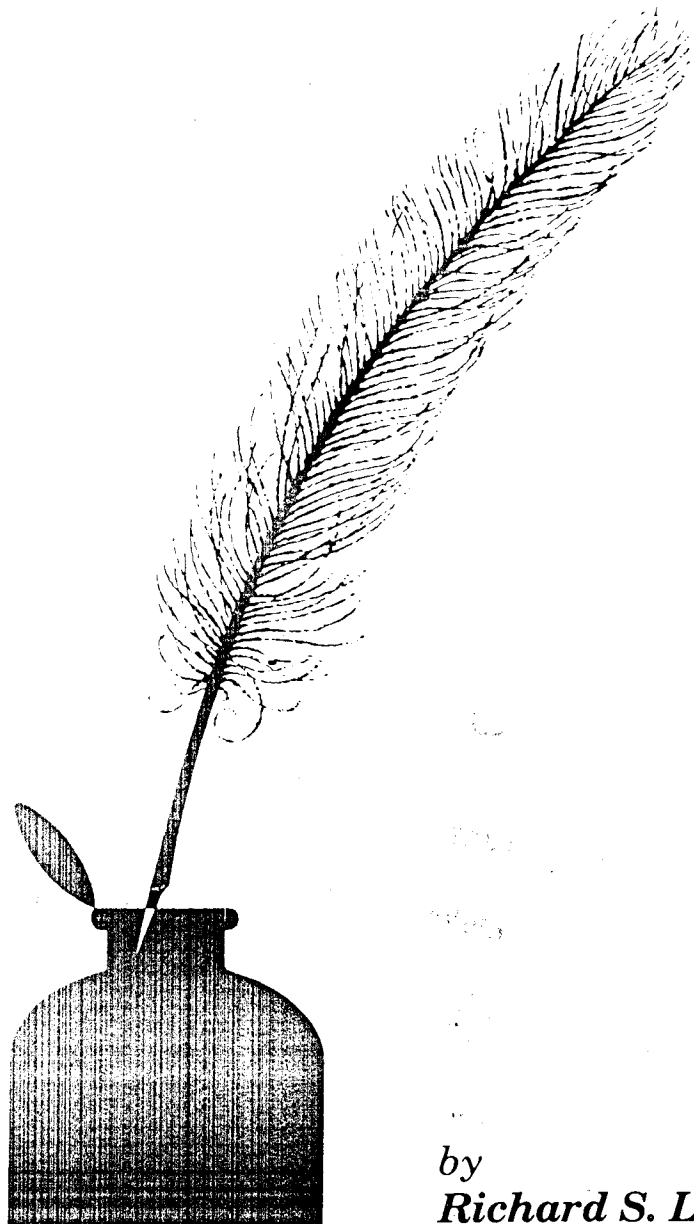


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Cite Your Sources

A MANUAL FOR DOCUMENTING
FAMILY HISTORIES AND GENEALOGICAL
RECORDS



by
Richard S. Lackey

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*A Manual for Documenting
Family Histories
and Genealogical Records*

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Cite Your Sources is a manual designed to provide genealogists with an uncomplicated, yet academically acceptable, method of recording citations. Using clear examples, many authentic, the author provides an indispensable guide on how to prepare well-documented family histories. This easy-to-use manual outlines the principles that ensure the precise, accurate, and consistent documentation that is necessary to establish the integrity of genealogical research.

The Author Richard S. Lackey, Fellow, American Society of Genealogists, wrote and lectured widely on genealogical research before his death in 1983. He was a founding member of the Association for Genealogical Education.



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FRANKLIN GROVE, IL, CHURCH OF THE BRETHREN

of *Franklin Grove CB, 1845-1972* (1973); H. Miller, *Record* (1882) 43; *GM* (Oct. 6, 1945) 23-24, (Jan. 9, 1954) 23.

