



THE
**BRETHREN
HERITAGE**
OF
**ELIZABETHTOWN
COLLEGE**

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YEARS
SINCE 1899

THE
**BRETHREN
HERITAGE**
OF
**ELIZABETHTOWN
COLLEGE**

Revised third edition, Steven M. Nolt, 2024

First edition, Donald F. Durnbaugh, 1993



**THE YOUNG CENTER
FOR ANABAPTIST AND
PIETIST STUDIES**

ELIZABETHTOWN COLLEGE

ELIZABETHTOWN COLLEGE'S MISSION

Elizabethtown College provides a transformative educational experience that cultivates personal strengths and develops a passion for lifelong learning and purposeful work. Our educational experience blends a high standard of scholarship with four signature attributes:

- to educate our students in a relationship-centered learning community,
- to foster in our students international and cross-cultural perspectives,
- to complement classroom instruction with experiential learning opportunities, and
- to prepare our students for purposeful lives and meaningful work.

Our motto is *Educate for Service*, and we believe that learning is most noble when used to benefit others, regardless of chosen career path. We prepare our students to lead rich lives of purpose and meaning while advancing independent thought, personal integrity, and social responsibility, which are the foundations for a life of learning. We foster the values of *peacemaking, non-violence, human dignity, and social justice*.

Today, Elizabethtown College is an independent, nonsectarian institution, but like many schools its mission is reflective of its roots. Founded by members of the Church of the Brethren, a group committed to service and peacemaking expressed in an ecumenical spirit, the College continues to be shaped by that heritage as it unapologetically embraces diversity and strives to be a place where every member of the community can find a sense of belonging.

As Elizabethtown College marks 125 years of educating for service, it is not constrained by its past, but it does draw on the strengths of its founding ideals. This booklet aims to help students, faculty, staff, parents, alumni, and community partners understand Etown's heritage, which has played a role in the evolution of its educational philosophy, its mission, its connections to the community, many of its traditions, and even the names of some of its campus buildings and programs.



Mentoring relationships between faculty and students have been a hallmark of Elizabethtown College. Ralph Schlosser, longtime professor of English and president of the College from 1928-29 and 1930-41, talks with students in 1959. Schlosser returned to teaching Shakespeare after his time as president. *Hess Archives, Elizabethtown College*



Elizabethtown College students are taught by committed professor-mentors through hands-on, real-world learning opportunities.

FOUNDING OF THE COLLEGE

During the last decades of the 19th century, the Church of the Brethren was in a process of transformation from a nonconformist group of largely “Pennsylvania Dutch” background to a small but vital denomination. A key factor in that change was the establishment of schools and colleges that would bring the benefits of education to the youth of the church as well as to their non-Brethren neighbors. These efforts were not without some controversy and, indeed, were sometimes resisted by more conservative elements within the church. By the late 1890s, enterprising Brethren had established schools in other parts of the country but not in southeastern Pennsylvania.

J. G. Francis, an energetic young Brethren minister from Oaks, Pa., and George N. Falkenstein, noted pastor of Germantown Church of the Brethren in Philadelphia, vigorously promoted the idea of a Brethren college in this region. At their invitation, supporters met in Reading, Pa., in November 1898 to discuss the possibility of beginning a school, not as an official institution of the church but as a private effort of entrepreneurial church members.



At the turn of the 20th century, Brethren leaders concerned with the welfare of their youth launched Elizabethtown College. Here, some of those youth picnic at Mount Gretna, Pa., 1906. *Hess Archives, Elizabethtown College*

The group decided the time was ripe for such a venture. When word of their plans began to circulate, civic-minded leaders in various communities began vying to attract the new school. The founders selected Elizabethtown in Lancaster County, Pa., because of its location along the railway between Harrisburg and Philadelphia, which would provide easy access for students. The first meeting of the new board of trustees was held in June 1899. It soon received a legal charter, and Elizabethtown College was born.

Benjamin and Annie Witmer Groff, Brethren church members who owned a farm along what is now College Avenue in Elizabethtown, sold the trustees 13 acres for the campus. Construction of Alpha Hall was not completed in time for the start of the school year, so the half dozen students who comprised the first class initially met in rented spaces in town.



