



OMHGS Newsletter

OREGON MENNONITE HISTORICAL AND GENEALOGICAL SOCIETY

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THE AMISH OF CLACKAMAS COUNTY NEAR NEEDY, OREGON

by Beulah Roth Fretz
Salem, Oregon

It is not my intent to present a lengthy detailed account of the Amish or the many facets of their faith and life, but that in this, their 300th anniversary (1693-1993) celebration, we might review some stories of their lives and their faithfulness in order to gain renewed respect and appreciation for our Amish ancestors who lived here in this immediate vicinity. It has been stated that "History is a springboard, not a hitching post", so perhaps we can gain some valuable lessons from both the error and the faithfulness of these our forefathers.

The Amish who settled near the town of Needy in Clackamas County from 1879 to 1907 were descendants of those same Amish that, 300 years ago in Switzerland, split from the Anabaptists. Led by Jacob Ammon, who severely disagreed with the Anabaptists over matters of discipline, they became a new group taking the name Amish, named for their leader. They, like all Anabaptists at that time, were suffering cruel and severe religious persecution. They fled from one place to another in Western Europe and finally to the United States and Canada where they found refuge.

Here in the United States, in 1879, a young Amishman named Daniel Kauffman, age 27 years, and his wife, Susannah Yoder, daughter Amanda, age 3 years, and son Amos, age 1 year left their home in the established Amish

community near Arthur, Illinois and came to Oregon. They settled near the small town of Needy in Clackamas County. He is thought to have been the first Amishman that moved to Oregon and stayed there. With them came Jacob K. Miller, his wife, Elizabeth Yoder, sister to Susannah, and two small sons, David, age 4 and Daniel, age 2. Also, his brother-in-law, Daniel D. Yoder, his wife, Annie Lantz and one small son. They arrived in Oregon on January 30, 1879. They traveled by train with hard wooden seats and a small stove in each car for heat and cooking. The train took them directly to San Francisco, since the railway to Portland was not yet completed. We know of no record of how long the trip took, but from San Francisco they went by steamship to Portland. *NOTE: One of my cousins remembers Grandpa Daniel Kauffman telling that they went around the horn of South America when my mother Amanda was three years old, and landed in San Francisco. So there are two stories of the trip from Arthur, Illinois to Oregon -- but the one about coming around the horn I just heard for the first time within the past month. In all my conversations with my mother I was told they came to San Francisco by train, then from there to Oregon by boat. * Little Amanda Kauffman, my mother, remembers that her parents both got seasick on the ship and sent her to the kitchen for soda crackers to help settle their stomachs. They went by train from Portland to Hubbard. We do not know if someone came to meet them there or where they stayed, probably with Gideon Lantz's, the parents of Annie Yoder, who were already living in Oregon. The children of these first three families were all first cousins.

The following year, 1880, Daniel D.

Kauffman's father, Jonas J. Kauffman, an ordained Amish bishop, and his wife Rachel Yoder and their five younger children came; they also came from the Amish settlement near Arthur, Illinois. Jonas J. Kauffman was 50 years old. The children were Rachel, age 17, Rebecca, 12, Samuel, 11, Jacob, 8, and Tena, age 6 years.

Oregon, at that time, had an established Donation Land Claim law whereby new settlers could sign for and obtain 320 acres of land by living on the claim, clearing, improving and building on it, for at least four years. Jonas J. Kauffman and his wife, Rachel, each filed a claim and obtained a total of 640 acres, which they later divided or sold to some of their sons.

Others who came and went in those early years were David K. Beiler and his wife, Anna, a daughter of Jonas J. Kauffman. They left again after five years by covered wagon back to Illinois because the climate in Oregon was too damp for Mrs. Beiler. From Johnson County, Iowa came Christian Swartzendruber, his wife, Elizabeth Hochstetler, also his nephew, Jacob F. Swartzendruber and William A. Kreider and his wife, Delila Swartzendruber, sister to Jacob.

Peter Christner, age 47 years, and his wife, Barbara Haas: Peter Christner was an ordained minister from Howard County, Indiana, who worshipped with the Amish for a short time then joined the Amish-Mennonite Church. His descendants then and still living in Oregon would number several hundred.

Other early families were Benedict Weirichs, Joseph C. Millers, Tobias T. Yoders, Moses Borkholders and Isaac S. Millers. Also in this group, John J. Kramer, a widower and his small daughter, Malinda. They stayed in Oregon and when Malinda grew up she married Jacob J.

Hershberger in 1907. They then joined the Zion Mennonite Church. Jacob was the founder of Hershberger Motors in Woodburn, Oregon which his son, grandsons and great grandsons now operate.

Henry Deetz came from Holmes County, Ohio at the age of 33 years and, as the story goes, he had a dream in which he saw the girl he was to marry, so when he got to Oregon and saw Rebecca Kauffman, the daughter of Bishop Jonas J. Kauffman, he recognized her to be the woman in his dream. They were married in 1893. He built his home, which still stands and is now part of St. Josef's Winery, just northeast of here. The Deetz descendants also number several hundred here in Oregon.

Last that I will name is Daniel S. Miller, who came at the age of 56 years with his wife, Anna Kauffman. They lived in the community a total of 12 years. Miller is said to have been a reader, writer and teacher and that differences sprang up between him and Bishop Kauffman about the value of education. They must not have been too serious because in 1885-86 Bishop Kauffman's grandchildren attended Daniel Miller's classes in German and Church Doctrine on Sunday afternoons. They learned their "Ah-Bay-Tsays" in order to read their German Bibles and to understand the sermons that were always preached in German. Church services were held in the homes every two weeks. They had apple "schnitzings", made "rivvel soup" and smear-case", and talked Pennsylvania Dutch which isn't Dutch at all, but a dialect they brought from Alsace in France and Switzerland.

I have not named all who came. Some stayed only a short time. Many letters were written to the folks "back East" about the beautiful

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Willamette Valley with it's mild winters, abundant fruits and amazing hop vines and about snow-capped Mt. Hood "that reaches almost to the sky".

