



# The House Of Yoder Newsletter Summer 2016

**EDWARD M. YODER (YR2611924)**

**AND**

**ANNA C. BEACHY YODER(BC18427)**

Written by Phillip Yoder



*Edward M. and Anna C. (Beachy) Yoder*

Edward M. Yoder was born on August 7, 1878 near Grantsville, MD on the property that is now farmed by Joseph Yoder. Edward was the fourth of eight children born to Moses D.

and Caroline (Beachy) Yoder. Edward died on November 15, 1948 from leukemia.

Edward's parents, Moses (YR261192) and Caroline (Beachy) (BC1373) Yoder acquired much land. In 1874, they purchased 253 acres of land from Caroline's home place, and today is farmed by Moses and Caroline's great-grandson, Joseph Yoder. In 1880, Moses and Caroline co-purchased with Jacob and Anna Miller, another 417 acres, also from Caroline's parents. Moses divided the farm so that their children, who stayed in the Grantsville, MD area would each have a farm. From this one farm, Moses and Caroline's children Edward, Ezra, Noah and Simon each were able to own a farm of their own, all adjoining.

Anna C. Beachy was born on July 24, 1879 in Niverton, PA, on what is known today as the Clarence Yoder farm. She was the seventh of thirteen children born to Christian Beachy (BC1842) and Sarah (Hershberger)

(HB4147)Beachy. Anna died on August 20, 1971 of natural causes. Anna's grandparents, Samuel and Elizabeth (Yoder) Beachy, moved from Grantsville, MD to Iowa, but because of a draught in Iowa, they returned to Maryland and bought a farm along the Casselman River. In order to distinguish this Samuel Beachy from his first cousin by the same name, he was often referred to as "Revver Pap", (River Sam Beachy), because they settled along the banks of the Casselman River. Samuel's home place where he grew up, was along the Maryland-Pennsylvania state line known more recently as the Noah Beachy farm. He was also called "Red Sam" because he had red hair. The trip to Iowa must have put the traveling bug into the children because Anna's ten living aunts and uncles were scattered in nine different communities in eight different states. However, all remained Amish except for one who joined the Conservative Mennonites.

Edward and Anna were married on a Sunday, August 27, 1899, near Grantsville, MD. The officiating minister was Moses M. Yoder, Edward's father. It is interesting to note that both Edward's father (Moses) and Anna's father (Christian), were ordained ministers in the Amish church. Edward's father was also the bishop.

Interesting note: It is the tradition of many Amish to have their weddings on Thursdays. But when the Beachy church was formed in 1927, the Beachy's followed the Mennonite tradition of having weddings on Sunday's. Thus, Allen and Lizzie and Milton and Oma (oldest sons and their wives ) who were married before the Beachy church was formed, were married on Thursday. All of the other married children were married on Sunday. It is of further interest to note that even though the Amish had church houses in the area since

1881, apparently they did not use them for weddings until some later date. Edward and Anna were married in 1899 near Grantsville, MD. They were married on a Sunday, which could be a indicator that perhaps they were already more progressive in their thinking and followed the Mennonite tradition.

Edward and Anna were blessed with thirteen children:

**Allen E.** (b. June 25, 1900, d August 12, 1958) married September 22, 1921 to Elizabeth Tice (b July 11, 1902, d December 30, 1990)

**Milton E.** (b. September 23, 1901, d. June 27, 1994) married October 26, 1922 to Oma Yoder (b. October 8, 1921, d. April 29, 1987)

**Infant son** (still born September 9, 1902)

**Effie** (b. August 2, 1903, d July 4, 1975\_

**Harvey E.** (b. October 8, 1905, d. December 26, 1905)

**Ida E.** (b. September 27, 1906, d. January 29, 2004) married June 19, 1932 to Ralph Miller (b. May 25, 1910, d. July 21, 2005)

