

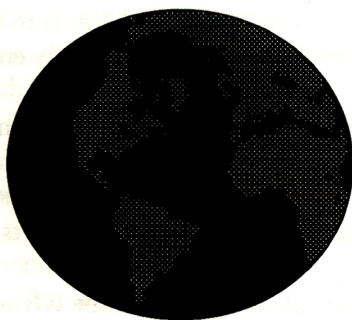


OMHGS Newsletter

OREGON MENNONITE HISTORICAL AND GENEALOGICAL SOCIETY

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FROM CRIMEA TO KANSAS

by Jerry Barkman

The story of the Peter M. Barkman family cannot be told without a brief reference to the history of the Anabaptists and the Mennonites. Although most of you are familiar with this story, allow me to briefly refresh your memory.

The Anabaptist Movement began in 1525 in the City of Zurich, Switzerland. Zurich had broken with the Catholic Church and was now going through a period of reformation. Pastor Zwingli gathered around him a group of young men, some university educated, others not. They were excited about the possibility of change and eagerly studied scripture in order to understand how the church should be structured. When Pastor Zwingli resisted the "radical" reforms which these young men proposed, they broke with him and in January, 1525, undertook a "rebaptism" (hence the German name "widertaufer" or anabaptist) which was immediately denounced by the official church. When they further resisted, they were arrested, banned and some were executed. The subsequent missionary movement spread from Switzerland into Germany and Holland.

In Holland, the persecuted Anabaptists were shepherded by Menno Simons and gradually took on the name "Mennonites." A number of Mennonites found

their way into West Prussia, settling there at the invitation of the Junkers to reclaim swamp land in the Vistula River Delta. By the late 18th century, they were feeling the pressure of calls to enlist their young men in the military. There is also some evidence of jealousy on the part of the local farmers who coveted the fertile lands which the Mennonites developed.

Catherine the Great, Empress of Russia, offered the Mennonites land in the Ukraine with the provision that they could use the German language and their young men would be free from compulsory military service. A significant number of Mennonites emigrated to the Ukraine, settling first in the Chortiza Colony and then later in the Molotschna Colony. Several other areas in South Russia were settled, including the Crimea.

A. Jacob Barkman, 1765-1820

The earliest family records trace back to a Jakob Barkman, born in 1765 in West Prussia. No records exist which positively indicate who his father was, although there is speculation that his father was one Jakob Bergmann. Family records show that Jakob Barkman had 6 children. Two of those children, Martin J. and Jacob J., emigrated to South Russia the others remained in West Prussia. Little is known of these children although it is said that several descendants were still living in West Prussia in the early part of this century.

B. Martin J. Barkman, 1796-1872

Martin J. Barkman was born in Neustaedterwald, West Prussia in 1796. In 1818, he emigrated with his brother Jakob J, two years his elder, to South Russia. Tradition says that their mother treated them to a glass of buttermilk and wished them a happy journey. Apparently they walked the entire distance to the Ukraine, sleeping in haystacks during the day and

traveling at night. They settled in the Village of Rueckenau, Molotschna Colony. Martin J. died in 1872 at the age of 76 in Rueckenau.

A year after his arrival in Rueckenau, Martin married Katharina Regier, born in 1800, also an immigrant from South Russia. They had 9 children. The Martin J. Barkman family apparently were people of some wealth. They owned a "wirtschaft" (farmstead) and it is said that they had a brick hay shed on the farm. It is also said that they entertained the Czar of Russia and served him a meal on their farm. Both Martin J. Barkman and his brother Jakob J. Barkman served as "schulz" (mayor) of the Village of Rueckenau.

Jakob J. Barkman (1794-1875)

Martin's brother Jakob J. Barkman was born in 1794, also in Neustaedterwald, West Prussia. He settled in Rueckenau and in 1874 emigrated with his family to Steinbach, Manitoba, Canada and died there in 1875 at the age of 81.

