

Harold Bergey 2022 08 02

Alan & Kelly Keffer w/ Harold Bergey

Alan: So what was the process by which you became minister?

Harold: So, both Robert Mast and Phil Miller, who were co-pastoring at the time, had health problems that had somewhat incapacitated them, or at least they were less able to carry out their pastoral duties. Robert's was more of a mental-emotional. Brother Phil's was more of a heart condition, I think, at that time.

And so, I think Robert came to three of us. Chester Mast, Merlin Miller, and myself.

Alan: What year would that have been?

Harold: That would have been like 1988, I think. Yeah, I'm pretty sure of it. And asked whether we would be worship leaders and assist with conducting the Sunday service as a way of taking some of the load off of Phil and Robert. And then, as time went on, I think, and that may have even included Robert taking some therapy out of town at that point. Do you remember any of that, Kelly?

Kelly: Yeah, the year Brenda and Matt got married, because he was supposed to officiate their wedding. And like three weeks before, he backed out of it because of that. And that's when he went away for a while, you know, for some healing.

Alan: Was that in Harrisonburg?

Kelly: I don't know where he went.

Harold: I think he went to Philhaven, which was a facility near Hershey, Pennsylvania. I think that's right. At any rate, what even is a little foggy to me is then, so at some point, the need for one of us to be assistant pastor, you know, duties more than just being an occasional worship leader. And honestly, I don't know exactly how I came to be called to do that. I believe even John Keffer questioned that process right there.

By the way, the more I got to know your dad, the more I appreciated him. And I think, well, Dale said, the Keffers say things that other people are thinking, right? But seriously, I mean, Johnny Keffer would ask the questions that needed to be asked. And it was certainly a legitimate question.

Obviously, if I can't remember for sure how that happened, I mean, you know, Chester and Merlin were both very capable guys, too. So anyway, I can't even tell you exactly how that happened. But I do know at some point then, you know, my name was submitted to the congregation for a vote.

And that was not as lead pastor. I was an assistant pastor. And the first year, 1989, with Robert Mast, and then the second year with Adona Nissley, who was called to be an interim pastor.

Alan: I never met him. How long was he here?

Harold: Well, he was in the Tidewater area for, I don't know, maybe five years or so. But really only under assignment at Mount Pleasant for just over a year.

And then he went to Deep Creek and assumed responsibility for pastoring Deep Creek. So then...

Alan: What were they doing in the area? Was he here to fill the assignment at...

Harold: No, I think he was, you know, I don't know if it was a search committee or a leadership counselor who was exactly that had invited Adona and Mary to come here to be pastor and to also mentor this young assistant.

Alan: He'd been a pastor before?

Harold: Oh, yes. In fact, he was at Christiansburg near Tech [Virginia Tech] for, I don't know how long, but a number of years prior to being here. And he had had other pastorates as well, including Puerto Rico, where he spent like 20 plus years of his life, something like that.

Alan: So you were an assistant for a year for '88 or '89, and then Adona came in 90?

Harold: Right.

Alan: And you were mentored to pastor then, but Robert and Phil were both out of the...

Harold: That's right. At that point, yes.

Alan: Because it was you and Adona for a year. And then you were on your own. Is that when Keith came in, or did they do something different?

Harold: Well, it wasn't quite that quick. So Adona was kind enough to stay the month of January. And so I took a January course, and it was a short seminary course at AMBS, Anabaptist Mennonite Biblical Seminary in Goshen, Indiana. And so Adona stayed while I completed that, and then basically went on to degree as I became pastor in February of 91. Stayed with my cousin, Roy Bergey, while I was out there, who lived at that time in Goshen....No, actually, lived in Shipshaw, Indiana. You know where that is?

Alan: Uh-Uh

Harold: Amish country. I mean, really.

Alan: I'm reading about these places, but I don't know where they are until two

weekends ago. We went to Pennsylvania just to see where some of these places were located, so I can get a feel of what I'm reading about, writing about.

Kelly: Springs, Pennsylvania, and Meckville.

Harold: I think I saw some pictures. But go ahead, where are you going to ask me?

Alan: So after you were pastor, when he left Deep Creek, is that when they closed Deep Creek?

Harold: It wasn't long after that. I can't remember the exact timeline, but it would not have been long after that.

Alan: Was Mount Pleasant still using the bishop-preacher-deacon hierarchy then?

Harold: Yes, right. Although, we had deacons and deaconesses, which probably wouldn't be a popular way to refer to them these days, but female deacons. The deacons in my memory and during the time we're talking about were not ordained. My dad was ordained as a deacon.

Alan: That was an important position.

Harold: That's right, right. It was still important, but in that hierarchy you talked about, a deacon was kind of like vice president or something.

Alan: So after he [Adona] left, is that when...

Harold: Keith? Because you had asked about Keith earlier.

Alan: Is that when he joined to the ministry team?

Harold: Well, wasn't it Merlin first? Didn't Merlin? I served about four years with Merlin, about four years with Keith. Now, which was...

Kelly: You're probably be right.

Harold: I'm actually not absolutely sure. I should know that. So Merlin and Linda launched that, what did they call it?

Kelly: Dove.

Harold: Dove, thank you. Dove Christian Fellowship, right.

Alan: What was that? I don't know anything about that.

Kelly: Them and Daniel and Dorcas started a church.

Harold: Yeah. I don't know, it had a brief healthy period, I guess.

Alan: Where did they meet?

Kelly: The school. At one point it was at the school, the fellowship hall, or the social hall.

Alan: It was called Dove?

Kelly: Dove.

Harold: I think it was Dove Christian Fellowship, wasn't it?

Kelly: Yeah. I think they also met at... On Johnstown Road, Apostles Lutheran. For a short time as well.

Harold: Okay.

Kelly: But anyway. Okay. Sorry, got you off track.

Harold: No, you're filling in where my memory fails.

Alan: Well, what year did you decide to leave and go back to the farm? What year was that.

Harold: Oh, that was... Well... That's when I actually left and when I decided to leave. Separated by a little bit there, but... basically 2005.

And then, so my last day as pastor at Mount Pleasant would have been December 31st, 2006.

Alan: Were there any reasons other than going back to save the farm that motivated you to do it?

Harold: Yeah, it was a combination. I mean, I guess only be in glory land or some time that I'll know if all of this was legitimate and I made the best decisions, but... I mean, as I believe you and I have talked about before, but... You know, my parents were in a pretty critical situation at that point. They really did not have much income because they were counting on... They were counting on rental income from the farm property that they owned and, you know, the farm was failing. Anyway, so that was certainly a driver.

