



Shenandoah Mennonite Historian

Volume 25, No. 1
Winter, 2017

Published by the Shenandoah Valley Mennonite Historians
Elwood E. Yoder, Editor

A quarterly periodical dedicated to the history and culture of Mennonites in the Shenandoah Valley of Virginia, USA

The Quiet Drivers of America

Maxwell Driver, a senior at Eastern Mennonite High School, is a ninth generation descendant of the German immigrant Ludwig Trieber. Max has been doing independent history research for the Editor during the fall term of 2016-2017, as part of his coursework at the school. The Editor asked Max to write something about his Driver heritage, since nothing of the Driver lineage has been included in the pages of *Historian* before.

In this issue also find an article from Linden Showalter, containing interesting

stories from his family in the Shenandoah Valley. Linden Showalter lives in Waynesboro, Pennsylvania, and is Editor of *Conococheague Mennonist*, the periodical of the Mennonite Historical Association of the Cumberland Valley.

Also in this issue, Evan Knappenberger reviews a book written by E. Daniel Burkholder, Jr., Daniel B. Witmer, and Wayne F. Beery. You will find information about the Annual Historian's Meeting held November 12, 2016, and a report about the Old Order Tour September 10, 2016. The photo above-left, shows Minister Lewis Martin speaking to Tour members at Pleasant View Old Order Mennonite Church during a Saturday morning visit to his church, on September 10, 2016.



Ruby Rodes and Wendell Beachy enjoyed a delicious meal at Janet Shank's home, at the conclusion of the Old Order Mennonite Tour, September 10, 2016.

Photo by Editor

IN THIS ISSUE:

- THE QUIET DRIVERS OF AMERICA, BY MAXWELL DRIVER
- ELIZABETH SHANK SHOWALTER, BY LINDEN SHOWALTER
- *THE INFLUENCE OF MUSIC*, BOOK REVIEW, BY EVAN KNAPPENBERGER
- OLD ORDER MENNONITE TOUR

The Quiet Drivers of America

by Maxwell Driver

One of the founding principles of the United States of America was the idea of a man and his family improving their lives through hard work in a land of opportunity. Many embodied this idea: politicians, adventurers, and fortune seekers that are now regarded as almost legendary. These great men were not alone, however. Countless individuals came seeking other, less adventurous qualities, but of equal necessity: good farming land, space away from the crowding of Europe, and freedom from oppressive political or religious agendas. Similar circumstances, or, at the very least a chance to make his own fortune, brought a man named Ludwig Treiber to a port near Philadelphia. Whether he knew it at the time or not, Ludwig would be the start of a family that would eventually reside in almost every state of the modern Union and carry on a quiet existence during the rise and progression of the new country. These generations would not carry the historically German name of Treiber, but instead would change by the second generation to the English translation of Driver.

Ludwig Trieber was born in 1730 Germany, in what is now known as Bavaria, to a mother and father whose names have been lost to history. In 1749, at around the age of nineteen, Ludwig boarded a ship bound for the English colonies in America. The ship, its name spelled either “Fayne” or “Fane,” landed in America on either September 17 or October 17, 1749. After disembarking from the ship, Ludwig moved through a customs office and signed, or at least gave his mark on, a form agreeing to obey

English laws in the colony, before purchasing land on which to start a farm in the Cordorus Township of York County, Pennsylvania. By 1754, Ludwig had married Barbara Sprenkle, a colonial citizen whose family had lived in the colonies since before Ludwig’s arrival. Over the course of their lives, Ludwig and Barbara would have eight children between the years 1754 and 1771. Ludwig died in 1772 around the age of 42.

Ludwig’s son Lewis Driver was born in 1760, the fourth eldest of Ludwig and Barbara’s children. Sometime before the year 1795, Lewis married Barbara Burkhart while still living in Pennsylvania. Between 1795 and 1800, Lewis followed the path of his brother, Peter, and sister, Anna Maria, and moved to the Shenandoah Valley area of Virginia. Lewis took up residence along the Shenandoah River near Plain’s Mill on some two hundred acres of land, where he built a home and started a farm. It was on this homestead Lewis and Barbara had six children between the years of 1778 or 1788 and 1804. Lewis died in 1835



Maxwell Driver (left) and his father Woodrow “Woody” Driver live along Mt. Clinton Pike, near Cooks Creek Presbyterian Church, Rockingham County, Va., 2016.

