

# Andenken

A Remembrance

A Family History  
of  
NOAH E.  
&  
LYDIAN (MILLER)  
BEACHY



ANDENKEN  
- A REMEMBRANCE  
  
A FAMILY HISTORY  
OF  
NOAH E. AND LYDIAN (MILLER) BEACHY

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June 15, 1991



**Dedicated to Mom and Dad**

**and the brothers and sisters whose young lives are  
expressed on these pages.**

**And to their wives, husbands,  
children and future generations  
of we fourteen.**



## PREFACE

Families are like the old fashioned Kaleidoscope. A many splendored thing, ever changing, ever new, with variegated changing patterns and hues. Just like the fabric pattern of cloth, so the pattern of a family changes. Many celebrations come in the life of a family. When a new baby enters the family, when a wedding takes place, when goals are reached, but most of all when a new child is born into God's kingdom through a personal profession of faith in Jesus Christ as Lord of their life. Then, as time progresses, we come together as a family to celebrate the coronation of a loved one into the eternal realm. This is not without grief, or pain and loneliness. So, we love, support and care for those left here to continue our earthly sojourn, anticipating the day when we will be reunited with loved ones gone before. During those intervening years we cling to precious memories to sustain us and carry us forward, one day at a time.

This project was born in my heart and mind at the first reunion of the family. I was newly married and still learning just the names to go with faces. Each of you tried to make this newcomer feel at ease in this new setting. For that I am grateful and humbled. You were so gracious. You will never know the awesome feeling I felt as I listened to your stories, shared in your tears, laughed at some of your childhood experiences and reveled in your friendship. Other new ones are joining us for this reunion and will feel the warmth I felt, too.

I will share one experience I had just before our wedding. I was humbled that Pop wanted to travel so far at his age of 89 to witness our wedding. Others of you came from distances and that was my first clue to how close this family is to each other. The afternoon prior to the wedding we were at the church preparing the Fellowship Hall for the reception when Al and Martha arrived from the airport with their family. Observing them, and trying to fit them into place in the family I innocently asked Marilyn, "Who is the oldest, Al or Ray?" Gales of laughter rang out and Marilyn whispered, "You better not let Uncle Al hear you ask that! He is one of the youngest ones, and Dad is one of the oldest!" So I laughed and learned. I am a little better informed now. I can put each child in proper numerical order from oldest to youngest!

Excitement was like electricity in the air, from the toddlers to Pop, the father of this remarkable family. All gathered in one place, at one time, with one purpose. To reminisce of the past and dream of the future. So the time flew by on golden wings and all too soon it was time to bid each other aufwiederzeihn, until another time.

I can only be inspired as I hear each one of you talk about your life in this interesting family. You have so much to be proud of. What a tremendous heritage you possess. Your placement in it sometimes determines how you have responded to life's experiences. Those born during the early years remember the depression and all of the poverty that accompanied that national grief of the period of time they lived through. Those who were born in the middle are influenced by other dynamics of the family, and those born last have much different stories to share. But through all of you is the respect and honor that your parents earned through being sensitive, disciplined, loving and faithful parents. Faithful most of all in imparting spiritual values in the heart of each one of you.

My one regret is that I did not learn to know your mother personally. I only know her through each one of you and the impact she has had upon

your lives. Your parents must have been very proud of each and every one of you as you grew to adulthood and became productive men and women. That is in itself a great responsibility and one which they fulfilled.

This has been a very gratifying project and one in which I have gained so much. I want to continue to add to the honor and esteem this family has earned over your lifetime. Thank you for your assistance in making this project a reality. Without all of your help it would not have been possible. There are many stories yet to be told and much yet to be experienced, but, since this is only the beginning I look forward, expectantly, to what we will share during this second reunion soon to come.

Ray has been an inspiration during these months and a constant source of information. For, without his help, many things would, or could, have been presented in error. His constant striving for accuracy is inspiring. He has kept the project moving forward correctly with as few mistakes in information as possible. However, we both recognize that there probably are some mistakes in dates and events, in the material in this book. We ask your forgiveness and trust there are not too many. Also, we want to seek your forgiveness if we have through oversight offended anyone. We desire to present the information and memories as accurately as possible, but we do not desire them to be offensive in any way. It has been necessary to edit some of the stories to make them more readable and to fit the purpose of the book. Beyond that we have not colored or changed your stories in any way. It is interesting to note, as Ray was proof-reading the stories today he remarked that two different horses died in the train-wagon accident! We all have different memories and that is what makes the past interesting and colorful.

We searched the stories and talked to most of you regarding a name for the book. One experience stood out in most of your stories. Most of you wrote, and experienced, the Huckleberry Swamp differently. You were different ages, and had different feelings about that segment of your life. So, I thought, perhaps we should call the book, "Fourteen, And The Huckleberry Swamp." Ray vetoed that one! He liked, "There Were Fourteen". That was a possibility. Jay suggested, "Beachy's Memoir's". Could be good name. Then Marilyn Linder suggested our final choice. She shared how when she was young, sometimes she would visit her Grandma, and when it would come time to leave, Grandma would present her with a small gift as a token of her visit. A cup, a saucer or some other small item. Marilyn told her Grandma she didn't want to accept anything but her Grandma would always say, "This is an Andenken, a remembrance." Hearing this we shared it with some of you who felt good about that becoming the title of the book.

We have put many hours into compiling the information and gathering and selecting the photos that have been used. We desire that they will add to the knowledge which we have of the family, both by us, and by those who come after us. May it enrich your lives as it has ours and may there be only honor visited upon this family and the members that comprise the core of it. The verse which I would like to close with is found in the book of Philippians and reads as follows: "Being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus." Philippians 1:6 NIV

May 27, 1991

- Darla and Raymond Beachy



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## OUR ANCESTORS AMONG THE ANABAPTISTS

In order to understand the Amish and Mennonite families, one needs to go back beyond the migration to the United States and Canada to find what were the forces which molded their lives and outlook. One needs to go back at least to Reformation times to find clues to answer these questions.

Martin Luther had begun his reform movement in Germany about 1517. Ulrich Zwingli was the leader who championed reformation in Switzerland. He had a group of student followers who were anxious for him to put his new ideas into practice. They hoped he would abolish the Mass and infant baptism. They felt that only those who confessed Jesus Christ and agreed to follow him should be baptized into the church. Zwingli believed this also, but was not willing to move ahead without consent of the City Council. City Council was not ready for such a drastic change in the social structure of society and dealt harshly with those who preached and taught this new doctrine. In January, 1525 Council decreed that those who were from other cantons and who preached against infant baptism were to be banished from Zurich.

The evening of the day this decree was issued, a group of people gathered to talk and pray at the home of Mrs. Manz in Zurich. At this meeting Georg Blaurock asked Conrad Grebel to baptize him and then Blaurock baptized the others. The group well knew that they were defying the laws of City Council, but they felt the Spirit of the Lord was upon them and they called out those from the group who should be responsible to preach, teach and baptize. They were confident that this was the time to set up a New Testament Church, let come what may.

The Brethren insisted on adult baptism because they saw the church as a group of believers who voluntarily and responsibly committed themselves to Jesus Christ and to each other. The concept of State Church at this time in history needed to retain infant baptism to insure stability in society as it was then understood.

Hence a clash was inevitable. The Brethren understood church membership to mean commitment and holy living for all members, not only for the clergy or religious orders. The Brethren also believed the way of the Christian to be the way of the cross. This meant absorbing hostility and violence but not inflicting injury on another, not even in retaliation. The refusal to bear arms also brought them into conflict with princes and rulers who were becoming increasingly involved in wars.

A short distance from Zurich on the shores of Lake Zurich is the village of Zollikon. Johann Brotli, the pastor in the Zollikon Church had resigned some time previously because of pressure from Zurich against his preaching concerning the Mass and baptism. Only a few days after the meeting in Zurich, George Blaurock and Felix Manz were invited by Brotli and others to come to Zollikon. They met in the house of Marx Boshart and his wife and father-in-law. Marx had been in on some of the conversations and had witnessed the baptism of his brother-in-law Fridli Schumacher. But, Marx did not consider himself to be a religious man and did not plan to become involved in this new movement. However, the meeting that night changed the course of Marx Boshart's life.

The Church at Zollikon grew rapidly, but the City Council gave them no peace. It was not long until Marx and others were imprisoned in Zurich. After a few weeks Zwingli convinced them to promise not to baptize anyone and set them free. Some of them, including Marx Boshart, broke their promise and became active again. At the time of the second imprisonment of Zollikon's men, Marx happened to be out of town. With so many of the leaders in the Zollikon Church in prison or scattered, Marx was chosen also to preach and baptize. Conrad Grebel invited Marx to accompany him on a preaching and teaching tour at Gruningen and surrounding district.

All this activity resulted in Marx's imprisonment a second time. He was determined to stand true, but after a month of solitary confinement, seeing others recant and go home, and Zwingli's arguments to have patience with the State

Church, Marx again gave in. Further imprisonment of influential leaders finally dampened the enthusiasm of the Zollikon Church, and they discontinued their meetings and evangelistic activities.

The Anabaptist movement spread and flourished in other parts of Switzerland. "Anabaptist" was the term used of those who were re-baptized. The Anabaptists called themselves "Brothers." Conrad Grebel died of the plague after being severely weakened by his prison experience. Felix Manz was drowned in the Limmat River in Zurich, with his mother standing nearby on the shore encouraging him to stand true to his beliefs. George Blaurock was beaten and banished from the canton. Upon leaving Zurich, Blaurock continued his activities in the Canton of Bern.

At this point documentation for Marx Boshart ends. The Church in Zurich and Zollikon never recovered. Although Blaurock was later also banished from the Canton of Bern, it was here that Anabaptism flourished and could not be stamped out. Persecution continued here, usually resulting in banishment for those who refused to recant. Those banished generally followed the Rhine River, disembarking in Alsace-Lorraine on the west of the river or in the Black Forest or the Palatinate on the east. A few found their way to Holland. Some also managed to remain in the canton by retreating to the hills--especially the Juras in the western part of Switzerland.

At the same time that the Swiss Brethren were active spreading their views in Switzerland and neighboring countries, the movement was also growing in Holland. A Dutch priest by the name of Menno Simons had joined the group. He gave a great deal of stability to the new church by his teaching and extensive writings. In time, the Swiss Brethren also adopted the name "Mennonite" (from Menno Simons).

At the close of the seventeenth century a young bishop by the name of Jacob Ammann became disturbed at the trends in the church and began insisting on stricter regulations in matters of dress and wearing the beard. A more important issue, however, was the practice of the Meidung (shunning of disciplined brothers). He taught that erring members should not only be barred from the communion table but should be shunned in social and business affairs also. Since not everyone agreed with Ammann, a rift finally took place between those who subscribed in Ammann's teaching and those who did not. Many churches in the Alsace and some in other areas did comply with Ammann and became known as "Amish."

Today most Amish and Mennonites who trace their ancestry to Alsace-Lorraine, the Palatinate, the Black Forest, Bavaria or Switzerland are descendants of Bernese Anabaptists. We presume that the Jantzi, Boshart, Ulrich and other related families with which we are concerned in this genealogy had their origins in Switzerland, but at this writing we are unable to provide the specific links between Alsace-Lorraine and Switzerland.

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The Marx Boshart story is taken from Fire in the Zurich Hills by Joseph Stoll. Aylmer, Ontario: Pathway Publishing Corporation. c1973.

The book may be ordered from Pathway Books, Route 4, Box 266, LaGrange, IN 46761

Stoll's primary source of information was Quellen Zur Geschichte der Taufer in der Schweiz, Zurich. This book contains all the mandates, court records, and miscellaneous data relating to the Anabaptists in the Canton of Zurich for the decade, 1523-33.

For Further Reading: An Introduction to Mennonite History by Cornelius J. Dyck, Editor. Scottdale, PA.: Herald Press. Revised ed., 1981.

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## THE EUROPEAN SCENE IN THE 1820'S

By 1820 the Anabaptist movement was almost 300 years old. Prolonged persecution had taken its toll. The Anabaptists had by now given up all of their mission activities in exchange for tolerance.

Many of the Swiss Brethren had been banished from their native Switzerland, and their descendants were found on both sides of the Rhine in France and in Germany. A few small migrations had left the Palatinate for Pennsylvania during the latter part of the 17th. century and during the 18th. century up to the time of the American Revolution.

The Anabaptists of the Netherlands had by this time found tolerance, influence, and some wealth. This was not the case with those of Swiss descent. The area in which they were located was a frequent battle ground, and the industrious Anabaptists (or Mennonites as they preferred to be called) were tolerated mainly for their contribution to building up the agriculture of the area after each military escapade. The latest of these was Napoleon's exploits throughout all of Europe.

Napoleon's military expeditions required more soldiers than there were volunteers; so he resorted to conscription. The Mennonites sent several delegations to Paris to request exemption. It is said that Napoleon told one group that if they did not like it, they could go elsewhere! The general populace, whether Catholic or Lutheran, were not in favor of Napoleon's aggressive wars either, but the non-resistant Mennonites found this situation quite intolerable.

Another one of Napoleon's impositions was the secularization of vital statistics. Until this time the Church (the Catholic Church to Reformation times, and the state churches after that) had presided at all births (through baptism), marriages and deaths. Since Anabaptists were outside of the State church, this caused them many problems. Napoleon's institu-

tion of state records and marriage in the name of the law may have been a relief to the Anabaptists, but having to appear before the French authorities on every occasion especially for the solemnization of their marriages also must have been somewhat frustrating. However, since it was not a faith matter, they complied.

Economically, the Amish and Mennonites had a very bleak future. In most cases they could be discriminated against because of their being aliens or Anabaptists at the mere whim of any prince or local ruler. They could not own land and frequently lost any other accumulated goods in fines or taxes. This situation and the opening up of travel between Europe and America following the Revolutionary War, made the expectations of religious and economic freedom worth risking the hazardous journey into the unknown.

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### A MOTHER'S PRAYER

I do not ask riches for my children,  
Nor even recognition for their skill;  
I only ask that Thou wilt give them  
A heart completely yielded to Thy will.

I do not ask for wisdom for my children  
Beyond discernment of Thy grace;  
I only ask that Thou wilt use them  
In Thine own appointed place.

I do not ask for favor for my children  
To seat them on Thy left hand or Thy  
right;  
But may they join the throng in heaven  
That sing before Thy throne so bright.

I do not seek perfection in my children,  
For then my own faults I would hide;  
I only ask that we might walk together  
And serve our Saviour side by side.

## Father's Table Grace

As we sit at the table with the family's heads bowed low.  
My thoughts returned to childhood, and the finest man I know.  
He doesn't speak good English, he's just a simple man;  
But when he's talking to the Lord even a child can understand.  
I was young and reckless, and the thought still comes to me;  
When I told my Dad, I felt I was old enough to leave.  
He sat there at the table, and never spoke a word;  
Until he said the table grace. He said, "Our gracious Lord,  
We're all gathered here today.  
To give thee thanks for blessings, so humbly we pray.  
Our oldest son is leaving, and I'm sure he knows what's best.  
But just in case would you stand by, and help him stand the test?  
Lord, he's awful negligent about church on Sunday morn.  
If he gets with the wrong crowd, will you let him hold your arm?  
If he flies too high will you clip his wings?  
But don't let him fall too hard, I'm sure Lord you can handle things,  
We've tried our best from day to day, to teach him right from wrong.  
He's grown to be a fine young man, and always blessed our home.  
We pray dear Lord for guidance, that he won't build upon the sand,  
But we won't worry half as much, if we know he's in your hand.  
Oh! yes Lord I'll soon be coming home, don't make me wait too long,  
We pray thee Lord for guidance, please cleanse us from all sin.  
So we can all be together in Heaven. In Jesus' name. Amen."

There was silence at the table, as tears ran down my face,  
And from that time, I based my life on father's table grace.

## NOAH E. BEACHY

(Excerpts from Dad's early life as he reminisced about those years.)

I was the first born son of Eli N. and Catherine J. (Miller) Beachy, born on September 3, 1899. I think I was born at Fredericks Corner, which is east of Cleveland, Ohio, in Geauga County, or at least that is where we lived, on the northeast corner.

When I was six years old my Dad, along with some other men, went to Alabama to look for land to buy. I'm not sure why he wanted to move, I guess land was cheaper down there and some people thought he had some connection with the L & N Railroad. On the way down by train at one of the stops the land agent that was selling land joined them. Dad bought some land and in December of 1906, we moved to Bay Minette, Alabama. Our belongings were loaded on a railroad freight car. Furniture and belongings in one end and cattle in the other end. I rode along in the freight car to help take care of the cattle. We changed trains in Sugarcreek and another family joined us. We changed trains two more times until we got to Cincinnati. The trip took two days and one night, or maybe two nights, I don't quite remember. I do remember we got into Bay Minette late in the evening and Dad got a hotel room for the night.

The next morning the other family wasn't sure they wanted to stay. The missus was in tears and said she wanted to go back. They never unloaded their railroad car, but some days later went back to Ohio. They had brought along a horse and my Dad bought the horse so they did not have to take it along back. The man was later known as "Bama Noah".

We went out to the land that Dad had bought. There were no buildings so Dad built a new two story house and barn along with other buildings.

We farmed different crops. One of the main crops was sweet potatoes. We, also, grew cotton but I don't really remember too much about the cotton. We, also, tapped pine trees to collect sap which was made into turpentine and rosin. Rosin is used to seal the cracks in ships so they won't leak.

When we moved to Alabama, I guess Dad had pretty hard sledding. At one time he hewed out cross ties by hand. Timber had been blown down by a storm and the Land Company told Dad to cut the timber into cross ties and sell them to the railroad, so that's that he did; hewed them to size by hand. I helped to cut them to length with a cross cut saw. I had a wagon load of cross ties which I hauled to the Railroad and there unloaded them by hand.

When it was time to plow the fields, sometimes Dad had to go away on business and he knew how long he would be gone, so he would tell me that he expects me to make twenty rounds by the time he got back, and if I didn't have twenty rounds made I knew I was in trouble.

Some things we did for play was to take an old buggy wheel and pound an old broom handle in to the hub of the wheel and then run it up and down the lanes. We, also, had a place where we would go swimming. There were poisonous snakes around so we had to be careful. We were more concerned about Moccasins than Rattlesnakes because the rattlers would let you know when you came close. When we went swimming there were times as we went into the water the water moccasins would go out onto the bank on the other side.

One day a neighbor boy came over to our house on his bicycle. I got on his bicycle but I was young and had never rode one, and I told the boy, "...my feet ain't long enough", and he had a good laugh at what I said.

Dad, also, made charcoal to sell. We would cut wood to certain lengths and split it to size, and then stack them in a big pile with an opening at one side. Then the pile was covered with dirt and the wood set on fire. It would smoulder and burn for a week or more and then after the fire was out it was left to cool, then uncovered and sold.

