

The author presents a case study of a change-minded Amish family in transition over three generations.

Yoder
family

OCCGS REFERENCE ONLY

Jacob, Samuel, and Jonathan Yoder: From Old Order Amish to Amish Mennonite

By Paton Yoder

The life stories of Jacob (1762-1837), Samuel (1807-1878), and Jonathan (1840-1896) Yoder provide an interesting chronicle of an Amish family in nineteenth-century America. Covering the century of the Great Schism in the Amish Church, with the spotlight on a family with liberal or change-minded tendencies, it becomes a kind of case study of an Amish family in transition. For the Old Order Amish who read what follows, this three-generation account becomes an epic of an Amish extended family as it gradually crept out of the more biblically oriented Old Order Amish Church in the course of three generations. However, to those who walked with these Yoders into the change-minded Amish Mennonite fold, this account will be read in the affirmative.

It has been established rather firmly that the above Jacob Yoder was the son of Michael Yoder (b. 1730), the latter being the son of the widow Barbara Yoder who migrated to this country in 1742 with about ten children in tow, having lost her husband at sea. If this identification is correct, Michael himself was about twelve years of age when the family arrived in America.¹

It has likewise been rather clearly determined that this immigrant child, Michael Yoder, was the Michael Yoder who owned land in Lancaster County, Pennsylvania, but moved to Mifflin County in the early 1790s.² It appears that he brought with him to Mifflin County his son Jacob, who by that time was married and already had several children.³ If this chronicle is correct, the father Michael and son Jacob with their families were a part of that early Amish migration to that frontier county in north central Pennsylvania.

Jacob Yoder

Jacob's full identity suddenly emerges from the mists of obscurity in 1818, when at age fifty-six he moved again, this time to Wayne County, Ohio. He continued to be allured by the farmer's frontier as it moved westward. With him came ten of his eleven children (one son had already predeceased him), some of whom certainly already had families of their own.

Jacob was not the improvident frontiersman who perpetually moved westward with the frontier, always hoping to get on his feet at the next stop. He chose and bought for his new homestead in Ohio a quarter section of

land, located about three miles east of Wooster. He cleared most of it before his death in 1837. One must suppose that he had prospered during his years in Mifflin County, for it seems he was one of those settlers who had sufficient funds to do a little land speculating on the side while settling down in Wayne County with his family. In addition to his purchase of his intended homestead, he quickly bought two other quarter sections of land. At his death his estate was valued at \$11,000. Jacob had been a prosperous farmer and mini-land-speculator.⁴

Jacob's lifestyle, as well as his estate, also indicates prosperity. Following his death, his personal property was sold at public auction, records of which were kept much in the same manner as auction sales records are kept today. Sold were hundreds of items, including six pairs of shoes, a pair of "specks" (eyeglasses), a shaving box with razor strap and mirror, all kinds of pants (including one pair of velvet pants and two pairs of cotton-twilled pants), three silk handkerchiefs, one silk pocket kerchief, one neckerchief, an "alpaca" coat, a silver watch, a whiskey barrel, five smoke pipes, a "paper of cigars," and at least thirty books (including a Bible, "him" book, and a prayer book). Forty entries of "cloth" were sold at this auction, 5 irons [for pressing clothes], 8 "stem glasses," and a set of "cups and sasas." Kitchen items included 14 crocks, 10 bowls, a variety of cutting knives, a coffee mill and coffee pot, and two teapots. Furniture included a dresser, a stove, five chests, and an ink stand.⁵ Above and beyond this enumeration, many other items reported as sold would constitute additional evidence of Jacob's affluence.

The above sales record is not reported in such detail for its own sake. The items are indications of Jacob's lifestyle. Obviously Jacob smoked tobacco, both in pipes and in the form of cigars. The whiskey barrel item sug-

¹See the genealogical chart in Dorothy Ann Byler Vawter and Neva White, *Now We Are Many: An Eli Byler Family History, 1849-1978*, rev. ed. (Manhattan, Kans.: Neva White, 1978), opp. 1.

²Findings of the late Levi L. Stoltzfus, Amish genealogist of Leola, Pa.

³Paton Yoder, *A Yoder Family History: Jacob, Samuel, Jonathan* (Goshen, Ind.: [privately printed], 1980), 1.

⁴For information on the identity and life of Jacob Yoder and for documentation thereof, see *ibid.*, 1-17.

⁵Jacob Yoder Estate Papers, Case Y-2, Probate Court Records, Wayne County Courthouse, Wooster, Ohio.



