

It seems characteristically human to form opinions, opinions concerning anything about us. The human intelligence, quite naturally, attempts to evaluate and regiment natural phenomena. They are essential to the adjustment of the individual. Unless due care is exercised, opinions may all too often be formed on the faulty basis of inadequate information. Subsequent realization of factual information quite often necessitates complete rearrangement and reformulation of the concepts previously held.

This element of reconstruction of impressions and understanding was one of the outstanding reactions in my reading of John Horsch's book. Coupled with this was a feeling of mild surprise and intensified interest. This presentation of the story of the Mennonites produced the rather new feeling of attaching a real value to the somewhat trite expression, "Mennonite heritage." Furthermore, the book places the theology and doctrine of the Mennonites in what I believe is the correct perspective, that of pre-eminence over the more publicized "oddities" in some members. It dispels once and for all the concept of Mennonites as unprogressive, rigid fanatics. Instead there is presented the contributions made by the group to the theological and social environment of the times he reviews.

The method of analysis and presentation is quite satisfactory. Horsch presents the account of the genesis and development of the principles now crystallized in the Mennonite tradition, from the times of the early church to the present time. Three divisions of the book present, first, the positions of dissenting groups in the early church in the light of their possible significance as roots of the Anabaptists; second, the story of the Mennonites and relevant groups; and finally, a section devoted to the various distinctive beliefs of the Mennonite and Anabaptist groups. He presents quite clearly the spirit of the time of the Reformation, which marked the beginning of Anabaptism. The formal and open declaration of dissenting principles was facilitated by the broken power of the orthodox church. Horsch traces, in detail, the Anabaptist deviation from the Reformed and Lutheran theology, particularly on the questions of baptism, participation in war, and of the state church organization. The word "deviation" may be a misnomer, since it seems that the Anabaptist position was the rectilinear projection of Christ's teaching, regardless of considerations of expediency rather than the inhibited and

partially distorted form of the state church type.

Another impression received is the contrast between the solidly built faith and practice of those who place the ideal above the practical, and the inevitable weakening produced by compromise and the unwillingness to sacrifice.

The treatment of the material is probably as fair as can be secured from a Mennonite historian. In cases of conflicting opinions, naturally the author would accept the Mennonite account rather than that of opponents. This, I believe, is a fundamentally correct procedure. Yet, at times, there appears an almost visible straining to justify and enhance the Mennonite position. The more radical groups and those leaders who tended toward excess are pictured as deviations and as not at all characteristic of the Mennonites. The picture is that of the Mennonite as bearing the pure version of Christianity, whereas other groups, for various reasons, have wandered from their original position. Whether this is true is not the point in question. The point is that a more unbiased presentation and some admission of inadequacies, with the final judgment left in the hands of the reader, might offer a greater appeal from the historical standpoint alone.

The effect of the book in producing a heightened sense of the worth and solidarity of Mennonite principles and background makes it, with other like volumes, an effective factor in fusing Mennonite ideals into a common theme. In spite of somewhat difficult language in places, the detailed and accurate, yet sympathetic presentation makes it a valuable contribution not alone to Mennonite circles, but to the entire Christian world.

The book was designed as a companion to a forthcoming volume by H. S. Bender on the Mennonites in America. It was the opinion of the Mennonite General Conference some years ago that such a historical work was opportune and necessary, accordingly its Historical Committee commissioned the production of the two volumes.

DANIEL KAUFFMAN

(concluded from p. 1, col. 2)

titled "Fifty Mennonite Leaders" published about this time in the *Gospel Herald*, not all written by Kauffman himself. This series in the *Herald* was one of Kauffman's most valuable contributions to Mennonite history, for it not only collected and preserved important information but aroused much interest. As an editor Brother Kauffman was always friendly to church history and encouraged the publication of articles by others.

The greatest work in the field of Mennonite history by Daniel Kauffman was his *Mennonite Cyclopedic Dictionary*, published at Scottsdale in 1937, a volume of 443 pages in large size with two columns of small print. The title page reads, "Mennonite Cyclopedic Dictionary, A Compendium of the Doctrines, History, Activities, Literature and Environments of the Mennonite Church, Especially in America, Edited by Daniel Kauffman assisted by Many Brethren." The title accurately tells the story. The articles are brief, popular, often superficial, sometimes inaccurate, but on the whole represent a remarkable accomplishment for a man of Kauffman's limited training and research experience, and his age (past seventy at the time). It is a very useful popular reference book and has found a deservedly wide sale. Many of the European articles were written by John Horsch, and a few by other writers, but none are signed. The editor gives generous recognition to the many who assisted in the work, but he actually wrote the large majority of the American articles. The book is a pioneer in its field in English and should be followed either by a new and revised edition or by a larger work like the *Mennonitisches Lexikon*, begun by Mennonite scholars in Germany in 1913 and published as far as the letter M before the outbreak of the present war.

The last historical work by Daniel Kauffman was his *Fifty Years in the Mennonite Church, 1890-1940*, published at Scottsdale in 1940 as a small volume of 92 pages. The title suggests an autobiography, but the author states specifically that it is not intended to be such. Containing little about Daniel Kauffman, it is rather a review of modern Mennonite history as seen through the eyes of the author as a chief actor. The development of the various activities and organizations of the church is summarized in an interesting discussion (pp. 13-68). Much of interest and importance is reported, although at times one could wish for a deeper penetration into the forces at work which created the surface results reported.

One other book by Kauffman contains some historical material, namely, *The Mennonite Church and Current Issues*, published in 1923 in an attempt to meet the threat of schism which faced the church in several places about that time, particularly in Indiana and Ohio in connection with the closing of Goshen College in June, 1923. The following chapters in this book contain historical material: "Progress During the Past Half Century" (pp. 81-84); "Our Publication Interests" (pp. 108-112); "Church and School" (pp. 116-126).

In Daniel Kauffman the Mennonite Church did not have a major historian, but nevertheless one who under his limitations and in his own way, gave a real and much appreciated service.

Music in the Amish Church

Comparison to the Plain Song of the Early Christian Church

MARY OYER

Music in an Amish church service has a primitive feeling, a spirit far removed from the secular surroundings of today. Theirs is the music which the Swiss Brethren used in the sixteenth century in Europe, and the hymns sung to this music were finally collected into one book, the *Ausbund*. While these songs were being formulated Palestrina (1526-1594) was the foremost church musician (born the year after the founding of the Mennonite Church), offering to the Catholic Church a wealth of music for worship, and composing some of the very first part music which is at all pleasing to the present day musical ear. But the Swiss Brethren did not adopt this important innovation. In fact, even today in the Amish Church part singing is still unheard of. The leader begins and the congregation joins him in unison. Their music reflects rather the plain song or chant of the early Christian church.

The early plain song was characterized by a general lack of rhythm with no regularly accented notes. The notes were held long, in fact just as long as the singer deemed necessary. The musical scale was diatonic—moving by whole and half tones—and there were no wide skips or leaps in the melody. It proceeded by steps, giving a feeling of peaceful assurance as opposed to the colorful variety obtained by chromatic intervals. There was a comparatively great amount of freedom of interpretation. "From time to time melismatic embellishments of the melody were added which give it added intensity, as if the simple melodic line could not sufficiently express the emotional fervor of the words." (*Music In History*, p. 118.)

Amish hymns show some similarity to the plain song. The lack of rhythm is the most apparent. The leader determines the length of the notes. Amish hymns, like the plain song or chant, are related to the natural speaking voice with its inflections; for the intervals are small and quite peaceful in effect. Here, too, those of the congregation who care to, may improvise embellishments to the melody.

The plain song and the hymns of the Amish differ somewhat in mode. The plain song still retained much of the Greek modal system using different modes for the idea or mode desired. The Amish caught some of the spirit of development and secularization, enough to make the key center apparent. The subject matter of the hymns, too, is of a different nature. The chant has to do with the carrying out of the mass, dealing with Christ's passion or songs of praise; while the Amish, although they also have praise hymns, often give long-

RECENT PUBLICATIONS

The Old Order Amish of Lancaster County, Pennsylvania. By CALVIN GEORGE BACHMAN. Published in Proceedings of the Pennsylvania German Society. Volume XLIX, pages 1-297 with table of contents and foreward.

Here at last we have a complete and sympathetic account of the Old Order Amish, written by one who, although "on the outside," has had opportunity to observe them intimately and who because he is their neighbor writes of them with sympathy and understanding. Bachman is a Reformed minister whose broad knowledge of church history, sociology, and the German language enables him to evaluate and interpret what he has observed.

Bachman's article (it is in reality a book) takes up first "Amish Origins" under the headings, "The Anabaptists," "Menno Simons," "The Meidung Controversy," "The Amish Division," and "The Amish in America." The bulk of the volume, pages 61-294, treats in detail the Old Order Amish of Lancaster County, Pennsylvania.

He covers the matter so thoroughly that one is tempted to list the separate sections of the volume. Let it suffice to say that he discusses in detail all phases of Amish life—their worship, their homes, their folkways, their attitudes toward the outside world, toward education, toward the state, and toward practically every phase of the complex social, political, and economic life that threatens the simplicity and the piety of their cultural pattern. Characteristic chapter headings are: "Amish Means of Travel," "Church Organization," "Services of Worship," "The Lord's Supper," "Admission to the Church," "Amish Weddings," "Amish Funerals," "Amish Cemeteries," "Amish Youth," "Relief of Poverty," "Mutual Aid," and others.

The chapter on the Lord's Supper is an outstanding example of Bachman's thoroughness. For the "meaning" of the

drawn-out accounts of martyrdom, dissertations on Christian doctrine or similar themes.

In spite of the differences between the Amish hymn and the plain song, the similarities are so clear that one must conclude that the Amish have inherited some of the songs sung by the early Christian church over one thousand years ago.

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communion service, he studies the *Dordrecht Confession* and the *Ernsthafte Christenpflicht*. He has conducted interviews with ministers and to all of this he adds quotations from the *Ausbund*. As already mentioned, he has the necessary theological training to interpret what he sees and hears. He brings into his discussion of the Amish Communion the *Didache* or *The Teachings of the Twelve Apostles*, which he says was written in the first part of the second century.

One might point out a few cases where his study has led him into fruitless speculation. A case in point is his discussion of the refusal of the Amish to be photographed. He strains a point when he seeks to base this refusal on superstition rather than on religious scruples. He quotes, for instance, from J. G. Frazer's "Taboo and the Perils of the Soul": "It is a German superstition that if you have your portrait painted, you will die." Bachman certainly is in error when he suggests that "really somewhere in the discussion which Frazer suggests we must look for the real reason for this superstition." The Amish explanation however is the obvious, simple one: the Bible forbids the making of an image and the Amish interpret this literally as they do other passages of Scripture.

But, in spite of a few unwarranted digressions of this type, Bachman has made a valuable contribution to the study and interpretation of Amish life and culture. Eighteen well-chosen illustrations and a brief but useful index add to the value and usefulness of the work. To the date of its publication (1941) it was the most complete and exhaustive study of all phases of Amish life. The study of Walter M. Kollmorgen, published by the U. S. Department of Agriculture in 1942 under the title *The Old Order Amish of Lancaster County, Pennsylvania*, gives additional material on the economic life of the Amish.—John Umble.

