



Mennonengespräch

Mennonite Historical Society of Ontario

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Goldsmith, Brenneman, Kropf: First Amish Ordinations in Canada

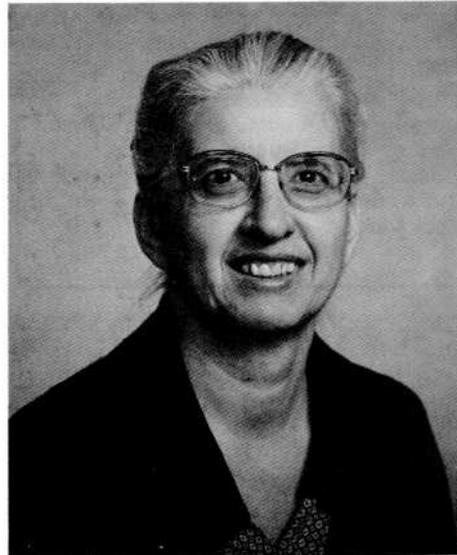
by Lorraine Roth

The year 1824 was an important moment in history for those of us who are members of or have our roots in the Western Ontario Mennonite Conference. Several factors led up to it, and one previous event was especially decisive. Continuous turmoil in Europe and the re-opening of traffic to America following the American Revolution led many Amish and Mennonites to turn again to migration as a way out of their economic plight and constant violations of religious scruples. A trickle of families and young men of military age found their way to America in every decade following the American Revolution. However, the arrival of Christian Nafziger from Bavaria in Upper Canada in 1822 and his negotiations with Governor Maitland concerning a section of Crown Lands in present-day Wilmot Township set in motion a movement which has shaped the destiny of many of us.

Among the immigrants before 1822 were a single man and two families. The young man was Joseph Goldschmidt (Goldsmith) (1798-1876) who was born in Alsace.¹ He arrived in America in 1819, landing at Philadelphia. Separation from his country and family was very discouraging for this young man who was put to chopping wood.² The two families who arrived in the early 1820s were those of John Brenneman and Jacob Kropf.

John Brenneman was about 55 years old and his six children ranged in age from about 21 to 8 years. It is believed that John was the son of Nicolaus Brenneman and Barbara Kurz residing on the estate **Hofgut** at Braunshardt by Darmstadt, Germany.³ A list of 1821 immigrants at Baltimore includes a John Brenneman family which very nearly fits the one with which we are concerned here. According to tradition, the Brenneman family spent some time in Pennsylvania, but it was not known how long.

When Jacob Kropf arrived in America, he was about 37 years old and had four children ages one to six years old. A fifth child was born in the United States.⁴ Jacob's place of birth is likely Epfing near Barr, southwest of Strasbourg, France.⁵ No arrival date has been found for this family in America. Daughter Elizabeth's birth in 1822 suggests they came



Lorraine Roth

in 1821 or earlier. Where they lived during this time is not known, but it can probably be assumed it was in Pennsylvania.

On January 4, 1824 Joseph Goldsmith married Elizabeth Swartzendruber who had come to America with her mother in the early 1820s. That spring Joseph decided he wanted to go to Canada. His wife and mother-in-law, it is said, accompanied him very reluctantly. It was not until Mother-in-law Catherine asked where her chest was to go while they were loading the wagon that they were sure she would go along.⁶

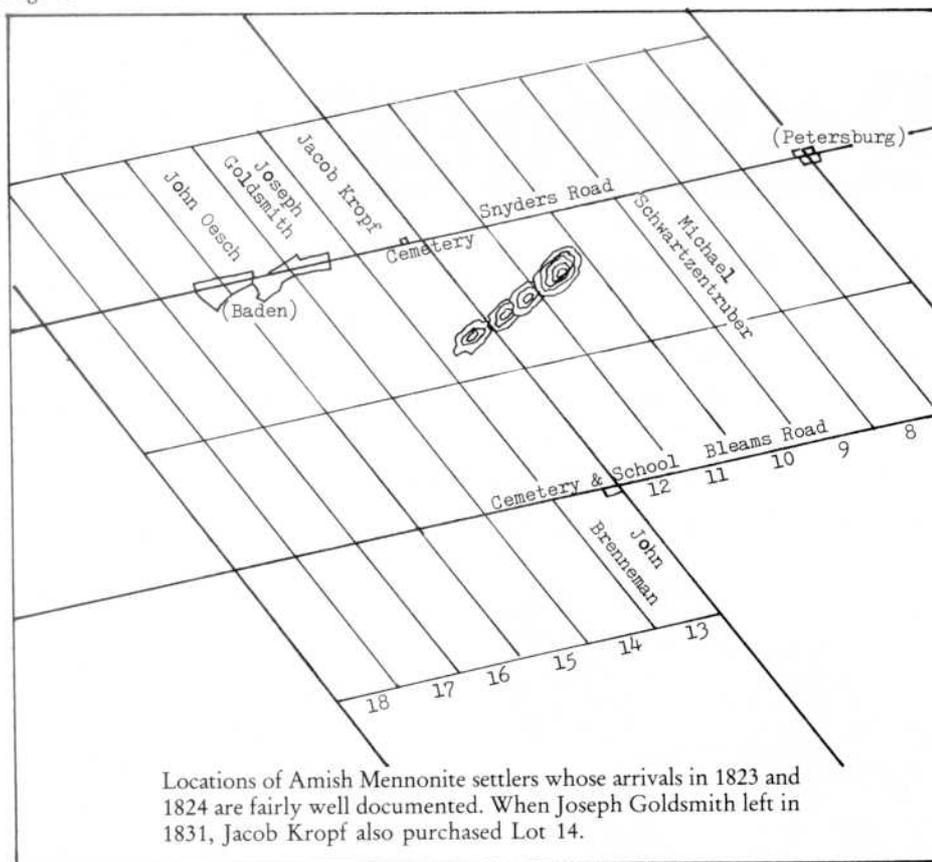
The details of the migrations to Canada are very vague. One would suppose that the Goldsmith, Brenneman and Kropf families made the trip together, although it is possible that the Brennemens and Kropfs came already in 1823. It is interesting to note that none of the Amish who had been in Pennsylvania before the Revolutionary War pulled up stakes and moved to the Canadian frontier. Bishop Christian Stoltzfus had purchased considerable land in Woolwich Township,⁷ but even among this family there were no immigrants.

When the Goldsmiths, Brennemens and Kropfs arrived in the Waterloo settlement, it may be that Michael Schwartztruber and his family, including his nephew Christian, were the only Amish Mennonites who had already built a cabin in Wilmot Township. It is believed they arrived in Canada in the summer or fall of 1823 and that they built their cabin before the survey was completed.⁸ The Schwartztrubers were located on Lot 9, South of Snyders Road, Goldsmith and Kropf chose Lots 14 and 13 respectively on the north side of the road. Today the village of Baden is spread along the front of these lots. John Brenneman settled on Lot 13 South of Bleams Road. The Wilmot Centre School and Cemetery are located on the northeast corner of what was his farm. (See map on next page)

John Oesch and his family left Bavaria in June of 1824. They probably arrived in Canada in late summer or fall. They located on Lot 15 beside Joseph Goldsmith. Castle Kilbride in Baden was later built on this property. Jacob Steinman left Bavaria with John Oesch, but it is not known whether Steinman ever came to Canada.⁹

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The ministry of Goldsmith, Brenneman and Kropf

The historic moment in 1824 was the organization of the first Amish Mennonite congregation on Canadian soil with the ordination of Joseph Goldsmith and John Brenneman as ministers and Jacob Kropf as deacon. The ordinations were performed by Bishop John Stoltzfus of Pennsylvania.¹⁰ Exactly where and when this took place is not clear. Some have thought that the three were ordained in Pennsylvania and sent out to establish a congregation. This procedure would have been somewhat out of character for the Amish. The other possibility is that Bishop Stoltzfus went to Canada, either with the group in the spring or, at their request, later in the year. If he went in the spring, did they all meet in Michael Schwartzentruber's cabin, or were they hosted by the Mennonites in Waterloo Township? Since the Mennonites were at this time replacing their log cabins with substantial frame houses, perhaps they allowed the Amish to use their cabins until they could build their own. If Bishop Stoltzfus went to Canada in the fall, there may have been a number of new cabins in which the emerging congregation could have met.

