

**John S. Gingerich and Samuel S. Snyder:  
Pioneer United Brethren Preachers**

by Barbara Rivas<sup>1</sup>

Researching one's family tree typically reveals that our forebears displayed remarkable commitment in the face of physical and financial adversity. Here is the story of two Pennsylvania United Brethren preachers who also faced adversity for their courageous stand against slavery and their desire to carry the gospel to frontier America.

**The Gingerich Family of Juniata County**

John S. Gingerich was born in Juniata County on October 16, 1819, the son of John Gingerich (1791-1850) and Magdalena Kopff Gingerich (1795-1865). John and Magdalena [whose name also appears Anglicized to Martha Cobb] were married in 1814 and were active members of the United Brethren church, as indicated by his obituary in the April 3, 1850, *Religious Telescope*.

*John Gingerich*

*Died at his residence in Juniata Co. Pennsylvania on the 11th of March; aged 67 years, 10 months. Father Gingerich has (for a number of years) been a faithful and very useful member of the U.B. Church. At his residence the way worn minister received much encouragement. He now rests from his labors, and his works do follow him. The occasion was improved by a funeral discourse, to an unusually large congregation, who appeared to be satisfied that their loss was His eternal gain.*

– R. G. Rankin, Thompsontown, Juniata Co.

The Gingerich home<sup>2</sup> apparently housed the United Brethren circuit riders as they made their rounds on the Juniata Circuit. And the Gingerich family apparently proved faithful in the face of personal adversity, as indicated by this follow-up that appeared in the December 4, 1850, *Religious Telescope*.

*John Gingerich*

*A mistake occurred in the biography published last Spring. He was 57 years, ten months, instead of 67. He lived near Mexico, Juniata Co. Pennsylvania. His friends are desirous that this mistake should be corrected as he had a son who left home about eight years ago, with a drove of horses – sold his horses in Philadelphia, but never returned, nor have they had any account of him since, that could be relied upon. They have fears that he was murdered, but again think he may yet be alive; if*

*so, hoping the paper containing his father's biography may fall into his hands, he may be induced to come home, as it will be to his interest to do so. Other papers are requested to notice these things. – Wm. Beighel*

John S. Gingerich was 30 years old when his father died. He had been converted as a boy, and had married Elizabeth J. Wallis<sup>3</sup> (1827-1905) in Lewistown on February 11, 1845. By 1854 they had three children: Martha Elizabeth (3/23/1846), James Marshall (8/3/1848) and Melancthon Eusebius (8/4/1851). It is possible that the name of their third child, Melancthon Eusebius<sup>4</sup>, indicates a growing interest in things religious, for in December 1854 John S. received a preacher's license from the Allegheny Conference. A license issued by the Conference indicates a willingness to enter the ministry full-time and accept an appointment – in contrast to a license issued by the local charge (called a quarterly conference license), which authorized a person to preach only locally.

Records indicate that John S. Gingerich received his quarterly conference license under Samuel S. Snyder, who was the superintendent of the Eastern District of the Allegheny Conference 1851-53 and again in 1854. It appears that Snyder was a mentor to Gingerich and was influential in his decision to enter the itinerant ministry – especially considering the fact that Gingerich was to leave the area to join Snyder in Kansas the following summer.

The official ministerial records of John S. Gingerich and Samuel S. Snyder given in Appendix A indicate that they were men of great spiritual stature – willing to work as missionaries in dangerous territory, elected by their peers to serve as district superintendents, taking leaves of absences to be “located” to meet financial responsibilities. In addition, military records indicate that J. S. Gingerich was of large physical stature – standing 6 feet two inches. Unfortunately we know little about the personal life of S.S. Snyder.

### **The Snyder Family of Huntingdon County**

Samuel S. Snyder is the son of Henry Snyder (1795-1869) and Nancy Brown Snyder (1794-1855). Henry, a shingle maker, was born and raised in the Hill Valley section of Shirley township, Huntingdon County. He and Nancy had ten children: seven girls and three boys. The United Brethren denomination was quite active in southern Huntingdon County, with the early preaching being done in homes and school houses. The Mount Nebo United Brethren class was formally organized in 1848 and the building<sup>5</sup> begun in 1851. Henry and Nancy

were early members of that congregation and are buried in the Mount Nebo Cemetery.

