



OMHGS Newsletter

OREGON MENNONITE HISTORICAL AND GENEALOGICAL SOCIETY

Volume 7, Number 2

SEPTEMBER 1994

HISTORY OF THE PORTLAND MENNONITE CHURCH

by Wayne Gingerich
Portland, Oregon

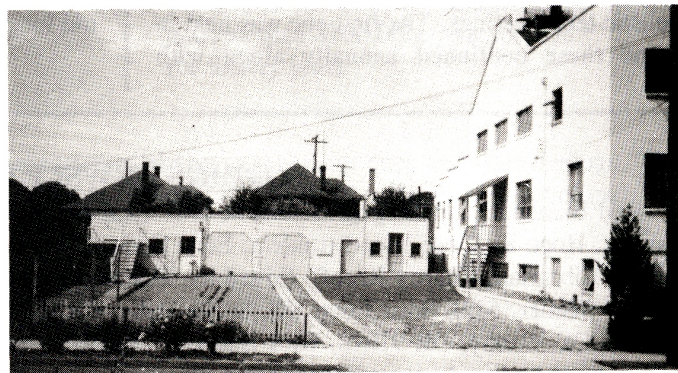
I am indebted to research done by Claud Hostetler, Ethel Snyder and Robert Lee for details of the early beginnings of this church.

There were three different attempts to establish a Mennonite Church in Portland. The first work was started in October 1906 by J.F. Bressler from Fort Wayne, Indiana, where he had labored in a city mission. He had been in the Pacific Northwest about two years as a district evangelist for the conference prior to his coming to Portland. The exact location of this work was on S.W. Hood Street, at the west end of the Ross Island Bridge. The work continued for a year with regular preaching services and a Sunday School with an attendance as high as 75. The work closed because of a lack of financial support and disunity among the brotherhood in the district regarding this work.

The second work was started by a committee appointed by the Pacific Coast Conference because of resolutions passed at the Quarterly Mission Meetings from 1912 to 1914. The committee started the work in the area of Northwest 21st and Quimby Streets in 1915, and this work continued for about one year.

Regular preaching appointments were made and as a result five souls were born into the kingdom, baptized and received as members at the Hopewell Church near Hubbard, Oregon. When the work closed because of lack of the right kind of leadership, these five persons moved out to the Hubbard area.

Enthusiasm was high with many lively Quarterly Mission Meetings during the next six years from 1916 to 1922. A leader was needed with experience who would be able to start another work. In 1922 the way opened when the District Mission Board took charge and secured the service of Allen Good, who had labored in the city mission in Kansas City for five years or more. He moved to Portland with his wife Fannie in October 1922. The district churches agreed to bring in food supplies each week. Their clothing needs were supplied by the Sewing Circles, and the District Mission Board gave \$30 per month for other



Portland Mennonite Mission in 1930 at 2235 Savier Street.

expenses. From the first, the work grew, and in November of 1922 the Mission was publicly dedicated to Christian service in the city of Portland.

The work was located on Savier Street between 22nd and 23rd Avenues. The Mission property was first rented, and later purchased for \$7,500. It consisted of two old buildings. The first floor of one was used as the Mission Hall, while the upper floor served as a dormitory for young men who boarded at the Mission but were employed in town. (Boarders got room and board and laundry for \$5 per week.) The other building was known as the Mission Home where Brother and Sister Good and mission workers lived. Several young women also lived there who worked elsewhere.

In the summer of 1924 a church was organized with 25 charter members. Paul N. Roth was ordained as a minister at this time to help with this work. Fred J. Gingerich and N.A. Lind had bishop oversight. The primary objective was evangelization and mission work.

In 1925 the property was purchased, and steps were taken in 1927 to build a new structure. This building was finished in 1928 at a cost of about \$14,000, which was way over budget.

There were cottage prayer meetings, services at the jail, and Bible studies each week. Once a month a group went to the Kelly Butte Rock Pile where county prisoners were taken to work out their sentences. Other activities included Sunday School--2:00 Sundays with preaching in the evening and visitation of homes in the morning. The first community Christmas dinner was held in 1922 and 125 persons attended. There was home visitation in the community, literature distribution and evangelistic tent meetings. The first one was held in 1923 and these continued annually along with

Summer Bible School, summer boys' and girls' camp and caring for orphans. (Portland was the first congregation to have a camp program in the Mennonite Church.) At the first Easter Service 240 persons attended, including 150 children who each received an Easter egg.

From the beginning until the end of the Portland Mission, there were at least two women workers living in the church facility and also some men who served. There had been as many as four or five workers at times besides the superintendent and his wife. Two of these women workers, Viola Wenger and Myrtle Miller, served for 12 years each.

Allen Good had a vision to extend a child welfare work to East Portland, outside the city, and didn't have enough time to do that and the mission work, so in 1932 it was mutually agreed that a new superintendent should be found for the mission. Subsequently, Henry Yoder, the ordained deacon, served as a temporary superintendent April 1932 to November 1934. Paul N. Roth served as superintendent from November 1934 until May 1936.

Following that, Glen Whitaker served as superintendent and pastor for three years, June 1936 to March 1939. This is where my personal memory begins to pick up. I remember Glen's leadership as interesting. He was a deeply spiritual man with a gift of teaching and preaching. During this time he established a Prayer Room in the church for personal and group use. He had a list of prayer concerns on each chair in that room, so that we could come in and pray for those concerns. He also had a loudspeaker on the roof so his sermons could be heard in the neighborhood, but that didn't last too long because of neighborhood objections.