Historical Committee Meets

The Historical Committee of Mennonite General Conference met for its biennial meeting at Scottdale, Pennsylvania, on March 4, 1944, as guests of the Mennonite Publishing House. All members of the committee were present for this meeting, excepting S. F. Coffman of Vineland, Ontario. In forenoon and afternoon sessions the committee transacted its necessary business. The same persons who had served as officers for the Committee during the preceding biennium were re-elected for the coming two years. They are as follows: Chairman, S. F. Coffman; secretary, H. S. Bender; treasurer, Edward Yoder. John C. Wenger and Edward Yoder were continued as the editors of the *MENNONITE HISTORICAL BULLETIN* for the next two years. Future issues of the *BULLETIN* will bring to you further reports on the work that the Historical Committee is carrying on, as also announcement of some activities that are projected for the immediate future.

New Members of the Association

A number of new members have been added to the Mennonite Historical Association, which is sponsored by the Historical Committee. The following persons have paid membership dues since the last previous report, given in the September, 1943, issue of the *BULLETIN*: Martin R. Kraybill, Rt. 1, Elizabethtown, Pa.; John E. Lapp, Hatfield, Pa.; Floyd E. Kauffman, Rt. 4, Minot, N. Dak.; Arthur W. Nafziger, Hopedale, Ill.; Leo Burkett, 1422 S. 41st St., Kansas City, Kansas. We heartily welcome all these into the Association and as regular supporters of the work of the Historical Committee.

Sustaining Members for 1943

The Historical Committee is highly grateful for the generous support given to it by eight members of the Mennonite Historical Association, who each contributed the sustaining membership fee for the year 1943. These Sustaining Members deserve to be honored with due recognition for their valuable contribution to the support of the Committee's work. Those who contributed the five dollars sustaining membership fee for 1943 are: C. Warren Long, Mahlon A. Souder, Samuel S. Wenger, Orrie O. Miller, C. L. Graber, Ira D. Landis, C. Z. Mast, Edward Yoder. These, and others who may be able to do so, are invited to contribute five dollars for a sustaining membership in 1944.

Membership Dues for 1944

These are due to be paid now. A few have already paid their dues for this year. The treasurer will be happy to receive your remittance, in case you have not already paid it, at an early date. Consider this to be your statement of dues for 1944. Remember the regular membership fee is one dollar for the year, and that a contribution of five dollars entitles you to be recognized as a Sustaining Member of the Mennonite Historical Association for the year. Send your membership contribution for 1944 at once to the treasurer, Edward Yoder, Scottdale, Pennsylvania.

New Members Are Solicited

In case you are not yet a member of the Mennonite Historical Association but have received copies of the *MENNONITE HISTORICAL BULLETIN* and have enjoyed reading them, we cordially invite you to take this opportunity to become a regular supporter of the Association which publishes this *BULLETIN*. Send one dollar as your membership fee for 1944. Should you wish to make a contribution of five dollars for the year, we will welcome you as a Sustaining Member of the Association for this year. All who are members of the Association receive the *Bulletin* regularly sent to their own address. Send your membership fee to the treasurer, Edward Yoder, Scottdale, Pa. Do it now, before the matter is overlooked or forgotten.

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No. 2

Henry Yother (1810 - 1900)

Mennonite Preacher and Bishop

Edward Yoder

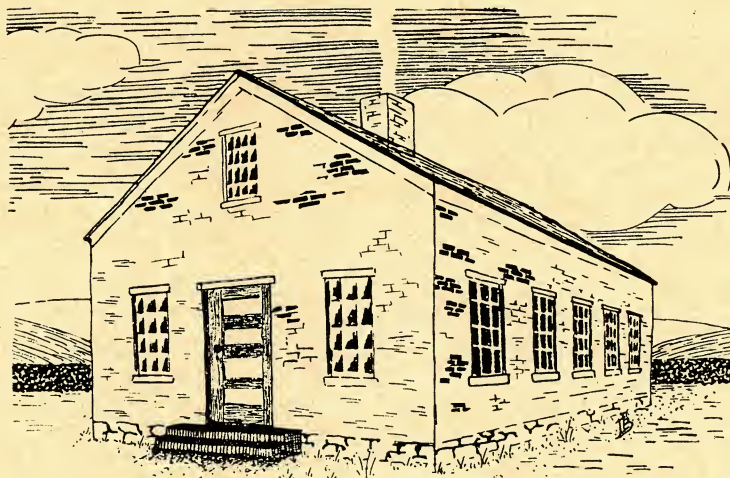
The subject of this sketch was born January 30, 1810, near Mt. Pleasant, Pennsylvania. His father, also named Henry Yother (spelled variously by members of the family as Yother, Yothers, Yoder), came from Bucks county to Westmoreland county, Pa., before 1800. He acquired a farm of 101 acres next to Mt. Pleasant, on a part of which the L. E. Smith Glass Company now has its glass factory. The senior Henry was a son of Jacob Yothers (d. 1829) of Bucks county, grandson of Casper (Jasper) Yoder (d. 1784), and great-grandson of Hans and Ann Yoder, immigrants from Europe in 1720.

Preacher Henry Yother was one of a family of ten children who grew to maturity. He united with the Mennonite Church at the age of 21 years. In 1834 he married Catharine Moyer (1818-1861), by whom he had twelve children. Three of the children died the same year as the mother. One son, Daniel of Blue Springs, Nebraska, is still living at the age of 88 years. After his marriage Henry farmed on his father's place for a time. Following his father's death, about 1846, the farm was sold to a Robert Hitchman. Henry then located three miles due south of his birthplace, across Jacobs Creek in Bullskin township of Fayette County. He bought 100 acres of excellent farming land from the estate of Christian Wertz in January, 1849. On this farm he lived for about seventeen years. In 1864 he sold the farm to George Myres for twice the sum he paid for it. It lay less than a mile northeast from the present Rice Schoolhouse and is now owned by Mrs. Mary Poorbaugh.

After disposing of his Fayette county farm Henry Yother with his motherless family moved to Livingston county, Illinois, near a place called Reading. There he bought a farm of 207 acres on which

he lived seven years. In 1871 he moved to Gage county, Nebraska, locating on a farm one and one-half miles west of Blue Springs. Four of his sons settled in the same locality. There he lived among them until his death, which occurred at the home of his son Isaac on April 18, 1900. His remains were brought to Scottsdale, Pa., where funeral services were conducted by J. A. Brillhart, S. F. Coffman, and Aaron Loucks.

Henry Yother was ordained a minister of the gospel in September, 1845, while still living in Westmoreland county. Twelve years later, in October, 1857, he was advanced to the office of elder or bishop. He was chosen for these offices to serve the Mennonite congregation which



Mennonite Meetinghouse in Westmoreland County, Pa. (Stonerville), built in 1841, drawn from description. The house in Fayette County (Pennsville), built in 1852, was almost identical in construction.

then met for worship every two weeks alternately at the Stonerville and Pennsville meetinghouses. He was associate to the older ministers, Martin Loucks (1798-1869) and Bishop John D. Overholt (1797-1878). While Henry was living in Bullskin township he was about three and one-half miles from the Pennsville house of worship and about four miles or more from the other at Stonerville (now Alverton).

Little is known about Yother's early work as a minister. The early years of his ministry fell in that period when the Mennonite congregation in this section had already begun to decline due to various factors. Some of his contemporaries were leaving the congregation to cast their lot with other denominations. Many others moved to states farther west where land was cheap and plentiful. Yother was

(turn to p. 2, col. 3)

Custom-Built Coffins

(Reprint from *The Palimpsest*)

In most rural communities there are usually some farmers, men of more than ordinary genius and initiative, who develop interesting and profitable avocations. The Miller family, living about sixteen miles southwest of Iowa City, Iowa, possessed these characteristics.

Benedict Miller, imbued with the pioneer spirit of his ancestors in Pennsylvania and Maryland, moved from Ohio to Iowa in 1850. He was born in Maryland on May 20, 1815, and his wife, Barbara Gingerich, was born in Waldeck, Germany, in 1816. They settled near relatives along Deer Creek in Washington township of Johnson county. There Benedict not only managed a large farm but also tailored the clothes for his Amish neighbors and sawed the lumber for their buildings. His sawmill, driven by the water of Deer Creek, was an important community center for many years.

Benedict Miller's sons owned their farms and, like their father, found avocations that enabled them to serve their neighbors. Daniel became widely known as a sawyer and thresher. A younger son, John, owned a blacksmith and machine shop which drew patrons from near and far. The grandsons and great-grandsons have continued the family tradition of specialization. Among them are sawyers, cabinet makers, a well driller, a miller, two dentists, several physicians, and four doctors of philosophy.

Perhaps none of Benedict's sons occupied a more important place in the community than did Jacob, for it was he who made the coffins in which his neighbors were buried. He first began this service as a side line in his regular wood-working shop. In the early days his coffins were neither expensive nor elaborate. The first ones were usually made of solid walnut and occasionally of cherry wood. Bleached muslin without padding was used for lining. There were no handles on the early models, as they were carried with the aid of wooden bars. Later, when the demands for simplicity were no longer so exacting,

black handles were added.

The average price of a coffin at first was eleven dollars; later it went up to fifteen. After Jacob's son, Lewis J. Miller, took over the business, he charged thirty dollars for a coffin and ten dollars for a "rough box" or vault made of one-inch lumber. Finally, the price became fixed at forty dollars for the casket and twenty-five for the rough box.

In those early days bodies were not embalmed and so the coffin had to be built with the greatest possible speed. Usually boards of different lengths had been smoothed so that it was possible to complete the casket in a day. By the next morning, the varnish having dried, the casket was loaded on a spring wagon, covered, and delivered to the home where the dead body lay.

At first the one who came to order a coffin brought with him a measuring stick cut the exact length of the corpse. One time a rider, upon reaching Miller's residence, was very much perturbed because the mule he rode had just bitten off the end of the stick. In the Miller shop there are at present nearly fifty of these measuring sticks. On many of them information has been written. One stick, for example, is marked "Jerry Kauffman wife July 20, 1880 10 23 7½ 13 plenty high 12 will do." The stick was five feet six inches long. The coffin evidently was to have a head clearance of ten inches, widening out to twenty-three inches at the elbows and then tapering down to seven and one-half inches at the foot end. Later, strings instead of sticks were brought as measures of the corpses.

When, in 1940, the descendants of Joseph J. Swartzendruber met in reunion, the measuring stick for their ancestor's coffin was shown. A half dozen grandsons then compared their heights to that of the stick and discovered that all of them varied only slightly from the height of their grandfather.

As the years went by, the coffins lost some of their earlier simplicity. The rough boxes became heavier; one was ordered lined with tin to keep out the groundhogs. This request was prompted, no doubt, by the knowledge that bits of walnut wood had been carried to the surface of the ground from the dens of the groundhogs which were plentiful in the Lower Deer Creek Cemetery. The trustees of the church finally hired a veteran trapper and hunter, Barney Whetstine of Wassonville, to trap and shoot all the groundhogs in the neighborhood of the cemetery.