List of Mammalia on Tract Where I Live

By Benjamin G. Herr

Annotated by Charles B. Longenecker and Carolyn C. Wenger

Viewing the Benjamin G. Herr Papers as a whole, one could estimate the time period covered by this list to be approximately 1830 to 1870. The location of this tract is Strasburg Township, Lancaster County, Pennsylvania. The list below appears with Herr's spelling, capitalization, and punctuation; the annotators supplied all information in brackets. -Ed.

Scientific Name.

Arctomys Monax.

Didelphis Marsupialis.

Fiber Zibethicus

Lepus Cunicula.

Canis Vulpes.

Mephitis Americana.

Mus Americanus.

Mus Muscalus.

Mus Sylvaticus.

Mus Arvalis.

Mustela Lutreola.¹

Mustela Vulgaris.

Procyon Lotor.

Sciurus Vulgaris.

Sciurus Cinereus

Sciurus Striatus.

Talpa Flava.

Vespertilio Murinus.

[New Name]

[*Marmota monax*]

[*Didelphis virginiana*]

[*Ondatra zibethicus*]

[*Sylvilagus floridanus*]

[*Vulpes fulva*]

[*Mephitis mephitis*]

[*Rattus norvegicus*]

[*Mus musculus*]

[*Microtus pennsylvanicus*]

[*Microtus pennsylvanicus*]

[*Mustela vison*]

[*Mustela vulgaris*]

[*Procyon lotor*]

[*Sciurus hudsonicus*]

[*Sciurus carolinensis*]

[*Tamias striatus*]

[*Scalopus aquaticus*]

[*Myotis lucifugus*]

Common Name.

The [American] Marmot. Ground-hog.

[Common Woodchuck]

The [Virginia] Opossum. Possum.

The Musk-rat. Musquash.

The [Cottontail] Rabbit.

The Red Fox.

The Pole-cat. [Common] Skunk.

The [Common Brown] Rat.

Common [House] Mouse.

Field Mouse. [Meadow Vole]

Meadow Mouse. [Meadow Vole]

The [North American] Mink.

The [Least] Weasel.

The Raccoon. Coon.

The Red Squirrel.

The Gray Squirrel.

The Ground Squirrel. [Eastern Chipmunk]

The [Common] Mole.

The [Brown] Bat.



Domestic Quadrupeds

Canis Familiaris.

Bos Tauris.

Equus Caballus.

Felis Domesticus.

Ovis Aries

Sus Scrofa.

[*Canis familiaris*]

[*Bos taurus*]

[*Equus caballus*]

[*Felis domesticus* or *Felis catus*]

[*Ovis aries*]

[*Sus scrofa*]

The Dog.

The Ox.

The Horse.

The [Common] Cat.

The Sheep.

The Hog. [Common Pig]



¹The European mink is now classified as *Mustela lutreola* and the North American mink as *Mustela vison*.

gests that he drank some whiskey and likely some other alcoholic beverages. Neither of these habits was contrary to Amish practice if indulged in moderately. That he owned a Bible, a prayer book, and a hymn book (presumably the *Ausbund*) supports the accepted tradition that he was a practicing Amishman.

Probably the most significant observation that can be drawn is that this frontier settler, who came to Wayne County just a very few years after the subjugation of the Native Americans in that locality, was much more affluent than most frontiersmen. Surely his frontier home was much more complete than the traditional three-sided cabin with a wide-open southern exposure!

Jacob Yoder was wealthy both by Amish standards and by the frontier standards of his day. Furthermore, it seems he did not hesitate to practice a bit of "conspicuous consumption." He and his family bought and presumably wore or otherwise used all these enumerated items, many of which could only be associated with some considerable affluence. Deliberate restraint and self-denial (indications of *Demüt* [humility]) with respect to the amenities of life are not evident.

One is inclined to conclude that, in practicing the new prosperity, Jacob and family were only faintly aware that they were charting a new course in the matter of the accepted Amish lifestyle. The right to own land, freedom from harassment and persecution, and the prospect of prosperity had not been the lot of most Amish families back in Europe. When the new conditions became a reality for second- and third-generation Amish families in America, they may have accepted the benefits of the new economic freedom without giving much thought to the effect of these changes on Amish living patterns. Did not the new freedom in America include the freedom to prosper?