**Ada** (b. September 16, 1908, d. May 2, 1995)

**Fannie** (b. August 18, 1910, d. June 9, 1919)

**Lloyd E.** (b. August 29, 1912, d. May 3, 1992) married December 6, 1936 to Lydia Yoder (b. March 15, 1915, d. April 7, 2007)

**Noah E.** (b. April 15, 1915, d. June 2, 1996) married June 4, 1939 to Sarah Yoder (b. March 6, 1918, d. August 8, 1996)

**Menno** (b. January 11, 1917, d. January 25, 1917)

**Henry Edward** (b. August 13, 1918, d. June 16, 2005) married April 14, 1949 to Esther Eash (b. February 20, 1927, d. March 1, 2016)

**Edwin E.** (b. April 4, 1921, d. January 12, 2012) married (1) October 28, 1946 to Helen Ash (b. August 30, 1924, d. May 5, 1988) (2) March 23, 1991 to Lela (Egli) Landis (b. December 12, 1923, d. July 14, 2011)

Most of the Amish at this time were farmers. They grew up on farms and most were quite skilled at farming. In 1903, Edward and Anna bought 119 acres of land from Edward's parents for a sum of \$3,000 dollars and began their own farming operation on the Willow Brook Farm about 2 miles north of Grantsville, MD. Even though this farm was located in Maryland, their mailing address was Route 1, Elk Lick, Pennsylvania. In 1927, the name changed from Elk Lick to Salisbury. In 1935, the address changed once again to Route 1, Grantsville, Maryland to more accurately reflect the location of the farm. Which is in the state of Maryland. It was here on this farm that Edward and Anna raised their family.

In 1940, Edwin, the youngest son, took over the farming operation. Edwin farmed it for ten years, eight years with his father then for two years after Edward's death. The farm was then sold to Lloyd and Lydia Yoder, and is now being farmed by Lloyd and Lydia's twin children, Glen and Glenda Yoder.

Edwin remembers that early on, Edward kept 14 Jersey cows. They were all milked by hand. When it was possible to sell milk, the herd was slowly increased to more than 30 cows. With a herd that size, they needed more room for the cows. Edward began to build a dairy barn, but he did not live to see the barn finished. They also had about 14 horses. Edward like Percheron horses very much, and he had some very good ones. Percheron horses

are large draft horses, and came originally from Europe. They are known for having superior stamina, endurance, and intelligence among the large draft horses. They are generally gray or black in color, and almost always the colts changed color as they grew and matured. Edward was quite artistic, and was skilled at drawing. His favorite things to draw seemed to be his beloved horses.



*Above is one of the sketches on a wall in an old shop on the property of Moses Yoder (Edward's father). Thought to have been drawn by Edward Yoder and his brother Simon. Their two names are included, along with the dates of 1891 and 1893*

Edward farmed with horses longer than it was practical to do so, just because he liked horses and did not buy a tractor until 1946. Edward did not need as many horses as he had on the farm for his farming operation, but he raised them to sell. Someone gave them a few sheep, and for a few years they had sheep on the farm. They also had about 150 laying hens. When they got chicks from the hatchery, the pullets and roosters were together. When they were grown, the roosters were culled from the flock, dressed and sold on the Frostburg route, and the hens were kept for their eggs.

The first vehicle the family bought was a 1931 Ford Model A pickup. This was used to haul produce and farm products on a weekly route to Frostburg, Maryland. Later the family bought a used 1920 Dodge car. This car had a windshield, but no side windows. However, it did have side curtains that could be rolled up. Like in a buggy, to help keep the rain out. This car was later replaced with a used 1927 Chrysler. The 1927 car was popular because it had side windows that could be cranked up and down. In 1932, the registration fee for license plates was \$1.85 for the 1920 Dodge car, and \$2.78 for the 1931 Ford Model A pickup.

The first "tractor" Edward bought was called a "Dinky." It was a Ford Model A chassis that did not have the Ford body on it. The gearing was modified to alter the speeds, but the tires were the same as used for the Model A. The modification work was done by Miller Brothers of Springs, PA,. The modified tractor was not made or sold by Ford. This "tractor" was used for harrowing and to run the grain binder.