When I was older Dad and I worked for a Building Contractor. Our first job was in Mobile, Alabama. We built a three story Packing House for Swift & Co. In the evenings to pass the time I would sometimes walk down to the coast, to the docks and watch the ships come in and unload bananas. There was a quarantine so the ships had to stop and be inspected. On each side of the

inlet there were cannons so the foreign ships had to stop.

The company also had a contract with the Government to build Army barracks at Ft. Morgan. I don't know how many barracks we built but there were a lot. It was during World War I. When the Armistice was signed ending the war we had many more barracks started but we just nailed them shut and went home.

In December 1919, we moved back north and Dad bought a farm east of Hartville, Ohio. There wasn't enough work on the farm for all of us so Dad got me a job at F. E. Schmucher Company. I would have been twenty years old by then.

I started dating a young lady by the name of Lydian Miller and on the Sunday that it was announced in church that we were going to be married, "Ausgeruffa", Joe Danny, the Bishop who made the announcement made a mistake and said "Levi Beachy" instead of "Noah Beachy". Someone said to Levi, my brother, "...why didn't you grab your hat and run?"

On January 19, 1922, we were married by Bishop Dan J.F. Miller (Joe Danny) and we started our home, moving into one of the small houses on Dad's farm.

- Written by one of the children.

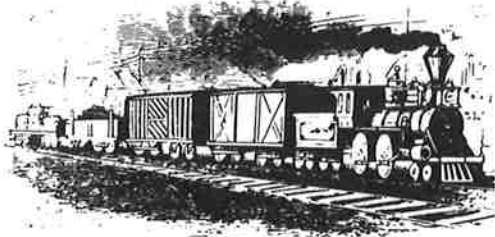
## BAY MINETTE, ALA.

(Excerpts taken from the book of the same name published in 1908.)

The lands of the Bay Minette Land Company, which we are now offering for sale, lie immediately around, and also at varying distances from, the town of Bay Minette, and are all on the elevated plateau. These lands have been selected because of their suitability for farming. Where two or more purchasers from the same neighborhood desire to be located together, we will have no trouble in accommodating them, regardless of the sized tracts desired, and we desire, when possible, to encourage these neighborhood settlements on account of the numerous advantages to the purchasers. Our schedule of prices, therefore, varies principally according to the distance from the county seat; the nearer the town, the more valuable the land for

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**BELOW - L TO R:** Mom's Uncle Dan D. Troyer and Mom's Aunt Mary's husband, Joe Danny, the Bishop who performed the wedding ceremony for Mom and Pop. This was taken at an auction and published in a newspaper.





that single reason alone, other things being equal. Parties preferring to live in, or immediately on the outskirts of the town, will reasonably expect to pay a higher price for land than those who buy at a greater distance. To the average farmer a distance of five, six or seven miles from town is no disadvantage, and for such we are now opening up a body of land lying from five to seven miles from Bay Minette and from one to three miles from the Ft. Morgan Railroad, which we are putting on the market at \$10.00 per acre on easy payments. In the matter of payments we have our regular terms, which are one-fourth cash, and balance in three equal annual instalments, with 8% interest on all deferred payments, that being the regular legal rate in the State of Alabama; but at the same time we desire to accommodate our terms as far as possible to the convenience and needs of the individual purchaser, and to give him all necessary accommodation in terms that may be desired. We have large bodies of land nearer the town, some, which we will sell at from \$25.00 to \$30.00 an acre, within from one to two miles of the centre of the town, on easy terms.

(The following letter is taken from the same book. It is printed as a testimonial to what he found there to encourage others to come and participate. It must have been written around June 1908, about the time the book was written, according to his comments and timing.)

I moved to Baldwin County, Alabama, about a year and a half ago, from Geauga County, Ohio, and have found the climate to be all that anyone could desire. I have not spent a single penny for doctor's bills. Many people from different parts of the country have come here in poor health, and have been greatly benefited, some entirely cured. The winters are short, mild and pleasant, and the summer heat is not as extreme as in the northern States. As to the conditions of the soil; I have not given farming the attention I should have done, devoting most of my time to public works, but from what I have experienced in the line of farming, I find that with right treatment and proper cultivation this soil will produce as large a crop as much of the land

in the North and Middle States, but the soil alone will not produce much unless you give it some fertilizer. I am convinced that this soil can be enriched by planting for fertilizer purposes such crops as cow peas and velvet beans and turn them under, then we can raise all kinds of crops successfully without the use of much commercial fertilizer. Two or three crops can be raised on the same ground in one season. A crop failure in a land of single crops means the loss of a whole year.

There are excellent opportunities here for those wanting to farm. This is the place for a man of small means. He can do more on a smaller acreage and at less cost and expense than in the North. For the farmer, the stock raiser, the fruit and vegetable grower this is the place. The farmer, as stated above, avoids the cold weather of the North. The stock raiser will have pure water and abundant grass for his stock. I had a few head of cattle running out all winter, did not feed them anything, and they were in better shape than my cattle had been in the North, where I had to feed them from five to six months in the year. To the fruit grower this country has shown its adaptabilities. Figs grow easily and with little care here. Plums are indigenous and offer great inducements for commercial planting. I have a few trees that are loaded with fruit. Pears do remarkably well here. Nuts, such as pecan and English walnuts, are grown here. I know of a pecan tree in my neighborhood that bore \$17.00 worth of nuts in one season. I have set out 100 pecan trees this spring. Have one young tree that grew 29 inches in height this spring. Have an elderberry sprout that grew 6 feet 6 inches this spring. I never saw threes grow as fast in the North as they do down here. Strawberries, blackberries and dewberries are adapted to this country. They have become the most profitable shipping fruits. Some garden vegetables can be grown every month in the year. I believe in the course of a few years the South will need no advertising to bring in settlers, and that Baldwin County will be the garden spot of the South. Poultry does remarkably well here. In conclusion, I will say, come to the South where you do not have to feed your cattle five or six months in the

year, and where a man of small means can shape himself up to live as independent as the moneyed man of the North. To be convinced of the truth of this letter, come and see for yourself.

- E. N. Beachy

### MOTHER'S TOUCH IS FOREVER

A mother's touch begins when she first tickles the soles of little feet... and continues until she tempers souls with her love.

A mother's touch is as constant as her love...finding its way through clouds of rain or showers of happiness.

A mother's touch inspires her children to be even better than they are...whether with a pat on the back when things go right, or a hug when things go wrong.

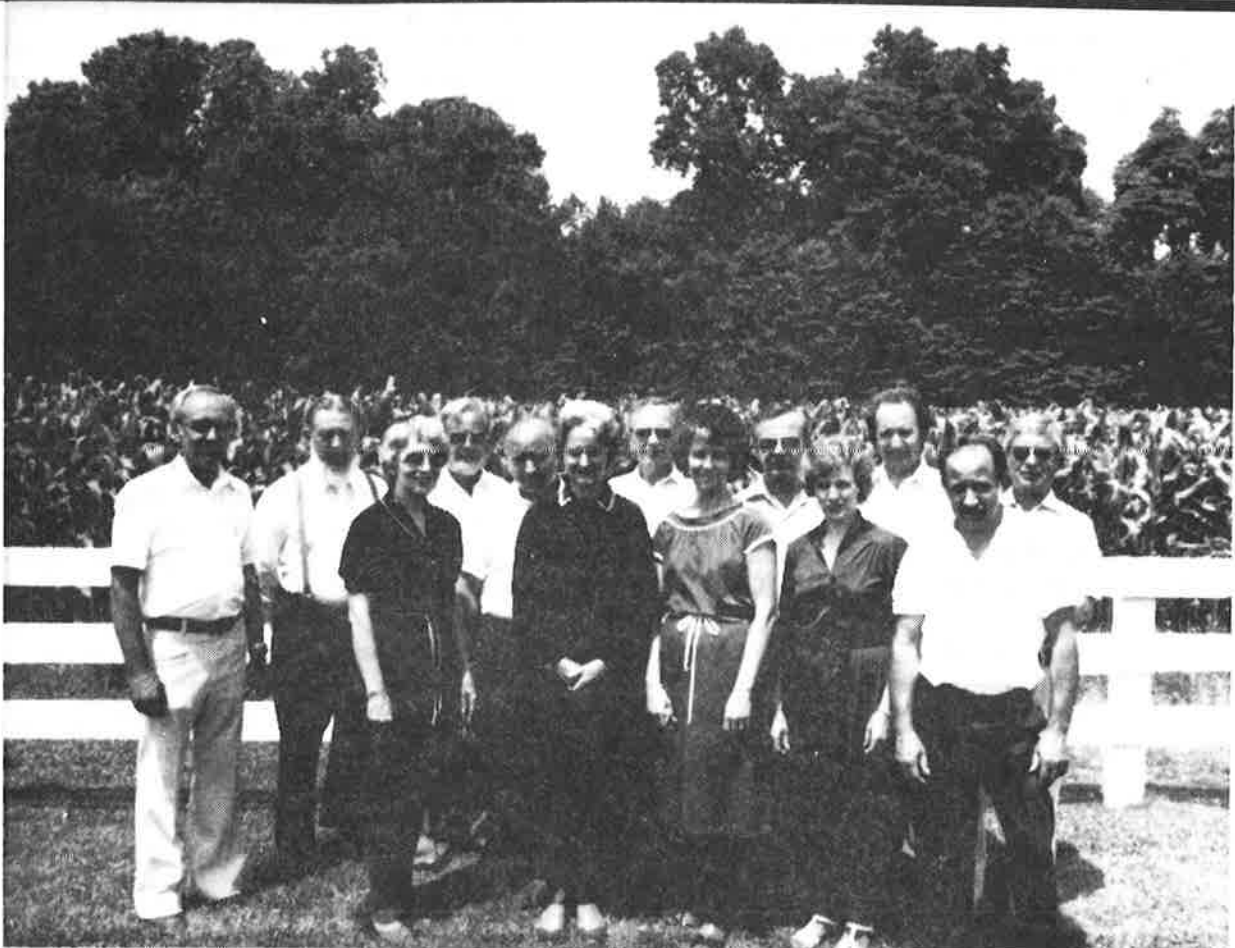
A mother's touch helps put the pieces back together, whether the pieces are of a broken doll, a broken date or a broken relationship.

A mother's touch fills hearts with hope and homes with love.

A mother's touch is forever.

Unknown Author

Give thanks for the fullness  
of days spent together.  
The friends that we pray  
will be with us forever  
The feelings we've shared  
the food and good fun  
With faith that God's blessings  
have only begun.



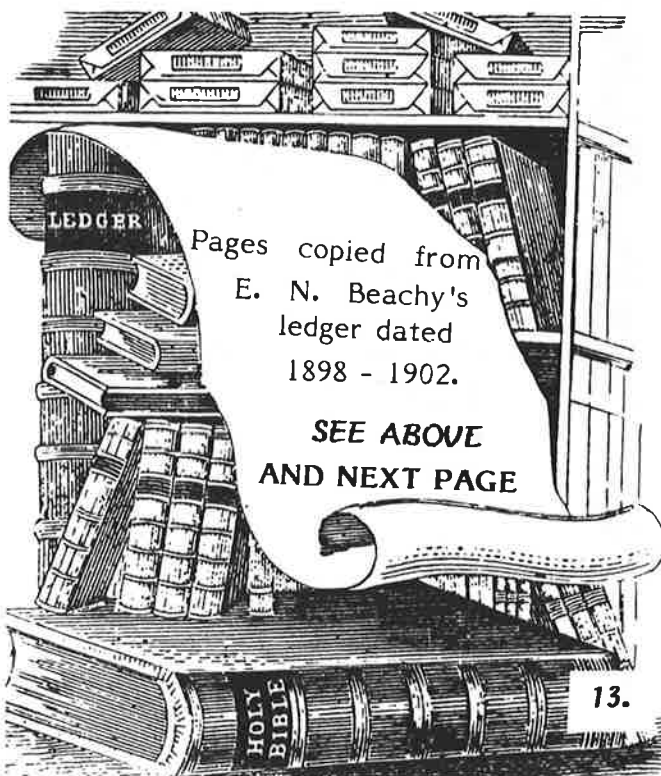
**ABOVE - L TO R:** Back row, Ray Beachy, Eli Beachy, John Beachy, Jay, Beachy, Vern Beachy, Bert Beachy, Al Beachy, Joe Beachy. Front row, Amanda Otto, Nancy Troyer, Mary Sommers, Marti Miller, Danny Beachy. Absent - Nelson Beachy. Taken July 7, 1982 - Following the funeral of Lydian (Miller) Beachy.

Pais account

Girls pulled weeds and picked bugs July 18th	50
Peter pulled weeds 1/2	3
Pa cultivated 1/2 July 20th & 21st	1.50
Peter worked with the 1 da. 22	.75
" " " " 23	.75
Susie and Amanda each 3/4 July 23	.60
Susie worked with the 2/8	.23
Sarah, Amanda each 3/8 da 23	.30
Pa cultivated 1/2 July 23rd	.50
" " 1/4 " 24	.25
Susie worked with the 3/8	.30
Amanda " " 3/8 da 23	.35
Sarah " " 3/8 da 23	.30
Peter " " 1 da 23	.75
Susie " " 3/4 " 23	.35
Peter " " 1 " 23	.75
Sarah " " 3/4 " 23	.30
Amanda " " 3/4 " 23	.30
Susie " " 3/8 " 23	.25
Amanda picked bugs 5/8	.25
Susie " " 5/8	.25
Amanda " " 5/8	.25

Partnership business of 1901 my account

Plowed in Pais field 4 days	50
but 1 day is to be paid	2.50
pulled weeds 1/2 day July 20	.75
Kate picked bugs 1/2	.20
Pulled weeds 1 da. July 22	1.00
seed potatoes and com 1 da. 23	1.00
worked with her 1/2 " 24	.88
Kate picked bug 5/8 da 24	.25
worked with the 1 da. 25	1.00
" " 1/4 " 25	.25
Expense in destroying bugs	.20
worked with her 3/4 da 25	.75
Picked bugs 5/8 da 25	.62
Kate sprayed bugs 3/8 da	.15
sprayed bug 1/8 day	.12
	7.27
	273
	800
	30
	<hr/> 611



In Memoriam  
 Hartsville Ohio  
 In loving remembrance of our  
 dear father Eli N. Beachy  
 who passed away 5 yrs ago  
 Today brings back sad memories  
 of a loved one laid to rest  
 you will never be forgotten  
 by those who loved you best  
 What is home with out a father  
 we miss him more each day  
 Friends may think we have for-  
 gotten  
 when at times you see us smile  
 for little is known the heartache  
 that the smile hides all the while  
 By a son  
 Noah E. Beachy & family

In account with  
N. P. Beachy

cut tangled out with the  
saw the 4<sup>th</sup> 40  
worked at the lime pit  
1 day Aug 12<sup>th</sup> 90  
1 day Aug 14<sup>th</sup> 90  
1 day Aug 16<sup>th</sup> 90  
hauled lime stone  
Carried water to slack line  
to day September 9<sup>th</sup> 90  
Received 36 pounds  
" by cash 5.00  
Sold 25<sup>th</sup> bu of fish stones at  
2 1/2 ct per bu 5.00  
Carried water to slack line  
1 day Sept 11<sup>th</sup> 80  
Helped thrashing at W. A. W.  
and pulled about 2 days 20  
hushed 13 stalk corn 1.00  
Received by cash 12.00

In account with  
Eli E. Troyer  
carpenter work

Day Sept 2<sup>nd</sup> \$1.00  
Day " 3<sup>rd</sup> \$1.00  
Day " 4<sup>th</sup> \$1.00  
Day " 5<sup>th</sup> \$1.00  
Day " 6<sup>th</sup> \$1.00  
Day " 7<sup>th</sup> \$1.00  
Day " 11<sup>th</sup> \$1.00  
Day " 13<sup>th</sup> \$1.00  
Paid by cash \$8.00  
Sold 4 head of cabbages  
C. J. Bahler 12.50  
" head to J. S. Shady \$19.50  
" " " Ct. Prather .50  
" " " " " 7.50  
" " " " " 1.40  
" " " " " .34  
Sold 11 chickens 44¢ \$3.11  
24 bu 255 lbs of Potatoes  
B. J. Young & son \$2.28  
B. J. Young & son \$3.60

Station notes

Two notes were given of  
\$700. at 6% int.  
First note will be due Oct 15/05  
second " " " " Oct 15/05  
Signed A. J. Stutzman  
John J. Goder  
D. J. Blich  
N. J. C. Miller  
J. D. Coblenz  
E. M. Shetter  
E. N. Beachy

D. J. Blich has credit on  
note of \$500.00 and E. M. Shetter  
of \$250.00 each both have credit  
since notes were given.

Paid on as follows  
by D. J. Blich on note \$500.00  
on int. \$2.62  
by E. M. Shetter on note \$250.00  
on int. 3.67  
by E. N. Beachy on note \$1.00  
on int. 5.03  
by J. D. Coblenz on note \$1.00  
on int. 5.13  
by A. J. Stutzman on note \$200.00  
by John J. Goder on int. 11.06  
by paid by a note 14.

Said note is paid in full

Two notes were given later  
in favor of E. M. Shetter  
\$1250 for one share of horse  
dated Dec 23/03 due Oct 15/05  
at 6% interest.