Jacob Miller made and sold over three hundred coffins and his son, Lewis, has made 144 to date. But the neighbors now very seldom purchase homemade caskets. Occasionally an old man places his order for his own coffin, but his family generally refuses to use it. Dr. Glen R. Miller, son of Lewis J., and the source of much of the material in this story, related that one such individual recently ordered his

More Family Histories

In previous issues of the BULLETIN brief mention was made of some family histories and genealogies published in recent years (See the BULLETIN for March and June, 1942). Below we list a number more of these publications, such as may be of interest to Mennonite genealogists.

Stricklers of Pennsylvania, A History of the Strickler Families who migrated from Switzerland and settled principally in Bucks, Lancaster, York, and Lebanon Counties in Pennsylvania, by Abigail H. Strickler, Jacob S. Strickler, Alice N. Strickler, Mame E. Strickler. Published by the Strickler Reunion Association of Pennsylvania (1942). Can be ordered from Alice Strickler, Mount Joy, Pa., or Mame E. Strickler, Hellam, Pa. Price \$4.00. The book has 420 pages, eight illustrations, but no comprehensive index.

The "Sensineys" of America, compiled by Barton Sensenig, Philadelphia, Pa. (1943). This is a genealogical record of those who spell the family name variously as Senseny, Sensenig, Sensenich, Senseney. Two brothers, Christian and Jacob, who were Mennonites, are known to have reached Pennsylvania early in the eighteenth century as religious refugees. Their descendants are traced in outline in this book of 159 pages. There is no index. To be obtained from the compiler at 201 W. Mt. Pleasant Ave., Philadelphia, Pa.

A History and Genealogy of the Slonaker Descendants of America Since Early 1700. Compiled and Edited by James Rollin Slonaker, Ph.D., Lyday Printing Co., Los Angeles, Calif. (1941). This volume gives information concerning all the families of this family name, including extensive records from many sources. There are 732 pages, including an index.

All Leatherman Kin History, A brief history and a partial genealogical record of Leatherman families and their descendants in the North American continent, with records of wills, transfers of real estate, and special activities in the lives of some of the subjects, with portraits and other illustrations. Compiled by Rev. I. John Letherman, Wakarusa, Indiana, in collaboration with Emma Leatherman Candler, Marietta, Ohio. Published by E.V. Publishing House, Nappanee, Ind.

coffin and then declared, "And I'll see to it that they use it!"

In the Amish community between Sharon Center and Kalona, Iowa, homemade caskets are still used. On funeral days one can see a light wagon carrying a covered coffin proceeding down the road toward the cemetery. Following the wagon will be the many buggies of the relatives and friends who at the cemetery will pay their last respects to the departed one.—Melvin Gingerich, in *The Palimpsest*, published by the State Historical Society of Iowa, Iowa City, Iowa.

iana (1940). This is a comprehensive work of 1152 pages, with 95 illustrations and several indices.

Alexander Mack the Tunker and Descendants, by Rev. Freeman Ankrum, Masontown, Pa. Besides the genealogy this book contains considerable historical information on the founder of the Brethren Church and some of his prominent descendants. In certain sections some of the descendants intermarried with Mennonites, hence Mennonite family historians may find material here that will interest them too. The volume has 352 pages and ninety-four illustrations, but no index. The price is \$2.75, and it may be ordered from the author.

Family Record of Daniel J. Borntrager and His Descendants, by Sam R. Borntrager and daughters Mary and Katie, Fairbanks, Iowa (1941-1942). A record of the family of Daniel J. Borntrager (1842-1922), 123 families being listed. There is an index.

Family Record of Daniel J. Gingerich and His Descendants, by Nettie Beachy, Wellman, Iowa (1930). This book of 58 pages lists 132 families descended from Daniel J. Gingerich (1818-1877). There is an index.

Daniel Schlabach Family History, Descendants of Daniel Schlabach and Sally Kaufman, by Emanuel J. Miller, Box 20, Wilmot, Ohio. The subject of this family history lived 1827-1888 in Holmes county, Ohio. Some data are also included on the families of the father (Jacob Schlabach, 1786-1863) and the grandfather (Christian Schlabach, immigrant from Europe in 1820) of Daniel. There are 32 pages with an index.

Family History of Joni Miller and His Descendants, by Emanuel J. Miller, Box 20, Wilmot, Ohio (1942). The subject of this history lived 1824-1913. Over five hundred families of descendants are listed. There is also valuable information on the ancestors of Joni Miller, who are traced back to Samuel Mueller, immigrant of 1763. The book has 123 pages with an index.

Family History of the Descendants of John F. Miller and Magdalena Miller, Emanuel J. Miller, Box 20, Wilmot, Ohio (1943). The subject of this history lived 1820-1906 in Holmes county, Ohio. Information on his ancestry is also given. Five hundred seven families of descendants are listed and there is an index. The book has 105 pages.

HENRY YOTHER

(concluded from p. 1, col. 2)

deeply concerned for the welfare of the church of his choice and he labored diligently to build it up. He preached in the English language as well as in German. He was earnest and evangelistic in his preaching, he studied the Scriptures intently and memorized extended portions which he quoted freely from memory in

his preaching. He also traveled extensively to visit other congregations of his faith.

Of his earliest travels for preaching the gospel there are no specific records left. Many of his later travels are recorded or mentioned in the *Herald of Truth*, first published in 1864. On the first trip of his mentioned in the new periodical he preached at Elida, Ohio, and at sundry points in Indiana and Illinois. That was early in 1864. The scattered and isolated Mennonite families in the states on the western frontier, of whom there were many, seem to have been his special concern. Regular and stated series of evangelistic meetings were then unknown among Mennonites. Visiting the churches and scattered members in that period meant the holding of a few meetings at a place in a church or schoolhouse or in private homes, and usually also the conducting of communion services with the shepherdless members. Henry Yother did much of this type of church work in the course of his long ministry. During the seven years he resided in Illinois one reads of visits made by him to various counties in that state, also to Page county, Iowa, Morgan county, Missouri, points in Indiana and Michigan, and several trips to his old community in Pennsylvania. Usually he conducted baptismal and communion services, and on numerous occasions was instrumental in ordaining officials for the smaller congregations in the west.

After moving to the state of Nebraska Yother was not officially connected with any particular Mennonite congregation. No such congregation was located near the place he lived. Nevertheless he continued to be active in traveling over the plains as visiting preacher to minister to the spiritual needs of the Mennonite pioneers of those places. The earliest Mennonite settlements in Kansas were greatly helped by his zealous and self-sacrificing labors. His services were much appreciated by the isolated members. Traveling often with a horse and two-wheeled rig he made numerous trips to McPherson and Marion counties in Kansas during the 1870s, as well as to points in eastern Kansas and western Missouri and Iowa. He was present at some of the earliest sessions of the Kansas-Nebraska Mennonite conference and was instrumental in bringing about its organization. He was always ready to preach the gospel wherever there was opportunity to do so. He reported preaching among the Amish Mennonites in Nebraska not far from his home, and also among the Russian Mennonites who were then forming extensive settlements in his part of the state.

In those early days the traveling and visiting ministers had to pay much or all of their expenses from their own pockets. There was no organized financial support for this kind of work. About 1882 an Evangelizing Committee was formed at Elkhart, Indiana, for the purpose of collecting some funds to pay part of the expenses of these visiting ministers. This

committee early in its history arranged with Henry Yother to spend some time traveling among the churches and visiting scattered members. He was qualified for this work, they stated, because he preached in both English and German, and furthermore he had no congregation of his own to look after, and his children were then grown and no longer depended on him for their support.

The first of Yother's extended missions under the direction of the Evangelizing Committee took place in 1884. He left his home early in May of that year and did not return until in November. He visited and preached in many communities of Nebraska, Kansas, and Missouri. At some places he held regular series of evangelistic meetings for several weeks in schoolhouses. At many places he conducted communion services where there was no resident bishop. His itinerary on this trip can be readily followed from the notes and reports published in the *Herald of Truth* during that year. Of this trip Yother wrote: "I traveled in the name of Jesus in connection with the Old Mennonite Church of which I am a member over 53 years."

In May, 1885, Yother left home for another prolonged evangelizing trip. This time he journeyed through Iowa, Illinois, Indiana, Michigan, Ohio, and western Pennsylvania. Extensive reports of his labors can be found in the pages of the *Herald of Truth* for the years 1885 and 1886. He did not reach his home again until in July, 1886. Occasionally an extended letter or article from him appeared in the *Herald*, and these are uniformly marked by an earnest tone of evangelistic and missionary zeal.

The later years of his life Yother did not travel so extensively, though he continued to preach for small congregations not too far from his home. In 1892 he was reported as preaching every three weeks in Nehama county, Kansas. The small congregation in Page county, Iowa, enjoyed his frequent visits and pastoral care. When past eighty years of age he retained his rugged bodily vigor, so that when on one occasion he missed train connections he did not hesitate to walk over twenty miles carrying a heavy satchel to reach his appointed place to preach.

Henry Yother was not as talented a preacher and leader as were some of his more outstanding contemporaries in the Mennonite Church of the last half of the nineteenth century, ministers like J. F. Funk, J. M. Brenneman, John S. Coffman, and others. He nevertheless worked closely with these leaders and labored with zeal and earnest devotion in the work of the Lord. His faithful service filled a real need in the frontier settlements of Mennonite families and congregations. His name deserves to be remembered among those who served the Mennonite Church in his day and generation.

Note: The writer is indebted to the following persons for information included in this article: Daniel Yother, Blue Springs, Nebraska; Frank Yothers, Connellsville, Pennsylvania; Anna Yothers, Mt. Pleasant, Pa.; I. Erwin Yothers, Perkasia, Pa.

NEWS & NOTES

The Yoder Mennonite Church, located near Yoder, Kansas, observed the 25th anniversary of its organization on April 6-9, 1944. The series of week-end meetings which marked the occasion were a combination of Passion Week services and a homecoming fellowship with past members of the congregation. Various speakers reviewed the history of the Yoder church, from the first opening of Sunday school in March, 1918, and the organization of the congregation with sixty charter members on Good Friday of 1919, down to the present time. The congregation has a present membership of a little over three hundred. The great majority of the members have been drawn from the congregations of the Old Order Amish who began to settle in Reno county, Kansas, in the 1880s.

Kenneth E. King, local historian of the Yoder Mennonite Church and a son of its first pastor, L. O. King, had printed for the occasion of the abovementioned anniversary a booklet of 34 pages, entitled "History of the Yoder Mennonite Church." In this he has told in concise form the story of the founding of the congregation, its subsequent growth, and its present work. The booklet contains also a half dozen illustrations and is a valuable little brochure.

Harold S. Bender, secretary of our Mennonite Historical Committee, served as president of the American Society of Church History during the past year. At the meeting of the society, on December 28, 1943, in New York City, he gave his Presidential Address on the subject, "The Anabaptist Vision." In this address he interpreted for church historians the early Anabaptist movement and its significance in history. This address was published in the magazine *Church History* of March, 1944 (Vol. xiii, pages 3-24). It is reprinted in the *Mennonite Quarterly Review* of April, 1944. Copies of this number of the *Review* can be obtained from John C. Wenger, Goshen College, Goshen, Indiana, for the price of fifty cents.