Brethren elder I. N. H. Beahm (1859–1950) served as the first president of the College, 1900–01, and again from 1904–10. *Hess Archives, Elizabethtown College*



Alpha Hall, completed in 1900, was the first campus building. The lower level held the dining hall and science laboratory; classrooms, the library, and a chapel were located on the first floor; and the second and third floors served as dormitories. *Hess Archives, Elizabethtown College*

“We regard education,” an early college catalog explained, “not as an end to be attained, but rather as a means to an end. To live completely, to render the highest *service*, are the aims of the Institution.” These aims reflected Brethren understandings of the purpose of education, which extended to everyone. The College’s “doors are open to both men and women,” the catalog continued, and although the school was sponsored by the Brethren, its “opportunities are open to everybody, regardless of creed.” That openness extended to international students, the first of whom arrived on campus in 1905: Hovhannes Berberian, an Armenian from Kayseri, Turkey, and Domingo Dikit from Pililla, Philippines.



Intramural baseball team, 1905. One of the College's first international students, Domingo Dikit, is standing fourth from the left. Athletics were always part of the curriculum, but intercollegiate competition did not begin until the late 1920s.
Hess Archives, Elizabethtown College



Elizabeth Myer (1863–1924) was among the first faculty members, teaching English and speech and overseeing the campus newspaper.
Hess Archives, Elizabethtown College

Among the teachers whose tireless efforts made the fledgling school a reality were George Falkenstein, who moved from Germantown to Elizabethtown in 1901, and Elizabeth Myer, a legendary Brethren schoolteacher from Lancaster County who had graduated from Millersville Normal School (now Millersville University) in 1887, likely the first Brethren woman to do so.

Myer's presence on the faculty pointed to another factor behind the College's founding. In 1895, in a blatant bid to push Catholic nuns out of the teaching profession, Pennsylvania's legislature had banned public schools from hiring anyone who wore religiously distinctive clothing. The law reflected widespread anti-immigrant and anti-Catholic sentiment at the time, but it also had implications for Brethren teachers who wore distinctive garb. In her Plain dress and bonnet, Myer's days as a public schoolteacher were now numbered, making the possibility of joining the Elizabethtown College faculty attractive. Indeed, Brethren frustration with the state's discriminatory "garb law" was apparently one issue motivating them to start a private school (which was not covered by the law) in the 1890s.



Students Ruth Bucher and Ella Booz in their Alpha Hall dorm room, 1915. The two are wearing the distinctive Plain garb that was typical of women members of the Church of the Brethren at that time. *Hess Archives, Elizabethtown College*

Having been the targets of discrimination because of their appearance, the Brethren were determined to create a more tolerant environment. Unlike the state's policy that discouraged diverse religious practice, Elizabethtown College would support "plainness of dress" on the part of Brethren students, an early catalog explained, but did not demand it of anyone else. Another early catalog announced that while "chapel exercises" were "held each morning of the school week," any student with "conscientious scruples against their attendance at this service may be excused." For the Brethren, true faith was voluntary.



Elizabethtown College is committed to valuing and fostering the diversity reflected in our life together and in the world beyond our campus.

COLLEGE GROWTH AND DEVELOPMENT

Enthusiasm and commitment were important for getting the fledgling College off the ground—and the school quickly prospered—but taking the institution to the next level required a wider and more consistent base of support. In 1917, after lengthy deliberations, the Church of the Brethren congregations of eastern and southern Pennsylvania corporately assumed ownership and responsibility for the school.

Church ownership briefly raised questions about the acceptability of collegiate athletics, instrumental music performance, and theatrical performance, all of which some Brethren found frivolous and tangential to the purpose of the school. But these curricular and cocurricular activities remained a part of student life. Closer ties between the college, the town, and the church developed in the 1920s during the presidency of Henry K. Ober, who had served as the Elizabethtown Borough civil engineer and pastor of Elizabethtown Church of the Brethren.



