



YODER NEWSLETTER



Issue #13

P.O. Box 594 Goshen, IN 46526

April, 1989

ABNER YODER (1814-1883):

SANFORD CALVIN YODER

Amish Bishop and Fraktur Penman

by David Luthy

Abner Yoder was born March 28, 1814 in the now extinct Amish settlement known as "the Glades" near Berlin in Somerset County, Pennsylvania. He was the eleventh of thirteen children born to John and Barbara (Yoder) Yoder and the grandson of Somerset County's first resident Amish bishop, "Schweitzer" Christian Yoder (1728-1816).¹ Abner married Veronica Schrock in 1840. A family of twelve children (six sons and six daughters) was born to them. In 1843 he was ordained a minister. Five years later in 1848 he became the settlement's third and final bishop, moving in 1866 to a farm near Sharon Center, Johnson County, Iowa in the heart of the Amish settlement which had been founded twenty years earlier.

A cowboy as a president? Yes, and a real homesteader too. S. C. Yoder was also a teacher, preacher and writer.

He was born, with his twin brother Samuel, December 5, 1897 to Christian S. and Anna Swartzendruber Yoder on a farm southwest of Iowa City, IA. This was amid the richest and productive farming area of the region, His grandparents, Stephen D. Yoder and Magdalena Yoder were third cousins descending from the immigrant of 1742, Christian Yoder.

He and his twin, Sam, led a busy and adventuresome life. Their grandfather, Frederick Swartzendruber was an enterprising Amishman alert to the new farm machinery and steam engine opportunities which proved a vital role in the boys' early life experiences. At an early age the boys became operators of their father's steam engine and spent many hard days working at threshing the wheat fields. During 1897 Sam developed pneumonia which led to his death on the 18th of March, 1898.

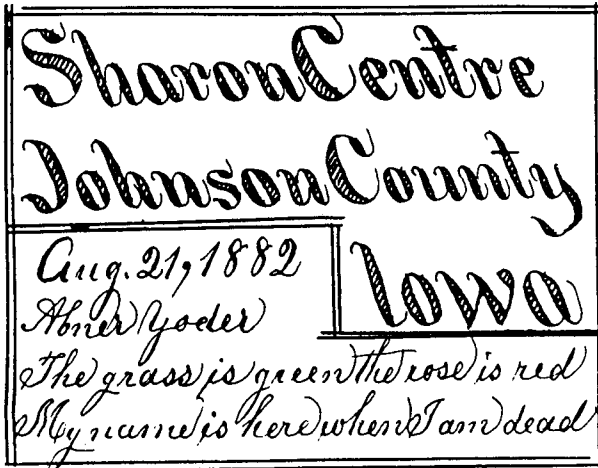


During his high school days Sanford met Emma Stutsman, daughter of E. C. Stutsman of Sharon Center IA. They were married September 23, 1903 and she shared his adventures and sustained with him their early pioneer life. They were blessed with a son and two daughters, Myron S. Yoder and Anna Marguerite Yoder and Etta LaVerne Yoder.

After graduating from high school he taught three years in Johnson County IA. During this period he was elected as Democratic delegate to county, district, and state political conventions. Later, after moving to Washington state, he was offered to return to Iowa with a promise of a state political office, but he refused since his move to the West proved a greater challenge.

They homesteaded in the Columbus Flat region, a desert area, which today flourishes through irrigation made possible by the Grand Coulee Dam. He

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THE YODERS OF THE CONFEDERACY

The War Between the States was the most painful period of American History. It was a time when brother met brother on the battle fields to decide the fate of the Union. Our family was not spared this tragedy. From the records of the National Archives, we have prepared an index of all Yoders/Yothers who served in the Army of the Confederacy. As with their northern counterparts, many of these individuals did not survive the conflict.

(to P. 6-Yoders in Confederacy)

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FROM THE EDITORS

Ben F. Yoder, Goshen IN., Managing Editor
Chris Yoder, Saudi Arabia, Historical Editor
Rachel Kreider, Goshen IN Contributing Editor

Chris and family will be in Saudi Arabia until the
end of this year. All correspondence regarding
historical and genealogical data should be sent to
him: CHRIS YODER, US REP JECOR(CENPRO), BOX 33,
APO NY 09038-7001

IMPORTANT NOTICE !!

If you have received an addressed envelope along
with this issue it means that YOUR SUBSCRIPTION HAS
EXPIRED. Now is the time to resubscribe. We are
now asking for ONLY A ONE-YEAR FOR \$3.00 at this
time. We also plan to distribute more BONUS issues
if things continue as previously. WE WANT TO
HEARTILY THANK ALL OF YOU FOR YOUR SUPPORT !!!!

It is hard to have mail come back stamped "Return
to Sender-Address unknown". Someone has copies coming
to them that we cannot deliver. If any of you can
report the following names, with addresses, please
so inform us if you are aware of these "lost ones".

Allen Yoder-1121 Columbia Rd., NW, Washington DC 20009
Lauren E. Yoder, RR#4, Box 487#A, Hendersonville NC 28739
Carl H. Yoder, 5400 Lexington Ave. N, Shoreview MN 55126
W. A. Yoder, 714-16 No. Cleveland St., Richmond VA 23221
Roger J. Yoder, 2134 Flying Hills Lane, El Cajon CA 92020
Mrs. John Yoder, 180 South Dearborn Circle, Aurora CO
80012

Mrs. Tim Parker, P. O. Box 304, Brownsville TX 75756
Mrs. Grace Miller, 5/33 Olivia, Lakewood CA 90712-1613

The response from those who have moved and remembered to
send in their "CHANGE OF ADDRESS" information is much
appreciated. If you do so also please give your OLD
address and the NEW. We do have quite a duplication
of names. We must be growing in number--maybe someday
we can take over everything!

An odd coincidence appeared while going over data
preparing an article. Sanford Calvin Yoder's birth
date and my mother's death date were the same, Decem-
ber 5; likewise my mother's birth date and S. C.
Yoder's death date were the same. They oddly were
born within two months of each other during 1879 and
1880. They were both descendants of the Immigrant
Christian ((1700-1775). Also my mother was a des-
cendant of Anna Yoder, daughter of the Widow Barbara.

Another oddity is that my mother, paternal grand-
mother and great-grandmother all passed on on Decem-
ber 5. Such coincidences make life more---?--.