That sort of almost crisis situation. But...the decisionof the congregation... With a lot of reluctance about...moving the church to the school and combining the two. As I understand right now, much better than I did back then. But that was a real disappointment to me. Well... We came out with a... We, meaning those of us who favored that move. A very slight majority.

It was like 54% or something like that, which is not... Not the way you lead a unified church. Okay, we're going to do this and 46% of us don't want to do this. So, anyway... We... We had... Well, you didn't ask this, so I want to elaborate on this.

Alan: Go ahead.

Harold: It just... Took a number of steps trying to... restore trust and goodwill, you know, within the congregation. I think everyone on the leadership council, including myself...went to see... personally, face to face, some of the people who opposed that move.

And... You know, tried to... tried to... Make amends, I guess, where it was necessary and that kind of thing. So, anyway... I always felt very grateful... That the church didn't split over that. That seemed to me to be a good thing.

Alan: I had no idea there was anything like that going on.

Harold: But I split. I mean... You know, it was hard for me, then then to embrace any kind of a vision or energy for going on with leading the church. I thought maybe they were tired of me and you know, I didn't have much of a vision for the future. Because I just really felt that the gift of the property of the school and the ceaseless problem of jet noise at the current location of the church and so on. And of course, different people had different opinions about that. So I concluded that the need on the one hand... Of my parents... And the sort of being kind of out of energy or out of vision as far as the church is concerned. That's what took me there.

Alan: So, that was in 2005?

Harold: Well, I continued through the 2006 year.

Alan: Okay. Then... And Keith... I mean, Keith was there then. Did Sam come in immediately after you left? Or was that at some later... And how was... What was the process by which they hired Sam?

Harold: Yeah. So... I'm not sure how much of this I want to go into print. Because... you know, some of this is broadly known and some is not.

Alan: Well... I can't promise you what I will or will not print. So if you don't want me to... Don't tell me.

Harold: Yeah. Okay. Okay.

Alan: But you're not the only person I'm... Because there are three... One... Two... No, the first split was 2010. I mean 1910. Twelve.

And then the Deep Creek thing that I'm getting information from Deep Creek people about. And this one. Because the others are so ill-documented. I'm determined this one will be documented at least from all sides. The good, the bad, the ugly.

Harold: Yeah.

Alan: Don't tell me anything you don't want me to print.

Harold: Well, I can...

Alan: I will promise not to quote you if you don't want to be quoted. But I won't promise not to put it in there if it's...

Harold: Well, I can tell you in a very basic way without, you know, some of the fine details that might implicate certain persons. That as, you know, making a false move or, you know, mistake. But... So, immediately following, you know, January the 1st, 2007. You know, I was out. And Mount Pleasant had agreed to call an interim pastor for a year. And that was Jim Meador.

Alan: That's when we came back.

Harold: Yeah, okay. Right, right. So then during the time that Jim was here, the... The congregation formed a search committee for a longer term pastor. So, they had a candidate. Well, maybe several. But there was one that had attracted serious attention.

You know, for better or for worse. About that time, Sam and Keith came forward with a proposal. "You know, we could co-pastor here".

You know, Keith had the experience of co-pastoring before. And Sam certainly was an experienced church leader. And, you know, had quite a bit of pastoring experience. So my understanding is that the... The search committee just jumped on that. The other candidate was more or less forgotten. Because it's always...

Alan: Was it somebody from out of the area?

Harold: Yeah, yeah. It's always easier to go with the... The people you know than the people you don't know. So... So then, right. They were on in very short order. I mean, it wasn't like there was a lot of debating about that. I can't tell you how many months it was. But it wasn't a long period of time until Keith and Sam were the... Were the pastors.

Alan: Well, had Keith also been there when Jim Meador was there? Was he an assistant pastor then?

Harold: I don't know that he was assistant pastor. Now, I've got to hand it to Keith. He was a big help to me in that last year. It wasn't... I mean, it wasn't an official pastoral role. But, you know, he might have been... that I can recall. But, you know, he might have been chair of the church council or... some kind of administrative position. Yeah. At least, I don't... I don't think he had any kind of a pastoral title at that point. But maybe I'm wrong.

Alan: So, he wasn't preaching then?

Harold: He might have preached occasionally. Yeah.

Alan: So, Sam came in 2008?

Kelly: I think you're saying 2007, right?

Harold: Well... Or no, the Jim Meador... That's right, Jim Meador. Jim Meador would have been 2007. I can't remember to the month what happened when, but...

Alan: And even though I was there, what year did he leave? I can't remember.

Harold: Meador?

Alan: No, Sam. Oh, Sam.

Harold: I would... I would say it was about three years that Sam continued as pastor.

Alan: He had a three-year contract. And when it came up for renewal, that's everything hit the fan? I say that's a bad way to put it.... that the conflict came out in the open, or the folks who didn't want to renew I don't remember if... Let me tell you how I remember details.

Harold: Okay.

Alan: And if it's incorrect, I want to be corrected. As I remember, they had a vote, a written vote, to hand in by a certain deadline, whether to renew or not renew.

Harold: Okay, okay.

Alan: And as I recall, it came out 50/50, It was split right down the middle, and Ronnie Lehman had turned his in late, and so they didn't count it, which made him so mad he never came back. And I have to tell you, in reading all this church history, from the very beginning, and all the various splits that have come down, and the different sides of them, some are well explained, some you just have to... What was that about?

Harold: Yeah, yeah.

Alan: Nobody knows. But, was it before that, or after that, that the bishop, or actually they call him something different now, what do they call him? Advisor?

Kelly: Overseer.

Alan: Overseer, called the mass meetings for everybody to meet at the church and have their say. Was that before the vote or after the vote?

Harold: Hmm. I don't know.

Kelly: Are you talking about the same time, because it was about 2014 or '15 that they had the mass meeting. Not 20...

Alan: Well, Sam would have been there for longer than three years then.

Kelly: Was Sam there twice?

Alan: No. Well, he might have been renewed, but there was no interim. When Sam was there, he was there until he wasn't there.

Kelly: Okay. Well, there was a time gap then. Because if Jim Meadow came in for 2007, and you said he was there for how long?

Harold: Well, I wasn't quite sure. It might have extended a little bit into 2008.