Senior class play, late 1920s. Although some conservative Brethren were unsure of the value of drama, Brethren Professor Rebekah Scheaffer advocated for it and helped organize the student theater group Sock and Buskin.

Hess Archives, Elizabethtown College

Although the majority of students came from Brethren families during these years, the College also attracted students of varied backgrounds, ages, and stages of life. For example, 41-year-old Charles Jenkins received his bachelor's degree in 1930, earned while serving as the pastor of Harrisburg's Second Baptist Church, an important African-American congregation in that city.

College milestones during the first half of the twentieth century included the introduction of various athletic teams, music ensembles,



Church of the Brethren youth conference, 1935. For many years, regional Brethren youth gatherings were held on campus each summer. *Hess Archives, Elizabethtown College*

annual Brethren Bible conferences, and expanded facilities. In 1921, Elizabethtown College received formal accreditation from the Commonwealth of Pennsylvania, which was essential for students who wished to transfer credits. Following slow but steady growth in the 1930s and 1940s, the College was accredited by the Middle States Association of Colleges and Schools in 1948, a testament to the quality of its curriculum, instruction, facilities, and finances.

As enrollment grew during the middle decades of the 20th century, the percentage of Brethren students declined, but ties with the Church of the Brethren remained vital. Church youth conferences met annually on campus. Alumni



Millie Fogelsanger Long, an Etown student in the early 1940s, went to Europe after World War II with Brethren Service. Here she distributes food rations to internally displaced persons in Poland. *Brethren Historical Library and Archives, Elgin, Ill.*

such as Mary Schaeffer served the church as missionaries—in Schaeffer's case, for 27 years in China. Several of the College's presidents, including Ralph Schlosser, A. C. Baugher, and Morley Mays, were chosen as moderators of the denomination's Annual Conference, and Baugher chaired the committee that produced *The Brethren Hymnal* in 1951. During and after World War II, students such as Mark C. Ebersole, who would later serve

the College as president, put the Brethren peace testimony into practice by ferrying relief supplies across the Atlantic during their alternative service as conscientious objectors. And when classroom space was in short supply in the 1950s and '60s, humanities courses met in the education wing of the Elizabethtown Church of the Brethren, located on the edge of campus.



Elizabethtown College Concert Choir singing at Elizabethtown Church of the Brethren, 1965. *Hess Archives, Elizabethtown College*

The latter decades of the 20th century saw dramatic changes across the landscape of higher education. Like many church-affiliated schools, Elizabethtown College continued to experience solid enrollment and program growth. But with growth came significant increases in operational costs. At the same time, the percentage of Brethren students, faculty, and administrators, as well as the amount of financial support from Brethren congregations, fell. By the 1980s, church leaders and College administrators were reassessing their hopes and expectations of each other. The result was that in 1993 ownership of the College was transferred from the church to an independent board of trustees.

A legal relationship was thus transformed into a covenantal college-church partnership. The church affirmed the College's mission while recognizing it as an independent institution whose students, faculty, and administration embrace a wide variety of religious and philosophical perspectives. For its part, the College committed itself to honoring its Brethren heritage by shaping an educational program that continued to champion the values of service, peacemaking, non-violence, human dignity, and social justice.



At Elizabethtown College, we believe in using our talents, empathy, intellect, and energy to confidently serve our community.

On its 125th anniversary in 2024, Elizabethtown College is flourishing beyond anything its founders envisioned. It has a student body of more than 2,100 undergraduate and graduate students with a full-time faculty of nearly 110. The College has achieved a strong regional reputation as a dynamic liberal arts and preprofessional school, committed to academic excellence and the holistic development of its students. Its Brethren heritage provides strategic resources for Elizabethtown College to draw on as the institution approaches the challenges and opportunities of the future.

THE CHURCH OF THE BRETHREN

The Brethren began in 1708 when eight men and women were baptized in the Eder River near the small village of Schwarzenau, not far from the German city of Kassel.