Photo by Regina Driver

at age seventy-five and is buried in the Driver-Rife Cemetery in Timberville, Virginia.

Daniel Driver Sr. was born to Lewis and Barbara in 1793 in York County, Pennsylvania, before moving with his family to the Shenandoah Valley. While living in the Valley, Daniel married Catherine Funk and the two had fourteen children starting in 1822, with the oldest to survive infancy born in 1845. Daniel Sr. was a farmer and minister during his life, inspiring his sons and future generations to a life of faith. Daniel died in 1863 near Timberville, Virginia at the age of seventy, and is buried in the Driver-Rife Cemetery in Timberville.

Daniel Driver Jr., commonly referred to as Daniel F. Driver, was born near Timberville, Virginia, the seventh child of Daniel Sr. and Catherine Driver. Daniel Jr. lived in the Valley during his childhood and early adult years, during which time he married Sarah Branner and had their first three children. Due to being a minister in conjunction with being a farmer, Daniel wished to uphold his pacifist values during the Civil War and, during 1862, he moved to Illinois to avoid the conflict. Daniel's family joined him after he established a homestead, and they remained in Illinois until the end of the war. While they were living in Illinois, Sarah and Daniel had their next two children. In 1867, the family returned to Virginia, only to move to Missouri in 1870. It was here Daniel would help found Zion Mennonite Church. His date of death is unknown, most likely before 1905.

Lewis Michael Driver was born 1861, the second oldest of Daniel and Sarah's children. He was born in Timberville prior to the family moving to Illinois, and traveled with his parents and siblings in their sequential moves between the states. In Missouri, Lewis met his wife, Sarah, and the two married and lived in

Missouri for several years before moving back to Virginia. The two had three children some time before 1900. Lewis was a farmer all his life, following in the footsteps of his ancestors and in line with his descendants. Lewis died in 1938 and is buried in Weavers Mennonite Cemetery.

Wayne Driver was born September 22, 1900 in Rockingham County, as the youngest child of Lewis and Sarah. He married Sophia Swope in 1927, and the two had ten children between the years 1928 and 1945. Wayne was a farmer and tried several times to take up the position of local preacher. He died in 1976 and is buried in Weavers Mennonite Church Cemetery in Rockingham, Virginia.

Roy Driver was born on July 7, 1933, the fourth oldest of Wayne and Sophia's children. He grew up and lived in the Rockingham/Dayton area along Silver Lake Road. He married Ann Kornhaus in 1955 and the two had three children between 1956 and 1964. Roy died after being struck by lightning while plowing a field at his home in Rockingham county in 1977 at forty-four years old. During his life Roy was an active member of the farming community, particularly the Young Farmers of America association.

Woodrow "Woody" Driver was born on May 13, 1964 as the third child of Roy and Ann Driver. He grew up in Rockingham County, Virginia, attending Turner Ashby High school and later Hesston College in Kansas. In 1989, Woody married Regina Stopher at Shore Mennonite Church in Shipshewana, Indiana. The two of them settled into the house Woody had lived in all his life in Virginia. While living in this house Woody and Regina had three children, before moving several miles to a new home on Mt. Clinton Pike. Woody is a cattle hoof trimmer and helps run Blue Ridge Hearing Center in

Harrisonburg, as well as small time produce farming.

Maxwell Driver was born in 1999 to Woody and Regina, and is their third child. He currently attends Eastern Mennonite High School and will graduate in 2017. The Drivers have been a down to earth family, literally and metaphorically, as well as active members of the church since Ludwig's arrival in the burgeoning colonies. The line will surely continue in the many descendants that bear the name of Driver or have roots in the family.

Stories about a Great-Great Grandmother

Elizabeth Shank Showalter (1831-1913)

By Linden Alvah Showalter

I have fifteen great-great grandmothers. Actually eight are mine and eight are Ruthie's, less one overlap since we are third cousins,



Linden Showalter is a CPA with his own business in Waynesboro, Pennsylvania. Linden and his wife Ruthie live in Waynesboro, and are members of the Marion Mennonite Church, Chambersburg, Pa. Linden is a long-term friend of the Editor.

makes fifteen.¹ For all of these fifteen women, we know their date of birth, date of death, names of parents, husbands, and children, and where they were buried. For only one, we know "Stories."

