

Lindale, from p. 1.

The centennial observance includes the release of a just-completed comprehensive 300-page history, an evening of dramatic vignettes of Lindale's history, and a special worship service followed by a fellowship meal. It will be a time of celebration of God's work among His people in this congregation.

James O. Lehman

Lindale Mennonite Church Centennial Celebration

Lindale Mennonite Church will celebrate 100 years of worship, August 15-16, 1998. On Saturday from 2-7 pm a photography and memorabilia exhibit will be open. A special book-signing by James O. Lehman of his historical account of Lindale's first 100 years is planned for 4 pm.

A Saturday evening meal is being planned at 5:30 at approximately \$6 per person.

Our Saturday evening program will begin at 7 pm in the Meetinghouse, entitled "How Can I Keep From Singing? A Dramatic Celebration from Lindale's Past."

We are beginning our Sunday morning service at 9:30 am, with a meal following. Sunday noon meal cost is anticipated at \$5 per person. All are welcome to join us for the weekend.

We will wrap up the celebration with a question and answer period for Jim Lehman's book Sunday afternoon at 2 pm.

Any questions: please contact Rebecca Leichty, 433-0827

A Heritage Tour Celebrating Trissels, Joseph Funk and Lindale Histories.

August 15, 1998, 9:15am - 4:00pm

Traveling by carpool, the tour will leave from Lindale at 9:15am, Saturday, August 15th. Two hours will be spent at Trissels and then on to Singers Glen. While eating packed lunches there, a discussion will be held about Joseph Funk. After a brief stop at the site of the

former Brennemans Church, the group will return to Lindale for talks and exhibits on their special weekend.

Tour participants may want to stay at Lindale for supper and the evening program. (See the announcement of the Lindale Centennial.)

Please call James Rush (434-0792) to register for the Heritage Tour or for more details. Please provide your own packed lunch.

Book Review

S.F. Sanger and D. Hayes, The Olive Branch of Peace and Good Will to Men. Brethren Press, 1997, 232 pp., Paper \$15.95.

The Olive Branch, a reprint of a 1907 book, was compiled by two Brethren elders who solicited firsthand accounts concerning the hardships suffered by Brethren in the South during the Civil War. When Virginia joined the Confederacy, young men in the Shenandoah Valley became subject to military draft. One way of avoiding army service was to flee westward. On two occasions groups of Brethren (and Mennonite) men were captured in West Virginia before they could get to the safety of Union-held territory. The men were subsequently imprisoned in Richmond and in Harrisonburg until after an Exemption Act was passed by the Confederate Congress. Conscientious Objectors from the three peace churches were excused from military service on the payment of a \$500 fine or the hiring of a substitute. A score of personal stories are included from this era of Brethren history.

A second purpose of the book was to set forth the "nonresistance doctrine." Two peace heroes from Brethren history are remembered: Johann Naas in Germany and Christopher Saur from Colonial Pennsylvania. Also presented are two treatises from the 1860's providing Scriptural arguments for the way of peace and against a Christian's sword.

The 1887 edition of The Olive Branch was published during the bicentennial celebration of the life of Elder John Kline (1797-1864). Kline, a Brethren leader, was killed for his peace stand during the Civil War. This reprint is of significant historical interest. It develops the peace stand as it was held among the Brethren 150 years ago. For modern readers this account raises the dilemma

Ridgeway Mennonite Church

Ridgeway Mennonite Church recently celebrated a homecoming, inviting people associated with Ridgeway any time during its more than fifty years to return. There were people who began attending when Ridgeway was the Red Hill Mission in the mid-1940s, people who found Ridgeway to be their church home during several years sojourn in Harrisonburg, and people whose first church experience was Sunday School at Ridgeway. All came to celebrate the fellowship, training, and growth experienced while at Ridgeway.

In 1939 street meetings were begun in the Red Hill community on the East edge of town. The work grew and in 1944 the Virginia Mission Board purchased land on the corner of Reservoir and Hawkins Streets. The little block church was built with mostly volunteer labor and was ready for Bible School in August of 1946 with Daniel Smucker as superintendent. Following the first Bible School, Dan and Frances organized regular Sunday services and began the task of finding workers to assist them. The church was officially dedicated February 29, 1948, and was given the name Ridgeway.

During the early years there was a great deal of time and energy put into working with the children in the community. Sunday School consisted of four children's classes and one adult class and the sermon was often an object lesson or story to hold the attention of children as well as adults. Sunday evening services were also planned with children in mind and the Wednesday night prayer meetings usually had a separate meeting for the children in the basement.