The crops raised on the farm normally were corn, oats and hay. The farm also had a maple sugar camp and Edward enjoyed harvesting the sugar water and making maple syrup. After boiling the sugar water down and making syrup, some was kept for family use, some was sold, and some was boiled even further and made into sugar. There usually was a dish of sugar made from maple syrup on the table at meal times. But a lot of the maple syrup was put into large steel drums and sent to Vermont. Vermont maple syrup is very light in color and farmers in Vermont frequently bought dark maple syrup from elsewhere to mix with their own to make it darker in color and more marketable.

The maple trees were tapped and the sugar water gathered into keelers. When Edward collected the sugar water he used a team of his Percheron horses to pull a wagon that had a large tub mounted on it. When Edward hitched the horses to this wagon, the team of horses knew where Edward began to collect the sugar water and they would go there, stop and wait for Edward to come and begin emptying the keelers.

The family bought a churn and made butter from their cream, selling it to George Deffinbaugh in Grantsville. George took it to Baltimore along with other produce and food items, selling his wares in Baltimore. But during the "Great Depression" people had very little money, and soon George Deffinbaugh had no market for the things he took to Baltimore. Mr. Deffinbaugh discontinued taking things to Baltimore, which meant that Edward had no market for their butter. Edward had an idea to peddle butter in Frostburg. He began by going door to door, selling butter and eggs and soon developed a route where he could sell most of their farm products each week. Edward bought a Ford Model A pick-up to transport goods to Frostburg. He built a cap on the back of it to protect the goods. Building three doors into the cap; one on either side, just behind the cab of the pickup and the other door to enter from the rear. Every Friday Edward and one of the boys (usually Henry or Edwin) went to Frostburg to sell butter, eggs, and other products. In season they sold produce from their garden. Occasionally they butchered a hog and sold the meat on the route. Effie and Ada made grape nuts, which was sold as well. Edward also bought cream from his son Allen's farm to make butter. He also took other farm produce from Allen and Lizzie's farm to sell on the Frostburg route.

Edward ran this route from 1932 until 1940. this route was so successful that two of his brothers: Ezra and Simon, and a son Milton also began routes to Frostburg and Cumberland.

Edward quit making butter in 1940 when a creamery opened in Grantsville and they had a market for their milk. The Grantsville creamery bought milk from local farmers and made cottage cheese from it. The creamery was later bought by Hagan Creamery from Uniontown, PA. Today it is no longer in operation. Edward used 10-gallon milk cans and each day, except for Sunday, transported their milk from the farm to the creamery in Grantsville.

At the time they quit the route in Frostburg, they were making about 150 pounds of butter each week. When they began the route, butter was sold for 25 cents for a 2-lb roll. Eggs were 25 cents a dozen. Fresh strawberries in the spring were 15 cents per quart. In the summer, they would carry ice in a box in the back of the pick-up to help keep things cool and so that the butter would not melt. Sons Henry and Edwin trapped wild rabbits and groundhogs when they could. They would field dress these animals and sell them on this route for 25 cents each. There were customers who liked these and they never had trouble selling all they cold trap. In the summer Effie raised flowers and sent them along to sell too. She weaved together gladiolas and overripe asparagus stems into bouquets and sold many of these.