The book *Mennonites in Europe*, by John Horsch, was published in 1942. The edition of 2,000 copies has found a ready demand and is now nearing exhaustion, less than one hundred copies being still in stock. The Mennonite Historical Committee has recommended that a second printing be made of this valuable book with certain slight revisions and additions in the interest of the book's completeness and greater usefulness. Numerous appreciative reviews of this book have appeared in journals outside of Mennonite circles.

The writing of the companion volume to the book just mentioned, to be entitled

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RECENT PUBLICATIONS

Mennonite Origins in Europe, By HAROLD S. BENDER. Published by Mennonite Central Committee, Akron, Pa. 1942, 71 pages. Price 20 cents.

This is the opening number of a series of study booklets on Mennonites and Their Heritage. It deals chiefly with the beginnings of the Mennonites in the countries of Europe. The three parts of the booklet cover a wider scope than that: A. The Soil Out of Which Grew the Life of the Mennonite Church. B. The First Mennonites and Their Faith. C. The Experiences of the Mennonites of Europe to the Present Time.

The author, who has a keen insight into the history and faith of the Mennonites, has here presented a brief yet intelligible survey of this large field. The student or reader will get a clear-cut view of causes that led to the rise of the Mennonite Church and of its history for over four centuries in Europe. The author in preparing this book drew considerable material from John Horsch's book, *Mennonites of Europe*. The booklet breathes a spirit of deep devotion to the faith of the Mennonite Church and enthusiastic appreciation for the martyr courage of the men and women who have lived out this faith under difficult and trying circumstances. Young people will enjoy reading this booklet. Study classes in local congregations will find it a useful beginner's textbook in the subject of Mennonite History.—E.Y.

Mennonites in America, by C. HENRY SMITH. Published by Mennonite Central Committee, Akron, Pa. 1942. 72 pages. Price 20 cents.

This is a seventy-two page booklet of the same series as the above. It deals in a brief way with the history of the Mennonites during the two hundred fifty years they have lived in America. The author has accomplished a difficult task in condensing this history within such a small compass. Two main divisions are found in the booklet: A. How the Mennonites Came to America and Where They settled. B. One Vine but Many Branches—Origin, History, Peculiar Emphasis and Contributions of the Various Mennonite Branches. In a clear way the several tides of Mennonite and Amish Mennonite immigration to the American continent are outlined, together with the story of how the main settlements were formed. Very helpful for members of all the groups of Mennonites is the brief and sympathetic treatment of the various branches of the Mennonite Church that is given here. From it one can gain an intelligent understanding of the main reasons for the existence of these branches, which will do much to help him appreciate groups other than his own. Like the above, this booklet will be valuable for general reading in the

home and as a textbook for class study.—E.Y.

The Story of the Pennsylvania Dutch. Lithographs by C. H. DEWITT, text by ANN HARK. Harper and Brothers, New York, 1943. Price \$1.00.

This beautifully illustrated work of 32 pages, is really a work of art that adds much to the text. Every page of text has a number of black and white drawings and there are fourteen full-page color lithographs. These are fairly accurate in depicting details of dress, house furnishings, activities and religious practices of the Pennsylvania Germans, particularly the Amish and the Mennonites.

The author, Ann Hark, presents in story form a series of fifteen brief descriptions, of early life among the Pennsylvania Germans. Her choice of words is excellent. The wealth of information packed in these stories reveals a broad knowledge of backgrounds. Her treatment of the subject also displays a deep appreciation of the spirit of these people, and their contribution to American life today.—Quintus Leatherman.

NEWS AND NOTES

(concluded from p. 3, col. 3)

Mennonites in America, has been assigned to Harold S. Bender. According to present plans he will be employed by the Mennonite Publication Board and will spend the summer of 1944 in the writing and preparation of the manuscript for this book. It is hoped that the revised reprint of the Horsch volume and the first printing of Bender's volume can appear together within the next year. The increased publicity Mennonites have been receiving of late as conscientious objectors to war and as leaders in civilian public service projects has created a growing demand for authoritative books on Mennonite history and life.

The book *Menno Simons' Life and Writings* was published in 1936 as a quadricentennial tribute to mark the four hundredth anniversary of Menno's renunciation of Roman Catholicism. The original printing of this book has been sold out and the Mennonite Publishing House is now preparing a reprint edition of two thousand copies. The demand for this book, which contains only brief selections from the writings of Menno Simons, is evidently enhanced by the fact that copies of the complete works of Menno in English are no longer available.

The Mennonite Historical Committee at its meeting in March, 1944, recognized and discussed the urgent need for a new and revised edition of the complete writings of Menno Simons in the English language. The only English edition of his complete writings ever published was printed at Elkhart, Indiana, in 1871. It was a translation made directly from the original Dutch language, from the edition of 1681. It served in its day very well but is now out of print. There is need

for a fresh translation to be made from the original Dutch for the benefit of the present English-speaking Mennonites and others. It is hoped that this need can be fulfilled before too long.

John Umble has made detailed studies of numerous early Mennonite settlements in the state of Ohio. Recently he began the publication of a series of articles on "Extinct Mennonite Churches in Ohio," in the *Mennonite Quarterly Review*. The first of these, entitled "The Church in Williams County," appeared in the issue of January, 1944. Another on "The Church in Wood County" appears in the April, 1944, issue. The author has gathered very detailed information on the early families who composed these now extinct congregations. Besides the story of these former congregations, the detailed information renders the articles valuable for those interested in family history and for those who are investigating the history of Mennonite settlements in other states.

The Mennonite Historical Committee has been generously favored with a donation of one hundred dollars this year from the Mennonite Publication Board. The committee is highly grateful for this donation. Among other things it has voted to spend one hundred fifty dollars this year for some necessary work in further organizing and cataloging the Church Archives at Goshen, Indiana. Other donations from interested friends are needed for the work of the Committee in promoting the historical work of the church.

The appeal to members of the Mennonite Historical Association to contribute five dollars or more for a Sustaining Membership for 1944 has brought a generous response. Twelve members have already sent in the Sustaining Membership fee for this year. Others are still invited to do so. We thank all who have sent in membership dues for this present year, both regular and sustaining members. Those who have so far put off sending their dues are urged to do so at once.

New members who have recently been enrolled in the Mennonite Historical Association are the following: Elizabeth Frye, Goshen, Indiana; Ida M. Yoder, Wadsworth, Ohio. We welcome them as supporters of the work of the Historical Committee.

Become a Regular Reader of the Bulletin

If the Bulletin does not come to your address at present, we invite you to send in the fee of one dollar a year for regular membership in the Mennonite Historical Association. The Historical Bulletin is sent regularly to all who enroll as members in this Association, which is sponsored by the Historical Committee of Mennonite General Conference. Send your membership application and dues to the treasurer, Edward Yoder, Scottdale, Pennsylvania.

MENNONITE HISTORICAL BULLETIN

Published quarterly by the Historical Committee of Mennonite General Conference. Editors: John C. Wenger, Goshen, Indiana, and Edward Yoder, Scottsdale, Pennsylvania. Associate Editors: S. F. Coffman, H. S. Bender, J. B. Smith, C. Z. Mast, J. C. Clemens, Ira D. Landis, H. A. Brunk, and Melvin Gingerich. Publication Office: Scottsdale, Pennsylvania.

Vol. V

SEPTEMBER, 1944

No. 3

Preaching Appointments for Bucks Co. Visitors in Lancaster Co. in 1813

Harold S. Bender

Some years ago the writer found an interesting old manuscript in possession of Mary Caldwell, Route 2 Leetonia, Ohio, which contained notes of a tour of Mennonite congregations in Lancaster county, Pennsylvania, by two Mennonite ministers of Bucks county, Pennsylvania, Jacob Nold of the Swamp congregation, and Abraham Wismer of the Deep Run congregation. The notes were written on both sides of a sheet of paper 7½ by 9½ inches in size in the original handwriting of the noted Deacon Martin Mellinger of what is now the Mellinger's congregation about two miles east of Lancaster, Pennsylvania. They are here reproduced in the original spelling. Corrected spellings are inserted in brackets by the editor.

Little is known of these two ministers. John C. Wenger (*History of the Mennonites of the Franconia Conference*) gives no information about Jacob Nold except that drawn from the manuscript herewith published. His material on Abraham Wismer (1746-1823) states that he was a minister at the Deep Run congregation in Bucks county. Jacob Nold later removed to the Columbiana-Mahoning counties, Ohio, settlement where he is said to have been the first bishop. A third edition of the famous *Schulordnung* by Christopher Dock was published "for Jacob Nold" at Columbiana Ohio, in 1861, a copy of which is in the Goshen College Library.

Appointments for Services

October, 1813

- 15 Abraham Wismer from Bucks Co. and Jacob Noll [Nold] from the Swamp on a visit in Conestoga [Lancaster Co.]. Preached their first meetings at Henry Martins.
- 17 The ministers there in addition to Henry Martin are Daniel Witmer and John Zimmerman; Deacons, Weber and Samuel Gehman.
- 18 At Becker's, at Hershey's. Ministers, Peter Eby and Michael Martin. Deacon John Hershey.

- 19 At Strasburg. Minister, Henry Breneman, Deacon, Jacob Denlinger.
- 20 At the stone house, at the late John Scheneck. Ministers, Jacob Hochstetler and Sternman. Deacon, Meyer.
- 21 At Martin Mellingers. Ministers, John Buckwalter and John Kreider.
- 22 At Jacob Brubaker's. Ministers, Jacob Brubacker and Jacob Meyer. Deacons, Benjamin Hershey and John Steiner.
- 23 Abraham Wismer went alone to Mennerland to Habecker's.
- 24 At Bachman's at the two meeting houses. Ministers, Henry Neff and Christian Kauffman. Deacon, Neukomet [Newcomer].
- 25 At Samuel Niesly [Nissley].

Progress in the Church Archives

John C. Wenger

The archives of the Mennonite Church are housed in Memorial Library of Goshen College. This arrangement was formally agreed upon by the Mennonite Board of Education and the Historical Committee of Mennonite General Conference in 1940. The Historical Committee placed in one of its archives rooms, located in the northwest corner of the ground floor of the library, steel shelving with a capacity for almost 900 cardboard archives boxes, while another two hundred boxes can be placed on top the shelving.

One of the first tasks necessary was to unpack the vast amount of material which had been placed in the church archives, and to place it in the archives boxes. A label needed to be placed on each box indicating the contents. A classification system had to be devised and a number assigned to each archives box. An accessions book is now being filled out giving the following for each archives box: 1. Serial box number; 2. Source of material; 3. Item (contents of box); 4. Date of accession; 5. Shelf location; and 6. Restrictions and ownership. The work is being done by a student in the Goshen College Bible School, Edward J. Wiebe of Whitewater, Kansas. He is working under the direction of Harold S. Bender, Custodian of the Archives. He is well qualified for this work, knowing both English and German well.