My Dad, historian Roy Showalter, enjoyed telling stories about his great grandmother Elizabeth (Shank) Showalter whom I now know as Betsy. These stories

are interwoven into the following historical narrative.

Betsy's Family

Betsy was born into an exceptional family. Her dad was Samuel Shank Sr, bishop in the Northern District of the Virginia Mennonite Churches, a capable and respected leader. Her granddad Henry Shank had also been a bishop. Betsy's mom was Elizabeth Funk, from the famous Funk family of Singers Glen, a family of musical innovators and entrepreneurs. The Shanks attended Lindale Mennonite Church. At age twenty-two, Betsy married Michael Showalter, of the long line of Showalters at Broadway. Perhaps Michael and Betsy were introduced to one another by their mutual interest in music. Grandson Timothy Showalter described Michael as a "noted song leader" of the Trissels Congregation, while Betsy's Funk relatives lived and breathed music. Apparently Michael and Betsy were not members of the Mennonite church when they were married, because their marriage ceremony was performed by Reverend Hinkel, a Lutheran minister at New Market. They joined with the Mennonite church later, the fourth generation of Showalters with membership at Trissels Church. Michael and Betsy began farming the old Daniel Showalter homestead that Michael's great-grandparents Daniel and Margaret had settled in 1788, located about two miles west of Broadway.

Excursion train to Lincoln's First Inauguration

By March of 1861, Michael and Betsy had four children – Moab age five, Susan age four, George age three, and Nettie age one. Betsy was well aware of the larger world beyond the farming communities of Rockingham County. On March 4, 1861, Betsy left her husband and children for a day, took the excursion train from Harrisonburg to Washington D.C., and

1. Ruthie Sollenberger Showalter is Linden Showalter's wife.



Abraham Lincoln's First Inaugural Address,
March 4, 1861, Washington, D.C.
Library of Congress, public domain

attended Abraham Lincoln's inauguration. A photograph exists of the crowd at the inauguration, and my great-great-grandmother Betsy may very well be somewhere in that crowd. Afterwards, Betsy got in a receiving line and shook hands with the new President of the United States of America. Only a few weeks later, her home state of Virginia seceded from the United States and joined the Confederate States.

Where were Michael and Betsy Showalter during the Civil War?

Like most Virginia Mennonites, Michael was opposed to fighting in the Civil War, and he probably had pro-Union sentiments. He would have been opposed to fighting in any war, but especially this one, which was about slavery and rebellion. In 1863 and again in 1864, Michael's name appears on the list of men claiming exemption from military service because of their Mennonite beliefs. This record describes Michael as 5 feet and 7.25 inches tall, dark complexion, dark hair, and brown eyes.

Later in the War, the Confederate Congress

rescinded the religious exemption option, including those who had already paid the huge exemption fees. To avoid military service, most Mennonite men fled to West Virginia, or fled north, or went into hiding. There is no record of where Michael went, but it's almost certain that Betsy was left with the running of the farm besides managing the home and family. And by 1864 there were two more children in the household, Mary plus newborn Franklin. That meant six children – all under ten years old. When Union General Grant sent General Sheridan south with the task of devastating the Shenandoah Valley, Betsy and her six children faced terrifying prospects. Various divisions of the Union army covered large swaths of territory, burning mills, barns, and sometimes even homes. Fortunately, at least as far as I can tell, Michael and Betsy's property was spared, though Betsy's brother Samuel Shank, only a little south of Broadway, lost house and barn and everything.

After the War

Oldest son Moab married Annie Shank from Washington County, Md. in 1879, and Michael and Betsy turned over the old Showalter homestead to them. The elder Showalters moved to another farm between Broadway and Linville. This farm was known during my growing-up years as the Timothy Showalter farm, along Route 42 south of Broadway. After second-oldest son George married, they turned over the Timothy Showalter farm to George.

The years following the Civil War were difficult, because so much of the infrastructure (roads) had been destroyed and no funds were available for rebuilding them. In fact, twenty years after the surrender at Appomattox, a writer wrote these lines, specifically referring to the road from Broadway west to Cootes Store:

“And thus ‘twill be when we are gone,

Those country roads will still live on.
The same mud puddles as of yore,
But stickier, deeper than before.”

