

EXHIBIT C

German Language:

Cradle of

Our Heritage



STRUGGLES WITH LANGUAGE CHANGE
AMONG MENNONITES

September 20, 2018

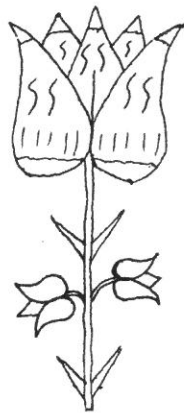
Presented to my Friends
Ernest and Gary Blosser
from Amos B. Hoover

German Language:

Cradle of

Our Heritage

A study of the importance of the Pennsylvania German language and the struggles in maintaining it in a modern English environment. Special attention is given to its effect on people; on Anabaptists in general, and Old Order Mennonites in particular.



As witnessed and interpreted by

Amos B. Hoover

1946 through 2018

PREFACE

A language is like a garden. If it is cultivated daily and looked after, it will thrive. But if it is allowed to maintain itself, it will soon be overgrown with weeds that choke out the plants you put there. It also requires a strong effort to keep a language alive. It needs to be used. You need to think in it, plan in it, dream in it, and pray in it. It is not enough to speak it in an effort to preserve it. It needs to be lively, and not considered some antique which you treasure and have on a shelf in a museum. Children need to live with it daily. If this is not done, it will shrivel and die.

The legislation of 1834 was the beginning of the end for the German language in America. It was called "An Act to establish a General System of Education by Common Schools." In itself this was a good law, but the big problem with this law was its requirement that English be the language used in the schools. Before this the large German population in Pennsylvania had established their own schools. They were sponsored by the churches and communities which they served. Even though the buildings were built and maintained by the churches, they did not teach religion nor did they provide catechetical instruction. That task was part of the home and church life. They did however use the book of Psalms as a reader, and the primers had a general Christian flavor. But the language was nearly always German. The population needed and wanted this instruction, because most churches had German preaching and singing. The new common school law was adopted township by township with twelve Lancaster County townships signing on the first year. Brecknock Township adopted the new system after a long and bitter legal battle in 1851. But West Cocalico was the very last to take it up in 1868. These last two townships, not surprisingly, were heavily German.

The most severe language problems in the Mennonite Church developed by the 1880s, after two generations had instruction in the English language in some areas of Lancaster County. The more conservative families held on to German in the home and made an effort to continue to teach and read it. But many families that spoke Pennsylvania Dutch at home no longer could read or understand the Sunday morning Schrift Deutsch. This produced a low tolerance for German Sermons, and spawned a movement to take up English in the Sunday morning meeting.

Once the movement gained momentum there was no stopping it. As a result a sizable body of historic literature was discarded to become curious books and papers in the attic or worse trash. To be sure much of the literature was translated into English, but almost no traditional hymns were brought along. And by taking up the King James Version of the scriptures they no longer read their texts in the Froschauer or Luther Bible. Some large English language Bibles continued to include the Apocrypha, but the smaller hand Bibles did not. So here they lost a portion of their traditional scriptures.

Abandoning the traditional language was to be expected, because now most members thought, were educated in, and read English. These changes brought about painful divisions in the Mennonite Church, which were based on a number of cultural differences rather than doctrine.

Perhaps this could be labeled progress, but at what cost?

Allen G. Keyser – January 21, 2018

Effects of Losing the German Language

SCRIPTURE VERSIONS AND APOCRYPHA

Most people are happy with the English transition, but there are some disadvantages to being only English. For example, losing the German language reduced our broad variety of Bible translations. Since our Conference recommends mostly the King James Version for English, this impoverished the wider perception and Bible comprehension as we abandoned both the Froschauer and the Martin Luther translation. Both of these had been part of our heritage.

Preacher Hershey Sensenig often shared that all members should study the Bible in both languages, in order to keep a better balance so one would not as easily be led off track. For example, in King James English, I John 3:9 reads, "Whosoever is born of God doth not commit sin..." implying that he cannot sin. In the German Froschauer, it says, "Er mag nit sünden," implying he is not as apt to sin willfully. This broader view of ambiguous scriptures, in the words of various ministers, "will help keep you from going off track."