Signed John J. Goder  
A. J. Stutzman  
D. J. Blich  
J. D. Coblenz  
and  
E. N. Beachy

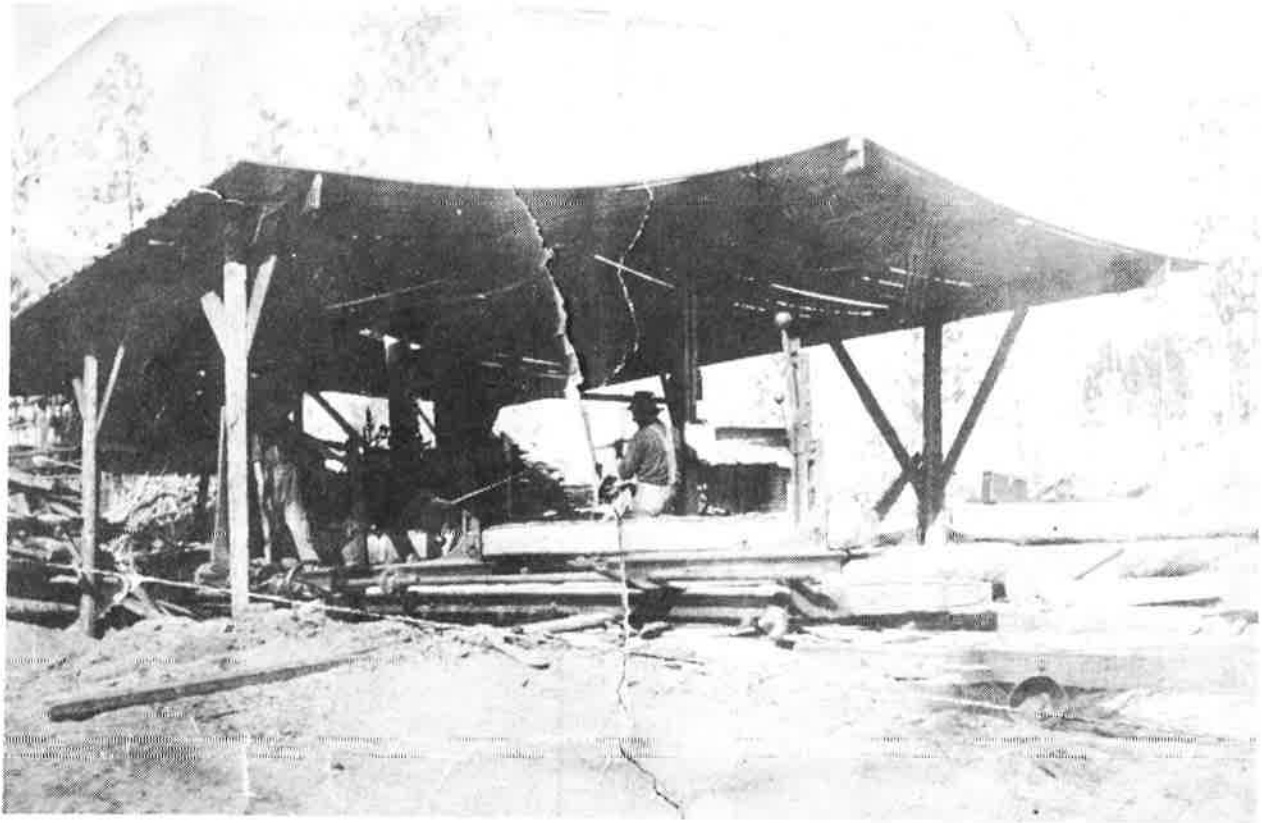
Paid as follows  
by D. J. Blich on note 18.75  
" " " " " 9.25  
by E. N. Beachy on note 18.75  
" " " " " 9.25  
by J. D. Coblenz on note 18.75  
" " " " " 9.25  
by A. J. Stutzman on note 37.50  
" " " " " 2.05  
Paid by note

Said note is paid in full





**ABOVE:** Grinding sugar cane to make Molasses in Alabama during the years the E. N. Beachy family resided there from 1906 - 1919.



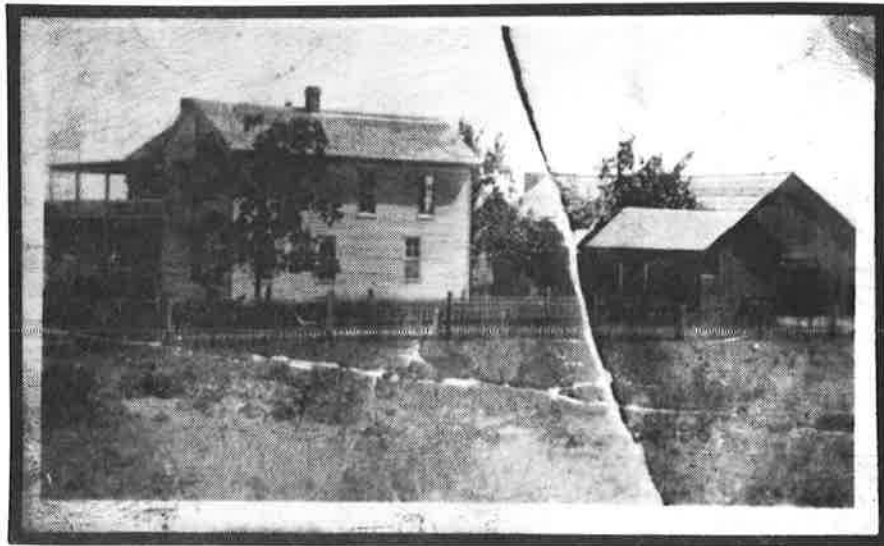
**ABOVE:** E. N. Beachy working in his sawmill. We think this is located in Bay Minette, Alabama but we are not sure. Unable to identify persons in the photo who are working there.

# **THE AMISH IN AMERICA:**

Settlements That Failed,

1840 - 1960

by David Luthy



The house in Bay Minette, Alabama which was built by Eli N. Beachy for his family to live in. Noah E. Beachy was 6 years of age when they moved there. They left the area in 1919, returning to Ohio and settling in Stark County.

**Pathway Publishers**  
**Aylmer, Ontario — Lagrange, Indiana**



**THE AMISH IN AMERICA**  
*"Settlements That Failed"*  
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# ALABAMA

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New York: No. 18961



## Bay Minette, Baldwin County, 1906-1924

Jacob J. Glick, L.M. Shetler, and Eli N. Beachy of Geauga County, Ohio and Moses Yoder of Lagrange County, Indiana left Middlefield, Ohio on August 6, 1906 for a thousand-mile train ride to investigate land in Alabama. J.C. Schlabach of Stark County, Ohio joined them on the train at Cincinnati. A hundred miles later at Louisville, Kentucky, they met Dr. D.K. Boyer of Middlebury, Indiana who accompanied them to their destination.<sup>1</sup> He was the promoter of a large tract of cutover pine land in Baldwin County—the state's southernmost county, being bordered on the east by Florida and on the south and west by the Gulf of Mexico.

Eli N. Beachy wrote a glowing, lengthy report of their trip which was published on the front page of *The Sugarcreek Budget*. He reported having purchased 114 acres about three miles east of the courthouse at Bay Minette, the county seat of Baldwin County. He mentioned that J.C. Schlabach had purchased 240 acres and stated, "Our people already own a tract of over 1,300 acres."<sup>2</sup> He described the land, saying:

The soil is black, sandy loam, resting upon a sub-soil of red, gravelly clay, from six to eighteen inches below the surface. The loam in its upper four inches or more is dark colored, denoting an accumulation of vegetable matter, showing fertility and water-holding power. They can grow corn, barley, rye, wheat, cotton, rice, sugar cane, velvet beans, cow peas, Irish and sweet potatoes, Japan clover equals the red clover in the north for hay. The native grasses grow so abundantly that they furnish pasture for the stock the year round....

...It is a splendid section for dairymen, stock raisers, general farmers, fruit and truck growers. No irrigation needed. Two and three crops from the same acre a year. Splendid markets; milk is worth 40¢ per gal.<sup>3</sup>

### Attracting Settlers

The Alabama venture was the talk of other Amish settlements. Stories began to circulate about its climate, natives, crops, and other aspects. Eli N. Beachy, who moved there with his family in December 1906 to become the first settler, was upset by the Northern gossip about his

new location. He wasted no time nor words in writing a lengthy defense of Alabama which was printed in two and one-half columns on the front page of the December 20, 1906 issue of *The Sugarcreek Budget*. Charges refuted by Beachy were that: 1) a person can't get work and others can't make a living; 2) wages are not better than Ohio; 3) yellow fever prevails; 4) lawless people control the area; 5) snakes are so big they carry hogs away; 6) bread won't keep because of high humidity.

Beachy's comment concerning lawlessness in the area is especially interesting. He wrote:

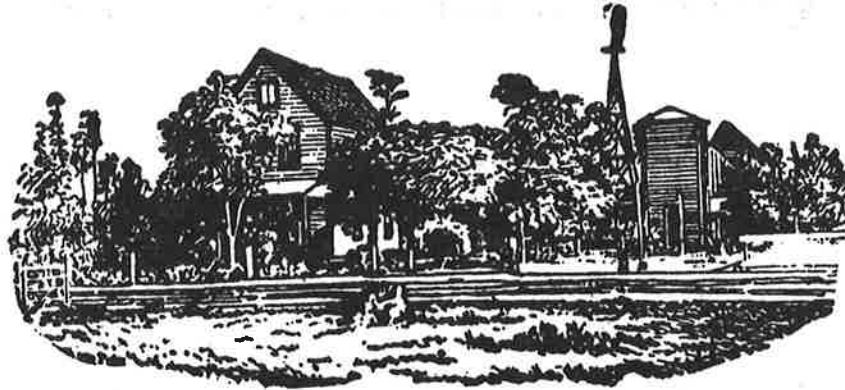
Some claim we have no president here and the people could kill each other and just do what they please. My friends, where do you suppose that this Alabama is located? Look at your map or geography. Yes, we have a president here too. I have a deed in my possession signed by our U.S. president, and he signed his name as "Theodore Roosevelt" same as your president, but I expect he is a better man.

That Beachy was more than just a little offended by the Northern gossip is evident by the tone of his entire letter but especially the following sentences:

There are many more false reports about our country. I gave a few to let the people know how some people talk. They can talk all they want; they can't hurt me, but remember you may hurt your soul's salvation more than you hurt us. The good book tells us that all we do by words or deeds we should do to the honor and glory of God. He has created this country as well as any other country, and I do believe the Lord is as near and as willing to help those that call on him in Alabama, as any other place. I also believe that this country is adapted for different classes of people: the poor that have to earn their living by hand and can not at present buy homes or farms of their own in the north and pay for them, and the many weak and sickly people in the north, and for the old and nearly worn out people that fear the long and cold winters in the north.

Beachy wrote such long and frequent letters to *The Sugarcreek Budget*, mentioning the benefits of living in Alabama, that some people got the impression he was a real estate agent. He denied it, saying, "By all appearance some people think I am getting paid to work for this country, but I do not...I am not getting paid to work for this country. I would sooner aid you in

## Ein Heim in Baldwin County.



### Warum im Norden bleiben,

wo die Winter so kalt, die Sommer zum Verschmachten heiß sind, wo der Miether die Hälfte der Ernte und noch mehr abgeben muß und dabei die Zeit des Wachstums und Erntens so kurz ist; wo der Landmann sein Vieh sechs Monate des Jahres im Stall pflegen und füttern muß; wo selbst der Landeigenthümer bei großem Fleiß und saurer Arbeit oft nicht einmal Zinsen auf das angelegte Kapital zurücklegen kann; wo durch einen frühen Frost oder späten Regen eine Mißernte droht — wenn man im schönen sonnigen Süden, in der deutschen Kolonie Alberta, im südlichen Baldwin County, Alabama, mit weniger Arbeit, mit weniger Kapital, bei gesundem Klima, von zwei bis drei Ernten per Jahr auf demselben Land einheimen kann, wo man die Produkte zu den besten Preisen auf nahegelegenen Märkten umsetzen kann, wo man sein Vieh nur zwei Monate im Jahre zu versorgen hat, wo man doppelt so hohe Preise für sein Früh-Obst, Gemüse und sonstige Produkte erzielt, wie im Norden.

**Gesundes Klima, reines, weiches Wasser, guter Boden.**

**Liberaler Kaufsbedingungen.**

Wer sich für die deutsche Kolonie Alberta interessiert, der schreibe um Kirkulare und sonstige Information an die

**Baldwin County Colonization Company,  
Hartford Building, Corner Madison and Dearborn Sts., Chicago, Ills.**

This advertisement appeared in the 1909 almanac *Germania* and in the 1914 *Canada Kalender*.

securing a cheap home than to rob you of part of your money..."<sup>6</sup>

One appealing feature which Beachy often mentioned was the warm climate. Not only was it warmer than the North but more "healthy." He stated: "Health should be the first consideration with anyone seeking a location for a home in this life."<sup>7</sup> He further stated later "Many people come here for the benefit of their health and soon find relief, while others have to stay a few years; but the trouble is with many people, they wait too long before they make a change in climate. Such people should not expect to find immediate relief."<sup>8</sup>

A number of settlers were attracted to the Alabama settlement because of health reasons, especially people suffering from rheumatism. One such person was widower John "Hansi" E. Bontrager of Shipshewana, Indiana. By January 1907 he had made four trips to Alabama. His fourth visit was prompted by a persisting cough. He explained in *The Sugarcreek Budget*: "I was overtaken with an awful cough which disabled

me from doing any hard work. All attempts made for relief were in vain. So I made haste for the healthy country which God has prepared for the afflicted, and thanks to God I was here only five days until I was able to go out in the woods and make firewood."<sup>9</sup>

Some potential settlers hesitated to move to Alabama because of its Negro population. Since northern Amish rarely saw Negroes, much less lived neighbors to them, a fear of the unfamiliar existed—the same fear which non-Amish had toward Amish settling in areas where they previously were unknown. Eli N. Beachy commented on this in a letter in the Feb. 14, 1907, *The Sugarcreek Budget*: "We have also been asked if there are many Negroes in this community where we have our land. We are east of town, and you can drive that direction for miles and miles and you will not find one family of them, but south of town you will find a settlement of them; there they have their school and church." The following week in the same newspaper, Miss Laura E. Kauffman who had

recently arrived in Alabama, stated that she had received "many inquiries whether there are Negroes here". She basically repeated what Beachy had said the previous week, saying there were "two dozen or so families" south and west of Bay Minette. A year later this same subject was mentioned in the newspaper. Beachy denied that their area was "dangerous to live in on account of the Negroes." He once more stressed the fact that Negroes lived miles away.<sup>10</sup>

## The Settlers

When John E. Bontrager of Shipshewana, Indiana visited Bay Minette in January 1907, he reported only one resident Amish family, that of Eli N. Beachy. Exactly six years later in 1913, he reported in **The Sugarcreek Budget** that the settlement had grown to eighteen families, saying:

The Amish colony here has increased very much the last six weeks—from seven families to eighteen. There are at present thirty-nine grown persons and fifty children here, and a few more families are expected here in the near future. They will perhaps fill two small rooms in church next Sunday at J.J. Yoder's.<sup>4</sup>

The Bay Minette settlement attracted a certain number of people who only stayed there during the winter and some who owned farms there but were residents elsewhere. While it had a solid core of families who lived there for quite a few years, it had many who stayed a short while. The following names were gleaned from the many Bay Minette letters which appeared in **The Sugarcreek Budget**. Undoubtedly some names were missed, as there often were large time gaps between the letters.

1. **Eli N. Beachy:** was born April 8, 1877 and was married on Nov. 24, 1898 to Katie J. Miller. Arrived from Geauga Co., Ohio in Dec. 1906. Wrote frequent letters to **The Sugarcreek Budget** promoting the new settlement. Was one of the last to leave, moving on June 19, 1919 to Ohio where he resided near Hartville.
2. **John E. Bontrager:** was born Oct. 9, 1837 and married Barbara Mishler on Feb. 21, 1864 who died May 16, 1900. He was a 69-year-old widower in Jan. 1907 when he made his fourth visit to Bay Minette where he owned a farm. He resided at Shipshewana, Indiana but spent several long periods at Bay Minette. On June 27, 1907 he married Fanny Chupp, widow of Levi L. Miller in his home community and returned to Alabama on Christmas 1907 with his wife and son David. Their train ride lasted 31 hours and covered 1025 miles. Round-trip tickets for all three cost a total of \$99.45. Had a non-Amish renter on his Alabama farm. Spent
3. **Jacob J. Glick:** was born Feb. 3, 1874 and married Martha Miller on Sept. 13, 1896 at Arthur, Illinois. Moved to Bay Minette from Geauga Co., Ohio arriving on Feb. 6, 1907. Built a new house in Jan. 1908. Loaded his immigrant train car Feb. 8, 1915 for Louisiana. Later left the Amish Church and resided at Sugarcreek, Ohio where he was a Free Methodist.
4. **Joseph E. Mast:** was born Aug. 19, 1846 and married Barbara Stutzman on June 3, 1869. Owned property at Bay Minette in 1906 and settled there March 6, 1907 from Middlebury, Indiana. Intended to "stay for the summer and probably make this their home" but didn't.<sup>5</sup> (See "Church Life" section.)
5. **Samuel J. Stutzman:** was born Jan. 5, 1838 and married Betsy Hostetler who died in 1901. Was a sixty-nine-year-old widower when he arrived from Goshen, Indiana in Jan. 1907 accompanied by his niece, Miss Laura E. Kauffman. "Camped" in Joseph Mast's vacant house and returned to Indiana on May 16, 1907. Mrs. Mast was his sister.
6. **J.C. Schlabach:** bought 240 acres in August 1906 but apparently never moved there. His address was New Berlin, Stark Co., Ohio.
7. **Noah C. Schlabach** (brother of No. 6): was from Geauga Co., Ohio and bought land at Bay Minette in Oct. 1906. In Jan. 1907 was staying at Eli N. Beachy's home and working each day on his own farm. Left for home Feb. 21, 1907 accompanied by Dan Miller of Geauga County. Apparently never resided in Alabama.
8. **Jonas M. Miller:** was born Dec. 18, 1880 and married Mattie E. Miller on March 17, 1904. Was from Madison Co., Ohio and accompanied Eli N. Beachy to Alabama in Oct. 1906 and bought a farm. Later moved there and suffered from mental problems. His wife wrote in a Nov. 1916 issue of the **Budget** that she and her children were very poor and moving back to Madison County. She reported that her husband was in the state hospital in Ohio already for six months.
9. **Ben F. Yoder:** had charge of Eli N. Beachy's railroad car when it arrived Oct. 23, 1906. Yoder then bought a farm but continued to reside in Geauga Co., Ohio.
10. **Jerry T. Yoder:** born Sept. 10, 1850 and married widow Anna (Kauffman) Yoder on Jan. 6, 1900 at Arthur, Ill. Bought a farm in Alabama in 1907 with church held there at his home March 24th. Returned to Illinois for the summer of 1907. Was in Alabama in 1911 for his health, returning to Illinois on April 15th. Was in Alabama off and on during the next years until he sold his eighty-four acre farm in the spring of 1919. The **Budget** writer described his land when it was sold as "extra rich and nice."
11. **Ben C. Yoder:** was born Nov. 19, 1876 and married Mary J. Yoder on Dec. 14, 1899. His wife was a sister of Jerry T. Yoder's second wife's first husband. Ben and his family accompanied Jerry T. Yoders to Alabama arriving on Feb. 20, 1907. They