How some ecclesiastical concerns regarding the changing lifestyle of Amish families came to emerge has not been fully determined, but that it came to a head in the 1850s and 1860s is well documented.⁶ By that time the Amish deacons, ministers, and bishops saw in the new spirit of conspicuous consumption a violation of the Amish principles of *Demüt* and *Untertänigkeit* (submissiveness).⁷ All this came later. In 1837, when Jacob Yoder died, the conflict between the traditional Amish style of austerity and simplicity and the new lifestyle of relative affluence had not yet been joined. Yet, it seems that Jacob Yoder and family had already charted a new course that succeeding generations would find very attractive and that deacons and bishops would find most volatile.

Samuel Yoder

Samuel Yoder, Jacob's youngest child, continued in his father's footsteps. He was only ten years old when the Jacob Yoder tribe moved to Wayne County, Ohio. Here he would remain until his death. Just before his twenty-first birthday Samuel bought a quarter section of land, located less than two miles northeast of his father's homestead.⁸ It lay across the road, westward from the present village of Weilersville. He took his time finding a wife, but when about twenty-nine years of age, he married nineteen-year-old Catherine Nafziger. Catherine, with her parents, had migrated to Wayne County, Ohio, directly from Germany in 1824.⁹ For the purpose of this narrative it is significant

that these nineteenth-century immigrants tended to be more progressive than their American brethren, particularly with respect to the use of meetinghouses for worship. Hence, there was added to Samuel's already liberal religious outlook the influence of his wife and her parents with their immediate European background.

In 1840 Samuel followed the pattern of his affluent father by building a large modern barn,¹⁰ and soon thereafter he replaced his log cabin with a large house. Like his father, Samuel did not think that prosperity was a thing to be concealed. Samuel's oldest son, Jonathan, with his family, would spend most of his life under the roof of this same house.¹¹

Samuel's adult life spans the years in which the Great Schism took place in the Amish Church (ca. 1850-1877). During this period many congregations divided over such issues as the use of meetinghouses for worship, whether baptisms should take place in a house or barn or rather in a stream, the introduction of Sunday schools, the use of fast tunes in congregational singing, and other such differences. However, Oak Grove, as Samuel's home congregation was soon to be called, did not split. This congregation moved steadily along with the change-minded wing of the denomination although there were a few dissenting conservatives. It seems that the majority of the congregation was swept along by the same attractions that influenced the Jacob Yoder and subsequently the Samuel Yoder families.

The tendency of the Oak Grove congregation to choose the more liberal options as the above issues faced the congregation became evident in the 1850s. In this decade Samuel's role as an active layman becomes quite noticeable. In this period the congregation's bishop, Jacob Yoder (newly arrived from Mifflin County, Pennsylvania, and Samuel's nephew), began to insist on stream baptism and had his way in this in spite of the opposition of some ministers in neighboring Holmes County. Jacob got himself into trouble over other matters, including some theological subtleties regarding the conduct of Eve and the serpent in the Garden of Eden. In the course of this controversy Samuel served on a layman's committee that was to resolve questions regarding the propriety of Bishop Jacob Yoder's leadership. The committee sided with the bishop and suggested to his critics from Holmes County that the controversy was a congregational affair and there-

⁶See, for example, David Beiler, *Eine Vermahnung oder Andenken* (n. p., n. d.). The word *untertänigkeit* appears on p. 3; see also pp. 4-5. This account is translated in John Umble, "Memoirs of an Amish Bishop," *Mennonite Quarterly Review* 22 (1948): 101-106. See also the minutes of a conservative *Diener Versammlung* held in Holmes County, Ohio, on June 1, 1865, in David Troyer, *Begebenheiten in der Amische Gemeinde von 1850 bis 1898* (Millersburg, Ohio, 1908), 69-71.

⁷This word is found in the writings of David Beiler (see n. 6 above) and seems to be generally synonymous with the *Gelassenheit* so carefully described by Sandra Cronk in "Gelassenheit: The Rites of the Redemptive Process in Old Order Amish and Old Order Mennonite Communities," *Mennonite Quarterly Review* 55 (January 1981): 5-44.

⁸Warranty Deed, 6-532-533, Wayne County Courthouse, Wooster, Ohio.

⁹*Commemorative Biographical Record of Wayne County, Ohio* (Chicago: J. H. Beers, 1889), 530.

¹⁰Silvanus Yoder, "The Solitary Barn" (unpublished ms. in possession of author, March 7, 1942).

¹¹This house, considerably remodeled in the course of time, was razed by the owner about 1967.

fore, by implication, none of the latter's business.¹² By participating in this decision, Samuel clearly identified with the liberals during this preliminary phase of the Great Schism.

