

morning attendance at Mt. Zion averages about 38-40 and the Pilgrim congregation averages about 225.

In spite of disagreements and going their separate ways, the two congregations work together amiably in community projects. They share the goal to be a witness in their community and to draw others to Christ.

The Pilgrim School provides quality Christian education for their own children as well as others in the community. Mennonite and other non-Amish/Mennonite families are represented to bring total enrollment to about 80.

The school provided the setting for the finale of the evening. A wonderful home cooked meal was prepared by Mrs. Sadie Kinsinger, well known in the community for her delicious cooking. James Hershberger referred to an excerpt from his project-in-the-works, Pioneers' Recollections, about the experience of an Amish boy's school days in a new community.

-Esther H. Eshleman
Stuarts Draft

Fact Sheet by Minister Elmer Schrock

- I. The Amish at Stuarts Draft
 1. Moved from the Amish congregation at Norfolk, VA. Because
 - a. in the late 1930s traffic on the roads made it unsafe for the horse and buggy.
 - b. Most of the congregation at Norfolk desired to have automobiles.
 - c. The older folks did not want that. So they decided to move to Stuarts Draft, along with the bishop and one minister.
 - d. The first family moved on July 4, 1942. They purchased the farm that is now split by I-64 at its intersection with Route 608, near Fishersville.
 - e. The new settlement flourished for seven years. Amish people, looking for a desirable church environment for their growing families, moved in from Del., Md., Pa., In., Ks., Ok., Ia., and probably others as well.

- f. Some of the men used the farm tractor for a road vehicle. It was much more convenient, and probably safer, than the horse and buggy. A significant portion of the congregation felt that automobiles should be allowed.

II. The Beachy Church. In late 1954, the Amish Church divided because of the following issues;

1. The heavy emphasis on tradition, with no interest in missions and evangelism.
2. The requirement of the use of the horse and buggy was unreasonable and inconsistent.
3. Urbanization was making the roads unsafe for the horse and buggy.
4. Not being allowed to have telephones in the home.
5. The Amish church continued until 1982. However, there were compromises made. The telephone was allowed in the home. Most had family connections in other churches, who provided transportation. That made it unnecessary to take the horse and buggy on the road, except on Sunday mornings.
6. In about 1980, they allowed automobiles. The death of their bishop, in the mid '80s, brought the closing of that congregation. The members joined the other Beachy congregations in the area.

III. Pilgrim Fellowship was founded in 1969 because of the following issues;

1. The Mt. Zion congregation leaders were not interested in promoting missions. Some of their members felt that they should be more active in evangelism.
2. The German language was still being used in worship services. Some felt that it should be in English so visitors would understand what was being said.
3. Negotiations and dialogue did not bring the two groups together. The Pilgrim Fellowship group founded a church and school in 1969.
4. The Mt. Zion congregation began to make changes in the late '70s. They have abandoned the use of the German language in church services.

-Elmer Schrock

Book Review

Virginia Weaver Driver, The Business Manager's Daughter: Memories rooted in the shadow of Eastern Mennonite School. Published by the author, 2000, 250 pp.

To my knowledge no one else has published their personal story of growing up during the pioneer years of Eastern Mennonite School and of its surrounding Park View Community. Virginia Weaver Driver states that "She (Eastern Mennonite School) and I (Virginia) were 'born' the same year (1917) and grew up together." Combining meticulous memory for detail and diligent research the author writes her story, The Business Manager's Daughter: Memories rooted in the shadow of Eastern Mennonite School. It is an intensely personal account. Yet it catches much of the conservative social and religious atmosphere of the times which brought forth the school now known as Eastern Mennonite University.

Virginia's father, Henry (H.D.) Weaver began a 29-year tenure as business manager of EMS in 1922. Until the Weaver house was completed on the corner of Mt. Clinton Pike and College Avenue, H.D. and his young family lived in Cinder Path Cottage on the campus.

In the early days of the school the business manager had many different tasks to tend to. At the same time H.D. was active in a variety of church and entrepreneurial ventures. As churchman he was a longtime secretary of Virginia Mennonite Conference and a Sunday school leader, singing school instructor, composer of hymns, and second tenor with the Faculty Quartet. Joining with President A.D. Wenger the two pioneered a vineyard project on the western slopes of the Blue Ridge Mountains. In a store carrying the Weaver name, H.D. and his family sold groceries, dry goods, and clothing.

