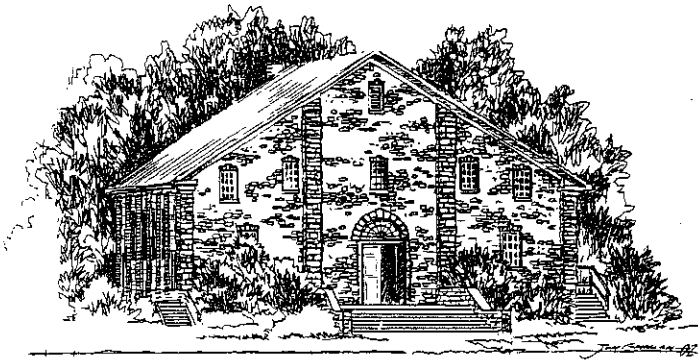


Shenandoah Mennonite Historian

Winter
2002



Volume 9

Quarterly Publication of the Shenandoah Valley Mennonite Historians

Number 1

100th ANNIVERSARY HARMONIA SACRA SINGING WEAVERS MENNONITE CHURCH

January 1, 2002

Considerable preparation and advertisement led to a great experience on the centennial anniversary of the annual New Years day *Harmonia Sacra* Singing at the Weavers Mennonite Church. This special event began with a 3:00 p.m. seminar attended by 180 people which featured Dale MacAllister presenting "Origins of the *Harmonia Sacra*" and Gerald R. Brunk's talk, "History of the Weavers Singing."

The second part of the afternoon event, with 236 in attendance, began at 4:00 and showed the variety of music found in this historic book. Ruel Burkholder led a children's choir from Weavers doing (Saxony) in "Fa So La Mi." He went on to illustrate revival singing (Newton), minor key singing (Hiding Place), and fuguing, where one voice begins and is repeated by other voices (Easter Anthem).

Then Bradley Lehman used Methodist (St. Olives) and Irish Catholic (Come Ye Disconsolate) harmonies to illustrate the interplay between, two, three and four voices. The Harrisonburg Mennonite Church's Table Singers did six numbers, concluding with Evening Hymn.

After that it was eating time, 5:30 p.m. What piles of food had been brought in--sandwiches, relishes, salads and desserts. About 170 people made merry over food, fellowship and coffee.

The traditional Singing began at 7:00. Everyone who came managed to get in, though some were on folding chairs and in the balcony. Children, women and men showed up for this fourth part of the event. For more than a hundred people, this was their first time at a Weavers Singing. People came from West Virginia, Maryland, Pennsylvania, Florida, Georgia, Ohio, South Dakota, Indiana, Michigan, South Carolina, Iowa and Virginia.

Thirty-three old-timers were there, people who had attended Singing in the old Weavers church, a frame church across the road which was dismantled in 1943. An offering (\$932.60) helped pay for advertising and other expenses, with the surplus going to the Hinton Mennonite Relief Center.

The traditional format for these Weavers *Harmonia Sacra* Singings is for two "moderators"

(Sam Showalter and Boyd Burkholder at this Singing) to be seated behind a table in the front, east side of the auditorium. Sam and Boyd paid attention to those coming to the event and noted those that could be called on to lead a song.

The Singing began with Sam leading two numbers (Benevento) and "Loving Kindness." But before he struck the tune, he called on Jane Burkholder to be ready to lead the next hymn. Jane led "Jerusalem," "My Glorious Home," but not before Welby Showalter had been notified to be prepared. Howard Hartman followed Welby's "Praise the God of Israel" by leading Ennius..

And so it went, chorister after chorister summoned from the audience until after 9:00 p.m. By that time 23 men and women took their turn leading the throng in song.

When John Horst was summoned, he invited a group from the Park View Mennonite Church to the platform to assist with "The Rose of Sharon."

Mid-evening we took a break from singing while three old-timers (Harold Lehman, Virginia Grove Weaver and Daniel Suter) told stories. They were seated behind a table on the platform. Much of what they remembered for us were rich childhood experiences of themselves as children watching the grown-ups at Singing.