Most of the trips to Frostburg were made in the 1931 Model A pick-up. However, at the beginning, and there were a few other times, usually because the snow was too deep for the truck to go through, that Edward used a team of horses. And on these days they needed to leave very early in the morning and

it was late in the evening when they returned home. One day in 1937 Henry and Edwin Ray (Allen's son) ran the route. Edward was not with them. On their return trip from Frostburg, as they were coming down Meadow Mountain, they had an accident. The Model A pickup was a total loss and could not be repaired. Edward then bought a new 1938 Ford pickup to replace the Model A. He bought the new truck from Harvey Gortner, the Ford dealer in Grantsville, for a price of \$400.00

One of Edward's customers owned a tire shop. One day during the winter, he convinced Edward to buy a new kind of tire that was just coming onto the market. He called it a "snow tire" and told Edward that if he could not get home without having to be pulled by horses, he could have the tires for free. Edward decide to take him up on the offer, so he bought the tires, and he got home with no trouble and became an instant believer in "snow tires." However, the snows of winter always provided a challenge to be dealt with.

In 1936 there were 12 consecutive weeks when the road over the hill by Yoder School (the road between Edwards's farm and Grantsville) was closed due to heavy snowfall. Edward used the River Road to get out to run his route to Frostburg. There were frequent times in winter when the roads were closed by snow, and Edward would use a horse to pull the pick-up through the deep snow.

The winter of 1936 was a particularly severe winter with much snow and cold temperatures. Some places the snow was as deep as the telephone wires. There were no snowplows or any kind of snow removal equipment, so many of the roads remained closed to cars for the duration of the winter. The roads were opened by men who shoveled them open.

The snow on US Route 40 over Keyser's Ridge was so deep that the shovelers could not throw the snow from the road over the top of the snow bank. So they formed three tiers. The one at the bottom would take a shovel full of snow and throw it up to the next level. Then the one working the second tier would shovel the same snow up to the third tier. The one on top would finally shovel that same snow over top of the bank. This is how the roads were opened in the winters. It certainly took very strong bodies and a lot of them. In later years, the roads were opened in winter with bulldozers or road graders. Always there was much snow in the winter to deal with, and sometimes snows came late into the spring. On Sunday morning, May 8, 1927, they awoke to a very deep snow. The snow was so deep that it came up to the horses' bellies (about 3 feet). Since it was Sunday and their day to go to church, Edward hitched a team of horses up to the sleigh, and the entire family rode the three miles to the Niverton church. But when they got to church, nobody else was there. Church had been canceled because of the deep snow. So the family went to the home of Louise (Lewis) and Lizzie (Beachy) Yoder for the day. Lizzie was Anna's sister and Lewis was Edwards' cousin. They lived about 1/2 mile from the Niverton Church. Since it was the month of May, when the sun came out, the temperature warmed and the snow melted quickly. In the evening when they returned home, most of the snow had melted, and the road, which was not paved, turned into mud. The family rode the sleigh home in the mud.

One day Edward was working in the fields with a team of horses. He noticed that the sky blackened and there appeared to be an approaching storm. He also noticed that the horses became extremely restless. Edward was general in tune with the mood of the

horses he was working with, so Edward took the team to the barn and closed the door. Then he opened the door just a crack to watch the approaching storm, but instead of a thunderstorm that he was anticipating, Edward saw part of the Yoder School building blowing by. A tornado had struck Yoder School (about 1/3 mile west of the Yoder farm) and destroyed it, spreading its debris over a large area. However, the Yoder farm was not damaged by this tornado.

Anna, like Edward was very hard working. She made all the clothes for the family. She was also a very good gardener, and took exceptional care of the garden by their house. They also had another garden by the apple orchard. Edwin remembers that his mother did most of the disciplining of the children, at least of the younger children. Anna was a very easy-going woman, and Edwin recalls that she was very gentle in her disciplining. Anna also had a quilt given to her by her mother. One day a poor "hobo" came by the house asking for help, saying that he was cold and hungry. Anna fixed the man some food, and giving him her special quilt, made by her mother. Several in the family were rather displeased that she had given this heirloom away. But Anna felt justified and said to them, "This is what Jesus would have done."

There were traditions in their eating habits. On Saturday, Anna frequently made pies. Every Saturday they had "jacket" potatoes. And on Saturday evening, they had "Brye" soup. Then on Sunday, Anna made "Brye" pudding from the leftover soup by adding sugar, flour and Graham crackers to it. Home-made ice cream was a special treat, and was made throughout the year.

