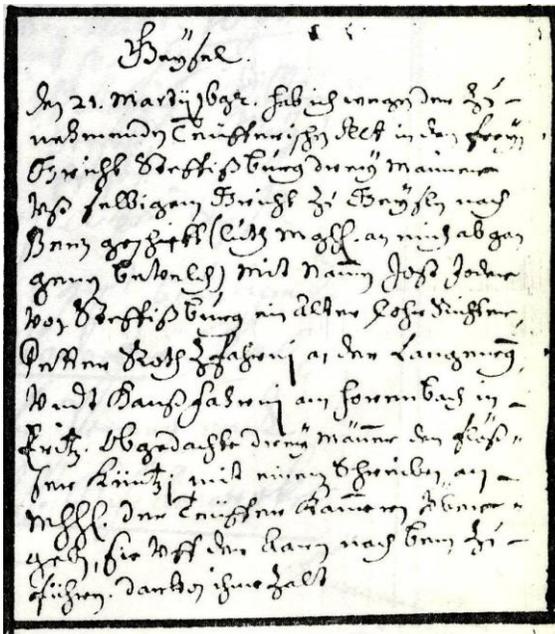




THE JODER FAMILY OF STEFFISBURG AND THE AMISH



Karl Manuel's Journal –Jost Joder Held Hostage

Over the past 30 years we have presented information on the Amish connections of the family of Jost Joder of Steffisburg in a variety of articles. We have also transcribed and posted on the Yoder Newsletter website (www.yodernewsletter.org) the "Chronicle" written by the German researcher Karl Joder in which he speaks of many of these connections. In the recent publication by Amish researcher Leroy Beach of his beautifully illustrated book Unser Leit, he has provided yet another such connection with a reference to Jost's son Christian from the records of the neighboring town of Thun. The following article is adapted from one prepared as a summary for the reissue of The Reuben Yoder Family and its Ancestry by YNL Editor Chris Yoder.

Anabaptism in Switzerland is part and parcel of the Swiss Reformation and grew out of the reforms introduced by Ulrich Zwingli. A more radical group wanted faster reform and as early as 1523, William Reublin began to preach against infant baptism in villages surrounding Zurich, encouraging parents to not baptize their children. As the idea spread, the reaction to it did also. The late Karl Joder was not a religious historian, but rather a historian of the Joder family in Europe. From his layman's understanding of the issues and the times, he wrote in his Chronicle (translation by Fred Haines):

"Soon after the Reformation a religious movement arose in Steffisburg and in the Emmenthal [Valley of the Emme River], one for which the zeal and ideas of Luther and Zwingli did not go far enough. They named themselves 'baptism-committed Christians'; the authorities called them Baptists or Anabaptists [Taufers or Wiedertauffer, literally 're-baptizers']. They refused three things to the regime: 1. the bearing of arms, 2. the oath of loyalty, and 3. infant baptism. They cited the Bible, the Ten Commandments, and the Sermon on the Mount. Thou shalt not kill - therefore not bear arms. Thou shalt not bear false witness - therefore no oath of loyalty

in order to discriminate between Yes and Yes and between No and No. And the children should be first taught and then baptized only when they were able to recognize the meaning of the rite. The first two points were directed at the regime, the third at the clergy then in power.

"The war of the regime and the high clergy against their fellow Christian citizens lasted over two hundred fifty years. They unleashed a literal manhunt against these people, and countless victims were caught, tortured, murdered, beheaded, hanged, and drowned. Monstrous fines were exacted when children provided parents (or parents' children, depending on which clung to the new belief) food, drink, or shelter, even for a single night, or attended any Anabaptist meeting.

"Robbery, dispossession of property, and confiscations were the regime's order of the day against these devout Christian, and often the so called officials of the regime consciously and deliberately enriched themselves with their victims' property....

"The Anabaptists provoked the anger of the authorities chiefly on two grounds: they wished to render obedience to the regime only insofar as their consciences permitted, and further, they refused to bear arms or serve the fatherland. The latter point clearly did not suit the Bern Free Court, since every means was used to impede the spread of the Anabaptist sect. Although it was a well known fact that it was precisely these people who were by far the most pious and pure of the inhabitants, the laws dedicated to stamping them out were ever more severe. Still, we frequently encounter examples of noble tolerance from officials and clergy.

"To the credit of many religious leaders and officials of the time, it can be said that they condemned the campaigns against the Anabaptists and recognized them as wrong, for all of them knew exactly what was happening in their communities and that the most decent and best families were reckoned among the Anabaptists. They knew and kept silent - often to their own disadvantage."

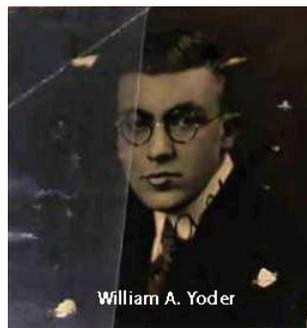
EARLIEST JODER INVOLVEMENT

For many years, it was believed that the earliest reference to a Joder connection to the Anabaptist movement in Switzerland was

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Deaths of American Yoders Abroad

These records are based on US Consular Office reports from 1835 to 1974, as found in the "Reports of Deaths of American Citizens Abroad, 1835-1974" database on Ancestry.com:



William A. Yoder

Edmund Alberg Yoder b. abt 1921 d. 12 Sep 1923 at 4:00am, Diakonissen Anstalt, Reval, Estonia (age 2y) of Angina resulting in blood poisoning; bur. Telliskoppel cemetery of the Olai (Lutheran) Church, Reval; Father Wm. A. Yoder Mother Lulu Yoder, Prague, Czechoslovakia. The father was an employee of the American Trade Commissioner

in Prague. (William A. was born Apr. 23, 1896, Allentown, PA- to YB13517- William K. Yoder (2/ /1868-) m. 1895 Jennie Musselman).(Photo of Wm. K. Yoder).