Kelly: Right. Yeah. And then, then you were thinking Sam and Keith came together in 2008. So that's still, there's still a time gap there because it was around '14 or '15.

Alan: Well, maybe he was there six years instead of three. Harold's memory is not like mine.

Kelly: No, I don't think he was there that long, 'cause he was there...

Alan: I haven't talked to Keith. I've talked to a couple of people on the periphery and gotten their view on it, but frankly, they're just about as fuzzy as I am, and they remember things differently. Just like, one of them said, 'oh, no, no, no, we had the meeting, and then we voted. And then Sam was so mad, he just left. And everybody else got mad, and they left.'" And that's what they remember.

I said, "well, no, I don't remember it that way. I remember we had to vote, and because it was 50-50, or so close to 50-50, because they wouldn't count Ronnie Lehman

Harold: Yeah, I do remember that.

Alan: Ronnie's got a lot of my brother Gary. Bless his heart.

Harold: It's another story, but I miss seeing Ronnie.

Alan: I do, too.

Harold: I never see him anymore.

Alan: Well, I run into him now and then, and we stop and talk but he was good to have in the church.

Harold: No, but I'm not sure. I'm not coming up with anything for...

Kelly: Between Jim Meador and Sam and Keith. Because Sam was there when Brent died, so I know he was there in 2013.

Harold: Ok. Well, maybe I have Sam's time just too short. That may be the problem, because you might... before Sam left, I don't know how much of this was

official, but Sam had invited Musser. He was at Huntington. I'm a little ashamed

Kelly: Yeah, I know. I've heard the name..

Alan: He wasn't overseer though, right?

Harold: No. No. In fact...

Alan: But he invited him for what?

Harold: Well, I had oversight of all the Eastern District, with the exception of Mount Pleasant, during that time, and so I'm really frustrated I can't remember Musser's first name, but anyway, I'll get to that pretty soon, I guess. But he had gotten a no vote, a vote of no confidence at Huntington, and that was somewhat complicated, but...

Alan: Was Huntington Virginia Conference?

Harold: Mm-hmm. Mm-hmm. Yeah. Anyway, Sam and Musser saw very much alike on a lot of things, and so even though Nevin [Mast] had been in the picture earlier, I would say Nevin was kind of edged to the side, and Sam was encouraging Musser to come on. And who was a very experienced pastor, but also had just lost the confidence of a congregation that's sort of like our sister congregation or something like that. So yeah, Kelly, the mistake I've made is probably I didn't give Sam long enough there.

Kelly: So he may have started earlier than, or not earlier...

Harold: Continued longer than what I said, three years, maybe it could have been more like six years, I don't know for sure.

Alan: Now, I don't remember, not sure I ever knew, did the church then vote and decide not to renew, or did he just withdraw his application to renew?

Harold: Well, I think it was the latter, I'm pretty sure. Because even, I think the understanding was that both on Sam's part and the part of others that if there had been a vote at that point, Sam wouldn't have been blessed into, at least he wouldn't have had the level of support that a pastor needs to be an effective pastor. Particularly, I mean, it was really, really hard for Bev, maybe more than Sam. I mean, you know, he moved on to things that he found fulfillment in, but Bev just really got hit in the gut.

Alan: Well, it's her church where she grew up, and she has roots and ties there that Sam doesn't have. It was also, I mean, even though I was sorry to see everybody leave, I really wasn't sorry to see Sam leave, he's still a friend, we still do some business together, and talk occasionally, but Sam has a remarkable facility to not have a clue what somebody on the other side of the table is thinking.

Sometimes his reader is just off. I've just seen it too often that he believes what he wants to believe, or is persuaded of right now, and he'd be in a whole room full of people who absolutely saw it the other way and he'd never realize it.

Harold: I was about to say, you can throw some darts at me too, because I certainly didn't...I mean, I made some real bloopers, but anyway.

So, the church in Lezha, Albania, and the Lezha Academic Center both just had a big celebration a month ago. A 30-year celebration of the founding of the church, and 10-year anniversary of the founding of the school. And there is no question, but what? Sam had a very pivotal, essential role in that, with his evangelistic gift.

So, I mean, if you want to put it in biblical terms, I think simply, Sam has the gift of evangelism, but not of shepherding. He's got tremendous energy, he's got tremendous speaking capabilities, articulate and the like. And I say this, he was...when I had my horse accident during that. And that was 2010, by the way, right? Yeah, it would have been.

Kelly: I was still working for you, I think so.

Harold: Yeah, well anyway, I know Sam came to see me, and he was still, several times actually, in the hospital and then at home. But for the most part, he was not the gentle kind shepherd. You know, he was pounding forward and always moving on to bigger and better and higher.

Alan: Well, different pastors or ministers or even other people in the church all have different gifts. My brother Dale, as much as I love him, Dale and I can talk, I mean, we grew up in the same bed for most of our lives until he left home. So, we can talk about everything even if we disagree on it. And we're probably closer to each other than we are to any of the other brothers and sisters. So, and I think he's a fantastic evangelist. He'd be a horrible pastor because he has no patience with people.

Harold: Some of the same, yeah.

Harold: Yeah. I totally agree. I mean, and by the way, Dale was one of my best advocates for the move of the church to the school and combining the two. Yeah. Yeah, he thought that was a wonderful idea as did Leslie Francisco who was another, you know, Hampton. But, anyway, be that as it may. Yeah, so, evangelist, yes. Pastor, on the weaker side.

Alan: Why did so many people leave when he did? Do you have any inklings.... My intention is to talk to every one of them and ask them exactly that question and for their insight, what did you see happen there?

Harold: I can... I can only speak to that on behalf of a few people. Ruth Kastberg-Waff was one of them. And Ruth is very deeply spiritual, you know, deep convictions, lots of insight. But she had grown up in and later pastored, you

know, a Pentecostal type church that was much more like the like the Cornerstone churches that Sam had been mentored, I guess, you know, when he and Beth were younger.

And so so I know Ruth was when when the church could not, when Mount Pleasant Mennonite Church could no longer, you know, welcome Sam, she perceived that as, well, we really are on separate paths, you know, and I think that made her

Alan: The church at Landstown. Now Harold Buckwalter was initially started that, right?

Harold: Correct. Yeah.

Alan And they've had about six or seven pastors since then, including Merlin and Sam.

Harold: Yeah, probably. Right, right. Noah Stoltzfus. Yeah.