In 1826 Peter Nafziger, a bishop from Bavaria, and Christian Nafziger and their families arrived in the new settlement for which Christian had laid the groundwork on his trip in 1822. It is quite likely that Bishop John Stoltzfus or someone else made yearly or twice yearly visits to Upper Canada to ad-

minister communion until the arrival of Bishop Nafziger.

The ministry of the three men ordained in 1824 has been little documented. Joseph Goldsmith left Ontario in 1831 for Butler County, Ohio where he was ordained a bishop in 1838. He later moved to Henry County, Iowa. Jacob R. Bender stated that Goldsmith "left his impress on the young Amish settlement during his few years residence in Canada,"¹¹ but did not indicate in what way. Perhaps his conclusion was based on Goldsmith's influential ministry in Ohio and Iowa, which is described in the Goldsmith genealogy.¹²

The ministries of John Brenneman and Jacob Kropf, however, had completely fallen into oblivion. On questioning Brenneman descendants, the author discovered that no one knew that such an ancestor ever existed. In fact, according to family tradition, the father of the Ontario Brennemens was killed in a barn door accident in Germany.¹³ Was John Brenneman perhaps not active in the ministry, and thus he had been forgotten? Recent research in the old newspapers has revealed that John Brenneman was active—right up to his dying day, in fact. The CANADA MUSEUM, the first newspaper in Berlin (Kitchener) lists four funerals in which John Brenneman had part from 1838 to 1840. At two of them he is reported as preaching the sermon.¹⁴ Although Joseph Goldsmith and

Bishop Peter Nafziger had migrated to Ohio in 1831, John Brenneman was not the only minister in Wilmot in the late 1830s. John Oesch had by this time been ordained bishop, and Christian Miller and Rudolph Roth were ministers.

In 1843 John Brenneman deeded a portion of his land (the northeast corner) to the trustees of School Section Number Five for a schoolhouse and burying ground "for all denominations of Christians." In 1840 the newspaper reported that Maria Wildfong was buried at Brenneman's. John Brenneman's wife died in September of 1842,¹⁵ and no doubt she was buried here also. It is quite likely that burials took place here even before 1840.

The record of John Brenneman's death in DER DEUTSCHE CANADIER is evidence that he was active up to the day of his death at the age of 82. The account in the column of deaths translates as follows:

On the 21st of October, John Brenneman, Senior, in Wilmot at the age of 82 years, 6 months; leaving behind 5 children, 26 grandchildren and 2 great-grandchildren. Old as Mr. Brenneman was, his end was very sudden, brought on by a mishap. The Friday before, Mr. Jacob Kropf called on him, to take him along to visit a sick woman. As Mr. Brenneman opened the yard gate for Mr. Kropf, the wind blew it around again, which frightened the horse and he sprang forward trampling the old man under his feet and broke one of his legs. The carriage caught on the gate, broke it and went over it and fortunately protected Mr. Brenneman from further injury. On Friday it did not appear that there was any danger to his life, but on Saturday he obviously became worse and died the following night. This happened at this son John's place.¹⁶

Here we have the "barn-door" accident, but the place was Wilmot Centre, not Germany.

There is less documentation for Jacob Kropf's ministry, although the above story also indicates that Jacob Kropf, age 64 at that time, was active in his role as deacon. Jacob and his wife Magdalena (maiden name unknown) both reached the advanced age of 90 years. Jacob's obituary in the HEROLD OF TRUTH also attests to a faithful ministry.

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It reads as follows:

Jan. 29, (1875) in Waterloo Co. Canada, Bro. Jacob Kropf, at the advanced age of 90 years, 1 month and 26 days. He enjoyed remarkably good health up to the 26th of December, 1874, when he had a stroke of palsy, whereby his right side and also his tongue became paralyzed. He served as deacon in the Amish Church in Canada about 50 years, during which time his seat was seldom vacant when he was able to go. He leaves an aged widow, about two years his junior, with whom he lived in matrimony 64 years.¹⁷

Jacob's wife died on May 24, 1878.

In 1866 Jacob Kropf deeded a section of his farm (the southeast corner) to School Section Number 13 for a schoolhouse and burying ground for two dollars. There is no longer a school at this location. Only a vacant lot with several tombstones piled in the middle remains of the burying ground. No doubt, this was also used for burials long before the legal transactions took place. Two grown sons and two grown daughters died between 1840 and 1855, and it is quite likely that they were buried here. No doubt, Jacob and Magdalena are buried here also, although there are no markers.

The John Brenneman Family

The Brenneman family consisted of three sons and three daughters when the family arrived in Canada. The oldest daughter, Elizabeth, was married to Peter Gardner but died in 1844 without children. John Jr. married to Magdalena Schultz, received the Wilmot Centre farm. Daniel married Catherine Sommer and settled on Lot 23 South Bleams Road. The northern portion of this farm was incorporated into the village of New Hamburg in 1876. Daughter Magdalena married George Helmuth. They settled on Lot 22 beside Daniel, but later moved to East Zorra Township in Oxford County. They are buried in the cemetery on the 15th line of East Zorra. Catherine Brenneman married John Meyer (or Mayer). Part of Petersburg developed on the northwest corner of their farm (Lot 6 South Snyders Road). They had one son, but he probably did not survive. Their youngest son of John Brenneman Sr. was Jacob who married a young Irish maiden by the name of Lydia Leonard. They took up farming on the frontier in South Easthope, Perth County (Lot 5, Con. II). They are buried in the cemetery at the corner of the 19th line in East Zorra. This cemetery is located on a portion of what was one of Jacob Brenneman's farms. All Brennemens and Helmuths in Ontario are descendants of Minister John Brenneman. A few Brennemens and Helmuths joined the migrations south and west. The ancestral family of Dr. Fred Brenneman, missionary to India, was among these.

The Jacob Kropf Family

Jacob and Magdalena Kropf came to Canada with three sons and two daughters, the youngest of which had been born in the United States. Another son, David, was born in 1824 in Canada. Daughter Catherine, age 20, died in 1840. The third son, Jacob Jr., married to Jacobena Bender, died in 1848 at the age of 27. Daughter Elizabeth, who was married to John L. Lichti, died in 1853 at the age of 31, having given birth to seven children. Henry Kropf, the second son, married Anna Nafziger. He died in 1855 at the age of 40, leaving eight children. All of these are probably buried on the family farm at Baden. Henry's widow is buried in the Blake Mennonite Cemetery in Huron County. Jacob and Magdalena's sons Christian and David, married to Eva King and Magdalena Oesch respectively, outlived their parents, but had moved to the United States in the 1860s. Both of these families eventually ended up in Missouri. Thus Jacob and Magdalena were bereft of their children in their old age. All Kropfs of Amish Mennonite descent in Ontario belong to the Jacob Kropf family. Most Kropfs in Oregon and Illinois descend from their son David.