DEATHS- CONTINUED ON PAGE 7

The Yoder Newsletter- Founded 1983 by

Ben F Yoder (1913-1992), Chris Yoder & Rachel Kreider
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Balderrama, Reading, PA .

Over the past 30 years, subscriptions have allowed us to support
advertising of national reunions, to provide funding for many of the
DNA tests, and to pay for new research into Swiss records. All of
our staff members are volunteers.

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Newsletter, P.O. Box 594, Goshen, IN 46527-0594.

- ALL OTHER CORRESPONDENCE - dealing with ancestral
queries or contributions for future YNLs or archives (such as
reunion notices, Letters to the Editor, copies of Bible records or
other historical information) to: Chris Yoder, 551 S. Maple St.,
Saugatuck, MI 49453 or email at cyoder@tds.net .

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-Annual YNL subscription (published Apr. and Oct.) for \$5.

-BACK ISSUES of the YNL are \$2 per issue. (or you can
download them free about 1 yr after publication from the Yoder
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Visit: <http://www.yodernewsletter.org/subscribe.html> for mail-in
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YODER DATA ON DISK- Includes back issues of YNL text, census
and county records, family group data and pictures and scanned
images. The price for our "Yoder Data on Disk" is \$10 (postage
included). Send to YNL address in Goshen. (Most of this info is also
available free at the YNL Homepage and changes VERY slowly.)

CORRECTION TO YNL 61- Thanks to Dr. Don Yoder- The
Conrad Yoder church record displayed on the cover of the last YNL
was not a "baptismal" record, but rather a record of his
confirmation. Our mistake with the text. Sorry.

From Nancy Hartman dove_sky (at) frontiernet.net - I have found
a listing of the Obit. for George Yoter (YR1271) in the Evangelical
Messenger Obituary index page 102 placed on line by the Allen Co.,
Ind. Library 3/31/1870, page 102, Yoter, George age 85 born
Mifflin co. Pa. 29 February 1784, died 30 January 1870 age 85/10/30
days. Buried at Emanuel's Church Cemetery, 7 miles west of
Freeport. For info on this George see the feature article in YNL45.

**EVANGELICAL MESSENGER, CLEVELAND,
OHIO, 31 March 1870**

YOTER--- The subject of this note departed this life at the residence
of his son in -law, in Stephenson co. Ill. George Yoter was born 29
Feb. 1784, in Mifflin, Co. Pa. He moved with his family to Ohio
where he resided many years. He spent the last of his life with Bro.
J. Miller, where he died on the 30th of Jan. 1870, aged 85 years, 10
months and 30 days.

Father Y. neglected to attend to the salvation of his sole until
shortly before his death, but being with his Christian friends he was
finally led to seek the Lord in humble prayer and faith, and gave
evidence of his acceptance with God to the great satisfaction of his
friends and died in peace. Father G. left 7 children to mourn his
departure, 8 of his children had preceded him. His earthly remains
were interred in the cemetery at Emanuel's church, seven miles west
of Freeport. The writer of this note preached on the occasion,
assisted by Bro. H. Messner.- Z. Rohland

LETTERS TO THE EDITOR:



My brother accidentally came across another Yoder "street" while
driving one of the kids to a soccer game. This is a photo of 3 Yoders
at Yoder Ave. in Mt. Pleasant, PA. l-r (Olivia, Ericka, Lexie). Makes
one wonder how many are out there-- Keith Yoder, Centreville, VA

Had lunch at a truck stop near Richfield, WI. Two stools down the
counter a guy noticed me reading The Yoder Newsletter. Turned
out, not only was he a Yoder, but his first name was also John. We
even spoke a little deitch.- John W. Yoder, Middlebury, IN

Years ago I sent you a photo of Eli Yoder (Tennessee Eli Yoder) at
the same time that Becky Perkins sent a group photo that you
thought or someone thought that the man in the middle was Eli.
Awhile ago I found that same photo on Ancestry.com on someone's
tree and it is Eli's son, Andrew Franklin and his family, according
to the people on there and I think Becky also had it on her tree.
They moved to Cape Girardeau, Missouri and the picture
apparently was taken there. Below is a copy of the picture along
with the listing of people that are identified in the photo. Thanks to
Pam Schulte of Cape Girardeau for identifying the people in the
photo..- Ruth Minter



• Row 1 seated - don't know names. Row 2: Martin Yoder,
Bertha Yoder (wife of Martin), Mary Browning Yoder, Andrew
Franklin Yoder, Lily Rosette Yoder Day, Elizabeth (Toots) Yoder,
Jim Day. Row 3: Frank Long, LeRoy Long (?), Emma Lula Yoder
Long with Dorothy (?) (baby), Clarence McBryde, Laura Kathryn
Yoder McBryde, Mollie McBryde, Nora Roberts Yoder (wife of
James), James Yoder, Bertie Idelle Yoder, Mae Yoder Hahs.

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one which has been cited in the Mennonite Encyclopedia under the surname "Yoder" which said:

"Heini Joder was imprisoned at Basel in 1531 for spreading the Anabaptist faith"

Basel is quite some distance from Steffisburg, about 54 miles away, and has no known history of Joder families living there. So this seemed a bit curious. An answer was presented by Dr. Hanspeter Jecker, a researcher of Anabaptist-Mennonite history, in the April 2012 Yoder Newsletter. He found that the name in reality was Heini Soder, who was indeed a radical reformer, peasant leader, and Anabaptist in the 1520s. But he was not a Yoder/Joder,

Chronologically, the earliest reference we have which does actually relate to Anabaptist Joders is cited in Karl Joder's Chronicle:

"1597, 6 April, Thun Urbar 6/IV/259, - The stepmother of Jakob Joder (Frau Neuenschwender- Neuschwender) is a disobedient, stiffnecked Anabaptist. Her son-in-law Jakob Joder, at Amsoldingen, pays a fine of two hundred pounds as the authorities' share of her property. The other sons-in-law, Thomas Neuschwender and Benedicht Mettler, also at Amsoldingen, are guarantors. (The current value would be about fifty thousand Deutschmarks.)"