A most interesting and informative book was pub-
lished in 1986. THE AMISH IN AMERICA: Settlements
That Failed, 1840-1960, written and compiled by
David Luthy. David is in charge of the Amish lib-
rary and literary museum located near Aylmer, Ont.

The book is hardcover, 555 pp., which include a
complete index and describes by each state where
various Amish colonies failed. It gives the reader
many hours of instructive and adventurous reading.
The price is \$17.00 ppd. and can be ordered from
The Pathway Bookstore, RR#4, LaGrange IN 46761.

"Every thought which genius and piety
throw into the world, alters the world."
Emerson

LETTERS FROM READERS

Here is a short announcement that just missed
the printing of the YNL #12.

The 57th C. J. Yoder family reunion was held at
the Oak Grove Mennonite Church fellowship hall
near Smithville, Ohio on July 10, 1988. A skit
entitled "The Bee Christ Get Together, 1888" was
the main part of the program. Also presented
at the reunion was PURE HONEY, THE CHRISTIAN J
YODER AND CATHERINE BACHER YODER FAMILY GENEAL-
OGY" compiled by Dr. Richard J. Yoder. It is
available from him at 259 Lake Drive, Dalton
OH 44618. (for a brief description of the C J
YODER family, see Helen Wade's article in the
Yoder Newsletter, Issue #5, April 1985, pp.
1-2.)

Thank you. Richard J. Yoder

QUERIES QUERIES QUERIES

Wanted names of parents of EMANUEL YODER, b.
7-28-1904, Spring Hill, Union City, OH. Lived
in Washington Twp., OH in 1900. Married Sarah
Crist 3-16-1871 and she died 12-17-1910. Ans.
to: Barbara Yoder, 4495 Arba Pike Road, Rich-
mond IN 47374.

I would appreciate any information pertaining
to John (Jonathon Jr) YODER, circa 1845-1904,
of Hooversville, Somerset Co., PA. His wife
(also her maiden name), their children George,
Willie (William or Willum) (?), Ed (Edward or
Edwin (?)), Frank E. and daughter Alda. Also
possible information about Jonathon Sr. and
their G. A. R. service. Reply to Frank T.
Yoder Jr., 25351 Briardale Ave., Euclid OH 44132

Ancestry/location wanted on ALICE YODER WARD
HURST, born about 1904/6 in Toledo OH (or
Detroit MI). Married 1 Charles Ward, Widowed,
M2 Harvey Burton Hurst. At one time lived in
New York City. Reply to granddaughter: Jo
Ann Mattingly, 85 Sunset Drive, Watsonville
CA 95076.

Confirmation wanted-ANNA JODER, b. May 7, 1864, m. Rudolf
Bohren (b. Apr. 8, 1864). Son Frederick b. at Grindel-
Wald Switzerland Oct. 7, 1893. Anna's father reportedly
b. 1839 and d. Jan. 19, 1912, name not known in family.
Was this the ANN, daughter of Frederick Joder? and Anna
Spring as recorded in Steffisburg records?? Also--have
been told one of our relations was a famous mountain guide.
Was this a Joder? Please reply to: Ms. Nicky Cunningham,
164 New St., Horsham, West Sussex, England RH 13 5EG.

HOCHSTETLER _ HOSTETLER _ HOCHSTEDLER

Many of our readers have connections as
descendants of Bishop Jacob Hochstetler. The
recently organized Jacob Hochstetler Family
Asso. offers newsletters and membership giving
interesting history and other information.

To receive a newsletter and be a member
send \$5.00. This entitles you to three
issues for 1989. \$5.00 will also buy all
1987-1988 back issues 1 to 5. Mail to:

Wilbur Hostetler
1325 Greencroft Dr. #343
Goshen IN 46526

This newsletter is interesting and highly
recommended to all having H/H/H connections.

2.

(from SCY page 1)

(continued from column 1)

wrote, "The years were filled with hard work in the harsh desert, but was also kind and soothing and restful as far as the pressures of modern community life was concerned." Here church life was impossible and since there was no school for their son, it seemed wise to return to Iowa.

During the years of 1911-1924 he was ordained as minister and served as pastor at Chappell NE where he was ordained as bishop in 1913. He then served as pastor at East Union at Kalona IA. During 1917 he was appointed to the Mission Board and spent time in Argentina. Many new mission fields were opened over the world and in the States and he was delegated to travel to many worldwide fields.

He assisted in founding the Mennonite Relief Committee during World War I. In 1920 the Mennonite Central Committee, a relief organization was founded and he was a long-time member.

He spent the same years serving the growth of Goshen College through the lean, hungry times during the Depression and earlier developing years. After it was closed for one year he was chosen to be president of Goshen College in 1923 and where he also served as pastor during the years through 1940 for the College Mennonite Church. During these years the college grew both in numbers and property improvements. In spite of the tough years of the Depression the college did show student body growth and attained proper accreditation standards. The faculty was strengthened and the college was on its way to the highly regarded academic achievements that it enjoys today.

As a teacher, after his departure as president, S. C. Yoder was well prepared to teach his various Bible classes. He was highly respected and was blessed with a rich sense of humor and wisdom. He was a common man who was a gentleman and everyone felt at ease under his rich guidance and teaching and prospered under his love and intellectualism.

Goshen College established the Sanford Calvin Yoder professorship in the Christian Life during 1954.

During June, 1944, Goshen College gave an honorary tribute to him in a booklet released during the dinner in his honor An Evening with Sanford Calvin Yoder.

Degrees earned by S. C. Yoder were: A. B. from University of Iowa; LL. B., Hamilton College of Law; M. A. from Winona Lake School of Theology; B. D. and D. D., Northern Baptist Theology Seminary; S. T. D., Gordon Divinity School.

Books written by him are: Brief Outlines in Bible Study; For Conscience Sake; Down South America Way; Poetry of the Old Testament; Eastward to the Sun; Horse Trails Along the Desert; Things That Remain; The Days of My Years; If I Were Young Again; He Gave Some Prophets which was released on his 85th birth anniversary.

S. C. Yoder had membership in the International Mark Twain Society of Authors, the American Bible Society, Pi Gamma Mu, Phi Alpha Chi, and was an Honorary Member of the Mennonite Nurses Association.