- Hamilton while he made an initial scouting trip into the settlement. They may have stayed with the Ebys while the men went out to build the Schwartzentruber cabin, but that was at "Ebytown," not at Hamilton.
- 9 From an undated letter by Jacob Steinman, in the Archives of the Mennonite Church, Goshen, Indiana (Hist. Mss. 1-10, Box 2)
- 10 Bishop John Stoltzfus was a son of Bishop Christian Stoltzfus who owned the property in Woolwich Township.
- 11 L. J. Burkholder. A BRIEF HISTORY OF THE MENNONITES IN ONTARIO. Mennonite Conference of Ontario, 1935. Jacob R. Bender wrote the chapter on the Amish Mennonites. This reference is found on page 220.
- 12 John W. Gingerich. JOSEPH GOLDSMITH . . .
- 13 In the Jacob Brenneman family, the tradition was that the Widow Brenneman came to Canada with three sons and a daughter who married a Helmuth.
- 14 The CANADA MUSEUM reported the following funeral services in which John Brenneman participated: Daniel Gordner, age 71, died July 1, 1838 service by John Brenneman and John Oesch Johannes Lichti, age 83, died Nov. 9, 1839 service by John Brenneman on John 5:28, 29 Catharina Kropf, age 20, died Feb. 10, 1840 (dau. of Deacon Jacob Kropf) service by John Brenneman and John Oesch Heinrich Schultz, 86th year, died Nov. 2, 1840 (father-in-law of John Oesch) "Lehrer" Johannes Brenneman spoke on II Tim. 4:6-8
- 15 The John Brenneman Jr. family record states that "Gross Mutter" died on Sept. 22, 1842. Unfortunately it does not give her name.
- 16 The Nov. 3, 1848 issue of DER DEUTSCHE CANADIEN. John Brenneman Jr. received his father's farm at Wilmot Centre.
- 17 HERALD OF TRUTH, Volume 12, page 46.

General Notes:

- 1) Locations of farms and information on cemeteries was obtained from records in the Registry Office, Kitchener.
- 2) For further background information see:
 - a) THE AMISH OF CANADA by Orland Gingerich
 - b) 150 YEARS, SESQUICENTENNIAL OF THE AMISH MENNONITES OF ONTARIO, ed. by Dorothy Sauder.

Footnotes:

- 1 John W. Gingerich, JOSEPH GOLDSMITH, 1796-1876, AND HIS DESCENDANTS. Kalona, Iowa, 1955. On page 8, the author quotes the record found in the Goldsmith Bible. "Tannsapfen-Muhl, near Rapperswyr" is given as the birthplace of Joseph; Markirch as the birthplace of his father, Conrad.
- 2 *Ibid.*, p. 9.
- 3 Albert H. Gerberich. THE BRENNEMAN HISTORY. Scottsdale, Pa.: Mennonite Pub. Houe, 1938. On pages 843-919 Gerberich lists the family of Nicolaus Brenneman. The fifth son is Johannes Brenneman, born March 30, 1766, of whom Gerberich had no further record. Checking the age of John at his death with the above birthdate, it coincides within two or three days with this date. Gerberich did try to include the Canadian Brennemens, but his information was confused and very incomplete (pages 932-934).
- 4 The 1851 census gives Elizabeth's place of birth as "U.S.A."
- 5 The death record of Jacob Kropf in Wilmot Township gives his place of birth as "Eppig," Canton Barr, France. "Eppig" is probably a misspelling of Eppig.
- 6 John W. Gingerich. JOSEPH GOLDSMITH . . . pp. 9 and 13.
- 7 Bishop Christian Stoltzfus invested in Lots 10 and 18 (a total of 700 acres) in Woolwich Township. In 1819 he sold Lot 18 to Peter Martin. Stoltzfus retained Lot 10, and after his death the family sold it to Son Christian in 1835. Christian Stoltzfus II sold it to Philip Breckbill in 1839.
- 8 Major Peter Swartzentruber. CHRISTIAN SCHWARTZENTRUBER — MAGDALENA SHOENBECK, 1743-1956, PROGENITORIAL PARENTS (New York, ca. 1956). On page 16 the author gives the story of the building of the cabin before the survey was complete. Swartzentruber had to rely on oral tradition; so many of the details in his story are not correct. For example, Benjamin Eby had built his cabin in the Waterloo settlement in 1806. The Schwartzentrubers did not stay with the Ebys in Hamilton. It is possible that Michael left his family at

History of the Wilmot Amish Mennonite Congregation

Steinman and
St. Agatha Mennonite Churches

1824-1984



Lillian Kennel's book is published to celebrate the Wilmot Mennonite Church double anniversary — 100 years of the first building, and 160 years of the settlement.

Reunions and Anniversaries

The Schiedel Reunion

by Allan Dettweiler

The first reunion for the descendants of Martin Schiedel and his wife, Susannah Ries, took place Sunday, September 2, 1984 at the Breslau Mennonite Church, Breslau, Ontario. This was 188 years after Martin Schiedel was born in Württemberg, Germany in 1796.

Martin and Susannah had a family of eight children—first four daughters then four sons. The families of all the daughters—Catharine, who married Jacob Zeller; Sarah, who married Philip Zeller (brother to Jacob); Hannah, who married Rev. Jacob Woolner; and Susannah, who married Henry Reist—were represented at the reunion.



The Martin and Susannah Schiedel memorial.

Descendants of the two oldest Schiedel sons, John and Jacob, were also included among the approximately 300 persons in attendance. Efforts are still being made to locate descendants of the two youngest sons, Isaac and Noah.

Family names at the reunion included: Zeller, Woolner, Reist, Sauder and Dessler, as well as 70 persons still bearing the Schiedel name.

Approximately 20 descendants of Martin's brother, John Schiedel, and his wife, Mary Kuehler, also attended. Most of these were from Michigan.

The states of New York and Michigan, Washington, D.C., and the provinces of Manitoba and Alberta were represented, and Ian and Hazel Schiedel travelled all the way from British Columbia.

The highlight of the day was the unveiling and dedication of a new memorial honouring Martin and Susannah, the ancestors of most Canadian Schiedels. They came to Canada in 1825 from Pennsylvania a month after their

We are very happy to be able to note a number of anniversaries and reunions this fall.

We encourage all congregations with special celebrations to report them for possible inclusion in *Mennogespräch*.



Display table at the Schiedel reunion.

marriage, and purchased Lot 107 of the German Company Tract northeast of Breslau. They were among the first worshippers in the Cressman Mennonite (now Breslau Mennonite) Church.

The dedication was led by Rev. A. Ward Woolner, a great great grandson of Martin Schiedel.

Allen Schiedel of Cambridge, aged 94, was the oldest descendant in attendance, closely followed by his cousin, 90 year old Hannah Martin of Elmira. Both are grandchildren of Deacon John Schiedel who served in the Cressman congregation, but later joined the Old Order Mennonites.

Five week old Scott Mader, son of Doug and Connie (Schiedel) Mader and grandson of Richard and Shirley Schiedel was the youngest descendant in attendance.

The Schiedel reunion will next be held in 1989.

Correction:

Two errors occurred in the first paragraph of "The Breslau Mennonite Church: a brief history," published in the last issue of *Mennogespräch*.

Breslau is a village, not a town, and is no longer in Waterloo Township. The U.S. half of the writing team is responsible for the difficulties.

Correction and clarification of information appearing in "The Mennonite Community of Port Elgin" (Vol. 1, no. 1, page 2, column 2, last paragraph). The sentence in question reads: "Two of the delegates were John Bear and David Wismer." The latter should be Daniel Wismer. The author regrets this error and has prepared the following resumes of Daniel and David Wismer, both ordained to the ministry in the Mennonite Conference of Ontario.

Daniel Wismer
1820-1909

Daniel was a son of pioneers Henry and Mary (Cressman) Wismer who came from Bucks County, Pennsylvania in 1815. He was married to Sallie Erb, daughter of pioneers Peter and Susannah (Bomberger) Erb, who came from Lancaster County, Pennsylvania in 1807.