We do not know the identity of this Jakob Joder, but Amsoldingen is slightly to the southwest of Steffisburg, still within the Thun administrative district.

Anabaptists were present in Steffisburg from early in the 17th century. In 1609, we see in church records, that a Hans Reusser is referred to as a suspected Anabaptist who presented a child (three years old) for baptism. Child's name seems to be Verena. As we shall see, the Reusser family later intermarries with the Joders. Robert Baecher, (in his wonderful articles in Mennonite Family History, Jan and Apr 2004, "From Steffisburg to Ste. Marie-aux-Mines"), reports that in 1629 one Konrad Eicher was executed as an Anabaptist in Steffisburg, followed by a second execution by drowning of a man named Eichacher. In 1659, Melchior Brenneman, then living in Steffisburg, was held in jail at Thun on 28 Oct 1659 for his Anabaptist faith. This Melchior Brenneman was married to Christina Reusser/Risser, probably the daughter of Steffan Reusser of Steffisburg.

The influences which led to the formation of the "Amish" began spreading through the area much before Jacob Amman came to prominence. In Leroy Beachy's book Unser Leit, he claims that the real seeds for the formation of the Amish were planted by an Anabaptist predecessor to Jacob Amman who evangelized in the Steffisburg area.. a man named Ulrich Müller. Müller's teachings, already bearing fruit by 1673, about truth-telling and adherence to the Dordrecht Confession of Faith, gave the Swiss Churches he influenced a foundation that remained with them as they migrated to Alsace and the Palatinate. This Confession (adopted April 21, 1632, by a Dutch Mennonite Conference held at Dordrecht, Holland) was accepted by the Anabaptists of Zurich who had immigrated to the Alsace in 1660, but their brethren in Canton Bern did not accept it. Jakob Amman, Beachy maintains, was merely confirming the particular spiritual stance that had already been established by Müller. It should be noted that this view conflicts with that of more academically based students of the Amish. On the other hand, the arguments between Amman and Hans Reist did . result in an actual split in 1694, which is the year in which Reist excommunicated all those who accepted Amman's teachings.

The key to our Steffisburg Anabaptist and Amish connections lies with the family of the two bothers, Jost b. 1607 and Niclus b. 1609. We'll use the numbering from Amish and Amish-Mennonite Genealogies (AAMG) to identify them and their children, Y6 for Jost and Y7 for Niclus, and a second digit for each child corresponding to their sequence in the family.

Beachy records that in 1674, an arrest order was issued for the preacher Ulrich Müller, who had been found to have been active in

the area east of Steffisburg. By March 19, it was written that "Ulrich Müller was arrested at the house of his nephew." He was imprisoned at Thun, and later transferred to Bern. After his release he quickly went back to his evangelism and in 1675 a citizen was fined for lodging him. In 1676 he was at the home of his father-in-law on the outskirts of Sainte Marie-aux-Mines in Alsace, and may have stayed there for a while. He next appears in the Swiss records in 1679 when Christian Yoder (Y68), then age 22, unmarried, and living at Thun (1 mile southwest of Steffisburg) was fined "the stiff fine of 50 Kroner" for letting Müller preach on his property. This is the first record directly pointing at our family.

A 1680 record shows Müller had come back into the Steffisburg area to visit a sick son. In August 1680 the Frey family of near Steffisburg were fined 50 crowns for hosting him at a meeting. Beachy says this took them 15 years to pay off. In Jan. 1681 a Steffisburg citizen named Steffan Braun was fined 100 Pounds, and four month later another 100 Pound fine was issued to a Christian Roht in the nearby hills. Beachy gives 1684 as the last date of the eighteen known fines associated with Müller's activities, and believes he may have ended his Swiss ministry and returned to his home in the Alsace at that time.

Ulrich Müller is listed as a minister with Jacob Amman in the Alsace in 1693. Some Müller historians identify him as the Ulrich Müller, b. 17 Oct 1645, at Zell (near Zurich), son of Hans Ulrich Müller, and grandson of the Anabaptist leader also named Ullrich Müller. This earlier Ullrich was born 2 Jan 1589 and died in 1641, at Zurich, where he had been imprisoned in the monastery tower until he died after 35 weeks in chains. Baecher (see below) instead says he may have been one of the Ulrich Müllers baptized in Steffisburg between 1641 and 1649. This later view seems supported by the reference to him visiting family members in the area.

State persecution of the Anabaptists, which had gone through cycles over the years, reached another high point when in 1688 an ordinance was passed that all men in the Canton of Bern must wear a short sword at their side as a gesture of loyalty to the government. This was done to expose the pacifist Anabaptists who would not willingly do so. Then in 1690 a decree was issued that all Anabaptist marriages were null and void, any children of such marriage illegitimate and not able to inherit, and that all property left in such families would go to the state.

1690 was also to be a significant year for the Steffisburg Joders. As an old and respected member of the community, Jost Joder (Y6) had for many years served on the 'Consistory Court' [Chorgericht]. This court was a church body which dealt with morals and mores and supervised school and church attendance. In 1690 there is a note in the parish council ledger which says that Jost Joder and Hans Kaufman had asked to be relieved of their positions, as both had Anabaptist children. This request was not accepted.

Jakob Amman, a tailor, was born at the small village of Erlenbach, about 8 miles southwest of Steffisburg in 1644. As early as 1680 he had "become infected with the Anabaptist sect". By 1690 he was an active evangelical minister in the area.