In the summer, they frequently ate banana soup, which consisted of sliced banana's

broken up bread, milk and sugar. Breakfast usually was hot cereal, but occasionally, Anna would make buckwheat cakes with "leberwurst" on top, then they added applesauce and maple syrup on top of that yet.

When the family butchered an animal, Anna canned much of the meat for the family's use. Although, often times some of the meat was sold on the Frostburg route. They did not have a freezer, but they did have an icehouse. Using handsaws and axes, the ice was cut from farm ponds in the winter. It was then preserved by covering it with sawdust. Edward frequently got their ice from the Lewis and Lizzie (Anna's sister) Yoder farm in Niverton. They cut the ice into 15" squares, then brought it home by sled and stacked it in the icehouse. The ice was stacked about 4 feet high and was covered all around with a 4 foot covering of sawdust. This prevented thawing, and they had ice to use all summer long. This ice storage cellar still stands on the farm today.

The family did not make a big ado about birthdays. The one day of the year they did celebrate was Christmas. Usually they had a get-together. Sometimes they had a gift exchange, but not always. Gifts were typically simple and useful items.

Edward and Anna were both born into Old Order Amish families. They remained Old Order Amish until 1928 when they joined the Beachy Amish Church. Apparently, this was not an easy decision for them, and was made only after much soul searching. Edward's father Moses, was the Bishop in the Old Order Amish Church, and Edward's bother Noah was a minister in that same church. Edwards' father Moses died in 1927 the same year the Beachy Church emerged and Noah remained as minister with the Old Order Amish. Edward and Anna were strong supporters of

Bishop Mose Beachy. Once Edward commented that "it is so difficult to go to church in a buggy and pass your Amish neighbors going in a car." By that comment, he was not implying that he wished to have a car, but change was happening too rapidly and that some people were too eager to change without due process or thinking of the implication of rapid change and the effect it would have on their community, relationship, and spiritual lives.

Even after Edward and Anna had a car, they continued to use the horse and buggy to go to church for awhile. Their children left much later but traveled in the car and passed Edward and Anna before they arrived at church. When the children traveled by car, most of the time Lloyd was the driver, probably because he was the oldest son still living at home.

Most of the Amish communities in America do not use meeting houses (church houses), but meet at member's homes instead. Because of circumstances, in 1881, the Amish in southern Somerset County, PA and northern Garrett County, MD built four meeting houses in the same year. Two in Maryland and two in Pennsylvania. All of the Amish churches in this area belonged to the River Congregation, with their numbers totaling several hundred. No house could accommodate everyone, and some members began to stay at home on Sunday mornings. Also, the congregation was scattered from Meyersdale, PA to Bittinger, MD a distance of nearly thirty Miles. That was a long way to travel in a horse and buggy.

In 1927, under the leadership of Bishop Moses Beachy, a new group emerged from this old Order Amish Church. The new group desired to cease the strict practice of shunning. They soon accepted Sunday Schools, automobiles, electricity, and other modern conveniences. This group became known as the

“Beachy Amish,” named after their leader, Bishop Mose Beachy.

It was a rather strange situation. Moses Beachy was the official bishop of the Old Order Amish Church and deeply desired to keep the two church groups together. The more traditional Amish pulled away from Bishop Beachy’s leadership, because they were unhappy with his leadership and lack of disciplining the progressive Amish. There were a few tense years in which there was either no communion. Or a split communion. Ministers were brought in from the outside on several occasions to help the two groups work through issues that they were unable to resolve themselves. On one of those occasions, ministers were called in from Lancaster Pennsylvania and from Holmes County, Ohio. The visiting ministers called a church meeting and at that meeting each one was called in individually to hear their complaints. They observed that there was no one present at the meeting who spoke complementary of their Bishop Mose Beachy.