Marcus Lind served as pastor and

OMHGS NEWSLETTER

Published Biannually by Oregon Mennonite Historical and Genealogical Society

President, Hope K. Lind; Vice-President, Edna Kennel; Secretary, Margaret Shetler; Treasurer, Perry Schrock; Librarian, Charity Kropf. Edited by: Dianne Emmert Jeli. Send general correspondence to Margaret Shetler, 5326 Briar Loop NE, Scotts Mills, OR 97375; Newsletter items to Dianne Jeli, 30681 S. Arrow Ct., Canby, OR 97013. Back issues of OMHGS Newsletter are available for \$3.00 each. "In the interest of free exchange of information, this publication is not restricted by copyright, except where specifically noted. OMHGS does not assume responsibility for errors in these pages, but welcomes all documented corrections if errors occur."



Portland Mennonite Mission - 1926 - Savier Street
 Florence Kauffman (Troyer), Bertha Troyer & Anna
 Snyder - worked at the Mission. Orpha Lais (Fisher)
 & Lola Sharp (Roth) - worked in town.

superintendent from March 1939 to 1945. He served during the period when the neighborhood began to change because of the wartime industries and shipbuilding. Nearby housing projects brought a more transient population to the neighborhood. At this time colored children began coming to our Sunday School. Soon the Sunday School was 50 percent colored and of a transient nature, and this continued on for many years. During this period Chester Hartzler was ordained deacon to replace the first deacon, Henry Yoder, who had moved. Marcus Lind became principal at Western Mennonite School, but he continued to serve as pastor to the congregation for two additional years.

In August 1945 to 1947 Paul E. Yoder and his wife Flossie served as superintendent and matron. When he left to teach at Hesston College, Claud and Nora Hostetler were called to serve. Claud was ordained to the ministry in May 1948. The Hostetlers and their family lived in the apartment in the rear of the church. Two other single young women lived in the basement apartment and helped with the program, with visitation and teaching.

Under Claud's ministry there was significant growth in the Sunday School, Bible School and camping program. Funds were raised to purchase a used school bus and this bus was used to bring children to Sunday School and Bible School from the defense housing projects nearby and the St.

Johns area. In 1951 the Bible School enrollment was over 200 students with the highest daily attendance of 192. That year no program could be held because there wasn't enough seating. Claud recruited workers from the valley to staff the Bible School. The congregation, at this point had a real sense of mission to these children and families, and the majority of the congregation was involved with the Bible School, Sunday School and the camping efforts. Boy's and girls' camp continued to be held near Hubbard. It was during this time that a campsite was developed on the property of Ralph and Margaret Shetler at Scotts Mills. Camping at Aldercreek at Scotts Mills continued for some years until it was seen to be a duplication of camping efforts at Drift Creek Camp, and we involved our children in that program rather than to carry on independently of that. During the week there were Bible studies and a prayer service, singing at the Multnomah County Jail every two weeks, a service at Rest Well Home for the Aged once a month, and help with the Rescue Mission once a month.

In 1955 there were stirrings in the congregation to become independent from the District Mission Board, and the Mission Board and the congregation mutually agreed to this independence. The title of the property was transferred to the Portland Mennonite congregation. The church was reorganized with a new constitution which was adopted on May 13, 1956. At this point, there weren't sufficient funds to support a pastor, so Claud Hostetler continued to serve as a self-supported pastor until 1961.

In June 1962, Amsa Kauffman arrived to serve as interim pastor for a year until Marcus Smucker arrived in September of 1963.

During the late '50's and early '60's the demographics of the congregation changed remarkably. I-W was a classification of Selective Service given to those young men working in civilian jobs in lieu of military service. Many of these men came to Portland to work at Goodwill Industries and Good Samaritan Hospital. Others came to serve their time in VS under the Mennonite Mission Board. Many of these men and their wives attended Portland Mennonite Church and became involved, and the church attempted to minister to them. In 1967 there were a total of 68 I-Ws in Portland. The congregation suddenly had a younger

appearance. Dave and Donna Stutzman were asked to move to Portland to assist in I-W ministry, and in addition to this, Dave assisted in community outreach both in the Northwest and Southeast locations.

Many of the families sending children to Sunday School moved from Northwest Portland to Northeast Portland. The congregation felt that an effort should be made to relate to families, more than only to children, and a decision was made to stop bussing children. An attempt was made to start a church in Northeast Portland at the VS Unit house which was located on Garfield Street in the Walnut Park area. This effort was begun in 1964 and continued on until 1970, but these were the '60s, years of racial tension and it was concluded that a black church could not succeed with white leadership, so this effort was discontinued. This was not an easy decision. Three couples and several singles from Portland Mennonite Church and VSers assisted with this effort, and Marcus Smucker gave ministerial leadership to this effort as well as Portland Mennonite Church.

With Marcus Smucker as pastor, Portland Mennonite Church continued Bible Schools, visitation, camping at Aldercreek, the Rescue Mission Service each month, monthly services at Riverview Manor (name changed from Rest Well), and initiated a weekly club for boys and girls in the community for crafts and a Bible lesson. In the fall of 1967 the church rented a large house on Pettygrove Street, three blocks from the church, and brought Melva (Yoder) Lloyd to Portland to work on a VS basis with teenage girls and younger children in crafts, Bible studies and in a one-on-one ministry. Later, other VSers came to work on the same basis. The church office was moved to this house, and several rooms were rented to help with the expense. This house was called the Mennonite Friendship Center.