Among the major items now donated to or loaned to the church archives are the following: John F. Funk papers; George Lambert material; Home and Foreign Relief Commission records; a vast amount of Mennonite Central Committee materials; S. D. Guengerich papers; Illinois Conference files; Mennonite Board of Missions and Charities files; Aaron Loucks and J. S. Hartzler material; J. D. Mininger correspondence; M. S. Steiner file; A. G. Clemmer material; J. C. Frey material; William A. Derstine file; and various items from the following: J. S. Hartzler, D. A. Lehman, Eli J. Bontrager, J. S. Shoemaker, J. W. Shank, David Plank, C. Z. Mast, John K. Yoder, John Horsch, J. D. Brunk, A. C. Kolb, and others.

THE AIM OF MENNO SIMONS

1496-1561

A Model for Mennonite Ministers

I have served you all with this small gift, as I received it from God. I gladly would that I could serve you longer with great and abundant grace, to the praise of the Lord. Therefore have I renounced praise, honor, ease, and forsaken all, and willingly submitted to the pressing cross of my Lord Jesus Christ, which oft times weighs very heavily on my weak flesh. I seek neither gold nor silver (the Lord knows this), but am ready, with faithful Moses, to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season; and I esteem the reproach of Christ greater riches than the treasures in Egypt, for I know what the Scriptures have promised us, and this is my only joy and desire of my heart, that I may extend the borders of the kingdom of God, publish the truth, reprove sin, teach righteousness, feed the hungry with the word of the Lord, lead the stray sheep into the right path, and win many souls to the Lord through his spirit, power and grace, and so act in my weakness, as he taught me who purchased me, a miserable sinner, with his crimson blood, and gave me this mind, by the gospel of his grace, namely, Jesus Christ, to him be the praise and glory, and the eternal kingdom, Amen.

- 26 At Manheim. Ministers, Jacob Hochstetler, Christian Hershey, Deacon, Jacob Lamelle.
- 27 At Groff's on the way home. Minister, Christian Horst, Deacon, Wenger.
- 28 Noll [Nold] with Peter Eby went over the mountain on a visit and the meeting is appointed on the return trip at Lititz, on the 27th at John Hess's and Christian Risser, Minister. Deacon Burkholder.
- 28 If God wills both of the dear brethren will meet again at H[enry] M[artins], to minister at one more meeting there and then in God's name from there return back home again. How many congregations Peter Eby and Noll [Nold] will serve during this time I

(turn to p. 2 col. 1)

The Historical Committee has set aside \$150.00 to pay for the services of a competent worker in the church archives during the current year. Further reports of his work will be published in the BULLETIN from time to time.

PREACHING APPOINTMENTS

(concluded from p. 1, col. 2)

do not know now. This is only a plan by us poor mortals which is partly completed until the 23rd when the brethren separated at Brubakers.

I hope that the Lord has already blessed them. He will continue to reward the dear brethren and not leave their labors unrewarded, and the angel of the Lord will accompany them home safe so that they may meet their own in good health.

A hearty greeting to all the brethren and sisters as well as to all those seeking the Lord in and through Jesus Christ.

Martin Mellinger.

Oct. 23, 1813

On the 23rd Abraham Wismer's Meeting at Martin's Creek,

Ministers, Christian Good and Joseph Bauman, Deacon, Abraham Good.

24 Jacob Noll [Nold] at Gingerich's on the Quietobefill [Quitophilia].

25 At Schneck's [Schenck's] on the Schwatara.

26 At Schnably of Gralten [Kralltown] Meeting house.

27 At Eby's on the Hammercreek.

28 At Hammercreek.

The Mennonite Historical Society of Goshen College

The annual business meeting of the society was held on September 23 in connection with the first program of the year. The society is now made up of the following: 12 corresponding members, 14 new student members, 12 hold-over student members, and 28 faculty members. The following were sustaining members, 1943-44: H. S. Bender, J. E. Brunk, J. Boyd Cressman, C. L. Graber, M. C. Habegger, Silas Hertzler, G. F. Hershberger, Orie O. Miller, Nelson Springer, John Umble, J. C. Wenger, Edward Yoder, and S. C. Yoder.

The newly elected officers are: H. S. Bender, president; G. F. Hershberger, vice president; John Umble, secretary; J. C. Wenger, treasurer; and S. C. Yoder, fifth member of executive committee.

At the first meeting Dr. J. Winfield Fretz of Akron, Pennsylvania, delivered an interesting and informing address on the Mennonite colonies in Mexico. His address was illustrated with colored slides which he had made on his recent visit with our brethren in the neighboring country to the south.

QUESTION BOX

When and how was part singing introduced to the Mennonites of the Franconia Conference?

The first book that was used in the Franconia Conference with musical notes was called the *Musselman Notes Book*. It was compiled by S. M. Musselman of Lower Salford, Montgomery County Pennsylvania, in 1844. It was composed of three-part singing: soprano, bass, and tenor. It was written in the old style scale of four tones, *mi, fa, sol, la*. The exact title of the book was *Die Neue Choral Harmonie, Enthaltend die Vornehmsten Kirchen Melodien, Eingereicht zum Gebrauche aller Christlichen Religionen von Jeden Benennungen und auf Drei Stimmen Gesetzt Absonderlich Eingereicht zum Öffentlichen Gottesdienste als Kirichen Versammlungen und Sing-schulen*. This title would read in English, "The New Choral Harmony Containing the Principal Church Melodies arranged for the Use of All Christian Bodies of Whatever Denomination, and Set for Three Voices, Especially intended for Church Services and Singing Schools."

The next book used by the Mennonite people was one published by Thomas R. Weber of Hellertown, published in 1878. The title was: *Die Sonntags Schul Harmonie, eine Sammlung Drei und Vierstimmig Ausgeste Gesänge für Sonntagschulen, Wochen-schulen und Musikalischen Gesellschaften und für den Familien Gebrauch mit Deutschen und Englischen Texte* (The Sunday School Harmony, A Collection of Three-and Four-Part Songs for Sunday Schools, Day Schools, Musical Societies, and for Family Use, With German and English Texts.) This book was also published in the old style musical scale of four tones, although the eight-tone scale had been invented prior to its appearance. This *Harmony* was used in the Sunday school of the Franconia congregation, the first Sunday school of the district.

These two books were, I suppose, the means of introducing part singing into the congregations of the Franconia Conference.

Of opposition to part singing I can report only what Minister Henry M. Clemmer (1849-1936) of the Salford congregation told me. Clemmer remembered an occasion when the church leaders put a stop to part singing in his home congregation.

The eight-tone scale, known as Aikens' Seven Character Notes, was introduced into the Franconia area by J. B. Aikens who was the inventor and who had a copyright on the three additional notes: *do, re, and ti*. The addition of these three notes produced the present-day scale: *do, re, me, fa, sol, la, ti, do*. This scale contains two half-steps, while the former had but one. Aikens came into this community

in 1866, when he bought the farm later known as the Abraham S. Rosenberger farm, in Hatfield Township, Montgomery County, Pennsylvania. Aikens died as a poor man in 1890. He is buried at the Hatfield Brethren Church, but no marker is found at his grave.

Just when the eight-tone scale was invented, I do not know, but I have a book, published in 1853 by J. K. Collins of Philadelphia, which employed it. The title is, *Timbrel of Zion*. The music is in four parts. My father who was born in 1845 learned to sing by the new style scale, but his uncle Elihu Clemmer who was but two years his senior told me he learned to sing by the old style scale.

David K. Allebach
Hatfield, Pennsylvania

NEWS & NOTES

Mention was made in the last issue of the BULLETIN of the book *Menno Simons' Life and Writings*, by Harold S. Bender and John Horsch, which was first published in 1936 and has now been printed a second time. In this connection it is interesting to report that this book has been translated into the Spanish language under the title *Menno Simons, su Vida y Escritos*. It was published by the American Mennonite Mission at Trenque Lauquen, F.C.O., Argentina, in 1943. The translator of the work is Carmen Palomeque, a member of the Mennonite Church in Argentina. In the Spanish translation there are added a foreword by the translator, and at the end an appendix entitled *Un Poco de Historia (A Bit of History)*, being a thumbnail sketch of Mennonite history and its significance in general church history. The book has 154 pages of slightly smaller size than its English original. It is noteworthy as perhaps the first book on Mennonite history to be printed in Spanish. The Mennonite Mission in Argentina is to be congratulated on this fine and significant piece of work.

We reported also in the last number of the BULLETIN the action taken by the Historical Committee of Mennonite General Conference at its last meeting with reference to the urgent need for a new English edition of the complete works of Menno Simons. We are happy to report that the Mennonite Publication Board at its biennial meeting, held at Elkhart, Indiana, in August, 1944, authorized the publication of just such an edition. The Board took this action upon a recommendation made by its Publishing Committee, which apparently originated independently of the earlier action of the Historical Committee. These parallel actions emphasize the urgent need which exists for a new edition of the works of Menno Simons. It is hoped that the appearance of this work will not be long delayed.

The Martyr's Mirror has for a number of centuries been a leading work in Mennonite literature. There is still a steady demand for it on the book market, though unfortunately the English edition is now entirely out of stock. This book was originally written and published in Europe in the Dutch language. The large work of around a thousand pages was translated into German at Ephrata, Pa., and published there in 1748. The German edition was re-issued in 1814 at Lancaster, in 1849 at Philadelphia, in 1870 at Elkhart, and in 1915 at Scottdale. Copies of this edition are said to be still obtainable.

The German *Märtyrer Spiegel* mentioned above was first translated into English by I. Daniel Rupp and published in Lancaster County, Pa., in 1837. At Elkhart, Indiana, the work was newly translated from the original Dutch into English by Joseph F. Sohm and published in 1886. The Elkhart edition was re-issued at Scottdale, Pa., in 1938. The latest publishers underestimated the possible demand for this centuries-old book and printed only 1,500 copies, thinking these would supply the demand for many years to come. Now in six years time the whole edition is exhausted and the demand still continues for the English *Martyr's Mirror*.

Various Mennonite writers have at times urged that Mennonite ministers and speakers draw more of their illustrations and historical allusions from the literature which represents our own rich spiritual heritage and depend less for quotations on works from outside and foreign sources. In order to do this Mennonite ministers and speakers must have free access to the older, standard works of Mennonite literature. This they cannot have, if the works are not constantly available for purchase. It appears, therefore that plans should be made for the re-printing of the English *Martyr's Mirror* at an early date.

The American-German Review is a bi-monthly magazine published by the Carl Schurz Memorial Foundation, 420 Chestnut St., Philadelphia 6, Pa. It contains occasional articles that relate to the Mennonites. In the issue of October, 1943, for example, appeared an article, "Their Sober Wishes," by Grace Wenger a member of the faculty at Eastern Mennonite School, Harrisonburg, Va. The article presented considerable historical information on the origin and early history of the Mennonites. The whole was written in an interesting and popular, story style. The article was accompanied by three illustrations showing some "plain people" of Lancaster county.

An article on "The Harmonists and the Hutterians," by Karl J. Arndt, appeared in the same magazine of August, 1944. It gives the interesting account of some correspondence and financial transactions

carried on between the Harmonists, a communal group at New Harmony, near Pittsburgh, Pa., and the Hutterian colony, then of Bon Homme, Dakota Territory, from the years 1875 to 1892. Apparently the chief concern of the former of these groups at the time was to get loans of money from the latter.