The ministers were wise enough to recognize that one side of the dispute was not being represented. After investigating the matter further, they called another meeting and specifically requested that Samuel Hersberger and Edward Yoder, two men who had the reputation of being fair and objective in their judgements, to be present and speak with them. It is not known what was said by either man, but after the meeting, the ministers advised the more conservative Amish group not to withdraw from Bishop Beachy’s leadership. But they did not heed the visiting minister’s advice.

One of the main issues that brought about the split in this Amish group was the issue of shunning. It is the traditional practice of the old Order Amish to practice church discipline

by shunning, including those who were baptized members of their church, but then left their church to join a non-Amish church. The Beachy group thought that the practice of shunning was no longer an appropriate practice, especially if one’s heart is right with the Lord, nor did this practice exemplify the love of Jesus.

In the end, the Old Order Amish and the new Beachy Amish, in a spirit of cooperation, came to an agreement that those who chose to leave the Old Order group and join with the Beachy group would not be shunned if they left within a designated period of several years. During this time period, people were free to leave one group and join the other without fear of being shunned. There were people from both groups that left to join the other.

In the end, the two groups came to peace and worked to maintain a good relationship with each other. They co-owned and shared the same meeting houses until the Beachy group built their own meeting house near St. Paul, PA in 1953.

Soon after the division in 1927, the Beachy group began having Sunday School and accepted the convenience of electricity. Sometimes they met in the evening and needed lights. At first, they hung lamps from the ceiling, but they knew that electric lights would be much better and more practical. In the spirit of cooperation, the Old Order group allowed their church to be wired with electricity.

Edward was greatly respected in the church. He was a Sunday School Superintendent and teacher. One of the children remembered that once Edward was in the lot to become minister. Apparently he did not feel that God was calling him to this, because on the Sun-



day when the lot was cast, Edward stayed home from church.

Living a faithful and consistent Christian life in conformity to the teachings of Jesus was of utmost importance to Edward and Anna. They desired this for all of their children as well. However, they did not speak much about their faith, they demonstrated their faith in the way they lived and took for granted that their children would “catch” their faith. Every morning after breakfast, Edward would take his Bible and read from it to the family. Edward also prayed spontaneously rather than praying from a prayer book as was commonly used among the Amish at that time. Consistently, they prayed before and after each meal. When Springs Mennonite Church or Maple Glen Conservative Mennonite Church had special meetings, revivals, or a conference, frequently Edward attended, even though Anna rarely accompanied him.

Edward and Anna’s children were involved in church activities for the youth: Sunday afternoon singings, held in different home, picnics at Swallow Falls, Black Waters Falls or High Point.

Edward went to school at Yoder School in Maryland and Anna attended Cross Roads School in Pennsylvania. Both of these were public schools at the time they attended. Even though Edward and Anna grew up Amish and had little access to higher education. They saw the value of education, at least in their latter years and encouraged the younger of their children to attend college. Henry completed high school by mail, then attended and graduated from Eastern Mennonite College. Edwin was also encouraged to continue his education and attend college, but he was content to farm and felt that God had given him gifts for this kind of work. On several occasions, Edward and Anna made contributions to Eastern Mennonite College. Edward and Anna had a great concern to help the poor and to reach the lost for Christ. Nearly every month, they made generous contribution to Mennonite Missions or Mennonite Relief Society to support mission and relief work around the world. The family also made

“Christmas bundles” which were distributed by Mennonite Central Committee around the world to war victims, refugees and poor people. Anna, along with her daughters frequently made bandages from clean rags, and sent these to MCC for their relief work around the world. Edward and Anna also supported the Hebrew Evangelism Society, American Seminary of the Bible in New York, and the European Christian Mission. Edward and Anna were very generous in their giving. They made a loan and then contributions to Mennonite Publishing Board in Scottsdale, PA as they were purchasing a building and updating the equipment there. They regularly supported the mission effort in India by supporting a home for orphans, a home for widows, the medical work, and church plantings. They provided half support for a missionary in South America. They also supported mission work in North America.