And so in the 1880s, specifically citing the deplorable road situation around Broadway, Michael & Elizabeth Showalter, now in their fifties, moved from Broadway to a farm west of Harrisonburg where the situation wasn't as bad. With this move, they also switched their church membership from Trissels in the Northern District to Weavers in the Middle District. They were eventually buried in the Weavers Cemetery, even though all their parents and grandparents had been buried at Trissels and Lindale.

The Deaconess

In 1889, Weavers Congregation needed women leaders to assist with ministry tasks pertaining to the women of the congregation.² The congregation had been ordaining deaconesses for several years. These women were not necessarily ministers' wives or deacons' wives - they were called “deaconess.” Though she was relatively new to the congregation, Betsy Showalter was selected by majority vote of the Weavers Congregation and ordained. This was reported in her obituary and also in Harry Brunk's book History of Mennonites in Virginia.

Her responsibilities would have included caring for the women in the congregation, counseling women, greeting (i.e., holy kissing) women who were just baptized, leading the women in footwashing, providing bread and grape juice for communion, and assisting the ministers.

Virginia Conference had thirty or more deaconesses in the late 1800s and

early 1900s. Maryland and Pennsylvania had none. In Virginia Conference, almost all of them were in the Middle District, that is, the Harrisonburg area, including Weavers congregation. The Northern District (Broadway) and Southern District (Waynesboro and Augusta County) had only a few. By the mid-1900s, every minister's wife and deacon's wife was deemed a “deaconess” and the whole idea of calling women according to their individual gifts was ended.

My Dilemma

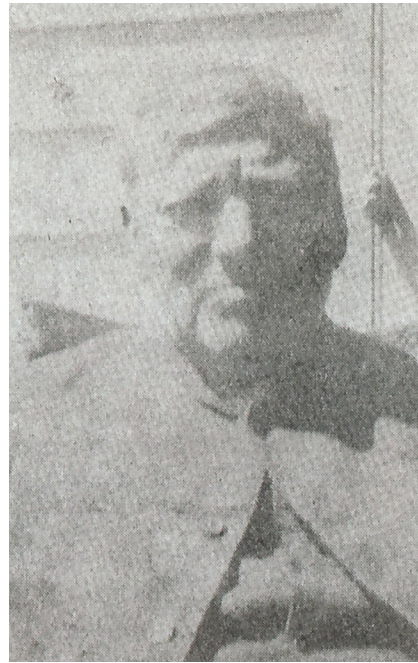
Generations come and go, and some things are forgotten. The Showalters of Maryland and Pennsylvania forgot that Betsy was ordained as a deaconess. We also forgot that she had the nickname “Betsy,” always referring to her by the more proper “Elizabeth.” So here is my dilemma: Daddy owned a copy of Harry Brunk's book History of Mennonites in Virginia. But Daddy apparently did not know about her ordination and her nickname. His ancestral fan chart indicates all the bishops, preachers and deacons, but not a hint of this deaconess. Did he tell us verbally and we forgot? But he didn't include it in any of his write-ups either. Did he know this but think it was not significant? And how could an ordination not be significant? Did he know it but found it embarrassing or inconvenient, in light of his stand in opposition to women in leadership? Yet he researched and talked about other unpleasant facts, such as the illegitimate child born to John Crider and Mary Lautsbaugh. Did Grace Showalter, also a Betsy descendant and a historian, living in Virginia, never mention it to him, though they were second-cousins, classmates of EMS 1942, and history buddies? Was this just not significant? And yet Harry Brunk and also the writer of Elizabeth's obituary thought it was significant.

After thinking it over and conferring

2. Elizabeth Showalter and Sarah Sharpes were selected as Deaconesses for Weavers Church in 1889. For a full discussion of Deaconesses at Weavers Church, with a list of women, see *How Firm a Foundation, A History of Weavers Mennonite Church, 1827-2015*, 2015, by Elwood Yoder, chapter 6.



Elizabeth Shank Showalter, 1831-1913



Michael Showalter, 1831-1906

with my sisters and brothers, I'm tending to think he just didn't know. Maybe he tripped past it because Harry Brunk called her "Betsy" instead of "Elizabeth." I almost missed it too because I had never seen her called Betsy before reading Harry Brunk. Grace Showalter was familiar with deaconesses, and it must have just been common knowledge to her and yet didn't come up in any conversation with her second-cousin Roy. There is very little Daddy missed in his genealogy work, especially something as "recent" as the late 1800s. So this is another reminder of the flaw in thinking that Daddy has already "fished the last one out."