Heavy stands of tall Douglas Firs had to be cut and stumps dug to clear the land. Many of the children attended the school at Needy where they advanced in "Readers" rather than grades. The small town of Needy consisted of a General store, a blacksmith shop, a post office and a dance hall. In 1895 Benedict Weirich reported in the "Sugar Creek Budget", a newspaper published in Ohio and widely read by Amish throughout the States, that "Needy burned to the ground, consumed by fire this morning! The post office, blacksmith shop, store and dance hall. What will the poor sinners do to dance now?" The town was rebuilt and served in this community until the 1950's or 60's.

The small Amish church at it's largest numbered about 80 to 90 persons. They practiced the traditional faith. Obedience to the "Ordnung" or rules of the church was of highest importance. Their religious and social life was closely intertwined. Jonas J. Kauffman was known as a lenient, but loving Bishop.

By the 1890's changes were taking place. Jacob K. Miller, one of the first to come, moved several times. He became known as "Oregon Jake" for the many times he moved from Oregon only to come back. He left many descendants still living in Yamhill County, including those of William and Mary Miller Beachy, their ten children and their descendants.

In 1893 Bishop Kauffman's son Samuel J. was married to Emma Roth of the nearby newly established Zion Mennonite Church and Samuel became a member there. Others of the Amish young folks were drawn to this church with its singing of four part harmony and to the preaching of young Daniel Kropf, known as an eloquent speaker. In 1899 Daniel Kauffman's oldest daughter, Amanda, was being courted by Daniel Roth of the Zion Mennonite Church. When they were married in 1900 she also joined the Zion Church. Others moved to Yamhill County. It is not known for sure who was left by the time Bishop Kauffman died in 1907 at the age of 77 years. His wife, Rachel, remained Amish until her death at the home of her daughter, Rebecca Deetz. She died at the age of 92 years in 1922. The people are gone

but many of their houses still stand tall and straight in this area east of Rock Creek along Whiskey Hill Road, including that of Jonas J. Kauffman on Kenagy Lane, a large white house in its day, now painted grey, with a wide veranda and sleeping porch to the East. The fact that they are still



Front row: Christian J. Schlabach, Samuel Kauffman, Jonas Kauffman.
Back row: Al Beer, Jake Kauffman, Sam Weirich.
Taken 1894 or 95. The Kauffmans are sons of Jonas J. Kauffman.

standing and being lived in over 100 years later could very well be attributed to the skill and integrity of those early Amish pioneers who built them. They serve as a monument to the memory of the small Amish Settlement that was once here in Clackamas County.

Now a Few Details About
The Jonas J. Kauffman Family

Jonas J. and Rachel Kauffman's land claim

lies just across Rock Creek to the east of here. Harold Yoder, a great grandson, has a copy of the deed and, according to it, the claim was bordered on the west by Rock Creek, on the east by the Barlow-Monitor Road, on the south by Whiskey Hill Road and on the north by Bear Creek.

Jonas was known as a hard working, prosperous farmer, and his wife, Rachel, as a hospitable hostess and for her knowledge of medicine and herbs. They had 12 children. Their oldest son, Daniel, was my grandfather; his oldest daughter, Amanda, who was three years old when they came by train to Oregon via San Francisco, was my mother. Daniel lived on the farm adjacent to Jonas, which was part of the land claim. His house stood at the approximate location where Mike and Phyllis Kenagy's house now stands at the end of Kenagy Lane. Besides farming, Daniel was also a skilled carpenter. He built a desk, china cupboard, dry sink, and "spool" beds for his wife and each of his two daughters. He invented and built a fanning mill for cleaning clover seed. He owned and operated one of the first threshing machines with a steam engine in Clackamas County. He was also one of the first Amish in Oregon to own an automobile. In his later years he was a beekeeper - kept many hives of bees. He also tended bees for many miles around and was known as bee-Dan. At one time he, along with several others, moved their hives of bees to a place east of Molalla in the foothills of the Cascades where there was an abundance of fireweed. It was thought that "fireweed honey" had a special flavor.

They built bee houses to put the hives inside to protect them from the bears. This spot is still known as the "Bee Ranch". He and his wife, Susannah, also made butter and cheese which they sold to the White Clover Co. which had outlets in Portland, Astoria and Seattle. Although I never saw my great grandparents, Jonas and Rachel, I did learn to know Grandpa Daniel. He attended the Zion Church here where my family also attended. In his later years he also lived with us in our home when he was in poor health before he died in 1930 at the age of 78 years. He and Grandma Susannah are both buried out here in the Zion Church Cemetery. Also, Great Grandfather Jonas and Great Grandmother Rachel.

Samuel J. Kauffman, a younger son of Jonas J. and his wife, Emma Roth, built his house

on part of the original land claim. His house, still standing, is the first large house near the road on the left after crossing Rock Creek to the east of the church along Whiskey Hill Road. He may have farmed but he also built and operated the first country garage in the area for car repairs, complete with a grease pit and gas pump. Many of Samuel J. and Emma's descendants still live in this area.

For lack of time I will not go further into the genealogy of the Kauffmans. I have a fairly complete list, dating back to their beginnings in 1685 where Isaac Kauffman lived near Berne, Switzerland. The first Kauffmans who were our ancestors came to Pennsylvania in 1737. Anyone wanting a copy may contact me after this meeting. Since I do not know personally all of my Kauffman cousins, if there are any here today who are cousins or descendants, please make yourself known to me.

The Amish lunch was prepared by and will be served by the grandchildren of Jonas and Daniel Kauffman. There are also some pictures and a few artifacts to see in the basement.

Sources of Information:

1. "The Amish in America: Settlements That Failed, 1840-1960" by David Luthy
2. "Church History of the Pacific Coast Mennonite Conference District" by S.G. Shetler
3. "Zion Mennonite Cemetery Records" by Margaret Anne Shetler
4. "A History of the East Zorra Mennonite Church" by Fred Lichti
5. "Apart and Together, Mennonites in Oregon and Neighboring States 1876-1976 by Hope Kauffman Lind
6. Verbal History from Amanda Kauffman Roth as told in conversations with her daughter, Beulah Roth Fretz.
7. Also from verbal history as told by cousins and other relatives and friends: Elsie Cutsforth, Harold Yoder, Noah Roth, Ralph Lais and Mike Kenagy.