## 14 / Settlements That Failed

- lived in Eli N. Beachy's vacant old house back in his field. Had their **Budget** changed from Arthur, Illi. to Alabama and had church at their place April 21, 1907.
12. **John K. Miller:** arrived from Goshen, Indiana on Oct. 30, 1908 with a railroad car of his possessions. Promptly built a house 22 x 29 feet. Little else is known about his stay in Alabama. Moved back to Indiana.
  13. **Enos Swartzentruber:** was born April 1, 1867 and married Elizabeth Schlabach on Nov. 24, 1887. Arrived in Alabama from Geauga Co., Ohio on Nov. 25, 1908. Lived on a rented place the first year. Bought a sixteen acre farm in the fall of 1909 and later bought adjoining properties until he had a fraction less than sixty acres. Lived in Alabama longer than any other family, moving to Oklahoma in July 1923.
  14. **Eli Bontrager:** The April 29, 1909 **Budget** reported that he had come from North Dakota and purchased the Chanderland farm. Never moved there.
  15. **John K. Fisher:** Moved there in Feb. 1911 and resided there until 1924. (See "Last to Leave" section.)
  16. **Jacob J. Yoder:** was born Aug. 16, 1861 and married Elizabeth D. Borntreger on Dec. 14, 1884. Arrived from Reno Co., Kansas on March 6, 1912 and rented N.S. Beachy's house. Left in late 1916 or early 1917 for Dover, Delaware.
  17. **Samuel M. Miller:** was born Oct. 22, 1881 and married Mary J. Yoder (dau. of No. 16) on Jan. 24, 1907 at Haven, Kansas. Arrived in Alabama on March 6, 1912 with Jacob J. Yoders. A year or so later moved to Indiana but moved back to Alabama in Nov. 1914. Moved to Kansas in July 1915.
  18. **Noah S. Beachy:** was born June 23, 1858 and married Catherine Plank on Sept. 29, 1881. Was from Reno Co., Kansas but had lived a few months at Salinas, California from where they arrived in Alabama in March 1914. Owned a farm in Alabama but lived there only a year, returning to Kansas in March 1915.
  19. **Harvey Yoder:** arrived from Oregon in May 1912 and bought sixty-five acres with plans to move to Alabama in Feb. 1913.
  20. **Eli S. Miller:** arrived in Alabama from Madison Co., Ohio on Oct. 8, 1912. In Jan. 1913 bought forty acres at \$5 an acre with one acre in cultivation. Moved back to Ohio. Then in Dec. 1914 returned to Alabama with their immigrant railroad car and stayed until the last week of October 1916 when they moved to Madison County, Ohio "for the second time."
  21. **Jonas J. Miller:** In Dec. 1912 they lived with John E. Bontragers until their house was built. Church was at their place in Jan. 1914.
  22. **Albert J. Schlabach:** was born Feb. 20, 1879 and married Susan Zook on Mar. 3, 1904. Moved to Alabama from Anderson Co., Kansas fall of 1912.
  23. **John E. Miller:** was born Feb. 22, 1882 and married Katie D. Yutzy (dau. of No. 27) on Dec. 10, 1905. Moved to Alabama from Arthur, Ill. arriving Dec. 12, 1912. (See "Church Life" section.)
  24. **Jacob C. Miller:** was born May 31, 1880 and married Anna Bontrager on Jan. 24, 1901. Came from Reno Co., Kansas and lived in Alabama from Dec. 1912 to March 1913. (See "Church Life" section.)
  25. **Amos J. Miller:** was born Sept. 30, 1876 and married Barbara Bontrager (sister of wife of No. 24 and niece of No. 2) on March 2, 1898. Moved from Kansas to Alabama with Jacob C. Millers and lived there the same length of time.
  26. **Emanuel J.S. Miller:** was born Feb. 28, 1860 and married Mary J. Schlabach on Jan. 29, 1880. Arrived from Oklahoma in Jan. 1913 and rented Eli N. Beachy's farm while he worked in the lumber business. Bought and moved onto the Charles Shoemaker farm in 1915. Moved back to Oklahoma on March 27, 1917.
  27. **Daniel C. Yutzy:** was born March 17, 1856 and married Elizabeth Miller on Dec. 18, 1881. Resided at Arthur, Ill. but owned a farm in Alabama where he built a new barn in Jan. 1913. Spent some time in Alabama but never resided there.
  28. **Moses F. Yoder:** was born Nov. 2, 1882 and married Hannah Graber on March 23, 1905. Was from North Dakota. Bought a ten-acre farm northeast of Bay Minette in Jan. 1913. Had a threshing rig in North Dakota and went there during the harvest in July 1914. Moved back to North Dakota.
  29. **Henry J. Mast:** was born April 3, 1869 and was married to Lucy J. Yoder (dau. of the wife of No. 10 in her first marriage) on Dec. 26, 1889. Lucy died in 1912; so Henry was a widower when he resided nineteen months in Alabama 1914-1915. Returned to Arthur, Illinois. (See "Church Life" section.)
  30. **Moses J. Hershberger:** was born April 3, 1842 and married Rebecca Yoder on April 23, 1865. Arrived from Anderson Co., Kansas in July 1914 to "make Alabama their home". Moved to Topeka, Ind. in March 1915.
  31. **Daniel C. Schlabach:** was born Jan. 26, 1866 and married Abbie D. Otto on Nov. 6, 1902. Was from Oakland, Maryland. Bought land in Alabama in July 1914 and moved onto their farm there in Nov. 1914. Moved to Arthur, Illinois in Nov. 1916. (See "Church Life" section.)
  32. **Ben C. Esch:** was from Thomas, Oklahoma and bought a twenty-acre farm in Alabama in Aug. 1914 for \$450 with intentions to locate there that fall. Council meeting was at his home Nov. 14, 1915. Moved to Madison Co., Ohio in Nov. 1916.
  33. **Joni E. Miller** (son of No. 26): was born Feb. 21, 1887 and married Mary Yoder on Dec. 6, 1908. Came from Hydro, Oklahoma and rented Jonas Miller's farm, arriving Aug. 6, 1914. His wife and children moved back to Oklahoma on March 27, 1917 while he remained until June to harvest the crops.
  34. **John B. Detweiler:** his wife wrote the Aug. 19, 1914 **Budget** letter from Alabama. He went in July 1915 to work in Louisiana while his wife stayed in Alabama.
  35. **Daniel M. Swartzentruber:** was born Nov. 27, 1869 and was married Dec. 4, 1891 to Christina Geib who died in 1907. He married Lydia Yoder, widow

of Henry Eash on Sept. 23, 1913. Moved to Alabama from Oklahoma in Nov. 1915. (See "Blasting Stumps" section).

A potential settler who stayed the shortest time was Noah J.C. Miller who immigrated to Alabama with Eli N. Beachy in December 1906. When his railroad car of possessions arrived at Bay Minette, he did not unload it but shipped it back to Ohio. This earned him the nickname "Bama Noah" which not only stuck with him the rest of his life but was passed to his children as well. One of his sons was an Amish bishop in Ohio and was known to everyone as "Bama Dan."

Why Miller did not settle in Alabama after having shipped his immigrant car there is a mystery. Writing in the Dec. 20, 1906 **The Sugarcreek Budget**, Eli N. Beachy commented on the event but revealed no clues as to what had prompted Miller to change his mind, stating merely, "Noah Millers who accompanied us to this place, for a certain reason, left again after being here only a short time. But they are not to blame. If the same thing had occurred to us we might have done likewise. They went from here to Madison Co., Ohio, but we have since learned they went from there to Holmes Co."

## Blasting Stumps

The tract of land on which the Amish settled was cutover pine land. Some forests yet remained, but many had fallen to the ax, leaving acres of stumps. In 1907 raw land with the timber cut off was selling from \$5 to \$20 per acre. Improved land was selling at \$6 to \$50 an acre.<sup>11</sup> "Improved land" meant that the stumps had been removed and perhaps a house and small barn had been built, thus the wide difference in price per acre. Seven years later an advertisement appeared in **The Sugarcreek Budget** offering a farm at \$11.25 an acre:

THE BEST LANDS in the  
BEST COUNTY in the South

The best lands for the least money and a square deal is our motto. 160 acres, 20 acres cleared, this is fine land and is worth twice the price, \$1,800. Write us for price list and information.

Baldwin Realty Co.  
Bay Minette, Ala.<sup>12</sup>

To rid the fields of pine stumps, the settlers at first tried burning them out. This worked but was a slow process. In May 1908, Eli N. Beachy and his neighbor Lewis Schumaker decided they would order a steel stump puller they had heard

about. It proved satisfactory, and Beachy stated in a letter to **The Sugarcreek Budget**:

Our new stump puller has arrived and is now in operation on the L. Schumaker farm. We have the machine on three weeks trial, and after we had worked it a few days, we were convinced that we would never return it, as it is just the machine we need in this country. Some people thought they would rather buy prairie land than these piney woods land, but as a rule prairie land is much higher in price and fuel expensive, and building material too. And in the same place they are setting out trees for wind break.

Here we have the wind breaks already, the fuel is abundant, the building material at a price that one can afford to buy. And with a No. 3 Hercules steel stump puller we can soon change our stump land into a prairie and at less expense than you can buy prairie land for in the first place.<sup>13</sup>

When the stumps were removed from the field, they were hauled to Bay Minette where there was a large rosin factory, or to a nearby turpentine and tar factory. Stumps brought \$2 a ton. Once C.D. Yoder, a visitor from Kalona, Iowa, commented on the pine trees which were being tapped. He wrote a letter to **The Sugarcreek Budget**, saying: "They make turpentine out of the sap of pine trees like maple syrup from maple trees. It looks to me that they are hurting their nice pine timber by doing so."<sup>14</sup> But it was not hard on the trees.

The Hercules stump puller worked all right for small stumps, but large ones were blown out with dynamite. This was dangerous work but so frequently done without tragic consequences that the settlers became careless. On Feb. 24, 1916, John K. Fisher wrote a letter to **The Sugarcreek Budget** and mentioned in passing, "You can hear the people blasting stumps in every direction." Little did he realize when he wrote that line which appeared in the issue printed on March 8th that the day it appeared in print would also be the day an Amishman in Alabama lost his life while dynamiting. He reported it in the newspaper:

March 8th. I will send you the sad news that Dan M. Swartzentruber got killed this morning at 8 o'clock when dynamiting stumps. It is hard to give the true story, as we heard it in different ways but will report the accident the nearest I know. I am informed he had two stumps loaded and lit both at the same time, but one being slow to burn he put on a little dry grass when one went off throwing him about 15 feet breaking his skull. He was living yet when neighbors came to his assistance but died before they got him to the

house.

There were two of his boys with him when the accident occurred and just as one was about to warn him to get away, the load went off. The boys were very much excited at the time, and if my story is not correct, I will give it right in my next letter.

I was blasting stumps too today and had to lit one twice, but I tell you friends it will make a man think when blasting stumps after this.<sup>15</sup>

Apparently his account was factual, for he did not correct it in his next letter dated March 21st. He even mentioned having blasted stumps again on the previous day, the 20th.

Dan M. Swartzentruber, aged forty-six, was buried on his cousin Enos Swartzentruber's farm — or so it was thought. But there was no line fence at the time, and later when the land was surveyed, it was discovered that the body had been buried on land owned by Dr. Lambert. So in 1921, as the settlement neared extinction, Enos Swartzentruber and a visitor from Indiana, Jonas D. Smucker, moved the coffin to a local cemetery on Buddy Jones' land.<sup>16</sup>

### Backward Farming Methods

When the Amish settled in Alabama they discovered that the typical farm consisted of only twelve acres with a log or frame house. None of the houses had cellars but were built on stilts made of heavy wooden blocks standing on end. The Amish wanted larger farms of sixty acres, so ended up with a quantity of extra buildings. They also wanted northern-style houses and barns which they built as funds allowed.

The Amish settlers' farming methods also differed from the local people's, whose methods were considered backward. Mrs. Eli S. Miller commented in a letter to **The Sugarcreek Budget**: "The natives are not interested in farming. It seems as if they have their sweet potatoes and biscuits stirred up with a little baking powder and water they are perfectly satisfied; therefore I think it takes some up-to-date people to improve this country."<sup>17</sup> She was echoing what Miss Laura E. Kauffman had written to the same newspaper six years earlier:

Would like to mention a few of the peculiar ways of the natives here. They use only one horse, if any, and do their plowing with it, but they only scratch the soil a few inches deep, then fertilize it. Even the corn stalks and grass they burn off before they plow it; they think it spoils the soil, and deep plowing would spoil it so it would not yield at all. That shows their ignorance in farming.

I think if the northern people settle in and farm right, it will be a splendid country.

Another very odd thing to me is their wagons. They either have two-wheeled wagons or eight-wheeled ones. The former have very high wheels with a thick axle so they can chain two or three logs 30 to 40 feet long underneath the axle, and hitch from four to six yoke of oxen to it. The eight wheeled ones have the logs on top of axles and from six to eight yoke of oxen to it. You don't see any northern wagons for horses except what the northern people have. The natives have little spring wagons to haul wood with and they think such big horses eat too much. In such ways they are very ignorant.<sup>18</sup>

Besides not being good for the soil, the natives' custom of burning off the corn stalks and grass each winter was dangerous. Three weeks before she wrote the above letter, Miss Kauffman had reported: "Forest fires have been raging around us for nearly a week. People set the tall grass on fire each year, and when a strong wind comes up, it sometimes gets beyond their bounds; so it is customary for each one to burn all around his farm to save fences and buildings. The large pine stumps burn furiously."<sup>19</sup>

Enos Swartzentruber's son Noah remembered nearly fifty years after leaving Alabama what the local people and their farming methods had been like:

Right in that country there were many Negroes and more so-called white people; but as far as culture and living standards were concerned, there was not too much difference in the two peoples. We always used to say they were fifty years behind times, but this also made them more friendly and sociable. It seemed both white and colored worked just when they had to or because they had to. Most of them farmed a little, always with one horse or a mule. When we came on our own place, we had three little fields, and they were still speckled with stumps—the natives had just farmed around them!<sup>20</sup>

### Raising Potatoes

Eli N. Beachy, the settlement's first resident and its main booster, was impressed with the great variety of crops which could be grown in the southern climate. If he had not written such "glowing" reports in **The Sugarcreek Budget**, other Amishmen in the North would not have been so quick to find fault with Alabama. One of Beachy's classic exaggerations appeared in print in 1908: "To J.N. Borntreger of Kansas I will say, Yes we are learning things that we did not know when we first came here. We did not know that we can raise enough on one acre to pay for



ten acres, and raise another crop on the same ground the same season."<sup>21</sup>

While the settlers found that they could raise strawberries, corn, cotton, grains, Japan clover, cow peas, velvet beans, rice, sugar cane — nearly anything they planted—they basically raised potatoes, both Irish and sweet potatoes. In July 1908, Jacob J. Glick raised 100 bushels of potatoes on an acre and was selling them at \$1.10 a bushel. He found that he could not sell many locally and needed to ship them farther away. He commented: "Our local market is about the same as many other local markets, when you come to town with several bushels at a time you flooded the market."<sup>22</sup> He mentioned good markets at Mobile and Pensacola both of which were less than fifty miles away. In 1911 he raised 130 bushels of Irish potatoes on one acre and sold them at 90¢ a bushel. He had also planted three acres of sweet potatoes and expected a yield of 600 bushels.

Sweet potatoes, even more so than Irish potatoes, became the main crop grown by the settlers. John E. Bontrager commented in 1913, "Hundreds of acres of sweet potatoes are planted here."<sup>23</sup> And the sweet potatoes produced well, some growing to record sizes. Eli S. Miller reported, "I have been told that a sweet potato was cooked for Sunday dinner of which sixteen persons partook of and left some."<sup>24</sup> One year Eli N. Beachy had so many sweet potatoes to plant that he had thirteen people helping him, mostly neighbors' children.<sup>25</sup>

In 1914 the settlers tried growing peanuts. Emanuel J.S. Miller planted ten acres, and Jacob J. Glick raised four hundred bushels on an unknown number of acres. The peanut butter factory at Mobile was paying \$1 a bushel. But peanuts were never as commonly grown by the Amish as potatoes.

When we think of the Deep South (and the Amish lived only fifty miles from the Gulf of Mexico) we usually imagine an abundance of citrus fruits. But the Alabama Amish never became very involved in this industry. Actually the orange-growing area was 25 to 40 miles further south. One local non-Amishman, however, did go into the orange business full speed ahead. He had the fitting name of Mr. Acres, and he planted eleven acres of orange trees and later seven more. At one time he was offered \$1,000 an acre for his orchard, which was a huge price in those days. Mr. Acres refused the offer, and that winter there was a record cold spell which froze his orange trees below the graft which as one Amishman later commented, "knocked his industry endways."<sup>26</sup>

## Poor Markets

The Amish were not the only Northerners who purchased land in Alabama. Many non-Amish also moved there. Real estate speculators bought large tracts of land and sent their literature up North. The literature naturally sounded real good. Noah Swartzentruber later remarked: "Big land companies bought up cheap pine-scrub land and went in with crews and teams with stump pullers. They cleared a lot of the land and then planted it in crops like strawberries and sweet potatoes. Then they would have big stories about their wonderful crops with literature and sales talks which caught many a sucker off guard."<sup>27</sup>

The description given by the settlers in their letters to **The Sugarcreek Budget** rivaled those of the land companies. And it was true that splendid crops could be grown on the previously untilled land. But "all that glitters isn't gold" was discovered to be a true saying after the Amish lived in Alabama a number of years. One former resident agrees that the first years were productive but feels most people's opinion of the land later was that it was basically poor soil and underproductive. As the years went by, they saw that massive applications of fertilizer were necessary to build up the soil before a good crop could be grown. A former resident, John E. Miller, later recalled that the soil was a mixture of clay and sand with the grain of the subsoil being more vertical than horizontal in most fields. For this reason rain readily soaked away. Surface moisture and fertility were hard to hold.<sup>28</sup>

As more farms were settled and more crops were grown, another problem arose—where were all the truck crops going to be sold? The two closest large cities, Mobile and Pensacola, could consume only a fraction of what was being grown. A marketing organization was formed to ship Irish potatoes, sweet potatoes, and cucumbers North by the train carload. But in that era there were no refrigerated cars, and this limited the market greatly. Eli N. Beachy commented in 1911 on the problems of shipping produce North by train, saying, "We consigned our Irish potatoes to a firm way off in Buffalo (N.Y.) not knowing what we were getting for them, and the consequences were not enough to pay the expenses on the crop, same with sweet potatoes. We shipped one car of sweets for which we never got a penny."<sup>29</sup> Enos Swartzentruber's son Menno, later a bishop at Pinecraft, Florida, commented on this situation more than fifty years later, saying, "Not having a ready market, and to ship potatoes and cucumbers north in carload lots with no refrigeration, it too

often spoiled, or the middle-man got most of it."<sup>30</sup>

The Amish settlers discovered that it took more than extra sunshine to make a living farming in Alabama.

### Lax School Laws

Life in the "Sunny South" was quite different from what the Amish had been used to in the North. The settlers and visitors alike marveled at such unfamiliar sights as oxen pulling two-wheeled carts whose wheels were eight feet tall. Such carts were commonly used to haul logs from the woods. They also were unfamiliar with the local custom of letting hogs run loose. Once a young Amishman and his wife were visiting the settlement and stopped at a country store where they bought a dozen bananas for five cents. They began eating them and threw the peelings out the open store door to the hogs running loose in the road. This proved to be a mistake as it lured the hogs into the store much to the couple's embarrassment.

Another difference the Northern settlers noticed was the absence of school attendance laws. The Amish children attended a two-room school which usually had a male teacher for the upper grades. Twelve-year-old Jonas E. Miller wrote in the Feb. 5, 1913 *The Sugarcreek Budget* that he was in the seventh grade at Pleasant View School with Caleb A. Canady as his teacher. Other Amish pupils remember having attended Pine Grove Academy which had been built in 1910. Noah Swartzentruber, who had gone to school in Alabama, commented later:

If there was any school attendance law, it wasn't enforced. The natives would just send their children whenever they pleased. But I say children—a lot of them were grown ups. I remember one fellow who was probably twenty-some-years-old and was in the fourth grade.