In his excellent articles in the Jan "Mennonite Family History", Robert Baecher reports of a court record from Jun. 6, 1690 of an interview with the wife of Jacob Engemann of Thun. She had been brought before the court on suspicion of having contact with "the sect of Anabaptists". In her own defense she testified: "It is true that she visited a house at Steffisburg with which she was not familiar. Some people were assembled there, but she had nothing to do with them. The house is located opposite the inn and belongs to someone named Joder. There she spoke with Jaggi Amann, an Anabaptist, and listened to what he had to say." One of the two other wives she accompanied, Verna Linder, added: "Apart from Jakob Ammann she had not seen a single 'outsider'." (YNL54)

This seems likely to have been the home of Caspar Joder (Y6b) as in the Steffisburg Council Manual minutes of Sep. 28, 1690,

it is reported that he was suspected of organizing gatherings of Anabaptists in his home.

Later in June of 1690, the City Archive of Bern reports:

"Council Manual [Minutes] 222/15 of 16 July 1690): 'The regime orders Provincial Governor von Trachselwald to inquire whether the Anabaptists Jost Joder (Y6a) and Christen Blank (husband of Y69) from Steffisburg are staying, as reported, in Schangnau and whether they have brought their property there. As soon as this is confirmed, it should be reported to the Anabaptist Chamber [Tauferkammer].'

(as copied from the Karl Joder/Ottmar Jotter's Chronicle)

(Note: Schangnau is a municipality about 15 miles east of Steffisburg)

In December 1690 the Steffisburg Church baptismal records show:

12/21/1690 Barbara Blank to Christian Blank and Anna Joder (Y69)- sponsors Hans Rupp Jr in the Au (husband Y6c)

Verena Kauffmann (wife Y65)

Barbara Gungerich

(Remark in register speaks of Christian Blanck as a Anabaptist, the son of Hans Blank the elder in Riedereren)

In March of 1692 Jost Joder (Y6), age 85, was serving as was chairman of the Steffisburg 'Consistory Court' [Chorgericht]. The Steffisburg parish court records described Jost Joder as a "honorable, careful, wise, and modest man". The court was divided into the village district under Jost Joder, a Langenegg district under Peter Roth of Farni on the Langenegg, and a Homberg district under Hans von Fahrny from Horrenbach in the Eriz.

From Karl Joder and Ottmar Jotter's Chronicle:

The Bernese provincial governor at the time, Karl Manuel - mayor of Thun from 1686 to 1692 - was a declared enemy of the Anabaptists and precisely in those years when the sect was stronger in Steffisburg and environs than it had ever been. Pastors and officials saw but kept silent about the growth of the sect; they did nothing to further it but also did nothing against it.

The regime in Bern insisted on an accounting of people named as members of the Anabaptist community, but the pastors and officials refused to name names. On 21 March the regime had three Consistory Judges from Steffisburg, Jost Joder, Peter Roth, and Hans von Farny, arrested and brought as hostages to Bern, where they were lodged in the most expensive inn at their own expense for six months in the expectation that the pressure on their purses would be the most effective means of loosening their tongues. Nothing came of it.

In Karl Manuel's daily journal notes 1692, page 75. (Civic Library Bern, Mss.hh.XXII.38a) it is recorded (again from Joder/Jotter's Chronicle)

"Hostages - On 21 March 1692 I sent three men from the Free Court Steffisburg as hostages to Bern (in accordance with orders given to me), because of the growing Anabaptist sects in the same Free Court. They are:

Jost Joder from Steffisburg - an elder Consistory Judge,

Peter Roth at Fahrny from the Langenegg and

Hans v. Farni at Horrenback in the Eriz

The three abovementioned men handed over a document addressed to the Anabaptist Chamber to the ferryman Kuntzi. I have paid the ferryman for transporting the men to Bern."

After holding out for six months, the three Consistory Judges were released. The entries in the parish court records which had praised Jost Joder were at some point crossed out, signifying a change in official sentiment which must have been felt by his whole family.

THE AMISH DIVISION

The next year, the split between Anabaptist leaders, characterized by the arguments between Hans Reist and Jakob Amman, came to a head. By that time, Ammann had moved from Switzerland to Heidolsheim, Alsace. Baecher reports that Jakob's father, Michael Ammann (who had actually lived for a time in Steffisburg), had moved to the neighboring town of Baldenheim and was to die there in 1695.

In 1693, Jakob Ammann, acting with the other ministers and elders, sent a letter to the Swiss congregations asking for a meeting, "together with the ministers and elders," in which he wanted clarification about where they stood on three issues: 1) Shunning; 2) excommunication of liars; 3) whether "good hearted" people would be saved if they were not re-baptized in the faith. Other issues came up in the discussions over the next few years. Jacob Ammann and Nicolas Augsburg (both Bishops in the Alsatian congregations) were then chosen by a ministerial committee to travel to Switzerland to discuss the disputed issues, and they were to be accompanied in their meetings with the ministry by his younger brother Ulli Amman and Christian Blank (husband of Y6c). In traveling through the area, they did not find much support for their position.

Hans Reist was a key leader on the Swiss side. After one meeting in which Reist opposed the position of the Alsatians, he "stood up" the group, being "too busy" to come to another meeting. When the other Swiss ministers equivocated on their positions, Ammann lost his temper and announced the excommunication of six of those present. Christian Blank (husband of Y6c) was present as a member of the Amman party. The Reist side eventually excommunicated the Ammann side as well. Although there were attempts at reconciliation, more often led by Jakob's younger brother Ulli, this marks the split and the beginning of those to be called the "Amish".