Peter M. Barkman, 1845-1904

My great-grandfather, Peter M. Barkman, was born in 1845 in the village of Rueckenau, Molotschna, South Russia to Martin J. and Katherine Barkman. We know little of his early years in the Molotschna. In 1865, he married Anna Goossen, also a resident of Rueckenau.

The exact date of the family's move to the Crimea is not known. Family records show that their son Martin G. was born on February 23, 1868 in Rueckenau, Molotschna and the next son, Jacob G. (my grandfather) was born on January 21, 1870 in Annenfeld, Crimea. So sometime between those dates the move was made.

Again, little is known about why Peter M. chose to move to the Crimea. Was he part of the "anwhoner", those landless Mennonites who were looking for land to farm for themselves? I suspect that he was not quite landless considering the relative wealth of his father, Martin J., although being the last of a large family, he might not have much left by way of a

farm. Were they "fortune hunters" who were looking for a good place to farm and build their fortunes? Elder Jacob Wiebe wrote in his memoirs, "Being still worldly minded we move with other like-minded people to the Crimean peninsula and bought land there with the idea of becoming rich quickly with earthly goods." (Delbert Plett, Vol. 6, p. 747)

In 1860, a number of Mennonites moved from the Molotschna to the Crimea. With the end of the Crimean war, much of the land of the Muslim Tartars was up for sale. The Mennonites pooled their resources and purchased the small Tartar village of Schuscha, which they renamed "Annenfeld." It is to this village in the Crimea that Peter M. and his family emigrated in 1870.

Life was not any easier in the Crimea than it was in Molotschna. They suffered from drought, a plague of large poisonous spiders, and other disasters which had the effect of turning their hearts back to God.

Elder Jacob A. Wiebe, the Kleine Gemeinde and the Krimmer Mennonite Brethren.

The story of Peter M. Barkman is intimately intertwined with the story of Jacob A. Wiebe, the founder of the Krimmer Mennonite brethren. With his move to Annenfeld, Peter M. apparently joined in fellowship with Jacob A. Wiebe so that when the KMB Church was founded, Peter M. was a member and when that church emigrated to Hillsboro, Kansas, Peter's family was a part of that emigration. So, let's take a brief look at Elder Wiebe and the two church groups that were important parts of this story.

The Kleine Gemeinde (Little Fellowship)

The Kleine Gemeinde had its roots in West Prussia among the Flemish Mennonites, but was actually founded in South Russia through the ministry of Klaas Reimer (1770-1837). Klaas Reimer was born in Petershagen, West Prussia. He lived a comfortable life but the Lord called him from this easy life into the ministry. In 1791, a split in the Danzig Gemeinde occurred, with the rural group called the "Kleine" and

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the city church called the "Grosze." It appears that the city church was "infected" with pietism while the Kleine church wanted to stick with the Anabaptist/Mennonite teachings. In 1801 Klaas Reimer was ordained a minister in the "Kleine" church and in 1804 he emigrated to South Russia. The "Kleine Gemeinde" was early on recognized as a church group and it does not appear that they suffered the tribulations that the later Mennonite Brethren did in 1860 when they called for reform and split from the colony churches.

The Kleine Gemeinde laid great stress on the teachings of Menno Simons and their Anabaptist heritage. They called for discipleship, right living, and a responsibility to each other. Church discipline was clearly practiced with the ban employed in an attempt to bring the wayward brother or sister back into fellowship. For example, there was a letter written by one of the Elders to the wife of Martin J. Barkman urging her to use the ban to bring her husband, accused of some sharp business practices, back into the church. Apparently they were successful, for Martin J. was soon back in the graces of the church.

The Kleine Gemeinde showed considerable growth in membership although that was not without problems. There were splits and disputes and periods when nothing seemed to go right. When the decision was made to leave South Russia for North America, a significant number of the Kleine Gemeinde emigrated to Canada, settling in the Red River Valley south of Winnipeg, Manitoba. The village of Steinbach was founded and is today the center of the Kleine Gemeinde.