There was still an old grudge there among the whites that traced along from the Civil War days, some of them being a little mean to us in school. They used to call us "Yankees." One of their sayings went like this, "They whipped us once and now they are taking away our land," and "You Yankees ain't got no business in this country." However, most of them treated us good.<sup>31</sup>

### Church Life

The first Amish minister known to have preached in Alabama was John "Hansi" E. Bontrager of Shipshewana, Indiana. He preached at the home of Eli N. Beachy on Jan. 20, 1907 with

fourteen people present. A month later thirty-four were present. Bontrager was born in 1837, married Barbara Mishler in 1864, and was ordained a minister in 1871. His wife had died in 1900, so he was a widower when he went to Alabama. He became a real booster of the Southern settlement through his letters to *The Sugarcreek Budget*. He bought a farm there and intended to spend at least the winter months in Alabama each year. Six months after he preached his first sermon, he returned to his home community where he married Fanny Chupp, the widow of Levi L. Miller, on June 27, 1907. They travelled to Alabama on Christmas that year but bought round-trip train tickets good for six months.

During the next ten years, Bontrager owned a small farm in Alabama and visited the settlement from time to time. Sometimes he stayed a week and other times longer. In 1913 and 1914 he and his wife and her daughter spent two winters there. When it came time for them to move back North, Bontrager wrote regretfully in *The Sugarcreek Budget*:

I would very much like to stay here on account of the favorable climate all year round. The church of 14 families in this community I am well contented with.

When we came here we set the time to stay two winters, which is now over, and as there are now two other ministers here, and we are getting old, and my wife and Mrs. J.J. Miller wish to return to their friends in Indiana, and as my eyesight is failing very much. So we decided, if it is God's will, to return to Indiana in a few months.

It is very sad to me to leave the people here, but I hope more of our Amish people that are dissatisfied at other places, will move here in this colony, and take advantage of this fine climate and its prosperity.<sup>32</sup>

John E. Bontrager moved back to Indiana on Aug. 20, 1914. He visited the settlement a few times during the next three years and preached for the congregation on his visits. He was seventy-nine when he preached there Jan. 21, 1917. He had come to sell his ten acre farm which he did, receiving \$1,000 for it. He returned to Indiana on Feb. 15th ending ten years of close association with the Alabama settlement.

The second minister who showed interest in locating in Alabama was Joseph E. Mast from the "Forks District" near Middlebury, Indiana. He was born in 1846, married Barbara Stutzman in 1869, and was ordained in 1893. He owned a home in Alabama in 1906 but did not move there until March 6, 1907, at which time it was reported in *The Sugarcreek Budget* that he and his wife would stay for the summer and "probably make



this their home." It is thought that Mast wanted to settle in the South for health reasons, but even in Alabama's warm climate he was not well. It was reported in August that "Pre. Joe Mast, who had been unable to hold services for quite a while, is now able to be on duty again, and we are having services again every two weeks."<sup>33</sup> The Masts did not settle permanently in Alabama, returning soon to their Indiana home.

The third minister who was interested in moving to Alabama was Henry J. Mast of Arthur, Illinois. He was born in 1869, married Lucy J. Yoder in 1889, and was ordained in 1893.<sup>34</sup> He visited the settlement in March 1911 and again in August, as he wanted to see the crops during the summer. Eli N. Beachy reported in *The Sugar-creek Budget* that Mast had come to "make his final decision" about moving there. Beachy further commented: "We feel quite sure that preacher Mast will decide to locate in Baldwin County when he discovers that our cheap soil will produce just as heavy yields of corn and oats as their high priced lands."

Henry J. Mast did buy a small farm in Alabama but did not move there immediately. His wife died on March 24, 1912, so he was a forty-four-year-old widower when he and his children moved to Alabama in February 1914. After living there only a year and a half, he decided to return to Illinois in August 1915. In a letter to *The Sugar-creek Budget*, he commented:

We lived at this place now for about 19 months, and now my children and I have decided to return to our former home at Arthur, Ill. on account of circumstances which I will not take up space to explain. (He married Emma Eash, widow of Jacob J. Miller in 1916, and this may have been part of the "circumstances".)

Our stay here has been of much interest as there is much to learn in farming in this country. I think the right kind of person can do well here, but it takes lots of work and energy. The climate is very fine especially the winter, and the summer is not all burdensome, not any hotter than Illinois, but much longer.<sup>35</sup>

Another ordained Amishman who settled for a short while in Alabama was Deacon Moses J. Hershberger. He was born in 1842, married Rebecca Yoder in 1868, and was ordained about 1886. They were a childless couple and moved to Alabama from Anderson County, Kansas in July 1914 where they lived in Moses Yoder's house while he returned to North Dakota to run his threshing machine during the harvest. The Hershbergers stayed only eight months, moving to Topeka, Indiana in March 1915.

Two ordinations were held in the settle-

ment. John E. Miller was ordained a minister in the fall of 1913. He had moved to Alabama in December 1912 from Arthur, Illinois and returned to that community in December 1916. The second ordination was held on December 5, 1915 with Daniel C. Schlabach being the chosen minister. He had moved there in November 1914 from Oakland, Maryland and left Alabama in November 1916 for Arthur, Illinois.

None of the ordained brethren stayed in the settlement for any great length of time so that there were many Sundays throughout its lifespan when no minister was present. At such times the people came together to sing, read a chapter or two from the Bible, and to pray. Sometimes ministers from northern communities visited them. Following is a list of the known ordained Amishmen who visited Alabama with the name of their home community and the date of their visit:

Pre. John E. Bontrager, Shipshewana, Ind., Jan.-April 1907

Bish. Noah Beachy, Baltic, Ohio, Nov. 1908

Pre. Henry J. Mast, Arthur, Ill., Aug. 1911

Pre. John E. Bontrager, Shipshewana, Ind., Sept. 1911

Bishop David D. Schlabach, McMinnville, Oregon and Pre. John E. Bontrager, Shipshewana, Ind., July 25, 1912 (communion)

Pre. Jacob C. Miller, Haven, Kansas, lived there Dec. 1912-Mar. 1913

Pre. Henry J. Mast, Arthur, Ill., Jan. 26, 1913

Pre. David D. Schlabach, Howard Co., Ind. and Pre. John Guengerich, Howard Co., Ind., May 25, 1913 (communion)

Deacon William Schrock, Arthur, Ill., June 1913

Bish. Daniel J. Beachy, Arthur, Ill., May 1914 (communion)

Bish. David D. Schlabach, Howard Co., Ind., Nov. 1914 (communion)

Bish. Tobias Yoder, Custer Co., Okla., Feb. 27, 1916 (communion)

Bish. David J. Plank, Arthur, Ill., Oct. 22, 1916 (communion)

Bish. David D. Schlabach, Howard Co., Ind., Nov. 14, 1916

Bish. Emanuel I. Miller, Topeka, Ind., Dec. 28, 1916-March 15, 1917.

Pre. John E. Bontrager, Shipshewana, Ind., Jan. 21, 1917

Pre. Henry J. Mast, Arthur, Ill., Feb. 1917

Bish. David D. Schlabach, Howard Co., Ind., Jan. 13, 1918

Bish. David J. Plank, Arthur, Ill., May 18, 1919 (communion)

Three funerals are known to have been held in the settlement's history. Albert Schlabach's son Perry died May 7, 1913 and was buried the following day. He was aged two years and five months. Daniel M. Swartzentruber was killed by dynamite on March 8, 1916 as mentioned in the section "Blasting Stumps." The third death was that of Arthur Eash, son of Henry and Lydia (Yoder) Eash who was the second wife of Daniel

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M. Swartzentruber. Arthur died of tuberculosis on Feb. 10, 1917.

Only one wedding ceremony is known to have been performed in Alabama. Emanuel J.S. Miller's son, Emanuel Junior, was married on Feb. 29, 1916 to Enos Swartzentruber's daughter, Lovina. They were united in marriage by Bishop Tobias Yoder of Oklahoma.

### Two Severe Storms

1916 marks the year the Alabama settlement disbanded, ten years after it had begun. There were yet twelve families living there in October of that year, but many were preparing to move elsewhere. John K. Fisher reported in **The Sugarcreek Budget**: "News is a little scarce here, as most of our colony are making ready to move away. Eli S. Miller left yesterday with his household goods to Madison Co., Ohio; also Ben Esch and family went to the same place. Pre. D.C. Schlabach and family will leave for Illinois next week to make that their future home."<sup>36</sup>

Settlers had come and gone in the years preceding 1916, discouraged by soil which each year required more fertilizer to produce crops for markets which were too far away to provide a reasonable profit. But it was unpleasant weather which discouraged the remaining settlers and helped them reach a decision to move away. During the preceding year, crops were a month later than usual. There was frost on the mornings of March 22-24 which was the latest frost record in forty-two years.<sup>37</sup> Heavy rains came that spring of 1915 with an electrical storm the latter part of March. A flash of lightning struck John E. Miller's implement shed and burned it to the ground, but most of the implements were saved.<sup>38</sup>

The settlers thought that storm was bad, but it was nothing compared to what they witnessed the following summer on July 5-6, 1916. A hurricane swept inland from the Gulf of Mexico just fifty miles away, causing immense damage. John K. Fisher told about the storm in a letter to **The Sugarcreek Budget**:

Bay Minette, Ala., July 12—A week ago this evening I wrote a letter for the Budget but on account of heavy rains and washouts no mail went out for a week. This morning the trains will begin to move and will make their regular trips.

It is 24 miles from here to Mobile, and I was told there were 40 washouts between here and that city. Mobile is tore up very bad, so when we hear from other places, we have much to be thankful for.

It rained every day since Monday, and we

had a very hard rain and thunder storm which ruined our timber and fruit trees. My renter asked me to come down on my place so we could look over the timber and see what can be done with it. I expect to go tomorrow.

Work of cleaning up here in town is plenty, and it is hard to get a day off now, but I will try and go out on my farm and see how much damage was done.

My health is fair at present and so are the rest of our colony.

It is claimed the storm that done so much damage moved at the rate of 95 to 107 miles per hour. It would take the whole paper to tell the amount of damage done in this part of the country.<sup>39</sup>

A month later, Fisher reported that the ground had never dried out since the hurricane, saying: "We still have wet weather. I do not think we had more than seven days within the last five weeks that it did not rain. Some days it rained just a little and some days very hard...Garden crops that were ruined cannot be replaced."<sup>40</sup> Five months later in January 1917, John E. Bontrager from Indiana was in Alabama to sell his farm. In a letter to the same newspaper he commented on the storm of the previous summer: "On account of that heavy July storm nearly everything is scarce, as most of their crops were totally destroyed. Now times are dull. We see the Almighty power has reigned. Perhaps the most of the people got too wicked and caused the wrath of God to speak to them in a wonderful way to bring them to repentance. The great love and mercy of God has not yet expired."<sup>41</sup>

During 1917 more families left the settlement. Then in September a second hurricane struck. Once more John K. Fisher reported terrific winds, rainfall, and damage:

On Sept. 28 we had a heavy storm to pass over us. It began to rain at 5 o'clock with a high wind blowing at a terrible rate. I tried to do some work in the shelter for the editor of the **Times** but high wind blowed the rain in so I could not work, so I started home but I made seven stops before I got home and one time it had me down. Some of the business men could not get home until the next morning.

The storm done lots of damage but not near as much as last July storm did. It done more damage to buildings but not as much to crops. Two large barns were blown over that I know and many buildings were torn. The barn of Henry J. Mast of Arthur, Ill. was one of those torn down. I expect him to come here soon to look after it.

It is said that 10 inches of rain fell in 12 hours. Some of the people were thinking of the last time.<sup>42</sup>

By November 1918 the only settlers who remained were John K. Fisher, Eli N. Beachy, Enos Swartzentruber, and Christian C. Amstutz. This latter settler had been part of the group of formerly Amish families who had relocated in Alabama from Arizona in 1917. Amstutz was no longer in unity with that group and associated with the remnant of the Amish settlers, even taking a regular turn for the worship service. Amstutz moved to the Amish settlement near Dover, Delaware in February 1919. His farm in Alabama was not yet sold when the house burned to the ground, spoiling the sale of the farm. The three other settlers also wanted to move away but could not sell their farms. An Indiana real estate agent offered to trade town lots in his own state for the Alabama land. John K. Fisher was leery of the offer and investigated the lots. He reported his findings in **The Sugarcreek Budget**:

Eli Beachy traded his farm to a man in Indiana for town lots. That man wanted to make a deal with me and Enos Swartzentruber on our farms for town lots in Union City, Ind. I spent 35¢ for postage to write and investigate what the lots are worth, and a return from a business man was they are good for trading purposes and another said he offered some of his for \$50. I left my deal go and I am out only 35¢.<sup>43</sup>

Eli N. Beachy moved on June 19, 1919 to Hartville, Ohio. That left only John K. Fisher and Enos Swartzentruber. Later that same year Fisher reported that there were hopes yet of reviving the settlement. Emanuel J.S. Miller, who lived in Oklahoma but yet owned an eighty-acre farm in Alabama, was interested in returning, if other Amish would settle there. But when announcing this in **The Sugarcreek Budget**, Fisher frankly stated: "This country is no money making proposition like in the north, but it is getting better and has such a mild climate."<sup>44</sup> Such a statement was in sharp contrast to the "glowing" remarks made by the early settlers.

Next Fisher reported that Judge John Stelk of Chicago, Illinois, who owned a large tract forty miles south near Foley, would trade land with Fisher and Swartzentruber, if they would relocate and get an Amish settlement started there.<sup>45</sup> Fisher made an appeal: "Come back and try, try again. I am going to stick to this good climate and the longer I am here the better I like it, and for making money it is better than when you left."<sup>46</sup> But the appeal fell on deaf ears.

## The Last To Leave

When Enos Swartzentruber and his wife moved to Custer County, Oklahoma in July 1923, only sixty-eight-year-old John K. Fisher, a widower, remained. He was an unusual Amishman with a non-traditional upbringing. He was born Sept. 14, 1854, the son of John Adam Fisher who immigrated to America in 1852 or 1854. It is not known if Mrs. Fisher reached America with her husband and children or died at sea. Some sources say she died during the ocean crossing, while others say she made it to Cleveland, Ohio where she died the day she arrived, having given birth that day to John K. Fisher. She left her husband with six children to care for: Will, Theodore, Tena, Hannah, Magdalena, and the baby John.

The father was not wealthy and could not hire someone to care for his children. In fact, it is said that he owned only the clothes he had on. Taking the children with him, including the baby, he travelled to Holmes County and the Amish settlement near Mt. Hope. He asked around if anyone would take his children into their homes. It is not known into what homes each was taken, but the baby John was given a home by an Amishman, Simon Keck, and his wife Sarah Miller who were a childless couple.

John K. Fisher was a seven-month-old baby when he came to live with the Kecks. Since he was not legally adopted, he retained his own surname. His father legally bound him to Simon Keck by an indenture, a copy of which John kept his entire life in his farm record book or "Day Book" as it was called.<sup>47</sup>

John grew to manhood in the Keck home, joined the Amish Church, and on Dec. 31, 1874 married Polly Yoder. They farmed the Keck farm and raised seven children, three others dying young. In February 1894, Polly died at the age of thirty-seven. In October of the same year, John married Anna Miller. He was forty and she was twenty-five. They continued living on the Keck farm which they inherited the following year. In 1900 they sold the farm and moved to Geauga County.

John and his second wife also raised seven children. In 1905 she died at age thirty-six, leaving him with fourteen children—seven from each marriage, four of whom were married but ten lived yet at home. Then the following year tragedy struck the family again when the house burned to the ground. None of John's children were killed, but most of his possessions were destroyed. He had never had much money and now had even less. John sold his farm and bought a seventy-acre place northeast of Hayes

Corner, also in Geauga County.

Since he suffered from rheumatism, John watched with interest the Alabama letters which began appearing in **The Sugarcreek Budget** in 1906. The warm climate appealed to him, so in February 1911 he moved to Bay Minette. He did not, however, take any of his nine unmarried children with him to his new home. Ranging in ages of five to twenty-one, the children were placed in Amish homes in Geauga County, including some of his married children's homes. All were placed under the guardianship of Christian D. Byler, father-in-law of John's son, John Jr.<sup>48</sup>

Beginning in 1912, John K. Fisher frequently wrote letters to **The Sugarcreek Budget**. He had a small farm but had a renter who did most of the farming. In 1916, John planted one hundred fruit trees on his land, ninety-five of which blossomed, but most of them were killed that summer in the hurricane.

John worked as a day laborer spading gardens, hoeing, cleaning carpets, raking yards—whatever the non-Amish employers asked him to do. In the spring of 1917 he worked for forty-six people.<sup>49</sup> Sometimes he was asked to do things too difficult for his sixty-plus years; for example, the time he built a pig pen and tried moving an unwilling sow. He related the story in his newspaper letter:

Last week I built a hog pen for Mr. Nixon and had quite an experience in transferring three Razor Back hogs from the old pen to the new which was about 20 rods away. His boy suggested we haul them in his express wagon which we did, but the one got mad and raised her bristles and showed fight, so we had to go after her with a club. I finally managed to get her in the corner with a board and tied ropes to her hind legs. We could not get her on the express wagon, so I concluded to take ahold of her hind legs and make her walk on front feet, but the poor thing had such a long nose that this did not work well. And I decided I will not accept another job of this kind. This is no fish story but a Razor Back. I think it is worth 25¢ a piece to move this kind of hogs.<sup>50</sup> (25¢ in 1917 could mail twelve first class letters at 2¢ each.)

Two months later he had another encounter to relate—this time with an employer's pet parrot which caused him more discomfort than the sow had:

Yesterday and today I was making garden for the editor of the **Baldwin Times** where I do more work than for anyone else. They have a parrot about twenty years old. He came in the garden to me and I wanted to pet him and he bit me in the finger and done me more harm than the hogs, as he just held on and would

not let go. I finally got him off my finger but not without drawing blood. I am better acquainted with the old pet now and will see that it will not happen again. They say no one can pet him except the editor's little girl.<sup>51</sup>

Four years later, in 1921, John wrote about a more serious situation which could have proven fatal. Baldwin County, especially the southern end, was full of rattle snakes. John travelled through that area while selling fruit trees for a company. He reported in **The Sugarcreek Budget** how a local twenty-year-old boy had been bitten and died thirty-five hours later. And an eight-year-old girl who was bitten in three places died within fifteen minutes. John then related his own near encounter with a rattle snake:

Last Thursday morning I travelled a road what they call Dixey Road and had to go through a swamp, but there was a corduroy bridge across about five rods and saplings from fifteen to twenty-five feet tall on both sides of the bridge and was full of brush and saplings right up to the bridge and one man had killed two there right close together—one 5 ft. long and one 7 ft. with 16 rattles on. I almost feared to go through, but I started to go through but watched very sharp on both sides but hadn't thought to look on the saplings. I was about two rods near through when one began to rattle on a sapling about 15 ft. high. I looked up and then she began to come down and kept on rattling, but I went back where I came from and thought them farmers can see where they get their fruit trees.