Our literary losses are not only experienced by the Old Orders but are continent wide among Mennonites. In addition to the Scriptures mentioned above there are many devotional books lodged deeply in our heritage which were lost in our 300 year language journey in the Americas. The loss of the Apocrypha came about through language change. The apocryphal book most prized by Mennonites was Sirach which was at times appended to the New Testament like the Psalms. Sirach has many statements of wisdom written during the Jewish captivity in Babylon. While growing up with my Grandfather Burkholder I learned numerous statements from that book and yet I don't recall him studying that scripture. I concluded that he heard many early ministers quote them in their sermons. It is also known that the German ABC primer his family studied to get the basics of that language was compiled by Bishop Benjamin Eby. Surprisingly, over half the Scriptural quotes in that primer are from Sirach and Tobias.

In earlier centuries our ministers depended heavily on the book of Tobias for our wedding ceremony but today the ministers use only the blessing invoked by Tobias.¹⁰

DEVOTIONAL BOOKS

Mennonite commentaries and devotional books have never been translated. Thus they have been lost through language change. For example, the large Jacob Denner book is relatively unknown to English speakers. An extremely popular work, partly historical fiction *Wandering Soul* has been translated to English, but was mostly lost in the shuffle.

PRAYERBOOKS

Ernsthafte Christenpflicht is a prayer book used by Anabaptists over three centuries. This book is still used extensively among our Amish cousins. The Mennonites drifted into substituting both the German and English versions of *Haberman and Stark's Prayer Books*. In recent years the Anabaptist prayer book also appeared in English. But after so many years of non-use, there is a definite disconnect which makes it difficult to feel an attachment to those old prayers. Many devotional and doctrinal letters and books were never translated. Some such as the *Martyrs Mirror* and *Golden Apples* were translated, but it will take renewed effort to become reattached once a generation or two has lost the original.

HYMNODY

The biggest loss in language change is likely in hymnody. We lost much of our musical heritage written by our martyred ancestors. It is much easier to adopt new hymns from another group of believers than it is to pass on our hymn heritage in a translated form. For example, the *Ausbund* has been with us for 450 years and only recently have those hymns appeared in English translation. Those hymns which we have not sung for generations will not return naturally to our memory. Therefore the theology in the songs we sing is not from our own heritage but from other Protestant groups.

On several occasions I have been with people nearing their end whose mental facilities were no longer accurate, making communication almost impossible. Nor could we connect with them through modern songs but when we sang the old German hymns of their youth they seemingly "awoke" and helped sing. It is needless to mention that translations simply don't work that way.

SHAPING A LANGUAGE

Each speaker, in addition to his words, communicates something about himself and his group. Each locality in any language has peculiarities that are unique to its own area. So a speaker who uses the language of his fathers expresses a great deal of history with it, and if that person adds words and drops other words and expressions from his vocabulary, his speech becomes part of himself. The English or German we learn from a textbook in school is more standardized as a cookie cutter, while the inherited language passed on by word of mouth is more likely to tell the history of a family or a people. Thus Old-Orders as a whole, object to having their high school age children taught by outside teachers. Continuing vocational education within the group allows a greater likelihood that the child will understand and appreciate their own heritage. Undoubtedly the Old Orders have succeeded better in passing on their heritage, languages, and faith

¹⁰ The source for the marriage blessing is Tobias 6:15 in Martin Luther's translation. The blessing is absent in the King James translation. Our Amish neighbors still depend heavily on the entire book of Tobias for their wedding sermon.

It is interesting that Pennsylvania German has held out longer in Ontario at North Easthope than here in Pennsylvania. There are Reformed Mennonites there over 70 years of age, still speaking PA German. The Reformed Mennonites accepted no English hymns from other English Protestants. All of these English hymns are original Mennonite hymns with only a few translated from the German *Unpartheyisches Gesangbuch*.