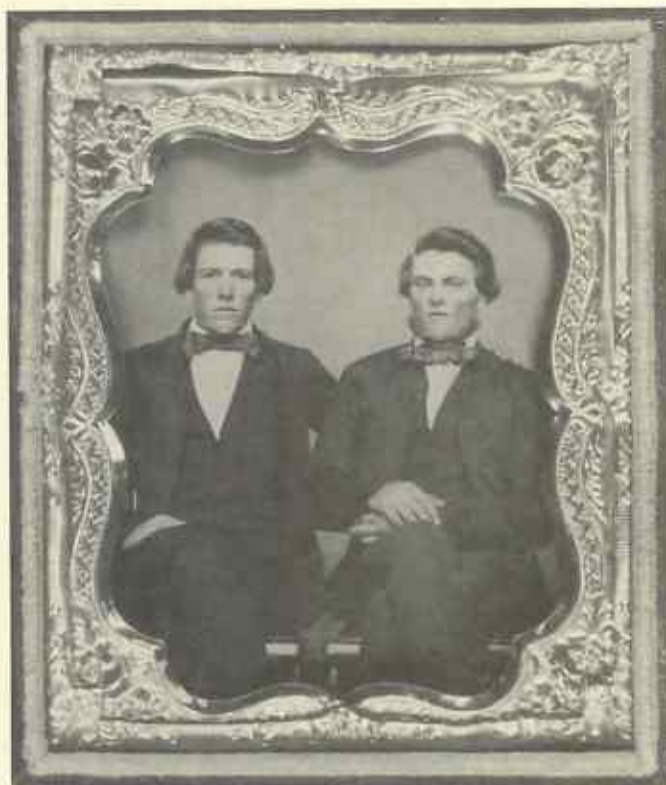
As this schism gained further momentum, Samuel continued to identify with those who were change-minded. In 1862, when the Oak Grove congregation was building its first meetinghouse, Samuel made contributions totaling \$19.10 to the building fund,¹³ thus showing his support for another change in the denomination's pattern of operation. Finally, possibly as early as the 1860s, Samuel was probably deviating from Amish regulations by insuring his buildings against fire and lightning, for he was paying annual dues to the East Union Township Fire and Lightning Insurance Association, evidenced by the fact that his widow came to make such payments in the years immediately following his death in 1878.¹⁴ In this conduct she was probably following through on Samuel's earlier practice.

It was also in the 1850s that a new and powerful influence came to lodge literally on Samuel's doorstep, which influence abruptly brought the "world" to the Yoder household. The Pittsburgh, Fort Wayne, and Chicago Railway was routed and constructed through the very middle of Samuel's farm, bisecting it as it passed only about twenty rods south of his barn! To be exact, it was at this very point (and not at The Summit—Weilersville—three hundred or four hundred yards to the east of Samuel's barn) that the railroad reached its highest elevation in the entire run from Chicago to Pittsburgh. When the first train came through, evidently on a demonstration run, its future influence on the Yoder family was dramatized when son Jonathan "had a ride on the first train I ever saw."¹⁵

But it is most significant that the depot and its accompanying country store lay immediately across the road, to the east of Samuel's farm and at the end of the lane which Samuel and family had to use to get to a public road. This intrusion, with its mixed clientele, exposed the Yoder family to the outside world at very close range. It is no wonder that the rule "No loafing at The Summit (or depot)" was eventually imposed on the Yoder children.¹⁶ This rule proved not to be wholly enforceable. Eventually, when the next generation of Yoders took possession of this farm, young Ephraim and even younger Jonathan Jr. would use the railroad itself, and not merely the depot, as an avenue of escape to the world. In order to enjoy the social life of Wooster, six miles down the track, they resorted to the dangerous feat of hopping onto the cabooses of freight trains as they slowly approached The Summit.¹⁷ At eight years of age Jonathan Jr. would lose the lower part of his right leg in attempting to board the caboose of a freight train!

Jonathan Yoder Sr.