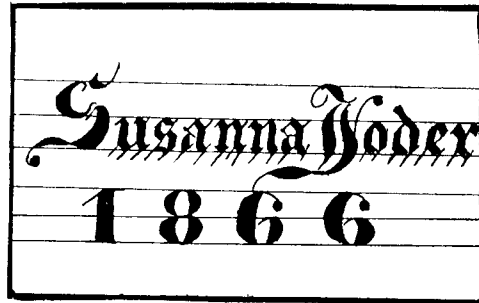
At the age of 96 he passed on on February 23, 1975.

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3.

The last paragraph of his book The Days of My Years is worth repeating for our consideration and thought:

"Therefore as we look out from our situation of ease and comfort, may we not disdain the things that our fathers esteemed and endured, not look with condescension upon their simple faith and humble life. For it was what they believed about God that gave direction to their purposes and made possible their zeal, determination, and unconquerable will; that gave us our heritage and our homeland with its freedoms, opportunities, and substance. We can do them no greater honor, and render our posterity no greater service, than to emulate the faith, the loyalty, the sacrifice, and the ideals that made them the people they were. We pray, our heavenly Father, let this be so. Amen."



Using a pencil, Abner Yoder inscribed his daughters' names in Fraktur lettering in the front of their prayerbooks.

CORRECTIONS TO KEN HOTTLE'S ARTICLE "CASPER YODER OF UPPER SAUCON line one should read:

Casper Yoder was a grandson of Hans Yoder--
Line 2 should read Upper Saucon Twp., Bucks Co., PA.

Line 5 should read "(Schell) Sell." ("It is the confusion between two distinctive and separate families, which has plagued genealogists for 47 years." It had appeared wrongly in a family book and perpetuated by several others. Michael Schell who died in 1770 is not to be confused as Michael Sell who also died in 1770. The original error appeared in "The Nold Family History and Genealogical Background" by May Mathis Green-Watson in 1941. This error was propagated in "The Ziegler Family and Related Families in Pennsylvania" by Gertrude Mohlin Ziegler in 1978. From this secondary source the error was used in the "Descendants of Jacob Yothers: Bucks County, Pennsylvania" by Richard Yothers in 1984. The primary source that verifies this fact is the Bible of Michael Schell who died in 1770 (not to be confused with Mich Sell who also died in 1770.) This Bible was given as a legacy to Mary Schell (only daughter of Michael Schell) and wife of Henry Sell. Their youngest child, Susanna, married Jacob Noldt a stepson of Barbara Yoder (who in turn was the sister of Casper Yoder of Upper Saucon.) Jacob and Susanna (Sell) Noldt took this Bible along from Upper Saucon Twp., Northampton Co., PA to Columbiana Co., OH. It belonged to Mrs Hannah Schlotter, Caldwell, Noble Co., OH in 1941 and in the possession of Mr. John F. Beilhart, Leetonia, Columbiana Co., OH in 1981, where at latest knowledge it remains today."

"I realize this is a lengthy criticism on what appears to be a minor error, but this Schell/Sell confusion will continue to waste the valuable time and effort of future researchers. A clear correction has never been published, as far as I know. It may be of interest to subscribers of the Yoder Newsletter."

(from ABNER page 1)

Very little is known about the church life of the "Glades" settlement from where Abner Yoder moved in 1866 to Iowa. One reason, and quite likely the most important one, given for the westward migration of some of its families and its bishop was "the low moral life of the young people."² No records or old letters have so far been discovered which shed any light on congregational tensions or Abner Yoder's tenure as the settlement's last bishop. A few written records do indicate his activity elsewhere.

During his residency in Somerset County, Abner wrote a seven-page preface ("Vorwort") dated July 24, 1853 to a collection of admonitory writings of a deceased Amish minister. The 336-page volume entitled Ermahnungen von George Jutzi in Stark County, Ohio an seine Hinterbliebenen was published in 1853 by Alexander Stutzman, a lawyer residing in Somerset, the county seat of Somerset County.³ The preface, while indicating Abner's personal piety and intimate knowledge of the Scriptures, gives no glimpse of him in his role as leader of the "Glades" congregation. On the other hand, the minutes of several ministers' meetings do show his views and indicate the direction of his leadership.

The "Diener-Versammlungen"

Beginning in 1862, ordained Amish brethren assembled (if they chose to) for sixteen annual, nationwide ministers' meetings ("Diener-Versammlungen") in an attempt to unify the faith and discipline of the various congregations in the United States and Canada. Abner attended four of the first five meetings — 1862, 1863, 1865, 1866 — but none of the later ones.

The first meeting was held June 8-12, 1862 in Wayne County, Ohio with seventy-two ordained Amishmen in attendance. On the second day a committee of seven bishops was appointed to examine the office and duties of a full-deacon ("Völliger-Armediener"). The proceedings of the third day began with singing followed by an admonition and prayer by Abner Yoder. Apparently he was the chairman of the specially-appointed committee, for he gave its opinion to the assembled brethren, stating:

We recognize the office of deacon as Scriptural and that it was considered necessary by the Apostles. But we have no proof in the Scriptures that there are two such offices. However, the Apostle says that such men are to have a reputation and be gifted with the Holy Spirit and with wisdom. For this reason the requiring of a probationary period would be a proper rule to have, during which time it might be learned with what wisdom and spirit the deacon is gifted. If the gifts of the Holy Spirit are found in him, we can not forbid him to preach, as well as to officiate at communion and marriages, if he is ordained to this by the congregation.⁴

During the third day's session, the question arose concerning "Meidung" — whether an excommunicated member should be shunned only at communion or in daily dealings. Abner expressed himself in agreement with the centuries-old Amish teaching of shunning in daily affairs, stating: "Among the Israelites whoever touched a dead person was unclean. Whoever does not observe the shunning is made unclean by the one banned."⁵

Further concerning "Meidung," it was asked by one bishop: "How is shunning to be practiced between marriage partners?" Abner stated that what is natural must give way to what is spiritual. But he soon clarified himself, saying: "Marriage partners are not to abstain except by mutual consent. Shunning between marriage partners can

not be carried out to any advantage unless by mutual consent." The meeting's minutes then state: "After further discussion among Abner Yoder, "Big" Mose Miller, and S. K. Beiler, the conference seemed pretty well united in the opinion that shunning was to be observed without respect of persons, except in certain cases between marriage partners where more harm than good would result."