The American-German Review of April, 1944, published an extended "Bibliography of Americana Germanica." The aim was to cite and present information concerning all the books and articles published in 1943 and pertaining in any way to Americans of German origin and background. A number of the major articles published in the MENNONITE HISTORICAL BULLETIN are listed in this bibliography.

Ira D. Landis, a member of the Historical Committee of Mennonite General Conference, and a frequent contributor to the BULLETIN, has begun a series of historical articles which are being published in the *Youth's Christian Companion*. The general title of these articles is "Mennonites in Lancaster County." They are illustrated and are interestingly written. The first articles of this series appeared in recent months, and their contents will be of interest to Mennonites everywhere, both in and out of Lancaster county.

Below we quote the pertinent paragraphs from the publishers' foreword to the Elkhart edition of the English *Martyr's Mirror* (1886). The words are still a challenge to Mennonites of this generation:

As the English language, year by year, becomes more prevalent among our Mennonite people, the necessity of presenting to them in that language the doctrines, teachings, and practices, as well as the story of the sufferings, the faithful endurance, and the final triumphant deaths of those of like faith with us who lived in the earlier ages of Christianity, becomes apparent to every reflecting mind.

These doctrines, teachings, and practices together with the examples of faithful devotion to Christ and His Word, and the unflinching endurance under the severest persecution, are powerful incentives to Christians today, to inspire many sincere souls to live a more consecrated life, to practice greater self-denial, to live more separated from the world, and show a greater zeal in the work of the Lord and the salvation of souls; and they are especially precious to us, as Mennonites, because through these people it pleased God to hand down to us the living exemplification of the peculiar tenets and doctrines which we hold and practice at the present day.

The reading of books of this kind will also help us to appreciate more highly the privileges with which God has blessed us above our forefathers. While they oftentimes were not permitted to have per-

RECENT PUBLICATIONS

Who's Who Among the Mennonites. Edited by A. Warkentin, assisted by Melvin Gingerich. Bethel College, Kansas: A. Warkentin, 1943. Pp. 428. Price. \$3.50.

This is a revision and an enlargement of a first edition edited by Dr. Warkentin and published by him in 1937. The information has been brought up to date except in cases where revised data could not be secured, and the number of entries has been increased from about five hundred to approximately one thousand. An attempt has been made to enter here representative men and women in the various branches of the Mennonite Church who have made significant contributions to their churches and communities. The representation is much more adequate than in the first edition, and there are now probably few important omissions. The editor of the first edition expressed the hope that readers would co-operate in making a future edition more complete. This hope in a large part has been realized.

The book contains a vast amount of information concerning contemporary Mennonites. As a reference work it is invaluable to all those who are interested in Mennonite affairs. Addresses, dates, positions, publications, and past history of Mennonite leaders are here available. As a source book for Mennonite historians the work will also be very valuable in future years. It is probable that this work will make such a place for itself as will demand new editions every five or six years.

The editors recognize that there is much room for improvement. There are, as is to be expected, some errors of fact. D. D. Miller is listed as the present Treasurer of the Mennonite Board of Missions and Charities, although the entry for E. C. Bender reveals that he holds this office. Listed among the publications of J. B. Smith is *Verse by Verse Commentary on Revelation*. The publication date is given as 1943. So far as this reviewer is aware, this book has not yet been published. Possibly the entry was made as an expectation of the author which for some reason was not realized.

One of the great limitations of the work is its uneven quality. The source of information for each entry was the person being treated. Some give much more detailed information than others. Serving on the program committee of a literary society is probably a significant community service, but entering such minute activities greatly extends the length of one's entry. For this reason some important church leaders have much less space than do some rather minor community leaders. A reference work should be objective and relatively uniform in the kind and amount of information given. There seems to be

here, however, a good deal of subjective evaluation. It would seem that the editorial blue pencil could have been more freely used.

Another detail that seems rather subjective and vague is the matter of church membership. Although primarily a listing of Mennonites this work includes some people of Mennonite background now affiliated with other churches, but who, say the editors, "are still in sympathy with Mennonite principles." That is obviously a rather vague and subjective judgment. Again and again throughout the work men, chiefly professional men, are listed as belonging to one or the other of various Mennonite branches with the additional information, "now affiliated with the _____ church." Church membership becomes a rather elusive thing when one is a member of one church and affiliated with another. This would seem to involve fundamental contradictions when the subject is an important ecclesiastical official in another church. Is there such a thing as overlapping church membership? A few men who are obviously ex-Mennonites are listed as members of the Amish Mennonite Church when the reference is clearly to neither of the two bodies which can officially be called Amish Mennonite today. There should be no anachronisms in a work of reference. It would seem to be more accurate, as was done in a few cases, to give the present church membership with the addition, "formerly _____ Mennonite."

An interesting section of the book which one wishes could be extended is a series of pictures of Mennonite institutions. The classified directory of Mennonite business firms is so obviously incomplete as to be of limited value. A careful cross checking with the entries in the main section would have added some names to this directory. Valuable also are the lists of Mennonite mission stations, periodicals, and schools.

In spite of its limitations, this work is a panorama of Mennonite life unequalled in our literature. It is worth a day's browsing and frequent reference thereafter. —Paul Erb.

Die älteste Chronik der Hutterischen Brüder: Ein Sprachdenkmal aus frühneuhochdeutscher Zeit, Herausgegeben von A. J. F. ZIEGLSCHMID, Northwestern University, Carl Schurz Memorial Foundation, pp. lxix + 1037, [1943], \$10.00.

The Hutterian Brethren who trace their history back to the year 1528 differ from Mennonites mainly by holding to a Christian community of goods and by objecting to the private ownership of property. On most other points of theology and practice they agree with those holding to Swiss Brethren principles. In contrast with the Swiss Brethren, however, the Hutterian Brethren have ever been minded to keep some record of their church life.

"The Oldest Chronicle of the Hutterian Brethren," as the German title of our book runs, covers the life of the group up

to the year 1665. The present volume gives us a letter-true copy of the *Chronicle*, copied directly from the original volume in the possession of the Hutterian *Bruderhof* (colony) in Tabor, South Dakota. The *Chronicle* was copied letter by letter, "at snail's pace," and the copy verified no less than six times. It is therefore extremely reliable in both form and content. The gigantic task of copying the original, and of preparing the manuscript for the press, as well as adding all sorts of helpful notes and aids, was done by a noted specialist in the field of German Language, Professor A. J. F. Zieglschmid of Northwestern University. Mennonite historians are deeply indebted to Professor Zieglschmid for his splendid contribution to the sources of Anabaptist life and theology.

Some readers of the BULLETIN will not be able to make use of the Hutterian *Chronicle* because of its German form, but all Mennonites ought to know of the appearance of this most significant work. Let our scholars now begin to work this mine! W.

Clinton Frame Sketches by RAYMOND MARK YODER, Herald Press; Scottdale, Pennsylvania, 1944, pp. 106, \$0.50.

Four main parts comprise the latest book from the pen of Raymond M. Yoder, pastor of the Mennonite Home Mission Church, Chicago. Part I, written by Delton S. Schrock, is a good history of the Clinton Frame Mennonite congregation, near Goshen, Indiana. Parts II, III, and IV, all by Raymond Yoder, consist respectively of the Sunday School history, the Sisters' Missionary Association, and the Story of the Life of Daniel J. Johns. Part IV takes up almost two-thirds of the entire book.

The book is well written and combines a readable style with much valuable information. The author is very intimate in places, recording details of the home and family life of the chief subject, D. J. Johns (1850-1942) whose life span nearly covered the history of the congregation. Johns was ordained to the ministry in 1882 and as bishop in 1887. He served his church long and well and was a leading spirit in the progressive movements in the church as a whole.

It is work like that of Schrock and Yoder which the general historian must build on. How fine it would be if each of the congregations in the Mennonite Church would have local historians to produce similar books. W.

Stories My Father Told Us by EDITH WENGER MORGAN Privately Printed; n.d. (c. 1943).

In a delightful little book of forty pages Edith (Mrs. Earl) Morgan of Rubio, Iowa, has written an autobiographical sketch of her father, the late Solomon B. Wenger of South English, Iowa. S. B. Wenger was born in Virginia in 1857. He therefore remembered the Civil War days as a small child: the con-

sternation among the adults of John Brown's raid at Harper's Ferry and the various experiences with soldiers during the war years. Much of the book consists of a series of personal anecdotes and reminiscences which S.B. would tell his children for their entertainment. These stories are well written and are full of human interest. The historical value of the book lies in its allusions to such things as the construction of houses in Virginia a century ago; the stoves which warmed the houses of that era; the attitude of Wenger's family toward secession; the clothing worn by his mother; the customs of a century ago in cooking, house furnishings, and the like. But the average reader will read the book with keen enjoyment without pausing too much to reflect on the changes in customs which it reflects. It should be added that the subject of the sketch was an older brother of A. D. Wenger, the late Mennonite evangelist and president of Eastern Mennonite School, Harrisonburg, Virginia. W.

NEWS AND NOTES

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manent places of abode, and were driven about and hunted down like wild beasts, compelled to dwell in caves and mountains, and other secluded places, hold their meetings in secret, and suffer every imaginable form of injustice and persecution, because to be a true follower of Christ in those days was considered the very worst of crimes, we enjoy all the privileges of citizenship and are protected in the fullest enjoyment of our religion and forms of worship.

It is the duty of the Church to maintain and teach the pure Gospel of Jesus Christ and to transmit the same to coming generations, and as we contemplate these facts, what a glorious treasure of pure Christian devotion shines in these pages of the Story of the Martyrs, and how much this grand record of their sufferings has done, and may yet do to perpetuate the pure doctrines of the Gospel, eternity alone will reveal.

Become a Regular Reader of the Bulletin

If the Bulletin does not come to your address at present, we invite you to send in the fee of one dollar a year for regular membership in the Mennonite Historical Association. The Historical Bulletin is sent regularly to all who enroll as members in this Association, which is sponsored by the Historical Committee of Mennonite General Conference. Send your membership application and dues to the treasurer, Edward Yoder, Scottdale, Pennsylvania.

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Bishop Henrich Funck

JOHN C. WENGER

Henrich Funck was born in Europe, exact date and place unknown. His name indicates that he was undoubtedly of Swiss descent. By way of conjecture, the year 1690 is suggested as approximate for his birth. By the year 1719 he was in America. He bought two hundred acres of land in what is now Franconia township, Montgomery county, Pennsylvania. There he farmed and operated a mill. The original mill is no longer standing, having been destroyed by fire, but another mill has been erected in its place.

Funck married Anne, daughter of Christian Meyer, also an immigrant. She died in 1758. Henrich and Anne were blessed with ten children, one of whom, Christian, became a Mennonite bishop (he seceded from the Franconia Conference in 1778), and another, Henry, a Mennonite minister who settled in Virginia. The subject of our sketch served as a bishop in the Salford and Franconia congregations in what is now Montgomery county.

Henrich Funck is the author of two works, *Ein Spiegel der Tauffe, mit Geist, mit Wasser und mit Blut*, 1744, and a posthumous volume, *Eine Restitution, oder eine Erklarung einiger Haupt-Puncten des Gesetzes: wie es durch Christum erfuellet ist, und vollkommen vollendet wird werden an seinem grossen Tage . . .*, Philadelphia, 1763.