For readers curious about life at EMS in the 1920s and '30s, Virginia tells about daily chapel services, revival meetings, evening prayer circles, get-acquainted socials and open-house occasions on the girls' and boys' dormitory floors. There was ice-skating on the Burkholder and Myers ponds. Popular extracurricular activities were the Astral and Avian societies and the Armerian and Philomathean literary societies. Each winter the Short Bible Term brought

scores of new students to the campus for six weeks. An annual event was the rendition of David the Shepherd Boy, a cantata in which Virginia's lyric soprano voice was called upon to sing the part of Abigail. The graduation exercises literally filled a commencement week in June with chorus programs, missions programs, baccalaureate, class day and commencement exercises.

If the community of Park View in its early years is of interest, Virginia describes her elementary school days in the two-room "Model School" at the western edge of Park Woods. There is a detailed description of Cinder Path Cottage, the first home for many who came to serve at or attend EMS. The Old Park Building was an historic landmark. So was the tabernacle which served as the site for commencement activities, until a heavy wet snow brought it down in the winter of 1932. The pump house carried water to the reservoir up by the orchard on the hill. In this period faculty members were building homes along (South) College Avenue and by the south borders of Park Woods.

In the variety of persons named in the early EMS and Park View communities, you will meet presidents J.B. Smith, A.D. Wenger and John L. Stauffer. Virginia had elementary teachers like Anna Holsinger and A.W. Hershberger. Neighbors included the Kline, Baugher, B.B. King and David Garber families. There was the Early Suter family, the Fred Ours family and the Levi Yoder family, plus a variety of early faculty and student personalities. Of particular interest to this reviewer was to see himself in photographs of College Avenue children (1927) and with the neighborhood gang of eleven Park View boys (approximately 1930). In summary there was in this era a strong sense of community which tied together the school and the surrounding Mennonite congregations.

Virginia states in her Introduction; "I have enjoyed writing what I wanted to. This is a story for my family and for anyone else who really wants to read it." This sets the parameters for the book. It is Virginia's life story. It honors her parents, her paternal Weaver and Hershey ancestry as well as her maternal Wenger and Suter families. Both immediate and extended family connections are very important in this account. There are countless references to

siblings, uncles and aunts, nieces, nephews and cousins, even to the third dimension.

Central in this autobiography is Virginia's romance with and marriage to Justus Driver of the Waynesboro area. She chronicles the birth and development of each of their five children. We see Virginia as devoted wife, mother, and grandmother. She shares her interests with us in music, travel and nature, particularly in birds and bird songs. We join her on hikes along the Appalachian Trail and on business trips with Justus to various insurance and mutual aid meetings.

Finally, Virginia shares her spiritual pilgrimage. As a youth she absorbed the Bible teachings of home, school and church and was socialized into the conservative ethos of that era in Mennonite life. Later her spiritual response was challenged further through attending Mennonite Renewal and Holy Spirit conferences. She testifies to a vibrant Christian experience with an interest in witnessing to others.

The Business Manager's Daughter makes a distinctive contribution to the social history of 20th century Mennonitism in the Shenandoah Valley. While every aspect of Virginia's story may not be of equal interest to the reader, the book, if read in the spirit of Virginia's introductory statement, will be of value to those interested either in the family aspects of Virginia's life and/or the institutional history of EMS and its environs. To the older reader the book will fill in some memories; to the younger reader it will tell of a less complicated lifestyle led by previous generations.

-Harold D. Lehman

The Business Manager's Daughter, Memories rooted in the shadow of EMS, by Virginia Weaver Driver. 250 pages. Available in Harrisonburg at EMU Bookstore and Family Christian Stores; in Waynesboro at Sharon Bookstore. To order write: Driver Household, 45 Shalom Rd, Waynesboro, VA 22980. \$25 plus \$2.50 shipping.

"Memory, my dear Cecily, is the diary we all carry about with us."

-Oscar Wilde, The Importance of Being Ernest

Glimpses of Brethren and Mennonite History

In the year 1708 eight German pietists, five brethren and three sisters covenanted under the bond of the cross of Jesus Christ to labor together in the unity of the faith as a church, then known as the German Baptist Brethren.

In the autumn of 1719, due to persecution, about twenty families embarked on a large Flemish vessel at Friesland with a number of other passengers. After an eventful voyage they landed at Germantown which is now a part of Philadelphia.

On July 15, 1729, a larger group embarked for the New World and after a 71 day voyage, landed safely at Philadelphia.

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In the year 1775, Elder John Garber moved from York Co. PA. to the Valley of Virginia and settled in the upper end of Shenandoah County now known as the Flat Rock Community. Brother Garber was the first German Baptist minister to settle permanently in VA. He had a large family of seven sons, six of whom became ministers and the other a deacon. He also had some daughters who married ministers or deacons.