The Brethren movement, under the leadership of Alexander Mack, combined theologies of Pietism and Anabaptism. Pietism was a late-1600s church renewal movement, especially in German-speaking Europe. Pietists believed that the Reformation of a century and a half earlier had produced disappointing results because Protestants had focused on the head (correct doctrine) at the expense of the heart (spiritual devotion) and the hand (service to others). Pietists sought to rebalance head, heart, and hand but were often rebuffed by state church leaders with a vested interest in the status quo. In response, Radical Pietists like the Brethren of Schwarzenau left the state church system, drawing inspiration from the Anabaptist tradition. Anabaptism represented the radical wing of the Reformation and stressed voluntary adult baptism, discipleship, separation of church and state, and nonresistant pacifism.

The Brethren movement spread rapidly but faced harassment and suppression. Between 1719 and 1735, virtually the entire membership of several hundred migrated to Pennsylvania. The Brethren prospered in North America. By the late 1850s, congregations had been established across the continent. In some areas, particularly southeast Pennsylvania, they retained distinctive German cultural traditions into the early 20th century. In fact, throughout much of their early history, the Brethren were known as German Baptist Brethren. Colloquially, they were also called “Dunkers” because of their practice of baptism by immersion. The name Church of the Brethren was formalized in 1908.



Brethren elders Rufus P. Bucher, right, and V. Lester Schreiber, baptize Anita Frey in Lancaster County, Pa., 1946. Bucher and Schreiber were graduates of Elizabethtown College and both also chaired the College's board of trustees. *Hess Archives, Elizabethtown College*

Today, Brethren life takes place within the context of local congregations, which may number fewer than 50 or more than several hundred members. In church governance, Brethren operate on democratic principles; each congregation is free to develop its own style of worship, service, and outreach. Local churches are parts of regional districts, and delegates meet each summer in a nationwide Annual Conference. Administrative offices are in Elgin, Ill. In 2024, adult membership was about 83,000 in more than 850 congregations.



Outdoor recreation as part of summer Vacation Bible School at Elizabethtown Church of the Brethren. *Elizabethtown Church of the Brethren*

BASIC BRETHREN BELIEFS

Key values of Elizabethtown College, such as an emphasis on human dignity, service, and peacemaking, are closely tied to the Brethren heritage. These and other ideals reflect the church's Anabaptist and Pietist roots. At times, Brethren beliefs have put the church in tension with civil authority and even with other Christians. For example, because of their concern for human dignity, Brethren were among the first religious groups in America to oppose slavery and, more recently, the death penalty. Brethren faculty and students who expressed pacifist sentiments during wartime were sometimes misunderstood by others in the community.

In common with other Christians, Brethren affirm the historic teachings of Christianity. However, Brethren are noncreedal in the sense that statements of faith, such as the Apostles' Creed, are seldom used in worship. Brethren instead affirm the New Testament as their creed and give special emphasis to the life of Christ and the early church as their model of faith and practice. The central emphasis for Brethren has been a commitment to "continue the work of Jesus—peacefully, simply, together."



Friends from the United States and Nigeria reconnect during the Seventh Brethren World Assembly, which met on the College's campus in 2023. Today, Church of the Brethren congregations flourish in more than a dozen countries around the world and most Brethren live outside North America. *Steven M. Nolt*

Several emphases have come to characterize the Church of the Brethren, including:

The Church as a Community. For Brethren, the church is the body of Christ in the world. It is not just a collection of individuals who gather for worship at certain times, but rather a community of people who seek to put their faith into practice throughout the week and in all of life.

Nonconformity and the Simple Life. For many years, Brethren understood themselves as practicing a strict nonconformity to the world. Among other things, this belief led them to wear plain dress (distinctive garb) to demonstrate a rejection of fleeting fashion and

social class distinctions. In the early twentieth century, an emphasis on a specific dress code evolved into a voluntary commitment to the “simple life.” Many contemporary Brethren seek to resist conspicuous consumption and make lifestyle choices based on the value of “living simply so others may simply live.”

Similarly, Brethren have seen themselves as stewards of the earth. Until the mid-20th century, most were agricultural people and regarded the land and its bounty as a sacred trust. In recent decades, this emphasis has found expression in environmental stewardship. Elizabethtown College's commitment to sustainability continues this tradition.