A wonderful memory for the story-tellers was big-time food at the long-ago, all-day Singings--meats and vegetables and pies beyond description! A special memory was of a certain gentleman who always arrived for Singing just before dinner time. He had oil-cloth lining in his pockets. From the food-laden tables he would fill his pockets--even cream pie and deviled eggs got stowed away!

Also remembered was the clutch of strong-voiced women who sat down front at Singing and would take over a song, when necessary, once the tune had been struck. And there was the chorister who twirled his tuning fork as he led--something the boys in attendance couldn't get the hang of.

Many would lead their same favorite song every year. There was Bishop L. J. Heatwole with his cascading, snow-white beard, who always led "Pisgah." Virginia Grove Weaver remembered that her favorite hymn was "Homeward Bound," a little girl's anticipation of getting in the car and going home at the end of a long day at Singing.

Credit for developing and maintaining singing skills in the valley was given to farm families who sang while they worked together, and to teachers, D. W. Lehman for example, who continued the singing school tradition for several generations. This was long after Joseph Funk, grandfather of harmonies at Singers Glen, had gone to his reward.

One hundred years ago church singing was chanted from little hymn-books containing no music. We have these ancestors to thank for the wonderful four-part harmonies which Mennonites do so amazingly and which we take for granted.

This 100th Anniversary Singing was marvelously robust and spirited. And, of course, the evening had to end with the anthem that has virtually become the Mennonite national hymn, "Praise God From Whom All Blessings Flow."

Someone remarked that if any of those choristers from 100 years ago would have been in attendance, such would certainly have said, "This is exactly what we envisioned at the first New Years Day Singing in 1903!"

And now . . . from the pages of history

On January 2, 1920, L. J. Heatwole wrote the following, which appeared in the local newspaper. He loved the singings and used flowery language!

MANY ATTEND OLD FOLKS SING AT WEAVERS CHURCH

The old People's Song Service, held at Weavers Church New Year's Day, had in it from morning to evening all the elements of joy and gladness for more than eight hundred lovers of sacred song who came from possibly a half dozen counties of Virginia, while sprinkled through the promiscuous throng were representatives from the eleven states of Alabama, Virginia, Maryland, Pennsylvania, Tennessee, Ohio, Michigan, Indiana, Missouri, Iowa and Colorado. [and that was in the old frame Weavers building across the street from the current one!]

The opening features consisted in organization with F. B. Showalter and J. B. Coffman moderators, and L. J. Heatwole, secretary. The devotional exercise was conducted by the Rev. M. G. Sanger, of Sangersville, and was followed later in the day by an address of welcome to all visitors, by P. S. Hartman.

A list of twenty or more leaders and speakers composed principally of singers of the rank and file of forty and fifty years ago was placed in the hands of the moderator, and they were called to the rostrum one by

one to lead the great body of singers in the joyful, rapturous out-burst of singing that began at ten-thirty and continued through forenoon and afternoon sessions with unabated interest.

With copies of "The Harmonia Sacra" distributed through the audience and the singers arranged into four departments of sopranos, altos, tenor and basses, the feature of anthem singing which was taken up early in the day, the harmony and volume of voices broke forth in such peans of victory that awakened an interest and enthusiasm that at times bordered on the hallelujah state.

These occasions of climax and joist-lifting rhapsody rose from the audience with the rendering of anthems usually covering two pages of "the Harmonia Sacra" such as "Gospel Illumination," "Easter Anthem," "Heavenly Vision," and "I Have set watchmen upon thy Walls."

Leaders appeared on the rostrum representing about every protestant denomination in the Shenandoah Valley among which a fellow feeling sprang up in which all denominational lines were forgotten in the common blend of harmony that came with the

singing, as it were in one voice, the good old songs of long ago, and which have never worn out with use.

Veteran singers of forty years ago who made addresses were J. B. Coffman, Michael Zigler, C. H. Brunk and Isaac Goliday. Stirring talks were made by others of younger years in the persons of Revs. E. S. Coffman, Samuel Zigler, William Jennings, J. H. Ruebush, J. S. H. Good and others made strong addresses in favor of the movement looking to the introduction of vocal musical training into the public schools.