Alan: When they...on Deep Creek, I know at one point they had quite a congregation, quite a few people over there. Enough to support a congregation. When they finally closed it down, was it simply just weren't enough people left there anymore?

Harold: I think basically, yeah. And that not enough people to support or make a meaningful call to a pastor. I mean, it was down to Barbara Slabaugh ...very, very few people.

Alan: The Slabaugh's, Amos Layman's, Well, Amos Layman's had moved out.

Harold: Yeah, yeah.

Alan: When they came back, they came to Mount Pleasant. Of course, Deep Creek might not have been there anymore. But I remember my dad when I was just a boy I heard him comment on more than one occasion to comment, "the only reason Deep Creek exists is because Charlie Warfel wanted to be a preacher and they wouldn't have him in Mount Pleasant. Now, having learned more about the history, I understand that's a gross exaggeration because they did have enough people to have a church. Yeah.

We stopped to see Milan Hochstetler and dropped some stuff off. Some of Gramps's financial papers from the '20s before ...

Harold: So Milan is 90 now, right?

Alan: 92 or 93.

Harold: 90, okay, okay.

Alan: Yeah, he's at least 90. And we talked a little bit. And I asked him, what

precipitated the break in Deep Creek, the split of the church? He said, "oh, there wasn't any split". I said, "come on, Milan there was a split."

Harold: You're talking about earlier when?

Alan: Kramer's time, back in the 50s. Well, actually, late 50s, early 60s. And he said, oh no, it was the Nike site came in and folks who lost their farms to the Nike site moved to Amelia and then some others went to Pantego, but there wasn't any split. Okay, Milan.

Harold: Yeah, yeah. Yeah, I think I think there'd be a number of people who would contest that.

Alan: It's interesting talking to different people and seeing how things affect them, like the Lehman girls. we had dinner with David Lehman, and two of his sisters. And they were just children [at the time of the split]. They said, but it was terrible. Because one day we had friends, the next day we couldn't play with them anymore. They weren't at school. We couldn't see them. They were just...

Harold: This would have been, which...

Alan: Amos Lehman's son?

Harold: Yeah, David. And who were the two sisters? Was Ellen one of them?

Alan: And Naomi.

Harold: Oh, the oldest. Yeah, she was my age, or almost. Maybe she's a little bit younger. We went to supper with David and he wanted to bring the girls along, so by all means do. We wound up talking to the girls. They dominated the conversation. All he could say was, well, I don't remember. I was too young.

Harold: He's a pretty outspoken guy. I thought he wouldn't be quiet

Alan: Very conservative.

Harold: Yeah, yeah, he is. I... Yeah. I probably... Well, I won't...

Alan: Oh, go ahead.

Harold: In light of the fact that I worked with his dad in, you know, my teen years.

Alan: Oh, you did?

Harold: Yeah, yeah, he worked for Bergey's.

Alan: Oh, I didn't know that.

Harold: Oh, years, yeah. He...

Alan: What did he do?

Harold: Well, he... So he initially worked mostly on the farm. He came on board in the 60s somewhere. Mid-60s maybe, something like that. And then rather abruptly decided to move to the most northern, coldest spot in the U.S. What's the name of the place in Minnesota? It's up there on Lake Superior.

Kelly: Oh, yeah, they were telling us that they'd moved there.

Harold: Yeah, and... Of course, he had fed my ear a lot of stuff that, especially as a teenager, I didn't want to hear. But... In addition to that, you know, I was... Just, I had been all excited to go to college, and boom. Right when I was getting ready to go to college, you know, Dad's right-hand man was gone. And so I went with a lot of... feeling of just being troubled for my dad, knowing that, you know, my younger brothers weren't really old enough yet to get to know the strings and... Anyway, that really doesn't have much to do with David, but... Amos could be pretty hard to get along with.

Alan: Really?

Harold: Yeah. Beautiful singer, and had a lot of commendable qualities, but he... He's pretty judgmental,

Alan: Fairly conservative too, wasn't he?

Harold: Yeah, very much so. Yeah.

Alan: I asked David, "conservative as your dad was, why didn't he go along with the Kramer bunch?" He said he wasn't very sure because he was too young. Interestingly enough, David said that his dad was never comfortable or happy with any community they lived in, including this one in Deep Creek, except for the one in Wisconsin or Minnesota or wherever they were. There he found a home.

Harold: That's interesting.

Alan: Stayed there until they were not able to take care of themselves anymore and were going to go to an old folks' home and went to one up close to David's so he could keep an eye on them.

Harold: In Pennsylvania?

Alan: Yeah.

Harold: That's probably a very accurate statement. And I mean, I believe David would know maybe better than any of us.

Alan: It just always felt like he just didn't belong until he got there.

Harold: Well, he had a... He used to... He was quoting somebody, but this was definitely his mentality. He saw kind of a class structure between Warwick River, Mount Pleasant, and Deep Creek. And he had come from Warwick River. That's right. And he said the way he saw it was that Warwick River looked down on Mount Pleasant, Mount Pleasant looked down on Deep Creek, and Deep Creek looked down. I heard him say that.

Alan: There's a lot of truth in that though, at least in my growing up. That was...

Kelly: The impression you got.

Alan: Kind of universal. When I was a teenager, the teenagers in Warwick River dressed nicer, all went to college, and Mount Pleasant, they had fast cars and weren't going to college. And didn't dress as nice. And Deep Creek...they were just swamp people.

In reading all the history, it's a lot easier for me now to understand where the Ordnung and the rules and regulations come in, and how they fit. And how it's almost impossible to keep that balance between the rules and the mission.

Between the pietism and the living it every day.

Harold: I remember very distinctly having this conversation with... With... Pete Mast and... His wife...

Kelly: Kim.

Harold: Thank you. It took me a moment. And... You know, Pete had grown up in the Beachy [Amish] church. So... Pete was asking questions... And this was when they were seeking membership at Mount Pleasant. Pete was asking questions about this whole thing of... you know, the ban or shunning where you don't... And so basically it's just a difference of... And it goes way, way back. But...it basically causes a split between the Amish and the Mennonites.

But it's an interpretation of... First Corinthians 11. When the Apostle Paul talked about... With such a one, someone who's sinned or left the fold. With such a one, you are not to eat. Mennonites interpreted that as not to eat of the Lord's supper, not communion, but... Amish carried that all the way into the family and you turned your back on even a brother or a child.

Alan: Or a husband or a wife.