The assembly that day considered several more cases concerning banning and shunning. When an Ohio bishop stated that an excommunicated man had been taken into another Amish congregation in his state after making a confession, Abner Yoder stated: "I would consider the man as yet under the ban, especially since it is claimed that he misled those from Canton deceitfully in order to carry out his purposes." The assembled brethren affirmed by standing that the above-mentioned person was still under the ban.

Later during the third day, Abner was again appointed to a committee of seven bishops (four being the same as had served on the previous committee) to decide whether a bishop should be ordained for Joseph Augsburg's congregation in Butler County, Ohio. The minutes show that Abner was once more the committee's spokesman, stating its opinion the following day:

Because complaints about the use of musical instruments and other worldly amusements were being made against the congregation; therefore, if these charges are true, we can not at this time consent to send someone to them to ordain a bishop. But if a change for the good with fruits of repentance takes place, we shall gladly grant it and shall rejoice as a shepherd rejoices over a sheep that was lost and has been found again.⁶

The above statement was found much too harsh by the Butler County ministry. Joseph Augsburg said that one should not seek to cast a dark light on their congregation. Christian Holly said he would "do away with the piano if he is shown clear proof that it is wrong to have it." Abner Yoder did not hesitate to further express himself. The meeting's minutes state:

Abner Yoder, as proof that musical instruments and other vain amusements are wrong, referred to fiddling and piping before the Flood, saying that such was found among the children of men but not with the children of God. There was playing before the golden calf; the dancing of the Jewish King Herod's daughter was the occasion for the beheading of John the Baptist; also in the story about the dead maiden, the Saviour drove out the pipers. We are to do away with what is an offense; we may not eat meat if someone else takes offense at it.⁷

The four days of discussion were brought to a peaceful closing with plans to assemble again the following year. In reading the minutes of the first nationwide "Diener-Versammlung," one cannot help but notice that Abner Yoder was a prominent figure. And his role did not diminish the next spring when forty-two ordained Amishmen gathered for the second annual meeting May 25-27, 1863 at Belleville, Pennsylvania. Abner was nominated and unanimously elected to serve as chairman of the entire three-day assembly.

Although Abner Yoder was chairman, that did not mean his personal viewpoint always carried. This is evidenced by the first subject discussed and voted on after he became chairman of the 1863 meeting. He felt that attendance at the sessions should be limited to only members of the Amish faith and almost had the majority persuaded. But elderly Bishop Jonathan Yoder (the previous year's chairman) stated: "Since we want to do nothing of which we need be ashamed, I therefore think that the proceedings should be conducted in the open. The Saviour says let your light shine before people...."⁸ His opinion prevailed with the sessions held publicly.

As chairman of the conference, Abner preached a number of times to those who remained present while a select committee of bishops privately discussed problems and serious questions. Some problems, however, were openly discussed. For example, on the second day the situation was presented that a western congregation had baptized young people at the ages of 10-12 who later as adults were troubled in their consciences that they had been too young. The question was: "If we cannot satisfy such people except by rebaptism, can this be done?"

Abner Yoder was the first to express himself, being hesitant about the idea of rebaptism. Other ordained brethren indicated that rebaptism might be considered. Abner, however, was not persuaded and gave as an example the case of a very sick person who is sometimes baptized and when the person is recovered is then more fully entrusted in the Faith. He obviously was implying that those who had been baptized too young need only be thoroughly instructed. But once again the majority present did not share his opinion, deciding that "such persons might be again baptized if they could not be set at rest by previous serious examinations."⁹

During the meeting on the second day, Abner warned against members seeking or serving in public offices. A lengthy discussion followed regarding the different types of public office — from township and county to military and political. It was unanimously decided that "all offices of criminal and military and such where force is used are to be regarded as not permissible."

On the third and final day of the conference, Abner asked, "Are photographs to be permitted?" He then explained his opposition to such. Other bishops expressed their opposition as well. When the assembly voted on the issue, the condemnation of photographs was "almost unanimous." Christian Holly from Butler County, Ohio, however, stated that he had "nothing against such pictures." He was the same minister who the previous year said he would "do away with the piano if he is shown clear proof that it is wrong to have it."

Towards evening of the third day, Abner gave the final exhortation and said the final prayer which brought the three-day conference to an end. Later that year when the conference minutes were printed in booklet form (as was the practice each year), his name and that of Jonathan Yoder appeared after the closing paragraphs which they apparently had written. Although Abner had been chairman of the conference, he had not controlled it with his views. It would be more nearly correct to say that Jonathan Yoder of McLean County, Illinois had been in command. He and other progressive or "change-minded" bishops had set the meeting's tone and would continue to do so throughout future annual conferences.

Abner Yoder did not attend the third annual ministers' meeting which was held June 16-18, 1864 at Goshen, Indiana. He did however, attend the fourth meeting held June 5-7, 1865 in Wayne County, Ohio with sixty-six ordained brethren present. The minutes for the 1865 conference are not as detailed as those for previous years. The speakers' names were seldom given, and the subjects discussed only briefly touched upon. Abner Yoder was one of the few mentioned by name, for he and two other bishops (Samuel Yoder and Jacob Kanagy) were commissioned to travel sometime after the conference to the Amish congregation in Fulton County, Ohio to investigate the church problems there.¹⁰

(from ABNER p. 4)

The fourth and final time Abner attended the annual ministers' meeting was the following year when it was held May 20-23, 1866 at Danvers, McLean County, Illinois where Jonathan Yoder was senior bishop. By then Abner was living in Johnson County, Iowa where he had migrated earlier that year. The conference attracted a record seventy-five ordained brethren. Abner was yet a highly respected bishop as the conference minutes testify. While he was no longer offered the "driver's seat" of the meetings, he was appointed to various committees and on the third day asked to close that day's meeting with an exhortation and prayer.