It is estimated that at least one-fifth of the crowd in attendance was not able to gain admittance to the audience room, though the ushers were vigilant in their efforts to see that every foot of space inside the building was occupied. Of the many meetings held before at this place, the one of New Year's Day 1920, has been pronounced as being the largest and best of all in the way of interest and attendance.

[The above wording, spelling and sentences are printed verbatim as they appear in the original article. Ed.]

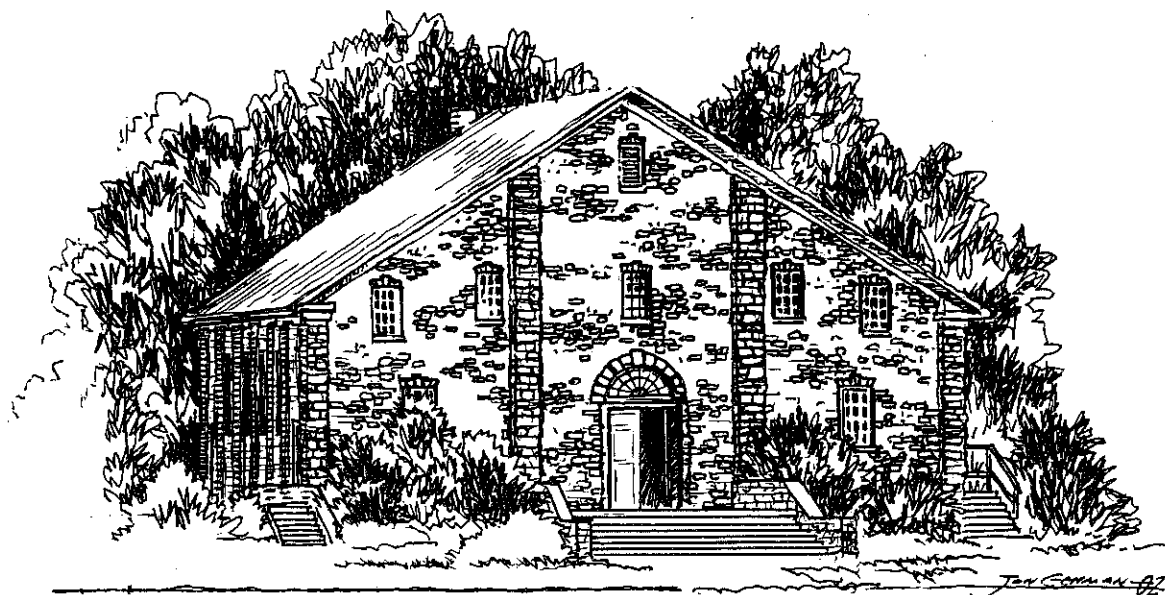
From the L. J. Heatwole scrapbooks, located in the EMU Archives can be found many newspapers clippings of past "Harmonia Sacra" Singings (earlier called Old Folks Singings). Heatwole also clipped items (particularly the ones he wrote) from other sources such as the *Christian Monitor*.

In volume 16, July 1924, pp. 590-591, he makes a statement that arouses real interest today. He says, "Every Easter Monday it has been customary to meet in the large assembly room of the county Court House at Harrisonburg for an all-day sing." In today's world, wouldn't that raise rather unusual church-state questions?

Does anyone living today remember such all-day sings in the assembly room of the local court house? Heatwole says it was "customary." Whether it be at Weavers Church or elsewhere, it was clear for many decades that many local Protestant Christians paid high respect to Joseph Funk's *Harmonia Sacra* book of songs.

2002 Schedule of Harmonia Sacra Singings:

- | | |
|--|---|
| February 10 - Virginia Mennonite Retirement Center 4 p.m. in Detwiler Chapel | August 4 - Old Hamburg Church 10 a.m. Dinner on the grounds |
| March 31 - Harrisonburg Mennonite Church 7:00 p.m. | Sept. 1 - Bethel Mennonite Church 10 a.m. Dinner on the grounds |
| May 5 - Trissels Mennonite Church 7:00 p.m. | Oct. 6 - Singers Glen - Community Center. Possible late afternoon |
| July 7 - Dayton Mennonite Church, 4 p.m. till 8:30 p.m. with carry-in meal | |



Here is a larger copy of Jonathan Gehman's sketch of Weavers Church found on masthead

Walking the Path of Conscience in a Time of War

The annual meeting of the Shenandoah Valley Mennonite Historians on October 27, 2001, was a joint meeting with the emerging Valley Brethren-Mennonite Heritage Center group. Gail Shea Nardi, a journalist and writer, was the major speaker. She is working on a "popular" history of Virginia Mennonites.