Harold: Yeah, yeah, exactly. So I think that whole thing of... In the Anabaptist tradition, we've always wrestled with that disciplinary. You know. I was too obsessed with it at one time. Straighten up everybody else, you know, and maybe I was getting the speck out of... I mean, I was getting the...trying to get the speck out of their eye rather than dealing with the plank in my own eye.

Alan: I've read several histories of the Anabaptists in Europe and all over the place over the past year. And... I didn't realize until then that our Mennonite

background who came out of Pennsylvania all came from Switzerland and weren't called Mennonite. They called themselves the Swiss Brethren.

Until they got to Pennsylvania. And then the Mennonites, the name really originated from the Netherlands bunch that came from Philip Obe and then when he left, Menno Simons kind of began writing and teaching and leading and they just acquired the Mennist or Mennonite name from there. And they were the first bunch that got to Germantown.

Came from the Netherlands. And so when the Mennonites came from Switzerland shortly thereafter, the English thought they were all the same bunch so they called them all Mennonites. But the Swiss bunch didn't call themselves Mennonites.

Harold: Yeah. Yeah, they were the Swiss Brethren.

Alan: Yeah, they were the Swiss Brethren. And in fact, I just finished an Amish history that makes more sense to me than anything I've read about the split. And that was that the Swiss Brethren, you know, after the 1525 blow up in Zurich that between the Reformed Church and the New Anabaptists.

Harold: Calvin and...

Alan: Right. That this repression actually worked. And they got rid of the Anabaptists. There might have been thousands of them who were saved and made a commitment but they backed down real quick as soon as the pressure came on. They either got killed or they backed down and joined or stayed in the Reformed Church because they were already there. And some of them managed to survive in Berne, Switzerland in the Emmental Valley.

And then it was 60 or 70 years later, 50 years later, The Amish-Mennonite split came.

Harold: Well... Right. That was late...

Alan: Yeah. Late 1500s. Yeah. Right. That this actually was not from that same bunch. This was a guy named Mueller had been preaching around the Emmenthal Valley. He wasn't preaching in the Swiss Brethren group. He was preaching the outlying areas and brought a bunch of new people into the church.

And one of his [arguments]... which makes sense to me is look at the last names. The last names of the folks from the Amish Church are different from those who came from the Mennonite Church.

You know, they just are. Hochstetler, Wenger, Berge, all those... Berge might be one of the Emmentaller names. But what really happened was that they were trying to find unity. And it wasn't a matter that he broke away from them. They were never together. And he was trying to bring...

Harold: You're teaching me now,

Alan: Trying to bring into unity. Jacob Amman was actually a very young convert. Well, he wasn't until he was in his 40s, I believe. He had not been an Anabaptist for a very long time. He went very quickly from a convert to a deacon to a preacher to a bishop. It was in a matter of [just a few] years. And so, when he came around and started preaching this stuff with his people, at some risk, because there was a price on his head, they wanted to get rid of him, the Swiss, even in the area where the Mennonites were tolerated because they'd learned to get along.

Harold: Uh-huh. Uh-huh.

Alan: Reify, who was the old guy [Swiss Brethren bishop] and here comes this upstart telling us what to do. And the three main things he [Ammon] had against them were this thing on the ban, but the Swiss brethren had never signed or accepted the Dordrecht Confession. And that's where it comes from, is in the Dordrecht Confession. All the other, the Mennonites and the people in the Netherlands had, and some in Germany, and this new group that was signing accepted it. Not the Swiss Mennonites [Swiss Brethren]. They hadn't because they didn't like the ban.

And so he was after them for that, and after them because Reify and the Swiss Mennonites had what they called, well, they were friends. They were Swiss who were not Anabaptists, but they sympathized with them, and they would help them out. They'd protect them. They'd not enforce the rules when they came out from on high. "Hey, you gotta evict all these guys." Well, no, we're their friends.

And so, you know, what do they call them? I forget the name now, but basically, and he [Reify] would give blessings to them for helping the Mennonites. And Ammon was sort of, 'no, you're either for or against this. You can't beatify them and make them think they may get into heaven because they are not getting into heaven.'

Yeah, yeah. Sort of thing. And there was a lady in the Swiss Mennonite church who had a habit of lying and getting by with it, and they wouldn't put her under the ban. And, you know, she was, "oh, I'm so sorry. Forgive me". And that would be it. Okay.

And they were easier to get along with. Like, if you were Mennonite and you decided in order to make it, I've got to get the kid baptized, but it doesn't mean anything because we don't believe that anyway, but it makes everybody else happy, fine, we'll do it. And so they had learned to survive those last 50 years by doing things that these new converts with the zeal of a new convert would do.

Harold: Yeah, they were rocking the boat.

Alan: They were, you know, and so they just couldn't get together. And then after

they, they mutually agreed that this isn't happening, Yeah. Three different times over the next 20 years they came back to the Swiss brethren to say, can we work this out and be one body? And then...

Harold: For what period of time?

Alan: It's about 20 years. Three times after that they would come back to them and the Swiss brethren, uh-uh, not interested in talking. Uh-uh. Uh-uh. You made your bed, lay in it.

Harold: You know, you, you've never met John Ruth, have you?

Alan: No, I've seen the name though, but...

Harold: Yeah, I, man, if John was sitting here right now the two of you would be going deeper and deeper.

Alan: I'd be listening.

Kelly: I think you have one of his books. That name sounds familiar

Harold: Well, yeah, so he was Rose's pastor at one time,. had a PhD, taught at, taught at mostly Eastern College, was Eastern Baptist in Philadelphia at one time, but, has done a zillion trips. He's, he's 90 and a couple years old now, but he's done a zillion trips to Germany and Switzerland and the Netherlands and pretty much a foremost, uh, expert, I guess, on Anabaptist history and, anyway, Leon Yoder said...you know, Leon lived in Florida a few years. He said, you know, we heard this guy, down in Florida, John Ruth. He said, I wish we could have him.

This is when I was a pastor. I wish we could have him off at Mount Pleasant sometime. I said, man, I'd love that.

Well, Rose really shot that down real quick.

Alan: Why? Uh, well, I think, I think, uh, she just knew that, uh, my, this is my guess anyway. I don't know if she ever really elaborated, but she knew that John knew her parents very well.

And that probably the Moyer family would get some kind of, uh, you know, report, uh, favorable, unfavorable. John had, he actually showed me these files, but he had, uh, you know, note cards in like a huge file cabinet, just endless ones. And I'm not sure if you have one of his books, he, he's written some small pieces and also some very, um, extensive ones. He did a major, uh, history on Lancaster County and the different...