Samuel responded to the gospel call and began preaching in the Allegheny Conference in 1844 – apparently before the work in Hill Valley was formally organized. In 1845 he was assigned to the Allegheny circuit, where he apparently met Miss Mary V. Stewart. They were married August 20, 1846, by the presiding elder of the Westmoreland District, John L. Baker. Rev. Snyder was respected by his colleagues, for he was elected superintendent of the Eastern District in 1853 and served in that capacity for two years. It was during this time, it is assumed, that he first made contact with John S. Gingerich and encouraged him in the ministry.

### **John S. Gingerich and Samuel S. Snyder in Kansas<sup>6</sup>**

In May 1854, the Kansas-Nebraska Bill was passed by Congress, placing Kansas in a vast area made into a United States Territory. In June, at the meeting of the Home Frontier and Foreign Missionary Society, Kansas was made a mission field and Rev. Samuel S. Snyder of the Allegheny Conference was appointed to labor upon it. He was to leave for his new work in the coming fall.

True to his word, Snyder left Pennsylvania with his family and came to Westport.<sup>7</sup> Here he left his family, for he intended to begin his work in Lawrence City – which the East thought to be a town of considerable size. He entered Kansas October 25, 1854, and reached Lawrence City the next day. To his great disappointment, he found Lawrence not an established city in any regard. It consisted of two log cabins and a third half-finished, a great number of tents thatched with prairie grass, and a boarding house located in a large tent. Within the locality were living about six hundred people whose piety, he noted, was rather low. He returned to Westport, and then he and his family moved on to their new home in this frontier country.

*1854 Missouri Conference: November 3, at Short Creek Schoolhouse in Jasper County.* Snyder lost no time in establishing connections with the nearest conference. He was received into the Missouri Conference as a missionary to Kansas. He had preached in Lawrence City when he first came to Kansas, and he had a regular monthly appointment there. But before formulating other definite appointments, he had to build his home so that his family might be spared the rigors of winter.

He returned from the conference determined to build a church in Lawrence. Soon other United Brethren families moved into the territory: William R. Griffith<sup>8</sup>, a former professor at Otterbein University, located at Fort Scott<sup>9</sup>; the Spitler and Keezle families of Virginia settled eight miles above Fort

Scott on the Marmaton River. In a letter to Mission Secretary J.C. Bright, Snyder said that he had so many calls to preach that he couldn't fill them all – for walking furnished his only mode of transportation. He hoped that more men might follow him so that an annual conference might be formed, and noted that he was holding prayer meetings each Sunday night in his cabin and having monthly singing concerts. He added meeting a Brother Batler (apparently a United Brethren) in Council City<sup>10</sup>, but he still remained the only United Brethren minister in all of northeast Kansas.

Letters to the *Religious Telescope* kept the denomination informed about the work. A March 1855 letter written by Mrs. Snyder states that the city of Lawrence is but six months old, has five ministers, and one church structure – a Presbyterian building built of poles, with a sod roof and a dirt floor. An April 1855 letter written by William Griffith states that Snyder made Lawrence the starting place of his mission rounds and had a standing appointment to preach every other Sunday in the one church in Lawrence.

In August 1855 John S. Gingerich came from the Allegheny Conference to labor under Samuel S. Snyder. While the two men did some of their work singly, they often made the rounds and entered new fields as a team. In an excursion north of the Kansas River, they formed a class of four at Rock Creek<sup>11</sup>. On October 6, they started for Brother Griffith's at Fort Scott, as a stop en route to Conference.