Gail Shea Nardi began her keynote address with a confession. "I will never be able to play the Mennonite game with you," she told the annual meeting of the Shenandoah Valley Mennonite Historians gathered at Weavers Mennonite Shady Oak Fellowship Hall. "But what I do share with you Wengers, Rhodes, Heatwoles, and Shanks is a fascination and a delight in the unique heritage of Virginia Mennonites.

In her presentation Gail shared some of the lesser known stories of Mennonites in Rockingham County during the Civil War years. What emerged was neither a "picture of submissive, unconcerned people letting life go by without taking a stand. Nor was it a picture of saints." It is a story of courage and conscience forced in the crucible of war.

Gail drew parallel themes from the stormy birth of the Anabaptist movement in the 1500s. "Like the 1860's, those were also dangerous and complicated times. Within 80 years, 4000 Anabaptists died hideous deaths, chronicled in the *Martyrs Mirror*. The movement became fused in the public mind with political upheaval, social unrest and religious fanaticism."

Anabaptists were driven underground. Menno Simons organized their doctrine into written form. Nonresistance, congregational discipline and separation from a hostile world were their hallmarks. The survivors became the quiet in the land.

The saga shifted to the new lands across the Atlantic--Pennsylvania, Germantown, Lancaster, south to Maryland and Virginia. Here in Rock-

ingham County, many settled and prospered. They joined their Brethren and Quaker neighbors in seeking exemptions from military service, paying muster fines rather than drill with their local militias, as required by law of all adult white males.

The storm clouds of 1861 brought a bitter wind. "A uniformed Confederate officer direct from Richmond walked into Weavers Mennonite Church one Sunday in the spring of 1861 and informed the congregation that all men between 18 and 45 must report to militia duty that week. L. J. Heatwole was only a boy at the time and remembered it as one of the most terrible days of his life, when grown men and women were openly weeping in shock and fear.

"At first many Mennonite Brethren men reported as directed. But many took pledges not to shoot. Christian Good was asked by an officer after one battle whether he had fired his weapon. He said he hadn't seen anything to shoot at. 'Didn't you see all the Yankees over there,' the officer said. 'No, they're people, and we don't shoot people,' he replied."

In the spring of 1862 Stonewall Jackson respected the deep faith he saw among the Mennonites and the Brethren, and he understood that it wasn't going to change. He enlisted as many as he could as noncombatants, valuing their teamster skills with horses and supply wagons.

However, two groups of Mennonite and Brethren men chose to move across the mountains into West Virginia. Known as the 70 and the 20, they were captured in the spring of 1862. The 70 were sent to a prison in Richmond; the 20 (including Elder John Kline, Gabriel

Heatwole and Solomon Beery) were imprisoned in Harrisonburg. A Richmond judge, after interviewing the 70, reported they were sincere and honest in their beliefs.

After a new conscription act exempted Quakers, Mennonites, Brethren and Nazarenes from combatant service, they were returned home. Church members could pay a \$500 fine plus a tithing on their property. Those too young or not church members could serve as noncombatants. Or they could hide in the mountains, flee north or west to escape.

In the fall of 1863, following the defeat of the Southern army at Gettysburg, General Lee pressed his officers to bring more men into their armies. Here in the Valley, General Imboden felt that nothing but the death penalty, uniformly administered, could stop the flow of deserters. With the arrest of Solomon and Joseph Beery of Cross Keys, Imboden was convinced he had discovered "a regular organization to aid and encourage desertion. And he was right.

"There was a plot, a conspiracy. It was the Mennonite and Brethren "underground railroad." This network was not an accident. It was a smart successful system, carefully designed and equipped, complete with guides (deserter pilots), cabins, shelters and barns, and a network of mountain paths ending at New Creek, West Virginia with a train north, after taking the oath of Union allegiance."