Because of the industrialization of the church location and the need for a larger facility, it was decided to relocate. Several options were considered. We were given an opportunity to purchase the building of First Friends Church at 35th and Main Streets at a very reasonable price. The First Friends congregation was moving to a new facility, and while this was being completed, they allowed us to share this building with them for worship services. We moved to our present location

on June 29, 1969, and we both had Sunday School and worship services on Sunday in this building.

Several families made a decision to locate near the church so they could be involved in community outreach. There was involvement with Sunnyside School, work with adults, teenagers and children in craft programs, summer Bible Schools, work with seniors from the community and from the church in the Happy Hours Club. Cleo and Nellie Mann lived in the house next to the church and were here for a period of time as visitation ministers.

One of the major efforts of our congregation was the development of a preschool in the church basement which opened September 1976. This program continues to this day and fills an important need. This school is known as the Sunnyside Mennonite Montessori School.

Marcus Smucker took time away from the congregation to further his education, and Lee Miller served as an interim pastor from March 1971 to August 1972.

When Marcus returned, he continued as pastor and with community involvements. He helped the congregation to organize into a small group structure--groups to carry out the specific programs of the church as well as to provide nurture to the members. There were groups working at tasks such as worship, hospitality, youth, property and facilities, children's church, Sunnyside, et cetera. In 1979 Marcus and Dottie moved to Elkhart, Indiana, to be involved in the Mennonite Biblical Seminary. The congregation experienced considerable growth and maturity under Marcus Smucker's leadership.

Marlin D. Kym served as pastor from September 1980 to April 1986. We were fortunate to have Marlin and Betta after a year with no pastoral leadership. Marlin brought to the congregation a very caring and important ministry. In 1986 Marlin and Betta accepted a pastorate at Hutchinson, Kansas.

In 1982 several persons in the congregation initiated a program of selling SELFHELP items--items which provide income and a livelihood for artisans and families in third world countries. The first SELFHELP Festival was held in the church basement in November 1982. These yearly festivals continued for 10 years, grossing as much as \$56,000 in a two-day sale. There were approximately 120 volunteers involved with each festival. In 1992 the decision was made to

discontinue the festivals in the church. Instead, on October 1992 a shop was opened on Hawthorne Boulevard called World Neighbors. This has quickly come to be the third largest SELFHELP outlet in the United States. The SELFHELP program has involved a significant number of our congregation since its beginning and has given our congregation city-wide exposure.

Ralph and Brenda Lind, our present pastor and wife, arrived to give leadership in August 1986. Our congregation experienced growth to the extent that we felt we needed to remodel and have more room or divide the congregation into two worship groups. Presently, we have a worship service at 8:30 a.m., then Sunday School, followed by an 11:00 a.m. service. Patty Friesen arrived in 1990 to serve as youth pastor and later as associate pastor, a position she fills today.

Throughout the history of this church up until 1990, this church has had a women's sewing organization. Women first met regularly in 1927 to sew for local needy children and community needs. Later, they were known as the Sewing Circle, then Women's Missionary and Service Commission. Many women were involved over the years in monthly meetings for Bible study and sewing projects of various kinds to fill MCC requests for material aid around the world. Regular meetings have been discontinued recently because the majority of church women are employed outside the home. From time to time, the congregation is still involved with MCC projects such as the 140 school kit bags we recently filled.

Throughout the history of this church there have been times of significant individual and family commitments to the mission of this congregation. Two examples of this are the Albert Snyder and Walter Gingerich families who continued attendance here even though moving to Canby. They managed to drive to Portland during the war years, even with wartime gas rationing.

A personal observation of mine is an image of a revolving door in this congregation. Many people have come and gone, and their leaving has left a void. This has been, at times, a painful experience. Our membership, at times, has been very diverse, and this has brought its own challenges.

In reading the minutes of the early beginnings, the difficulties and obstacles were

addressed as being the work of the devil. In my opinion, our presence here today is an example of the grace of God and His Spirit's working and triumph.

SPRING MEETING

The Spring 1994 meeting was held on Sunday, March 20 at Portland Mennonite Church. The moderator was LeRoy Chupp, who welcomed us to the church. Neil Birky from the Portland congregation read Psalm 100, made comments on the passage and led in prayer. The history of the Portland congregation was presented by Wayne Gingerich, Wayne prepared and gave the history with the help of his wife, Ida Louise after Philip Hostetler was unable to do so.

A mixed singing group, directed by Roberta (Jantzi) Egli, sang two songs: "On the Jericho Road" and "Just a Little Talk with Jesus". They were excellent.

LeRoy Chupp briefly interviewed Enid Clinton, a longtime member of the Portland Church and a former worker for the Portland Mission.

The history of the Chris Snyder family was given by Phyllis Snyder Miller, a granddaughter of Chris. Her paper was prepared by her mother, Ethel Snyder, widow of Chris' son Albert. Chris was never a member at Portland but was president of the Pacific Coast Mission Board during the beginning and tenure of the Portland Mission, forerunner of the Portland Mennonite Church.