*1855 Missouri Conference: October 19, at Josiah Terrel's<sup>12</sup> in Jasper County.* Bishop David Edwards presided over the Conference, which was attended by six members, two of which were Snyder and Gingerich. No sooner had the two returned from Conference when the first evidences of border warfare broke out. Pro-slavery Missourians made excursions into Kansas, threatening anti-slavery advocates and often times backing up their threats with death-dealing guns and ropes. Things came to a head when a force of armed pro-slavery men marched upon Lawrence. Snyder was at Council City at the time, but he returned home when he heard of the coming attack and was there the entire week while Lawrence was threatened. Although the siege was finally lifted, the settlement was not sufficient to prevent recurrences.

Letters by Snyder to the *Religious Telescope* continued to keep the denomination informed about both the religious work and the growing troubles over the slavery issue. In May 1856 he told of forming a class at Prairie City, fourteen miles south of Lawrence. There were twenty members in the class, and they immediately started work on a stone church at that place. A post script added the news that a pitched battle was now taking place at that place between the Free-Staters and the slavery sympathizers. In June 1856 he wrote that Gingerich was in attendance at a religious service when six armed men

attacked them. Four of the attackers were taken prisoner, and two fled after being fired upon.<sup>13</sup> Snyder said that Free State men were daily being hung from trees or shot to death.

In August 1856 Snyder reported preaching to a group at Prairie City, then at Staunton (south of Lawrence), and finally at an appointment five miles west of Osawatomie. All of these he considered good prospects. He also said that he went to Easton, north of Lawrence, but was refused permission to preach because he was an anti-slavery man. A second letter in the same issue told of the Prairie City class working on their church, with George W.E. Griffith acting as solicitor in the East for money for the building.

But all was not favorable for the missionaries. Snyder wrote in September that Gingerich had had all his horses stolen. He himself had removed his family to town for protection. He said that a new governor was to be inaugurated, and that he hoped peace would return with the installation of this new head of government. He also said that the Missouri Conference for that year would convene at his home in Lawrence.<sup>14</sup>

*1856 Missouri Conference: November 29, at Samuel Snyder's in Lawrence KS.* Bishop David Edwards presided, and there were 4 members present (two of which were Snyder and Gingerich) and 2 members absent. In addition, William A. Cardwell of the Indiana Conference, who had been laboring as a missionary in Kansas since May 1855, was received as an advisory member. It was reported that Josiah Terrel, the stalwart of the Conference, was weathering all attempts to drive him out of pro-slavery Missouri. There were now three circuits in Kansas: the Lawrence mission (Lawrence, Prairie City, Blanton and Easton) under Snyder, the Big Springs mission (Lecompton, Big Springs, Tecumseh, Topeka and Shileds) under Cardwell, and the Council City mission (Wakarusa, Brownsville, Council City and Osawatomie) under Gingerich. The Conference decided to request that the 1857 General Conference unite all Kansas and Nebraska work into a separate missionary conference, to be called Kansas Conference. The request was granted.

*1857 Kansas Conference: October 30 in Prairie City, Douglas County.*<sup>15</sup> There were now sufficient members and potential members to support seven circuits. Samuel S. Snyder was appropriately elected as the first Presiding Elder, and to John S. Gingerich appropriately fell the honor of being the first minister to be ordained an elder by the Kansas Conference. Bishop David Edwards presided at the Conference and conducted the ordination. Gingerich was appointed to Prairie City.

In June 1858, Snyder wrote to the Religious Telescope that the Conference would likely double in number over the preceding year. He

explained that some of the preachers could do only part-time work, as the balance of their time was devoted to earning a living. Since the United Brethren Church opposed secret societies, the preachers were shut out of many towns. Despite numerical growth, houses of worship were going up slowly due to the slowness of incoming funds. In Fort Scott, Brother Colpetzer<sup>16</sup> and four others were killed by pro-slavery men on a marauding expedition.

*1858 Kansas Conference: [date?] in Tecumseh.* J.S. Gingerich and S.S. Snyder were two of the 12 members in attendance. Gingerich was appointed to the Lawrence circuit, but Snyder's appointment is not clear. He appears to have been Presiding Elder of the Kansas District part of the year and then on leave to solicit funds in the East. A July letter of his to the *Religious Telescope* tells of a woeful reception in Pennsylvania and that everywhere he asked for money for the Lawrence church they pleaded hard times. In all he received but \$114.25. Yet he stated that he hoped that the Lawrence congregation would be able to hold meetings in their own United Brethren house in a very short time.