How many young men left the Valley on the Mennonite and Brethren "underground railroad," we may never know. Brethren minister Elder John Kline was killed in an ambush.

"Like mothers sending their sons off to war, here were mothers sending their 16-year-old sons off to the mountains to an uncertain fate. The dangers they went through for reasons of conscience--lots of incidents of really awful attacks from neighbors."

Gail concluded her presentation with these thoughts: "While Mennonites did not take the lead, many did take strong private positions on the central political question of the day--Union or Confederate loyalty--and they acted upon those beliefs.

"Courage is defined in many ways, as we are seeing in the wake of September 11. And like the peasants of 1525 and their Anabaptist neighbors, Virginia Mennonites have a powerful heritage in the complex and deeply human story that deserves to be told. All of it."

Gail Nardi received the Harry Brunk scholar's award at Eastern Mennonite University. Her research is also enabled by grants from the Virginia Foundation for the Humanities and the Margaret Grattan Weaver Foundation.

She thanked Norm Wenger and Dave Rhodes for generously sharing their research transcribing the records of the 1870's Southern Claims Commission, filled with stories "waiting like jewels. The picture is beginning to get clearer--Pilgrims and Strangers, the story of Virginia Mennonites."

Paul Souder

Turner's Mill Donated to Virginia Brethren-- Mennonite Heritage Center

The Turner family has donated the historic Turner's Mill to the Virginia Brethren-Mennonite Heritage Center. The mill is located on Brennemans Church Road, which road intersects route 42 several miles north of Harrisonburg. On Brennemans Church Road it is only a brief distance west of route 42.

It is located in an historic area. Just beyond the mill is a house and next to that house, on the west side is the small 1852 cemetery called Brennemans Cemetery, a burial ground used in connection with Brennemans Church. No trace of that church building remains, for it was closed and everything was removed in 1920. Brennemans Church stood about a half-mile west of the cemetery and Turner's Mill.

It is one of the oldest and largest mills in Virginia. Built about 1804 by Mennonite Abraham Brenneman, it was almost continuously in operation until 1988. The last operator was Henry Turner, the father of the four Turner siblings who have now made this gift to the VBMHC. Turner operated the Mill for more than fifty years, beginning in the early 1930s.

The mill is in remarkably good condition. It is the intention of the Heritage Center to restore the mill so that grain can actually be ground. The restoration will include the repair of the back wall near the water wheel and restoration of the machinery of the mill, which includes two grinding stones of extremely hard rock brought from France.

The mill has four floors and an attic. The process of sorting out and cleaning up the mill will be a great opportunity for volunteers to get first-hand knowledge of a 19th century mill--how it was built and how it worked. With the mill come also the water rights for the mill-race, the

water coming from near the mouth of Linville Creek about a quarter mile away. The restoration of the mill-race will be an interesting project in itself.

The VBMHC board has appointed Jim Herr to chair the Mill Committee. He will be managing the restoration project with the Committee.

For VBMHC this is a major acquisition as part of what we call our "Field Museum." The plan is to identify historic Brethren and Mennonite landmarks--houses, meetinghouses, bridges, mills, historic cemeteries--which are part of the Brethren-Mennonite story in the Valley.

We plan to display a large map of the Valley in the Heritage Center where the "Field Museum" artifacts will be identified. Visitors will be encouraged to search out and visit the various locations on the map. Certainly, one of the "gems" to visit will be Turner's Mill.

Al Keim

Editor's Note:

This is one of very few mills that was not burned during the Civil War when General Sheridan's troops came through the Valley to burn barns, mills and some houses. At that time the mill was owned by George Shaver.

One story has it that sympathetic Union soldiers spared it because illness had struck the Shaver family. Another account says the soldiers set it aflame but the Shavers were able to extinguish the fire.

[James O. Lehman, *Lindale's Song: A Century of Harmony, Growth and Fellowship, 1898-1998*. Harrisonburg: Lindale Mennonite Church, 1998, 14.]

From the Editor:

Compliments to Harold D. and Ruth Krady Lehman, who did a fine job as editors of the *Shenandoah Valley Historian* for four years.