June 23, 2013 Alan Keyser again reported that the first leaders of the Reformed Mennonites were all bilingual and since they were always strong on education they experienced very few problems with accepting English. In 1837, they published their own German hymnal. By 1847 they put out their first English hymnal. Most of these hymns were newly written. This hymnal was enlarged in 1873, 1895, and again in 1910. Their 1985 hymnal title *Collection of Hymns* is mostly a reprint of their 1910 hymnal. Keyser has been able to identify most of the writers by researching several lists left by the publishing committee.

During that research project, he learned that only four of the English hymns have been translated from German hymns. These were translated by two Reformed Mennonite writers, Samuel Cassel (1831–1925) and Letitia L. Frantz (1858–1931), the latter who was also a medical doctor.

Perhaps the most loved and typically Mennonite hymn in our German hymn book is *Aus Der Tiefe Rufe ich* that was translated in their hymnal (#226): "From the depths I call to Thee." Originally based on Psalms 130, this translation was made by the medical doctor Leticia Frantz and first published in 1873. Keyser added that her wonderful hymn was used at Longeneckers Meeting House only last week. Here is her translation: (Note that she dropped two verses and slightly rearranged the other verse, but she did a very good job.)

The Coming Sinner's Plea

1. From the depth I call to Thee,
Heavenly Father, hear Thou me;
To this piteous cry of mine,
Graciously Thine ear incline.
2. From the depth I call to Thee,
Sins are closing over me;
Judgement threatens from Thy hand—
Guilty I before Thee stand.
3. From the depth I call to Thee,
Lord, hast Thou forsaken me?
Oh, I long and wait and sigh
All the night till morn is nigh.
4. From the depth I call to Thee,
Is there no one hearing me?
Hear, I pray Thee, Savior dear,
Surely Thou wilt help me here.
5. From the depth I call to Thee—
Jesus, Thou my Savior be;

Wilt Thou pardon all my sin,
Make me clean and pure within.

6. From henceforth my cry shall be,
Jesus has delivered me.
Rise, my soul, and joyful bring
Praise and service to thy King.

July 10, 2011: Leonard Nolt (1961–) #1471 in 2010 Weaverland Conference Directory Leonard is the son of J.C. Nolt, son of John M. Nolt, son of the original J.C. Nolt or John Carpenter Nolt who died in 1930.

Leonard Nolt talked about his uncle Bachelor Harvey Nolt quoting Leonard's great-grandfather. (JC was Harvey's grandfather and a sister to my grandmother Anna Nolt Hoover.) JC was the oldest vorsinger and would announce the songs. One day at Groffdale they thought they would sing an English hymn which happened on occasion. The English hymnbooks were there. Then the Stübli door opened and the ministers began to come out. Out of courtesy, the song leaders at times waited and let the ministers announce it again and line the first verse. But instead of Joseph Wenger inquiring what the hymn was that they planned to sing, he announced a German hymn before he sat down and opened a book. So they sang a German hymn. But JC.. always said, 'If I would have the opportunity to do it over, I would have led the previously announced song, as the people were all ready for the English hymn.

I would add that I think this story is true as grandfather Benj also said it. J.C. Nolt was such a strong promoter of English, because his wife, Anna Musselman was English. —ABH

July 16, 2011: meditation by ABH

On our first date, I discovered that Nora B. Martin, my girl friend, does not read German, so we spent the evening studying the ABCs in German. We always spoke Pa German to each other during courtship and marriage, but when our first child Janet was born we thought her a very special child and we wanted her to excel in school so we spoke English when we addressed the children, but PA Dutch to each other. When Janet was beginning school we noticed that she still had not mastered Pennsylvania Dutch. Our children found it easier to talk Dutch to the animals than to their parents. On January 1, 1963, Nora recorded in her diary, "Janet said she almost says some Dutch words sometimes. She is trying so hard not to learn Pa. Dutch and I'm trying hard to teach it."