Frankstown, PA, Church of the Brethren. See **Duncansville Church of the Brethren, PA.**

Frantz, Aaron (OGBB), 1830-1914, minister. Born April 10 in Clark Co., OH, Aaron Frantz, the son of Jacob and Sarah Ebersole Frantz, married Mary Ryman in 1853. He was elected a deacon in 1864 (minister, 1866). He served on the Standing Committee of Annual Meeting and was foreman (moderator) of the meeting from 1894 to 1903. In 1883-84 he served on the committee to revise the minutes of former Annual Meetings and he helped compile the Old Order *hymnal (1882) that included one of his compositions. He was a member of the *Vindicator* Committee from 1894 until his sudden death on March 15 while preaching at the Donnels Creek meetinghouse. LMS L. M. Shoup, *Annals of the Donnels Creek District* (1976); *Vindicator* (1914) 158; *S. Ohio* (1920) 452; M. Miller, "Roots by the River" (1973) index and "Leaders of the Old Order Movement," *BLT* 24 (1979) 157-58; R. F. Flory, *Lest We Forget* (1973) 1: 217-20, (1974) 2:188-89, 384-85; J. M. Kimmel, *Chronicles* (1951).



Edward Frantz as a young man, ca. 1891. Bridgewater College Library.

Frantz, Edward (CB), 1868-1962, college president, editor. Born June 21 on a farm near New Carlisle, OH, Frantz was the son of Henry and Sarah Leedy Frantz. He joined the Donnels Creek, OH, congregation in 1882, was elected to the ministry at McPherson, KS, in 1891, and was ordained an elder in 1897. He married Effie Wine in 1890. Frantz went to high school at New Carlisle, 1882-85; attended *Bridgewater College, 1886-90; took graduate work at Ohio Northern U.; and studied Bible and theol-

ogy at the U. of Chicago Divinity School (1892-95). He received honorary MA (Ohio Northern, 1893) and DD (*McPherson College, 1915) degrees.

Frantz was professor of mathematics (1890-92) and teacher of ancient languages and biblical literature (1895-1902) at McPherson. He succeeded *Charles A. Arnold as president of the college in 1902, continuing until 1910, when he moved to southern California to recover his health while managing an orange plantation. He also served *La Verne College (then Lordsburg College) for three years as part-time president, 1911-14, and as president 1914-15.

Frantz was a member of the General Education Board, 1908-11. In 1915 he became editor of the **Gospel Messenger* and held that position for twenty-seven years until his retirement. In this period the magazine gave a greater place to articles, editorials, and discussions of issues while retaining reports of church activities. Frantz was the author of *Basic Belief* (1943), which contained the views expressed in his many articles on doctrinal themes that had been published in the *Gospel Messenger*. He died July 13, in La Verne, CA, at the age of ninety-four. KIM/ESM

H. A. Brandt in *Builders* (1952) 89-94; *GM* (Sept. 15, 1962) 27, (Sept. 22, 1962) 10-12; *Blue Book* (1923) 207; *Kansas* (1922) 303-4; BHLA, biog. file; R. F. Flory, *Lest We Forget* (1974) 2: 192-94; G. E. Muir, *La Verne College* (1967) 19-20, 23; *S. Ohio* (1920) 453-54; J. W. Wayland, ed., *Bridgewater College* (1905) 99-100; *MV* (Oct., 1915) 361; *Messenger* (Jan. 18, 1968) 30.

Frantz, Ira Henry (CB), 1888-1978, farmer, newspaper editor, teacher, pastor. Born in Wilson Co., KS, to Jacob R. and Mary Murphy Frantz, Ira H. Frantz attended *McPherson College, *Bethany Bible School, and *Mt. Morris College (BA, 1917; LHD, *Manchester College, 1961). He wrote "The Lesson in Everyday Life" for the **Brethren Teacher's Monthly*, 1933-58, the Annual Conference theme hymn for 1978, and published two dramas. Frantz was a trustee of *Bethany Brethren Hospital, 1958-75. He was a pastor in Kansas, Colorado, Ohio, and Indiana. He married Hattie W. Sellers (1888-1930) and Alta Williams (1904-76); their children were Royal, Galen, Ruby (Rhoades), Alan, and Marilyn. RFR *Colorado* (1963) 226; *Indiana* (1952) 38, 39, 260, 452; *S. Ohio* (1920) 454-55; *Kansas* (1922) 229-30; *Messenger* (July 1, 1972) 25, (Dec., 1976) 32-33; *Blue Book* (1923) 208.