The new editor is James O. Lehman. We look forward to hearing from readers who have suggestions for future issues. We would be happy for offers of articles. Please contact us first on what you would like to research and write, so we can work with you as to timing.

We hope the index will be helpful. We regret the fine print in order to fit it on the pull-out insert.

Book Note

The Earth is the Lord's: A Narrative History of Lancaster Mennonite Conference, by John L. Ruth. Herald Press, 2001, 1,390 pages, \$59.95.

As reviewed by John A. Lapp in the *Mennonite Weekly Review*, Nov. 15, 2001, "This book is more than a publication. It is an event." The editor has a copy and it is a magnificently exhaustive, well-written study--a one-of-a-kind. No community or conference has ever had "their story told in such a comprehensive and integrated fashion," says Lapp. Well said.

In detail it connects American Mennonite pioneers to their origin in Europe. And it covers the spread of Lancaster Mennonites as they moved south and west. On pages 230-232 is the section "Moving On to Virginia," including a map

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ANABAPTIST-MENNONITE HISTORY

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- "Quick Quiz" [several items], v. 1, #4, Fall 1994, 2
- "Quick Quiz" [several items], v. 2, #1, Winter 1995, 2.
- "Quick Quiz" [several Virginia Mennonite items] v. 2, #2, Spring 1995, [5].
- "Quick Quiz" [several questions], v. 2, #3, Summer 1995, [4].
- "Valley Mennonite Word Find," v. 3, #4, Fall, 1996, [2]. Answer on p. [4].

GENEALOGY

- "Abraham Breneman (1744-1815): Shenandoah Valley Pioneer," v. 1, #4, Fall 1955, 2-3.
- "Stories of David Henry Burkholder," by Herman L. Burkholder, as told to Ruth L. Burkholder, v. 6, #3, Summer 1999, 3-4.
- "Peter Burkholder Jr. 1783-1846: Shenandoah Valley Pioneer," v. 1, #1, Winter 1994, 3.
- "Henry Funk (1730-181?): Shenandoah Valley Pioneer," by Janet Shank v. 4, #1, Winter 1997, [3-4].

- "Jacob Geil (1746-1794): Shenandoah Valley Pioneer," v. 2, #1, Winter 1995, 3.
 "David Heatwole (1767-1842): Shenandoah Valley Pioneer," by Janet M. Shank, v. 2, #4, Fall 1995, 2-3.
 "Martin Kauffman, Sr. (- 1749): Shenandoah Valley Pioneer," v. 1, #2, Spring 1994, 3.
 "Henry Rhodes (1748-1827): Shenandoah Valley Pioneer," by Janet Shank, v. 4, #2, Summer, 1997, [3].
 "Henry Shank (1758-1836): Shenandoah Valley Pioneer," by Janet Shank, v. 3, #2-3, [2-3].
 "Daniel Showalter (1738-1822): Shenandoah Valley Pioneer," v. 3, #4, Fall 1996, [5].
 "Abraham Strickler (- 1746): Shenandoah Valley Pioneer," v. 1, #3, Summer 1994, 3.
 "Joseph G. Wenger (1747-1812): Shenandoah Valley Pioneer," by Janet M. Shank, v. 3, #1, Winter 1996, [2-3].
 Winter 1996, [2-3].

MENNONITE HERITAGE CENTER

- "Advisory Group Meets for First Time," v. 2, #1, Winter 1995, 1.
 "From the President," by Steve Shenk, v. 5, #4, Autumn 1998, 2.
 "From Executive Committee Minutes," v. 5, #2, Spring 1998, [2].
 "Heritage Center Task Force Wraps Up Preliminary Study," v. 3, #2-3, Summer 1996, [4].
 "Heritage Center Update," by Angela Showalter, v. 4, #2, Summer 1997, [2].
 "Heritage Center Work Continues," v. 4, #1, Winter 1997, [2].
 "Mennonite Heritage Center News," by Angela Showalter, v. 5, #1, Winter 1998, 4.
 "North American Mennonite Heritage Centers," v. 3, #2-3, Summer 1996, [2].
 "President's Note," [on prospective heritage center] by Nate Yoder, v. 4, #1, Winter 1997, [2].
 "Report on Heritage Center Developments," by Cal Redekop, v. 5, #3, Summer 1998, 5.
 "Summary Statement Presented by the Preliminary Planning Committee," v. 3, #4, Fall 1996, [2].
 "Task Force to Look at Possibility of Heritage Center for the Valley," v. 3, #1, Winter 1996, [1].
 "Vision for a Heritage/Information/Museum Center," v. 3, #2-3, Summer 1996, [5].
 "Work Continues on Idea of Local Mennonite Heritage Center," v. 3, #4, Fall 1996, [1].
 "Working Day for the Shenandoah Valley Mennonite Historians planning a Mennonite heritage center, Lindale Church, March 13, 1997, v. 3, #4, Fall 1996, [3].