Alan: That's it?

Kelly: That's the one you have?

Alan: Yeah.

Harold: That's a big book, right?

Alan: Yeah.

Harold: I mean, it's like, yeah, right, right.

Alan: Small print.

Harold: Just completed that like ten years ago, something like that.

Alan: Might not be the one I've got then, it's older, much older. I've got two, one on the history of Lancaster County and one on the history of Franconia. Anytime I see a history of a conference, I buy it, no matter if I've ever heard of it or the church

Harold: Yeah. Yeah. You know the Franconia Conference has a new name now. Mosaic conference. Yeah, I think it's Mosaic.

Alan: 'Cause they rejoined from that split a hundred years ago.

Harold: Oh, the General Conference and the...

Alan: No. The Franconia Conference split into the Franconia Conference and the Eastern Conference, I believe it was.

Harold: Yeah, but Eastern Conference was with the General Conference.

Alan: But Eastern and Franconia have merged now.

Harold: Yeah, yeah.

Alan: And they call themselves...what'd you just say?

Kelly: Mosaic?

Harold: Mosaic. Mosaic Conference.

Alan: It's one of the things that tickles me, reading some of the... Most of the Mennonite authors, some of them don't, or some of the histories, are very mealy-mouthed about the Revolution and about how most of the Mennonites supported it, which they did not. At all. Period. And so it's interesting to read, some of them will kind of mealy-mouth around it and claim they supported it, then others will be more on the other side, well, no, they kind of went along with it, but they didn't like it, and why they didn't like it. Yeah.

Harold: By the way, it's only been two days ago or so, I got to talk with Chester and Sarah Jane Wenger's granddaughter, Regina. Well, she's married now, but she was Regina Wenger. And she's done some graduate work on the Mennonites

in Virginia and their response to the Civil War. I think she's pretty well-versed in that field, not the Revolutionary War, but the Civil War.

Alan: Well, I'm pretty sure most of the Mennonites in the Civil War supported the North because they came from there and they were anti-slave.

Harold: But there were a few who had been in Virginia long enough. There was a big farmer down in Augusta County, and he sent his sons to the Confederate Army.

Alan: I've got his diary.

Harold: Oh, really? Yeah, I forget the guy's name.

Alan: here's a church in Waynesboro, or his family was named after his family, Mennonite Church, and it's extinct now. The church is still there.

Harold: Oh, yeah, yeah. is this the one, they used to hold a singing there or something?

Alan: No, that's a different one.

Harold: Okay, well, anyway, I remember reading about this guy. He was not a sympathizer with the North, particularly after they came and burned all his crops and stole his cattle and all of that.

Alan: But he later was a bishop, and it was interesting, he served as a bishop in the Virginia Conference at some of the same conference meetings as A.D. Wenger Sr. and some of those old guys, whose names I still remember.

Harold: Yeah, yeah, interesting, interesting.

Alan: But in the very last part of the war, he lost one of his sons in the Battle of Petersburg. Actually, they were retreating from Petersburg to Appomattox, and it was on that march he was killed. In the diary, it talks about going down and retrieving his body and taking it back.

Harold: Since we're on this subject, this isn't...are you still recording?

Alan: Yeah.

Harold: It has nothing to do with Mount Pleasant. But, so, my son Jesse and his wife Anna now own the bed and breakfast that her parents had owned. And it is, well, anyway, so there are, like, numbers of cottages on this campus now. But the main building is a vintage 1700s, and it was used as a kind of a refuge, shelter, slash hospital during the Civil War. Yeah, they call it the Manor House. So you can ask Jesse.

Alan: Where is the bed and breakfast?

Harold: It's Garber's, do you know where, Garber's Church Road, and it's right on the

western edge of Harrisonburg. So it's actually in the city of Harrisonburg, but you go 200 more yards and you're in Rockingham County. You know where the Weaver's Church is?

Alan: Roughly.

Harold: So, I mean, you can almost see Weaver's Church from this property. Yeah, so, anyway.

Kelly: Yeah, I've seen pictures of it, and I did see when they posted about it.

Harold: Oh, did you?

Kelly: Yeah, so I would love to go to it sometime by the side of the road, right?

Harold: Yeah, yeah, well, check it out. Yeah, I don't know, you know, how pricey they are.

Kelly: It's for the family. That's what we'd like to do.

Harold: Caleb, when I stay there, he gives up his bed, which I appreciate.

Kelly: He's going to be a big boy. He's tall now. I think I saw a picture. How old is he?

Harold: He's 16. And he's 6'3", I guess, or something like that, yeah.

Kelly: He's a Bergey.

Harold: Yeah, well, his dad's 6'5", right? So, but, yeah, he's a great, great kid. He's a real gentleman. He got some good Fitzgerald blood in there, too. I mean, the Fitzgeralds are very proper and polite, and, you know, so he did get some good training there.

Alan: How did you meet Rose?

Harold: EMC, yeah. So she was a year and a half younger than me and entered the class behind me, so, you know, it was in the beginning of my sophomore year that I met this girl that, well, I was one of the few kids who, you know, my farm background, I got up early and went to breakfast before going to class. Most students drag themselves out of bed just in time to get to class and didn't eat breakfast. So Rose was working in the kitchen, and she was just a card.

She'd whack, I mean, I could fry pancakes, but she'd whack the pancakes down like that, you know, rather than letting them raise up for whatever reason. But anyway, we learned to know each other a little bit, and then we sort of hung with the same crowd for a while. So for a long time, it was a good relationship, but just kind of platonic, you know. We were friends, and so then I, well, I think she probably just got tired of me, but we broke up just a little before the end of my sophomore year, and then I came back down here, and

one of the worst years of my life, but I worked for my dad and stayed out of school that year.

So anyway, we got together again when I went back.

Alan: So y'all were apart for a whole year?

Harold: Yeah, yeah, yeah, yeah. You know, I was pretty dumb.

Alan: We all are.

Harold: Well, I mean, I thought for a while I could be just fine just being single, and I didn't need a companion in my life and all that. Hey, I'm still being recorded, huh? Oh, man.

Whew! Yeah, yeah. Well, speaking of which, you know, I had this past week, last week, like no other, I just saw person after person. I think it had a lot to do with, you know, a lot of folks coming to Sandbridge, and, you know, somehow they make their way over to Bergey's..