Hans Gerber (husband of Y79) and Christian Plank/Blank (husband of Y6c) were sent to meet with revered elder clergy Benedicht Schneider and Hans Muller, but found them resistant to the positions of the Alsatians. Over the summer, a warrant was issued for arrests of Anabaptist with Amman as a special target. He avoided capture for many months before eventually returning to Alsace. The controversy spread to the Brethren in the German Palatinate, who requested efforts to reconcile the parties. Amman's lengthy reply, completed after he returned to Alsace, went into detail on the "Articles of Faith". It was read and approved by the Alsatian minister and signatories included both Christian Blank (husband of Y6c) and Hans Gerber (husband of Y79) as well as Ullrich Mueller and both Amman brothers.

MORE JODERS LEAVE STEFFISBURG

After the rather extreme action of the "hostage taking" by Karl Manuel, the records fall silent until 1695. Then more of the children of Jost are recorded as leaving their birthplace (as cited in the Chronicle):

1695, 4 April- Thun, Official Accounts- The Anabaptists Hans Rupp and Cathryn Joder (Y6c) of the Steffisburg [Free] Court have left the country. They must pay an emigration fee of five percent for the property they take with them.

1695, 4 April- Thun, Official Accounts- The Anabaptist Hans Rupp (?husband of Y71- or a second record on the fellow above) of [Free] Court Steffisburg has moved out of the country. He must pay a five percent emigration fee of 368 pounds.

1695, 8 April - Thun, Official Accounts- The Anabaptist Christen Joder (Y68) has emigrated and has left Steffisburg. He must pay an emigration fee of five percent for the property he takes with him. (Beachy writes the record shows him leaving with his wife and two children-and that this cost him 10 Pounds- for property worth 200 livres) (This Christian was the fellow who was fined in 1679).

By the time their father Jost was taken to prison in Bern, we can see that the children had almost all stopped having their own children baptized in the Steffisburg church. Baecher writes that the Steffisburg minister Hans Jakob Freudenreich (who served 1670 to 1711) had a good relationship with the Anabaptist members of his congregation, played a key role as a middleman with authorities in Thun, and may have been involved in the negotiations which allowed many to retain much of their property as they left the country. In the chart below, I list the Anabaptist children of Jost and Nicolaus, the last recorded baptism in church records for their children, and when (if known) they left Steffisburg. Almost all seem young enough to have continued to have children after that time.

Jost Children	Date of Last Bapt.	Age of Parent	Departure
(Y61) Hans*	Feb. 12, 1682	38	?
(Y64) Peter	none		?
(Y65) Jakob	Sep. 16, 1688	36	?
(Y68) Christian	Mar. 20, 1687	29	1695
(Y69) Anna	Dec. 21, 1690	37	1690
(Y6a) Jost	Jul. 1, 1688	26	1690
(Y6b) Caspar**	none		?
(Y6c) Catherine	Sep. 1, 1692	26	1695
Niclaus Children			
(Y71) Barbara	Sep. 23, 1688	44	1695
(Y79) Salomea	none		?

*Hans Joder m Kathrin Russer- Steffisburg church records show that a couple of this name had children baptized from 1672 to 1682. Then a Hans Joder and Catherine Russer have children baptized in 1691 and 1693. I believe this represents two different couples.

**Caspar - For many years this Caspar Joder was confused with one who married Verena Stauffer and had a number of children baptized from 1682 to 1702. We now know based on estate records that that was a different fellow who actually lived and died in Steffisburg (YNL55). There are no baptisms shown in Steffisburg for Caspar, the Anabaptist son of Jost.

STEFFISBURG & STE. MARIE-AUX-MINES "TWIN CRADLES OF THE AMISH"

It seems that shortly after the death of his father, Jakob Amman moved to La Petite Liépvre, nearer to Sainte-Marie-aux-Mines, where Ullrich Müller had been living for some time. This town is about 141 miles north of Steffisburg in French Alsace.

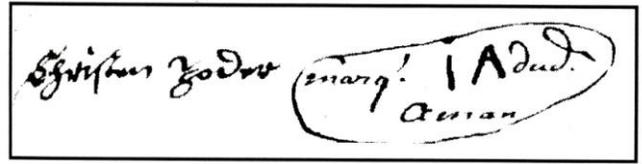
Baecher records that in the 1690s over forty families from Steffisburg left to join the Anabaptist leaders, Amman and Müller, in the Alsatian community around Ste. Marie-aux-Mines (also known as "Markirch" in German). He refers to the two towns as the "Twin Cradles of the Amish". Christian Gerber of Steffisburg had gone to Ste. Marie-aux-Mines as early as 1671, and Ullrich Müller in



Old Postcard of Ste. Marie-aux-Mines

1674. The first listing of the Anabaptist community there was made in 1703, for purposes of collecting a tax from these families for their

"local rights". Baecher believes the list was "probably" transcribed by Christian Yoder (Y68) whose educated signature he compares below with that of the initials of Jakob Amman himself, who "made his mark" on documents as he did not have the education to read and write.



Christian Yoder-Left, Amman Initials "IA"- Right

Beachy believes that this Christian Yoder (recall that he was the fellow fined at age 22 in Thun for hosting Ullrich Müller) was a minister by this time. Baecher outlines, in some detail, dozens of Steffisburg families who were to live in the community. In addition to Christian Yoder (Y68), his brother-in-law Hans Rupp appears on the list. Some of these had moved on by the 1703 listing for Loraine or the Alsatian plain, but Baecher maintains that even after these migrations, more than half of the names on the 1703 list had their origins in either Steffisburg or neighboring Schwarzenegg (about 5 miles east and where the Hochstettler family originated).

Here is what Baecher says about each Joder sibling:

Y64- Peter Joder and ___ Stahley. Purchased a home at Fertruft in 1699.

Y68-Christian Joder- left Steffisburg 1695; signature on 1703 list; long time lease-manager at Fertruft, 1701 to 1712; left for Montbeliard.

Y6a- Jost Joder and Barbara Rupp- reported in Schangnau in 1690, traces to be found in 1695 at Muntzenheim in Alsace-record of a male child born there at that time. "Probably he eventually went to the County of Ville".