MENNONITE HISTORY (GENERAL)

- "Family Almanac a Favorite for 85 Years [on John F. Funk and Mennonite Publishing House], v. 2, #1, Winter 1995, 1.
 "Mennonite History Seminar Planned for May 9-10," by Nate Yoder, v. 4, #1, Winter 1997, [1].
 "Peace Churches Faced Dilemma During the Revolutionary War," (reprint) by Samuel Horst, v. 7, #3, Summer 2000, 2-4.

NOTES AND QUERIES

- Michael Baumgardner, Genealogy Conference (Lancaster), v. 1, #4, Fall 1994, [4].
 Clippings on Mennonite General Assembly, 1919, David Lehman, Christian Bixler, Jacob Shenk, v. 2, #1, Winter 1995, 4.
 Correction on first Sunday school being at Weavers, v. 2, #3, Summer 1995, [6].
 On Lydia Bare, Barbara Ann Kindig, John (Hans) Shank, Timothy Quinlan Blosser, v. 3, #1, Winter 1996, [4].
 Winter 1996, [4].
 On John Mericle and Saloma Stihl (Steel), v. 1, #2, Spring 1994, [4].
 On Montgomery Co., PA German families, Samuel Rhodes (PA), Jacob Rhodes (PA), v. 5, #3, Summer 1998, [6].
 On Niswonger name, Mennonite General Assembly at Assembly Park, Photos Wanted, v. 1, #1, Winter, 1994, [4].
 On Nostalgia, by Paul E. Bender, v. 5, #4, Autumn 1998.
 On Henry Shank and other Lancaster, PA connections, v. 5, #2, Spring 1998, [4].
 On Plains Academy Church, built 1826, v. 1, #3, Summer 1994, [4].
 On Jacob Snively, Catharine Frank (Frantz), and Jacob Blosser (1778-1834), v. 2, #2, Spring 1995, [6].
 On William S. Reed and Ida Lehman, and pre-1940 Zion Mennonite Church records, pre-1950 Zion Church photos, v. 2, #4, Fall 1995, [4].
 On preacher Benjamin Wenger, C99 in Wenger Book, v. 5, #1, Winter 1998, [2].
 Jakob Scheibli note, and query on Henry and Elizabeth (Heatwole) Shank, v. 3, #2-3, [8].

POETRY

- "The Deacon's Wife," by Grace Showalter, v. 8, #1, Winter 2001, 6

SINGING

- "Annual Hymn Sing at Historic Page County Church," v. 1, #2, Spring 1994, 2.

"Old Folks' Singings in the Valley," v. 4, #1, Winter 1997, [1].

TOURS

- "Amish-Beachy Amish Tour Planned, v. 7, #3, Summer 2000, 1.
- "Bus Tour to Page County Nearly Filled!" v. 1, #3, Summer 1994, 2.
- "European Heritage Tour" (Lemar & Lois Mast), v. 6, #1, Winter 1999, 6
- "European Heritage Tour" (Lemar & Lois Mast), v. 8, #4, Autumn 2001, 5
- "Fact Sheet by Minister Elmer Schrock," (Stuarts Draft area), v. 7, #4, Autumn 2000, 2.
- "Fall Bus Tour," v. 2, #3, Summer 1995, 5.
- "A Heritage Tour Celebrating Trissels, Joseph Funk and Lindale Histories," v. 5, #3, Summer 1998, 2.
- "Historians Tour Stuarts Draft Community," by Esther H. Eshleman, v. 7, #4, Autumn 2000, 1-2.
- "Old Order Tour Planned," by Jim Rush, v. 8, #3, Summer 2001, 2.
- "Page County Historical Tour Planned," v. 1, #2, Spring 1994, 2.
- "Page County Historical Tour Planned," v. 6, #3, Summer 1999, 1-2.
- "Summer Bus Tour Planned for Augusta County," by Jim Rush, v. 3, #1, Winter 1996, [1].