His son Daniel moved southwest of Harrisonburg, gave the land and furnished the lumber for the Garbers Church built in 1822 which was one of the first meeting houses of the Brethren built in VA. Linville Creek and Flat Rock were built about the same time. Before that the Brethren worshipped in their homes.

One year later, another son of John Garber located in Augusta Co. VA. near New Hope and was instrumental in building the Middle River Church of the Brethren.

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In the year 1881, the German Baptist Church divided into three different groups. The conservative group is still known as the Old Order German Baptist. The second group is now known as the Church of the Brethren. The official name of the third group is The Brethren (commonly known as the Progressives).

Through the years, the Brethren groups are commonly referred to as the Dunkards which is a nickname coming from the German word *tunker*, referring to immersion, their mode of baptism.

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I, Herman, remember hearing a Brethren man tell that his grandfather did not register for the draft in the Civil War. One cold evening two officers came in to take him. He said, "It's awfully cold, let's wait until morning," to which they agreed. They set themselves up to a good country supper. Then he invited them to their evening devotion and prayed for both of them.

Later he took them to a good place for the night. After this man and his wife retired, the elder of the two officers came to his room saying "When we get ready to leave in the morning, don't let us find you." That was one time a righteous man obeyed an order from an army officer.

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Elder John Kline was one of the great pioneer preachers of the Cross. He was born on June 17, 1797 in Rockingham County, VA. Besides being a minister, he was a farmer, a physician and an author.

I saw the wagon Elder John Kline rode in to Ohio which was believed to be his last long trip. According to Henry Holsinger "On June 15, 1864 Kline went to a blacksmith's shop a few miles away from home; had Nell shod; and on his return was killed by, it is supposed, some concealed person or persons on a ridge of timber-land a few miles from home. His body, when discovered, showed that it had been pierced by several bullets. But a smile rested on his face."

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My father said that when he was young, one Sunday evening the Mennonite young folks and the Brethren young folks would join together and walk to Weavers Church. The next Sunday evening the two would walk together to Garbers Church. My father said that the first date he had with my mother was to take her to Garbers Church on the third Sunday evening in October 1895.

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My father said in 1901 when the Brethren had their annual meeting in Harrisonburg more people came than were expected, resulting in a shortage of food and lodging making it necessary to butcher a beef on Sunday morning for which some criticized them.

Another year the Brethren held their annual meeting in the West. In those days they traveled by train and not by car. More people would get on at each station as they neared their destination. At the last station before their destination, a large number of people got on. They phoned ahead to the destination from the last station and told them to get ready for 400 Dunkards on the train. The message over the phone was misunderstood. They thought they said 400 drunkards. They got all the policemen they could round up to take care of the situation.

When the train pulled in, when all those plain-dressed, well-behaved Brethren walked off, those policemen didn't know what to think or do.

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When I was a child, we lived within a half mile of Ben Landes'. When my father decided to move on a farm, Bennie's family came to pay us a farewell visit the last Sunday we were there. Bennie wore a plain coat like my father did. I was too small to know the difference between denominations. After they left I said to my father, "They belong to our church."

Father said, "No, they don't belong to our church, but they belong to a good church." That gave the Brethren a warm spot in my childish heart. Bennie did more for the Stone Spring community and the Pleasant Hill School than any man I knew of at that time.

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A few years later, I went to Pleasant Hill School. There were a number of Brethren and Mennonite students in the school, also. I could never tell the difference between the good behavior of both groups.

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About forty years ago I was in company with Bennie Landes. He said that a few weeks later he was to preach at Wakeman's Grove four miles west of Edinburg. He didn't have any way to go. At that time his son Olen was holding revival meetings in Pa.

Bennie thought I had forgotten about him. I remembered the Sunday and I stopped at his place Saturday afternoon to see if the plans were still the same. When I told him I'd take him, his face brightened up like a rising sun on a clear morning.

The next day was a brisk November morning. We started on our journey. On the way he said, "I might preach too hot for you." I told him if he wanted to preach too hot for me, he'd better start warming up now.

We arrived and they asked me to have devotions which I did. That was not the only time I took part in a Brethren service. My bishop great, great grandfather said he did not believe in one denomination putting another one down over some small things which was oftentimes the case.

The Sunday school lesson that morning was "God comforts his people." When Bennie got up to preach, he referred to that and said God certainly did that this

morning. Then he referred to my bringing him down. Then he preached a cautious, sincere sermon about the church going to the world for its standards and said, "It will not work."

-Herman L. Burkholder and
Olen B. Landes

"Life can only be understood backwards, but it must be lived forwards."

-S. Kierkegaard

"The dogmas of the quiet past are inadequate to the stormy present."

-A. Lincoln

Membership:

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