



Notes From The Farm

newsletter of the adirondack mennonite heritage association

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Mennonite Heritage**

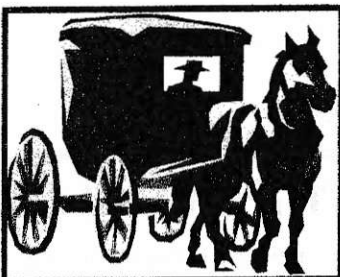
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**AMHA welcomes new mem-
bers. See any board mem-
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send to Carolyn Henry.**



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Newsletter

Carolyn Virkler

Embracing our Anabaptist Mennonite Heritage

By Norman Lyndaker

The senior pastor of the Riverside Church in New York City recently told the President of Eastern Mennonite University "Please do not lose the strength of your tradition. The church needs the Anabaptist witness now more than ever. The world needs the Anabaptist witness." In a similar vein Wally Fahrer, an author and Mennonite by choice, says, "The Anabaptist vision of the church has stirred something within me as I have worked at developing it. The more I shared that it is a vision whose time has come. As Mordecai said of Esther, "Perhaps you have come to the royal dignity for just such a time as this." I have begun to feel that God has preserved this vision for just such a time."

A question that might be asked—What is the strength and uniqueness of our Anabaptist tradition that is crucial to times such as ours today? I purpose a partial answer might be found in the remainder of this article.

The Anabaptist vision is embedded in God's final revelation in Christ and the Spirit that birthed the new creation, the church, which ministers to the world's physical and spiritual needs without discrimination. Historically Anabaptist have believed that Jesus' teachings in the Sermon on the Mount were to be implemented upon hearing them rather than a later time as Luther and other reformers believed. The early church also believed this until Constantine's conversion to Christianity in 312AD, however, he rejected peacemaking and engaged in war. Anabaptists attempted to deal with the hard imperatives of the Sermon on the Mount such as loving one's enemies, being perfect, not discriminating, etc. Matt 5:43-48

Apostle Paul in Philippians 2:5 says that we need to have the mind of Christ meaning "I set my mind upon or cherish a habit of thought" in the original languages. It's a constant awareness of having the servant stance and spirit of Jesus' words "follow me".. Also known as discipleship.

The Anabaptist envision the church as Peter describes it (I Peter 2:5) as living stones built into a spiritual house (temple). Paul says we were all baptized into one body. I Cor.12 :13 "Each of us stands as unique but not in isolation.". So the community concept of church as a priesthood of believers is strong in Anabaptist life.

(continued on page 2...)

Embracing our Anabaptist Mennonite Heritage continued...

By Norman Lyndaker

Some additional emphasis that illustrate how our faith intertwines with our services activities are:

* During World War II for those who had a conscience against war, the government approved public civilian services (CPS) which included work in mental health hospitals, building government dams, fighting forest fires, etc.

* Voluntary service programs are available to help meet needs.

* Work in numerous countries attempting to meet the physical needs of people indiscriminately through Mennonite Central Committee (MCC) for example. MCC addresses health needs, hunger needs, political needs, business needs, peace and justice concerns, educational needs and whatever helps to make the world a better place.

*"Vision: Healing and Hope
God calls us
to be followers of Jesus Christ
and, by the power
of the Holy Spirit,
to grow as communities
of grace, joy and peace,
so that God's healing and hope
flow through us to the world"*
- Mennonite Directory

Let's keep this Anabaptist Vision before us and not lose it!

PEANUT BUTTER FUDGE

Submitted By LaVeda Taube

(Recipe from a cookbook from Nancy K. Leis Widrick)

2 cups Sugar
3/4 cup Milk
4 T. Peanut Butter
1/4 t. Salt
1 t. Vanilla
1/2 cup Chopped Walnuts

Boil first 4 ingredients until it makes a ball when dropped in a small amount of cold water. Add walnuts and stir until thick. Add vanilla and pour into buttered 8 inch square pan.

BAKED SWEET POTATOES WITH APPLES

Submitted By LaVeda Taube

3 Large Apples
3 T. Butter
3 Large Sweet Potatoes (Boiled & Skinned)
1/2 t. Salt
1/2 cup Maple Syrup

Core, pare, & slice the apples. Fry them in butter until light brown. Slice the sweet potatoes. Arrange apples and potatoes in alternate layers in buttered baking dish. Sprinkle with salt. Pour maple syrup over the dish and dot with more butter. Bake in 350 degree oven for about 35 minutes.