*1859 Kansas Conference: October 6, in Fremont, Breckenridge County.* J.S. Gingerich was present and made a local pastor for one year. S.S. Snyder was absent and granted a transfer to any Conference of his choice.

*1860 Kansas Conference: October 6 in Mound City.* Gingerich was selected to attend next year's General Conference. Snyder was instructed to take charge of the demolished building at Lawrence and to dispose of the material to best advantage, rendering his report to the first Quarterly Conference at Prairie City. It is not until 1866 that the journal reports why the building was demolished. It was partially constructed, and then work ceased on the edifice. Due to faulty architecture, the walls fell down and the work needed to be renewed from the foundation up.

While the country as a whole was deeply concerned about the attitude the South was taking toward the Union, the conditions in Kansas were almost unbearable. To the violence endured at the hands of the pro-slavery element had been added the consequences of a severe drought. No sooner had conference closed than Bishop Edwards made efforts, through his influence as a bishop, to bring relief to the suffering. In the *Religious Telescope* he confirmed the need for money, food and clothes for the Kansans. The preachers on the Humboldt Circuit wrote that one hundred sacks of flour were needed by the poor in the community, and that some would starve to death if aid were not forthcoming. The denomination appointed a committee for Kansas Relief, which began to collect and prepare clothes and asked the ministers of Kansas to give

them a true statement of their wants every two weeks, Even the railroads cooperated by carrying the relief supplies at a reduced rate.

The *Religious Telescope* issues of 1861 carried sorry tales of woe concerning the plight of the Kansas preachers, and each issue carried a notice of the amount of goods shipped to Kansas from the denomination for relief of the stricken. By July 23, good news was forthcoming: the famine was over, for a good crop of wheat had been raised.

The General Conference of 1861 continued to struggle with the best way to administer things in the West, and all the members of the Southwest Missouri Conference were made members of the Kansas Conference.

*1861 Kansas Conference: September 20, at Big Springs.* S.S. Snyder returned the transfer granted him the previous year and was received back into the Conference. J.S. Gingerich was granted location for a year. The conference secretary closed his record of the minutes with these ominous words: "Rebellion is boiling over all around us; death and slaughter the current news." Indeed, two months after Conference the town of Humboldt was burned by rebels.

*1862 Kansas Conference: March 29, in Prairie City.* Conference convened some months earlier than usual. The war was reducing the number of ministers available for work among the churches, and nearly all the stations were re-arranged. S.S. Snyder was granted location for a year, but he was required to preach at some unoccupied appointment at least every two weeks.

*1863 Kansas Conference: April 10, at Holton.* Again it was thought advisable to hold a spring meeting. Among the deceased members was W.B. Southard, believed to have been murdered by rebels.

The failure of any more information about Kansas Conference to appear for three months in the *Religious Telescope* indicated that a foreboding atmosphere was falling over the conference. And truly foreboding it was, for the next mention of Kansas Conference in the pages carried an item from the Dayton Journal saying a "Rev. Mr. Snyder was killed" at Lawrence in the Quantrill Massacre, followed by the *Religious Telescope* editor's suggestion that it might be S.S. Snyder of the United Brethren church. The next issue dispelled any doubts remaining in the minds of United Brethren. S.S. Snyder had been murdered.

He was shot by two men of the Quantrill band at his home near the edge of Lawrence. He was milking his cow about daylight on the morning of the raid, when two men rode up to him. One asked, "Are you the owner of that house?" When Snyder replied that he was, they shot him three times. As he fell to the ground he endeavored to turn to say something to his wife, but he could only

say, "I am gone." These two men were from the main body of Quantrill's raiders. It is thought that they were specially dispatched from the group to single out Snyder and kill him because of his anti-slavery views and his preaching to that end. A history of Lawrence written in 1895<sup>17</sup>, telling of the Quantrill raid, said of Snyder: "He was a very quiet man and highly respected. He had been commissioned as a lieutenant of colored troops, and this was doubtless the reason they singled him out."