THE STORY OF ISAAC S. MILLER

by Elizabeth Kennedy
Hubbard, Oregon

- A. Ancestral background
- B. On the move
- c. Sawmill, tile factory and other services
- D. House and barn

(My information is taken from accounts written
by my father, Omar Miller)

A. Ancestral background

Isaac S. Miller was born May 10, 1838 near Walnut Creek, Ohio, son of Solomon and Marie (Brenneman) Miller. No record is available of his paternal ancestry beyond Isaac's father Solomon. His mother, Marie, was a descendant of Melchoir Brenneman, the exile, who lived near Berne, Switzerland, born in 1631. He fled to the Rhineland in Germany in 1671 during severe persecution of the Anabaptists. During that time of persecution he had been imprisoned as recorded in the official records of Berne in 1659 re Melchoir Brenneman from which I quote briefly:

"Held in Castle of Thun the Autmann and pastor superior have been unable to bring him to forswear his Anabaptist convictions. He only promises to attend services in the state church. The government decreed a probation period - if he did not give up Anabaptism he would be banished from the land and if should return unconverted he'd be beaten with rods and driven away and property confiscated."

It is noted that most descendants of Melchoir's great-grandson Nicholas

have been Amish Mennonite. All of the children of Peter, son of Nicholas came to America. One of these, Marie, married a Solomon Miller. Isaac was the oldest of their ten children.

Elizabeth (Baer) Byers was born in Rheinplafz, Germany in 1841, coming to the U.S. in 1843 at age 2-3 years, living near Ragersville in Tuscarawas Co., Ohio. Her father died "before the dawn of a new year" - (before 1844). Elizabeth made her home with Bishop Peter Beachy of Walnut Creek and this may have been a factor in bringing her into the Amish faith.

B. On the move

At age 32, +/- 1870 Isaac moved to Illinois. There must have been a move to Indiana from Ohio prior to this. There is no record of that move, but sawmill records note business in Indiana. Four years after the first Amish family came to Oregon, Isaac, now age 42, moved to Oregon also in September 1880. His son, Obed, recalled traveling by train to San Francisco in the same coach with John Lais, Solomon Miller and wife, Jonas Kauffman and family, leaving Arcola, Illinois on a Tuesday at 11 A.M. going by St. Louis, Omaha and Ogden. There were a lot of



Isaac S. Miller Farm. Left to right: house, old house, barn, chicken house, hogshed, blacksmith shop, sawmill and cider mill.

stops, even out in the desert. In San Francisco they had a 2 day wait for a boat to sail to Portland then at the mouth of the Columbia, another wait for the tide. He recalls having seasickness and scarlet fever on the ocean. After one night's stay in Portland, they took the Roseburg train, a railroad line in the Willamette Valley, to Hubbard, arriving at 11 A.M. just 2 weeks after leaving Arcola, Illinois.

At the time of this move Isaac's family included daughters: Delilah, 17, Miriam, 14, Amelia, 6, Jemima and Lovina, 4 and son Obed, 11. Born in Oregon were 2 more daughters Phoebe and Dorothea. A son Menno died at age 2 but his birthdate is uncertain.

C. Sawmill, tile factory and other services

Isaac built a sawmill in Indiana in 1860-63 with the opening entry in his books in 1865 when he was age 27. He made entries in his books of the various woods used, using letters to log those woods, ie. W.O. for white oak, M for maple, etc. Sixteen varieties are recorded in Indiana, only four varieties in Oregon. His entries are made with various colors of ink - red, black, green, blue and purple. One black ink appears to have been made from oak gallnuts.

The total of his accounts in Indiana for 1865-1870 totaled \$686.48. One name on the Indiana books was Daniel D. Miller.

The first entry after the move to Oregon in the "Sawmill book of I.S. Miller" was Nov. 29, 1880 to D.D. Miller - 3 cedar logs. In the next few days were others including 'J. Leis' who bought logs - oak, fir, maple and ash. Oak was cut for log "slet".

At the time of coming to Oregon, land was so heavily timbered that only the best trees were used to saw lumber.

Most of the Amish men in the community had accounts with Isaac, and their names appear in the books. Lumber was sold at times by the pile for \$50 to \$120 and logs sawed for 1/2 cent per foot.

D. House and barn

In 1888-90 records show shingles bought and wages paid for "work on barn and house", so this likely dates the time of building the house. It was considered to be one of the better built houses

at that time.

My father details the layout of the house which included a kitchen and dining room in basement, a living room and one or more bedrooms on the second floor along with the double meeting room with movable partitions where most likely some of the Amish met.

Isaac had had his desk and table in the SW corner of this floor. Four more bedrooms were on the third floor with the two on the east end being heated by a drum through which passed the smoke from the living room stove below.

When Omar lived in the house he recalled times when he was alone in the house and would go from room to room, floor to floor, to make sure there were no unwanted visitors in the house.

The house was also built in a manner that made a bit of mischief easy to accomplish by Omar and his brother. This may have been after a kitchen was added to the north side on the second floor. One of the boys went out on the roof to place a board on top of the chimney when the fire was built in the kitchen stove. When smoke started to fill the kitchen, the hired girl fanned the stove to get the smoke back up the chimney. Ella, Omar's mother, came on the scene and when the boys became aware of that they quickly removed the board. She never had been able to understand why the stove acted so that day until the boys were too old to spank!

The barn he built 200 feet north from the house was built with some handy feeding arrangements. Hay could be dropped to the feeding area below and grain flowed down the chutes from granaries and bins on the upper level. A ramp on the west side led into the barn for hauling hay and grain for unloading.

* * * * *

When the Amish community disbanded in the Hubbard area, Isaac moved to Yamhill Co. near McMinnville. The date of moving is not clear to me. His account book was closed in 1908. I was able to find copies of two warranty deeds of property transactions in Yamhill Co. One was sale of a piece of property on Nov. 4, 1908 to a Bride family. On Nov. 18, 1908, Isaac and his wife paid \$13,455 for 207 acres along what is now Hwy 18 west of McMinnville, where they lived with

daughter Jermima and her husband Harvey Yoder.