It is interesting to note that the Johnson County, Iowa congregation where Abner Yoder had only recently located was experiencing a problem and requested that the annual conference select three bishops to investigate the matter. Bishops Andrew Rupp, Christian Rupp, and Jonathan Yoder—all from Central Illinois—were chosen. The minutes do not indicate what the situation was, but another source shows that the problem revolved around a layman, Mose Kauffman, who was accused of taking "too large a share of an estate."¹¹

The Johnson County ministry was headed by Jacob Schwartzendruber (1800-1868) who had been ordained a minister in Waldeck, Germany prior to his immigration to America in 1833. He settled in the "Glades" congregation in Somerset County, Pennsylvania until 1840 (the year Abner Yoder married) when he moved to Allegany County, Maryland. In 1851 with hopes of improving the courtship practices of the young people, Jacob located in Johnson County, Iowa where a year later he was ordained a bishop.¹² His son, Frederick Schwartzendruber, was ordained a deacon there in 1851 and advanced to a full-deacon in 1865, just three years before his father's death.

The Schwartzendrubers were not liberal or "change-minded". Jacob, who is said to have been a "man of high ideals but very strict and firm," wrote a letter to the first "Diener-Versammlung" in 1862, stating that he intended to remain faithful to the Eighteen Articles of Faith and was opposed to all "innovations."¹³ He attended only the 1864 meeting. Frederick was present at the 1864, 1865, 1866 meetings but none of the ten held after that date. Abner Yoder, who obviously agreed with his new co-ministers in Iowa, also attended no meetings after 1866. Thus, the Johnson County ministry withdrew from the "Diener-Versammlungen" which were firmly under the control of the "change-minded" bishops who were building meetinghouses and eventually formed three regional Amish-Mennonite conferences which later united with the (Old) Mennonite Church.

Lovely Fraktur Penmanship

Abner Yoder, besides being a well-thought-of bishop, was also a gifted penman. Samples of his beautiful Fraktur penmanship have been found in various states. The term "Fraktur" is derived from the Latin word "fractura" which means "a breaking." When a bone is "fractured," it results in a pointed or jagged edge. Since the alphabet used in old German and English typeface has sharp peaks, it is called "Fraktur," as is the penmanship done in imitation of it.

The oldest so-far-discovered piece of Fraktur which Abner did bears the date "1866" which happens to be the year he and his family migrated from Pennsylvania to Iowa. Using merely a lead pencil he printed his daughter's name, "Susanna Joder," (using the German spelling of the surname) in large Fraktur letters inside the front of

her prayerbook, *Die Ernsthafte Christenpflicht*. He also did a similar, but undated one, for his daughter, "Barbara Joder," inside the cover of her prayerbook. (Susanna was born in 1843 and Barbara in 1845.)

The nicest examples of his Fraktur penmanship are the alphabet sheets which he made for acquaintances. Using several colors of ink, he both printed and wrote the capital and lower case letters of the German alphabet. One which he made on January 23, 1879 is in the Mennonite Archives at Kalona, Iowa; while another dated February 10, 1883 was found in McPherson County, Kansas. A third (shown elsewhere with this article) was found stored inside a German Bible at Arthur, Illinois. On the reverse of that sheet of paper he drew the outline of a rectangle using red ink and double lines. Inside the rectangle he wrote with lovely English handwriting:

Praise ye the Lord

From all who dwell below the skies
Let the creators praise arise
Let the Redeemers name be sung
Through every land by every tongue
Eternal are thy mercies Lord
Eternal truth attends thy word
Thy praise shall sound from shore to shore
Till suns shall rise and set no more

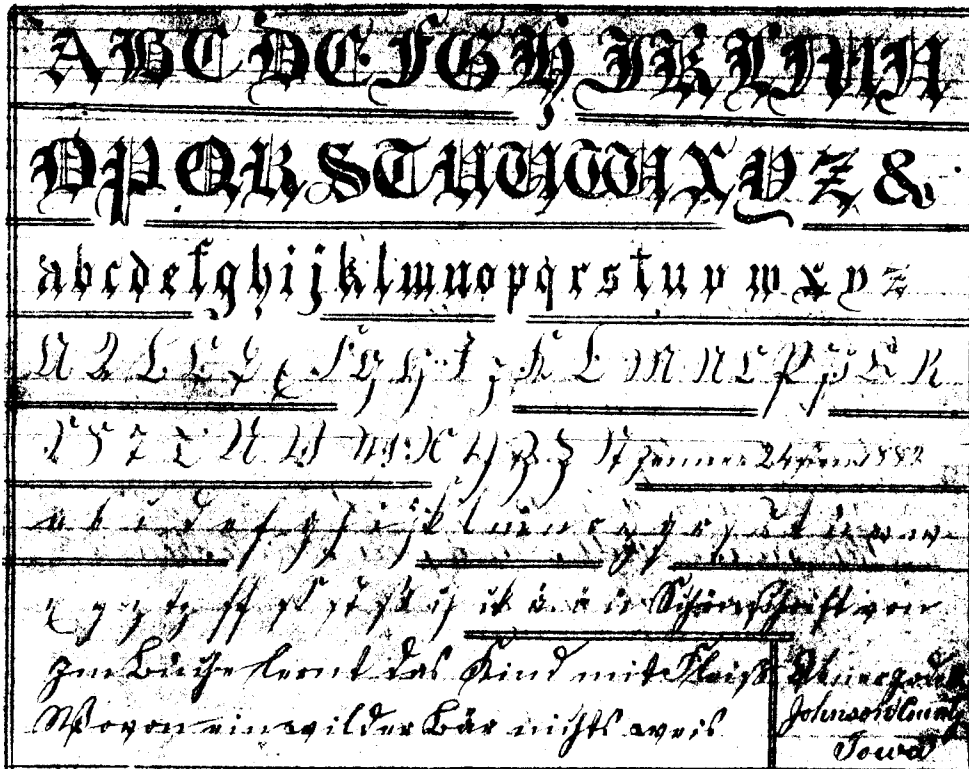
Also stored inside the Bible was a sheet of paper measuring only 3 1/4 x 4 inches. On one side is a rectangle drawn with double lines in red ink and the saying: "My face you here may never see/ If you're a Christian pray for me/ In grace and knowledge let us grow/ In piety our likeness show/

Abner Yoder." On the other side also within red, double lines is his name, address, date (Aug. 21, 1882) and the words: "The grass is green/ the rose is red/ My name is here when I am dead." And so, indeed, it is. Abner Yoder died less than a year and a half later on December 12, 1883. The following death notice appeared in both the German and English editions of *Herald of Truth* in the February 1, 1884 issue:

YODER—On Dec. 12th, near Sharon Center, Johnson Co., Iowa, of cancer, Bishop Abner Yoder, aged 69 years, 8 months, and 14 days. He was sorely afflicted, yet he endured his suffering with Christian resignation. Buried on the 13th when a large concourse of sympathizing neighbors and friends were present. Funeral services were conducted by C. Miller and F. Swartzendruber.