Quantrill struck at the town just as the sun was coming up. He had planned his raid thoroughly and carefully, and it was executed in the same way. His band tried, if possible, not to let any man escape – burning buildings, churches, homes, anything that might contain an anti-slavery advocate. It is thought that the United Brethren were meeting in a hut or makeshift dwelling near where the present Grenada theater now stands in Lawrence, and that this improvised house of worship was consumed by the flames that swept almost the whole of Main Street. Terrible grief and damage were left in the wake of this infamous raid.

A published 1934 area history<sup>18</sup> summed up the raid as follows: "All told, 180 persons were killed, twenty-five severely wounded, seventy-five business houses burned. Eighty widows, 250 orphans, \$1,500,000 damage, and untold misery were the results of these four hours of hell with Quantrill. The Methodist church was used as a morgue. The morning after the massacre, citizens heard a low wail near a burned building. To their horror, there sat a woman holding the blackened skull of her husband."

This gives one picture of what the United Brethren of Lawrence went through in that raid<sup>19</sup> and explains the origin of the name "Snyder Memorial United Brethren Church" of Lawrence, Kansas.

### **More on John S. Gingerich**

John S. and Elizabeth Gingerich had one more child while living in Kansas – Mary Ella Gingerich, born in Lawrence January 15, 1861. John S. moved to Pasadena CA for health reasons to live with his son James about 1895. He died there unexpectedly November 17, 1900.<sup>20</sup> Elizabeth Gingerich died April 2, 1905, and is buried in Lawrence KS beside their son Melancthon who died of tuberculosis in Pueblo CO May 7, 1884.

Perhaps the most fitting conclusion to this story is an obituary of John S. Gingerich prepared by M.R. Drury.<sup>21</sup>

*Rev. John S. Gingerich, born in Juniata County, Pennsylvania, in 1819 died in Pasadena, California, November 17, 1900, age 81.*

*He became a Christian in early life and while young entered the gospel ministry of the United Brethren Church in Pennsylvania. He moved to Kansas in*

*1855 and in 1857 joined the Kansas Conference. In the years following and during the Civil War, severe trials and much danger attended the early settlers of this our country. He traveled on the frontier in Kansas and in Missouri as preacher and presiding elder for nearly 40 years. He was successful in this work, building churches and organizing societies. His work, exposure and suffering paved well the way of his successors in the blessed ministry of the gospel.*

*The writer first met him at the General Conference of which he was a delegate at Westfield, Illinois, 1877, he representing the Osage Conference. He served as chaplain in the Union Army for some time during the Civil War, when he gave the best of his strength in preaching and in counseling with happy results.*

*At the time of his death he was a member of the Neosho Conference. He came to Pasadena, California, over 5 years ago. By his good life he drew around him many devoted friends. His wife, one son, and two daughters survive him. These and all his brethren have the legacy left them of a good life which is more valuable than gold. Several of his brethren from Los Angeles attended the funeral, conducted by Rev. C.E. Lebbets and Rev. William Cleaver. His body rests quietly in Mountain View Cemetery awaiting the resurrection morning.*

## Endnotes

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<sup>1</sup> Barbara Rivas of Norman OK is the great-great-granddaughter of John S. Gingerich. *The Chronicle* thanks Mrs. Rivas for sharing the results of her research.

<sup>2</sup> John Gingerich lived in Perry County, between Donnally Mills and Ickesburg, before settling in Juniata County. That Perry County location is where his older son Lewis Kirkpatrick Gingerich was born in 1817. Lewis raised his family in that area and followed his father's example of spirituality and hospitality. As reported in the 1996 volume of *The Chronicle*, page 123, he was class leader of the Raccoon Valley schoolhouse appointment and the overnight host of the circuit rider who preached there. The stone schoolhouse was remodeled into a church about 1861, became known as the Gingerich United Brethren Church, and was replaced by a frame structure in 1892. In 1910 the building was sold to the Methodists and renamed the Marsh Run appointment. Services were discontinued in the 1940's, and the structure sold. It was moved back from the highway about 100 yards and is now a private dwelling.