Jacob A. Wiebe was born in 1836 to Mennonite parents in the village of Neukirch, Molotschna. They emigrated to Neukirch from West Prussia in 1819. His father died when Jacob was 17 and the onset of the Crimean war caused near destitution of the family. He apprenticed himself to a blacksmith, but soon returned home in broken health. His mother nursed him back to health while at the same time reading to him from the Bible. However, the temptations of village life brought him into conflict with his mother's teachings. He enjoyed the various vices as he says in his memoirs, "In our village at that time was a tavern, which today we might call a saloon; and that's where many (of us) gathered in the pursuit of drunkenness and godlessness. Moreover, it was not unusual for the youth to gather in homes to entertain themselves with ungodly music and dancing, joking

and foolishness. This is how we spent our time, and I have to confess to my sorrow: 'I spent my whole youth smoking tobacco, playing and dancing.'" (Plett, p. 745)

As Jacob grew older, married, and settled down to family life, his spiritual struggle intensified until he came to peace. "One day when I was thinking about my lost condition, my hard heart was so softened that I cried countless tears. The Lord gave me pardon for my life, so that I could acknowledge and confess my lost condition. Later on I saw this as a sign from the Holy Spirit that I had received rebirth through the Word of God . . ." (Plett, p. 748) This conversion, confirmed to him through a subsequent revival meeting held by evangelist Bernhard Harder, occurred after the move to the Crimea. The kind of revival experienced by Jacob spread through the community. Midweek meetings were held for Bible study and prayer.

Delbert Plett, historian of the Kleine Gemeinde, says that a small Kleine Gemeinde group already existed in the Crimea and that this group had contact with the revival in Annenfeld. The KG Aeltester, Johann Friesen, visited this group and was willing to organize them as a congregation. According to Jacob, they agreed with the KG in most points of conduct and doctrine but did not agree concerning baptism. However, they did not pursue the matter and joined with the KG in communion.

The issue of baptism was, however, not left alone. It ultimately became the issue which separated Jacob Wiebe and the Crimean group from the KG. Jacob was baptized in the Molotschna as a young man. He came to see that this baptism was a "rite of passage," not one based upon confession of faith. For Jacob, personal faith began in Annenfeld, not in the Molotschna. Delbert Plett writes, "As they felt that they had not been truly converted at the time of their baptism in the Grosse Gemeinde, the Annenfelders also requested that they first be rebaptised. However, Aeltester Johann Friesen felt that this was contrary to Anabaptist-Mennonite teaching and to the rules of the KG and tried to explain that true faith and regeneration could also come after baptism which was only a sign of an honest desire to be converted to God." (Plett, p. 751)

In 1867, Jacob was elected to the ministry. At the beginning of 1869, he was elected Aeltester in the KG. Shortly after, he baptized several young people, but with fear and trembling. "As it then turned out, I experienced great personal unrest; and after much struggle and prayer, I came to the conviction in this

regard not to do this any more until I myself had received a biblical baptism on the basis of my saving faith." (Plett, p. 755)

The "rebaptism" of Elder Wiebe and others in Annenfeld led to a separation from the Kleine Gemeinde, although there are serious questions as to who separated from whom. Later, Elder Weibe tries to show that he was the one who was offended, but most likely it was he who took the initiative to distance himself from the Kleine Gemeinde. What is certain is that the key issue was that of baptism. First the focus was on adult, believer's baptism and then upon the form of baptism. Elder Wiebe came to believe that the proper form was immersion and that 3 times forward.

The resulting church was known as the Krimmer Mennonite Brethren. This church was transplanted to Hillsboro, Kansas, with other churches springing up in South Dakota, Oklahoma and even California. The Gnadenau KMB Church joined with the Mennonite Brethren in 1956 with the remainder of the conference joining in 1958.

I do not know how Peter M. Barkman joined the K.M.B. As seen above, he only moved to Annenfeld in 1869 and must have fallen in with them immediately. Nothing can be found in Peter M.'s writings to indicate how and why.