The sawmill was also a community center for many services besides lumber production, ie. grain grinding, cider making and some blacksmithing. There was exchange of farm produce, and bills sometimes paid with logs, meat and grain. From the mill were sold flooring and ceiling lumber, lath and pickets, boxes for apples (fresh or dried), beehives - assembled and loose, a few coffins at \$2 each and rough boxes for 50 cents.

Blacksmithing: plow sharpening, shoeing horses, welding (by forge heat, flux and hammering), gumming & sharpening saws, fixing barrels and ax handles

Butchering: beef, pork, sheep, goats and tanning hides

Cleaning: wheat, oats, clover and barley

Hauling road plank for county

He also made a boat he hewed out of a log, used in the creek below the sawmill.

Other Skills: Besides blacksmithing, Isaac's skills included woodwork and tailoring.

From a woodturning lathe powered from the countershaft which went on to run the cider mill, he turned posts and pieces for stair banisters,

also rolling pins, potato mashers, mallet heads and other items.

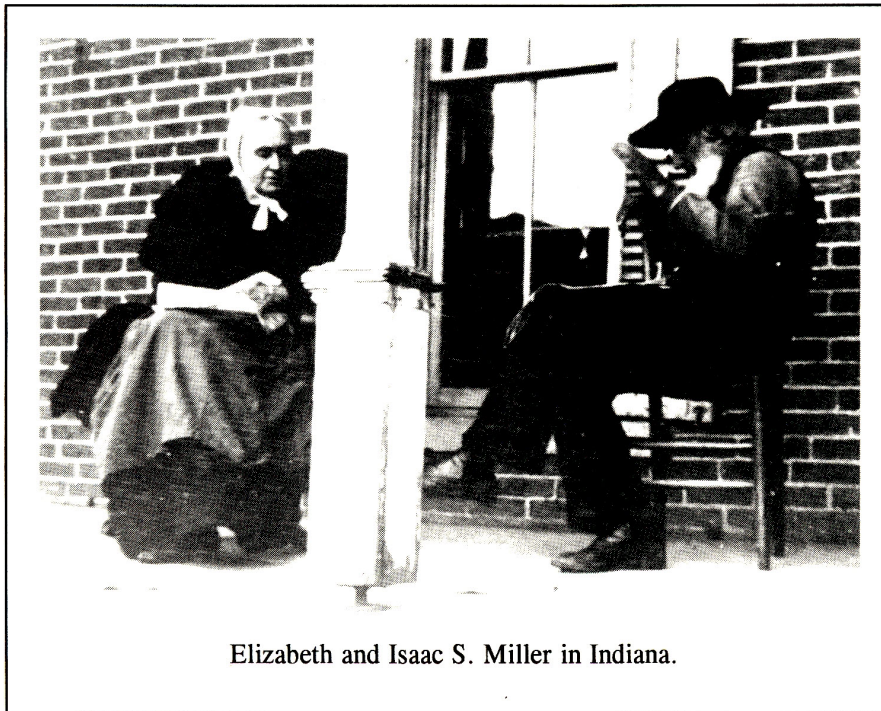
Not much is known about his tailoring although one person did confirm the fact that he did tailoring.

Isaac also knew the remedies of his time and sometimes, according to his records, sold certain "bottles of medicine". Some recipes were inserted into the records for mixing home remedies.

After they moved to Oregon he was reported by one source to have gone to a drug store or doctor to get medicine to vaccinate the children against smallpox and administered this himself.

It is uncertain as to the date of purchase of the tile factory. There is no record of buying machinery for it. His first tile sale was in March of 1892. He is to have made the first machine-made brick in Oregon. There is a brick with his signature on it found when a farm house not far from the tile factory was remodeled. The tile factory was sold to a Schumacher around 1906, then to Obed Miller in 1909 and to D.D. Hostetler in 1911.

In 1894 the sale of lumber and brick is recorded totaling \$90.59 for a meeting house - the same year a small church (24' x 36') was built that cost \$180.



Elizabeth and Isaac S. Miller in Indiana.

The cider mill, started in 1883, used a log for the press 36 feet long - 24 inches by 26 inches one end, 24 inches by 36 inches the other end. It was hewn out of a tree west of the barn a thousand feet from its place of use and rolled by hand on rollers. It was put in place, then the frame of building was raised and set up over it. He made as much as 938 gallons of cider in one year.

Alvin Weirich related a story to me he had heard about Elizabeth while they lived in McMinnville, when Alvin Beachy's wife's horse ran into Isaac's farm through a fence. When she went to retrieve it and

SUPPLEMENT.
THE ENTERPRISE.
 THURSDAY, SEPT. 19, 1889.

—Very hot Monday and Tuesday.
 —Rev. Teale was in Lew last week.
 —Mr. Jagger has the upper stories of his block nearly ready for occupancy.
 —Misses Kate Pope and Vera Pillsbury are visiting friends in Idaho.
 —Send a Monday's freemason next to some friend. It will help the country.
 —The Edith (Misses) went down last Sunday to teach but was taken quite sick and obliged to return home.
 —H. White, of Chicago, has been engaged to lecture on labor, and to give some suggestions and more all Pope's Hall Saturday night. Free for all. Every body invited.
 —The new door for the new residence of the late Mrs. Christian Association of Oregon, Washington and British Columbia will be held in Vancouver, B. C. Sept. 19-22.
 —Ladies have not seen them and draw cards at the Great Eastern store.
 —Pleasant Place. —Where the old Reedley and Knappton ad and is well worth the price.
 —The new door for the new residence of the late Mrs. Christian Association of Oregon, Washington and British Columbia will be held in Vancouver, B. C. Sept. 19-22.
 —Ladies have not seen them and draw cards at the Great Eastern store.
 —Pleasant Place. —Where the old Reedley and Knappton ad and is well worth the price.