<sup>3</sup> In a questionnaire from the Dept. of the Interior requesting information dated July 30, 1898, John S. Gingerich said his wife's maiden name was Elizabeth J. Wallis. When she applied for a Widow's Accrued Pension she said her maiden name was Elizabeth J. Wallace. In her Declaration for a Widow's Pension dated 2 Mar 1901 she states her maiden name is Elizabeth J. Walters [which is believed to be a transcription error] and she was married by John Wallace (possibly a relative?).

<sup>4</sup> Philip Melancthon (1497-1560), a German theologian and fellow-Reformer of Martin Luther, is credited with being the primary author of the Augsburg Confession. Eusebius (263-339) is often referred to as the Father of Church History because of his work in recording the history of the

early Christian church. These are persons who would be known and respected only by a person doing serious religious studies.

<sup>5</sup> The Mount Nebo church building was sold to the Mount Union Historical Society in 1982. The Shirleysburg United Methodist charge has retained ownership of the cemetery.

<sup>6</sup> The material in this section is taken directly from a 1942 Bachelor of Divinity thesis at Bonebrake [United] Theological Seminary by Bernard L. Cook (1920-2007), a member of the Kansas-West Conference of the United Methodist Church. Advisor for the thesis was the eminent Evangelical United Brethren historian J. Bruce Behney (1905-1987). The thesis was printed in 1948 in Seedtime & Harvest: A History of the Kansas Conference of the Church of the United Brethren in Christ.

<sup>7</sup> Westport was a town in Missouri, now totally enveloped by metropolitan Kansas City.

<sup>8</sup> William Riley Griffith (1820-1862) was born in Tippecanoe County, Indiana, the son of a United Brethren minister. He attended public school near Lafayette and graduated from Asbury [DePauw] University in 1847. He married that year and became the first president of the new Otterbein College, a United Brethren school in Westerville OH. In 1850, Griffith moved to Mt. Pleasant PA to help found Westmoreland College, another United Brethren institution, where he stayed for five years. He became "infected with the wild and weird contagion" for Kansas in the spring of 1855, and settled his family on a farm on the Marmaton River in Bourbon County, five miles from Fort Scott. Although he was in the minority as a free-state advocate in the county, he was steadfast. He was a delegate to the Topeka Constitutional Convention and was a member of the Free-State Central Committee.

<sup>9</sup> Fort Scott is about 75 miles south of Lawrence and just a few miles from the Missouri state line.

<sup>10</sup> Council City, about 35 miles southwest of Lawrence, is now known as Burlingame.

<sup>11</sup> Rock Creek is about 25 miles northwest of Lawrence.

<sup>12</sup> Josiah Terrel (1804-1887) was farming in Indiana when he was converted to religion in a singular manner while hauling a load of hay. Within three days he began exhorting and in 1834 was licensed to preach in the United Brethren Church, leaving his farm to do so. He preached at Nauvoo IL in the temple after the Mormons had left and was instrumental in rousing the people against the followers of Joseph Smith, denouncing them from the pulpit. His life was often threatened on account of his out-spoken doctrines. Later he became Presiding Elder and his jurisdiction extended nearly over the whole State of Illinois. In 1853 he was sent to Missouri as a missionary of the Illinois Conference and was instrumental in establishing the United Brethren Church there.

<sup>13</sup> George Washing Ewing Griffith (1833-c1930), a brother to William R. Griffith, was present when this occurred and recalls the incident as follows in his 1929 My 96 Years in The Great West: Indiana, Kansas and California. "We had organized a church and Sunday School at Prairie City, where we met every Sabbath. One Sabbath my wife and I went to church. Rev. J.S. Gingerich was to preach. When we got there we saw some of our neighbors come in with guns on their shoulders and we were surprised on being informed that a company of rebels, as we called them, were camped at Black Jack, about five or six miles distant, where a post office and a store were located. This company was making trouble. It was a lawless band, apparently organized to drive out free state people and help establish a slave state.