The Move To Kansas, 1874

On May 30, 1874, the entire congregation of 34 families left the Crimea for North America. They traveled first to Odessa by ship and then overland to Berlin by train. By June 20, they had arrived in Hamburg and four days later they went by ship to Hull, England. After traveling to Liverpool, they left England on July 2 on the SS City of Brooklyn. On July 14, they arrived in New York. Most of the party experienced seasickness in a vicious storm that battered the ship.

After passing through Ellis Island, they boarded a train that took them to Elkhart, Indiana, arriving on July 19. They had not yet decided where to settle (Kansas or Nebraska), finally deciding to move to Kansas. Elder Wiebe and Frank R. Janzen left to make final arrangements while the rest remained in Elkhart. The men found work on nearby farms.

On August 14, they boarded a train for Kansas, changing to the Santa Fe Railroad in Chicago. They arrived in Peabody, Kansas on August 16. They stayed in Peabody until August 24 when they loaded all of their belongings onto wagons and made the 14 mile trek to

the land which they had purchased from the Santa Fe Railroad, about 1 1/2 miles southeast of Hillsboro. In all they had purchased 12 sections of land, approximately 8,000 acres.

The story is told that Elder Wiebe led the group and drove to their new home site. When Elder Wiebe stopped the horses in the tall, seemingly endless grass, Mrs. Wiebe asked why they were stopping. "We are to live here," replied Elder Wiebe. Then she began to weep. However dismal that seemed to them at the time, the land they chose was fertile and responded quickly to their plows.

With the assistance of other Mennonites living in the area, the new immigrants were able to get their feet on the ground fairly quickly. Although the new settlers did have some funds, several loans allowed them to purchase the supplies they needed. They dug cisterns, constructed homes using sod bricks, lumber and thatch gathered from the nearby Cottonwood River. They cut prairie hay to provide food for their livestock in winter. They were even able to plant some wheat on land rented from their neighbors using seed they had brought from Russia.

The new village of Gnadenau (Grace Meadows), Kansas was laid out much like their old village of Annenfeld, Crimea. One street was created a mile long with most of the houses located on the north side of the street. The church and later the school were built on the south side at the center of the village.

Each homeowner was allocated a strip of land on which his house was located, 264 feet wide and 1/2 mile long. Another farm about the same size was provided some distance from his home. Other strips of land were allocated for the church, school, stores and a grist mill. The affairs of the village were transacted by three persons. To these "general agents" all questions of dispute were submitted.

It was not long before the shape of Gnadenau Village changed. Unlike the Ukraine, there was not the need for protection that such an arrangement afforded. Also, the increasing use of modern farm implements made the strips difficult to farm. So the citizens began swapping parcels of land. In 1879, five years after arriving in Kansas, Peter M. Barkman moved his family to a 160 acre farm approximately a mile from the original village. There, he built an adobe house as well as the necessary "horse barn," grain storage facilities and other buildings. After Peter M.'s death in 1904, a wood frame house was

moved onto the farm from nearby Hillsboro. This house was the "home place" until 1990 when the farm was sold and all of the buildings were razed. The farmstead is now a wheat field.

Within a year of the settlement of Gnadenu Village, more people came from Russia. Another village named "Hoffnungsthal" was laid out along the banks of the Cottonwood River, three miles distance from Gnadenu. This village, comprised of 1,280 acres of land, was inhabited by 13 people. Its shape was identical to Gnadenu Village. Today, nothing is left of this village and even the main road is abandoned.

In 1897, the church was relocated 1 1/2 miles west of Gnadenu Village (2 miles south of Hillsboro). This move was most like a reflection of the spreading out of its members. That wood framed church stood until Christmas morning, 1956, when it burned to the ground. The church made a decision to construct a new building in Hillsboro. It was renamed Parkview Mennonite Brethren Church.