Integrity. For the Brethren, integrity began with language. The church opposed both the swearing of oaths and the use of dishonest or hateful speech. It is partly for this reason that for many years Brethren declined to use the courts to settle grievances among themselves. A life of honest speech and action led to a life characterized by humility and restraint. Brethren committed themselves in the “moderate use of all good things.” Elizabethtown College disallowed sorority and fraternity houses because they were viewed as antithetical to integrity, moderation, and sobriety.

Peace and Reconciliation. If the Brethren are known to others, it is probably through their witness of peacemaking and service. They are one of the “historic peace churches,” along with the Friends (Quakers) and the Mennonites. Traditionally, their peace stance was known as “nonresistance” because Brethren were to suffer rather than inflict violence or take revenge. It implied a refusal to bear arms and was summed up in the 1934 statement of the Church of the Brethren's Annual Conference that “all war is sin.” This tradition is at the root of the long standing practice of not inviting military recruiters to the Elizabethtown College campus, even as the school is committed to supporting students and staff who are military veterans.



(L-R): Angelymarie Pacheco '26 and Makenzi Reed '26 studied the effects of floodplain restoration on reptiles and amphibians in the Conewago Creek as part of their 2024 Summer Creative Arts and Research Program (SCARP) project.

During World War II, Brethren worked with government leaders to create civilian alternative service programs for conscientious objectors. They fought forest fires, acted as human subjects for medical research, or worked in understaffed psychiatric hospitals. Later, alternative service projects were permitted abroad and became a model for the U.S. Peace Corps. For Brethren, a strong belief in the dignity of all people as children of God shapes their approach to peacemaking. It is also reflected in the College's commitment to diversity, equity, and belonging and the development of the Campus Center for Truth, Racial Healing, and Transformation.

Service to Others. The Pietist impulse to reform society still motivates Brethren engagement with the world, fueling their practice of sharing basic material necessities such as food, clothing, and shelter with those in need, whether caused by war or natural disaster. Brethren have been in the vanguard of creating and staffing service agencies such as Church World Service, Heifer International, and CROP (Christian Rural Overseas Program). Organizations such as Brethren Disaster Ministries, which works with the Red Cross, and On Earth Peace are other examples of organizations pioneered by Brethren, as is SERRV, an international fair-trade retailer.



J. Kenneth Kreider '61 distributes clothing to Hungarian refugees in 1956. As a conscientious objector to war, Kreider volunteered with Brethren Service in nonviolent efforts to relieve suffering. He joined the Elizabethtown College faculty in 1964 as a professor of history. *J. Kenneth Kreider*



James LaGrand, a participant in the Teachers for West Africa Program (TWAP) works alongside local residents making cement blocks in Nigeria, 1964. TWAP was a joint program of Elizabethtown College and the Hershey Corporation and sent more than 200 teachers to Ghana and Nigeria in the 1960s and 70s. The program reflected the Brethren values of service and social justice. *Hess Archives, Elizabethtown College*

For more than 75 years, Brethren Volunteer Service (BVS) has provided opportunities for anyone, but especially young adults, to devote one or two years to social service in the United States and abroad, including in some of the many Brethren-affiliated retirement homes, camps, and retreat centers scattered across the country.

Ecumenicity. Brethren understand that their denomination is only a small part of the larger community of faith. They have sought to learn from others and to share insight God has given them. The Church of the Brethren is a member of the National Council of Churches and was a founding member of the World Council of Churches. In these and other settings, they have helped keep peace and justice concerns in the forefront of ecumenical conversation.

DISTINCTIVE PRACTICES

Brethren are a nonliturgical tradition, which means there is no uniform order for worship, although worship includes elements common in many other Protestant traditions, such as corporate prayer, Scripture reading, preaching, and singing hymns. Early Brethren met for worship in members' homes, and when they did construct church buildings, originally called meetinghouses, they were plain, without crosses, steeples, or stained-glass windows. Today a wide variety of architectural styles, worship, preaching, and music can be found among Brethren churches, and many congregations have welcomed women as ministers.