At LeRoy's invitation, Les Gustafson-Zook briefly described the agenda for the week for PLOW (Portland Learning and Outreach Witness) which he heads up.

A brief business session was conducted by Hope Lind, president. It was announced that we were still looking for someone willing to serve as vice-president. She also announced the dinner meeting that was planned for July 21.

An offering was taken, to be used for the purchase of books for the OMHGS library. A brief survey was handed out asking for comments on the Newsletter.

LeRoy Chupp led in a closing benediction and the audience was invited to the church basement for light refreshments and to see displays of pictures showing aspects of the history of the congregation.

The Chris Snyder Family

Prepared and written by Muriel E. Snyder. Presented orally by Phyllis A. (Snyder) Miller on March 20, 1994 at the OMHGS meeting at Portland Mennonite Church.

Because all but one of Chris' children died before I could or wanted to learn of his life before I knew him, this history will be from reports, obituaries, The Gospel Herald, yearbooks and a number of churches where he lived and served as a deacon and his own memoirs, which are not too productive in presenting the real man.

In my twenty some years as his first daughter-in-law, I found him to be a very complex person. He wanted only his total dedication to serve God and his chosen church, the Old Mennonite, which he truly did and was unusually firm. He would not allow himself or his family to deviate from his understanding of what God expected. This severe and unbending position caused some problems especially in his family. Some of them tried to break away, but were never totally successful even after he died. Each one carried the burden of their father's idea of the legal law. His influence was very strong. For some reason, I could discuss or maybe argue with him, if we were alone. When he thought he had enough, he would say in a friendly fashion, "That is enough, I will not be backed into a corner." I learned to like and appreciate him without accepting many of his ideas and found that he could be a bit lenient with me without jeopardizing his public position. He felt he would lose the respect of and authority over his children and the congregations that he served.

Looking back into his family history, which goes back to Switzerland in 1534, one can discover what made Chris the man he became. The Schneiders adhered to the Anabaptist tenet. During the Reformation, they were severely persecuted and fled from their tormentors in and out of Switzerland, Germany, France, Holland and Russia. Many returned and continued living in their home country. Somewhere along the way, they ran in to Menno Simons whose theology of the believer's baptism and non-resistance pleased them, which they accepted for themselves, plus the title of

Mennonite.

In the mid-seventeen hundreds, the 6th generation, John Schneider, brought his family to America where they settled in what is now known as the Franconia District in Pennsylvania. Perhaps they were part of the Protestants invited by William Penn.

Herman Schneider of the 9th generation changed the name from Schneider to Snyder. The Mennonite people in Pennsylvania prospered, but adhered to their original principles: God's law was to be obeyed in all things. Simplicity was important to them.

Chris Snyder was the 10th child in his family. They seem to have a special affinity for the name, Christian. His father was Christian, Chris was Christian, his son Allen Christian and Allen's grandson is Christian. It appeared in all the generations--in the large families common to all of them. It is a good name, I like it.

Chris' father, Christian brought his family form Pennsylvania to Freeport, Illinois, where Chris, the tenth and youngest child was born April 4, 1870. His father was ordained to the ministry in Freeport congregation in 1869. He was the first resident minister to use the English language. This drastic move met with some opposition since many were convinced that God's version of the Bible was in German. They compromised, (an idea offensive to Mennonite dogma). They held services in both languages. Years later the German services were discontinued.

Chris' father died when he was 52 years old, leaving his very capable wife to carry on the family business--stone masonry. When all the children were married except William and the two youngest, Mary and Chris, Mary Gingerich Snyder moved her family to Roseland, Nebraska, where she bought 80 acres of land which they farmed.

Chris seldom, if ever, spoke about much of his early youth. From some of the accounts written, we learn that from age fourteen to twenty-two, he was far from his family's idea of a good Mennonite. He had gone over to the world and its wicked ways. He was twenty when he married a fine young lady, Jesse Easter. They were happy and Chris gave little thought to his heritage. In 1891, Jesse bore two daughters, Alta Blanche and Elsie Blanche. Elsie was stillborn. This brought back to Chris his austere beginnings in the faith. Could God be talking to

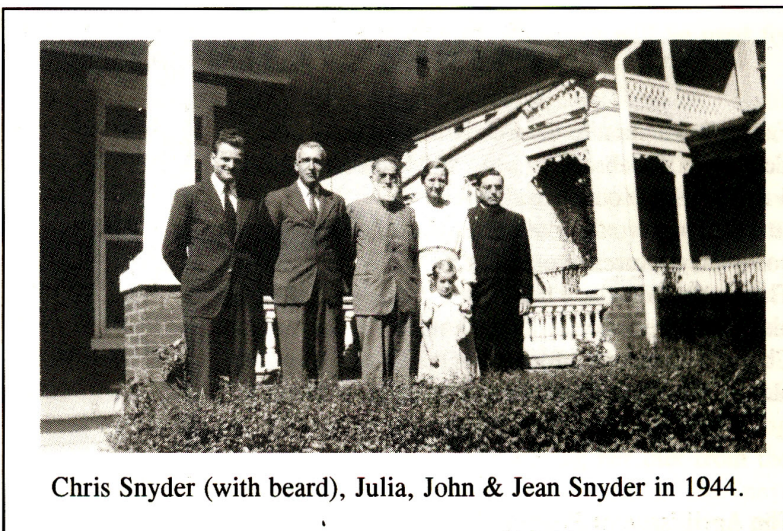
him? In 1893, another girl, Verna was born and his wife, Jesse died. He knew then that God was talking and he very quickly made an about face; faced his home church and committed himself to ever serve God and the Mennonite Church. This he surely did, albeit he discouraged many who sought the Lord and couldn't find Him unless they adhered to Chris' stern God who made strict laws which must be obeyed.