—Then, Holmes, manager of the also the light works at Idaho received a severe shock last week while being on the light.
 —Ad for Babble's Bachelor Bachelor, the latest novelty. No revolution thread, no buttons and no male wanted with these Misses. The Great Eastern Store. Sole Agents.
 —Owing to a misunderstanding, selling all about only have run last week for their this week announcement and supplement.
 —T. W. Clark went to Ilwaco yesterday.
 —John Veepin and family are all improving in health and gaining in weight at Ilwaco.
 —David Thomas' mechanical job at New York looks looking in the light last Thursday.
 —The new door for the new residence of the late Mrs. Christian Association of Oregon, Washington and British Columbia will be held in Vancouver, B. C. Sept. 19-22.
 —Ladies have not seen them and draw cards at the Great Eastern store.
 —Pleasant Place. —Where the old Reedley and Knappton ad and is well worth the price.

"Pleasant Place."
 Pleasant Place is the name of the new addition to Oregon City and is the property of Mr. J. J. Henderson. Of all the additions to this city, none is so delightfully located as this one, within fifteen minutes walk of Depot, Post Office, Factory and all the Business Houses, well drained and very healthy, with the very best of soil, and every acre will soon be located here in a spacious home, enjoying better health and more pleasure than those of many who have paid ten times the amount of will cost time to acquire here and there is no doubt that those who see a lot of time in Pleasant Place within the next thirty days, he they enjoy, some striking houses or residences. Some of the large returns in a short time, on money invested, will find it hard to cover a very Pleasant, but a very profitable place to invest.
 Thousands of interesting prospectors to those seeking income and to those with money to invest, the new firm of J. J. Henderson, who have the selling of their property, have determined that for the

The Great Eastern Store,
 Day opening Sept. 20, being Jewish New Year.

For Sale.
 Small Farm with water-power & Saw Mill. Address,
 I. S. MILLER, Hubbard,
 Marion County, Oregon.

The Enterprise, September 19, 1889

Oregon with her husband.

Obed, who was mentioned earlier, besides owning the tile factory for a time, farmed in Indian Cove, Idaho. His sons, Paul and Omar were ministers in the Mennonite church. Nathan, Ralph and Harold were farmer, lab technician and electrician.

Amelia, daughter, married Solomon King. One of their children, Della lived in Virginia; Ada, unmarried, worked in the M.C.C. Relief Center in Reedley for a considerable time and at the Kings View Hospital. Myra married John Kropf and they lived in the Harrisburg, Oregon area.

Lovina, daughter, married Joseph Helmuth, and lived most of their life at Kokomo, Indiana and he was a breeder of well-bred work horses. As far as known their family lived mostly in that area.

Dorothea (Dora), daughter, married Dan C. Gingerich. They lived in Oregon for a while but returned east. (Amish)

One of my disappointments in this account is the fact that little information is available about Isaac's involvement in the community of faith of which he was a part.

He was known as a quiet man of few words who could do anything. Omar spoke of the enrichment he received from his grandfather.

So this may sum up his way of expressing his faith - quiet and unassuming and faithfully doing his work.

Addendum

Slides:

1. Isaac and Elizabeth in Indiana
2. Isaac Miller house
3. other buildings
4. Tile Factory
5. Obed and Ella
6. Document - highway overseer - Indiana -

1871

7. Farm sale notice from The Enterprise, Sept. 1889

Also in same paper "I.S. Miller of Hubbard was in town yesterday".

8. Document - Prohibition Rally

started out the lane, Elizabeth told her she should go out the way she came in.

Isaac and Elizabeth moved from here to Indiana, possibly 1914. Myra Kropf, a granddaughter, recalls a visit from them about 1911 before their move to Indiana. She and her siblings had been cared for by Isaac and Elizabeth after their mother died at a young age and she felt especially close to him.

Isaac died in Indiana of "paralysis" in 1918, age 80, and Elizabeth five years later, age 82.

The following is a brief review of some of Isaac and Elizabeth's family of whom most were living at the time my father recorded this information.

Delilah, daughter, married D.M. Brower, minister, doctor and active community person. Of their family, Harley and Mina's husband were railroad men, engineer-firemen. This family resided mainly in southern Oregon, including a daughter Voda.

Miriam married Samuel A. Miller and they lived in the Hubbard-Aurora area. They were of the business community: hotel, livery-stable, undertaker and others. A son, Dewey, remained in undertaking for a short while but later farmed. Nora, a daughter, lived on a farm near St. Paul,

FALL MEETING

The Fall 1993 meeting was held Sunday, September 19 at Zion Mennonite Church near Hubbard, OR. The meeting featured the Amish settlement in the Needy area around and east of the Zion Church which existed from about 1880 through the first decade of the twentieth century.

Beulah Fretz told about the Amish community in Clackamas County, OR and the family of Jonas J. Kauffman who served as bishop of the Amish Church during its entire existence in Clackamas County. Beulah is a great-granddaughter of Jonas J. Kauffman.

The second talk was given by Elizabeth Kennedy who told about Isaac S. Miller and his family. Isaac Miller operated a sawmill, cider mill, tile factory and was generally a pillar in the community and church during his tenure in Oregon. Elizabeth is a great-granddaughter of Isaac. Her presentation included a few slides of Isaac Miller and his family.

Perry Schrock conducted a brief business meeting. First he recounted briefly a visit to an Amish church service in Pennsylvania last winter when he was in voluntary service at Akron, PA. He then took care of the affirmation of John Fretz as vice-president and Margaret Shetler as secretary to new two-year terms in these offices. It had been announced in the Newsletter that this was the way these offices would be filled unless someone had nominees to be considered.

Following the meeting the audience was invited to the church basement where an Amish-style "church Sunday" lunch was served. It was prepared by Elsie Egli Cutsforth of Canby, OR and Beulah Roth Fretz of Salem, OR, both great granddaughters of Jonas J. Kauffman. Helping with

AMISH-STYLE "CHURCH SUNDAY" LUNCH

A meal that might have been served on a Sunday at a church gathering.

the serving was Lloyd and Arlene Egli and Ed and Carol Lais. Lloyd is a great-grandson of Jonas and Ed is a great-great-grandson of Jonas.