Samuel's second oldest child (and oldest son) was Jonathan Sr., who followed in the liberal tradition of his father and grandfather, only more so! Jonathan managed his father's farm and eventually bought it from Samuel's other heirs. But he was not an ordinary farmer; he dealt in fine horses. His operation was remotely comparable to a present-day automobile dealership. In the fall he would travel to Indiana and points further west to buy up



Jonathan Yoder (1840-1896), right, with unidentified friend. This photograph, dating to the mid-1860s, may have been taken before Jonathan married Leah Stoltzfus and perhaps before he had joined the church of his forebears, the Amish Mennonite congregation of Oak Grove in Wayne County, Ohio. In any case, these men are distinctly not Amish. Furthermore, sitting thus for a personal portrait would have been most contrary to Amish rules and regulations. This original image is an ambrotype, a type of photograph prevalent from 1854 to 1869.

healthy young horses, as many as thirty head. He would condition and fatten them and break them to bridle and harness, thus preparing them for livery service in the eastern cities. In the spring, buyers from Boston, Philadelphia, Baltimore, Pittsburgh, and New York would come to his place at The Summit to buy his animals.¹⁸ Quite certainly his business would not have been approved by the traditional "House" Amish of his day.

Jonathan was worldly-wise in other ways. He did not hesitate to eat in restaurants on his trips westward to buy young horses or when detained in town. He attended farmers' institutes in Wooster, he used the latest farming methods and bought the latest farm machinery, he was a member of the school board for local district no. 5, and he

¹²James O. Lehman, *Creative Congregationalism: A History of the Oak Grove Mennonite Church in Wayne County, Ohio* (Smithville, Ohio: Oak Grove Mennonite Church, 1978), 46-47.

¹³*Ibid.*, 66-67.

¹⁴Samuel Yoder Estate Papers, Case 5105, Probate Court Records, Wayne County Courthouse, Wooster, Ohio.

¹⁵Silvanus Yoder, Goshen, Indiana, to *Wooster Daily Record*, September 24, 1953. File copy in Paton Yoder Papers, Archives of the Mennonite Church, Goshen College, Goshen, Ind.

¹⁶Silvanus Yoder, "A Character Sketch of my Father," in Yoder, *A Yoder Family History*, 73.

¹⁷*Ibid.*, 44-45.

¹⁸*Ibid.*, 69-70.

helped—although perhaps reluctantly—two of his sons to continue their education beyond the elementary level. His son Silvanus said that he, Jonathan, would experience “a sense of pride as he drove a well-groomed team of gray Norman horses on the streets of Wooster or Orrville,” a not very demühtig stance.¹⁹ In 1889 a two-page biography of Jonathan Yoder appeared in the *Commemorative Biographical Record of Wayne County, Ohio*.²⁰ To be thus respected and presented in a commemorative volume of local personalities required Jonathan’s full cooperation and quite likely also his prepublication subscription to a copy of the book! Evidently he was not averse to this kind of public recognition. The worldly-wise spirit of his grandfather Jacob lived on in him.

Jonathan’s attitude toward his church and the church of his forebears and toward the changes which were taking place therein likewise indicates his liberal tendencies. He stayed with his father’s church across the years of transition from “House” Amish to “Meetinghouse” Amish. He was a faithful attendant at his church and taught a Sunday school class at times. He was always loyal to the bishop (John K. Yoder), said his son Silvanus, “even though at times [he was] not in full agreement with the bishop’s conservative ideas.”²¹

That Jonathan and family sometimes differed from his bishop is indicated in the way his children were dressed. A picture of Jonathan’s children, taken about 1890, indicates that his family was very much in step with the

changes in dress which were taking place in Amish Mennonite congregations across the country at that time.²² It was probably about the time that this picture was taken that Jonathan’s wife Mary (stepmother to the children) made dresses for two of his daughters over a nontraditional pattern and without the conventional aprons traditionally worn with the dresses. This resulted in a visit from the bishop or from one of his ministers, the outcome of which is unknown.²³

Jonathan’s liberal tendencies were tempered by realism and by a respect for the establishment. He would not defy established authority for the sake of immediate progress. During the crisis that rocked the Oak Grove Amish Mennonite Church in the late 1880s, he remained loyal to conservative Bishop John K. Yoder, though most assuredly he favored many of the changes for which a majority of the laity was asking.²⁴ In this congregational controversy his disdain for the more insistent advocates of change, including his brother-in-law David Hostetler, was so strong that, according to his son Silvanus, it was “at times expressed in language that was not commendable.” Through it all, Jonathan “showed himself an avowed exponent of what might be termed Constituted Authority.”²⁵ One of the innovations introduced at the close of this congregational crisis was the practice of holding protracted evening meetings, evangelistic in nature. Jonathan showed his support for this new procedure when “one Sunday Morning in the horse stable,” he encouraged son Silvanus to respond to the evangelist’s invitation.²⁶

In 1896, at the time of Jonathan’s rather early death (at age fifty-six), the Amish Mennonites, as the “Meetinghouse” Amish came to be called, were very similar in faith and in practice with the Old Mennonites. The Great Schism was complete and irreversible. The Amish Mennonites would eventually proceed to throw off the evidence of their Amish roots by joining the Old Mennonites, thereby removing the word Amish from the name of their denominational affiliation. This came to pass in the first quarter of the twentieth century, during which period these two denominations united organically.