In his *Spiegel der Tauffe* (Mirror of Baptism) Funck discusses Holy Spirit baptism, water baptism, and the baptism of suffering. Holy Spirit baptism, says Funck, enables one to call Jesus, "Lord," and to comprehend the secrets of the gospel. It is an anointing.

On the subject of water baptism Funck surveys the conflicting views of his day. Some people baptized infants; others only those who have reached what Funck called *Redens-Verstand* and what we would now label as the "age of accountability"; some immerse backwards once, others three times forward; others bap-

tize by affusion; while still others reject water baptism altogether. The cause of all this lamentable confusion, thought Funck, was a neglect of the Word of God. Men give too much attention to the church fathers while neglecting the Word of the Heavenly Father. But Funck admits frankly that the Bible nowhere specifically prescribes a mode of baptism. Therefore people cannot agree

Ordinations Among Mennonites

IRA D. LANDIS

The selection of church officials by use of the lot has been a practice widely used in Mennonite congregations. Such ordinations are usually outstanding events in the life of a congregation. Some are peculiarly so. In studying ordinations by lot in Mennonite and Amish Mennonite congregations, the writer has made some interesting observations.

For ministerial ordinations, in the Bossler congregation, Lancaster County, Pa., since 1871, there were always five brethren in the lot and the middle one was ordained. All the ministerial ordinations in the Gantz-Hernley District, Manheim, Pa., in this century were of brethren living in one house, although by birth not related. In the Mt. Joy-Kraybill District, Mount Joy, Pa., from 1790 to the present there were five pairs of ordained brethren who were ordained not on the same day, yet very closely together, and who passed to their reward about the same time. In one case they died within fifteen days of each other.

The smallest class of candidates where the lot was used was in the Habecker congregation, Lancaster County, July 24, 1913, when John Charles was the only name nominated. It was John F. and John K., father and son, who always lived together. John K. was ordained then, and John F. was left free to serve faithfully on the Eastern Mennonite Mission Board soon to be organized. I recall the day very vividly, for thither father and I resorted with horse and carriage.

There was not an automobile on the grounds. Abram Herr had charge of the ordination service and Jacob N. Brubacher was present for possibly the last such service in which he participated.

The largest class of candidates was at Hammer Creek, Lititz, Pa., September 5, 1889, when Jonas H. Hess was ordained from twenty-two nominees. On March 18, 1884, Menno Zimmerman was or-



on mode and probably never will. Yet Funck does feel that there are clear indications in the Bible that pouring is the proper mode of baptism. This position he bases on a number of considerations: 1. Old Testament priests were anointed by affusion. 2. The baptism of the Holy Spirit is a "pouring out." 3. Baptism is compared in Scripture to an ark, and

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dained in the Weaverland congregation from a group of twenty.

In Wardensville, West Virginia, where "Ma" Heishman was always "tolerably well," where it always rains "right smart," and where the whippoorwill sings all night, there was in the late 1920's a class of six nominees: Pa Heishman, his son-in-law William W. Rudolph, his grandson Virilus Rudolph, and three of his sons, when William one of the latter was ordained to the gospel ministry.

Prior to voting for candidates in a certain congregation in the Middle West, some members campaigned for a certain young man. The deacon in the congregation had not been informed, so the ministry knew nothing about it. When the votes were taken, all votes from the laity were for this young man. The deacon named another man. When the two nominees were named to the congregation, the man for whom the electioneering had been done arose and declared he was unquestionably the chosen man and would never consent to pass through the lot. The good old bishop (known to many of us) decided that there would be no ordination. Two months later that same young man was a suicide.

In 1840 when Peter Eby, the venerable bishop of Pequea, in Lancaster County, desired an assistant, he told his congregations he wanted Christian Herr of Lime Valley. When the nominating votes were taken, he was the unanimous choice of the membership. When Moses Mast, Holmes County, Ohio, was ordained to the ministry, it was understood in advance that the one to whom the lot should fall, if qualified, should be ordained as bishop also. He was so ordained. Andreas Mack in 1887 was ordained as bishop in the Franconia Conference without use of the lot, he being the only one nominated. Chris. E. Troyer, who died in 1942 at Honeyville, Indiana, was ordained at White Cloud, Michigan, having received most, but not all the nominating votes.

I recall some candidates who picked the book containing the lot out from the midst of the books. John M. LeFevre in 1894 and Elmer S. Snavelly in 1937 are examples. In 1896 at the Mellinger church, near Lancaster, Pa., twelve old books were placed by Bishop Isaac Eby and then two new ones. Sanford Landis drew the first new one. When John Gochnauer was ordained, both clasps of his book were open. In some cases the book with the lot was not the last one placed by the bishop, yet was the last taken. This was the case when Mahlon Witmer was ordained as bishop and James Siegrist as minister. I can recall three occasions where ordination classes were present, yet no ordination took place.

On November 10, 1936, four nominees assembled at the Franconia Meeting-house, Montgomery Co., Pa., for the ordination of one of them to take the min-

isterial oversight of the Norristown Mennonite Mission. They were nominated from the entire conference constituency by the five bishops, the five executive members of the district Mission Board, and the two field workers. Markley H. Clemmer, who would not have served in any other way, was ordained, and now serves at the Norristown Mission. The Lord released David Nice for Bible study and Sunday-school leadership in the Doylestown congregation; John C. Wenger to become a Bible teacher and minister at Goshen, Indiana, and Earl Delp (until recently) as superintendent of the Newport News (Va.) Mission. Markley Clemmer fills a needy place, and the others were released for necessary work elsewhere. This is a wise precedent for bishops and mission boards, where local candidates are not available. The ordination of Stanley B. Beidler for the Haycock Mission (Quakertown, Pa.), and of John R. Lehman at Groffdale, Pa., for itinerant evangelism in the South are recent examples.

J. N. Durr (1853-1934) was ordained as minister 2½ months after his baptism at Masontown, Pa., in a triple ordination, at the age of 18 years, 6 months. He was ordained as bishop at 20 years, 2 months, 23 days. At his death he had served as minister upwards of 63 years and as bishop almost 61 years. Among his sons-in-law were two bishops, two ministers, and one deacon and among the grandsons at least one bishop and one deacon in the church of this good old bishop's choice. I know of no other triple ordination like that at Masontown, where two ministers and a deacon were ordained. The deacon ordained on this occasion, Nicholas B. Johnson, was ordained two days after his baptism. For youthfulness at the time of both ordinations and for length of service as a bishop, J. N. Durr holds records among Mennonites. His family too is quite exceptional and on the honor roll.

Paul M. Lederach, just passing his nineteenth milestone, was last August ordained to the ministry at Norristown, Pa.; Roy Geigley of Mummasburg, Pa., in 1917 was ordained at 19 years. Lehman Kraybill in 1913 was almost 20. Jacob E. Brubaker, Sanford G. Shetler, J. Paul Graybill, William Lauver, and James Siegrist were among those ordained at 20 in the last thirty years. John Lehman, Marion, Pa., in 1937 at 17 was the youngest man ever to pass through the lot.

Christian Risser of the Hammer Creek congregation in 1896 was ordained as bishop at 70 years; John Rohrer of East Petersburg, Pa., in 1892 was ordained to the ministry at 65, and D. C. Dupler of Columbia, Pa., was in 1935 chosen to the office of deacon at 68. These may be records for ordination late in life.

(to be concluded)

Vachel Lindsay and the Mennonites

MELVIN GINGERICH

Many Mennonites are not aware of the fact that Vachel Lindsay in one of his books, *Adventures While Preaching the Gospel of Beauty*,¹ gave them several pages of favorable publicity.

Lindsay was born in Springfield, Illinois, in 1879 and died in 1931. After attending college and several art schools, he spent two years in lecturing and settlement work. In 1906 he took the first of his long tramps, walking through the southern states, preaching "the gospel of beauty." In the summer of 1912 he tramped westward from his Illinois home, "across Illinois, Missouri, and Kansas, up and down Colorado and into New Mexico."² On this trip he carried with him his little booklet entitled *Rhymes to Be Traded for Bread*. These he sold along the way and gave to those who befriended him.

Kansas seemed to him to be the ideal American community, free from cities and industrialism and maintaining "the type of agricultural civilization the Constitution had in mind! Kansas, state of tremendous crops and hardy, devout, natural men! . . . Kansas, that is ruled by the cross-roads church, and the church type of civilization!"

In those letters written home which have found their way into his *Adventures*, Kansas receives the most attention. The first of these letters with which this article is concerned was written on Sunday afternoon, June 30, 1912, in the spare room of a Mennonite farmer.

The letter explains that he has spent a week shocking wheat for a Mennonite family. He then proceeds to describe the Mennonites. "They are a dear people," he writes. He agrees that they are perfectly correct in allowing no fashion magazines in their homes. A paragraph describes *The Wandering Soul*, a book which he found in the library of this home. The wood cuts in the book were "worth walking to Kansas to see." He next describes the Sunday service which he attended in the community Mennonite church and at this point makes observations that are illuminating to the historian of local church history.

Although Lindsay does not name the place of worship he attended, it was the Pennsylvania Mennonite Church, several miles northwest of Newton, that he visited. Impressed by the simplicity of their clothing and with an eye for beauty, he describes the "prayer-covering" as "awfully coquettish on a pretty head. It is intended to mortify the flesh, and I suppose it is unbecoming to some women."

He notes the black scoop-bonnets on the heads of the women who were seated in the front of the church, but he records, too, that in the center there

were a few cream-satin, soft gray, and dull moon-gold ones, while in the back of the church very few black bonnets appeared. Adding that there were a few daughters in the audience "with a mixture of shame and defiance in their faces" who insisted on "dressing after the fashions that come from Paris and Kansas City and Emporia," he passes judgment on their appearance in these words, "By the time the rumors of what is proper in millinery have reached this place they are a disconcerting mixture of cherries, feathers, and ferns. And somehow there are too many mussy ribbons on the dresses."

At the time Lindsay visited the Pennsylvania Church, the holiness movement, which eventually split this congregation, was making its way into the membership. According to Lindsay, those who experienced the Second Blessing or sanctification left off their neckties as a sign. In the light of these observations, he is surprised to find the buggysheds filled with automobiles. "And to meet a Mennonite on the road without a necktie, his wife in the blackest of bonnets, honking along in one of those glittering brazen machines, almost shakes my confidence in the Old Jerusalem Gospel."

Although he thinks they are not quite consistent in driving "glittering brazen machines," he believes that as a group they "have a piety as literal as any to be found on the earth." This does not argue that there is any lack of thought in their system, for "I attended one of their quarterly conferences and I have never heard better discourses on the distinctions between the four gospels. The men who spoke were scholars." Although he mentions no names, the program for this quarterly Sunday-school conference shows that J. M. R. Weaver spoke on "Why the Four Gospels?"

Lindsay then describes three tracts he found on his dresser. The first was against church organs, the second on nonconformity, and the third on Bible teaching on dress. The ritual of washing the feet was interesting to him, and as an artist he is impressed by the fact that they are not ashamed of the human foot. Next to the practice of the women "making a dash to find their gauzy prayer-covering" before grace at meals, he is most impressed by the way "both men and women go about in very clean bare feet after supper."