I hadn't saw the snake all over as it was too much in the branches, so I won't make any estimation how large she was, but she must have been an extra large one, as it made a "blung" when she landed on the ground like a big dog jumped down. I wouldn't be surprised my gray hair all stood straight up, or at least I felt like they were or that I had more on my head.<sup>52</sup>

John wrote about anything and everything in his newspaper letters, but he seldom mentioned his family. He did, though report in 1922 that his brother Will had spent most of October-December with him. But he rarely mentioned his children, and when he did, he said things which must have embarrassed them. Four years after settling in Alabama he asked in the newspaper, "Will someone in Geauga County let me know the present address of my children?"<sup>53</sup> That makes one wonder why he had parted with his children and even lost contact with them through correspondence. One would have thought since his own father had abandoned his family that John would not have done the same. A month after asking the whereabouts of his children,

John reported having heard from three of them inside of three days. Two letters had come from Pennsylvania and one from Burton, Ohio.

And what John wrote in the newspaper in April 1921 when he had received a wedding invitation from his son is hard to understand. He stated: "I received a call to come to my son Emanuel's wedding tomorrow in Geauga County for which I am thankful, but I wouldn't leave our good winter climate for a dozen weddings in your cold north this time of year with my health and circumstances, and I am too busy selling fruit trees for Concord Nursery Co."<sup>24</sup>

John's last letter from Alabama, dated September 3rd, appeared in the September 11, 1924 issue of *The Sugarcreek Budget*. He was a

few days close to being seventy years old, had to go on crutches at times because of his rheumatism, and had no Amish companionship since Enos Swartzentrubers had departed the previous year. He decided it was time that he, too, left. One of his children came to help him move. His newspaper letter, which brought to an end the settlement's history, was short:

I have been very sick with rheumatism in one leg and never had such severe pain in my life. I sent for my daughter Emma in Norfolk, and she came and cared for me. Last Saturday I had public sale and I intend to go home with her and make my home with her. I am much better but far from well. If nothing else interferes we will take the train tomorrow.

FOOTNOTES

1. Beachy, E.N. "A Trip to Southern Alabama", *The Sugarcreek Budget*, Aug. 23, 1906, p. 1.
2. *Ibid.*
3. *Ibid.*
4. Bontrager, John E. "Bay Minette, Ala." *TSB*, Jan. 15, 1913, p. 2.
5. Kauffman, Miss Laura E. "Bay Minette, Ala." *TSB*, March 21, 1907, p. 1.
6. Beachy, E.N. "Bay Minette, Ala." *TSB*, March 28, 1907, p. 1.
7. *Ibid.*, Dec. 20, 1906, p. 1.
8. *Ibid.*, July 4, 1907, p. 3.
9. Bontrager, John E. "Bay Minette, Ala." *TSB*, Jan. 10, 1907, p. 2.
10. Beachy E.N. "Bay Minette, Ala." *TSB*, Jan. 8, 1908, p. 4.
11. *Ibid.*, Feb. 14, 1907, p. 1.
12. *TSB*, Jan. 21, 1914, p. 4.
13. Beachy, E.N. "Bay Minette, Ala." *TSB*, July 16, 1908, p. 1.
14. Yoder, C.D. "Bay Minette, Ala." *TSB*, April 12, 1916, p. 4.
15. Fisher, J.K. "Bay Minette, Ala." *TSB*, April 5, 1916, p. 3.
16. Fisher, J.K. "Bay Minette, Ala." *TSB*, Feb. 17, 1921, p. 3.
17. Miller, Mrs. E.S. "Bay Minette Ala." *TSB*, Feb. 5, 1913, p. 3.
18. Kauffman, Laura E. "Bay Minette Ala." *TSB*, Feb. 21, 1907, p. 1.
19. *Ibid.*, Jan. 31, 1907, p. 2.
20. Letter dated April 12, 1970 from Noah E. Swartzentruber, Apple Creek, Ohio.
21. Beachy, E.N. "Bay Minette, Ala." *TSB*, July 16, 1908, p. 1.
22. *Ibid.*
23. Bontrager, John E. "Bay Minette, Ala." *TSB*, July 2, 1913, p. 3.
24. Miller, E.S. "Bay Minette, Ala." *TSB*, Nov. 6, 1912, p. 3.
25. Fisher, J.K. "Bay Minette, Ala." *TSB*, April 26, 1916, p. 3.
26. Letter dated April 12, 1970 from Noah E. Swartzentruber, Apple Creek, Ohio.
27. *Ibid.*
28. Letter undated (ca. 1971) to the author from John E. Miller, Nappanee, Indiana.
29. Beachy, E.N. "Bay Minette, Ala." *TSB*, Aug. 2, 1911, p. 4.
30. Swartzentruber, Menno, *Swartzentruber History*, 1973, p. 4.
31. Letter dated April 12, 1970 from Noah E. Swartzentruber, Apple Creek, Ohio.
32. Bontrager, John E., "Bay Minette, Ala." *TSB*, May 6, 1914, p. 2.
33. Beachy, E.N. "Bay Minette, Ala." *TSB*, Aug. 8, 1907, p. 2.
34. Otto, Henry J. *Descendants of Jacob D. Mast*, 1952, Pp. 55-56.
35. Mast, Henry J. "Bay Minette, Ala." *TSB*, Aug. 25, 1915, p. 2.
36. Fisher, J.K. "Bay Minette, Ala." *TSB*, Nov. 15, 1916, p. 2.
37. *Ibid.*, April 14, 1915, p. 4.
38. Schlabach, D.C. "Bay Minette, Ala." *TSB*, April 21, 1915, p. 2.
39. Fisher, J.K. "Bay Minette, Ala." *TSB*, July 19, 1916, p. 1.
40. *Ibid.*, Aug. 9, 1916, p. 2.
41. Bontrager, John E. "Bay Minette, Ala." *TSB*, Feb. 14, 1917, p. 2.
42. Fisher, J.K. "Bay Minette, Ala." *TSB*, Oct. 17, 1917, p. 2.
43. *Ibid.*, June 25, 1919, p. 4.
44. *Ibid.*, Nov. 5, 1919, p. 3.
45. *Ibid.*, July 21 & 28, 1920, p. 2 and p. 3.
46. *Ibid.*, March 31, 1921, p. 2.
47. For a copy of the indenture and more details about John K. Fisher's early life, see: "The Name is The Same" by David Luthy, *Family Life*, Feb. 1974, Pp. 15-17.
48. Byler, Saloma J. *Family Records of John K. Fisher, 1854-1968*, p. VII.
49. Fisher, J.K. "Bay Minette, Ala." *TSB*, May 23, 1917, p. 3.
50. *Ibid.*, Feb. 28, 1917, p. 2.
51. *Ibid.*, April 18, 1917, p. 2.
52. *Ibid.*, Aug. 11, 1921, p. 3.
53. *Ibid.*, Dec. 29, 1915, p. 4.
54. *Ibid.*, March 3, 1921, p. 8.

Letter written to Noah E. from his father, E. N. Beachy.

Springe Pa Feb 22nd 1940  
Noah E. Beachy wife & children  
Dear wooty, and remembered first

I this Tuesday evening  
will take the pleasure to write  
you a few lines through wooty

I will greet you all with a friendly  
greeting and a brotherly love through  
the Grace of our dear God and  
Blessed Redeemer, Amine.

Your welcome letter has been  
received and should have answered  
it some time ago, but just didn't  
get at it until now.

Our health is about like usual,  
Old Till has now been with us  
a little over 3 weeks, and is  
heartly and well, and seems to be  
enjoying her new home.

We surely had a lot of real winter  
weather in Jan, the lowest we  
had at our place was 10 below and

and quite a number of snow flurries,  
the snow plow been going fast  
our place day and night to keep  
the road open, they been using 3  
different kind of plows, the small  
one with a straight blade, second  
one with big V shaped blades

then the biggest one with a big  
fan on each side, which picked  
the snow up and blew it out  
through a chute clear across the snow  
(a part of it) they mean to keep  
our road open all the time, except

for several hours one forenoon.  
Our mail man who is due at  
our box at 10:30 and 10:45 missed  
that forenoon trip, lots of roads were  
drifted shut, so the school buses could  
not make their regular trip.

The Conservatives and The Beachys  
didn't have services on their regular  
day one time on account of the snow  
Quits



2

We had services that day but they said there were only 36 people present, only 5 married women, church was at the lower meeting house that day none of us went.

Last Sunday church was at the lower house, we and Emanuel went Arvissila stayed with old Till, the women planned that - Arvissila

will stay with Till when church is at the lower house and you will stay with her when church is at the upper house, as we don't want to leave her alone in the winter time.

We are right at the main road about half way between Springs and West Salisbury where we still have two mail services, even on

legal holidays, right at the bus line, and have daily except Sundays, bread service trucks, but the one we deal

with is with passes here on Tues Thurs and Saturdays, we and Emanuel arranged with him to

leave us his store which he takes back from the store which makes cheap food for us, by laws still had we pay 3¢ and quite a number of

different kind of cakes we get for 3¢ each, every now and then we get Ough food cakes which they

retail at 35¢ each for 3¢ if they

haint mouly around the center opening, if they are the best but mouly around the center opening we get them for nothing, then we see if that mould off, then the cake is all

O. K. When you come down some time and we happen to have any will let you taste them.

We noticed in your letter that Lydia was not well, but surely hope she is all right by this time.

3) You wrote something about  
buying to see one on a farm  
and asked if I knew of that kind  
of chance, but I don't know where  
there would be a suitable place.  
I Sam Godes had another house out  
there big 1200 a farm a fellow might  
get me with him. I don't want  
to coax anyone away from the rest  
of there, but surely would be glad  
if at least one of my children could  
be here and make out good and be  
well contented. When we were  
at your place the last time I felt  
that you had the right proposition  
for your circumstances and your family  
and was in hopes that you will  
make out good on that farm,  
close to your work and the boys to  
do the most of the farm, work, and  
something for the children to do

which is a very very important  
in rearing a family of children,  
to have something for them to do to  
occupy their mind, to learn to work  
and to learn how to work.

I think I can say that I am daily  
thinking of my number of dear and  
precious grand children, and am  
very anxious if the good Lord will  
spare their lives, that they may grow  
up to become useful men and  
women, that they may be a  
blessing to the community where  
they live and to the church to which  
they belong, and at the end of their  
life's journey become heirs to that  
beautiful home in heaven not  
made by hands but eternal in  
the joys of heaven.

We have an example here in  
our church of a young girl, that  
was fitted to much and not quit



To work like she should have  
been in her younger days, now  
she is older, and at the age when  
young people begin to think they  
are big, but she won't put to  
work in her younger days like she  
should have been, now she is  
too lazy to work don't like to work  
and don't take much interest  
in the work, her parents disowned  
their mistake with her their  
first child and were more content  
with their second girl which is  
now a better worker than the oldest  
one. That's a matter worthy of  
deep deep consideration, boys and  
girls that are brought up to work  
learned to work and are willing  
to work stand a much better  
chance to get some thing to do  
than the ones that don't learn to work

35.

or don't like to work. Solennes  
is more apt to lead a person into  
sin. May God help you all to  
arrange for the children to have  
something to do to occupy their mind  
as they become old enough.  
But it is most important  
to learn them God's word, and do  
like Paul says, provide not your  
children to wrath but bring them  
up to the nurture and admonition of  
the Lord, the two should go together  
as much as possible.  
Children are a blessing of God and  
it is our duty to try with the help  
of God to bring them to him again.  
Some people don't want to be  
bothered with children and  
practice the sinful like of  
preventing child birth, and  
may think they are smart  
and perhaps some times make

5) Some of those that have a large family of children, and perhaps think they are living in the holy bonds of matrimony, but the time may come when they will be sadly disappointed and learn that they are living a life of "Phosdom" in Surraas, people that prevent child birth can never claim having a part in maintaining Gods churches and are depriving God of having his way with them. It is through the birth of those dear and precious children that Gods church can be maintained. It is my grand father and <sup>grand</sup> mother, when they got married and all the people that got married the same time would have practiced that sinful way of living in

Phosdom in Surraas and prevented child birth, I doubt if God Almighty would have any church any more. So the father and mother with a large family of children have a much better promise in Gods word, then those that are practicing that sinful life of preventing child birth. Then another very important matter between husband and wife is that we show our love and respects to our companions, and not to our ~~own~~ ~~own~~ or woman. I know instances where the husband, is snotty over looking and unkindly to his own wife and life companion but when he meets other women, he is snickly and friendly, shows

6) a greater love & other women  
then he does & his own wife  
which is wrong, sinful, and  
forbidden in Gods word. Then  
again I know instances where  
the wife of a husband is doing  
the same thing towards other  
men, which is wrong,  
sinful and forbidden in Gods  
word.

Every husband and wife should  
feel thankful towards God that  
he has given a companion, and  
to his honor and glory, and the  
satisfaction and salvation of our  
own soul, we should show our  
love and respect to our companions  
and not get snappy, or crossy  
for the time may come (and we don't  
know how soon) that our companion  
may be taken away from us

and then we will feel sorry if  
we mistreated our companion  
and will never have a  
chance to talk things over in a  
friendly way. So lets be friendly  
and kind towards one another  
while we are together.  
I'll now change my subject  
and soon bring this letter to  
a close.

Bro Sid Bremman who has  
not been well for some time  
has not been to church the last  
few times at the lower house,  
but did not miss any time  
yet at the upper house, but  
he don't take any part in  
the preaching services so its  
up to Joe and Bennie to do  
the preaching, there is some  
talk of ordaining a preacher  
this coming spring.

7.

Bert Shimmings wife is still in the County home for treatment don't seem to be gaining much. Mrs. Lahn Looke is sick in bed. Lizzie Kinsinger who was quite low, is better. Our hens are not doing as well as they might, but doing better than some folks, we have 124 hens 4 of them are not so well, we are now getting some fifty & 66 eggs a day, been getting 23 and 24 for a while, till Saturday we only got 20 cts. There are people who have from 600 to over 1000 hens, but Bert Shrock has them all beat with the percentage of egg production. They have 6 hens and some days get 15 eggs.

I have a little story in connection with our back porch, where I spent most of my time these winter days. I am getting my batteries ready for our big chicks as I did them in batteries for 3 or 4 weeks then put them on the floor. We are not raising any broilers now, but are thinking of raising ~~just~~ that for sale.

I made a porch swing and two rocking chairs for our front porch, but have not got the porch built yet, but expect to after the weather gets settled. We had a winter pretty much like we did 4 years ago, the first winter I been down here, but we have the coal handy only about 40 rods to the mine. Some people had some difficulty to get coal on account of the



S. snow drifts.

I am in correspondence with Bennett Kaufman of Richfield Pa who visited me in Ala. I requested to write a letter to today, and just got a letter from him stating that he wrote him a letter and got a nice interesting answer from his grand daughter Mrs Harry Mrs Levi Weaver.

He wrote in his last letter that an aged couple Mr & Mrs Austin Blaney who used to live in Somerset Co but now live in Johnstown were both down in the cellar one day and going up the steps he 88 got over balanced and fell on her 89 and hurt her self so bad that she died, he hurt him self some too!

Our lives seem so uncertain, so let us continually look up to the author and finisher of our faith, and seek daily after the Kingdom of his righteousness.

Only spirit and consideration we are going to spend eternity. Praying you all together (as this is written for all of my children and grand children, and you too) the oldest of will address it to you and you can hand it to the other)

The Love and Peace of God and the unfolding of his Holy Spirit

Requesting you all to remember us in your prayers, we are everwise provided in our great weakness. Extending our Love, Best wishes and kindest Regards to you all

Your humble Parent

In our search for older material pertinent to this project, we contacted a number of persons. One thing we were searching for were issue of Herold der Wahrheit published during the period of time that Lydian Beachy wrote the Aunt Lydia children's column for the paper. In our search Howard Miller had some old copies of the paper, but none of the period of time that we were searching for.

However, he did have the issue of 1 June 1942, in which we found the obituary for Noah P. Beachy, father of Eli N. Beachy, grandfather of Noah E. Beachy, and great-grandfather of Eli W. Beachy. We were pleased, and thankful, to be able to locate so much of this historical material.

Later, Ray ran an ad in THE SUGARCREEK BUDGET asking that anyone having copies of the years of Aunt Lydia to please contact him. Sadie Mast of Hutchinson, Kansas, wrote and through her we have secured a large boxful of Herald's in which the column appears. We will use a couple of them for your information and will store the remaining copies for future use. We, also, learned that in the library at Eastern Mennonite College all of the copies can be found in bound volumes.

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### FOR OUR TEEN-AGERS

#### **YOUR NAME**

You got it from your father. 'Twas the best he had to give.

And right gladly he bestowed it. It's yours, the while you live.

You may lose the watch he gave you - and another you may claim.

But remember, when you're tempted, to be careful of his name.

It was fair the day you got it, and a worthy name to bear.

When he took it from his father there was no dishonor there.

Through the years he proudly wore it, to his father he was true,

And that name was clean and spotless when he passed it on to you.

Oh, there's much that he has given that he values not at all.

He has watched you break your playthings in the days when you were small.

You have lost the knife he gave you and you've scattered many a game,

But you'll never hurt your father if you're careful with his name.

It is yours to wear forever, yours to wear the while you live.

Yours, perhaps, some distant morning, to another boy to give.

And you'll smile as did your father - with a smile that all can share -

If a clean name and a good name you are giving him to wear.

Some day when my children are old enough to understand the logic that motivates a mother, I will tell them:

I loved you enough to ask where you were going, with whom, and what time you would be home.

I loved you enough to insist that you save your money and buy a bike for yourself even though we could afford to buy one for you.

I loved you enough to be silent and let you discover that your new best friend was a creep.

I loved you enough to make you take a Milky Way back to the drugstore (with a bite out of it) and tell the clerk, "I stole this yesterday and want to pay for it."

I loved you enough to stand over you for two hours while you cleaned your room, a job that would have taken me 15 minutes.

I loved you enough to let you see anger, disappointment and tears in my eyes. Children must learn that their parents aren't perfect.

I loved you enough to let you assume the responsibility for your actions even when the penalties were so harsh they almost broke my heart.

But most of all, I loved you enough to say NO when I knew you would hate me for it. Those were the most difficult battles of all. I'm glad I won them, because in the end you won something, too.

HARTVILLE, R. 2

OHIO  
Troyer, Poland, Ohio; Samuel, Clay, Pa.; Savilla, wife of Aaron Lapp, Witmer, Pa.; Ammon, Camp Grottoes, VA. and Sarah, at home. Three sons and one daughter preceded him in death. He is also survived by a brother, Samuel, a sister Sarah, wife of Jonathan Stoltzfus, 37 grandchildren, and 5 great-grandchildren. Funeral services were conducted March 28, 1942, at the home, and at the Weavertown A. M. Church by Bros. John A. Stoltzfus, Elam L. Kauffman, George W. Beiler, and Aaron B. Stoltzfus in German, and by Bro. M. Simon Stoltzfus in English. Texts used: Rev. 14:12, 13; Heb. 4:12. Interment in Gordonville Cemetery.