Daniel Wismer

In 1860 Daniel was ordained a minister in the Berlin (now Kitchener) Mennonite congregation. He was a member of the delegation sent by conference leaders to visit the Port Elgin congregation in 1869, which was reported to be holding weekly prayer and testimony meetings. As well were held evangelistic meetings under the leadership of Solomon Eby, who in 1874 affiliated with the Reformed Mennonites in Indiana who were under Daniel Brenneman's leadership. Around 1877 Daniel Wismer moved his family to Marion County, Kansas where he was ordained bishop by Daniel Brundage in 1887. His wife having died in 1885, he returned to Berlin.

Wismer married Lydia Musselman in 1889. She was the widow of Samuel Brubacher. In these later years in Ontario he was recognized as a bishop with no particular field of responsibility. He preached the gospel for nearly 50 years.

* * * * *

David Wismer
1861-1949

David Wismer was married to Esther Shantz in 1889. They resided on a farm near Blair. He was ordained a minister for the Hagey congregation in 1902. Six years later they moved to Berlin where she died in 1922.

When First Mennonite Church divided in 1924, David joined the Stirling Ave. group. He was called upon to preach occasionally. His sermons were appreciated by the congregation.

— Lorna Bergey

Genealogical Resources at the Conrad Grebel Library and Archives

by Sam Steiner

(based on a talk to the Genealogy Committee of the Mennonite Historical Society of Ontario, April 23, 1984).

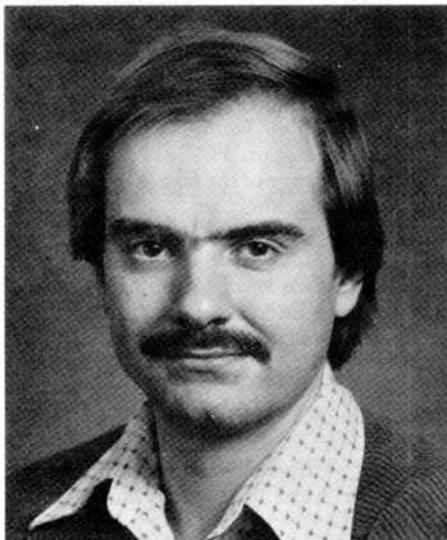
The formal name of the Archives at Conrad Grebel College is Mennonite Archives of Ontario. That name tells you two limitations you should be aware of. We're a *Mennonite* archives, we're not a local history archives. To some extent there is overlap, but we can't help a local genealogist with German Lutheran or Catholic background. Secondly we're an *Ontario* archives. We collect genealogies beyond Ontario, but our primary purpose is to work in the area of Ontario Mennonite history. We will not have church records from congregations in Pennsylvania for example; to do research on family connections there will mean use of archives in the U.S.

Much of the material in our Archives is not of interest to genealogists. 90% or more of the original archival material is from the 20th century. This would be true of all archives. Most genealogists have their family information from the 20th century; it's the 19th century and earlier that is of interest. Many people are surprised that archival materials are not *old* for the most part.

A second fact that genealogists often do not appreciate, is that contrary to popular opinion, Mennonites have never been all that interested in their own church history, at least after the first decades in Europe. Oh yes, we know about the *Martyrs' Mirror*, and now we know that Mennonites came to North America in 1683. But we haven't known much about Mennonites in the 17th, 18th and 19th centuries. This lack of interest included the leadership of the church over the years. Very few records were kept by Mennonite ministers. Was it because of persecution? Well, not really, after the early years. In one sense a stable rural community made record keeping unnecessary for day to day life. One *knew* who was part of the church.

This attitude extended into this century. My grandfather, a bishop in eastern Ohio for many years, did not keep good track of the weddings and baptisms he performed. He felt the Lord kept track of these things, and it wasn't necessary for him to do so. This same pattern is true in Ontario. For the first 75 years of Mennonite existence in Ontario we have virtually no church records, except for a few land records. The Mennonites have never been the record keepers for the government, as Lutherans or Catholics or Anglicans have been in other settings.

But there are some resources we do have for the genealogist. We have a growing collection of published genealogies. We buy some, others are donated. If you know of a relevant genealogy not the list attached, that is still available, let us know.



Sam Steiner

We have some bishop books. These books generally contain one or two kinds of information. If any record is kept at all, it is probably of baptisms. It may also contain marriages. Bishop books we have include those of Amos Cressman, Elias Weber, Joseph Hagey, Johannes Gascho and Daniel Steinmann.

Some congregations now have good membership lists. The March 1984 *Mennogespräch* published a 1902 list of First Mennonite Church in Kitchener.

When you look at these records, however, you'll see the limitations. A date of baptism gives only the roughest idea of the baptismal candidate's age. Most baptismal lists give no indication of the parentage of those baptized. Marriage records tell more, but are usually not precise about birth dates, etc.

Church membership records are also problematic. Even today many Mennonite churches are hazy about who is or isn't a member. I am secretary of the Mennonite Conference of Ontario & Quebec. Not a year goes by when at least one congregation does not make a drastic alteration in its membership numbers, as they struggle to determine who the membership actually includes. My home congregation has done this a time or two, which isn't funny when you consider the congregation began in 1960.

What other original materials do we have? Well, there are cemetery records, though many of these are retained with the congregation. We do have First Mennonite (Kitchener) records, as well as some listings developed by others. The Genealogy Committee is working on recording cemeteries, and we hope to publish some of these as they are completed.

We have some Sunday school records going back to the 1870s. Some list subscribers to the school, others list scholars. These are more frequent than membership lists.

There are some land records, some wills, etc. I confess to not knowing what all we have in this area.

There are some family Bibles—though my faith in family bibles is not as great as it once was. I had occasion several years ago to see the family bible of my great grandfather Christian Steiner, which passed into the hands of my grandfather, A.J. Steiner. In that bible, in his own hand, my grandfather incorrectly stated the year of his first marriage. It is possible to tell this was written in 30 years after the fact, and I knew the correct date from precise evidence. Because of this error, the date of grandfather's first marriage is misstated in virtually every document relating to him, including his obituary. He made a similar error on his ordination date, which was misstated for years in the *Mennonite Yearbook*.

What of other aides. We have on microfilm census records of 1842, 1851, 1861 and 1871 for areas of Ontario in which Mennonites were concentrated in any numbers. We have an index of obituaries recorded in the *Gospel Herald*, if they relate to Ontario. We have some microfilm of ship lists for Russian Mennonite immigrants of the 1870s.



One of the older genealogies in the Conrad Grebel collection.

Lastly we have names and addresses of other Mennonite historical libraries and archives that might be helpful to an Ontario genealogist. Check us out. We'll try to help.

During the summer our hours are 9-5, Monday to Friday. In the fall and winter, we're open 9-9 Monday to Thursday, 9-5 Friday. If you wish to use the archives, it is best to make an appointment.