But this guy walks in the door, I would never have recognized him. And he said, "Hey, Harold." And he said, "Remember, they used to say we looked alike." Well, it's true. It was later when he introduced himself, it was Dennis Showalter. We both entered EMC in 1969, fall of 1969. You know, both had dark hair, were about the same height. Our faces looked somewhat similar. And so, yeah, I even got the yearbook out, and my sons agreed with me that, you know, we looked a little alike.

But he was down at Sandbridge, and he and his wife, Sharon, came by for a little visit. It was nice to catch up. I honestly had not seen him for a long, long time.

Alan: That's one of the benefits you have in that store that I've thought about before. I said, You get to see so many people there.

Harold: That's true.

Alan: And are a fixture in the community now.

Harold: Yeah, yeah. Well, that is true. The downside is that... you get to see so many people. And don't have time to talk to them. Because, you know, the rest of the staff say, Hey, we have customers to wait on here. Or either, if they're too young, they just follow my example, and they figure, well...

Alan: If he can do it.

Harold: We can too. Yeah. Yeah, yeah.

Alan: You forget how stupid youngsters are because they just don't know yet. Yeah, yeah. I shouldn't say stupid. Unlearned. When I was about 13, 12, Mary

Wenger had an egg rout, and she had, I don't know, an operation or something, needed some help on Saturdays. And I'd go with her. And, you know, I'd take all the apartments with the stairs or different ones. She'd say, You take these. And I'd go up. And I'd have the money. And sometimes these little ladies would like to talk, and I'd stand in the doorway, and I'd talk for 10, 15 minutes.

Harold: And Mary would be sitting there waiting.

Alan: And never say a word. Yeah. At lunch, she'd drop me off at Master's Drugstore on Colley Avenue and Princess Anne Road. I didn't know, I didn't even think, because I never had a job...nobody ever... I never had to buy anything myself, so I'd reach in my pocket and get all this change I was carrying that was her money. And I'd buy my lunch and a milkshake and a couple comic books. I didn't say anything to her because I just assumed, you know, because at that age, other people buy stuff for you. You can't make money. And it wasn't until years later, I thought, Did she not count her money? Did she think I was a thief? I just didn't know any better.

Harold: Yeah, yeah. That's interesting you mention that because I just... You know, I lived on Wenger Road for the first four years of my life. And...

Alan: Oh, that's... the house back in the cul-de-sac..

Harold: Great-grandpa's house, right, where Elsa lives now. I mean, different house, but same piece of ground. And, man, I must have been a wanderer. I mean, I think I just, you know, I think my mom was probably busy with my very ill little brother or whatever. And I... So I'd wander over and watch Mary candle eggs and, you know, package the eggs. Or, you know, Melvin and Homer always like to talk to me and tease me a little bit. And Roberta [Buckwalter] used to say that I would come over, "Is it all right, do I come in?" And one day, I just decided to take off through the wheat field and go over to my friends, Jerry and Daryl Miller, you know, on Maxwell [Street], and visit them. And Leona knew when she saw me, look, I'm three or four years old, and I wandered over through the field. She just loaded me up in the car and took me back home. Dad gave me a spanking when he got home. Anyway, can't you see me just kind of wandering around the neighborhood?

Alan: If nobody tells you not to, you assume it's okay.

Harold: Yeah, yeah. And I'm not accompanied by anybody. I'm just kind of wandering in. Well, the Wenger Farm was always welcoming to youngsters.

Harold: That's true, that's true.

Alan: Because even my cousin, Stanley, who's ten years older than me, I think, lived with Grandpa and Grandma Buckwalter for a while, when he was six or seven.

Harold: Oh, I didn't know that.

Alan: About three years there when he was six, seven or eight. And he would spend a lot of time over on the Wenger Farm. Herbert was still pre-teen. Just a little bit older than Stanley.

Harold: Yeah, I learned to know Stanley at Warwick River.

Alan: Oh, did you? Okay, so you know who I'm talking about.

Harold: Yeah, I do know who you're talking about, but I didn't realize that he had, actually, I didn't realize he had lived in Fentress, but I knew he was related. I knew the connection.

Alan: He, well, Grandma... Granddaddy, I guess, was living in West Virginia. Grandma was living with her parents. So when Bette Lee had took off or whatever she was doing with, Stanley stayed with his grandma, who was staying with her parents.[John & Anna Buckwalter] So that's why he was there.

Harold: Okay, okay, wow, wow. So who was, yes, I saw at your mother's, well, at the time of your mother's passing, was it Ginger Hart [Harsh], formerly Hart [Harsh]? She stopped in at the store. We chatted a little bit. Yeah, yeah. I was, it's kind of neat.

Of course, I can't say that I knew her well, but I often heard Gary talk about her or some of the other Keffers. I guess, would she be about our age or something like that?

Alan: She's probably 70 now. Yeah, about 70. Yeah, Yeah, they were, she was always a favorite cousin.

Harold: Yeah, that's neat. Yeah. I got some of my cousins wandering around Europe right now.

Alan: Really?

Harold: This would be like Sharon Teague, Vincent, and her sister, Carol. Carol Teague Schumacher. They're in Czechoslovakia or something the last I knew, but all retired now. Wouldn't that be nice?

Kelly: Yes, it would.

Alan: Forget going to Czechoslovakia... just want to be retired.

Kelly: Yeah, I'm just aiming for the retirement.

Harold: Yeah. Well, did you have... I've probably diverted us considerably. I mean, did you have other questions about the Mount Pleasant thing?

Alan: No, that was mainly it, because I'm getting from, especially on, for the time, from Sam's thing and the effect it had on the church. I want to talk to all kinds

of people so I can get a better feel for it and try to do the thing even-handedly. With was an explanation of what can happen. Or what did happen, actually.

Harold: Well, excellent, excellent.

Alan: n fact, I want to talk to Sam, too. I'd be right up front with him. Sam, I'm going to write this. We're still friends. And I know Sam well enough and have had enough interaction with him over things good and bad that I don't think it'll affect him whatsoever. He's a unique individual.

Harold: Well, he is. Yeah, my, my sister-in-law, Elaine Moyer, has been well, she's been like advocate, support, encourager for Klementina Shahini. And Elaine has made a career of school administration.

And so I think actually, I think she's chair of the board for LAC [Lezha Academic Center] now, I believe. And so all of that to say, Elaine and Rose's brother, Dave, and Sam were all hanging together over there in Albania in the last month. Of course, I was seeing Sarah, who works for us, and Bev while, while their father and husband was in Albania.