The lunch consisted of lettuce salad with

whipped cream dressing, home-baked bread, pickled beets, sliced ham, sliced cheese and big Amish church cookies.

Most of the persons attending the meeting stayed for the lunch in the basement where several long tables were set up in the old Amish fashion. About 160 attended the meeting and the lunch.

PHOTO STORAGE

Never store photos in the attic or basement. Extremes of heat and cold affect both the photographic paper and emulsions. Harsh light with ultraviolet radiation causes fading, and swings in humidity cause substantial damage. Photographs should share the same humidity and temperature levels your family prefers.

When mounting photos in albums, never use cellophane or masking tapes. They leave a residue when is corrosive and they will yellow in a short time.

Photos need to be protected by archival-quality materials. Never use PVC (polyvinyl chloride) a plastic found in some albums. Plastics that are safe are polypropylene and mylar.

OMAL

Oregon Mennonite Archives and Library (OMAL) is located on the west side of the new chapel building at Western Mennonite High School, 9045 Wallace Road N.W., Salem, Oregon. The OMAL is open on the second and fourth Tuesday of the month from 9:00 A.M. to 3:00 P.M. There are staff persons to help you in your research. Use of the library is free for OMHGS members. There is a minimum charge, or donation, of at least two dollars per day for nonmembers. It is open by special request by contacting one of the executive committee:

Hope Lind (344-5974)

John Fretz (364-1669)

Margaret Shetler (873-6406)

Perry Schrock (258-6054)

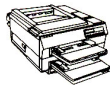
Charity Kropf (651-2204)

ANNOUNCEMENTS

John Fretz, vice president of OMHGS has resigned for personal and health reasons, effective February 15, 1994. OMHGS is looking for suggestions for nominees or volunteers for vice-president. If you want to nominate someone, you must contact the nominee prior to nomination to see if they are interested and willing to serve in this capacity. Please respond with suggestions to Margaret Shetler, secretary, (873-6406) by March 10.

At present, OMHGS does not have a budget for purchasing books for the OMAL. We are very grateful for all the books that have been donated to date, and we invite your continuing donations. Two books that would be very useful to the OMAL are: The Hertzler-Hartzler Family History (\$42) and Strangers and Pilgrims by Arlene Yousey (\$37.50). We invite either an outright donation of the books or contributions towards their purchase. Cash donations are also welcomed for archival supplies and/or a copy machine.

OMHGS is looking for a small good quality basic copy machine. If you know of a church, business, etc. that is upgrading and has an old copy machine that is in good working condition, please contact one of the OMHGS officers. Thank you.



We wish to THANK the members who have renewed for 1994 and especially those who gave extra contributions above their memberships. OMHGS is supported solely by memberships and contributions. Your membership entitles you to receive two newsletters a year, use of the OMAL and it promotes the Oregon Mennonites history and genealogy. Gift memberships make great gifts for your children, family members and friends.

Fredeshiem is a Mennonite Guesthouse in the north of the Netherlands. They are preparing it for 1996, the year in which the Mennonites will commemorate the quincentenary birthday of Menno Simons. If you would like to support the building activity of the Fredeshiem write the editor of this newsletter for more information.

Lancaster Mennonite Historical Society is holding their 16th annual Genealogy Conference on March 26, 1994 in Lancaster, PA.

Back issues of OMHGS Newsletter are available for \$3.00 each. Each issue features a Mennonite church and a family history.

We need volunteers to work in OMAL. If you are interested, we will provide training. It is an excellent way to be involved with OMHGS.

OMHGS MEETINGS

The OMHGS Spring 1994 Meeting will be held at the Portland Mennonite Church in Portland on March 20 at 2:30 p.m. The meeting will feature the history of the Portland Mennonite Church by Phil Hostetler and the Chris Snyder family by Phyllis Snyder Miller. This year the Portland Mennonite Church will be 70 years old. The following books will be available for purchase at the meeting: Apart and Together, Mennonites in Oregon and Neighboring States, 1876-1876 (\$26.95), God at Work in Our Midst (\$15) and The Zion Mennonite Centennial Cookbook (\$10).

The OMHGS Fall 1994 Meeting will be held September 18 and will feature the Dallas Mennonite Brethren Church by Erma Neufeld and a family history by Vivian Schellenberg.

Future Programs: Tentative plans for the Spring 1995 meeting are to feature the Bethel Mennonite Church near Canby, OR and the Christian and Catherine (Rich) Roth family. The tentative plans for the Fall 1995 meeting are the Grace Mennonite Church (GC) in Albany and the Emmanuel Kenagy family. Looking ahead to 1996, tentatively the spring program will feature Sweet Home Mennonite Church and the possibilities for the fall program are perhaps Salem, Western, Bethany or Kingwood Bible Church.

CONFERENCE REPORT

Reported by Margaret Shetler

The year 1993 marked 300 years since the schism in Switzerland that is considered the beginning of the Amish Church. This event was recognized by three observances during the year. The first, "Amish Society (1693-1993): Three Hundred Years of Persistence and Change," was held at Elizabethtown, Pennsylvania, in July. Next was an international symposium, "300th Anniversary of the Amish Movement, 1693-1993," held at Ste.-Marie-aux-Mines, France (the home of Jacob Ammann), in August. The final observance was at Metamora, Illinois, October 14-16. The theme of that conference was "Tradition and Transition: an Amish Mennonite Heritage of Obedience, 1693-1993."

About 200 people attended the latter conference. The conference began on a Thursday evening with a dinner meeting and a program which included reports of the two earlier conferences and an address on "Common Origins of Mennonites and Amish to 1693."

Friday's programs included a dramatic presentation, "Keeping House," about the 1693 schism; a panel discussion of Amish migration from Europe and to various parts of the United States and Canada; a simulation of the 1865 Dienerversammlung, at which meeting the final break occurred which signaled the parting of ways of those who became known as Old Order Amish and the less traditional group that became the Amish Mennonites. In the evening there was a dramatic reading, a fictionalized narrative entitled "The Trials of Joseph Joder." (This Joseph Joder was a brother of Amish bishop Jonathan Yoder of Illinois, some of whose descendants were the founding settlers of the Yoder community south of Canby, Oregon.)