Genealogical Resources at Conrad Grebel College

Genealogies

- The Alderfers of America*
by Helen Alderfer Stanley, 1972
- Augsburger — *Descendants of Christian Augsburg* . . .
by Homer D. Augsburg, 1981
- Baer — *Ephraim Baer family, 1876-*, n.d.
- Baer — *The Henry Baer family history*
by Betty Lou Eby Robbins, 1977
- A Barga-Neufeld genealogy*
by Bernhard Barga, 1962
- Bauman — *Family records mostly of three distinct groups and descendants of Joseph, David and Henry Bauman* . . .
by Angus S. Bauman, 1941
- Bauman — *Family records of the descendants of pioneer Joseph Bauman*
by Sarah Bauman, 1967
- Bauman — *The Martin H. Bauman family history* by Roy G. Bauman and Salome Bauman, 1969
- Bechtel family* . . .
by Gary and Ruth Bechtel, 1981
- Bender — *Daniel Bender (1835-1918) and Veronica Roth (1839-1912) and descendants*
by Edwin and Mary Bender, 1970
- Bender — *Familien-Register von Jakob und Magdalena Bender . . . bis 1897*
von Jakob und David Bender, 1897
- Bender — *Family register of Jacob and Magdalena Bender . . . to the sixth generation to 1925*
by David M. and Noah R. Bender, 1925
- Bender — *Genealogy of Jacob and Magdalena Bender . . . until . . . 1946*
by Jacob R. Bender, 1947
- Bergey — *Genealogy of the Bergey family*
compiled by David Hendricks Bergey, 1925
- Blank — *Bishop John Blank and family*
by Sadie R. Blank Mast, 1963
- Boshart — *Christian E. Boshart and Catherine Buerge family history*
by Lucile Boshart-Carr, Shirley Jantzi-Boshart and Lorraine Roth, 1978
- Braun — *The Brauns of Osterwick*
by Peter Braun, 1974
- Brenneman — *History and genealogy of Jacob and Lydia (Leonard) Brenneman family, 1843-1963* by Lorraine Roth, 1963
- Brenneman — *Family tree of Daniel & Barbara Brenneman up to June, 1979*
by Lily Mae Yantzi, 1979
- The Brubacher genealogy in America*
by Jacob N. Brubacher, 1884
- Brubacher — *History and genealogy of the Brubacher-Brubacher-Brewbaker family in America* by Phares Brubaker Gible, 1951
- Brubacher — *Descendants of John Hess Brubacher . . . and his nephew "Cooper" John Sherk Brubacher, 1807-1887 of Ontario, Canada* by Landis H. Brubacher, 1977
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- Burgert, Annette K. Eighteenth century emigrants from German-speaking lands to North America, 1983 (GR110.P4A372 vol. 16)

In addition the library holds numerous community and congregational histories that could assist the researcher.

MICROFORMS

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- Public Archives of Canada. Census returns. Ontario (For following counties)
- Niagara District 1842
- | | | | |
|------------------|------|------|------|
| Haldimand County | 1851 | 1861 | 1871 |
| Lincoln County | 1851 | 1861 | 1871 |
| Oxford County | 1851 | 1861 | 1871 |
| Perth County | 1851 | 1861 | 1871 |
| Waterloo County | 1851 | 1861 | 1871 |
| Welland County | 1851 | 1861 | 1871 |
| York County | 1851 | 1861 | 1871 |
| Niagara County | | | 1871 |
- Ontario Archives. Land Record Index: Name Index & Township Listing

PERIODICALS WITH GENEALOGICAL CONTENT

- Ontario Genealogical Society. Families (1976-)
- Ontario Genealogical Society. Newsleaf (1976-)
- Mennonite Family History (1982-)
- Mennonrespräch (1983-)
- Pennsylvania Mennonite Heritage (1978-)
- American Historical Society of Germans from Russia. Clues (1976-)
- American Historical Society of Germans from Russia. Journal (1978-)
- The library also has sets of the major Mennonite periodicals which contain numerous obituaries, e.g. Gospel Herald, The Mennonite, Der Bote, Mennonitische Rundschau, etc.

ARCHIVAL LISTS & INDEXES

- Gospel Herald Ontario obituaries (card index of all Ontario Mennonite obituaries)
- "Lists of Mennonites who moved to Manitoba, 1874" (Jacob Y. Shantz Collection)
- "Lists of Immigrants from Russia to Ontario, 1924" (Canadian Mennonite Board of Colonization Collection)
- The Archives also contains numerous cemetery lists, which are being added to through an ongoing project of the Genealogy Committee of the Society. Also found in the Archives will be bishops' books (marriages & baptisms), membership lists of congregations, and other items to assist the researcher.

August 21, 1984

Anniversaries, continued

Maple View Mennonite Church, Wellesley

by Beatrice Schultz

In 1859 the early settlers came to the Wellesley (Schmidsville) area and settled along the 3rd & 5th Lines, and the boundary between Wellesley and North Easthope Township. As typical Amish, they held a biweekly worship service followed by a fellowship meal.

1867 saw the congregation build a very small frame structure close to the road on the site of the cemetery on the 3rd Line. The building was used only in connection with funerals as a shelter from the weather for the immediate family. The funeral chapel and cemetery were used not only by the Amish but also the Lutherans, Presbyterians, and others. The first bishop for the congregation was John Jantzi, the ministers were Joseph L. Lichti and John Gerber, and John Jausi served as deacon.

The congregation decided to build a meeting house as a permanent location for the worship service of the growing congregation. Beginning in 1871 donations were collected toward financing the new building. These ranged from \$2.00 to \$100. By 1873 \$598.21 had been collected.

It was not until 1886 that the congregation decided to go ahead with their plans to remove the small funeral chapel and replace it with a larger building. The ministers who led the worship in the new meetinghouse were Bishop Jacob Wagler, Joseph L. Lichti and John Gascho.

The present building was erected in 1928, and was expanded in 1976. This expansion provided more Sunday school rooms and a lobby area. The present ministers are Alvin Leis, Glen Jantzi and Deacon Allan Nafziger.

Plans were made for 125th anniversary celebrations the weekend of September 22-23. Special features included an Anniversary Chorus, a 125th anniversary booklet, an anniversary cookbook, and a former Maple View Quartette.

Scheduled speakers included Lorraine Roth, Alvin Roth and Orland Gingerich. Sunday evening a showing of the film, "Trail of the Conestoga," was planned.

Stirling Avenue Mennonite Church, Kitchener

(From the anniversary brochure)

by Alson Weber

Stirling Avenue Mennonite Church was founded in 1924 as a result of tensions between some members of First Mennonite Church who were adjusting to urban life, and rural bishops of the Ontario Conference whose authoritarian edicts left no room for compromise.

The church building was dedicated in February, 1925. The members adopted a form of congregational government in which lay persons were elected to the various boards and organizations. As early as 1932 this included women. The founding pastor was U.K. Weber, pastor of First Church, whose ministerial license was revoked because of his support for the dissident group. There were 133 charter members, 17 of whom are alive today.

In 1928 Stirling declined an invitation to join the Evangelical United Brethren Conference. After a period of aloofness, during which time interest in outreach moved in non-Mennonite directions, Stirling again became interested in cooperative Mennonite ventures such as the Non-Resistant Relief Organization, MCC and the House of Friendship. Along with these interests Stirling became active in interdenominational activities in the community.

In 1946 Stirling joined the Eastern District of the General Conference of Mennonites as well as the parent body. We gave support to Bluffton College and Mennonite Biblical

Seminary. Stirling was a significant force in the founding of Conrad Grebel College, and along with the UM Conference, we assisted the Waters Mennonite Church after the Ontario Conference withdrew their support.

Eventually the Ontario Conference adopted all of the controversial positions which had caused the division in 1924. Also, the language barrier which had made full communication with the United Mennonites difficult, largely disappeared. So Stirling felt comfortable in joining both conferences in 1970.

Stirling's original membership was almost 100% of Swiss Mennonite origin. We soon became a home for Mennonites of varied backgrounds: Swiss, Amish and Russian Mennonites, as well as for many persons of non-Mennonite origin who appreciated the democratic climate where the expression of individual gifts was encouraged.

As evidence of our Mennonite ecumensim, we have had pastors with backgrounds in the Old Mennonite, General Conference and Western Ontario Mennonite conferences. We have pioneered in Ontario in "Women in Ministry" as well as in the use of lay persons in the pulpit.