Note:

Cornflakes may be crumbled over the dish before dotting with butter or may be topped with a layer of marshmallows.

Eat and Enjoy!!

Apple Fest 2004

By Carolyn Henry

October 2nd was a great day in many ways. With rain in the forecast we wondered but only a few sprinkles came. More children came this year and they had a wonderful time. The weather was just right for flying kites. One little girl, about four years old, was so happy she could fly a kite. She said "I did it, I did it!" One boy brought his own kite. His father had given him one but he did not have a good place to fly it. He was so happy to fly it at Apple Fest. Each one had to take a turn at peeling apples, pressing apples and then of course, tasting the cider. Thanks Ralph. Making a corn husk doll was a big attraction. How nice they looked. Thanks to Kathy Jantzi and Norm Moshier for helping with this. Many wanted to see the house, the furnishings and hear about the families. Loren Virkler again drove the tractor for the wagon rides. Thanks. The foliage was beautiful. Lunch was good. Some baked goods and produce were sold. It was a good day. Praise be to God.

Comments from some of the children...

"I Liked the corn
husk dolls.
I also Liked
going in the house!"

-Leah Lapp

"It was fun going to the apple
fest. My favorite part was the hay
ride because we got to go to the
cemetery. The apple cider was
really tasty. I had a great time at
the apple fest. I hope I can go
next year."

-Paul Zehr

"We got to make corn
husck dolls. We also
made apple cider, and we
got to go on a hay ride. It
was fun and I want to do
it again."

-Seth Lapp

July & August At The Farm

The Mennonite Heritage Farm was open for visitors on Thursdays, Fridays and Saturdays from 11 a.m. to 4 p.m. Joanne Padro and board members welcomed the guests. This summer we had more visitors than other years. They came with questions and as they listened to their guide or saw something they had more questions. We have a chart posted on Distinctive Viewpoints of the Anabaptists by David Augsburg. One man stood and read each one. Another person read the plaque that is a statement of Menno Simons written in 1539. He wondered about Menno Simons. Several were interested in the chart, Church History—Origin and

Development starting with Christ and the apostles 33 AD through the 1900's. During this time we could share our faith telling them about the Moser boys and others who came to Lewis County and how God was central in their lives. Theirs was a life of simplicity, honestly, helping others and worshipping God.

A man from Switzerland and his wife who was formerly from here visited the farm and were absorbed by all they saw and heard. And he knew church history telling me that the Anabaptists lived first in Switzerland and then Alsae Lorraine area. They were planning to come back for the Zwanzigstein Fest sometime. It was a pleasure to meet them and give them a tour. A tour bus from Pennsylvania also toured the premises. As they were leaving a lady said that this stop at the farm made the tour so worth it.

When Ralph and LaVeda Taube were at the farm, several cars stopped in and people wanted to tour the farm. Several people thought they were living on the farm. They said, "How lucky you are to live in such a wonderful place. It is so beautiful, the surroundings are just a step next to heaven!" This is how a grandfather and his two grandsons felt! They live near Rome and hope to come in 2005 to the Z-Fest, Lord willing. Many people were interested in the work on the barn wall. It is truly a work of art.

If we are able in 2005, we hope to have a pumpkin patch in the garden at the farm. We look forward to serving many people again. We welcome everyone!

Zwanzigstein Fest 2004

By Carolyn Henry

What a beautiful day! God's presence was felt in so many ways. It is a day to celebrate God's faithfulness through many generations. The people came, maybe not as early as some years, but they came, over 400. They came from nine cities in Jefferson County, eight cities in Oneida County, five cities in St. Lawrence County,

two cities each from Onondaga and Oswego Counties, one city from Cortland County and of course many, many places in Lewis County. We had people from Florida, Idaho, New Hampshire, Wyoming, Pennsylvania, Vermont, Ohio, Utah, Virginia and Arizona. One lady said She comes every year. This is also true of others. What a delight to have them all in Kirschnerville!