And now I'm going to muse a little. I wonder if Daddy would have been a little softer on the women in leadership question if he had grown up knowing that his own great grandmother, whose stories he relished, was an ordained deaconess.

The Wooden Peg at Old Weavers Church

And now in Daddy's own words – "Another story is told about her hanging her shawl and

bonnet on a wooden peg in the wall at the old Weavers Mennonite Church.³ Someone thought this shawl and bonnet hanging on the wall didn't look very respectable so they removed the peg. The next Sunday when she attempted to hang her wraps on the peg it was gone, so she sat down without hanging anything there. But the next Sunday she came prepared. She marched up to where the peg had been, reached in her dress pocket and pulled out a peg, placed the peg in the hole in the wall, and then placed her shawl and bonnet on the peg. Then her task completed, she turned around, faced the audience and bowed to them. I suppose the peg removers had red faces by that time."

A Grandson Born, and Buried

In January of 2016, my first grandchild Andre Linden Jay Showalter was born to Austin and Sarah Showalter. Andre was connected by a naming pattern to seven generations of Showalters.

Michael
Moab

3. The first log Weavers church meetinghouse was used 1827-1881.

Alvah Michael
 Roy Moab
 Linden Alvah
 Austin Roy
 Andre Linden Jay

This little bundle of life, joy, and hope, also came with a physical challenge – a heart defect. Andre came through some early surgeries well, and seemed to be past the worst risks, but his little body couldn't win against every challenge. He passed away in April, 2016.

Friends of Austin and Sarah, from Ridgeway Mennonite Church in Harrisonburg, donated a burial plot in Weavers Mennonite Cemetery. Now Andre's little body rests in peace just down the hill from his great-great-great-great-grandparents Michael & Betsy Showalter. Seven generations later. Seven – the number of “completeness.” In my imagination at least, Michael and Betsy are keeping watch over this little guy.

Book Review: *The Influence of Music*

by E. Daniel Burkholder, Daniel B. Witmer and Wayne F. Beery, (Campbell Print Center, Harrisonburg, Virginia, 2015)

Reviewed by Evan K. Knappenberger

There have always been elements of cultural appropriation and entertainment in religion. At times, in fact, the two can seem rather indistinguishable. Having visited Mennonite and Brethren churches of all kinds right here in Rockingham County, as well as Hutterites, Bruderhof and Amish, it seems to me as if this duality of religion/entertainment cuts across every other form of religious identity.¹

1. For example, the Hutterites have both sacred and non-sacred musical traditions, and it is sometimes hard to tell which is being enacted. Most interesting – and closely guarded – is the Bruderhof hymnody: a melding of 19th Century German folk songs and other, liturgical musical traditions. Many churches even today are split between competing musical factions. For more on this see M.J.

And the problem is nothing new: these same competing influences – serious religious purity and cultural adaptation – are so deep within the Judeo-Christian tradition, that the Old Testament itself is considered by scholars to contain at least three competing sources – the Priestly, Deuteronomical and Lay authors.² The theme of worship as it applies specifically to musical inclinations is definitively addressed by Augustine and other church fathers all the way into the present.

E. Daniel Burkholder, Jr., Daniel B. Witmer, and Wayne F. Beery speak into these topics in their short 2015 booklet, *The Influence of Music.*³ This thirty-two page booklet is a series of lecture-essays that was given over three weekends at a conservative Singing School in Dayton. Broken into three short parts, Burkholder, Witmer and Beery present first a history of religious music in the 18th and 19th centuries in relation to the various personalities in the valley. Comprising the first part of the book and authored by E. Daniel Burkholder, this essay is well-researched, informative, and fairly objective. I found it apropos that Burkholder is able to tease out connections between historical figures like Joseph Funk, Ira Sankey and J.D. Brunk. If you have ever encountered the old *Church Hymnal*, the *Ausbund*, *Harmonia Sacra*, or *Temple Star*, his short work is worth investigating. Several stimulating historical matters are discussed, including the United Brethren Church in Christ mission work, seminary and music school in Dayton in the late 19th century; the Funk family of Singers Glen; the devolution of stolid Mennonite church music into the gospel genre, and even

Dawn, *How Shall We Worship?: Biblical Guidelines for the Worship Wars* (Wipf & Stock Publishers, 2015).