"The lawless company was making trouble and frightening the people. It had already arrested and carried off Dr. Graham, who was a prominent citizen of our locality and superintendent of our Sabbath School, without any authority or cause whatever and was spreading alarm and fear in all the surrounding country. This fully explained why so many were coming to church with guns on their shoulders, which they stood up in one corner of the room where church services were being held.

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“The minister began services and was actually preaching, and we were all engaged in listening to him, when all at once without a signal, the men who had stood their guns up in the corner of the room jumped to their feet and ran for their arms, without a word being spoken. Grabbing their weapons, they ran for the door and the first thing I knew – ‘Bang! Bang!’ – the guns began to fire. I ran to the door and saw four armed men from the rebel camp had surrendered and two more, who were a little further off, had wheeled their horses around and were making their escape as fast as their mounts could run. Our men were firing at them as they ran, and I could see the dust rising where the bullets from the guns struck the ground near the escaping men. The two got away safely, but the four were disarmed and held as prisoners. These six armed men had come over to where we were holding church to frighten us, and do their best to scare us out of the country, and thus assist in establishing slavery in the state.”

<sup>14</sup> It is not practical to give all the *Religious Telescope* correspondence Cook reviewed and summarized in his thesis, but in order to give the reader a feeling for the situation this entire article is given in Appendix B.

<sup>15</sup> While Cook’s thesis does not name the exact location of the conference, the diary of Josiah Terrel states: “On the 30th of October, 1857, Bishop David Edwards organized the Kansas Conference in a sod house owned by S. S. Snyder.”

<sup>16</sup> William Colpetzer was an abolitionist and an effective and convincing orator. He ignored a warning against his campaign to have Kansas become a free state and was murdered by a gang of pro-slavery marauders May 19, 1858, in an action known as the Marais des Cygnes Massacre. Page 196 of the 1898 Wagenseller History by G.W. Wagenseller states that “He was in a position to kill them, but preferring to die innocent rather than to live with human blood stains upon his hands, he surrendered. The Missourians took him with others, and placed them in a row near Blooming Grove, Linn County, Kansas, and all were shot down -- martyrs to anti-slavery convictions. After the tragedy the widow and her children came back to her father's home at Mifflinburg, Pa." His wife was the former Sarah Elizabeth Orwig (1831-1881) of Mifflinburg PA, where her father was a dentist. They had just been married February 26, 1856, and moved to Kansas from Pennsylvania.

<sup>17</sup> History of Lawrence, Kansas, by Richard Cordley, pages 201-202.

<sup>18</sup> An Early History of Lecompton, Kansas, and Its Vicinity, by 1932-33 history and English classes of Lecompton Rural High School, page 77.

<sup>19</sup> William Quantrill’s (1837-1865) name is also rendered Quantrell. A complete account of the man and the raid is given in the 1998 book The Devil Knows How to Ride: The True Story of William Clarke Quantrill and his Confederate Raiders by Edward E. Leslie.

<sup>20</sup> His death notice on page 17 of the November 18, 1900, Los Angeles Times states: *The funeral will be held at 3 o'clock Sunday afternoon at Friends' Church, corner of Raymond Avenue and Willa Street. Mr. Gingerich had been a minister in the United Brethren Church forty years, and for some time was pastor of a church of that denomination in Los Angeles. He is survived by a widow in Pennsylvania, daughters in Florida and Arkansas, and a son J.M. Gingerich of Pasadena.*

<sup>21</sup> Marion Richardson Drury (1849-1939) held pastorates in Iowa, Ohio and California. He also helped edit the *Religious Telescope* 1881-1897 and served as president of the denomination's Philomath College 1910-13 and Leander Clark College 1913-16. He is a brother to noted United Brethren historian A.W. Drury.



**Believed to be a photograph of  
John S and Elizabeth Wallis Gingerich**

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**Appendix A. Ministerial Service Records of John S. Gingerich and Samuel S. Snyder.**

GINGERICH, JOHN S.