Yeah, incidentally, Dave said it was a real spiritual experience for him. And Dave's not a real, he's not a mushy kind of guy. He has a deep spirituality, but maybe a little non-conventional too.

But I think the whole thing of seeing such a diverse group of people loving each other and working together was really touching to him. You know, there's quite a ministry, for example, to the Roma people or the Gypsies. And he talked about being with, with Dini and Dini stopped and some Roma guys, which they never work, you know, just standing on the street.

But boy, when they saw Dini, they hugged him and kissed his hand and, you know, and they just were...because they felt like, you know, the school has done so much for their people.

And there was a real conservative group from North Carolina. I mean, not Mennonite, but they'd been somehow become real advocates of the school and they were there setting up athletic equipment for the school, et cetera.

Anyway, it just said it was quite an experience.

Alan: To see so many people come together?

Harold: Yeah, exactly. We're here in the U.S. where, you know, over the last number of years, we've just, seems like we've seen churches just pull apart, pull apart, you know, and Dave has seen that too, but this seemed like real unity and he was impressed.

Alan: Yeah, that seems to have been....you can't have a church without a split. Actually, the Amish went all the way from that 16, well, around 1600 split or separation from the Mennonite and the next split they didn't have until the

1860s.

Harold: Really?

Alan: Really. There were no Amish splits. They were the Amish and that was that.

Harold: Wow.

Alan: But one of the reasons was because they're very congregational. They don't have conferences.

Harold: Yeah, that's true. Every congregation stands on its own. I mean, they do have get-togethers to try to keep...but if one church is a little different than this one, if it's not a great difference, then who cares?

Alan: But reading some of the reasons for the splits, it came down to personality. I mean, they can quote all the scripture they want, but it was personality.

Harold: Yeah. Yeah. Yeah. Well, you know, some people say that the failure of the Amish settlement in which my mom grew up in Moyock was, yeah, it was congregational and there was just almost zero support from anywhere else. And it was a pretty small group to start with and they just went their own ways. my grandparents were one of the few Amish that got a divorce.

Alan: Oh, speaking of that, in doing some of the research on the Troyer family, it appears that after Vernon Beard was killed, they got back together again because they were living in the same household in the 1950 census.

Harold: This house right at the corner of Centerville and Head of River. Yeah. By the way, I'd like to stop by there again and just tell the current owners, you know, I used to play in this yard. But anyway, I haven't done that. That's true. Mom often talked about that. I don't know too much of it. I mean, I think I was just really a baby at that time. So I don't really have memories of that part. So I guess Grandpa Troyer had bought the house and he was living there with two of his daughters, Mary and Fanny. And I don't know how it came to be. You know, Grandma didn't have a place then to live for a while or whatever... had sold the place in Moyock. I'm not quite sure about all of that.

But Mom's earnest hope was, oh, they're going to get back together. Well, Grandma bought him out. so Grandpa heads to Louisa, Virginia and buys a farm up there.

And so then where my memory kicks in is just Grandma Troyer living alone in that house there on the corner of Head of River and Centerville. I mean, we went to see Grandpa Troyer a couple of times, but I never saw him at that house. That was all in Louisa.

Alan: Yeah, because it would have been '51 or so when he...

Harold: Yeah, that would make sense.

Alan: It was in 1951 he went to Germany, and I gather to bring his second wife back. Because I was able to find the passenger list; when he arrived and when he left and so forth.

Harold: Now, where did you find this information?

Alan: On the internet.

Harold: You know, he has three patents in the U.S. Patent Office. The most notable is one that he sold to McCormick Reaper in Chicago. Some kind of gadget for the cutter bar of the Reaper. And Francis [Miller] always said that he got enough royalties on that to buy a new automobile every year. I don't know if that's true or not. I mean, I don't know how completely accurate that is.

Alan: Pretty inventive fellow anyway.

Harold: He certainly was. Yeah, yeah, that was...

Alan: I had always heard that, or maybe I just thought it, that Vernon Beard was killed during the invasion or during the landing at Normandy. But he actually was killed when the war was almost over. So, it was just the last month or so.

Harold: Wow.

Alan: They were just doing mopping up stuff. But I couldn't find anything about how it happened. Just that he was injured and they brought him in and he lasted a little while in the hospital and then died.

Harold: Uh-huh. Yeah. Yeah. Mom used to say she remembered when the officers came and, you know, gave the news to Grandma.

Alan: And he was quite a bit younger than she was..

Harold: Yeah. Mom said that he had a brother who was like a peer to her. Uh, uh, she said a real fine guy. Uh, you know, they hit it off as friends, but...

Alan: I think Dina was in her middle 40s and he was in his early 20s. Maybe she was in her late 30s. I don't know, but I was really surprised.

Harold: Yeah, really. I better get going in a little bit, but while we're on that, I want to tell you this one story.

So, Dale and Kathy attend West End Assembly of God up in Richmond. That's been their church for the time they've lived there. So Dale had invited me to this, some kind of pastor's gathering, mission, celebration, or something there.. So Dale and I are sitting with the senior pastor, uh, maybe even founding pastor of West End Assembly of God. Joking back and forth, having a good time.

So I started...I don't even know how we got on this, but, started telling the pastor that well, you know my grandfather lived right up here in Louisa County and he married this German woman. Her name was Margarita. He looks at me and he says, "I know her."

So many of times she'd stand at the back of the church if she had a prayer request or she had something she wanted to tell the congregation she wasn't afraid to do it, you know, was very outspoken and of all things.

So after John Troyer, my grandfather died, Margarita moved to a retirement facility in Richmond. It wouldn't have been that far away, right? And apparently there were some folks from West End Assembly who visited regularly, residents at this home and I guess they invited, her to come to church with them and, at that point, up to that point, Dale had not even been aware of that, but, uh, it was a good, good thing for me to hear that, uh, you know, cause I, I don't know if Grandpa ever had any kind of a, like a spiritual renewal or anything after, I mean, he definitely had a sense of rejection leaving here. He used to say, uh, you know, I didn't want the divorce, but we got divorced and then, uh, the Amish kicked me out and the Mennonites wouldn't have me.

Anyway, hey, I better let y'all get some rest, I'm here jabbering away. Thank you for having me. I enjoyed it.

Alan: I appreciate you coming by. And I know I'll have other questions, I'll come and ask.

Harold: Do it. Do it. Catch me in the ice cream.