Footnotes:

1. Beachy, Alvin J., "The Amish Settlement in Somerset County, Pennsylvania," *Mennonite Quarterly Review*, Oct. 1954, p. 266.
2. Shetler, Sanford G., *Two Centuries of Struggle and Growth, 1763-1963*, p. 324.
3. Hoeteller, Harvey, *Descendants of Barbara Hochstedler and Christian Stutzman, 1938*, No. 10684, p. 716.
4. Schlabach, John Y., *Begebenheiten in der Amische Gemeinde von 1850 bis 1898*, p. 9.
5. *ibid.*, p. 10.
6. *ibid.*, p. 13.
7. *ibid.*, p. 14.
8. *ibid.*, p. 27.
9. *ibid.*, p. 30.
10. *Verhandlungen der vierten jährlichen Diener-Versammlung, 1865*, p. 6.
11. Gingerich, Melvin, *The Mennonites in Iowa, 1939*, p. 130.
12. *ibid.*, p. 121.
13. *ibid.*, p. 127.



Pictured above is a "Schönschrift" ("pretty writing") measuring 6 x 7 1/2 inches which Abner Yoder made and signed on January 24, 1882. Done in red, violet, and black ink, it is the German alphabet showing both the printed and written capital and lower-case letters. With time it has somewhat faded. Also the handwriting on the back of the sheet somewhat shows through to the front side. It apparently was a gift presented to Samuel J. Beachy (1825-1921) who lived at the time it was made in the "Cassleman River" settlement which stretches from southern Somerset County, Pennsylvania across into Garrett County, Maryland. He stored this lovely piece in his large German Bible and took it with him when he migrated in 1894 to Midland, Virginia and in 1900 to Arthur, Illinois where it was purchased from a great-granddaughter in 1988 for Heritage Historical Library, Aylmer, Ontario.

(from p. 1-Yoders in Confederacy)

Some of these soldiers are identifiable as being descendants of Conrad Yoder of North Carolina. These are flagged with a code which links to their identity on the descendant list at the end of this article. Others, of the Yother spelling, are from the family we highlighted in YNL #11 as speculative descendants of Conrads' youngest son Adam. For each of these individuals, there is some extent of military record on file with the federal archives. We have not as of this time reviewed the documentation for each veteran, but certainly this materiel will help confirm their identities.

<u>name</u>	<u>unit</u>	<u>ranks/ID</u>
A.M.Yeoder	Co G,9th Tex Cav	private-Con371
also filed Yoder		
A.A.Yoder	Co K,35th NC Inf	private-Con136
A.A.Yoder	Co D,Mallet's Btn	private
Adolphus Yoder	Co C,2nd NC Jr Res	private
-?Con379		
Alfred M. Yoder	Co F-B,23rd NC Inf	private-Con371
died in War		
A.R. Yoder	Co D,Mallet's Btn	musician
-?Con118		
C. Yoder	Co D,Mallet's Btn	private
Calvin Yoder	Co D,36th VA Inf	private-Con392
Cyrus Yoder	Unasgnd Cnscrip'ts NC	private-Con142
also filed Yoders		
D. Yoder	Co K,5th Miss Cav	private
D. Yoder	Co G,18th Miss Cav	private
D.A. Yoder	Co A,10th Tex Cav	private-Con373
David Yoder	Co I(?),11th Bethel	private
-?Con378		
David Yothers	Co B,16th Btn Ga Cav	private
David J.Yothers	Co F,11th Ga Inf	musician
E Yother	Co D,16th Btn Ga Cav	private
Ephraim Yother	Co F,19th TN Inf	private
Frank Yoder	Co K,8th Mo Inf	private
-?Con157or ?Con397		
George M Yoder	Co F,38th NC Inf	private/2dLt
also listed Geo.W.		
-Con141		
Henry F. Yoder	Co B,8th Btn	private
-?Con3a4		
H.F.Yoder	Co G,32d NC Inf	private
also filed as H.P.Yoder		
Jacob M. Yoder	Co E,32d NC Inf	private-Con3a2
ref. on card to Co D 12th Mo Inf		
John F. Yoder	Co E,34th NC Inf	pvt/sgt
Jackson Yother	Co G,8th Btn Ga Inf	private
Jefferson Yother	Co B,16th Bn Ga Cav	corporal
John Yother	Co D Cherokee Leg.Ga	private
also filed Yother		
John Yother	Co F,19th TN Inf	private
John D. Yother	Co -,19th Ga Inf	private
John W. Yother	Co F,11th Ga Inf	private
Marion Yeother	Co E,65th Ga Inf	private
originally filed as Yother		
Marion Yeother	Co E,56th Ga Inf	private
M. Yoder	Co K,35th NC Inf	private-Con133
M. Yoder	Co D,Mallet's Btn	private
M.A. Yoder	Co F-B 23d NC Inf	private
originally filed as Alfred M.		
Marcus Yoder	Co K,F,S 46th NC Inf	drummer/musc.
Marcus A Yoder	Capt. Barry's Co	private
also M.N. TN Light Inf		
-?Con394		
Martin Yoder	2 Co D,36th Va Inf	private-Con393
Moses E. Yoder	Co K,35th NC Inf	private-Con132
originally filed as M.		
Newton Yoder	Co D,12th Mo Inf	private-Con156
R. Yoder	Co K,35th NC Inf	private-Con131
same as Reuben		
Robert J Yoder	Co F,23d NC Inf	private
-Con1113		
Robert L Yoder	Co F,23d NC Inf	private- "
same as Robert J.		