Chris immersed himself in the service of the church. In 1896, he married Nancy Elizabeth Shupe. To them were born two daughters and six sons. Combined with his first two daughters, he loved to tell people that he had "four and a half dozen children" meaning four girls and six boys. He was ordained a deacon in the Roseland Church, a position he held in all the later churches that he served. It was said of him that he never owned a house or land. One wonders whether the ideas came from the fact that Jesus had no earthly home.

There were difficulties among the Roseland congregation and many left for other places. There were a number of new congregations who felt that they could use some help. So in 1913, Chris took his family to Filer, Idaho, where their youngest son, Allen was born. Then Chris was called to serve in the Duchess, Alberta, Canada church; on then to the Mountain View congregation in Creston, Montana. As deacon, he tried to persuade them that his staid methods were the best for spiritual growth.

They arrived in the Willamette Valley on September 18, 1920. He elected to work with Fred Gingerich in the Bethel congregation. He was always interested in singing, especially four-part music, and in Missions. He soon became president of the Pacific Coast Mission Board, a position he held until about three years before he died. He was then considered an honorary president. In all the twenty-some years he served on the Mission Board, he never missed being present. One Saturday in April 1948, he and his son Albert, attended his last meeting. Chris died the following Wednesday.

Chris was one of the prime movers in finally establishing the Portland Mission which is now the Portland Mennonite Church with many



Chris Snyder (with beard), Julia, John & Jean Snyder in 1944.

outreach programs in the city. The Portland Rescue Mission, the Jewish Mission, Estacada Mission (now the Porter Church, which seems to cling the closest to his ideas), McMinnville Rescue Mission Home (now a kind of retirement home), the Albany Home for the Aged (now known as the Mennonite Village, a very large project) and the California Mission are all projects in which Chris was involved. He was present on almost every mission project. I could have easily forgotten some of them. In all three emerging congregations, he left his mark of the value of austerity. Porter has his stance practically in toto. In his earlier years, he often spoke in the conferences, the annual Mission Board meetings and the like. He could also be the chorister when necessary.

Among Chris' ten children, only Menno became a deacon. Anna was always involved in some type of 'teaching evangelism' all the days of her life. But with his 32 grandchildren he must be very pleased. Three of them have their doctorates in music, math and Hispanic church data. More have their master's degrees. Two are ministers, several are nurses or teachers. A large share of them are college graduates. (Chris never really got around to appreciating college.) The others have their own businesses or have good positions in the work place. Even so, I believe he should be proud--another word he disliked.

With all of this, Chris' stringent lifestyle and his insistence on others accepting it, he was an influence for good. We should honor him. He was a kindly man.

ANNOUNCEMENTS

Fairview Mennonite Church is having its Centennial Celebration (1894-1994) on November 5 & 6, 1994. You are welcome to attend. They would like to have you share pictures, stories, etc. They hope to make a booklet of history of the Fairview Mennonite Church. For more information, please call Brian Roth, Chairman (503) 928-9017.



* * * *

The April issue of Pennsylvania Mennonite Heritage, published by the Lancaster Mennonite Historical Society, Lancaster, PA, focuses entirely on Mennonite and Brethren hymnology. It will prove useful to congregations in the process of replacing their hymnals, those which are attempting to incorporate into their worship the finest examples from the hymnic tradition, and individuals interested in the use of specific hymns in older Mennonite and Brethren hymnals.

The issue includes four reviews of Hymnal: A Worship Book (1992) and an index of this hymnal's texts with their prior English-language usage; an article on the first Lancaster Mennonite Conference hymnal (Unpartheyisches Gesangbuch, 1804); an interview with the composer of a musical drama, ("Menno Heirs," using older German hymns); a brief description of the major, 4,500-volume Martin E. Ressler Hymnological Collection, recently donated to the Society; and a list of over twenty Mennonite-related hymnals, music cassettes, and videos for sale in the Society's bookshop.

Single copies of this feature issue are available at \$8.00 ppd. from the Lancaster Mennonite Historical Society; 2215 Millstream Road; Lancaster, PA 17602-1499. Phone (717) 393-9745.

* * * *

The Mennonite Historical Society, Goshen, Indiana is sponsoring a conference October 13-15 titled, Anabaptist Vision(s) in the 20th Century - Ideas & Outcomes at Goshen College. This conference will

highlight and critique many of the formative forces - ideas, institutions, persons and events - which shaped Mennonites during the "Bender Era". This conference is being planned by the Harold S. Bender Life and Times Project. For more information: contact Albert Keim (703) 432-4468 or write Albert Keim; Eastern Mennonite College; Harrisonburg, VA 22801.