This story of the religious trek of three generations of Yoders may provide some additional insight into the forces that brought on the Great Schism in the Amish Church. In particular, it follows a family who opted for change and adaptation at every crucial point in the history of that denomination in nineteenth-century America. □



Two of Jonathan Yoder’s sons about 1890: Ephraim (seated), about age ten, and Jonathan Jr., about age nine, with their prize pet dog, Bolivar. Their apparel exhibits no evidence of their Amish roots. This cabinet card bears the imprint of photographer W. H. Harry, opposite Archer House, Wooster, Ohio.

¹⁹The information in this paragraph has been gleaned from various parts of Yoder, “A Character Sketch of my Father.” See n. 16 above.

²⁰*Biographical Record of Wayne County*, 529-31.

²¹Yoder, “A Character Sketch of my Father,” 68.

²²This picture is reproduced in Yoder, *A Yoder Family History*, 92.

²³Mrs. Lester F. (Naomi King) Slonecker, Bellefontaine, Ohio, to Paton Yoder, Goshen, Ind., February 29, 1980. Naomi reports the experience of her mother, Linda (Yoder) King, who might have been twelve or thirteen years old but no older when the Oak Grove preacher visited the family.

²⁴For Bishop John K. Yoder’s leadership in the founding of the Amish Mennonite Church, see Paton Yoder, “John K. Yoder (1844-1906), Principal Participant in the Founding of the Amish Mennonite Church,” *Mennonite Historical Bulletin* 66 (October 2005): 3-9.

²⁵Yoder, *A Yoder Family History*, 68.

²⁶*Ibid.*, 74.

Readers' Ancestry

Each Pennsylvania Mennonite Heritage issue features a member of the Lancaster Mennonite Historical Society who has traced his or her ancestral lines at least six generations. Readers with questions and/or additions are encouraged to write to the Society member to exchange information.



Grace A. (Horning) Zimmerman

Grace Arlene (Horning) Zimmerman was born in East Cocalico Township, Lancaster County, Pennsylvania. She attended the one-room Muddy Creek School and East Cocalico Vocational High School, Reamstown, Pennsylvania. She is a member of Bowmansville Mennonite Church (Lancaster Mennonite Conference), Bowmansville, Pennsylvania. A homemaker, she has been employed as a cashier for over fifteen years at Weaver Markets, Adamstown, Pennsylvania.

Interested in family history for many years, she completed in June 2005 a history, *Descendants, Family History, and Memories of Reuben Sensenig Zimmerman, 1872-1936, and Maria Sensenich Wanner, 1873-1955*, of her late husband's family. She is currently working on the story of her side of the family. She enjoys entertaining, family history, puzzles, teaching Sunday school, writing church news for *Mennonite Weekly Review*, and travel. She is a member of the Alleghany Mennonite Historical Association and the Lancaster Mennonite Historical Society. A great-granddaughter of Bishop Jonas H. Martin, she is the mother of seven children, eighteen grandchildren, and sixteen great-grandchildren. She lives at 499 Orchard Road, Reinholds, PA 17569-9685.

1. HORNING, Grace Arlene, b. Dec. 26, 1933, East Cocalico Twp., Lancaster Co., Pa.; m. Sept. 29, 1951, by Bishop J. Paul Graybill, at his home, East Earl Twp., Lancaster Co., Pa.; Eugene Zimmerman, b. July 10, 1932, East Earl Twp., Lancaster Co., Pa.; d. Nov. 19, 1977, Brecknock Twp., Lancaster Co., Pa.; son of Elizabeth Wanner Zimmerman and Clarence Martin Sensenig; adopted by Ada M. Zimmerman; bu. Bowmansville Mennonite Cem., Brecknock Twp., Lancaster Co., Pa.

2. HORNING, Joseph Bowman, b. Oct. 1, 1911, Brecknock Twp., Lancaster Co., Pa.; d. Jan. 27, 1998, Brecknock Twp., Lancaster Co., Pa.; bu. Bowmansville Mennonite Cem., Brecknock Twp., Lancaster Co., Pa.; m. Oct. 1, 1932, Israel Bowman Good home, East Earl Twp., Lancaster Co., Pa.; Anna Martin Ziemer.