Born: 10-16-1819 Juniata County PA

married: Elizabeth J. Wallis

Died: 11-17-1900 Pasadena CA

obit: [1827 – 4/2/1905]

1854 license, Allegheny Conference

1857 ordained, Kansas Conference

Interment: Mountain View Cemetery, Pasadena/Altadena CA

Obit: Neosho 1901,16

1855 “transfer” to Missouri Conference

1855-57 missionary to Kansas

1857 charter member of Kansas Conference

1857-58 Prairie City

1858-59 Lawrence

1859-60 located

1860-61

1861-62 located

1863 chaplain, US Army (Mar-Sep)

1863-68

1868-69 superintendent, South District

1869 charter member of Osage Conference

1881 charter member of Southwest Missouri Conference

1882 transfer to Osage Conference

1885 charter member of Neosho Conference

Los Angeles

SNYDER, SAMUEL S.

Born:

married: Mary V. Stewart

Died: 8-21-1863 Lawrence KS

obit:

1845 license, Allegheny Conference

1847 ordained, Allegheny Conference

Interment:

Obit:

1844-45 Jefferson

1845-46 Allegheny

1846-48 Mt. Pleasant

1848-49 [not listed?]

1849-50 Westmoreland

1850-51 Blair

1851-53 superintendent, Eastern District

1853-54 superintendent, Western District

1854 superintendent, East District (ending 11/1/1854)

1854 transfer to Missouri Conference

1854-57 missionary to Kansas

1857 charter member of Kansas Conference

1857-59.1 conference superintendent

1859 transfer to [unknown]

1860-61 Lawrence, Kansas Conference

1861 transfer to Kansas Conference

1861-62 located

1862-63 Lawrence

**Appendix B. Letter from the October 1, 1856, *Religious Telescope*.**

KANSAS CORRESPONDENCE

Lawrence. September 15, 1856

We have had stirring times in Kansas for the last two months and have been in great peril. It has not been safe part of the time to go out any distance from our dwellings. Indeed it has not been safe to stay at home. When the sun rises in the morning we sometimes expect to fall by the hand of our enemies before it sets in the evening. The people of Kansas have looked with a degree of hope to our new Governor. All ears are opened, and all eyes are turned toward him. In him the free men of Kansas have expected salvation, and I hope we shall not be disappointed.

Last week he visited the people of Lawrence and made a short speech. The free state men were much pleased with him. He brought the United States troops with him, having heard that we are again about to be invaded. None of the enemy, however, being near, he returned to LeCompton with the troops. On yesterday Sabbath, I ventured some four or five miles from home, when I discovered a large body of Missourians were approaching Lawrence – some say 3000, some say not so many. It is very difficult to ascertain their number; it is large, however.

They came near to my house, and on drawing so near it was thought best for me, after a short consultation with my family, to leave for Lawrence, as they [Lawrence] were taking every man they could get hands on. Lawrence could only raise about 200 men. They crowded to the forts with guns, pistols and pitchforks. Several hundred approached within a half mile of town, burning houses as they came, shooting men and cattle. The firing commenced about 4 or 5 o'clock in the evening as was kept up till dark. Some of the enemy were shot, and some wounded. A dispatch was sent to the Governor, and the troops arrived at 12 in the night. But the enemy had been driven back by the small company of citizens in Lawrence and the surrounding country.

This day, the 15<sup>th</sup>, families are coming into town for protection. The Governor is now in the camp of the enemy doing all that he can to disperse them. They say they will not go back till every house in Lawrence is demolished. They are all armed and have three or four cannon.

They seem determined to fight. I think, however, they will back down. I have expected to be burnt out every night. Brother Gingerich had all his horses stolen. What the result will be God only knows.

Your obedient servant, S.S. Snyder

N.B. We believe our new Governor will bring about a change for the better and that our Bishop and Brethren from Missouri will still be able to come to Conference in Lawrence.

S.S.S.

Just now five free state men were brought into Lawrence, all wounded yesterday at other places. Brethren, I am not so much discouraged. Victory will be on the side of the oppressed. Today I ventured out home to see my family. God has protected them, but I had to leave in an hour or be taken prisoner.

S.S.S.