* * * *

The Genealogical Council of Oregon and the Bend Genealogical Society are sponsoring the Third Annual Oregon State Conference in Bend, Oregon. It will be held at The Riverhouse in Bend from September 30 to October 2, 1994. The cost is \$95.00 which includes meals. There will be speakers, computer demonstrations and lectures, classes for every level (novice to professional) and an exhibit hall packed with the latest in books, computer software, etc. For more information contact Genealogical Council of Oregon; P.O. Box 15169; Portland, OR 97215

* * * *

On August 10, 1995 OMHGS will have their third dinner meeting. The speaker will be Kevin Enns-Rempel who will talk about the "Phenomenon of Mennonite Immigration in the American West During the Late 19th Century and Early 20th Century".

* * * *

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. Please contact Margaret Shetler (503) 873-6406.

OMHGS MEETINGS

The OMHGS Fall 1994 Meeting will be held September 18 at the Mennonite Brethren Church in Dallas. The meeting will feature the history of the Dallas Mennonite Brethren church presented by Erma Neufeld and the G.J.Rempel family history presented by Vivian Schellenberg.

The OMHGS Spring 1995 Meeting will be held March 18 at Zion Mennonite Church and will feature the history of the Bethel Mennonite Church near Canby, OR by John Miller and the history of the Christian and Catherine (Rich) Roth family by Milo and Martha Schultz.

The OMHGS Fall 1995 Meeting will be held September 17 at the Living Water Christian Assembly in Albany, which is the former Grace Mennonite Church (GC) building. The meeting will feature the history of that congregation by Leon Widmer and the Emmanuel Kenagy family history by Edward Kenagy.

Future Programs: Tentative plans for the Spring 1996 meeting are to feature the Salem Mennonite Church which will have a 35th anniversary and the Daniel B. Kauffman family history. Bethany congregation which will be 30 years old could be featured in the fall of 1996.

OMHGS DINNER MEETING

The second dinner meeting of the Oregon Mennonite Historical and Genealogical Society was held on July 21, 1994, at the Salem Mennonite Church. About 70 guests were in attendance. Pastor Carl Newsanger of the Salem Mennonite Church gave a very warm welcome to all those attending (temperatures that day were above 100 degrees).

The ladies of the church served a delicious meal of ham, assorted salads, baked beans, and bread. Dessert was a delicious chocolate cake with cherries concoction. Donations from the dinner

exceeded expenses by \$225 which will be used for OMHGS.

Following the meal, our speaker, Katie (Yoder) Lind, was introduced. Katie taught school for many years and is a writer. Her topic was "Our 1919 Trip from Iowa to Oregon in a Model T" or as she said that evening, "When We Went West in 1919-1920". She was a wonderful speaker and very entertaining. Katie made this trip with her father, mother and 3 year old brother, when she was six years old. She described the trip in such a way that you could imagine being in the that Model T with her and their adventures camping out, visiting relatives, etc. We will be having her talk from the dinner meeting serialized in several of our next Newsletter issues. If you were unable to attend that evening, you will really enjoy reading her story.

Katie Lind currently has a book at the publisher, waiting to be printed, titled "From Hazelbrush to Cornfields, the First 100 Years of the Amish Mennonites in Johnson County, Iowa." It is reported to be very interesting.

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:

John Fretz (364-1669)
Charity Kropf (651-2204)
Perry Schrock (258-6054)
Margaret Shetler (873-6406)

EXECUTIVE COMMITTEE HIGHLIGHTS

February 22, 1994 The executive meeting was held at OMAL. Nominees were discussed for the office of vice-president and a list was made of people to be contacted.

Programming for 1995 and 1996 meetings were discussed. The 1995 schedule was decided and possibilities for 1996 were Salem, Bethany or Sweet Home.

Long-range plans were discussed. At each meeting we want to promote membership, including urging people to give gift memberships. We also plan to take an offering at each meeting for the purchase of books for our library. A dinner meeting and a workshop for 1994 were planned.

May 10, 1994 The executive meeting was held at OMAL. We again discussed finding someone for the vice-president office. The duties for the vice-president were discussed.

Plans were made for a dinner meeting on July 21 at 6:30 with Katie Lind as the speaker. Plans were made for future meetings and a November workshop.

It was suggested that we find an assistant for our librarian, Charity Kropf. If anyone is interested, please contact Charity.

June 14, 1994 The executive meeting was held at OMAL. Plans were discussed for the upcoming dinner meeting with Katie Lind as speaker. It will be July 21 at 6:30. The dinner will cost \$6.00 and anything above that amount will be tax deductible. Plans for the fall meeting are all in place.

Plans for the 1995 dinner meeting with Kevin Enns-Rempel were discussed with a possible date of August 9 or 10.

Search for a vice-president was again discussed. People have been asked but have declined. Edna Kennel has been asked and will let us know.

Hope Lind will be gone during the coming school year. She is willing to serve another two

years as president, beginning this fall. While she is gone, the rest of the executive committee will need to take over much of her responsibilities.

One suggestion of ways to increase interest and membership was to contact all church historians, including Mennonite Brethren and General Conference churches, about persons in their congregations that might be interested.

Another suggestion for maintaining and perhaps increasing interest was to increase Newsletter issues to three or four rather than the present two. It was decided if memberships and contributions are increased enough, we will publish 1 or 2 special issues next year.

Volunteers are needed to help staff the OMAL when it is open. If interested, contact Margaret.

* * * *

At the September OMHGS meeting we will need to fill the offices of president and treasurer for the next two years. Hope Lind and Perry Schrock currently fill these positions. We invite nominations from the membership. If you have someone you would like to nominate and have their permission, please contact Margaret Shetler (873-6406) by September 15.