The food attracts many people. We did not have much left. All the hot dogs, strawberries, corn chowder and homemade ice cream disappeared. The home food is certainly delicious.

Many of the older people like to reminisce. It seems that even the older ones enjoyed making or watching butter being made. They would tell about their experiences. As someone looked in the attic, tears came to her eyes as she said the smell reminds me of my parents and grandparents house. What memories came back to her. As others toured the house many questions were asked. It is a time to tell of our faith. This year the children assembled health kits for MCC. How excited they were to do this. One girl, maybe nine years old asked several questions. She was very interested in the project. Thank you for buying supplies for these kits. We completed fifty-four kits.

Three people asked me if we were going to sing. Every year at 12:45 this happens. We use the church and Sunday School Hymnal. Some of the pages may be missing, but most everyone knows the hymns. As I looked over the lunch tables, where people were sitting, I did not know many people but we all know the songs. What a joyous noise we made unto the Lord. The man standing next to me and sharing my hymnal was one of them who asked me if we would be singing. He looked familiar but I could not place him. Later I saw him again and mentioned what a great bass voice he had. I introduced myself and I recognized the name as a Goshen College student when I attended. He and his wife now live in Watertown and they had brought their two grandsons. I also met another person that I knew from Cortland grade school and two from my high school days. It was great to see them at Z-Fest.

The smell of bread in the kitchen is enjoyed by all. Even the children made some. After it was baked they came back to claim their loaf as Judy said, even the baker knows his bread. Some people did not know how noodles were made. They were surprised to see how big you could roll out a small piece of batter.

Sometime I need someone to count the number of times the horse drawn wagon goes up and down the road. I have a feeling that everyone takes at least one ride.

It is fun to visit the craft booth, the bake sale and the NYS produce booth. You are sure to find something you want. One may watch a chair being caned, tie a quilt, listen to some stories of peace, see how soap is made and feel the heat produced when the lye is added, make cookies from scratch, make your own fried dough or see a plane being used on a piece of wood. Maybe you would rather wash clothes by hand with a scrub board or better yet turn the wringer by hand. Even when it was covered up the children still found a way of wringing our clothes. Someone said the highlight of the day was to watch the unique art of building the stone wall to the barn. Could you pick out just the right stone to fit in that spot? I hope you were able to experience all of these activities.

How great to see someone help this year who had not done it before. Many, many thanks to everyone, whether you helped all fourteen years or one year or somewhere in between. We needed each one of you. If you never helped before, you will find it a great day. Give me a call next time. Maybe I will only have to make half the number of calls I made this year. The day ended as great as it started when someone came unexpectedly just to clean up.

Thank you. This was just another reason to praise my God.

Early Ancestral Life By Arlene Yousey

Carolyn Lehman Henry asked me to write regarding life of one of our early Lewis County Amish before and after their arrival here. I chose Simon and Marguerita (Madeline or often called Maggie) Ebersol Herschy.

The first record I have of this family is their entry at Port Harve, France on the sailing ship Groton. Their arrival at New York City was June 4, 1834. The family did not embark as a lone group but with other Amish families, namely: Joseph Farni and family, Christian Herschy, Anna Jantsi, John Jansey and family, John Gurbor and Magalena Gurbor, Catherine Jansey and family and possibly including the Moser boys, and Simon Herschy and family in that sequence. The Herschy is listed as:

Simon Herschy	Age 44
Marguerite Herschy	Age 42
Eliza Herschy	Age 10
Magdaline Herschy	Age 8
Catherine Herschy	Age 6
John Herschy	Age 1 (1)

Almost immediately on July 2, 1834, Simon Herschy filed for naturalization Paper of Intent and by July 1834 an indenture for purchase of \$419 worth of land was issued.(2) This land purchase is today on Route 812 outside of New Bremen towards Croghan and owned by a fifth generation Elton and Jane Metzler Lehman. Among the early pioneers this home marked the most Southern boundary for the then Amish settlement with Croghan as its hub.