Our family switched to Pa. Dutch mostly by the advice of Mrs. Gustav Heiniman and also the influence of Isaac Clarence Kulp whom I learned to know in March of 1962. I personally was pretty much on a see-saw between English, High German, and Pa. German. Kulp argued that our Pa. Dutch is not a low class mixture as many believe, but is a much older language than modern German and very beautiful and deeply intertwined with our history. It was, however, Mrs. Heineman, our retired German teacher, very skilled in modern German, who pointedly said, "You are making a

tragic mistake by not teaching your native tongue to your children. Both I and my daughter were teachers and the Pa. Dutch and Spanish children who learn English as a second language consistently learn better English and have better marks throughout than those who learn English as a first language. Plus the fact that the latter group struggles to learn a second language and they pay thousands of dollars to do what they could have had for free." This talk convinced us to make the switch in earnest and I think all parties are now thankful. This change was in the making, but we did not have the full cooperation of the children until about the middle of the year, when I agreed to buy a new lawn swing at Paul B. Zimmerman once everyone participates. From then on, the switch became easy.

July 24, 2011: Meditation about a new Hymnbook by ABH

Some Wenger Mennonites noticed that their much loved German hymns were slowly but surely slipping away, as even some of their ministers have a struggle to read and fully comprehend the German language. In the words of Earl B. Martin, when he assessed their plight: "Es macht nix aus wie deutsch es ebber mehnt es er ist. Er is doch noch Englisch, weil alles schunst es er lest is Englisch." [It doesn't matter how German someone thinks he is, or how strongly he supports Pa. German, he is still English because everything else he reads is English; that is, everything besides the Testament and hymnbook.]

About five years ago, a group of Mennonites from various background began to discuss the value of those old German hymns every Monday night on a conference call instigated by Gary Blosser of Illinois. In the course of time, Earl B. Martin learned that two skilled linguists of Illinois from the Amish Mennonites were involved in a word for word interlinear translation in an effort to keep on teaching in German in their fellowship. First they put out their 1632 Confession of Faith in a dual interlinear edition. Then their own hymnal Sammlung von Schöne Lieder and the LiederSammlung in both the Baer and the Güngerich versions. These linguists were Earl Shrock and Laurence Kropf, who also participated in the above mentioned talks.

In course of time, Earl B. Martin mentioned that he would be willing to have such a book made out of the Unpartheyisches Gesangbuch if he had an advisory board to help him stay on track. This committee, in addition to Earl, was then comprised of: John B. Shirk of MO, Paul H. Rissler of PA, Mervin N. Martin of PA, Sam O. (Pequea)

of PA, and Phares Z. Horst of KY, and Earl Shrock and Laurence Kropf were commissioned to proceed with translation.

Carlisle Printing of Walnut Creek, Ohio undertook the printing job and after several more years of work, this book came out. They were delivered to Earl B. Martin's home on June 14, 2011. They were first sold below cost. They published 7000 copies at a cost of over \$110,000 or about \$15.30 per copy, but Earl sold them for \$10.50 per copy.

The books are well received, as many people like to sing from them. Even the German is larger and much clearer

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A RELIABLE
Gesang-Buch
SONGBOOK

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CONTAINING
Geistreiche Lieder und Psalmen,
SPIRITUAL RICH SONGS AND PSALMS

Zum allgemeinen Gebrauch
FOR GENERAL USE

Des
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Wahren Gottesdienst.
TRUE GOD-WORSHIP-SERVICE.