* * * *

OMHGS wants to welcome a new executive committee member. Edna Kennel has agreed to be our new vice-president. She will be completing the term vacated by John Fretz.

* * * *

NEEDED by OMAL: Gospel Herald, January - May 1992. If you have these to donate, contact Charity Kropf, (503) 651-2204

SECOND GENEALOGICAL WORKSHOP

The Oregon Mennonite Historical and Genealogical Society presents their SECOND GENEALOGICAL WORKSHOP on Saturday, November 19 at Western Mennonite Church Fellowship Room.

There will be 3 classes. The first will be "**Beginning Your Search**" by Marjorie Nofziger. She will show forms and how to use them, basic methods of research, how to use census & courthouse records, etc. This will be from 9:15 to 10:30.

The second class will be "**Computers and Genealogy**" by Robert Snyder. He will explain how computers can help and what programs are useful. He can help beginners get started and offer hints for persons already on line. This will be from 10:45 until noon.

The afternoon class will be "**Stories Behind Your Story**" by Melva Lloyd. Genealogy is more than names and dates, stories help the names come alive. Melva has compiled stories behind her own story and teaches others how to find, record and organize their stories. This will be from 1:00 to 3:00.

Pre-registration is requested. The cost for members is \$12 half day only, \$20 all day. Non-members add an additional \$5. Students may take the workshop for half price. Late registration (after November 10) add an additional \$5.

For persons wishing to use the Oregon Mennonite Archives and Library for half a day, in place of participating in the workshop, staffing arrangements will be made. A donation is requested from non-OMHGS members who use the facility.

There will be books on display as well as books for sale, including used books.

For more information see the registration form included in this newsletter or contact Margaret Shetler, OMHGS secretary (503) 873-6406.

QUERIES

OMHGS members are invited to send queries for publication. Please include names, dates and places. Non-members' queries are printed for \$3.00 each.

Emmert: I would like more information on my great great grandfather. His name was Leonhard (Lenhart, Leonard) Godfrey Emmert, b. June 11, 1832 in Wurtemberg (Wittenberge?), Germany. He married Catherine Eash in 1861 at Holmes Co., Ohio. He died on March 7, 1900 near Needy, Oregon. I would like information on his parents and his children that did not come to Oregon.

-Dianne Jeli, 30681 S. Arrow Court, Canby, Oregon 97013

BOOKS WANTED

Peter Graber Family Record (1839-1948) by Jacob M. & Anna (Graber) Goering. Published in 1948 by Mennonite Press, North Newton, Kansas (?) Wanted by Dianne Jeli, 30681 S. Arrow Court, Canby, OR 97013.

BOOKS FOR SALE

The following books will be available to purchase at the fall meeting: *Apart and Together, Mennonites in Oregon and Neighboring States, 1876-1976* (\$26.95), *God at Work in Our Midst* (\$15), and *The Zion Mennonite Centennial Cookbook* (\$10).

NEW BOOKS AT OMAL

Some of the following books were purchased with money from the offering taken at the spring meeting. Others were donations.

Amish Immigrants of Waldeck and Hesse

by John M. Byler. This is a record of 263 immigrants with a record of their descendants to those who were married by about 1865. Plus historical records of Germany, shiplists, etc.

Along the Banks of Jacobs Creek

compiled by Winifred Paul. This is a genealogy of the Mennonite families who settled in southern Westmoreland County and northern Fayette County, Pennsylvania 1790-1810. In 1990 they celebrated 200 years. A few Mennonites came from Maryland and Virginia but chiefly they came from Lancaster County, Bucks County and other eastern Pennsylvania counties.

The Wenger Book by Samuel S. Wenger.

This is the encyclopedia of Lancaster County Mennonite families because of the some 25 Wenger progenitors. The largest, that of Christian Wenger, 1727 immigrant, may have well over a quarter million descendants. Many other immigrants are also outlined. This is a 1,248 page book.

The Wenger Book Index by Jay V.

Wenger. This index to The Wenger Book is a most valuable reference source. This book indexes 85,000 names in The Wenger Book.

BOOKS WANTED FOR OMAL

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. 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. If you would like to donate one of the following books, please contact Charity Kropf or Margaret Shetler. THANK YOU!

Smith's Story of the Mennonites by C. Henry Smith. This is a reference book that covers the total history of the Mennonites in all countries. \$20.00

The Brenneman History by Albert Gerberich. This reprint of the well-known Brenneman history with two indexes (every name index & geographic location index). \$50.00

Frontiers of Faithfulness - The Story of the Groffdale Mennonite Church by A. Grace Wenger. This is a church history and a history of the families who lived in the Groffdale area of Lancaster County, PA throughout the past 275 years. Early families included are Bowman, Burkholder, Carpenter, Eby, Groff (Grove), Hoover (Huber), Horst, Landis, Martin, Musselman, Myer, Nagele, Reiff, Sherrick (Shirk), Souder, Stauffer, Summey and Wenger. \$20.00

An Introduction to Mennonite History, revised 1993. \$16.95

Mennonites in Canada, Vol. 2, 1920-1940 by Frank H. Epp. Story of the Mennonites' struggles as they settled in Canada during the 1920s and 1930s. \$25.95.

Churches and Cemeteries of Lancaster County, PA \$39.95.

Christian Conrad - Anna (Widmer) Family Genealogy \$6.50.