By 1840 the Census record gives a Seynour Herschy (which I assume is Simon) with the birth of two more girls. (3) These likely were daughters, Barbara and Mary. Like his fellow Amish settlers he cleared and farmed the land gradually increasing his acreage and goods. His second eldest daughter was mentally handicapped and always was dependent upon parents and sisters. At the time of her death the remaining family was working together trying to find a solution for her care as her condition degenerated so that her safety among others became an issue. (4) Upon retirement his only son John, had no interest in the farm and it was deeded to his daughter Mary and her husband Simon Lehman. How long they lived co-jointly is not known but soon after the death of Simon Herschy, Simon Lehman (his son-in-law) built a small house on the property for widow Marguerita Herschy. (5) The house has long ago disappeared but one summer day I followed Simon K. Lehman's (Grandson of Mrs. Herschy) direction and was able to locate a depression and remnants of a stone wall of what I surmised was once this small retirement house.

This dwelling did not remain long for Mrs. Herschy alone. Instead five orphans from one family needed care and Grandma Herschy took them in her home. This occurred Ca. 1870 and the grandchildren ranged in ages from a newborn to eleven years. These were children of Joseph and Barbara Herschy Noftsier. Barbara died shortly after giving birth to their last baby boy, Simon, and her husband had died a few months previously. (6) The rearing of the children fell upon Grandma Herschy, although one boy, Joseph Jr., was soon taken by pioneer Peter Lehman (7) and the two oldest girls were soon put out to work in homes for their "keep."

Shortly after Grandma Herschy took the five grandchildren, the infant boy, six weeks old, became gravely ill. It was early morning and Grandma asked her granddaughter Kate, then five years old, (continued on page 6...)

(continued from page 5...)

...to go to Uncle Simon Lehman and tell him to get the doctor. Kate dreaded going out into the star-lit night but obeyed. Whether the doctor arrived is unknown but upon returning Kate saw her little brother breathing laboriously, (possibly diphtheria) until he died. Grandma Herschy explained that baby brother had gone to be with Jesus and that Jesus loved them too. To these orphaned children so impressive were Grandma Herschy's words that they never forgot God's calling in death very real. Nor could they, even in old age, erase from their minds this sorrowful scene. Biblical knowledge was implanted in the children in this home setting as well as culinary skills. Because of the farm and housekeeping skills the children achieved, their services were in demand by other people. As teenagers and before, they were out working for their board.

Upon the release of her last grandchild, age nine, came a loneliness for Grandma Herschy. She spent much time kneeling in prayer that each would be faithful to God and able to do the work duties required by the families with whom they were living. This was an era when orphans were abused and these young girls were used as slaves and badly misused in the home they were placed. Grandma Herschy was loving and compassionate and they considered her home a retreat to which they could come even well into the teenage years. (8)

In order to follow this Herschy family name we turn to John Herschy, the only son of Simon and Marguerita Herschy, and we change from Lewis County, N.Y. to Diamond, Missouri. Under John Keiffer, a land agent, a farm deal in Missouri was offered to people in the Croghan area. About 10-12 families who were associated with the Evangelical Baptist Church (in our area known as the Virkler Church and today the Apostolic Christian Church of America) were interested in Mr. Keiffer's promotion. One of these families went to Missouri first to check out a group of farms available under Keiffer's salesmanship. Evidently it was to his liking for in October 1874 this group of families, as a unit, went on train with their horses and wagons. They settled on a triangular area as formed by the small communities of Diamond Park and Ritchy. This is the time that John Herschy and family made the transition. Other families making the transition at this time were:



Martin Beyer & family
Joseph Farney Family
J.R. Virkler & family
Andrew Martin

John Boehning & family
_____ Green
Carl Berning & family
Jake Garber & family

Peter Farney & family
Jacob Steiner & family
John Hershey & family
Joseph Zehr & family