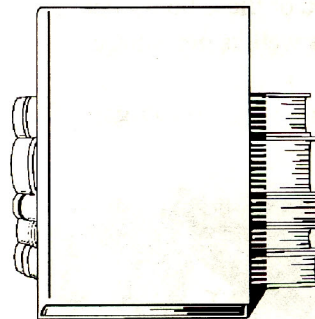
Today, Gnadenu is only a memory to those of us who grew up during the early part of this century. There is little to remind the casual visitor of the village which took shape on the prairies of Kansas. But, as a descendent of one of those citizens of Gnadenu, I am thankful for the faithfulness of my great-grandfather, Peter M., and others like him. They chose to leave the Crimea for faith reasons and made the difficult move to a new land. They struggled against the difficulties of pioneer life and survived. May God richly bless us as they were blessed as we struggle with our faith in the last years of the 20th century.



Harvey Reeser was born March 27, 1917 near Albany, Oregon, the oldest son of William and Emma (Schrock) Reeser. He departed this life on August 5, 1997, near Sweet Home, Oregon, while engaged in one of his favorite retirement pastimes — fishing on Green Peter Reservoir.

Viola Kropf was born September 14, 1916 at Albany, Oregon, the daughter of Harley and Katie (Widmer) Burck, and died at her home at Albany on October 28, 1997, less than a month after being diagnosed with cancer.

Both Harvey and his wife, Norma, and Viola and her husband, Lester Kropf, were members of the Oregon Mennonite Historical and Genealogical Society since its beginning. Both were faithful attendants at most of the Society's meetings. Viola had actively worked on both her Widmer and Burck family genealogies.



Notes from the Archives and Library

The Pacific Coast Mennonite Conference secretaries' records have now been organized, cataloged and placed in acid-free folders and storage boxes and are now available for use by researchers. Such use must be done at the Archives. The Archives is open the second and fourth Tuesdays of the month, 9 a.m. to 3 p.m. or by special arrangements at other times. (Call 503/873-6406 or 503/364-1669 if you wish to make such arrangements.) These secretary's and Executive Committee records join the records for the women's activities and Christian nurture and youth activities of the Pacific Coast Conference through the years of its existence, 1922 through 1994. There are limited records available of the original Pacific Coast Mennonite Conference (1906-1922) and the Oregon churches that were part of the Western District Amish Mennonite Conference (to 1922).

If any of our readers have or know of someone who has any kind of printed information or memorabilia; i.e., conference or other public programs or reports, etc., from the early years (before 1922), please let us know about it.

The Archives has also received several large

boxes of materials from the Pacific District Conference of the General Conference Mennonite Church which await processing.

The Library continues to add books to its collection. Three recent genealogies that have been added are:

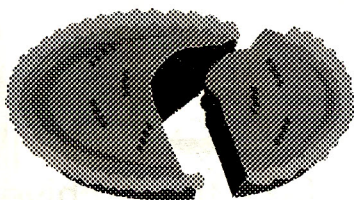
King, Lawrence: Faith for each new day.
February 1996.

Lauer, Edna Howl: A history of the descendants of John and Barbara Steiner Schumacher.
1972.

Swartzendruber, Maude Egli: Family memoirs of Christian Benjamin and Emma Grimm Egli, 1895-1930. 1983.

All three of these books contain interesting family stories as well as genealogy.

—Margaret Shetler



Hochstetler Reunion

The third continent-wide gathering of the descendants of Jacob Hochstetler (All spellings, and branches of John, Barbara, Joseph and Christian) will be held all day, July 18, 1998, at the Northern High School, ten miles southwest of Grantsville, Maryland. It is sponsored by the Jacob Hochstetler Family Association, Inc.

Activities will include:

Forenoon: Register after 8:00, set up and look at exhibits, visit with cousins, attend interest groups, buy and sell family books, trace ancestors.

Noon: Bring food to share (table service will be provided for those needing it).

Afternoon: Program at 2:00. "Spiritual Legacy of Jacob Hochstetler," Dramatic Monologues of Jacob's four children, ten-year association reports and business.

For more information, write H/H/H Family Newsletter, 1008 College Avenue, Goshen, Indiana 46526, or phone 219/533-7819 or e-mail dhochstetler@campuserve.com.