Y69- Anna Joder and Christian Blank- appear in the census around Montbeliard with their children in 1718.

Y6b- Caspar Joder (who Baecher still erroneously assumes was the fellow who married Verena Stauffer). Durrenentzen Mar. 20, 1695- birth of a child to Caspar Joder "recently arrived" and his wife Verena Hofflin - child died Mar. 31, 1695 and buried the following day in the cemetery without baptism. Found near Wissembourg in Bas-Rhin in 1708.

Y6c- Catherine Joder and Hans Rupp- Hans appears on the 1703 list.

The Anabaptists prospered in the region, but this resulted in the envy of their French neighbors. In 1712, King Louis the Fourteenth ordered all Anabaptists to be expelled from Alsace. The Mennonite Encyclopaedia says that between 500-600 persons emigrated at that time from Sainte Marie-aux-Mines to Montbeliard and Loriane, which at that time were not under French control. Others managed to remain in the area for many generations. J. Virgil Miller, in an article in the Jan. 1995 issue of "Mennonite Family Life", presented a burial listing of Anabaptists buried in Fertruft (Fortelbach in German) near to Ste. Marie-aux-Mines into the 1750s (see also YNL26). Many of the Steffisburg surnames which were on the 1703 listing were still present in the area 40 years after the King's edict (including Hochstattlers, Blanks, Stauffers, Gerbers, Reussers, Zimmermans and Gingeriches. There is even a Barbara Ammin, wife of Ulrich Sommers. One Joder connection in these burials is the 64/65 year old Barbara Jotter, unmarried, buried at Fertruft on Apr. 14, 1750, who Baecher identifies as a daughter of Jost Yoder (Y6a) and Barbara Rupp.

WHAT KARL JODER SAID

All American Yoders owe a great debt to the German Joder researcher Karl Joder, and his compatriot Otmar Jotter. For many

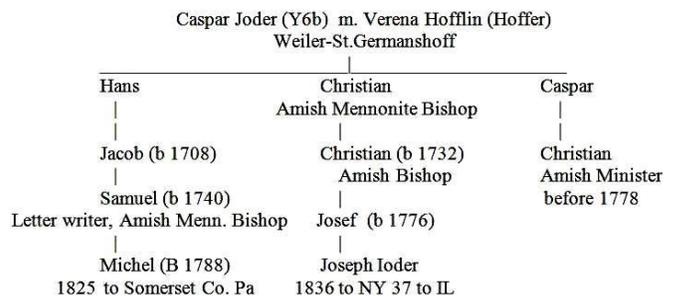
years they collected and documented Joder family data in both Switzerland, and Germany. They photocopied and freely shared with their American cousins "books" of this material, created and printed at different times over the years. Karl reaches different conclusions about things at different points of time, and states things as fact without getting into his evidence, but never-the-less it is important to record what he maintains in hope that further research will some day support or disprove it. The following is summarized from his Chronicle regarding the Anabaptist Joders:



Blick auf St. Germanshof
St Germanshof

same person as the one who married Verena Stauffer and who had a number of children baptized in Steffisburg. This has now been disproven. Karl Joder did collect a variety of family information about him and his life in Germany.

THE DESCENT FROM CASPAR



Hermann Guth wrote about Caspar and wife that by 1708 "They have nine children and are also listed in nearby Weiler as well-to-do (Begutert)". In his work "Les Anabaptistes de Weiler, Germanshof et Langenberg" (neighboring villages in a valley within sight of each other) Jean Hege writes about the Anabaptists who lived in the area. The 1712 expulsion order which we heard about in Ste. Marie-aux-Mines impacted Caspar here as well. He was obviously a leader in his community, being one of two signatories on a letter asking authorities to be allowed to complete their harvest before arranging their departure. They were given until April 23, 1713. They must not have gone far, as in 1735 there is a reference to the "Caspar Joder old farm of Langenberg", a 1764 renewal of lease to Caspar Joder (likely by then the son), with other references to him in 1769, and 1770.

Grandchildren moved north of Frankfurt into Hesse. Two 19th century Yoder immigrants to the US came from that area. The first of these was Michel Joder, great-grandson of Caspar's oldest son Hans (see YNL52). He arrived in Baltimore in 1825 and settled initially in Somerset County, Pa. where Yoders of the YR2 family lived, before eventually going on to Holmes County, OH. The second immigrant from Caspar's line was Joseph Ioder, great-grandson of Caspar's son Christian (see YNL5). Joseph settled in Bureau Co, IL by 1837 and his family still retains the "Ioder" spelling - the only one in the US). (See the "Find-A-Grave" entry in YNL61 for his wife's stone).

(See YNL60 for the discussion of which son of Yost may have been the ancestor of the 1742 immigrants- the "Amish Yoder Mystery")

Note: Prepared as an appendix for the reissue of the 1983 book Reuben Yoder Family and Its Ancestry, by Chris Yoder, now available at: <https://www.createpace.com/4122327> . Reuben was a son of Bishop Christian Yoder Jr. of the Glades, Somerset Co, PA.

CASPAR YODER- A MAJOR CLUE TO OUR ORIGINS

Caspar Joder (Y6b) is a particularly important person for American Yoders of Amish descent. This is for three reasons: 1) two of his descendants are established immigrants to America; 2) a great-grandson wrote to our own "Schweitzer Christian" Yoder and called him "dear cousin" (see YNL 9 - April 1987); 3) His DNA matched to the unique mutation which appears in the Amish Immigrants of 1742 and in the Amish Joder immigrants of the 19th century.