2. For a good resource on this, see R. Alter and F. Kermode, *The Literary Guide to the Bible* (Belknap Press of Harvard University Press, 1990).

3. E. Daniel Burkholder Jr; Daniel Witmer; Wayne F. Beery, *The Influence of Music* (Harrisonburg, Virginia: Campbell Print Center, 2015).

further into country music. This essay mostly refrains from value judgment.

The second of the three essays in this book, “Comparing the Gospel Song and Scriptural Hymn,” is also interesting, although in a much different way. Written by D.B. Witmer, the thesis is actually contrastive; Witmer’s intention, it seems, is to critique the poetic theologies of “gospel” church music.⁴ There are interesting themes here, and in the third essay, though there is some heavy judgment of worldliness.

As someone who is acquainted with a broad range of relevant subject-matter spanning the gamut from Norwegian death metal⁵ to Middle English liturgical chorale, from Augustine to Karl Marx, I find the critique to be quite accurate. Entertainment should not be mixed with worship. In a very real sense, religion needs to inculcate gravitas, and that is necessarily not a pleasant thing. I couldn’t agree more with the authors that the church errs seriously when it focuses on therapeutic, feel-goody music in order to please the masses: that is simply a consumerism gone amok – I myself need suffering in my religion first – and that is why, like Beery, I appreciate those good old martyr hymns as reclaimed in the lifework of Beachy Amishman John J. Overholt.⁶

I found myself genuinely entertained – ironically – by the quaint descriptions in Beery’s third essay regarding pop culture. I

was surprised by his descriptive lists of rap and rock music and by Beery’s horror when he informs his audience of the existence of a thing called “acid rock” as the epitome of terrible worldliness. And yet, there is most definitely relevant cultural critique going on in the closing chapter of *Influence of Music*. We habituate ourselves to certain norms – as much as I love Rage Against the Machine’s searing poetic ire and frenzied heavy metal⁷ – as much as I actually agree with their quite valid perspectives on racism, social inequality and prophetic justice – I have to shut them off when I find myself getting angry at those very real and evil worldly powers which that band wants to expose and destroy. In times of stress and uncertainty, I am fed more by the hymns of the 16th century martyrs than by John Lennon and Pete Seeger, bless their souls. Why is this? I did not find the answer in Witmer, Beery or Burkholder; but it was worth reading nonetheless.

Evan Knappenberger is a student at Eastern Mennonite Seminary and earned his B.A. from EMU in Philosophy and Theology.

Historians Annual Meeting

by Elwood Yoder

The twenty-fifth annual meeting of the Shenandoah Valley Mennonite Historians took place in Village Hall of VMRC, Saturday, November 12, 2016. Thirty-six people attended.

Jim Hershberger, Chair, presided over the meeting. Pete Burkholder gave a Treasurer’s Report and the group was given an update on the Virginia Mennonite Conference History Book Project. An election of Historian officers took place with Gerald Brunk, Jim Rush, and

4. “Gospel” here does not mean what it means in pop culture (i.e. African American, Blues Brothers, etc...) rather it means church hymns like those found in the third great awakening – Fannie Crosby, Ira Sankey, Philip P. Bliss, William Doane and so on – specifically those used by J.D. Brunk, *Church and Sunday School Hymnal with Supplement* (Herald Press, 2002). L. J. Heatwole, founding trustee of EMU and storied VMC Bishop who presided over the Old-Order split was on the committee that published this hymnal, along with S.F. Coffman and several other historic figures. The authors of the book in review are highly critical of the Brunk hymnal, which is still in use in some congregations locally. The preferred resource in, for example, Bank Church is probably Aaron Z. Weaver, ed. *Zion’s Praises*, 13th Printing ed. (Vineland, New Jersey: Weaver Music Company, 1987).

5. For a fascinating look into this world, watch the documentary *Until the Light Takes Us*, directed by Aaron; Ewell Aites, Audrey (Artists Public Domain, Field Pictures, The Group Entertainment, 2009).

6. J.J. Overholt, *The Christian Hymnary* (The Christian Hymnary Publishers, 1972).

7. E.g. Rage Against the Machine, prod. Brendan O’Brien, *The Battle of Los Angeles* (Epic Records, 1999).

Elwood Yoder being reelected to another two year term on the Executive Committee.