Auf Begehren der
BY DESIRE OF THE
Brüderschaft der
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Mennonisten Gemeinden,
MENNONITE CHURCHES

Aus vielen Liederbüchern gesammelt.
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Mit einem dreifachen Register.
WITH A THREE-FOLD INDEX

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THIRD EDITION BICENTENNIAL

Verlag von den Alt-Ordnung Mennonisten Komitee
PUBLISHED BY THE OLD ORDER MENNONISTE COMMITTEE

Januare 2011

Interlinear Unpartheyisches Gesangbuch

This is the title page of the new interlinear hymnal published for Old Order use. It was published in 2011, two centuries after its initial 1804 appearance.

because of having been retypeset. Then the fact that a dictionary need not be located for difficult words is quite an advantage. If these books will totally replace the old format is a question, but probably not. Today, July 24th, they were first used in public worship by the Wenger Mennonites in the Rushville congregation in New York, when 160 new books were added. This was the first day of worship since their church house expansion. A copy is also on the singer's table in the Stauffer church in Snyder County. Earl B. reported that over half of the initial 7000 books have already been distributed. A few have been put into other Old Order Churches. Its acceptance is not as immediate as expected, because there is repeated counsel against the book from those who fear that this book may introduce English singing.

I personally was not on the committee, but contributed some encouragement. I was asked to obtain permission for this project from the Amish book committee, who hold the 1995 copyright, which I succeeded in doing. Then also Earl asked me to write the introduction, to include some history of the book.

and is more Old Order Mennonite than the language of the dominant culture.

March 18, 2012 : *The following letter was written by our church brother in Virginia, Edwin S. Martin in response to an early draft of this book. He believes in speaking a scholarly European type of High German and does not share many of my projected theses (as to the value of Pennsylvania Dutch in relation to our heritage).*

Correctly used the term "Dutch" refers to the language or people of Holland, thus my personal preference is that it never be used for our beloved German dialect. Earnest Gehman, (whom I personally knew as a boy) said this error began when William Penn's British officials misinterpreted "Deutsch" as "Dutch". My instinct is to correct this mistake, not continue it.

Despite my enormous love for the German language and culture I find no logical or factual reason to claim spiritual significance for the German language. Yes, if one knows German the Lord's Prayer has grandeur and majesty not found in English, yet as much as I love German hymns, How Great Thou Art has strength and beauty surpassing the original O Grosser Gott.

I wish to respectfully contest the idea that speaking English poorly with a German accent is a virtue. I have long admired our brethren in Ontario who speak a very correct and proper English, while also speaking better German than many of their U.S. brothers. Sie rieche die Blume, schmecke ess sach, they still roll their R's and mix in fewer English words than those in Pennsylvania, Ohio, and Indiana.

I find it ironic that the Groffdale Conference people cling to the German church services as important while seemingly giving little importance to correct pronunciation and usage. About 15 years ago I attended a Groffdale service in the Shippensburg area. I was shocked at the German scripture reading. The pronunciation was so incorrect that, had a German been there, I doubt they would have understood what was read. The opening and the sermon were delivered in Pennsylvania German, but a shocking number of English words were mixed in and worse yet, English phonetics seem to be gradually replacing German ones. I believe anything worth doing is worth doing well.

Though I was born in Virginia, the reason I learned PA German dialect is that my grossdawdy moved here from Wayne County, Ohio in 1944. My dad married a Virginia woman who was strictly English speaking. I was the firstborn. From little up I spoke German to Dad and English to Mom. Dad was particular so he insisted on proper German phonetics and pronunciation, proper grammar, structure and usage. No English words mixed in unless no German word existed. Two lessons I remember well: I learned quickly that although people and animals both die, in Deutsch da Hund geht tot, weil mensche starve. In English one may use the verb cut for hair, cloth, or firewood; not so in Deutsch. Mann schärft Haar, schneidt duch und papier, und mir segt feier Holz.

At this time there were still a few families in Virginia who spoke a version of PA German, basically they pronounced German words using English phonetics; for example, words such as wirt, wiel, and wäsche were pronounced with the English W, not the German.

Occasionally I picked up these sounds or inflections. Dad was quick to correct me and admonish me that if I was going to speak German I should use correct German sounds and say it properly. Perhaps now you can better understand my disappointment with the Groffdale people.

Vielen Dank das du hast mich getraut und erlaubnis geben für mich diese Buch lesen. Hoffentlich findest du etwas von wirt in mein schreibes und ich hoff das nichts in mein kratzes gibt ärgerniss!