You'll recall that he is the likely person who hosted Jakob Amman in his Steffisburg home in 1690. Baecher shows him as "recently arrived" at Durrenentzen in Mar. of 1695 and gives his wife as Verena Hofflin (Hoffer). (Durrenentzen is about 120 miles north of Steffisburg, and 30 miles southeast of Ste. Marie-aux-mines). By 1703 (the same year that his brother Christian (Y68) was a leader and possibly list-maker for the Ste. Marie-aux-Mines community in Alsace) he was to be found about 80 miles further north on the border with Germany in the village of St Germanshof. Because his wife's name was Verena, Karl Joder thought he was the

*****Queries*****

The YNL will publish Yoder related inquiries or exchanges at no charge. Send Queries to: Chris Yoder, 551 S. Maple St., Saugatuck, MI 49453 or email at cyoder@tds.net .

Lewis Co, NY Yoders? Who has information about these folks? They were immigrants from Alsace. Including Joseph Yoder who m. Anna Kempf – had daughters Anne (b. 1849 Crogahan, NY m. Michael Farney 1867 and Lena (b.1852 m. Joseph Farney 1871). REPLY TO” Chris Yoder, 551 S. Maple St, Saugatuck, MI 49453.

DEATHS- CONTINUED FROM PAGE 1



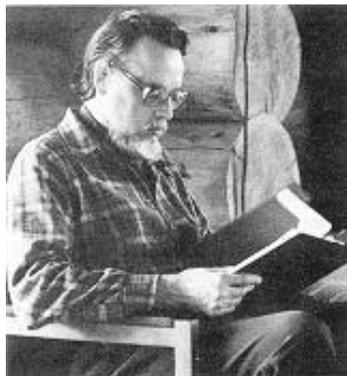
Forrest L Yoder

Elsie Ethel Yoder b. abt 1918 d.26 Jun 1932 12:00 noon Quito, Ecuador airplane accident (age 14y 11m); interred Quit, Ecuador; father Forrest LaRosa Yoder, Quito, Uncle Charles LaRosa Yoder, New Rochelle, NY

Hope Doreen Yoder b.abt 1922 d. 26 Jun 1932 12:00 noon Quito, Ecuador airplane accident (age 10y 10m); interred Quit, Ecuador; father Forrest LaRosa Yoder, Quito, Uncle Charles LaRosa Yoder, New Rochelle, NY (Forrest was b. 25 Nov 1882, Wiconisco, PA to Charles W.E. Yoder (OY42473) and Kate A.

Umholtz.

Rachel Christine Yoder b. abt 1954 d. 27 Oct 1954 0:25am Children's Hospital Basel, Switzerland of Pneumonia and heart dilation (age 2m 9d), bur. Cemetery of Allschwil, Canton Baselland- Children's section Grave 21, Father John Howard Yoder, res. 83 Binningerstr, Allschwil, Basel, no passport had been issued to Rachel Christine- a report of her birth had been filed at American Consulate, Strassburg, France Sep. 16, 1954. John Howard (Dec. 29, 1927 – Dec. 30, 1997) was the son of YRB113111 Howard C. and Ethel Good Yoder.



John Howard Yoder

Lucinda Yoder b. abt 1891 d.14 Mar 1956 at Toefield, Alberta, Canada of pancreatic cancer (age 65y 11m 1 d), Homemaker; bur. Salem Cem. Toefield, Alberta, Canada; husband Mr. D. L. Yoder (Sep. 21, 1884- Mar. 15, 1976) (Lucinda - nee Stauffer- (Apr. 13, 1890-Mar. 14, 1956)

Jacob Yoder b. abt 1880 d. 4 Aug 1960 Aylmer, Ontario, Canada of coronary thrombosis (age 80y 5m 15d) ; res. Montgomery, IN; buried Stell Cemetery, Van Buren Co, IN; son Peter living at Aylmer at this time.

James Yoder b. Jul. 14, 1948 Canton, OH; d. 15 Oct 1968 2:30 pm Sarapiqui River, Sarapiqui, Heredia, Costa Rica (age 20) of drowning; bur. Central Cemetery of Heredia, Costa Rica; Father Alvin J Yoder, mother Dorothy Elizabette Yoder - res. . 9500 Market Ave. NW, Hartsville, OH,

WHAT HAPPENED TO THE ST. YODER DAY CARD CONTEST?

In YNL60 we asked for submission of added designs for St. Yoder's Day cards, with a winner to be identified in the April 2013 newsletter. That issue came and went with no announcement. What happened? Well, no one submitted anything. We are still interested in giving our readers some additional holiday choices, so we'll keep our request open ended. Any creative artists out there?

77th OREGON YODER REUNION

The 77th Annual Reunion of the Yoder family of Yoder, Oregon, met Aug. 4, 2013, at Smyrna United Church of Christ in Yoder. About 100 attended the event coming as far away as Washington, D. C. Pam Lindholm Levy took over the gavel from outgoing President Ted Carlin. They are both great grandchildren of John Plank Yoder, one of the original settlers in the 1880's and 90's, who all came by emigrant train from McLain County, IL and Golden City, MO.



Roberta Eyman Daniels, granddaughter of Jonathan S. Yoder, was recognized as the oldest one present. She will be celebrating her 100th birthday on September 14 with a party at the church. She is the daughter of Albert & Nellie Yoder Eyman and was born on the family farm across the road from where she spent most of her life.

A special treat was a tour of Yoder Mill by current owners David & Vernon Yoder. The mill was built with irons brought to Oregon in 1889 by Jonathan S. Yoder, their great-grandfather. Despite being burned 3 times, it still does custom sawing. Later, Yoder Store, 1914, currently owned by Paul & Audrey Yoder, was opened for shopping. It was built by J. S. Yoder when the Willamette Valley Southern RR began service.