DUPLICATES AVAILABLE

DUPLICATES available from Oregon Mennonite Archives and Library (for postage costs only). Please inform us of your needs by November 1, 1994.

Mennonite Board of Missions publications, including:

- annual reports, 1945, 1946, 1958, 1960, 1962, 1963, 1966, 1979
- financial reports, 1929, 1930, 1932-36, 1939-1942
- overseas handbook, 1977
- handbook of mission activity, 1959

Mennonite General Conference reports/proceedings for 1935, 1941, 1953, 1961, 1963, 1969, 1971

FROM SWORDS TO PLOWSHARES: A farmers' newsletter for dialogue on issues of faith and farming:

- assorted issues, 1980-1982

MENNONITE LIFE:

- assorted 1947-1989
- all of 1950, 1964, 1965, 1975, 1976

MENNONITE YEARBOOK

- assorted from 1945 on

YOUTH'S CHRISTIAN COMPANION

- assorted 1928-1932, 1935-1937, 1944-1947

INDEX

INDEX TO CHURCH HISTORY ARTICLES IN THE OMHGS NEWSLETTERS

Albany Mennonite Church Albany, OR
Sept. 1990

Amish of Clackamas County, OR
March 1994

C.B. Steiner Church Pratum, OR
March 1992

Calvary Mennonite Church Aurora, OR
Sept. 1992

Fairview Mennonite Church Albany, OR
Feb. 1989

Harrisburg Amish Mennonite Church Harrisburg, OR
Sept. 1991

Hopewell Mennonite Church Hubbard, OR
March 1991

Lane County Amish Mennonite Congregation OR
March 1990

Oregon's Early Swiss Mennonites
March 1992

Portland Mennonite Church Portland, OR
Sept. 1994

Sheridan Mennonite Church Sheridan, OR
Sept. 1993

Zion-Grace Mennonite Church Dallas, OR
Sept. 1989

INDEX TO FAMILY HISTORIES IN THE OMHGS NEWSLETTER

Becker Family	Sept. 1989
Evers Family	March 1990
Heyerly Family	March 1992
Daniel Kropf Family	Sept. 1991
Isaac S. Miller	March 1994
Mishler Family	March 1991
Jacob Roth Family	Sept. 1992
Joseph Schrock Family	Feb. 1989
Shenk Family	Sept. 1993
Chris Snyder Family	Sept. 1994
Widmer Family	Sept. 1990

Conscientious Objectors' Experiences March 1993

BITS 'N PIECES

Old photographs, short old time stories, family queries and family trees are items that people would like to see in the OMHGS Newsletter, according to the survey taken at the spring meeting. We would welcome any of these items from you. Please send them to me at the address on page 2. Thank you.

* * * *

The OREGON GENEALOGICAL SOCIETY is offering **OREGON PIONEER OR EARLY SETTLERS CERTIFICATES**. To obtain an OREGON PIONEER CERTIFICATE, the applicant must descend directly from an ancestor who settled in Oregon (or Oregon Territory) before October 1872 when the railroads came through Oregon. To obtain an EARLY SETTLERS' CERTIFICATE, the applicant must descend directly from an ancestor who settled in Oregon after October 1872 to December 31, 1900. You will need to supply proof by official records or other acceptable sources. The certificate is an attractive 8 1/2 x 11 parchment and the cost is \$7.50. For more information, send a self-addressed stamped envelope to: Oregon Genealogical Society, Inc.; P.O. Box 10306; Eugene, OR 97440-2306.

* * * *

The Oregon Trail Project, sponsored by the Idaho Genealogical Society is issuing special certificates to those whose ancestors went West via the Oregon Trail between 1811 and 1911. To qualify, you must prove direct descent from a person who traveled any part of the Oregon Trail between the qualifying years. For an application, or more information, write to: Oregon Trail Project; 4620 Overland Road #206; Boise, Idaho 83705.

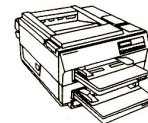
* * * *

If memberships and contributions are increased enough, we will publish one or possibly two special issues next year. The special issues will most likely have a different format than presently used.

* * * *

I want to relate a true story about how placing queries in genealogical magazines/societies can help you find new relatives. My husband was doing research on his family and decided to place a query for more information on his grandmother's family, the Goldades. We received a letter from Germany from Otto Goldade, who was looking for his long-lost relatives. It seems that his grandfather, Anton Goldade came to the United States in the 1890s with his wife and a few children. (My husband's grandmother was one of those children.) Otto's father stayed behind in Russia. (They were Germans living in Russia). Contact was later severed between the families because of conditions in Russia. Otto is my father-in-law's first cousin. Since 1992 he has lived in Germany. Otto has several siblings also living in Germany and some still in Russia. We have started a regular correspondence with him. It was very exciting to find such a close relative that could provide a wealth of information to us. We have been invited to visit but don't know when or if we will be able. Otto is in his 80s so it would need to be soon if we are to meet him. My father-in-law after hearing about this told us that he remembered hearing as a young boy that there were some close relatives still living in Russia or Germany, but he had forgotten about them. It was a nice surprise for him to find new first cousins. So queries do work at times and we are starting a Queries column in this issue. Please submit your queries to me for the next issue. There is no charge to OMHGS members but if you are a non-member there will be a charge of \$ 3.00. Dianne Jeli, Editor

.....
: 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.
:
:



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 1995

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