Executive Committee Meeting Highlights

The Executive Committee met on September 23, 1997 at the Salem Mennonite Church, with OMHGS President Jerry Barkman calling the meeting to order and leading in opening prayer.

The Executive Committee discussed once again the fact that Jerry will order a set of books by Delbert Plett.

Discussion of the Fall Meeting the previous Sunday followed.

The Executive Committee discussed plans for our Spring Meeting, which will focus upon memories and experiences of the Great Depression. Richard Regier has consented to chair the panel discussion and Katie Lind has consented to be one of the panel members. There are other people who will be contacted. Some questions considered for the panel participants to answer were: What effect did the Depression have in relationship to your church? How did the Depression affect you and your family? How about differences between Mennonites and non-Mennonites? Farmers and non-farmers? What was the result of the Depression on your family?

There was discussion of putting together a new brochure as well as new letterhead.

Richard Regier will be invited to meet with the Executive Committee in early 1998 in order to finalize plans for the Spring Meeting.

Members present: Jerry Barkman, Larry Eby, Charity Kropf, Sue Roth, Perry Schrock and Margaret Shetler.

Continuation of Daniel Kauffman Diary

CORRECTION:

On page 11 of the February 1997 Newsletter, the date of death for Daniel Kauffman was given as September 1980. He died September 14, 1930. His wife, Susan, had died January 2, 1917.

18 Start boys to sow wheat. Went to Sol Kings to Dehorn his cows Spade in garden to plant straw berries & blast oak stump

19 Went to fathers to see about getting seperator Start Danny plow fix strawberries

20 Went to Portland Fare to and from P \$1.10 Drip cocks 25c Emry Wheel 2.50 4 bales wire \$4.00 100# 8d nails 2.50 Cabbage? seed

Feb

21 Fix to sent for Butter accumulator Went to Hubbard left \$104.00 with Express agent to pay for accumulator

22 Went to Barlow & paid \$3.00 for three _____ Went to canby to get trees \$c fix fence & trim black berries

23 Saw picket wood 1/2 Fix _____ blackberries and cut down plum tree look over Bees

- 18. Start boys to sow wheat. Went to Sol Kings to Dehorn his cows Spade in garden to plant straw berries & blast oak stump
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- 23. Saw picket wood 1/2 Fix _____ blackberries and cut down plum tree look over Bees

24th

Went to S Kings

25 saw pickets

26 " " and fix
help Boys pile logs engine run away

27 help pile logs between house & shop
& put in shalve

28. Went to Mts

look over Bees found 78 colonies
alive 4 dead united 3 came home

Mar 1st look over Bees found 78 colonies
alive 4 dead united 3 came home

Feb

- 24. Went to S. Kings
- 25. Saw pickets
- 26. " " and fix shalve? [shelf?]
help Boys pile logs engine run away
- 27. help pile logs between house & shop
& put in shalve
- 28. Went to Mts
- Mar 1st look over Bees found 78 colonies
alive 4 dead united 3 came home
- 2. Fix to go to Aurora plant trees 1/2 Went
to Aurora traded 4.50 worth of honey
for beans

Mar

3 went to church at M. Berkholder

4 Make Band wheel 1/2 went to school
meeting & saw Pickets

5 saw Pickets

6 went to Hubbard 1/2 d went to
Molalla to See about P W Davis
estate got one? _____ ink .60

7 get wild chery trees and plant
them 1/2 Hall lumber for creamery

Mar

- 3. Went to church at M. Berkholder
- 4. Make Band wheel 1/2 Went to school
meeting and saw Pickets
- 5. saw Pickets
- 6. Went to Hubbard 1/2 d went to
Molalla to See about P W Davis
estate got one? _____ ink .60
- 7. Get wild chery trees and plant
them 1/2 Hall lumber for creamery