Stirling has been a pioneering, innovative congregation, introducing to the Ontario Mennonite scene congregational government, the use of instrumental and choir music and the abolition of a distinctive dress code. We have experienced a variety of worship forms. We have encouraged Inter-Mennonite cooperation as being the most effective way of witnessing to society.

There is evidence that God has led us in this venture. We pray for the continuing leading of the Spirit in the days ahead.

Elmira Mennonite Church: 60th anniversary

by Ken Bechtel

On August 31, 1924 58 persons covenanted together to form a new congregation on Elmira's west side. Sunday, September 9, 1984 their spiritual descendants gathered to reminisce and to celebrate sixty years of life together.

The day's program had been planned to reactivate memories and to stimulate dreams. Preludes for the morning and afternoon services included tapes from 1955-58 Junior Choirs; there seemed a bit more grey on the choir's "teenagers" as they reassembled to sing some of their favourites that afternoon. In the morning service, Simeon Hurst, the congregation's first missionary son, led the devotional period and 1945-66 pastor, Howard Bauman, preached on "Learning from the Past." The evening service featured current musical talent and provided opportunities for members and guests to share memories. Many did. Howard Bauman and Vernon Leis (pastor, 1966-80) responded to pastor Ray Brubacher's questions about high points, embarrassing moments and major challenges. Three youth gave both flip-pant and serious visions for the future.

In preparation for this occasion associate pastor Ken Bechtel had been commissioned to prepare a written history, *Three Score Years*. This newly printed 67 page book proved to be a popular momento and reading short selections from it provided a structure for the afternoon session. Sitting on the "proper sides," kneeling for prayer, tapes of earlier leaders, old hymns, snippets from a 1938 Young People's Bible Meeting paper on plain dress (read by a properly attired young lady) — these were but a few of the stimuli. Though rain cancelled the 4:30 cemetery tour, guests spent yet more time studying the displays of pictures and memorabilia. Judging by the conversations overheard during the 5:30 potluck supper, the day achieved its purposes. Members and former Elmira-ites from near and far used the occasion to renew acquaintances, refurbish memories and rekindle commitments to the faith of our foreparents.

Book Note

Three score years by Ken Bechtel (Elmira: Elmira Mennonite Church, 1984), 67 p. \$6.00.

This remarkable congregational history avoids the common failing of ignoring dissension and "comings and goings" that are not always happy. Furthermore Bechtel manages this without being judgemental or taking sides.

The collage of faces on the cover is an excellent symbol for a congregation. My complaints are minor — the photographs are a bit small, I don't care for the two column format, and I wish more of the later chapters had been woven into the chronology of "scores" used in the opening chapters.

A book to be commended to church historians. — S. Steiner

The Detweiler Mennonite Congregation near Roseville, Ontario: 1830-1966

by Norman Shantz

Family names in this early Mennonite settlement included Detweiler, Gehman and Hallman, who came in the 1820s from Montgomery County and settled lands in the northern section of North Dumfries Township, southwest of the first Mennonite settlement in Waterloo Township near Blair. Other early names were Bricker, Clemens, Shantz and Snyder, second generation descendants of the early Waterloo Township settlers.

A deed for the church property dated 1830 was registered in 1842. Trustees named were Jacob Detweiler, Henry Shantz and Henry Clemens. Samuel C. Snyder conveyed the land, and witnesses to the transaction were Enoch Detweiler and Benjamin Eby. It was for "a parcel of land . . . and of thereon or to be erected meetinghouse and school house and burying ground of the Mennonite Society in the township of Dumfries." One acre, the northwest corner of Lot 37, Con. 10 of North Dumfries Township (1/2 mile west of Roseville) was transferred.

The history of the Detweiler congregation really began in 1822 when Jacob Detweiler and his family arrived from Montgomery County, Pennsylvania, and settled near Roseville, purchasing 200 acres of land (parts of Lots 44, 45, and 46 in Concession 12) across the road from where the church was later built. He was the first minister of the congregation. No ordination date is known, but it is known he was ordained before coming to Canada.¹ Detweiler was born in 1778, came to Canada at age 43, and died in 1858 in his 80th year.

Henry Shantz, the second trustee named on the deed, came to Canada with his parents in 1810 at the age of six, and grew up on his father's farm at Freeport. He married Lydia Martin² in 1828, and settled on Lot 35, Concession 10 in North Dumfries Township in 1829.³ He was ordained in 1838 as a minister for the Detweiler congregation, and was ordained bishop in 1842 to assist Benjamin Eby. He died in 1877.

Enoch Detweiler, a son of pioneer Jacob Detweiler, was ordained to the ministry for the Detweiler congregation in 1859. In his preaching "he urged upon his followers holiness of life, and uprightness and godliness in all manner of conversation. What should it benefit one to be a full believer in the tenets of Simon Menno if his actions did not conform thereto and his walk be upright and pure."⁴ Detweiler was born in 1818 and died in 1874.

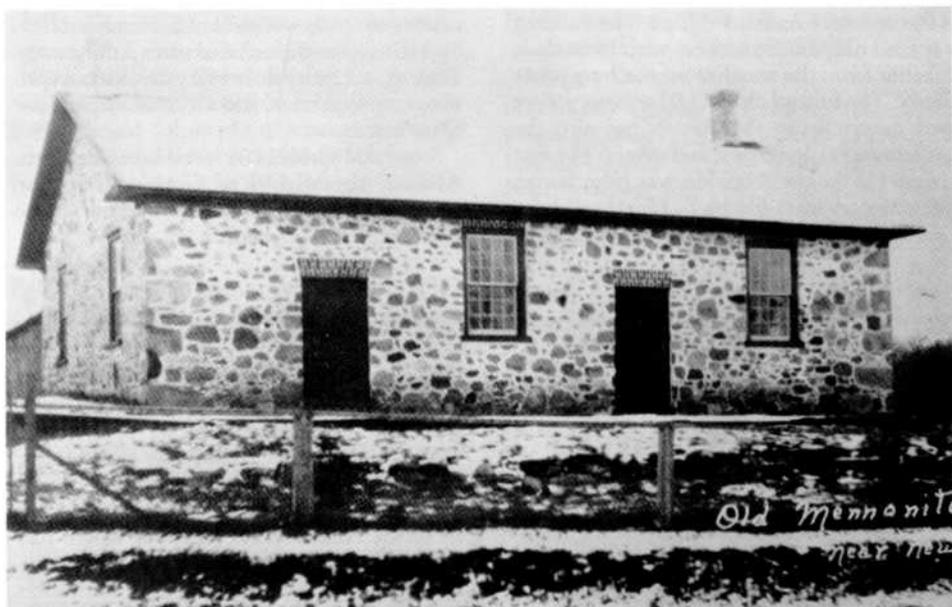
The fourth minister for Detweiler congregation was Solomon Gehman. His farm was about three miles east of Roseville on Lot 31, Concession 11⁵, to which his parents had come in 1826 from Montgomery County. He was ordained in 1882. He preached in both English and German, and was said to be fearless, energetic and aggressive.⁶ In his later years Gehman lived north of Waterloo, but he came

to Detweiler once a month to keep the preaching appointment. He was born in 1841 and died in 1912.

John Z. Detweiler, eldest son of deacon Jacob Detweiler⁷, was ordained as deacon for Hallmans⁸ and Detweilers in 1865. He was born in 1817 and died in 1904.

George Hallman, born in 1856, was a descendant of pioneer Jacob Hallman who came from Pennsylvania in 1826. George was ordained deacon for Detweilers in 1895.

was the pulpit . . . It was a long (some ten or twelve feet) kitchen-counter-like affair . . . [but] the top was some five or six feet above the floor-level . . . Behind the pulpit was the pulpit bench . . . Facing the pulpit was a rather large open space. This was for the convenience of funerals and the occasional overflow meeting. When required for these purposes, the mourners or the worshippers, were provided with more benches. These were the common backless kind.