Dan and Frances and other workers, such as Mark Lehman and Evelyn Landis Shenk, spent many hours visiting people in their homes. Daniel W. Lehman was the bishop and he loved to sing and felt that this was a necessary part of any meeting of Christians. "Cottage meetings," hospital visits, baptisms, wherever Dan and Brother Daniel went, they sang.

By 1959 the little church had a membership of thirty-four. Those who attended Ridgeway remember that everyone participated. There was always opportunity for those who wanted to teach, lead singing, visit in the community or organize activities for children and youth. Many who moved on to other areas around the world acknowledge their experience at Ridgeway as training

for service. The congregation was close and supportive and for many it provided their social life as well as spiritual input.

The church had outgrown the little building without plumbing, and in 1960 a building fund was started. The fund grew slowly and there were many delays but finally, in October 1966, the congregation moved into a new church building on Franklin St., around the block from the original building which was eventually converted into a dwelling. In the new building there was a nursery, toilets, plenty of room for Sunday School and even a kitchen. By using movable partitions for Sunday School rooms there was space for potlucks, showers and other events in the basement.

Ridgeway became a self supporting congregation, rather than a mission church, in 1964 and by the mid-70s was able to give to the Mission Board. A church constitution had been written and a church council established. The Smuckers went to Africa with MCC and Dwight Roth who had been assistant pastor was asked to be pastor.

During the 1980s Ridgeway had several different leadership teams who shared responsibility and there were a number of changes in pastoral leadership as well. In 1986, Paul R. Yoder became interim pastor and served until 1988 when the church invited John Kiblinger as its first full time salaried pastor. John still serves Ridgeway part-time with Lee Ebersole and Martin Buckwalter.

An addition was made to the church on Franklin Street in 1991 to enlarge the sanctuary and add Sunday School rooms, a better-equipped kitchen and a nice fellowship hall. Current attendance averages about 135.

-Jean Fisher

Book Review, from p. 2.

of "taking up the sword by proxy" which became an accepted practice by Brethern and Mennonites under the Exemption Act during the Civil War.

-Harold D. Lehman

In the Army - But Not of It

From the experiences of Aldine Brenneman during
World War I

When Aldine Brenneman and his brother John were drafted in September 1917, the first draft of World War I, the experience was new for everybody-- including the government.

Officials in the army camp (Camp Lee near Petersburg, Virginia) did not know what to do with men who would not wear a uniform, take part in drilling, or do any other work. Sometimes others besides those two also stepped out of line when they were given orders to march. But since none of those objected for conscientious reasons, they could be persuaded to go back to work.

After a few weeks, Aldine and John with nine COs from other companies in the same camp, were placed in the guardhouse, partly for their own protection. As prisoners, they were in "jail" with no outside exit. Sharp instruments such as razors, knives and forks were taken away except when in use, and guards stood at each door while they ate.

Twenty-six days later they were transferred to a 20x30-foot concrete building with a sheet-iron field range to keep warm, and an ax to get fuel from anywhere in the woods. Each boy was given one blanket, but they had no beds and the cement floor was cold in November.

During that time two church leaders came to visit. When they asked where to go, an officer said, "You'll find them sitting on a log whittling a stick. They won't work. If it hadn't been for those Brenneman boys, we would have gotten along all right. If I'd have my way they would work, but I have a higher authority I must listen to."

When those visitors reported conditions to higher authorities, the COs were given cots and additional bedclothes for the rest of their 10-day stay.

Then they were told they'd be moved. After roll call, the lieutenant said, "You all answered 'here,' but you'll all be sorry." The boys had no way of knowing where they were going-- perhaps to the military prison in Kansas.

They walked several miles carrying their baggage while the officers rode behind in a wagon. At decisions headquarters, a higher official scolded, "Why are these

fellows carrying their baggage when you have this wagon?" Turning to the fellows he said, "Put your baggage in the wagon." That was a relief, but they were soon at their destination.

That destination was a detention camp, a regular army barracks where the COs could be by themselves. They were issued cots, bedclothes, mess kits, etc., just as the soldiers were. Aldine became cook for the group.

Officers continued trying to get the COs to work and to wear the uniform. Their refusal brought threatenings and arrests repeated times, but even the officials knew they could not compel the COs to work.

In June, four COs at a time were called before a panel of three judges whose purpose was to determine their sincerity. One of the judges pointed to Aldine and asked, "What objection do you have to wearing a uniform?" He replied, "If anyone sees me going down the road wearing a uniform, they'll say 'there goes one of our fighting men.' and I'm not a fighting man." That apparently satisfied the judge as the board recommended him (along with 45 others) for a farm furlough. He was one of 23 sent to Rockingham County.

The lieutenant accompanying them to the train said, "Men, we are just as sorry we couldn't convert you as you are that you couldn't convert us. This going out to the farm is an experiment by the government, and if you aren't treated right for any reason, just let us know." (Obtaining farm help was a serious problem since thousands of young men had been drafted.)