JACOB & FANNIE YODER BOOK

This nicely written 61 page booklet is about the family of Jacob and Fannie (Yoder) Yoder of Somerset Co., PA. It includes many photos and stories. Jacob (YR23374f6) and Fannie (YR26119631) were married Mar. 18, 1928 at the Summitt Mills Amish Church. For a copy, send \$8 (Includes postage and handling) to: Jim Yoder, 17342 Bittering Road, Grantsville, Md. 21536

RESERVE THE DATES NOW! 2014 NATIONAL REUNION!!!



The Oley Valley Yoders have decided to host a national Yoder reunion in Sept. 11-14, 2014 to celebrate the 300th anniversary of the Land Grant from William Penn that resulted in the establishment of the Hans and Yost Yoder families in the Oley Valley. More details to come as they evolve!

YODER PASSINGS

-Jarett Yoder was one of two Pennsylvania National Guard pilots killed Apr. 9, 2013 when his Apache helicopter crashed in eastern Afghanistan during a reconnaissance mission.

-Richard E. Yoder, died May 2, 2013, Reading, PA. He was the son of Guy Luther Yoder (OH132825)

- Leo R. Yoder, 95, of Archbold, OH died July 21, 2013. He was the son of Joe D. and Annie P. (Yoder) Yoder, Johnson Co, IA.

- Lewis B. Yoder, 87, of Belleville, PA died Jan. 26, 2013. He was the son of Jesse J. and Annie M. (Byler) Yoder. (YR253c512)

- Hubert Owen Yoder, 97, of DeGraff and formerly of West Liberty, died June 20, 2013. He was the son of Elbe and Zella (Wirick) Yoder. (YR14611b1)

“Find-A-Grave” - Document Your Own Yoder Line on the Internet

The “Find-A-Grave” web site allows you: to post the name and dates of your ancestor in the cemetery where he or she rests; to add his or her photo (s); to add a photo of the gravestone; and to post a biographical summary or obituary.

Visit the site at: www.findagrave.com. As of Aug. 24, 2013 the counts for interments were: 13,578 records (an increase of +845 from Apr. 2013) –Yoder; 349 (+28) – Yother; 214 (+18) – Yothers; 158 (+18) – Yotter; 50 (+0) – Yoter; 158 (+15) – Yoders; 47 (+2) – Ioder; 76 (+0) – Joder; 28 (+3) - Jotter family members; 1 (+0) - Joders. You can either add your ancestor to a cemetery, or post data on an existing record. For assistance write: Chris Yoder at: yoder@tds.net.

A sample gravestone is shown here.



Anna Maria Jotter
Werner, Daughter of
“Surprise Amish Profile-Jost
Jotter” in YNL61

Birth: 1765, Death: Jan. 8,
1853

Burial: Zion Evangelical
Cemetery
Nazareth, Northampton
County
Pennsylvania, USA

YNL NEEDS GOSHEN, IN. VOLUNTEERS!

Can you help with twice a year envelope stuffing and other support tasks for the Yoder Newsletter? If you live in the Goshen, Indiana area, and have time to volunteer, we would be very grateful.

Contact Chris Yoder, cyoder@tds.net phone 269-857-4327.

WOULD YOU HELP?

OLEY REUNION REPORT

The Oley Yoder Annual Reunion was held on Saturday, August 3rd at the Fire House in Oley, PA. Thirty- four members and friends of the Yoder family gathered for fellowship, food and fun.

The reunion started with registration and time for greeting and catching up with old friends and for meeting and learning about new ones. There was a raffle table to give everyone a chance to win a variety of prizes provided by many of the attendees. A sales table was set up with various items bearing the Oley Yoder Emblem. A genealogy table was provided so family could update their information and get answers to their questions.

At noon we had a delicious family-style dinner which included some favorite Pennsylvania-Dutch style dishes. After dinner we were treated to a presentation on Vintage Aprons by Susan Nagle.

Susan shared items from her large collection of aprons. We learned not only about the history of the apron, including both domestically and at work, but also how the look of the apron changed through the years adjusting to needs and to fashion. What made her demonstration especially enjoyable were her humorous stories from her experiences and the input from an attentive audience.

To fit in with the theme of Susan's talk, the committee decided to have aprons made with an Oley Yoder logo to add to our sales table. The day ended with our raffle and with gifts for the oldest and youngest attendees.



The apron choices are a white background with blue embroidery or a blue background with white embroidery. The aprons have an adjustable neck strap and 3 pockets at the bottom. Cost is \$15.00 for the apron plus \$4.00 shipping and handling for a total of \$19.00. Aprons must be prepaid and checks made out to: “Oley Yoder Heritage Association” Order from: Helen Newell, 954 Garfield Ave., Lansdale, PA 19446, Phone: 610-584-4057

Next year we will host a NATIONAL YODER REUNION to celebrate the 300th Anniversary of the Land Grant from William Penn that resulted in the establishment of the Hans and Yost Yoder families in the Oley Valley in what is now the Berks County area of Pennsylvania. We hope to see you there.

NORTH CAROLINA YODERS ANNUAL REUNION: OCT. 26-27, 2013

Honoring the heritage of our ancestors, the Conrad Yoder family will again gather together in Newton, NC, during the last weekend of October. (Full schedule includes a visit to the Harts Square Folk Festival, but tickets had to be purchased by Sep. 15). Other activities are:

Saturday - 6:15-6:45 p.m.: Memorial Sunset Service at the Conrad Yoder Family Cemetery

• 7:00-7:30 p.m.: Historic German Vespers at the recently-renovated Grace Union Lutheran Church

• 7:45 p.m.: Dinner at the Old German Schnitzel Haus Restaurant, Hickory, NC



Sunday - 10:30 a.m.: Morning Worship at Grace Lutheran Church Newton, NC

• 12:30 p.m.: Home-cooked covered dish luncheon and business meeting (Grace)

If you can attend, contact The Rev. Dr. Nathan Howard Yoder, Vice President, Yoder Family in North

Carolina, yoder234@hotmail.com (Cell: 828-485-7155)