The Detweiler (Roseville) meetinghouse built 1855.

Although he moved from the immediate vicinity he continued to serve the congregation until his death in 1934. No deacon was ordained at Detweilers after that time. Vera Hallman, daughter of George, was active in the work of the congregation upon her return from the mission field in Argentina.

Samuel Snyder,⁹ who conveyed the land for the church property, was a son of pioneer Christian Schneider at Doon. Additional land for cemetery purposes was granted by Melvin Becker, a great grandson of Samuel, in 1958.

The first meetinghouse was a log building. This was replaced with a stone building that was dedicated by Jacob Detweiler on November 2, 1855.

Dr. John Detweiler, a great grandson of preacher Jacob Detweiler, described the building and interior in the *Ayr News* on March 4, 1965:¹⁰ "The old church building faces the north. It originally had two front doors—the east one for women; and the west entrance for men. These doors opened outward on a roofless porch and provided a tidy entrance for these orderly people . . . [Inside] along the south wall and facing the front doors

"The basic plan of the seating was that of a three-sided amphitheatre. In front of the pulpit there was a long tier of benches, parallel to the north wall, divided along the middle by an aisle into which the men's entrance-door opened. The east tier was the women's and the west the men's. The spacious middle aisle was used for the men only. Access to the women's section was by way of a corresponding aisle along the other end of the benches. To the right and left of the open space there ranged two more tiers of benches, . . . the former for the women and the latter for the men . . .

"All of the men's benches, except the floor-based ones of each tier, were provided with hat-racks, . . . suspended from the ceiling and equipped with large wooden pegs for the hats. Each of the benches, except the floor-based ones, was also provided with hymn-book rests or racks. These were about six inches wide. Since these rests were faced with a trim, . . . they provided a back-rest for occupants immediately in front. The space below the benches was left entirely open except for the bench scaffolding and the rather wide foot-planks."



Interior of the Roseville meetinghouse.

The building was somewhat remodelled in 1921, with an entrance made in the east end, the pulpit placed at the west end, and the benches all at floor level.

In the early days services were listed for every four weeks. Meetings rotated between the district's various meetinghouses. All members had a conference calendar which indicated the place and time of meeting, and whether services were scheduled on a monthly, semimonthly or weekly basis.¹¹

After Solomon Gehman's death, Deacon George Hallman provided leadership for the Detweiler congregation. In 1915 the Mennonite Conference of Ontario organized the Rural Mission Board to give assistance to the smaller outlying churches. In 1929 this organization became the Mennonite Mission Board of Ontario, and this board made the preaching appointments for a number of congregations, including Detweilers.

Names of ministers at Detweilers during this period, and the dates they first appeared in a Sunday school attendance book are:

J. Wesley Witmer (Latschar minister) 1924
 Moses H. Shantz (Blenheim minister) 1932
 Lorne Schmitt (Latschar minister) 1935
 Moses Bowman (First Mennonite layman) 1938

Moses Bowman was ordained to serve at Detweilers under appointment of the Mennonite Mission Board of Ontario. Under his leadership Detweilers regained congregational status in 1954.

Sunday school was not held in the Detweiler congregation until 1924. Young People's Bible Meetings were held in cooperation with the Blenheim congregation from 1933. A Sunday school room and oil furnace were added in 1956. Many activities, other than the Sunday morning service, were held jointly with Blenheim, e.g. WMSC and MYF.

After Moses Bowman passed away in 1964 the little congregation was served by visiting ministers until they disbanded in 1966. Ver-

non Leis, then pastor of the Blenheim congregation, was called upon most frequently. Finally services were terminated; Bishop C.F. Derstine preached the final service in January, 1966.

(Norman Shantz is a great grandson of Bishop Henry Shantz. This resume was prepared at the request of the Mennonite Historical Society of Ontario, and presented at their annual meeting, June 9, 1984.)

NOTES

- 1 J.C. Wenger writes that Jacob Detweiler was a Funkite minister in Pennsylvania before coming to Canada in 1822. See *History of the Mennonites of the Franconia Conference* (Telford: Franconia Mennonite Historical Society, 1937), p. 351. See the *Mennonite Encyclopedia* for a description of the Funkites.
- 2 Lydia Martin was one of pioneer Peter Martin's family of seventeen.
- 3 The author resides on a portion of the lot settled by his great grandfather.
- 4 Ezra Eby, *A biographical history of... Waterloo Township* (Kitchener: Eldon Weber, 1971), p. 129.
- 5 The lovely old stone farmhouse is still standing.
- 6 Enoch Gingerich told his grandson, Arnold Cressman, that he was present at Detweilers one Sunday when Gehman was preaching on a controversial subject. Finally one of the members could contain himself no longer and exclaimed audibly in dialect, "Sei schtill, Gehman." Without missing a beat Gehman retorted, "Doo sei schtill, des iss mei tzeit tzu schwetza."
- 7 D.K. Cassel, a lay historian in Germantown, Pennsylvania, published the first extensive history of American Mennonites in 1888. He says that Jacob Detweiler (1789-1875) was the first deacon in the Dumfries church.
- 8 In *A brief history of the Mennonites in Ontario*, L. J. Burkholder wrote, "When the Detweiler congregation built the stone meetinghouse in 1855, families differed in opinion as to where the church should be built... with the result that two churches were erected two miles from each other. Services at the Hallman meetinghouse were discontinued about 1886." It is of interest that they did share a deacon.
- 9 Sam's brother, Benjamin, settled on the lot west of the Detweiler meetinghouse and cemetery.
- 10 John D. Detweiler, "The Detweiler meetinghouse—the old stone church," *The Ayr News* (March 4, 1965), p. 6.
- 11 Services were held Sunday afternoons at Detweilers during the time they were served by pastors of neighboring congregations.

The Old Mennonite Cemetery in Maryborough Township, Wellington County

by Helen Freeman

A Mennonite settlement in Maryborough Township had its beginnings as early as 1872, at which time meetings were held in the home of Jacob Good. L.J. Burkholder, in *A Brief History of the Mennonites in Ontario* cited cheaper lands and easier homes for the young people as the cause of this settlement. In the early 1880's, Isaac Hallman and Isaac Weber were commissioned by the Annual Conference held in Berlin to hold preaching services on Sunday afternoons for this settlement in Maryborough Township.

A church building was constructed for meetings on the land owned by Amos Eby, on Lot 6, Con. 5. This congregation soon became part of the Mennonite Brethren in Christ movement. By 1923, the building was in need of repair and there had been an increase in attendance derived from the Methodist Church in Wallaceville. A new and larger church building was built along with a parsonage and church sheds. Attendance at this MBIC Church began to dwindle, however and the church was closed in 1949. The church building was moved to Palmerston in January of 1950, where it was used for another 22 years by the Palmerston Missionary Church. This church building has since been sold to the Wellington County Board of Education and is still in use today.

The (Old) Mennonite Cemetery remains at the former site of the Maryborough Mennonite Church. It is located in part of the East Half of Lot 6, Concession 5 in Maryborough Township of Wellington County. It comprises .118 of an acre as surveyed in 1983. It is presently owned by the Township of Maryborough, having been purchased in September of 1983. The Township will now assume the responsibility for maintaining the cemetery. The parsonage and shed remain adjacent to the cemetery and are still in use by private owners.

Much of the writing on the tombstones is almost indiscernible. The earliest burial seems to have been in 1878, and the most recent burial took place in 1950. Many were those of young children. Some of the inscriptions are written in German, others are written in English. Several of the burials have been from the community.