After the war was closed in November 1918, Aldine was discharged in February. Relieved that the stresses were over, yet grateful for what he learned, he could always see the humor in these notes on his discharge: "Physical condition--good"; "Character--good"; but "Is not recommended for reenlistment."

-Merna Shank

Report on Heritage Center Developments

Although progress has not been made as rapidly as hoped, there is some movement in the planning for the acquisition of land for the construction of the Shenandoah Valley Heritage Center. Members will recall that the site selection committee chose a site along Mt. Clinton Pike on land owned by Hatcher/Eby. Hatcher-Eby has offered to donate up to six acres of land if SVMH could help negotiate a restaurant/hotel complex in the immediate area which would work to the benefit of the larger community, as well as to Hatcher/Eby and to SVMH in many ways. This plan conforms to the original SVMH vision proposed, namely a heritage center situated among commercial ventures which would be mutually compatible.

The site selection committee created by SVMH is now collaborating with Hatcher/Eby in negotiating with a motel/restaurant management corporation for the financing, construction, and operation of the proposed hotel/restaurant. If and/or when the negotiations and planning are completed, SVMH will move ahead immediately with two committees already authorized, namely the program and the facilities committees. The latter committee's first responsibility will be to raise the funds needed to build the heritage center.

There is increasing interest and support for the visions. The city zoning commission was very supportive of the contribution that the heritage center could make to the culture of the community and its contribution to tourism. Area businesses and institutions such as educational institutions are enthusiastic and supportive. It is obvious that the heritage center, the restaurant/hotel complex, and the local institutions and general community will mutually benefit if this plan becomes reality.

We are hopeful that the negotiation will come to a satisfactory conclusion, but we cannot say how long it will take. We will keep you informed. Your continuing support is critical for the success of the venture.

-Cal Redekop, chair,
Site Selection Committee, SVMH

From the President

Plans are underway to bring back the "Mirror of the Martyrs" exhibit, which was last in the Valley at EMU in 1991. This time the exhibit will be hosted by the historical museum in Dayton, early next year. The exhibit depicts stories and original art prints from the Martyrs Mirror book about our Anabaptist ancestors who were killed for their faith. Al Keim, an EMU history professor is spearheading this project.

Possibilities are also coming into sight regarding the establishment of a heritage center in north Harrisonburg near the Eastern Mennonite University campus. Along with the heritage center it is hoped that a restaurant and inn can be brought into the adjoining area.

According to proposals now in progress a Swiss-German log cabin located in Shenandoah County will be dismantled and set up here as part of the heritage center. Artifacts and furnishings will be provided by Ross Baughman, a Connecticut journalist with family ties to the Valley.

Projects of this kind take a long time for planning and development. It is hoped that before long we Shenandoah Valley Mennonites will have a heritage center we can call our own. So watch for more details on the "Mirror of the Martyrs" and on the heritage center.

-Steve Shenk

Notes and Queries

Montgomery co OH- many German families settled there in early 1800's. Did they come from PA? Many SHIVELY- from where? John METZ m Susan SHIVELY 25 Jul 1830- who are they and where did they go? Jacob RHODES m Fanny WENGER OR MINGER- written both ways in marriage records 27 Jan 1834, John Wenger present- who are these people?

Samuel RHODES- b Franklin co PA 1812, m 1833, same. Wife Elizabeth Slevik- b 1810, "of Franklin co" PA. What is this name SLEVIK? Is it Slaybach/Slaybaugh? Who is she? The name doesn't appear in Franklin co records. They lived in Springfield OH.

Jacob Rhodes/Rodes-b May 1776 PA, d 5 Nov 1829, Salem UB cemt, Franklin co PA, with land in Greene and Letterkenny tsps, m Barbara____ b 9 May 1785 PA, d 19 Sep 1856, Salem UB cemt. Her obit says "she" came to Fran co c1800-05. It doesn't say if she was m at that time. There were 7 known sons-two went to OH and IND, and one dg-possibly Catherine. We can't locate one son- David b c1808 [or later] and present for father's prop settlement in 1837 where other bros' wives were mentioned, but none for David. Where do they come FROM?

Shenandoah Valley Mennonite Historian
1345 Hillcrest Drive
Harrisonburg, VA 22802

Membership

To become a member of Shenandoah Valley Mennonite Historians and to receive future copies of this newsletter, send name and address and 1998 dues (\$10 per couple, \$6 per single) to:

Michael Shenk
1345 Hillcrest Drive
Harrisonburg, VA 22802

Reply directly to:

Ruth R. Acevedo
2871 Tropic Road
Melbourne, Florida 32935
Tel: 407-255-7145