3. ZIEMER, Anna Martin, b. June 11, 1910, East Earl Twp., Lancaster Co., Pa.; d. Mar. 4, 1999, West Earl Twp., Lancaster Co., Pa.; bu. Bowmansville Mennonite Cem.



Grace A. Horning (no. 1) and Eugene Zimmerman wedding photograph, September 29, 1951



Children of Harry G. and Susanna (Bowman) Horning in 1932: back row—Clayton (m. Grace Elizabeth Good), Joseph (no. 2), Alvin (m. [1] Anna Mae Ackerman, m. [2] Sarah M. Snyder, m. [3] Catherine M. Pauley), Harvey (m. Nancy G. Weber), Lizzie (m. Bishop Howard Z. Good), Katie (m. Minister Benjamin E. Weaver); middle row—Mabel (m. Minister Sidney B. Gingrich), Esther (m. Weaver W. Gehman), Sallie (m. [1] Clarence S. Fox, m. [2] John H. Good), Eva (m. Deacon Charles E. Sauder), Susie (m. [1] Walter S. Fox, m. [2] Minister Isaac H. Gehman); kneeling—Helen (m. Ivan L. Gingrich), Anna (m. [1] J. Martin Hostetter, m. [2] Christ W. Wise, m. [3] Bishop Sidney B. Gingrich), Marian (m. Allen R. Morgan)



Anna Martin Ziemer (no. 3) and Joseph Bowman Horning (no. 2) wedding photograph, October 1, 1932



Susie (Bowman) Horning (no. 5) and Harry Good Horning (no. 4)

4. **HORNING**, Harry Good, b. Nov. 18, 1877, Brecknock Twp., Lancaster Co., Pa.; d. Mar. 2, 1957, Brecknock Twp., Lancaster Co., Pa.; bu. Bowmansville Mennonite Cem., Brecknock Twp., Lancaster Co., Pa.; m. July 30, 1898, at church anteroom before service, Susie Good Bowman.

5. **BOWMAN**, Susie Good, b. Oct. 14, 1879, Brecknock Twp., Berks Co., Pa.; d. Nov. 27, 1963, Brecknock Twp., Lancaster Co., Pa.; bu. Bowmansville Mennonite Cem.



Some of the children of Deacon Noah M. and Susanna (Good) Bowman after 1943: back row, left to right—Jacob (m. Anna Mary Stauffer), Joseph (m. Isabella B. Musser), Noah (m. Elizabeth M. Sauder), Henry (m. [1] Emma Snader, m. [2] Lydia B. Stauffer), William (single); front row, left to right—Sallie (m. Noah Redcay), Susie (m. Harry G. Horning) (no. 5), Anna (m. Samuel M. Weber), Lydia (m. Phares B. Good). Deceased by the time of this photograph were Enos, Lavina, Samuel, John, and Abel.



Phineas K. Ziemer (no. 12) and Anna W. Ziemer (no. 13) with children in 1903: back row—Anna (no. 13), Phineas (no. 12), Elizabeth W. (m. Clayton W. Fox); middle row—Noah E. (m. Mary S. Davis), Isaac Herbert (no. 6), William (single), Hettie Ella (m. Harrison Hersh), Phineas M. (m. Mahala M. Styer), Mahlon Clay (single); front row—Anna Nora (m. George B. Styer), Norman Sylvester (m. Cora G. Rutter), Clara Alberta (m. Paul G. Burkhart), Estella Mae (m. Barton M. Stauffer), Franklin Davis (m. Cora K. Messner)

Yoder Family



Isaac Herbert Witwer Ziemer (no. 6) and Mary Martin (later Ziemer) (no. 7) as teenagers



Mary Martin (no. 7) and Isaac Herbert Witwer Ziemer (no. 6) wedding photograph, November 14, 1908



The Isaac Herbert and Mary Ziemer homestead, known as the Ziemer mansion, of Welsh design at 1623 Union Grove Road, East Earl Township, Lancaster County, Pennsylvania

6. **ZIEMER**, Isaac Herbert Witwer, b. Aug. 1, 1887, Union Grove, East Earl Twp., Lancaster Co., Pa.; d. July 30, 1963, East Earl Twp., Lancaster Co., Pa.; bu. Weaverland (Brick) Mennonite Cem., East Earl Twp., Lancaster Co., Pa.; m. Nov. 14, 1908, Israel Bowman Good home, East Earl Twp., Lancaster Co., Pa., Mary Witwer Martin.