Although patterns of worship have changed, several unique ritual practices continue to shape Brethren religious identity.

Baptism. This ordinance is for youth and adults who confess faith and desire to follow Christ. The person being baptized stands or kneels in water and the minister immerses him or her by gently bowing the head three times into the water, face forward, in the name of the Father, Son, and Holy Spirit. This ritual is known as trine immersion baptism and symbolizes both forgiveness and rising into a new life as a member of Christ's spiritual body, the church.

Love Feast. This service of reverence is the setting in which Brethren observe communion. Patterned after Jesus' last supper with his disciples, the service is rich in symbolism and consists of several parts, beginning with *Self-Reflection* or *Examination*. Upon arrival, participants are given opportunity for confession before coming to the Lord's Table. Through meditation, hymns, prayers,

and other means, the congregation is asked to reflect on how Christ is at work in their lives.

Feet Washing.

This symbolic act points to love demonstrated in humble service. In Jesus' day, a servant would wash the feet of guests. In Brethren understanding, when Jesus washed the feet of his disciples, he was teaching them servant leadership. At the love feast, deacons distribute towels and basins filled with water. Each person then washes and dries the feet of a person sitting next to them. Many congregations sing hymns during the service of feet washing.



Men wash one another's feet during a Love Feast at Elizabethtown Church of the Brethren.
Elizabethtown Church of the Brethren

Agape Meal. Following feet washing, Brethren eat a simple meal together, remembering the last supper Jesus ate with his disciples. Traditionally, the deacons prepare the meal, which consists of a simple stew and a few other items, such as fruit, bread, and cheese.

Communion (Eucharist). The love feast concludes with the familiar symbols of bread and the cup, taken in remembrance of Christ's death. The bread is unleavened (made without yeast), and is typically baked in long, narrow strips. A common cup with wine that was passed from one member to the next around the tables has been replaced in recent decades by grape juice in individual communion cups.

THE BRETHREN AND HIGHER EDUCATION

The early Brethren in Europe were not university educated and, indeed, there were no trained theologians among them. Some were suspicious of higher education or thought that it should be avoided, because a true knowledge of Christ could not be obtained there.

Following the Civil War, however, progressive-minded Brethren became interested in educational ventures, including publishing,

Sunday schools, and training courses for clergy and missionaries. A natural outgrowth of these interests—one in keeping with wider social and economic developments in American society at the time—was for Brethren to develop their own schools, including colleges. Beginning in 1861, several schools were founded that offered classes at the academy or high school level, all of them intended primarily for Brethren students.

Six of the schools matured into fully accredited liberal arts colleges. Sister institutions to Elizabethtown include Juniata College (1876) in Huntingdon, Pa.; Bridgewater College (1880) in Bridgewater, Va.; Manchester University (1889) in North Manchester, Ind.; McPherson College (1887) in McPherson, Kan.; and the University of La Verne (1891) in La Verne, Calif. A graduate school of theology, Bethany Theological Seminary (1905), is located next to Earlham School of Religion (affiliated with the Friends) on the campus of Earlham College in Richmond, Ind.

AN EDUCATIONAL PHILOSOPHY

Elizabethtown College's mission to Educate for Service stems from the values of its Brethren founders and has produced a distinctive educational experience that combines liberal arts learning and professional career preparation. Commitments to peacemaking, nonviolence, human dignity, and social justice are found throughout the curriculum. Examples include the Social Work Department's key role in the development of ECHOS (Elizabethtown Community Housing & Outreach Services) to empower families and individuals



Etown carried on the holiday tradition of giving back to the local community and sponsored more than 135 gifts through the 2023 Angel Tree initiative.

experiencing housing instability and insufficient income; the Criminal Justice major's emphasis on criminal justice reform and inmate reentry; and the Music Department's first-in-the-nation master of music education degree focused on the study of peacebuilding and social-emotional learning.

Service to others is infused into campus life, with students in all majors giving hundreds of hours of community service each year. Student-led service clubs include

Best Buddies, Colleges Against Cancer, Elizabethtown Circle K, Engineers for a Sustainable World, Etown Helping Etown, and Hope Club.