**In Memoriam**

A silent thought, a silent tear,  
Keep him in memory ever dear,  
God took him home, it was His will,  
But in our hearts, he liveth still.

Gone into that light that shines so fair,  
Gone from the earth of sorrow and care,  
Resting his hands that did their best,  
Gone, dear husband, gone to rest.

Gone, dear father, gone forever,  
How we miss your smiling face!  
But you left us to remember,  
None on earth can take your place.

We have only your memory, dear one,  
To remember, our whole life through,  
But the sweetness will linger ever,  
As we treasure the image of you.

His smiling way and happy face  
Are a pleasure to recall;  
He had a kindly word for each,  
And died, beloved by all.

Dear Father, you are not forgotten,  
Tho' on earth, you are no more,  
Still in memory you are with us,  
As you always were before.

—His Loving Wife and Children.

**Beachy:**—Noah P. Beachy, son of the late Peter and Susanna (Miller) Beachy, was born in Tuscorawas Co., Ohio, Feb. 9, 1854; died at the home of his daughter, Mrs. Henry J. Hostetler,

of Mt. Hope Ohio, April 29, 1942; aged 88 years, 2 months, and 20 days.

On Feb. 24, 1876, he was married to Barbara Frey, daughter of the late Samuel and Gertrude (Hershberger) Frey. They started housekeeping on a farm northeast of Walnut Creek, O., where they resided for a few years, then moved on the old Jonathan Yoder farm now occupied by Moses E. Troyer and Levi J. Yoder. About the year 1890, they moved on the adjoining farm where he resided, and was taken care of by his daughter and son-in-law, Abe M. Troyers, until the past few years, when he had his home with his daughter and son-in-law, Henry J. Hostetler, of Mt. Hope, Ohio.

He was a member of the Old Order Amish Mennonite Church in which he had been ordained a minister May 9, 1878, and a bishop Oct. 8, 1895.

His wife died April 17, 1937. They lived in matrimony 61 years, 1 month, and 24 days. He was a minister 63 years, 11 months, and 20 days.

All of his surviving children were present at the funeral; namely, Eli of Springs, Pa.; Samuel of Arthur, Ill.; Peter of Mark Center, O.; Mrs. Ben D. Miller of Dundee, O.; Mrs. Jacob J. Miller of Sugar creek, O.; Mrs. Henry J. Hostetler of Mt. Hope, O.; and Mrs. Abe M. Troyer of Fredericksburg, O.

Besides his wife, 3 children (Noah, Jr., Mrs. Abe J. Mast, and Mrs. Sam M. Miller) preceded him in death.

Funeral services were held at his old home place, now owned by Val A. Hershberger and occupied by John G. Yoder, two and one-half miles southeast of Walnut Creek, May 2, at 10 A.M., conducted by Roy J. Miller of Mt. Hope; Monroe M. Hostetler of Nappanee, Ind.; and Dan J. A. Miller of Sugar creek, Ohio. Burial took place in the Kaufman Cemetery.

The remaining children extend their heartfelt thanks to all those who visited him or wrote to him during the time he was confined to the house with a broken leg and sickness; also to all those who rendered any service in any capacity. May God bless you all.

—The Children.

# Herold der Wahrheit

„Alles, was ihr tut mit Worten oder mit Werken, das tut alles in dem Namen des Herrn Jesu.“ Kolosser 3, 17.

## Aunt Lydia Herold der Wahrheit

In November 1963, Mom took over the correspondence for the "Our Juniors" section of "Herold der Wahrheit".

It was a bi-monthly publication but in the year of 1970 changed to monthly. She continued this until September 1971 when at the age of 70 she resigned and turned it over to a younger person. Mrs. Al (Martha) Beachy used to do some of her typing of the columns.

## OUR JUNIORS

BY AUNT MARY

Gap, Pa.

Dear Aunt Mary. Greetings in Jesus' name This is a very nice day. I am staying at home from school today so I have time to write. I go to White Horse School. My teacher is Mr. Leatherman.

With best wishes, John Glick.

You have \$1.99 credit.

Middlebury, Ind. Oct. 8, 1963

Dear Friends. Greetings from above. This is my third letter. I have some verses to report. I will be 12 years old Nov. 29, 1963. With best wishes and lots of love.  
Rachel Hochstetler.

## BIBLE QUIZ

1. Who is the oldest man in the Bible?
2. Who is the strongest man in the Bible?
3. Who is the wisest man in the Bible?
4. Who was called "The Shepherd King"?
5. What boy was sold as a slave by his own brothers?
6. What boy was brought up by a priest in a church?
7. Who said, "Every valley shall be exalted, every mountain and hill shall be made low"?
8. To whom did naughty children say "Go up, thou bald head"?

Dear Juniors. On account of my duties here at the Old Peoples' Home, I felt I cannot spend the time with this work that I should, and asked them to get someone to take my place. Mrs. Noah Beachy from Hartsville, Ohio, has agreed to take over, so after this issue it will be Aunt Lydia instead of Aunt Mary. I have enjoyed working with you all and also feel my great weakness and realize that I made many mistakes. It was only through the grace of God that I could do for you what I did. May the good Lord continue to bless and richly bless you all and your aunt. Continue to pray for me and work here. Sincerely, Aunt Mary.

## NEVER TOO YOUNG

BY HARRY M. SAVACOOLO

Frankie Webb's mother looked from the letter which she had opened.

"Good news, Frankie!" she said. "Ben has a two-week vacation and is coming to spend it with us."

"Oh, good! Good!" cried Frankie. "That will be super. I just loved it when he was here the last time. We certainly had fun then. He likes my electric



## OUR JUNIORS

BY AUNT LYDIA

Garnett, Kansas Nov. 6, 1967

Dear Herald Readers:

Greetings in Jesus' holy name. Our school started August 31st. We have our own school from the ninth grade on up. I like our school better than a big high school. We've had wet weather for quite awhile now, also some snow but melted as soon as it hit the ground.

With love, Nancy Sue Miller

Dear Nancy Sue: You did not send me the reference of your 345 Bible verses you said you learned and also the title of the 36 verses of songs. Will you please do so, and thank you. If this is right your credit will be \$12.18.

Franklin, Kentucky Nov. 14, 1967

Dear Herald Readers:

Greetings in Jesus' name. This is my first letter to the Herald. I am nine years old and in the fourth grade. My birthdate is Jan. 7, 1958. I have 5 brothers and 3 sisters. David (15), Noah (14), James (12), Thomas (11), Mary (8), Ruth (6), Titus (3), Grace (10 months). I go to Franklin Mennonite Christian day school. My teacher is Miss Eunice Kyle. We have 22 pupils in our school. We milk 44 cows. We are also building a barn. We built a milk house and a parlor last summer. We have a dog and cats for pets. Aunt Lydia is my grandmother and they are at the present time visiting in our home. I would like a twin or a pen-pal. May God bless you all.

Phillip Ellis Beachy

You have \$2.61 credit.

Dennis Mullett, Fredericksburg, Ohio, has \$5.07 credit.

Mary Margaret Miller, Uniontown, Ohio, has \$14.53 credit.

Ariene Beachy, Garnett, Kansas, has \$3.69 credit.

Paul Miller, Milford, Ind., has \$3.63 credit; Dora Fern has \$3.97 and Polly Ann has \$1.80.

Norman W. Schrock, Shipshewana, Ind. has \$5.99 credit.

Harley L. Lambright, Lagrange, Ind., has \$1.90 and Calvin has \$12.39 credit.

Sovilla Byler, Vicksburg, Pa., has \$3.48 credit and Mary Ellen has \$1.47.

Loretta Byler, Mifflinburg, Pa., has \$1.44 credit.

Mary Jane Peachey, Belleville, Pa., has \$2.94 credit.

Ruth Ann Byler, Middlefield, Ohio, has \$5.25 credit.

Phillip A. Gingerich, Middlefield, Ohio, has 83¢ credit.

Mary Lynn Beachy, Franklin, Ky., has \$3.50 credit, James has \$2.87 and Thomas has \$2.03.

Norma Lee Beachy, Hutchinson, Kan., has \$3.89 credit and Loren James has \$1.40.

### PRINTER'S PIES

Nad he lslah eb keil a eter tedanlp yb het resvri fo rteaw, atth ehtgrinb thfro ish ltfu ni ihs onases; shi afle sola lhsal ont elwthr; nad vreeswaht eh thoed ahlis ersopr.

Het rdol olsa liwl eb a geufre orf eth sdeseprop, a ugfere nd esmit fo belourl.

Nda yhte htat okwn hyt mnea liwl utp ltrhe stutr nd eheth; ofr ohtu, rdlo, saht ont enakerfo mhhte atht ekse hete.

### RIVER SEA OR BROOK?

1. "And the Lord said unto Moses, Stretch out thine hand over the . . . . . that the waters may come again upon the Egyptians."

2. "And he took his staff in his hand, and chose him five smooth stones out of the . . . . ."

3. "And there went forth a wind from the Lord, and brought quails from the . . . . ."

4. "And a . . . . . went out of Eden to water the garden."

5. "And the . . . . . shall bring forth frogs abundantly."

When my cup runneth over with joy,  
When my cup runneth over with joy,  
It is easy to pray and to sing all the day,  
When my cup runneth over with joy.

But when my cup is all empty and dry,  
But when my cup is all empty and dry,  
It is easy to pout and to grumble about  
When my cup is all empty and dry.

But when my cup runneth over with joy,  
But when my cup runneth over with joy,  
It is easy to pray and to sing all the day,  
When my cup runneth over with joy.

Franklin, Ky. March 25, 1968  
Dear Herold Readers,

Greetings in Jesus' name. How are you? I am fine. Friday we had 7 to 9 inches of snow, they say its the first time in 81 years that they had snow here this time of year. We had drifts as high as my brother Titus. I am in the third grade and my birthdate is Jan. 22, 1959. I would like a twin or pen-pal.

Best wishes, Mary Lynn Beachy

You have \$5.18 and Phillip has \$4.85 credit.

JULY 1, 1969

Franklin, Ky.

Dear Herold Readers,

Greetings in Jesus' name. How are you all? I am fine. Aunt Lydia is my grand-ma and they have been here visiting us for a week. My birthdate is Jan. 22, 1959, and am in fifth grade. Our strawberries and peas are past, we have other fresh vegetables to eat. Till December it will be 3 years that we are in Kentucky. I would like a twin or pen-pal.

With love,

Mary Beachy

You have \$7.49, and Phillip has \$8.33 credit.

---

THE BOY [OR GIRL] who is kind and obedient toward his parents and thoughtful and considerate of his brothers and sisters will be liked by everybody, because he is kind to everybody; while the selfish boy will reveal his selfishness to others, and no one will like him or care for his company.

September, 1971

#### A MOMENT

A moment in the morning; ere the cares of the day begin,  
Ere the heart's wide door is open for the world to enter in:  
Ah, then, alone with Jesus, in the silence of the morn,  
In heavenly sweet communion, let your happy day be born;  
In the quietude that blesses with a prelude of repose,  
Let your soul be soothed and softened as the dew revives the rose.

—Traveling Toward Sunrise

Christian Greetings.

I will add a few lines to thank the Juniors for the good works that were done. I enjoyed doing the work. This will be my last time and hope you will all enjoy your new Aunt. God bless and keep you.

Love and prayer,  
Aunt Lydia

MARCH 1, 1968

Franklin, Kentucky

Dear Herold Readers:

Greetings in Jesus' name. How is everyone? I am fine. This is my first letter to the Herold. I am in the third grade and we have our own school. Miss Kyle is our teacher. I have six brothers and two sisters: David (16), Noah (14), James (13), Thomas (11), Phillip (10), I (9), Ruth (7), Titus (4), Grace (1). My birthdate is Jan. 22, 1959. God bless you all.

You have \$4.81, and Phillip has \$3.83 credit.

April, 1971

Franklin, Kentucky

Dear Herold Readers,

Greetings of love. How is everyone? We are fine. We have a lot of snow right now. Monday we didn't have school because of the snowstorm, we had about 6 inches. It is only the second time we had snow that stayed on the ground. I have seven brothers and two sisters. My birthday is Dec. 1, 1960. May the Lord bless you all.

Sincerely, Ruth Arlene Beachy

Ruth your credit is \$2.86, Philip has \$10.04, and Mary Lynn has \$10.08.

## MOM'S DIARY - TRIP WEST 1975

Sept. 8, 1975

We started on a Canada trip, on September 8, 1975. Left home 4:00 p.m., Bert taking us, stopped at Mosie Gingerich then we with Bert traveled to Cleveland. From there we left by air plane with Mosie, Dorothy, and Delbert Gingerich. Leaving Cleveland 7:15 p.m., in 45 minutes we were in Toronto. Then we boarded a hugh air line No. 1011 and 8 seats wide. Flew 35,000 feet high. We saw unusual lightning in clouds below us and to the right of us; and most exciting of all we were in the cockpit with the pilots. 3 men in there and of all the controls the mighty works of men but not without God's help.

We landed in Calgary, Canada, a huge air port and city. Landed, slept in air line Inn. Didn't sleep to well. Mosie and Delbert left at 5:30 for 3 Hills College. We ate breakfast about 8:30, back in our room now and it's 9:40 a.m.

Tuesday evening and had a nice day traveling by car that Mosie had rented. We left about 10:00 a.m., and it's now 9:30 Canada time and are ready for bed, at Swan Motel, Grand Prairie, Alberta, Canada. Drove over 500 miles today.

Wednesday - Sept. 10 A beautiful day left Swan Motel, Grand Prairie at 6:a.m.. Ate breakfast then left for Fort St. John. Came there about 8:45. Dan Kurtz and family came to meet us but we surprised them as no one knew we were coming. Left Fort St. John about 2 p.m. Came to the river about 5 p.m., crossed the river in a boat then walked and was I tired; but it was worth it all. We really did surprise them all. Oh, how the girls came running when they saw us coming. Also, Martha. Eli was out bringing in the sheep and come later and he was surprised, ate supper: stew, bread & tea & salad. Slept at Eli's, had popcorn this evening.

Thursday - Sept. 11 Ate breakfast at 7:00, had home ground Oatmeal, toast and tea, for dinner again. Stew, salad and tea for supper. Eli's spent all day with us, also Dan's with Mosie's looking things over; green house, drying house, rabbit pen, chicken house, root cellar, ect., garden, beautiful patch of cabbage, also the tomatoes in green house are ready full and getting ripe, also visit

with Dorman Stutzmans and Mosie & Marion Gingerich, & Dan Kurtz's. All have nice cabins, also to meeting in evening.

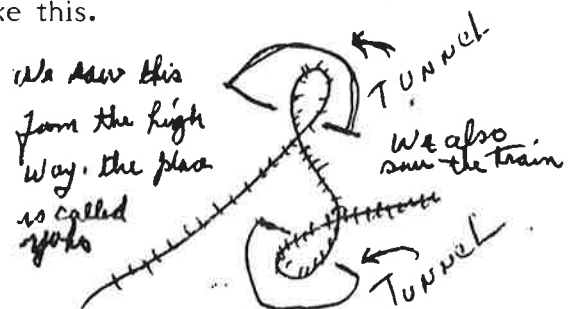
Friday - Sept. 12 Ate breakfast, again Oats, toast and tea. Left at 7:00 crossed the river with tractor and wagon, then we went in a Van, Dan Kurtz drove. Joanna, Darmen Stutzman and Lary, and Norma the Nurse, Martha, Lori, Loni all went with us to Fort St. John. Takes almost 3 hours from Camp. Shopped around a while. We then with Mosie's left Fort St. John. It hurt to leave our loved ones.

We traveled on and ate dinner at Hudson hope. On and on we traveled. We slept at Chetwynd Motel, ate supper then took a little walk back to Motel. Slept quite well.

Saturday Morning Ate breakfast 7:30, then traveled on and on through the beautiful Rockie Mts. Realy was beautiful and real big mts. We drove between 4 & 500 miles. Came to Jasper about 7 P.M. Ate supper. Mosie's and us had a hugh suite together, 1 bed and 2 hidi beds. We visited a while then to bed. We slept till almost nine.

Sunday and a beautiful morning, we read the Bible, had devotions, ate Breakfast at 11 A.M., then we traveled on through the beautiful Rockie Mts. Beautiful handi-work of God. On and on we went. We stopped at Lake Louise, a beautiful place. We had a motel at Post house Lake Louise, ate supper at coffee shop. Then drove around a while. Back to Motel and bed. Saw a few elks.

Monday - Sept. 15 - Got up at 8:00 ate breakfast at coffee shop, then to the field to see the train go in a circle like this.



From there on and on through the beautiful Rockies, Mts. and more Mts. On and on to Calgary. Got a Motel Cascade, each have a room and just beautiful, later we went to eat supper at Fuller's restaurant. Back to motel with Mosie's

a while then to our room. Later talked with Edna Slabaugh, Ariz. that was good. Later to bed.

**Tuesday - Sept. 16** and a very cloudy morning. The first one since we left home. We got kinda late. Ate breakfast Fuller's restaurant, then down town Calgary, traveled on toward Three Hills where Delbert is in college, stopped at a Hutterite Colony, it truly was very interesting. The women were canning tomatoes. Men out harvesting. One of the women took us around. Was in School and also their kitchen. They make all their furniture, and lots of other things. We then traveled on to Three Hills. Visit a little at Levi Troyers. Mrs. Troyer pressed Noah's suit. We got Delbert and went to town. Done some shopping, back to school cafeteria and ate supper, then back to Levi Troyers a little then left Delbert at School and we started back to Calgary to motel and packed suitcases. Slept. Oh yes, it rained all the way back.

**Wednesday - Sept. 17** And was raining. We left Motel after 6:00 a.m., ate breakfast at Fullers, then to airport at Calgary. Left at 8:50, came to Tronto at 1:25. Now waiting. The flying was wonderful. So were Mosie and Dorothy Gingerich. God Bless them. The sun was shining here. We left Tronto 5:30 came to Cleveland 6:45 and was cloudy and cool. Joe's were there to meet us. And Dale was there to meet Mosie and Dorothy.

Thank the good Lord for his protecting hand over us all the way.

Thank You Lord.

Mosie and Dorothy were wonderful to us, and we thank them for asking us to go with them. We thank them again. So long.

Joe came early this morning, January 20, 1978, to tell us son Nelson passed on.

Our trip from Fla. to Calif. We left Fla., Jan. 20th, 1978 by air plane from Tampa, Fla., to San Francisco, Calif. Come their 3:30 in the morning so we got a motel and slept a while. Up and ate breakfast, then on to Nelson home. Got their about 10 A.M. Later, son Eli came, later Nancy and Willis, also Al and Martha. That is all of the family that made it for the funeral. The snow storm kept the rest from coming.