Finally in this chapter he notes their lack of interest in politics. "There is only one Mennonite political event, the coming of Christ to judge the earth. Of that no man knoweth the day or the hour. We had best be prepared and not play politics or baseball or anything. Just keep unspotted and harvest the wheat."

In another chapter, Lindsay describes his harvest experience on this Mennonite farm. Although he nowhere mentions the name of the family with whom he

Foreword to Funck's *Spiegel der Taufe*

[The Foreword to this little book, mentioned in John C. Wenger's article on Henrich Funck, and first published just two hundred years ago, deserves to be reproduced here in English. It serves well as a sample of the author's style of writing. It also reveals a rather unique line of approach to the subject of water baptism, in that it ties it up closely with two other baptisms taught in the Scriptures. The Foreword is interesting reading for these reasons.]

It is clear there was disorder and confusion in regard to the divine ordinances already in the apostles' times, principally in regard to the Lord's Supper (I Cor. 10:17-22), as also in other matters. So too the Devil early played his game and succeeded in introducing disorder and confusion in regard to Baptism, as one can see from reading books on the subject, and as daily observation yet teaches us. For this reason a *Mirror of Baptism* has been set up here from the New and Old Testaments in plain and simple words, yet according to the foundation and teachings of the Bible and the truth of the gospel.

If one may assume that the Bible is basically true and that it has been translated correctly, of which I have no doubt at all, and indeed believe that by the providence of God it has been correctly translated so far as concerns the fundamental teachings having to do with the salvation of mankind; he who can believe this, I say, let him read attentively the following testimonies from the Bible on the subject of baptism, and he will find that baptism is a command of God instituted by Christ, which leads to man's salvation and eternal life.

First of all, beloved reader, consider carefully the baptism of the Holy Spirit, and diligently look up the proofs by their

had a week of pleasant associations, it was the John Longenecker family, living at that time one mile east of the Pennsylvania Church. John Jr. is one of the two young men with whom Lindsay worked in the harvest field. Somehow, the religious songs and conversations of the young Mennonite men swung Lindsay into their spirit and he sang all the hymn tunes he could remember. He felt the "essentially patriarchal character of the harvest and thought of the Book of Ruth and the New Testament parables of sowing and reaping. "This Sunday before breakfast, I could fully enter into the daily prayers, that at times had appeared merely quaint to me, and in my heart I said 'Amen' to the special thanksgiving the patriarch lifted up for the gift of the fruit of the land. I was happy indeed that I had the strength to bear my little part in the harvest of a noble and devout household, as well as a hand in the feeding of the wide world."

1. Published by The Macmillan Company, New York City. The book was copyrighted in 1914 and was reissued in 1916, 1921, and 1928. It may be purchased for \$1.75.

2. All quotations in this article are from *Adventures While Preaching the Gospel of Beauty*.

chapters and verses, and from these you will see what an important baptism this is, for by it the human soul is drawn and brought to Christ. From these testimonies too you can discover how the individual is prepared to receive the Spirit's baptism, and how great the benefit a person has therefrom. Furthermore you can here clearly discern what form or mode is suggested by the word baptism itself.

In the second place look up carefully the Scriptural witnesses for water baptism, and you will find that water baptism is a plain command from Jesus and his apostles, and note also what preparations must be made previous to water baptism, and what obligations the individual assumes in his baptism, and what benefit comes to him from the same.

In the third place consider carefully the baptism of suffering and of the pouring out of their blood on the part of Jesus and his followers, and look up carefully the Scriptural witnesses, and you will learn what kind of ordinance and pouring out the baptism of blood is, and what kind of benefits one can derive from the same.

Furthermore study also the witnesses for the manifold baptisms of the Old Testament, how these were all shadows and figures of the three-fold baptism, and then consider carefully the ordinance of baptism in the new and the old covenants, and you will find that there is really a single ordinance of baptism with Spirit, water, and blood, and that they belong together as one.

Since in the following pages this ordinance is described as a pouring out (German: *Ausgieszung*), I would in advance beseech every person who reads this, be he old or young, man or woman, please not to get impatient or angry, and not violently to wrest the pouring of water baptism from between the other two, the baptism of the Spirit and the baptism of suffering and of pouring out of blood by Jesus and his followers, nor yet to thrust it aside as though the water baptism by pouring were no baptism at all. For if one does that, then he incurs the danger of taking an attitude of contempt, just as though one considered the pouring out of the Holy Spirit and the suffering and pouring out of blood by Jesus and his followers as something worthless along with the water baptism by pouring, and so held them all alike in contempt.

So for example, if a nursemaid were carelessly to throw out the infant baby along with its bath water, as if neither were worth anything, how disrespectful and insulting to the child's parents she would be! Such a nurse they would surely dismiss at once. The baby they would quickly gather up and again care for. The same thing can happen when one discards water baptism by pouring along with the newly-born child of faith, all out of contempt for pouring as a mode of water baptism, just as if neither were of any account, whereby one would come close to despising and discarding the Holy Spirit baptism, which is actually a pouring out. The fact is that the believing child of God in the first place was begotten, renewed, and born again through the pouring out of the Holy Spirit, and was redeemed through the

RECENT BOOKS

An outline of Mennonite History by J. JOHN FRIESEN, Herald Publishing Company, Newton, Kansas, 1944, p. 114, \$0.50.

A number of brief summaries of Mennonite history have appeared on the market in the last several decades. The most recent of these is that of J. John Friesen of Butterfield, Minnesota. The author says: "The plan of the booklet is this: Section One presents the field of Mennonite activity, the world, and indicates larger movements [pp. 10-13]; Section Two indicates larger and smaller movements; [14-16]; Three makes mention of the origin of the Mennonites and of language relationships [17-19]. The subject of Four is Mennonite History [21-55]. Section Five is a brief characterization of the Mennonite Church [56, 57]; Six enumerates some contributions the Mennonites have made to church and state [58-64]; Seven is intended to be a danger signal and sign post [65-73]; and Eight is a final question [74]." The danger signal that Friesen sees is that the American "melting pot" may ultimately weaken the nation by destroying the unique contributions which its several cultures contain. Friesen's final question is, "Can the Mennonite church, as a part of American life, keep alive the ideal of perfection, with all it implies and whatever it costs?" (p. 74).

The book is marred by a number of mistakes in dates, perhaps typographical. The reviewer feels that more should have been given about the actual circumstances which gave rise to the Swiss Brethren and Dutch Mennonite churches.

All readers will be interested in the 15 pictures of the Russian Mennonites in Russia, China, Germany, Brazil, and Paraguay (pp. 78-85). Other items in the appendix are: "Organization of Community Life in Russia" [86, 87], "Distribution of Mennonites Throughout the World" [88], Mennonite Family Names and Village Names in Various Countries [89-93], "Cultural Life of Mennonites" [94-104], "The Simple Life" [105-110], Civilian Public Service [111, 112] and "Sources" [113, 114].

The reviewer would commend the book to all Mennonites everywhere. —W.

shed or poured out baptism of the blood of Christ.

It is well known that many very lightly esteem that water baptism which the believers receive upon [confession of their] faith, with the result that in the past many have been persecuted on account of this baptism and have been put to death for the same. But God looks upon these like a pitiful Father, he exalts the persecuted ones and cares tenderly for them in everlasting bliss.

BISHOP HENRICH FUNCK

(concluded from p. 1, col. 2)

the rain fell on the ark. 4. In the New Testament, the "watering" (German, *Be-giessen*) of Apollos is mentioned. 5. Israel is said to have been baptized in the Red Sea [which could not have been an immersion]. 6. Funck also employs an allegorical argument: Christ, the "head" of the church was baptized first; hence water should be poured on the convert's head.

Funck taught also the baptism of suffering. He believed in the discipline of God. The Christian shall accept and bear his cross humbly. The true church is a suffering church.

In 1742 the Pennsylvania Mennonites wrote to their co-religionists in Holland, rehearsing their circumstances in the new world and their fear of difficulty in the practice of nonresistance. Three years later they wrote again, expressing in particular an interest in having van Braght's famous *Martyrs' Mirror* translated into German. Funck was one of the signers of this letter. Nothing came of the appeal to the Dutch but the *Martyrs' Mirror* was subsequently translated and printed at Ephrata, Pennsylvania, by the Seventh Day Baptists at the instance of the Pennsylvania Mennonites. Two Franconia Conference ministers read proofs on the book, Tielmann Kolb and Henrich Funck, and inserted their lengthy statement of approval at the end of the 1500-page volume. They stated that the translation was accurately made from the Dutch and they warmly encouraged their people to buy the volume [which sold for twenty shillings].

Henrich Funck died in 1760. His place of burial is not known. Three years after his death, his children had the book, *Restitution*, published. This was the largest American Mennonite production (not a reprint of an European work) during the first two centuries of Mennonite life in America. The book consists of a detailed study of the law of Moses with Funck's understanding of its typology of the kingdom of Christ. It is true that some of Funck's detailed points may seem a bit fanciful to us today, but after all he had a good understanding of the plan of salvation and he held to the great truth that Christ is truly the goal of Old Testament prophecy.

The title page of Funck's *Spiegel der Taufe*, which appeared just two hundred years ago, in 1744, is reproduced on the first page of this issue of the BULLETIN. The first edition was printed in Germantown by Christoph Saur. Later German editions were printed in 1834, 1850, 1853, 1861. The book was also translated into English and published in 1851, 1853, 1890. A translation of the Foreword to the book is printed on another page.

NEWS & NOTES

The Historiography of the Mennonites in the Netherlands is the title of a 30-page monograph lately published by Cornelius Krahn. The booklet is in fact a reprint of an article of the same title published in the journal *Church History*, issue of September, 1944. The author is a professor in Bethel College, North Newton, Kansas. He was born in Russia, studied in Germany and Holland, and has made extended research in the history of the Mennonites in Europe. About eight years ago he published a book on Menno Simons in German, which is authoritative in its field. In his latest publication, mentioned above, Dr. Krahn surveys the studies that have been made and most of the writings that have been published which in any way deal with the history and literature of the Mennonites of the Netherlands. The price of this booklet is fifty cents, and it can be obtained from the author at the address indicated above. The same article, somewhat revised, appears in the October issue of *The Mennonite Quarterly Review*.

The present year (1944) marks the two hundredth anniversary of the first publication of the little book entitled in the original German: *Ein Spiegel der Taufe (A Mirror of Baptism)*, by Henrich Funck. This was probably the first item of Mennonite literature produced in America. It is therefore worthy of some special attention at this time. Two items of Mennonite literature were printed in America earlier than this one, but these were reprints of things brought from Europe, namely: *The Christian Confession of the Faith of the harmless Christians*, in 1727, and the Hymnbook known as the *Ausbund*, in 1742 (on the latter see the article "Oldest Mennonite Hymnbook" in BULLETIN of Dec., 1942).

John C. Wenger in this issue presents a brief biography of Bishop Henrich Funck, author of the book mentioned just above, *Ein Spiegel der Taufe*. This biography he had originally prepared for the program of Mennonite General Conference in 1939. We are happy to publish this little sketch of Funck's life in this issue of the BULLETIN, and also a translation of the author's Foreword to the book he wrote.

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