The Center for Community and Civic Engagement (CCCE)

provides structured opportunities for students, faculty, and staff to deepen their involvement in service. Reciprocal relationships with local organizations are the foundation of these efforts, which include the annual Into the Streets Saturday during the fall semester and the campus-wide Day of Service in the spring semester. During semester breaks, multiday service trips immerse students in new communities, allowing them to serve and learn alongside others.



A group of 11 Etown students and staff served with Habitat for Humanity in Tuscaloosa, Ala. during the annual CCCE Spring Break Service Trip in March 2024.

The Center for Global Understanding and Peacebuilding

facilitates programs advancing global understanding, international engagement, and nonviolent conflict transformation. Its Peace and Global Scholars Program is a distinctive student leadership program that helps form citizens of the world who are knowledgeable about global issues, empathetic toward other cultures and nationalities, and committed to the values of peace, human dignity, and social justice.



More than 225 Blue Jay students, faculty, staff, and alumni packed 45,000 meals that were sent to families experiencing food insecurity during the annual Day of Service event in March 2024.

THE BRETHREN HERITAGE ON CAMPUS

The importance of Elizabethtown College's roots in the Church of the Brethren and of the church's significant support for the College are found throughout campus.



The Young Center for Anabaptist and Pietist Studies, named in honor of Dr. Galen S. and Jessie M. Young, is an internationally recognized scholarly institute that fosters research on the history and contemporary relevance of the Anabaptist and Pietist traditions. Founded in 1986, the center conducts research and hosts lectures, conferences, and exhibits. It partners with Johns Hopkins University Press to publish books in Anabaptist and Pietist Studies. The Young Center's endowed Kreider and Snowden fellowships support visiting scholars pursuing research at the center. One wing of the Young Center is the Bucher Meetinghouse, named for Rufus P. Bucher, a much-loved Brethren pastor, one of the first students to attend the College and chair of the board of trustees for more than 15 years.



The Young Center's adjoining Bucher Meetinghouse provides ample space for classes and many of the Center's programs.



Chinese Buddhist Monks visit the Young Center in September 2013.



The Bowers Interpretive Gallery

The Bowers Interpretive Gallery, located in the Young Center, combines visual exhibits, objects, and sound to introduce Anabaptist and Pietist groups, their history, and their global expansion. Images and artifacts interpret the themes of service and peace that are central characteristics of these traditions. An exhibit of objects related to

the Church of the Brethren love feast shows the meaning of this ritual and its adaptations among other groups. The rare book exhibit features unique Bibles and devotional literature, and the music area allows visitors to listen to examples of music from six different Anabaptist and Pietist groups.



Anita F. Hess at the Hess Archives Dedication, November 2014.



(L-R): Legal Studies major Kalen Tendo '27 and Archivist Rachel Grove Rohrbaugh conduct research as part of 2024 SCARP.

The Earl H. and Anita F. Hess Archives and Special Collections houses documents and manuscripts, photographs, rare books, and artifacts that record the history of both the College and the Church of the Brethren. Located in a state-of-the-art facility within the college's High Library, the archives is the official repository for the Atlantic Northeast and Southern Pennsylvania Districts of the Church of the Brethren. It also holds the research papers of prominent Brethren scholars, such as Donald F. Durnbaugh and Roger E. Sappington, and the Clarence Spohn Collection of materials related to the Radical Pietist community at Ephrata, Pa.

The Susquehanna Valley Ministry Center provides theological and leadership training for five districts of the Church of the Brethren in Pennsylvania and the greater mid-Atlantic region, in partnership with Bethany Theological Seminary. Its offices are located in the Young Center. Most of its programming is carried out by extension or online.

The Elizabethtown Church of the Brethren is located adjacent to the college campus at 777 South Mount Joy Street and welcomes the campus community to its services and activities.

Named endowments and facilities on campus are reminders of the College's religious heritage and of the generosity of Brethren supporters. Endowed faculty appointments, such as the ***Ralph W. Schlosser Chair in English***, the ***Carl W. Zeigler Chair in Religious Studies***, and the ***A. C. Baugher Chair in Chemistry***, honor distinguished Brethren educators.