Saturday morning featured a tour of the area that took in three representative settlements of Amish Mennonites in that part of Illinois, ending at the North Danvers Mennonite Church where we were served the noon meal.

As we looked at the past, the overriding theme was that of faithfulness to God and His

Word and what that faithfulness required in the life of the church.

The entire conference was well planned and executed and proved to be very interesting and informative. The Illinois Mennonite Historical and Genealogical Society was an excellent host organization. Gatherings of this kind are also an opportunity to become acquainted with historians from various parts of the Mennonite Church and to learn of the work they are doing.

CHARTER MEMBERS

The following is a listing of 23 persons whose church letters were read and accepted at the time of the organization of the Portland Mennonite Church on July 27, 1924. Robert Lee gave this list in his "History of the Portland Mennonite Church...", unpub. ms., 1958, crediting as the source E.Z. Yoder, Secretary, Minute from Permanent Record of the Local Board of the Portland Mission.

James Bond
Amos H. Brubaker
Mary Brubaker
Allan Good
Fannie Miller Good
Sadie King
John Martin
Joel Roth
Minnie Roth
Paul N. Roth
Velma Roth
Albert W. Snyder
Anna M. Snyder
Menno Snyder
Ezra Stauffer
Irene Stauffer
Amanda Yoder
Henry Yoder
Joe H. Yoder
Leo Yoder
Leona Yoder
Lovina Yoder
Lydia Yoder

EXECUTIVE COMMITTEE HIGHLIGHTS

January 11, 1994 The executive meeting was held at OMAL. John Fretz submitted his resignation from the office of vice president, effective February 15, 1994. He cited personal and health reasons. We are all sorry to see him leave but he will continue to help out at OMAL as a volunteer. It was decided that we would ask for nominations by March 10 and at the spring meeting a replacement will be decided.

Programs for the future meetings were discussed. Final plans were discussed for the fall meeting.

It was reported that since the last meeting, the archives have received Claud Hostetler's personal papers and materials as well as the N.A. Lind diaries from Marcus Lind. Perry Schrock plans to bring his aunt Fannie Schrock's papers to the archives soon.

The financial report was given by Perry Schrock. For the fiscal year ending 11-30-93 the total received was \$3802.65 and total disbursed was \$3117.51. Money on hand will be needed to cover the cost of the spring and fall newsletters, and also for needed archival supplies.

Memberships for 1994 number around 65. It was discussed how to get more members and younger folks interested in the society. We will distribute a survey at the spring meeting so that the members can give their input.

January 25, 1994 The executive committee and the consulting board had a joint meeting. Discussion centered around ideas for future special events to be sponsored by the Society. Ideas that were discussed were future workshops, dinner meetings, small auction in conjunction with any special event to raise money to purchase books for the library. The Amish meal that followed the fall meeting seemed to be well received and it was suggested that we do that again.

Discussion was also about how to get more members and younger members. Some ideas

were to have younger people do histories on specific assignments, serve as ushers at meetings, help serve at special meals, etc. Another suggestion for interesting younger people in the organization is for parents to give gift memberships to their children. In this way they will receive the newsletter and through it become aware of what we are doing.

The survey to be given at the spring meeting was discussed.

SPRING 1994 SURVEY

At the spring meeting on March 20, members will be given a chance to write their opinions on the OMHGS Newsletter and programs. A spring survey will be handed to each one in attendance with the following questions on it. If you are unable to attend the meeting, please let us hear from you. Send your answers to the following questions to Margaret Shetler, her address is on page 2 of this newsletter.

1. About the OMHGS NEWSLETTER:
What do you like?

Do you have suggestions for change or improvement?

2. Would you like to see:

- old photos
- short old time stories,
- book reviews
- family queries, example:

Seeking information on the Jonas J. Kauffman family...please contact....

3. How can we get younger members in OMHGS?

How can we get more members?

4. Do you have any program suggestions?

5. Do you have suggestions for special events, workshops, etc.?

A SHORT OREGON MENNONITE STORY
by Dan Widmer Salem, Oregon

My uncle, Albert S. Yoder, a life-long public school teacher, who died at age 84 in Salem, OR in 1983, related the following incident to me shortly before he passed away. His brother, Arie S. Yoder, at age 15, died February 15, 1911, and was buried in Zion Mennonite Cemetery. The Simon C. Yoder family lived on a farm southeast of Zion after having arrived from Nappanee, Indiana.

Up to the time of this incident, it had been a strongly adhered-to-practice among the Zion Mennonite community, that when a death occurred, the casket with the body was always transported from the mortuary to the home and/or church with the use of a horse drawn hack or wagon.

In this case, the mortician from Canby approached my grandfather Yoder and asked him to consider letting him use his motor hearse to transport the casket to the home, which was customary and thence to the church for the funeral service. He further suggested that if he would permit him to do this (a first among the Mennonites), there would be no charge for his services! My grandfather, being frugally inclined, agreed and the funeral was carried out with the use of the motor vehicle hearse. The undertaker had gained the point he wanted and never again after that time was a horse drawn wagon used for a funeral at Zion Mennonite Church.