Frantz, Michael, 1687-1748, colonial Brethren elder. He was born near Basel, Switzerland, where he joined the *Anabaptists. Frantz came to America in 1727 and settled in what became (1729) Lancaster Co., PA. He joined the Brethren in 1734 through baptism by *Peter Becker and remained a faithful member for the rest of his life. He was almost immediately commissioned by Becker to serve as an exhorter for the Conestoga congregation, which was still experiencing controversy over the schismatic movement led by *Conrad Beissel (*Ephrata Community).

According to tradition a church council was held to ascertain which members would remain loyal to the main-line Brethren. Frantz is said to have laid a rail on the ground, asking all who would remain loyal to step to the right, he himself leading the way. All who wished to follow Beissel were to step to the left. The following year Frantz was made elder of the Conestoga congregation. Beginning with twenty members, the congregation numbered two hundred by the time of his death (1748).

Frantz was also an author, writing both poetry and prose. Some of his writings were later published in the

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FRANTZ FAMILY

69-70, 74, 96, 107, 118, 125-26, 129-31, 163, 169-70, 183, 188-90, 197, 207, 221; R. B. Strassburger and W. J. Hinke, eds., *Pioneers* (1934) 1:14, 15, 59, 63; *BB* (1964) no. 24.

Fraternal Relations. In the first 175 years of Brethren history there is little evidence of interest in fraternal relationships with other Christian groups. Brief participation in the *Pennsylvania Synods called by *Count Zinzendorf and *Henry Antes was disappointing to the Brethren, and they began holding their Great Assemblies which became the *Annual Meeting, the highest governing body of the Brethren.

After the divisions of 1881 and 1882, the three major Brethren groups made no concerted move toward reconciliation or reunion for more than forty years. The groups felt some affinity in their opposition to military service during *World War I but engaged in no common action during this severe crisis period. In the ensuing years, the Church of the Brethren moved strongly toward ecumenical involvement, but other Brethren groups remained aloof. In 1926 the Dunkard Brethren left the Church of the Brethren and in the late 1930s, the Brethren Church divided, diminishing even further the possibility of a reunion of all Brethren bodies.

Until the 1970s, within the Old German Baptists, the Fellowship of Grace Brethren Churches, or the Dunkard Brethren, there was little expression of interest in cooperation or fraternal discussions with the Church of the Brethren. However, the Brethren Church and the Church of the Brethren have carried on important shared program activities since the early 1930s, and their official *Fraternal Relations Committees have from time to time engaged in serious discussions of common faith and possible moves toward reunion. The Fraternal Relations Committee (CB) was constituted by Annual Conference in 1934 and continued activity until 1968, when it was superseded by the *Interchurch Relations Committee. Its work has extended to conversations with other bodies besides the Brethren church. Through this committee, the Church of the Brethren has held fruitful and sustained conversations with Mennonites, the *Church of God (Anderson, IN), and the *Churches of God (General Conference). Very significant discussions have been held with the *American Baptist Churches, with whom the Church of the Brethren now has a wide-ranging associate relationship on local, regional, and national levels. The Brethren Church has had official fraternal relations committees intermittently through these same years.

In 1934 the Annual Conference (CB) approved in principle the reuniting of the two Brethren groups, noting that all issues which had caused the 1882 division had been resolved; and that there were no serious divergences in doctrine, polity, or the practice of ordinances. The proposal was tabled indefinitely at the 1935 General Conference (BC). Following the division of the Brethren Church in 1939, Brethren Church-Church of the Brethren discussions continued. As a result of the increasing sense of solidarity, after 1944 joint foreign mission work was undertaken in Nigeria, where the Church of the Brethren already had a strong and growing program. This cooperative work was still continuing in 1980.