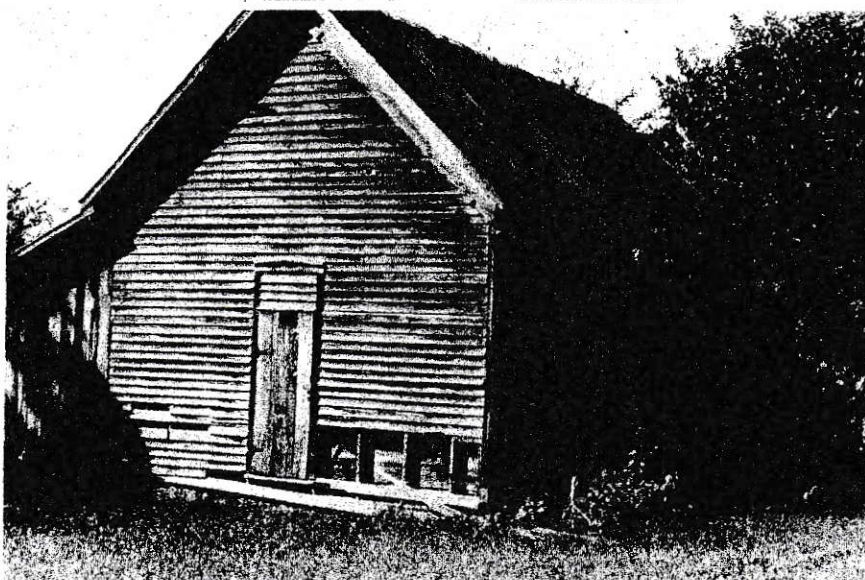
This group initially held church services in a two-story home. In 1880 they built a small church of pine lumber hauled up from Eureka Springs, Arkansas. At that time it was the only church in the area. The church was headed by Peter Farney and likely the church minister, or if not he was considered the leader of the congregation. Mr. Farney was one of the best and most progressive farmer in the area.

As the church became established, it soon met with difficulty. Peter lost his membership for indiscretion unbecoming to a member. This was a severe blow to the congregation. Then later in the decade of the 1880's several heads of families were excommunicated for disorderly behavior. This resulted in a gradual demise of the congregation and the flame of faith here was virtually extinguished by 1892. This small church had lasted a little more than a decade. Some of the families later moved to Kansas while others quit going to church altogether.

(continued on page 7...)

(Continued from page 6...)

Several years after the church was dissolved the old church building was moved to a farm. A lean-to was added and it was used as a granary. In 1983 the structure was still standing, weather beaten, full of junk and forgotten. It faintly resembled a church; three windows complete with shutters on each side of the building gave evidence it was once a house of worship. An old church cemetery, ramshackled and weedy still exists where sixty five persons are buried. Legible family names on the tombstone were seen yet in 1980. The tombstone of Peter Farney was very clear: Born April 28, 1820, Died October 10, 1889.



The old church built in 1880 was still standing in 1983. It is located six miles east of Diamond, Missouri, on the east bank of Jones Creek.

(10)

While John Herschy remained a resident of Diamond, Missouri, he occasionally visited his home in Lewis County. His allusions to Lewis County were often derogatory and he had little use for the cold winters and stony land. (11) He is buried in the Powers Cemetery, Missouri. (12) Recent correspondence with John Herschy descendants adds that John Herschy's wife's name was Ernestine _____ and marriage was between 1850-1860. Their first child is thought to have been born in Lewis County May 30, 1860. Today the name Herschy is still among the inhabitants of Diamond, Missouri. (13)

Footnotes:

1. Passenger List. National Archives, Washington D.C.
2. Court House. Lowville, New York, liber 22 p 400.
3. 1840 Census Record
4. Family History & Court House paper, Lowville, N.Y.
5. Interview Simon K. Lehman
6. Arletha Zehr Yoder. Unpublished Paper.
7. 1875 Census Record
8. Arletha Zehr Yoder. Unpublished Paper.
9. Reunion Paper. At time of reunion talk, Jake Garger and Sarey Grimm only two now living made trip from N.Y. to Southwest Missouri in 1874.
10. "Marching to Zion" by Perry A. Klopfenstein. Pp 223-226
11. Simon K. Lehman
12. Reunion Paper.
13. Correspondence Doris Hirshey Greer.

WISH LIST

Frying Pans/ Soup Ladles	Hammock
Cooking Dishes	
	Heavy Duty
Screw Drivers	Extension Cord
	Mallet

(Please contact Ralph & LaVeda Taube, Bernice Zehr, or Phyllis Lyndaker)

True Evangelical Faith

*Cannot Lie Dormant
It clothes the naked
It feeds the hungry
It comforts the sorrowful
It shelters the destitute
It serves those that harm it
It binds up that which is wounded
It has become all things to all men*
-Menno Simons 1539