Page from 1912 souvenir booklet of 91

PUBLIC SCHOOL

District No. 91

Clackamas Co., Oregon

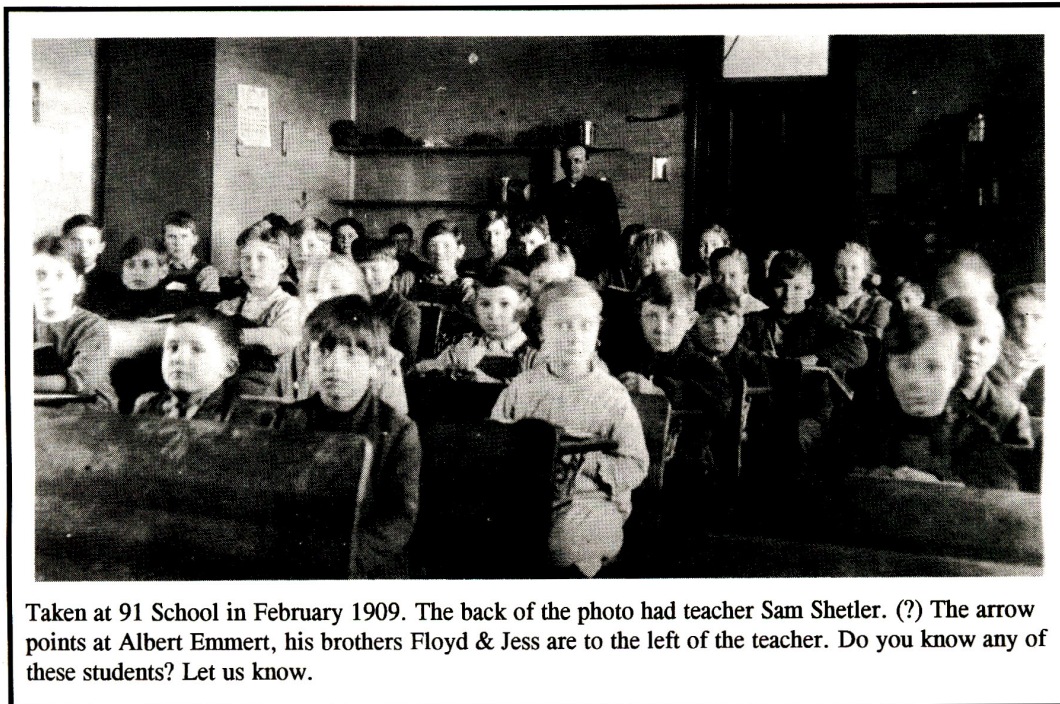
LAURA CONYNE, Teacher

PUPILS

Vinnie Kauffman	Gladys Askin
Amos Kenagy	Jesse Emmert
Edwin Deetz	Alvin Deetz
Sam Egli	Floyd Emmert
Fern Shrock	Elden Kenagy
David Egli	Jonas Deetz
Rena Kauffman	Albert Yoder
Thomas Kenagy	Walter Shrock
Forest Hostetler	Raymond Kauffman
Frank Askin	Melvin Kauffman
Minnie Askin	Truman Hostetler
Albert Emmert	Rachel Deetz
Nettie Cochran	Annie Headings
Clarence Cochran	Clarence Shrock
Harley Kauffman	Nora Hostetler
Lawrence Kaufman	Ivan Emmert

Mr. B. Emmert, Chairman
Directors

Mr. H. M. Hostetler Mr. Askin
Mr. H. Deetz, Clerk



Taken at 91 School in February 1909. The back of the photo had teacher Sam Shetler. (?) The arrow points at Albert Emmert, his brothers Floyd & Jess are to the left of the teacher. Do you know any of these students? Let us know.

BITS 'N PIECES

OMHGS and the OMAL (Oregon Mennonite Archives and Library located on the Western Mennonite High School Campus) can help you work on your family history. If you have a desire to begin a family tree, OMHGS is for you! The staff on duty at OMAL can direct you to the proper sources in the archives or direct you to outside sources that you can use.

At the OMAL there is an index to the obituaries published in the Gospel Herald through 1993. There are family genealogy books, congregational background information and general Mennonite background information such as history. The OMAL can also refer you to other sources of information such as other archives, etc. Other archives do have indexes for the Herald of Truth which was a predecessor to the Gospel Herald.

The following questions are answered to give persons an idea of what kinds of information you can find at OMAL.

"I know I am descended from Jacob Hochstetler whose family was massacred. I'm not sure how I am related? There are two books at OMAL that would help you. The books have introductions and tell the story of the massacre. You would need to know your grandparents and/or your great grandparents names. The books are: 1) Descendants of Jacob Hochstetler (1911) and 2) Descendants of Barbara Hochstetler (1938).

Where would I find my immigrant ancestor? If you are a descendant of the earliest Amish immigrants you would look for information about Berks County, Pennsylvania where they settled. A good source book to use would be: Amish and Amish Mennonite Genealogies by Hugh F. Gingerich and Rachel W. Kreider. If your family is Mennonite and has been in Oregon for several generations, there is a good chance you are from Amish background and the preceding book would help you.

Please send ideas, hints, resource information, etc. for family research/history for this column to the editor. Ideas are welcomed. Thank you. dj

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- Conscientious Objectors' Experiences
March 1993

Membership Information

Membership in the Oregon Mennonite Historical and Genealogical Society is open to persons or groups who are interested in and supportive of OMHGS and its purpose.

Dues are payable annually, and will be effective from January 1 to December 31. Individuals wishing to make a contribution of \$10.00 or more annually, in lieu of membership, will receive the Newsletter, and will be informed of the Society's activities.

Membership Form for 1994

I want to become a Member of, or Contributor to, the Oregon Mennonite Historical and Genealogical Society. I will be informed of all Society activities; will receive the OMHGS Newsletter; and as a Member will be eligible to serve on committees of the Society. My contribution is enclosed, payable to O.M.H.G.S.

Name _____ Phone _____

Address _____

City _____ State _____ Zip _____

Enroll me (please check one):

_____ Student	\$5.00	_____ Sustaining Member	\$50.00
_____ Single Membership	\$10.00	_____ Non-member Contributor	\$10.00 or more
_____ Family Membership	\$15.00	_____ Life Membership	\$500.00
_____ Contributing "	\$25.00	payable in one sum, or increments of not less than \$100.00 a year for five (or fewer) years.	

OMHGS is a non-profit organization and is supported solely by membership dues and contributions. The first \$7.00 of your dues or contribution represents services rendered by OMHGS, such as Newsletter and library use; amounts above that are tax deductible.

Please send memberships to:

Perry Schrock, OMHGS treasurer
30180 Sodaville-Mt. Home Road
Lebanon, OR 97355

OMHGS Newsletter

OREGON MENNONITE HISTORICAL
AND GENEALOGICAL SOCIETY
9045 Wallace Road NW
Salem, Oregon 97304

FIRST CLASS