When the Church of the Brethren joined the Federal Council of Churches and the *World Council of Churches (1941), the Brethren Church, which had serious doctrinal reservations about the councils, drew back from closer ties with the Church of the Brethren. Such doctrinal reservations did not, however, prevent later cooperation in

Nigeria. Furthermore, during *World War II, concerns for peace and the rights of *conscientious objectors drew the Brethren bodies closer together than any faith and order concerns had been able to do. *M. R. Zigler (CB) was able to secure the close cooperation of Church of the Brethren, Old German Baptist Brethren, Dunkard Brethren, some Brethren Church leaders, *Mennonites, and *Friends in plans and support for the *Civilian Public Service program of alternative service for conscientious objectors. There has been much sharing in post-war activities for *relief of suffering and need, some on the denominational level but mostly on an unofficial, individual, or local church basis.

For many years the Church of the Brethren and the Brethren Church have exchanged fraternal representatives to their Annual Conferences, usually in the person of their respective national moderators or heads of their fraternal relations committees. There are local areas also where cooperation is evident.

In the 1970s a significant development in better fraternal relationships between Brethren groups has been fostered in a series of informal meetings for fellowship, prayer, and the exchange of papers of historical interest. The first of these meetings, inaugurated by M. R. Zigler with the financial support of *W. Newton Long, took place at the *Tunker House, the home of *Peter Nead and birthplace of Zigler, in Broadway, VA, June 12-13, 1973. Participation by members of the five Brethren groups was unofficial but hearty. This meeting was followed by a series of conferences of Brethren writers and historians.

At one of these meetings held at Bethany Theological Seminary on May 13-15, 1976, the idea of creating a Brethren encyclopedia was presented and enthusiastically received. An organization for this purpose was soon effected and an editorial board and board of directors were appointed to carry this project forward. It is the most substantial joint activity of the five churches which stem from the Schwarzenau movement. EKZ

PvCP (Dec. 4, 1877) 754-55; *Minutes (CB)* (1915) 8-10, (1916) 7-8, (1937-) reports of Fraternal Relations Committee; *Full Report*, e.g., (1908) 140-44; A. T. Ronk, *History BC* (1968) 14-15, 268, 460-61, 496; E. K. Ziegler, "Ecumenical Relations" in *Past and Present*, ed. D. F. Durnbaugh (1971) 136-37; D. R. Stoffer, "Thought and Practice" (1980) 753-55; *Annual (BC)* (1935-); D. D. Martin, "Grace" (1973) 148-49; *BE* (June 5, 1937) 2; A. T. Ronk, *Missionary Movements* (1971) 105-7, 113-25; *W. Pennsylvania* (1953) 79-86; E. K. Ziegler, "Assembly of the Brethren," *BLT* 19 (1974) 5-36; *S. Ohio (FGBC)* (1975) 15; J. S. Flory, *Flashlights* (1932) 93-96; *Messenger* (March 17, 1966) 22, 31, (Sept., 1973) 32, (Jan., 1978) 4; F. W. Benedict, "Planning the Brethren Encyclopedia," *BLT* 24 (Winter, 1979) 60-61.

Fraternal Relations Committee (CB), appointed by Annual Conference in 1934 to replace an earlier study committee; it was superseded by the *Interchurch Relations Committee in 1968. Its original purpose was to seek closer relationships with other Brethren bodies. It fostered education in the church in ecumenical matters, cultivated relationships with other churches, and explored channels of cooperation with them. In addition to reporting to Conference, it hosted fraternal delegates and represented the Church of the Brethren at the conferences of other denominations. EKZ

See also FRATERNAL RELATIONS; CHURCH OF GOD, ANDERSON, IN; CHURCHES OF GOD, GENERAL CONFERENCE; GENERAL CONFERENCE MENNONITE CHURCH; RUSSIAN ORTHODOX CHURCH; SOCIETY OF FRIENDS.

Minutes (CB), (1937-); E. K. Ziegler, "Ecumenical Relations," in

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