The following is a listing of the inscriptions on the gravestones as they can be read today.

- 1 Weaver, Jacob. In Memory of/Jacob/son of/Abraham & Mary/Weaver/died July 2, 1889/aged 6 yrs. & 21 days.
- 2 Heckerdorn, Isaac. Isaac/son of/Menno & Lucy/Heckerdorn/died June 21, 1888/aged/7 mos. & 9 days.
- 3 Good, David. Hier ruhet/David/sohn of/Joseph B & Anna/Good/Geb 10 Mai 1883/Alt 6 Jah 5 Mu & —.

cont. on page 20

Old Mennonite Cemetery
(continued from Page 19)

4. Hostetler, Hannah. In/Memory of/Hannah/Daniel & Lydia/Hostetler/died Jan. 31, 1887/2 Yrs. 8 Mo. 10 D.
5. Hostetler, Minerva
Hostetler, Maranda. Minerva/died/Apr. 9, 1883/aged/ 7 Yrs. 2 Ms./Maranda/died/Apr. 2, 1883/aged/ 4 Yrs. & 28 Ds./children of Daniel & Lydia Hostetler.
6. Sanders, Emily May. Emily May/Dau. of Wm. & Mary/Sanders/Died/Aug. 9, 1885/Aged 29 Days.
7. Beisel, William
Beisel, Catherine. William/Died Dec. 10, 1885/in infancy/Catherine/Died May 13, 1891/Aged 8 Mos. & 11 Ds./Children of/Wm. & Annie Beisel.
8. Good, Elo. Elo/Son of/Jacob & Elizabeth/Good/Died Mar. 21, 1888/Aged/9 Mos. & 5 Ds.
9. Cressman, Isaac
Miller, Magdalena
Cressman, Angeline. Cressman/Isaac Cressman/died/ June 12, 1921/aged 84 years/His wife/Magdalena Miller/died Jan. 1, 1923./Angeline Cressman/died Nov. 8, 1921/aged 61 years.
10. Cressman, Sarah Jane. In/Memory of/Sarah Jane/Dau. of/Isaac & Magdalena/Cressman/died Feb. 9, 1899/ aged 17 Yrs. 9 Ms./8 Days.
11. Cressman, William John. In/Memory of/Wm. John/ Son of/Isaac and/Magdaline/Cressman/died/Dec. 6, 1878/aged/8 Mos.
12. Cressman, Mary. In/Memory of/Mary/wife of/Amos Cressman/Died Nov. 8, 1884/Aged 72 Yrs./& 26 Dys.
13. Luckhardt, Emma, Emma/dau. of/Jacob & Catherine/ Luckhardt/died Jan. 12, 1878/Aged/6 Yrs./ 1 M. 21 D.
14. Luckhardt, Mary E. In Memory of/Mary E./Dau. of/ Jacob & Catherine/Luckhardt/Died Aug. 20, 1887/ Aged/20 Yrs. 7 M. 20 D.
15. Richert, Magdalene
Richert, Catharine. In/Memory of/Magdalene/Died Oct. 27, 1881/Aged/6 Y's, 8 M's. & 7 D's/In Memory of/Catharine/Died Dec. 7, 1881/Aged/ 2 Y's. 8 M's. & 12 D./Children of Jacob and Catharine Richert.
16. Moyer, Adline. Adline/Daughter of/David & Sarah/ Moyer/Died Dec. 25, 1899/Aged/4 Ys. 2 Ms. & 13 D.
17. Moyer, Urias. Urias/Son of/David & Sarah/Moyer/ Died April 4, 1880/Aged/9 Yrs. 9 Ms. & 13 Ds.
18. Moyer, Sarah. In Memory of/Sarah/Beloved Wife of/ David Moyer/who died/Mar. 1st 1880/Aged 32 Yrs. 10 M. & 5 Ds.
19. Eby, Josiah. Josiah/Son of/Amos & Esther Eby/ died Oct. 23 —/Aged 2 Yrs. 6 Mo.
20. Hoffman, Loretta. Loretta/Dau. of John & Leah/ Hoffman/Died Apr. 4, 1883/Aged/2 Yrs. 5 M's & 28 Ds.
21. Karcher, Leah. Hier ruhet in Gott/Lea Hoffman/ —von Johannes Hoffman/eine geborne Karcher/ gestorben/den 12 März 1882/Alt 27 Jah 9 Mo.
22. Kirschbaum, Christian F. Christian F./Kirschbaum/ died/Sep. 11, 1923/aged/96 Years.
Kirschbaum, Christena. In Memory of/Christena/ Dorothea/wife of/Christian/Kirschbaum/died/June 20, 1900/Aged 70 Yrs./11 Mo. & — Ds.
23. Ballard, Alfred.
Ballard, Jane. Alfred Ballard/Died Nov. 23, 1910/ Aged/84 Yrs. 5 Mos./Jane./Wife of/Alfred Ballard/ Died Oct. 14, 1900/aged/64 Yrs. 9 Mos.
24. Cherrey, John A. John A. Cherrey/Died Jan. 24, 1950/Aged 57 Yrs.
Cherrey, Robert
Cummings, Sarah. Robert Cherrey/Died Apr. 24, 1918/Aged 61 Yrs. 7 Mo./His wife/Sarah Cummings /Died Jan. 27, 1942/Aged 76 Yrs.
25. Cherrey, John A. In/Memory of/John A. Cherrey/ Died/Feb. 16, 1901/Aged/79 Yrs. 11 Mos./& 14 Dys.
Cherrey, Charley C. Charley C./Son of/Wm. & Fannie /Cherrey/Died June 6, 1908/Aged 4 Yrs. 3 Ms.
Cherrey, Hannah M. In/Memory of/Hannah M./Wife of/John A. Cherrey/Died Feb. 25, 1889/Aged 63 Yrs.& 23 Dys.
26. Piper, Frank. Driver/Frank Piper/C.R.T. C.E.P./ 22nd Nov. 1947.

There are several other gravestones and markers which in the summer of 1982 were found in the horse shed adjoining the cemetery. These stones presently lie under the apple tree. They include several fragments of stones, several with initials on them, six markers with Mother or Father written on them, nine stones with nothing inscribed on them, and one stone which is inscribed as follows:

Stauffer, Fannie. Fannie/Dau. of Isaac & Fannie/Stauffer/Died Aug. — 1890/Aged 15 Yrs. 5 Ms.

Mennonite Historical Society of Ontario

FALL MEETING

November 3, 1984

Conrad Grebel College Chapel
2:00 p.m.

Our featured speaker will be

Mr. Lorne St. Croix,

senior historian of the
Historical Section, Ontario
Ministry of Citizenship and Culture,
on the theme,

"Ontario in 1784"

ALL ARE WELCOME

Church Historians Workshop

sponsored by the
Mennonite Historical Society of Ontario

November 3, 1984

Conrad Grebel College, Room 151

9:00 Registration & Coffee

9:30 — Reports on recent
anniversary celebrations

Input & discussion by Urie Bender on

**"Interviewing as a history
gathering technique"**

\$3 registration & lunch if desired.

Phone registration to:
Sam Steiner — 885-0220

I would like to become a member of the Mennonite Historical Society of Ontario. I will be informed of all Society events, will be eligible to serve on the various committees of the Society, and will receive *Mennogespřach* as part of my membership.

NAME _____ PHONE _____

ADDRESS _____

CITY _____ POSTAL CODE _____

ACTIVITIES _____

Memberships: Student - \$3.00
Regular - \$10.00
Additional memberships
at same address
(one mailing) - \$5.00
Sustaining - \$15.00

Mail to: Secretary, Mennonite Historical Society of Ontario
c/o Conrad Grebel College
Waterloo, Ontario N2L 3G6