Funeral service was at 3:30 P.M. This was Saturday, Jan. 21, 1978.

**Sunday - Jan. 22, 1978** Noah and I and Eli went with Curt to church. Met some of Nelson friends and they welcome us very much. So back to the home for a later dinner. We slept in Cindy's room.

**Monday - Jan. 23, 1978** Brad, Cathy, Joe and us were to the cemetary where Nelson is buried. Also, where Sister Mary is laid to rest.

Glen Miller and wife took Joe and us out for dinner on Monday, back and spent the rest of the day with Claire and family. Tuesday 6:00 A.M., Brad and Cathy, Curt and Cindy took us to the airport. Left about 7:10 A.M. Calif. time. 10:10 A.M. Fla. time and we landed at Tampa, Fla. about 5:30 P.M. Joe got his car and we came home about 7:00 P.M. Thank you Lord for our save (She means "safe") trip to California and back home.

- Lydian (Miller) Beachy

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In Memoriam

Hartville Ohio

In remembrance of my  
dear Bro. Glen J. Miller  
who passed away 2 yrs ago 2/01/1978

Today brings back sad memories  
of a loved one laid to rest

Those who think of him today  
Are those who loved him best  
The call was sudden the shock  
severe.

Little did we think his end so near  
We do not know what pain before  
we did not see him die  
we only knew he passed away  
and could not say good By,

By a lonely Sister  
Mrs. Ruth E. Beachy

The Lord is my shepherd, I shall not want.  
 He maketh me to lie down in green pastures:  
 He leadeth me beside the still waters.  
 He restoreth my soul: He leadeth me in the  
 paths of righteousness for His name's sake.  
 Yea, though I walk through the valley of  
 the shadow of death, I will fear no evil:  
 for thou art with me; Thy rod and  
 thy staff they comfort me.  
 Thou preparest a table before me in the presence  
 of mine enemies: thou anointest my head  
 with oil; my cup runneth over.  
 Surely goodness and mercy shall follow me  
 all the days of my life: and I will  
 dwell in the house of the Lord forever.  
*Twenty-third Psalm*

**To live in hearts  
 We leave behind  
 Is not to die.**

*In Memory of*  
**Lydia A. Beachy**

*Born*  
 June 18, 1901

*Date of Death*  
 July 7, 1982

*Services From*  
**Walnut Grove Mennonite Church**  
 9:30 Saturday

*Clergy Officiating*  
**Pastor Simon Overholt**  
**Pastor Wallace Byler**

*Final Resting Place*  
**Walnut Grove Cemetery**



**Arnold Funeral Home—Hartville**

*In Memory of*

**NOAH E. BEACHY**

Date of Birth — September 3, 1899

Date of Death — October 18, 1990

Father of

Nelson	Albert
Eli	Nancy
Amanda	Daniel
John	Joseph
Raymond	Alvin
Jonethan	Mary
Vernon	Martha

*Funeral Service at*  
 King Church

Sunday, October 21, 1990 2:00 p. m.

— *Final Resting Place* —  
 Walnut Grove Cemetery



**WILLIS L. ARNOLD FUNERAL HOME**  
 TOWNVILLE, PA



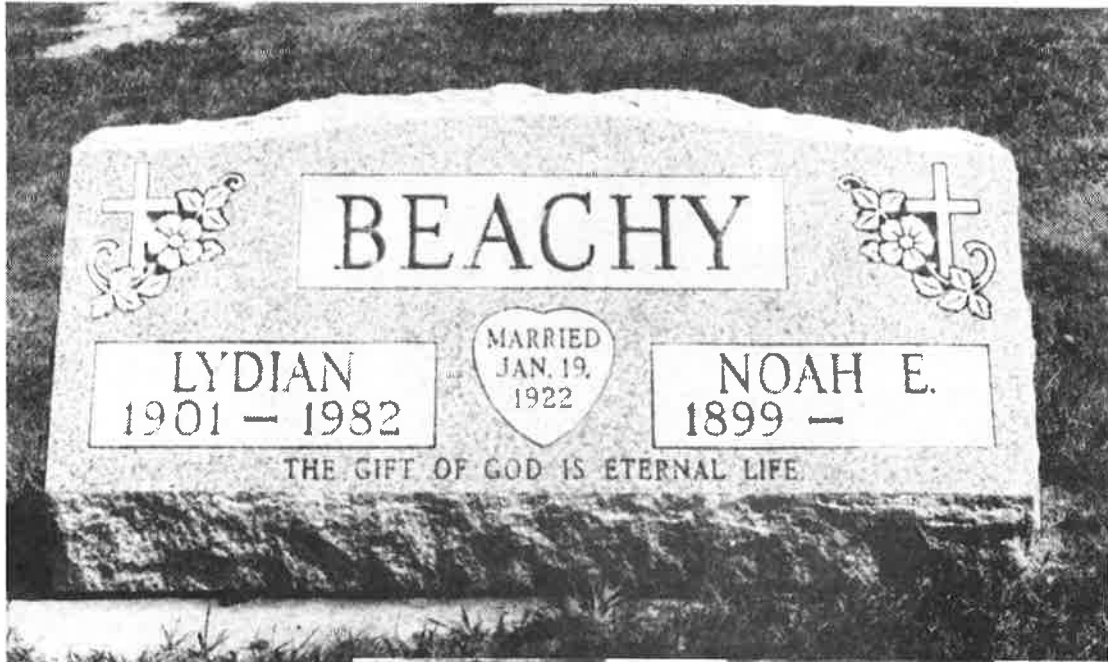
**ABOVE:** Headstones for the parents of Noah E. Beachy. They are located in the Oak Grove Amish Cemetary, Market Street, Hartville, Ohio. Inscriptions read: Mother, Katie E. Beachy and Father, Eli N. Beachy.

b. Dec. 12, 1875	b. Apr. 8, 1877
m. Nov. 24, 1898	rm. Nov. 28, 1935
d. Dec. 25, 1934	d. <del>July 28, 1964</del>

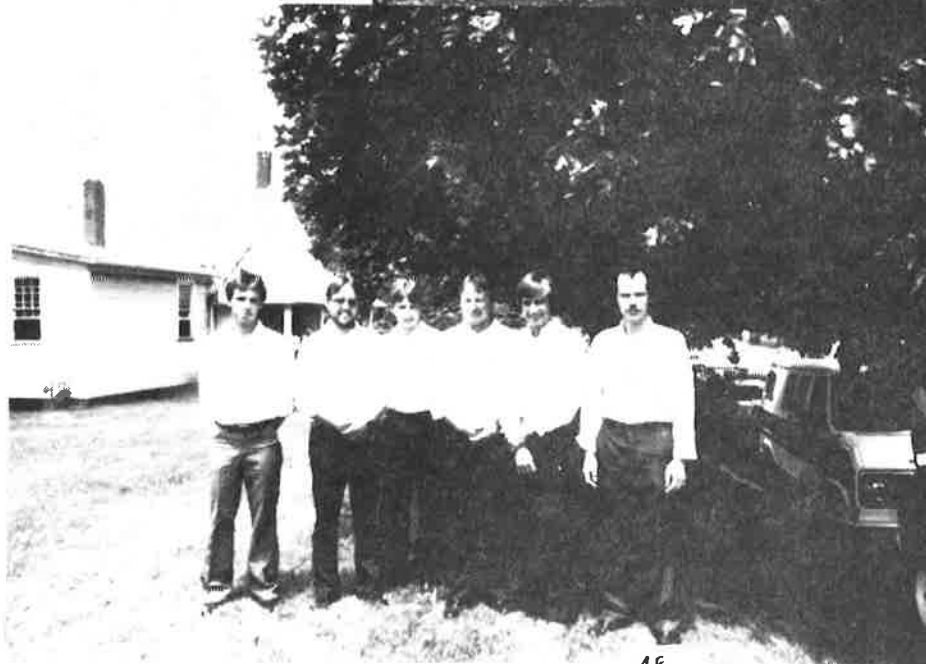


**ABOVE:** Headstones for the parents of Lydian (Miller) Beachy. They are buried in Walnut Grove Cemetary, Hartville, Ohio; near Lydian and Noah E. Beachy. Inscriptions on the headstones read:

Mother, Nancy Miller	Father, Joni E. Miller.
1879 -- 1958	Jan. 6, 1974
	Feb. 3, 1948



**ABOVE:** Tombstone located in Walnut Grove Cemetary, Hartville, Ohio.  
**RIGHT:** Pop's grave immediately following interment on October 21, 1990, in Walnut Grove Cemetary.



**LEFT:** Pallbearer's at Mom's funeral on July 7, 1982.  
**L TO R:** Rick Beachy, Noah Beachy, Thomas Beachy, David Beachy, Ron Troyer, and Wayne Otto.



## Noah E. Beachy

Noah E. Beachy, age 91, went home to be with the Lord Thursday morning at Wesbury Methodist Community Home in Meadeville, PA. He was a resident of the Hartville area for 65 years, the last five years he resided with a daughter in Pennsylvania or a son in Kentucky, spending the winter months in Florida. He was a lifetime member of the Amish Church. Survived by one brother, Dan of Uniontown; eight sons, Eli of Kentucky, John and Daniel of Uniontown, Raymond and Joseph of Sarasota, FL, Jonathan of North Canton, Albert of Hartville, Alvin of Phoenix, AZ; four daughters, Amanda Otto of North Canton, Mrs. Willis (Nancy) Troyer of Centerville, PA, Mrs. Ray (Mary) Sommers of Uniontown, Mrs. Eli (Martha) Miller of Langley, BC, Canada; 57 grandchildren; 79 great-grandchildren. Preceded in death his wife, Lydia; two sons, Nelson and Vernon. Memorial services Friday (tonight) at 8 p.m. at Valley View Mennonite Church, Spartansburg, PA. Services Sunday at 2 p.m. in King Church, Uniontown. Friends may call Saturday 2-4 and 7-9 p.m. at Hartville Mennonite Church.



**L TO R:** Marti Miller, Loren Troyer, Willis and Nancy Troyer. Dinner following Pop's funeral, served at Hartville Mennonite Church by Amish ladies of "King" Amish church. Oct. 21, 1990.



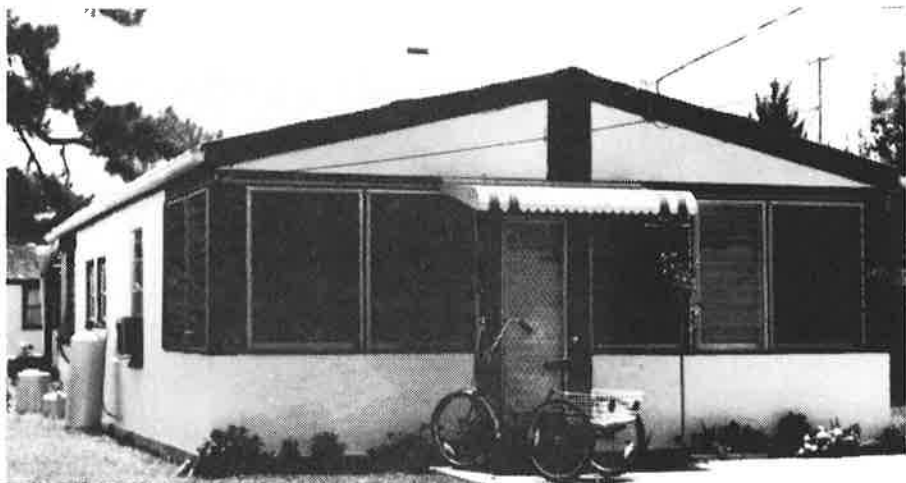
**ABOVE:** Taken about 1972 or 1973. Children and grandchildren. How many can you identify?



**LEFT:** Grandchildren with Nelson in front row. Taken about 1965 during a visit home.



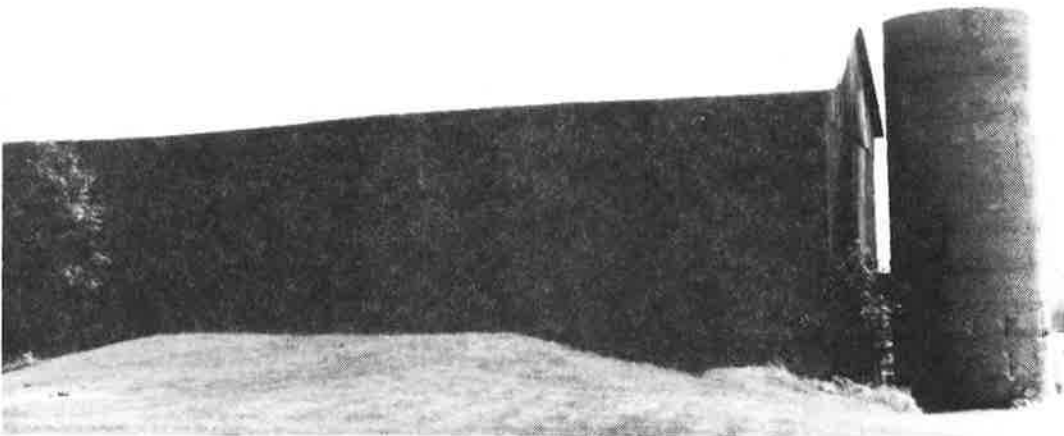
**ABOVE:** The address is 3533 Birky Street, Sarasota, Fla. Otherwise know as Pinecraft. Pop lived here during the winter-time during the last 18 years of his life. This was Mom's winter home for the last 10 years of her life until her passing in 1982.



**ABOVE PHOTOS:** Two of the three houses in Pinecraft that Eli N. Beachy built. His death occured due to a fall from the porch roof of one of the houses. He died several days later at Sarasota Memorial Hospital.



**LEFT:** House on Swamp Road built by Mom and Pop for their family. House was financed by Schumacher Lumber Co. The house was lost during the depression when Pop was laid off, making it difficult for him to continue to make the payments.



**ABOVE:** Barn and Silo is all that is left standing on the farm of Eli N. Beachy, located on Tope Avenue, Hartville, Ohio.



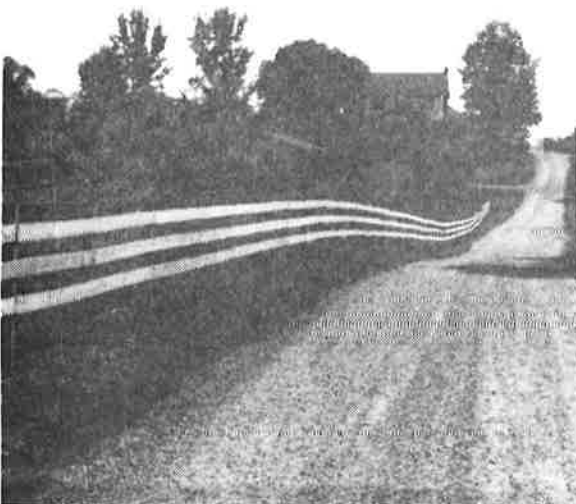
**LEFT:** New Baltimore School house where the children attended during the years of Jan. 1936-38. House is now used as a private residence.



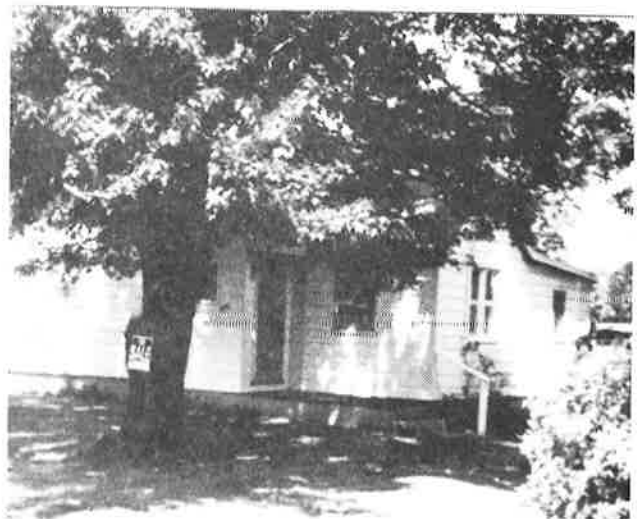
**ABOVE:** House on Harvey Bishop place, referred to as "the wash house", and during time Pop worked on the muck for Charlie Hildebrand.



**TOP LEFT:** House on Leon Moore farm at the time the Beachy family lived there. **BOTTOM LEFT:** House on Leon Moore farm as it looks today. Below left photo as the same house looks today looking from the road.



**ABOVE:** Leon Moore farm with "the long lane" the children walked to catch the school bus.



**ABOVE:** 801 Edison Street, Hartville, Ohio. They lived in this about the last 10-15 years of his life.



**ABOVE:** House on right is on the Mike Shaeffer farm where the family lived for a time. After moving out of the big house they lived in the upstairs apartment on the **LEFT INSERT**. They lived in the apartment approximately a year moving from here to the Leon Moore farm, the first time.



**ABOVE:** Levi and Lizzie Beachy, brother and sister to Noah E. and Lydian Beachy, celebrate their 50th. wedding anniversary. Levi now deceased. Lizzie lives with her daughter Anna Mae (Beachy) Yoder in Sarasota,FL.





**ABOVE-L TO R:** Mom on her three wheeled bike and Dorothy. This was taken in Pinecraft, Fla.



**ABOVE-L TO R:** Dorothy and John Beachy with Mom in Florida.



**ABOVE:** A favorite pose for Pop, as he napped many days. This was taken at Ray and Emma's house in North Canton, Ohio.



**ABOVE:** Mom and Pop at their house in Pinecraft, Fl. Mom is wearing a corsage so this may have been when they celebrated their 69th. 54. wedding anniversary.



**ABOVE: L TO R:** Back row-Eli, Amanda, John, Raymond, Jonathan, Vernon, Albert. Front row-Nancy, Daniel, Joseph, Noah E. (Pop), Alvin, Mary, Martha. Photo taken June 25, 1988 at the First Beachy Reunion, Franklin, Kentucky. Absent is firstborn Nelson Howard who had passed on in January 1978.



**ABOVE: L TO R:** Back row- Alvin, Daniel, Albert, Eli, Vernon. Second row-Nelson, Raymond, Jonathan, John. Front row-Joseph, Amanda, Nancy, and Mary. Absent was Martha.





Scott Beachy with his Grampa Beachy. Taken June 25, 1988, at the First Beachy Reunion held at Franklin, Ky. Pop was 88 years and Scott was 21 years when the picture was taken.



Proud Grandpa Vern and Pop in the background.



**ABOVE:** F. E. Schumacher Window Screen Factory, Hartville, Ohio. Pop worked here for fifty years prior to his retirement, near the age of seventy years. Pop started to work here upon returning from the Amish settlement located at Bay Minette, Alabama in 1919. Pop's years of employment there stand as the employee with the longest number of years on their payroll. Several of the sons, also, worked there at various times when they were teenagers, and starting to earn their living.