[Many thanks for trusting me and giving me permission to read this book. Hopefully you can find something of value in my writing and I hope nothing in my scrawl causes offense.]

Dein Freund In Jesus,
Edwin S. Martin

May 29 2013: *Gary Blosser is an Amish Mennonite man from Tampico, Illinois, who is skilled with telephones. He has enabled his clients of many Mennonite churches to have free broadcasting by telephone. His most famous line is called the Amish and Mennonite Conference Line. He started this line in 2006 and it is used by many Old Order Amish and Old Order Mennonites across North America. It seems to be a vehicle of communication among Old Orders by telephone; ten years ago this would have been thought impossible.*

Discussions have to do with worship services, Old Order farming and agriculture, recreation, and a thousand other subjects. It enables one to hear accents, identifying numerous communities of Swiss and Palatine dialect never possible with the printed page. It binds the communities together much as the Sugarcreek Budget had done for 120 years, but it carried the dialect to new levels not possible in the Budget when writing in English. It helps to rejuvenate and build vocabulary, and hence may extend the life of the Dutch language.

This Amish and Mennonite line started in a small way in March 2006. Gary Blosser has by now (2018) issued over 10,000 talk passwords, giving those with the password the right to speak on the line, provided these people meet his criteria of Christian ethics. The average number of calls coming into the line in a 24 hour period is 10,000. All callers may listen in although not all callers have the password which enables them to speak. On busy days or times of predicted storms or disasters calls sometimes exceed 14,500 per day. To date, the largest number using it at one time was 2300.

There was such wide Old Order acceptance of this line talk. In 2010, Gary inaugurated the talk password system where only approved telephones could call in thus preventing nuisance calls. Today in 2018, Gary has approved over 10,000 talk passcodes.

My dear historian friend, Leroy Beachy from Ohio, related a number of observations, saying, "When dialing in one can immediately tell if the speaker is of Amish or Mennonite background because the Mennonites cannot differentiate their V's and W's, while all the Amish have that ability."

Leroy also made a classical statement, "Es wer immer sort von Mauer zwische die Amishe und

Menniste, un selle Lein hut alles eweck genumme und sie kenne all zammer schwetze." [There has always somewhat been a barrier between the Amish and Mennonites and this took it all away. They can all visit with each other.]

July 29, 2012 Notes from a conversation I had with Alvin S. Martin on Sunday August 8, 2012 at Cocalico:

Alvin S. Martin attended Fairview Mennonite church in Kentucky. There were about a dozen people there who were cousins to Alvin, even though they have 35er background. They preached some Pa. Dutch and deliberately interspersed it with English. He said his cousin Sam Hoover had 25% English in his sermon, while his cousin Bishop Wayne Martin (1959–2018) had the main part, with only about 50% Dutch. My brother-in-law Ivan W. Hoover, the deacon, had all of his part in German.

Aug 11, 2012: a visit to the Philadelphia church of Apostolic Christians of America. We visited with Perry Klopfenstein of Gridley, Ill; Minister Ben Weigard of Philadelphia, Pa; Elder Tom Lemon (born in 1936) of Denver, Co; and Jerry Bauman, (born in 1953) of Rittman Ohio. Below is a very interesting observation which most of our groups have also experienced to some degree.

Perry said that in 1906 and 1907 there was a clothing/moustache division in the church and in 1932 another division when ten percent of the people left the group. Some of them are located 20 miles north of them because they favored German. He remembered when that was a struggle and it ended in that the church services and especially their Sunday Schools became a German school and not really church worship.

October 2012: A Botschaft article of Harry Troyer, Prattsburgh, New York

In the Botschaft of October 15, 2012 a writer observes that there is less and less demand for German books at a time when Old Orders are growing at a tremendous rate:

"It is now ten years since the Menno Simons book was reprinted in German after having been out of print for several years. It seems the Amish and Old Order Mennonites are slowly losing the German language. At the same time the population is doubling every twenty years, the demand for the old books of our forefathers in the German language is at an all time low. If it ever runs out of print again, it might not be reprinted."