Jan and Sam Showalter gave a report on their 2015 Showalter family trip in Europe. Their presentation featured both Anabaptist historical sites and Showalter history.

Virginia Mennonite Conference History Book Project

For the past four years the Shenandoah Mennonite Historians have received a \$2000 check from the Wenger Charitable Trust fund, managed by the Ephrata National Bank, Pa. This Trust fund is associated with Carolyn Wenger, long a friend of local historical associations like ours in the Shenandoah Valley. We thank the managers of the Estate for contributing \$8000 towards our goal of \$50,000 to write a new history book about the Virginia Mennonite Conference.

To date, the History Book Committee has raised over \$36,000 total to fund the project. We hope that Dr. Steven Nolt, our author, can complete the book by 2021. He plans to begin research in the fall of 2017. Members of the Book Committee are Timothy Jost, Eunice Showalter, Jim Hershberger, Harold Huber, and Elwood Yoder, chair. If you would like to contribute to help fund this important project of the Shenandoah Mennonite Historians, working with the Virginia Conference Historical Committee, please send a check to the Virginia Mennonite Conference Center, 601 Parkwood Drive, Harrisonburg, Virginia, 22802, and note that the check is for the History Book Project. Thank you.

Old Order Mennonite History Tour

Almost fifty people participated in a Historians bus tour, September 10, 2016. The top left photo (next page) shows the Burkholder Buggy Shop, one of the Tour stops. The upper right photo shows Everette Burkholder (middle with hat) speaking about making buggies.

The middle left photo (next page) shows the interior of the Pleasant View Old Order Mennonite Church meetinghouse, Dayton, Va.

The middle right and lower left photos show our stop at the Mountain View School, and the lower right photo shows Tour participants after a fine meal at Janet Shank's house. (Photos by Editor)

James D. Hershberger, from Stuarts Draft, recorded the following important details from Lewis Martin's comments given on the porch outside the church. Used with permission, Hershberger's notes are recorded below for our readers and future historians:

Minister Lewis Martin said he wants to respond to a question that had been asked. In his presentation Bro. Martin said he wanted to comment on the Old Order Mennonites' Peace Position. During World War II out of the fifteen draftees raised in Old Order homes only three became a part of the military. Of those three, two went as noncombatants and the third was active in the military. After the war, this third person said he regretted having been in the military. None of the three had been church members at the time of the draft.

The remaining twelve Old Order Mennonite young men faithfully served in Civilian Public Service as conscientious objectors to war. They were loyal to Jesus' teaching of nonresistance and loving one's enemies instead of killing them.

During the 1-W era all of the approximately twenty-five Virginia Old Order draftees remained loyal to the Old Order Mennonite Church's Peace Position. These young men served in hospitals, forestry camps and other peaceful occupations of national importance as disciples of Jesus.

This is quite a complimentary record! How many of our Mennonite church groups can match that percentage in faithfulness to Jesus and the Peace Position?





Virginia Mennonite Conference History Book Committee, November 5, 2016. From left, Harold Huber (VMC Archivist), James L. Hershberger (SVMH Chairman), Eunice Showalter (Trissels Church historian), Steven Nolt (book writer), Timothy Jost (Virginia Conference Historical Committee Chair), and Elwood Yoder (Book Committee Chair).

The *Shenandoah Mennonite Historian* is published quarterly by the Shenandoah Valley Mennonite Historians, established in 1993.

Officers of the Historians:
 Chair, James L Hershberger
 Treasurer, Sheldon "Pete" Burkholder
 Secretary, James Rush
 Lois Bowman
 Gerald R. Brunk
 Elwood E. Yoder, Editor

Shenandoah Valley Mennonite Historians
 780 Parkwood Drive
 Harrisonburg, VA 22802

If you have an idea for an article or picture for the *Historian*, contact the Editor at elyoder@gmail.com.

Past issues of the *Shenandoah Mennonite Historian* can be found in PDF format at http://mennonitearchivesofvirginia.net/Shenandoah_Historian.html

An annual individual membership fee for the Shenandoah Valley Mennonite Historians is \$10.00 per year, which includes a subscription to the *Historian*. Additional family memberships are \$5 each. Send membership fees or inquiries to James Rush, e-mail at jameslrush@comcast.net, phone 540-434-0792, or U.S. mail to James Rush, 780 Parkwood Drive, Harrisonburg, Virginia, 22802.