Leffler Chapel and Performance

Center honors Carlos R. and Georgiana E. Leffler. Built in 1996, this building is used for special lectures, conferences, and a variety of cultural events. A trustee for 27 years, Leffler was a noted lay leader in the Church of the Brethren.



Alpha Courtyard, in front of Alpha Hall, is a tribute to the vision of J. G. Francis. Inlaid in the brick courtyard are granite stones with the names of past chairs of the board of trustees and the presidents of the College.



Statue of Jacob Gottwals Francis (1870–1958) near Alpha Hall. A Brethren minister, Francis urged his church to embrace higher education.

Facilities named in honor of Brethren affiliated with Elizabethtown College include the ***Baughner Student Center***, named for A. C. Baughner, a nationally known Brethren leader and president of the College, 1941–61. ***Founders Residence Hall*** recalls four early college leaders, all of whom were Brethren ministers: I. N. H. Beahm, George N. Falkenstein, Samuel H. Hertzler, and Jesse C. Ziegler. ***Myer Residence Hall*** recognizes Elizabeth Myer, one of the first and most loved members of the faculty. ***Ober Residence Hall*** is named for Henry K. Ober, president of the College in the 1920s and a Brethren elder. ***Hackman Apartments*** honors the memory of Vera Hackman, a legendary dean of women and professor of English. ***Nicarry Hall*** is named for Wayne A. Nicarry, a Brethren minister and chair of the board of trustees in the early 1990s. ***Royer Residence Hall*** is named for B. Mary Royer, who served as a Brethren missionary in India for 34 years. ***Schlösser Residence Hall*** gives tribute to Ralph W. Schlösser, an alumnus, minister, and president of the College from 1928–41. ***Schreiber Quadrangle*** recognizes V. Lester Schreiber, a prominent Brethren minister, businessman, and trustee. And finally, ***Zug Memorial Hall*** (originally built as the College library) honors Samuel R. Zug, an influential area Brethren leader and early trustee.



FURTHER READING

ON ELIZABETHTOWN COLLEGE

Jean-Paul Benowitz and Peter J. DePuydt. *Elizabethtown College* (Arcadia, 2014).

George N. Falkenstein. "The Organization and the Early History of Elizabethtown College" (unpublished, 1937). archive.org/details/orgelizabethtown00falk

Ralph W. Schlosser. *History of Elizabethtown College, 1899–1970* (Elizabethtown College, 1971). archive.org/details/historyelizabethtown00sch

Chet Williamson. *Uniting Work and Spirit. A Centennial History of Elizabethtown College* (Elizabethtown College, 2001). [archive.org/details/unitingwork00will](https://archive.org/details/details/unitingwork00will)

ON THE CHURCH OF THE BRETHREN

Carl F. Bowman. *Brethren Society: The Transformation of a "Peculiar People"* (Johns Hopkins University Press, 1995).

Brethren Encyclopedia. 4 vols., edited by D. F. Durnbaugh (Brethren Encyclopedia, Inc., vols. 1–3, 1983; vol. 4, 2005).

Dale W. Brown, *Another Way of Believing: A Brethren Theology* (Brethren Press, 2005).

Donald F. Durnbaugh. *Fruit of the Vine: A History of the Brethren, 1708–1995* (Brethren Press, 1997).

Donald Fitzkee. *Moving Toward the Mainstream: 20th Century Change among the Brethren of Eastern Pennsylvania* (Good Books, 1995).

WEBSITES

Church of the Brethren

brethren.org

Earl H. and Anita F. Hess Archives and Special Collection
at Elizabethtown College

etown.edu/library/archives

Elizabethtown College Church Relations

etown.edu/offices/advancement/church-relations.aspx

Young Center for Anabaptist and Pietist Studies

etown.edu/youngctr



Postcard featuring Alpha Hall, sent in October 1904 by student John H. Stayer of Woodbury, Pa. Hess Archives, Elizabethtown College



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