Edward and Anna seemed to be deeply compassionate toward those who were suffering. The biggest part of their donations were to help war and famine victims, including help for starving Jews. They supported the Civilian Public Service Camps, which were an alternative service option during World War II for conscientious objectors, and paid for by churches who sent young men to these camps. Most of their contributions were through Mennonite Board of Missions and Charities. But they also were members of the American Bible Society, supporting the distribution of Bibles through the Northern Bible Society.

One of the more inspiring things about their giving history, is that receipts show that their giving to God’s work continued consistently, generously and uninterrupted through the years of the Great Depression. It is also interesting to note that receipts show that they were generously contributing to mission and relief work while they were still in the Old Order Amish Church, eight years before there was a Beachy Amish Church.



*The home farm of Edward and Anna (Beachy) Yoder, located 2 miles north of Grantsville, MD, on the Dorsey Hotel Road. The farm was then sold to Lloyd and Lydia Yoder and is now being farmed by Glen and Glenda Yoder. Lloyd and Lydia's twin children*

Edward and Anna probably would not be comfortable with us discussing their giving practices here. And yet, this aspect of their faith is both inspiring and an example. On one of the receipts for a contribution to Mennonite Board of Missions and Charities, there was a note stating that they would honor Edward and Anna's request not to publish their names, but simply to list their contributions as anonymous.

Both Edward and Anna were faithful members of their church until the day they left this world to go to a better one. They both were very gentle and peaceable. They were full of compassion and were involved in missions and relief outreach. These personality and character traits of Edward and Anna were passed on and displayed in their children and continue into the generations that have followed them. Edward and Anna have left to us, their descendants, a godly example, a strong work ethic and a rich Spiritual Heritage. The burden is for us to claim it as our own. And then to pass it along to future generations.



Written By:

Phillip Yoder   philyoder@yahoo.com   Elkhart, IN

Phillip is the son of Vernon and Gertrude (Yoder) Yoder and a Great grandson of Edward and Anna (Beachy) Yoder

Thank you for sharing your story about your Great Grandparents Phillip.

If you have a story that you would like to contribute to the House of Yoder Newsletter, contact me at mhyoder@msn.com



March 10, 2016

Clean-up begins at The House of Yoder after a strong wind storm causes one of the spruce trees in the Spruce Forest Artisan Village to crash onto the roof of The House, causing \$500.00 worth of damage. Beitzel Corp. of Grantsville, MD brought a big crane to the site to lift the tree off of the roof.

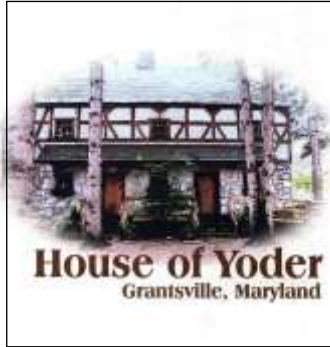


We are in need of hosts for the week of September 18-24, and October 2-8. If you would be available for a week or a day host, please contact me at 814.267.3383. We have had a good response for hosts this year. Thank you to all of our hosts.

Mark your calendars.....House of Yoder Annual Members Meeting, Saturday November 5, 2016. Tentative plans for Dr. Keith Yoder to be our speaker. His topic will be on Simon Yoder, a brother to Edward that was our featured story in this newsletter. Come and listen!

Christmas in the Village, Friday, December 2 and Saturday, December 3. Benny Yoder is planning on making real pine wreaths and swags again this year. You may pre order if you would like, again by calling 814.267.3383. The House of Yoder will be handing out Yoder popcorn! Plan to attend the 2 day event! Lots of fun throughout the Village!

A special Thank You to the Phyllis Weaver-Hearn Family for your contribution to The House of Yoder Trust Fund in memory of Phyllis. Phyllis was a founding board member and was instrumental in the financial support and the building of The House. She was very dedicated to the concept of The House. Thank You.



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