7. **MARTIN**, Mary Witwer, b. Apr. 14, 1889, Goodville, East Earl Twp., Lancaster Co., Pa.; d. May 18, 1984, West Earl Twp., Lancaster Co., Pa.; bu. Weaverland (Brick) Mennonite Cem.

8. **HORNING**, Joseph Gehman, b. Sept. 28, 1855, near Gouglersville, Berks Co., Pa.; ordained deacon on Apr. 25, 1895, for Bowmansville, Gehman, and Allegheny Mennonite congregations; d. Nov. 25, 1931, Brecknock Twp., Lancaster Co., Pa.; bu. Bowmansville Mennonite Cem., Brecknock Twp., Lancaster Co., Pa.; m. Dec. 8, 1874, Elizabeth Bauman Good.

9. **GOOD**, Elizabeth Bauman, b. Dec. 4, 1852; d. Nov. 16, 1937, near Ephrata, Lancaster Co., Pa.; bu. Bowmansville Mennonite Cem.



Isaac Herbert Ziemer (no. 6) and Mary M. Ziemer (no. 7), fiftieth wedding anniversary, November 1958



The youthful Joseph G. Horning (no. 8), later ordained deacon for the Bowmansville, Gehman, and Allegheny congregations of Lancaster Mennonite Conference, and his wife, Elizabeth (Good) Horning (no. 9), in later years

CENTER TOWNSHIP VOCATIONAL HIGH SCHOOL



Class of 1934

- 1st row: Jeanette (Harvey) Iams Perkey, Violet Roberts, Virginia (Johnson) Orndoff,
Josephine (McNeely) Neilson,
2nd row: Geraldine (McNeely) Throckmorton, Margery (Grimes) Arnold, Beth (Stockdale) Crow, Ruth
Peterson, Sara (Livingood) Buchanan [m. Roy Buchanan]
3rd row: Peter Stitick, Ralph Johnson, Doris (Stockdale) Scott [m. Cook Scott], Martha (Orndoff) Martin
[m. Lewis Martin], Laura (Johnson) Harvey [m. Sam Harvey], Irene McQuay
4th row: Joseph Haines, Cook Scott, Roy Buchanan, Lewis Martin, Randolph Stockdale, Jack Church

Photo in possession of Sara Livingood Buchanan

Yoders
fame

OCGGS REFERENCE ONLY

From Bible Records
Cornerstone Library

Hannah Hinerman Yoders

Mrs. Hannah Hinerman Yoders, aged 94 years, former Greene County resident and one of the oldest women in Marshall County, W. Va., died Monday night, January 15, 1940, at 8:15 o'clock in her home at Cameron, W. Va., R.D. 2, near Andersonville, after a week's illness of pneumonia.

Mrs. Yoders was born in Greene County, February 6, 1846, and spent much of her life in Greene County, residing the last 35 years in Marshall County, W.VA. She was a daughter of William and Christina Debolt Hinerman. Was married to George Yoders on March 15, 1862. Mr. Yoders, who was a veteran of the Civil War, died 35 years ago.

Mrs. Yoders who leaves 160 lineal descendants to survive her, was the mother of ten children, five of whom survive as follows: Mrs. Mary Jane Braden of Wheeling, W.Va., Mrs. Georgia Gregg of Cameron, W V, Mrs. G. W. Simms of Aleppo, and W. S. Yoders of Cameron. There are 46 grandchildren, 92 great-grandchildren, and 18 great-great-grandchildren. She was the last of a family of five children.

Interment: Wise Cemetery

YODERS BIBLE RECORD

Margaret Yoders	born August, 2, 1826
Susan Hupp	born February 7, 1856
Melisy Jane Hupp	born June 27, 1858
George B. Hupp	born July 20, 1861
Susanah Zollars	born December 12 1806 (?)
George Yoders	born October 16, 1842
Hannah Yoders	born February 6, 1846
Daniel H. Yoders	born December 31, 1862
Mary J. Yoders	born October 9, 1864
Wiley Yoders	born June 9, 1866
Nancy I. _____ Yoders	born January 27, 1867
John W. Yoders	born March 15, 1870
Georgia St. Clare Yoders	born February 7, 1894
William Spencer Yoders	born October 7, 1894
Myrtle Yoders	born February 22, 1878
Maggie B. Yoders	born August 3, 1881