VALLEY BRETHREN-MENNONITE HERITAGE CENTER

- "A Progress Report From the Valley Brethren-Mennonite Heritage Center Board," by Cal Redekop, v. 8, #3, Summer 2001, 1-2.
- "Heritage Center for a Common People," by Paul Roth; v. 8, #4, Autumn 2001, 1-2
- "Historians Launch Project to Build Center," by Steve Shenk; v. 6, #1, Winter 1999, 1-2.
- "Mennonites and Brethren Work Together on Cultural Center," by Steve Shenk, v. 6, #2, Spring 1999, 1.
- "Progress Report on Heritage Center," by Cal Redekop, v. 7, #3, Summer 2000, 2-3.
- "Valley Brethren Mennonite Cultural Center Progress Report," by Calvin Redekop, v. 7, #1, Winter 2000, 3-4.
- "Valley Brethren Mennonite Heritage Center: A Progress Report, by Calvin Redekop, v. 7, #2, Spring 2000, 1.

VIRGINIA MENNONITE HISTORY

- "Bishop Jacob Hildebrand Votes for Secession, Part I," by James O. Lehman, v. 2, #2, Spring 1995, [1-4].
- "Bishop Jacob Hildebrand Votes for Secession, Part II," by James O. Lehman, v. 2, #3, Summer 1995, [1-4].
- "Blosser Publishes "Watchful Pilgrim," v. 1, #1, Winter 1994.
- "Brubaker Family Escapes Indians," v. 1, #3, Summer 1994, 1.
- "A Century of Deaconesses in the Middle District of Virginia Conference," by Ruth Krady Lehman, v. 7, #2, Spring 2000, 1-5.
- "Difficulty in Researching Page Co. Records," v. 1, #2, Spring 1994, 1.
- "From Stringtown to Park View," by Harold D. Lehman, v. 6, #2, Spring 1999, 5-6.
- "In the Army - But Not of It: from the experiences of Aldine Brenneman during World War I," by Merna Shenk, v. 5, #3, Summer 1998, 4.
- "March Meeting to Highlight Life of John S. Coffman," v. 2, #4, Fall 1995, [1].
- "Mennonite Settlers Come to Page County," v. 1, #2, Spring 1994, 1.
- "Pike Mennonite Church: The Valley's Second Meetinghouse," v. 2, #1, Winter 1995.
- "Program at Bank Mennonite on John S. Coffman Well Attended," v. 3, #1, Winter 1996.
- "Shenandoah Valley Mennonite Churches, 1822-1885," v. 3, #2-3, [1].
- "Stories About Abram Swartz (1838-1921)," by Ruth L. Burkholder and Herman L. Burkholder, v. 5, #4, Autumn, 4-5.
- "Trissels - First Va. Mennonite Church," v. 1, #4, Fall, 1994, 1.
- "Valley Mennonite Churches: Brennemans Mennonite Church," by Janet Shank, v. 2, #2, Spring 1995, [5].
- "Virginia Conference Happenings 100 Years Ago," v. 2, #3, Summer 1995, [4].
- "The Virginia Mennonite," (reprint) by Grace Showalter, v. 8, #1, Winter 2001, 4-6.

WEATHER

- "The Weather," by Elmer L. Smith and John Stewart, v. 7, #2, Spring 2000, 5-6.
- "The Weather-Rain," by Elmer L. Smith and John Stewart, v. 7, #3, Summer 2000, 4-6.
- "L. J. Heatwole as Weather Observer," by Grace Grove, from the Mary E. Suter mss., v. 6, #3, Summer 1999, 4-6.