Dec. 29, 2012: David G. Burkholder born in 1944, is now one of the longest ordained in the ministry, within the Eastern Pennsylvania and Related Areas church. He was ordained minister in 1968 and bishop in 1990. He is my cousin, who grew up in Hinkletown, with a Pennsylvania Dutch heritage. He has labored among the Plaat or Low German Mennonites in British Columbia, Canada for many years and he is now also working among them in South America. David said this about the language in Bolivia:

One should speak both Spanish and German to get along there. I learned to talk Blatt Dutch quite well

in B. C., but here there are English words mixed in, whereas in Bolivia there are Spanish words mixed in and it becomes more critical, so in difficult cases I use an interpreter.

Cousin David and Lorraine Burkholder from B. C. stopped in today, December 29, 2012, as he does routinely. He told me he traveled to Bolivia and Argentina. The northern part is mostly Indian and the southern part of Argentina is mostly European. Argentina is the most European country in South America and segregated from the natives.

Stanley Wine and David are the Eastern Mennonite bishops for South America. They and their mission board do a lot of their correspondence by conference calls. They first started mission work in Argentina and that group of several families went to Bolivia to start among the Old Colony Mennonite people. There are lots of other groups proselyting among the Old Colonies, such as Jehovah's Witness, Evangelical groups, and modern Mennonites, and they all, according to David, succeed in making them more worldly, while the Eastern Mennonites have some conservative values. The outreach in Bolivia was started later, but that has the potential of really growing. We had a presence there since 2010 but only since June of 2012 do we have ordained people there. The preacher is from Vanderhoof, British Columbia. They have many family connections between B.C. and Bolivia. Bolivia is primitive, with no electricity, and no all weather roads.

January 23, 2013

Nora was at a neighborhood quilting at David and Leah Lapp. There were several OO Mennonite and OO Amish people at their quilting. Nora talked about gegwänd while the Amish simply say gwänd [to be accustomed to]. Then Mrs. David Lapp went on to say, "Die Kinner heit zu dags dun viel englische Worte nei un es sin viel deutsche Worte von die Eldre es vergesse gehn." [The children of today put many English words into (their PA Deutch speech) and many German words of their parents are lost.]

June 3, 2013 Keith (Butch) Reigart was born August 19, 1951. He studied many languages and was a professional interpreter in German, Romanian, and Russian. Since 2006 he, with the encouragement of Professor C. Richard Beam, took renewed interest in his native York County version of Pa. Dutch, including the nuances and variations found in the different Pa. Dutch settlements. Butch was accompanied by Beam to Paul Z. Burkholder's home in August of 2006, making his first contacts with the Lancaster variety of Pa. Dutch. In November 2006, an old York County Brethren and Dutch speaking friend of his, Henry M. Miller acquainted Butch with the Sam and Barbara Zook family of Gordonville, thus expanding his knowledge of Lancaster Amish. Simultaneously, he attended the Pa. German services of Conestoga, a Groffdale Conference Church. In Fall of 2008, Butch began filling in as dialect instructor for the LMHS, at the request

BIOGRAPHIC SKETCHES

Biographical Sketches of people who supplied notable quotes in this study

Beam, C. Richard (Feb 15, 1925 – Jan 26, 2018) was immersed in Pa Dutch all his life. He got training locally, but also studied German in Vienna and in Marburg. He was considered the dean of all Pennsylvania Dutch speakers.

His zenith achievement on the subject was his 12 volume comprehensive Pa Dutch dictionary. Old Order Amish and Mennonites remember him most for his "Deutsch Eck" in the *Budget* and *Ephrata Shopping News*, where he frequently featured Old Order writers such as DB Stauffer, Levi Zimmerman, Isaac R. Horst, Nancy Martin, and others.