Sidney Yeoder Co.D,1st NC Inf private/Sgt
 ?Con3a1
 T.J. Yeother Co E,65th Ga Inf private
 orig. filed as Traverse Yother
 William P.Yoder Co(GorC) 39th TN Mtd Inf private-Con391
 originally filed as Yother

 The following outline presents the ancestry of those suspected or known Conrad Yoder descendants whose names appeared in the listing above. Any readers who can add to the information portrayed are most cordially invited to do so. Using the family chart information which appeared in the YNL #11 article on the Yother family, you may be able to speculate on the identity of the other Confederate soldiers listed. A plus sign "+" identifies individuals in this outline whose names may be on the listing of soldiers. Each numeric digit represents another generation from Conrad, and the number represents the order of birth within that family group ("a" represents 10th).

Con- Conrad Yoder b. ca 1730 d. Apr/May 1790 NC
 Con1- John (1764-1835) m. Mary Reep
 Con11- John (1795-1870) m. Sarah Whitener
 +Con111- John Abel (1818-d. Battle of Bristow Springs VA) m. Lizzie Jarrett
 +Con1112- Marcus (ca1841-d. Civ War)
 +Con1113- Robert (ca1845-d. Civ War)
 m2 Emaline Reep
 +Con132- Moses E (1830-1917) m. Sarah Ward
 +Con133- Marcus (1833-1880) m. Martha Seitz
 +Con136- Amzi (1844-1924) m. Aldine Miller
 Con14- Michael (1799-1874) m. Polly Dietz
 +Con141- George M. (1826-1920) m1 Rebecca Herman
 m2. Eliza Yoder
 +Con142- Cyrus (1828-1865) m. Eliz.Leonard
 d. a POW at Camp Douglas, Chicago,IL
 Con15- Peter (1805-1870) m1 Rachel Hahn
 m2. Martha Covington
 +Con153- John Sidney (1837-?)
 +Con156- Newton (1843- ?)
 +Con157- Franklin (1846- ?)
 Con3-David (1770-1864) m. Eliz. Reep
 Con37- Solomon (1805-1854) m. Sarah Seigle
 +Con371- Alfred M. (1833-1862)
 died Battle of Corinth, Miss.
 +Con373- Daniel A. (1834-1927) m1 Ellen Fulbright m2. Mary McCaslin
 +Con377- John E. (1842-1927) m. ____ Heffner
 +Con378- David (1844-1911) m1 Mary Hoke
 m2 Cath. Saine
 +Con379- Adolphus (1846-1926)
 Con39- Eli (1810-1891) m1 Sarah Detter
 m2 Eliz. Vaughn
 +Con391- William P. ("Pinkney") (1835- Civ War)
 m.Polly Gaby ,Killed by bushwacker
 +Con392- Calvin A. (c1837- ?) m. Sarah Fulbright
 +Con393- Henry M.(Martin) (c1839- ?) m. Eliz.____
 +Con394- Marcus (Mathew V.)- (c1841- ?) m.Miss Sneed
 +Con397- Franklin Andrew (c1847- ?) m Mary Browning
 Con3a-Andrew (1812-1900) m. Anna Kistler
 +Con3a1- Sidney (c1837- ?)m. Eliza Reep
 +Con3a2- Jacob (1838-1874) m.twice, no issue
 +Con3a4- Henry (c1842-1896) single



6.

The Yoder outsiders

by James D. Yoder
Illustrations by Darla Zook



The Yoder family has come a long way over the generations. Geographically Ted Yoder's family traveled from Europe to Pennsylvania to Ohio to Iowa to Missouri to Arkansas and back to Missouri. Spiritually the Yoders have also journeyed far. After generations of being Amish the Yoders became Mennonite, then Methodist, then again Mennonite.

Daniel Yoder, Ted's grandfather, had been a preacher in the Mennonite church. A disagreement over a musical instrument caused Daniel to leave his beloved Mennonite church, taking his family with him. Daniel became a Methodist preacher.

In adolescence Ted Yoder began to feel the pangs of spiritual longing. Among the Mennonites Ted found not only his spiritual home but his spiritual roots as well.

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James D. Yoder is a psychologist living in Kansas City, Missouri. *The Yoder Outsiders* is his first novel.

The author, James D. Yoder was born Sept. 9, 1929 in Kansas City MO, but grew up on a farm near Harrisonville.

As a youth he taught for five years at Clearfork School in the Mennonite community.

He holds degrees from Goshen College, Goshen Biblical Seminary and graduate degrees from Central Missouri State U. and a Ph. D. from the U. of Missouri.

He served as pastor of the Sycamore Grove Mennonite Church from 1955-1959.


He taught Junior College of Kansas City CMSU and UMKC where he served as counseling psychologist and graduate professor. His lectures have taken him to the University of Regensburg, Germany and the University of Toronto.

Dr. Yoder lectures to groups on spiritual aspects of growth and the search for meaning. *The Yoder Outsiders* is his first novel. He has written a professional book *Counseling for Life and Meaning* which is yet unpublished.


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ONE OF OUR YODERS

C. Z. mast's 1911 MAST FAMILY HISTORY is being reprinted. It is 825 pp., hard cover, 67 illustrations, index, 6" x 9" in size. This starts from the Mast immigrants. Many Yoders have the Masts in their lineage and this is a good book to have as reference.

A prepublication price is \$30.00 plus \$3.00 shipping (\$33.00). After April 15, 1989 the price will be \$5.00 higher (\$35.00).

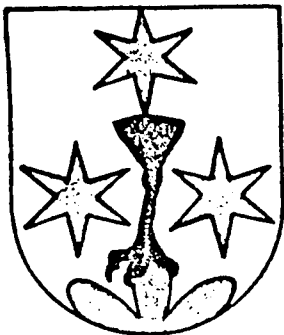
Order from: Mennonite Family History
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On Sunday, Oct. 23, 1988, Nancy M. Smucker, daughter of David B. and Sarah E. Yoder (both Yoders), was honored by celebrating her 100th birthday. She was honored on Saturday October 22, with the company of close relatives, sisters Golda Plank, 98, Edna Neer, 94, Fannie Hooley, 91 and Clara Hostetler, 88, along with first cousins, children, grandchildren and great-grandchildren. Her children Caroline, Golda, Ruby and Shirley were also present. Her son, Wilbert Smucker died January 4, 1985.

Her picture appeared on the NBC Today Show on her birthday. She is pictured below.