Bach, Jeff (Jan. 19, 1958 –) was born to Glenn and Eleanor (Anderson) Bach in Ohio. He earned various degrees at McPherson College in Kansas, Bethany Seminary in Illinois, and Duke University in North Carolina. He is a Brethren minister and has written a ground breaking book on *Ephrata Seventh Day Brethren*. Since 2007 Jeff is director of the Young Center. He, along with Don Kraybill and Steve Nolt, does a tremendous job in directing that Center of Anabaptist and Pietist Studies. Jeff is great on language skills and deciphers nearly unreadable German script.

Beiler, Abner F. (December 28, 1917 – September 7, 2002) He was an Old Order Amish book binder, a trade which he passed on to his son, Christ Beiler. In 1969 he helped found the Amish Diary. In 1976, the idea of forming an official Amish library began and they called their organization Pequea Bruderschaft Library. It began slowly in Abner's home, but has now grown to an impressive collection with wide Amish acceptance. Their quarterly library meetings have developed into a major information engine of Amish research. Abner also pioneered research in their ancestral Amish homes in Berks County and he published a map book on that subject.

Beiler, Benjamin K. (Aug. 11, 1948 –) son of Lloyd Beiler is a member of the Summitview Amish church and he is their historian. He is very deeply settled with books and now (2017) enjoys employment with Grace Press in their manufacture. He once produced a periodical called *Der Deutscher Brief* to promote the German language.

Beiler, Joseph F. (May 12, 1923 – Nov. 25, 2004) was born to Christian S. and Rebecca (Petersheim) Beiler. He was the pioneer and leading historian of the Lancaster County Amish. He wrote many cutting edge articles in *The Diary* which he helped found, along with Abner Beiler and Amos Fisher. He was also an

Amish minister. His father, Christian, published *Eine Vermahnung* in 1928, which had been written around 1860 by Bishop David Beiler. This was a very important booklet, as David Beiler is considered the father of the local Old Order Amish. One would long for more Joe Beilers.

Bender, Harold Stauffer (July 19, 1897 – Sept. 21, 1962) was a mentor to most Mennonite Historians in restating his Anabaptist Vision. He wrote books and countless articles. Harold founded the Historical Committee in Goshen and the *Mennonite Quarterly Review*. In 1928 he gave us his *American Mennonite Bibliography* and his work climaxed in the 1950s with the publication of the *Mennonite Encyclopedia*. Although some of his writings have been challenged by modern scholars, his writings are still the strongest force in Mennonite scholarship and historical life and thought. His wife, Elizabeth (Horsch) Bender, was a master translator in German, Dutch, French, Spanish, and Latin, and was a wonderful support to her husband's work and a personal acquaintance of this writer.

Blosser, Ernest (Sept. 6, 1939 –) is a native of Illinois and a leading historian of the Tampico Amish Mennonites. The Old Order Amish and Church Amish had begun to develop into two camps nationwide during the 1860's. The latter group grew so progressive by 1905 that the Amish Mennonites (John Kauffman) people began to separate from the Church Amish. These Amish Mennonites are referred to as the Tampico people or the John Kauffman group, or as the Sleeping Preacher churches. Ernest, without a doubt, is the top historian of his group, although for the sake of humility he would never claim such a title. Ernest and his late wife Ruth (Hostetler) Blosser (1939 – Jan 15, 2013) had a large family, one of whom is well-known Gary Blosser. Gary designed the Amish and Mennonite Conference Line which enables Pa Dutch people to communicate in their own language over all of North America. This conference line may well extend the longevity of Pennsylvania German, since most speakers have lost all traces of writing the language and communicate only by the spoken word.

Bomberger, Homer (Nov. 11, 1909 – Jan. 26, 1995) was the son of Cyrus M. and Lydia L. (Douple) Bomberger. Homer was ordained minister in Lancaster Conference on Feb. 28, 1940 at Erbs Mennonite and on Nov. 18, 1943 he became bishop. He was one of the five bishops who helped develop the conservative Messianic Mennonite Mission (the three M's) which by 1968 broke relations with the Lancaster Conference to form the Eastern Pennsylvania and Related Areas Church. By 1971 Bomberger felt the Eastern church