Family crest



Familienwappen: JODER
Home place
Heimatort: STEFFISBURG
Crest
Vorlage: SCHLIFFSCHEIBE
DES HANS J.
1774

Ausgabedatum: 13.12.71

A copy of Hans Joder of Steffisburg, Switzerland, as registered in the state archives in Bern. 1774

(literal translation by Dr. Maria S. Friesen, Bluffton, Ohio)

"A friendly greeting to you JACOB JODTER and all your own and the Grace of God be with you and we are letting you know that we are all still well so long as God wills and we wish you would be mindful of us in your prayers we are also well as much as God gives strength and we wish that this letter will also find you that way we hope that maybe we will not see you in this world again but we know that we can meet in the next world where life is without death and light without darkness that we wish from the bottom of our heart God comfort you every hour farther I don't know much to write be heartily greeted again and also the Swiss Brethren and sisters who were with us we wish you the best for soul and body and we wish that you would at your first opportunity also write a letter

So much from us Johannes and Christian Ummel and my daughter's husband JOHANNES JODTER
Written on the 26th April 1819"

Who were the parties in this letter? A key clue is the statement "my daughter's husband Johannes Jodter" and another is the date. After careful analysis we are able to identify the following probable parties (using the personal identification codes from Amish and Amish Mennonite Genealogies by Gingerich and Kreider).

Christian Ummel (Ummel) (UM) (b.1749-d. 1821 Lancaster Co.,PA). Christian Ummel is reported as an orphan who came to America with the Hans ("Dr. Hans") Blank (PKB+) family. Hans Blank's daughter Barbara was originally married to Joseph Gerber (GB2+?) and by him had daughters Mary (1769-1863) and Barbara Gerber. Joseph died sometime after 1769 and in 1781 Barbara had the first of three children by her second husband Christian Ummel.

Mary Gerber (Christian Ummel's stepdaughter) married John Yoder (YR143), a son of "Strong Jacob" Yoder. At the time of this letter, Christian Ummel would have been about 69 years old. He and his oldest son John Ummel (UM1) and his son-in-law John Yoder all lived in Lancaster County.

Now, as far as the addressee Jacob Yoder is concerned, John Yoder (YR143) did have a brother Jacob (YR142) who also had a relationship with the Blank family, as he married Barbara's youngest sister Christina Blank (PKB6). Unfortunately for our theorizing, he also lived in Lancaster County.

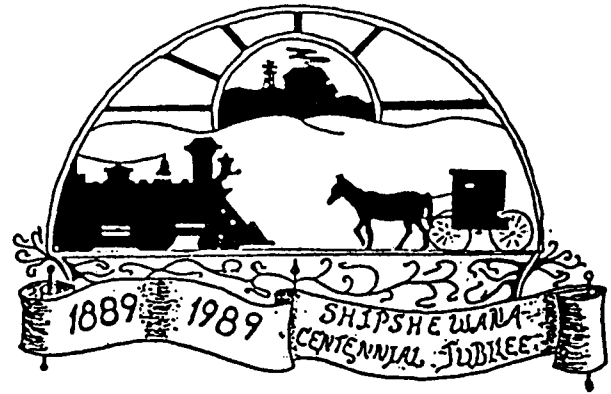
It would appear that from the wording of the letter, Christian Ummel was the actual writer of the letter. It would also seem that he was addressing someone who had moved some distance, and who is likely to have been close to his own generation ... someone who he "can meet in the next world", and yet someone with whom he shared a common past "and also the Swiss Brethren and sisters who were with us".

Hans Blank and his family lived originally in Berks County, Pa and moved to Lancaster County in 1769. Reasonably mature Jacob Yoders as of 1819 include a couple in Mifflin County (not really that distant a journey from Lancaster), and a couple in Somerset County (a longer trip over the mountains).

Mifflin- YR253 b.1763 m.Catherine Blank
(gdau.of Hans Blank)
YR162 b.1762 m. Barbara Hooley

Somerset- YR234 b.1760 m1 Eliz.Yoder
m2 Barbara Wenger
YR121 b.c1745 m. Veronica Hochstetler

Both of the Somerset Yoders lived in Berks County at the same time it would seem the Blanks and Christian Ummel did. YR253, although born in Berks, did live in Lancaster for a time before settling in Mifflin County by 1797. Unlike the senders of this letter (who seem rather clearly identifiable), the addressee possibilities are merely speculations. Possibly one of our readers will be able to tell us something of the source of this early Yoder-related letter and pinpoint a proven recipient?



Shipshe Centennial Logo

SHIPSHEWANA, Ind. — Rob Yoder, 16, Topeka, a Westview High School art student, drew this logo that has been selected for the Shipshewana Centennial Jubilee celebration. Yoder's logo was the winner in a centennial committee contest. The logo will be used on various printed materials and souvenirs throughout 1989 to celebrate Shipshewana's 100th anniversary.

ABOUT LETTERS FROM JODERS IN FRANCE

Just before Christmas I received a letter from a young man, Jean Joder, of St. Dizier, France. I sent him a letter asking that he might consider being a correspondent to the YNL. His second letter informed me that he was getting ready to move to Tours and I've since not heard directly from him.

Shortly after a letter came from a young lady, AnneJoder, who was a cousin to Jean. She is in her last year of high school and will be preparing to enter higher education. She wishes to visit the United States in order to be more conversant in English. I informed her that she could stay with us, but that it might be more valuable for her if she could spend her time here with a Yoder family who 'ad' a young lady to be her companion during her month's stay in the United States. We are willing for her to be our guest--but if there is anyone out there who would want to share her presence--write at once to me. She will probably plan to arrive in Chicago as she stated.

The young man Jean mentioned that he was the son of Rene Joder, who was born in Rohrback les Birche. Rene was the son of Lucien, b. 1896 in the same town. Lucien had three sons (Rene', Marcel and Maurice) who all live in Noncourt, France. Jean mentioned that there are quite a number of Joders in his line, most of whom live in Lorraine. He further mentioned that a great-uncle Paul Joder was interested in genealogy and that much information could be gotten from him.

In a recent letter from Anne, she informed me after I had requested Jean's new address that he was not settled as yet. I have received no word from Jean as of this writing.

Let us hope that there will be some interesting news from France by our next October's newsletter.



DON'T FORGET TO RESUBSCRIBE

Dr. Don Yoder has informed me that he will have an interesting article for all of us in our next YNL #14. He is filled with early Yoder lore and we should all look forward to this with slaving anticipation!