8. Hall lumber for creamery 1/2
 went to I. S. Millers to get 425 birch 3.00

9. Clean oats and vitriol it Fix well

10. Went to funeral of Mrs. Teamy? 1/2
 Went to Wigans

11. Fix wheel barrow and cart

12. Wall in well

13. Went to canby got plum & apples trees 2.60

14. Went to Shucks Mill with 10 Bu wheat
 Went to Woodburn Soald 30# onion
 Setts at 6c 1.80
 got Jeans 1.80
 nails 1.00
 staples .15
 3 clevises .50
 Shoes 1.35
 Iron and tops .40
 crackers & string? .10
 5 harow theth .25

15. Build creamery

16. " " and fix flooring

17. Church was here

- 8. Hall lumber for creamery 1/2 Went to I. S. Millers to get 425 birch 3.00
- 9. Clean oats and vitriol it Fix well
- 10. Went to funeral of Mrs. Teamy? 1/2 Went to Wigans
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- 14. Went to Shucks Mill with 10 Bu wheat Went to Woodburn Soald 30# onion Setts at 6c 1.80 got Jeans 1.80 nails 1.00 staples .15 3 clevises .50 Shoes 1.35 Iron and tops .40 crackers & string? .10 5 harow theth .25
- 15. Build creamery
- 16. " " and fix flooring
- 17. Church was here

18 Plant ~~Hardesty~~ trees
 Dress lumber &c
 19 Pile Brush
 20 Work on creamery
 and make fdn
 21 Make fdn 1/2
 Saw Dore & windows
 for creamery
 22 went to Needy
 to settle with S. W.
 Hardesty paid 4.50
 Sold honey 1.00
 Went to woodburn
 sold 4 rolls B 1.40
 paid for pipe 1.30 lock &c 1.80
 beef .20
 23 wright letter
 Work on creamery and
 fix pump Well caved in

24 March
 Staid at home
 J Yoder & M Berkholder
 was here to see about going
 to Portland
 25 went to Portland
 fare to and from 1.32
 4 towels .35
 Diner & supper .35
 No. 2 spray 37# 2.20
 Belts pipe &c 12.34
 26 grind steel bar
 for G. Huffman and
 bust emry wheel 2.70
 27 Box fdn wright letter
 went to Hubbard
 paid freight .15
 Hair oil .50

- 18. Plant trees 1/2 Dress lumber &c
- 19. Pile Brush
- 20. Work on creamery and make fdn
- 21. Make fdn 1/2 Saw Dore & windows for creamery
- 22. Went to Needy to settle with S. W. Hardesty paid 4.50
 Sold honey 1.00
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 beef .20
- 23. wright letter Work on creamery and fix pump Well caved in

- 24. Staid at home J Yoder & M Berkholder was here to see about going to Portland
- 25. Went to Portland fare to and from 1.32
 4 towels .35
 Diner & supper .35
 No. 2 spray 37# 2.20
 Belts pipe &c 12.34
- 26. grind steel bar for G. Huffman and bust emry wheel 2.70
- 27. Box fdn wright letter went to Hubbard
 paid freight .15
 Hair oil .50

Apr 28

Boys saw Bee hives I put door in creamery and put shelves in went to Needy and B. Smith

28 Clean Bicycle &c

30 Fix spray to spray apple trees look for goats had sore finger

31 Staid at home had sore finger

Apr. 1. Went to Hubbard and woodburn paid 50c for having finger cut open nailes 50c Soald 8 roals butter 2.40

Aprile

1 got Jeans & Shirts 2.40
crackers chees & r[isins] .15
for fixing wheel .50
came to H. got bencine & rubber cement .20

2 Make Band wheel

3 Put shave in creamery

4 make small pullies

5 Clean out well

6 wall out well

7 Went H. Dietz

8 Get Hives &c ready to ship
Went to Aurora got oil cloth .35

28. Boys saw Bee hives I put door in creamery and put shelves in went to Needy and B. Smith

29. Clean Bicycle &c

30. Fix spray to spray apple trees look for goats had sore finger

31. Staid at home had sore finger

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2. Make band wheel

3. Put shave [shelve]? in creamery

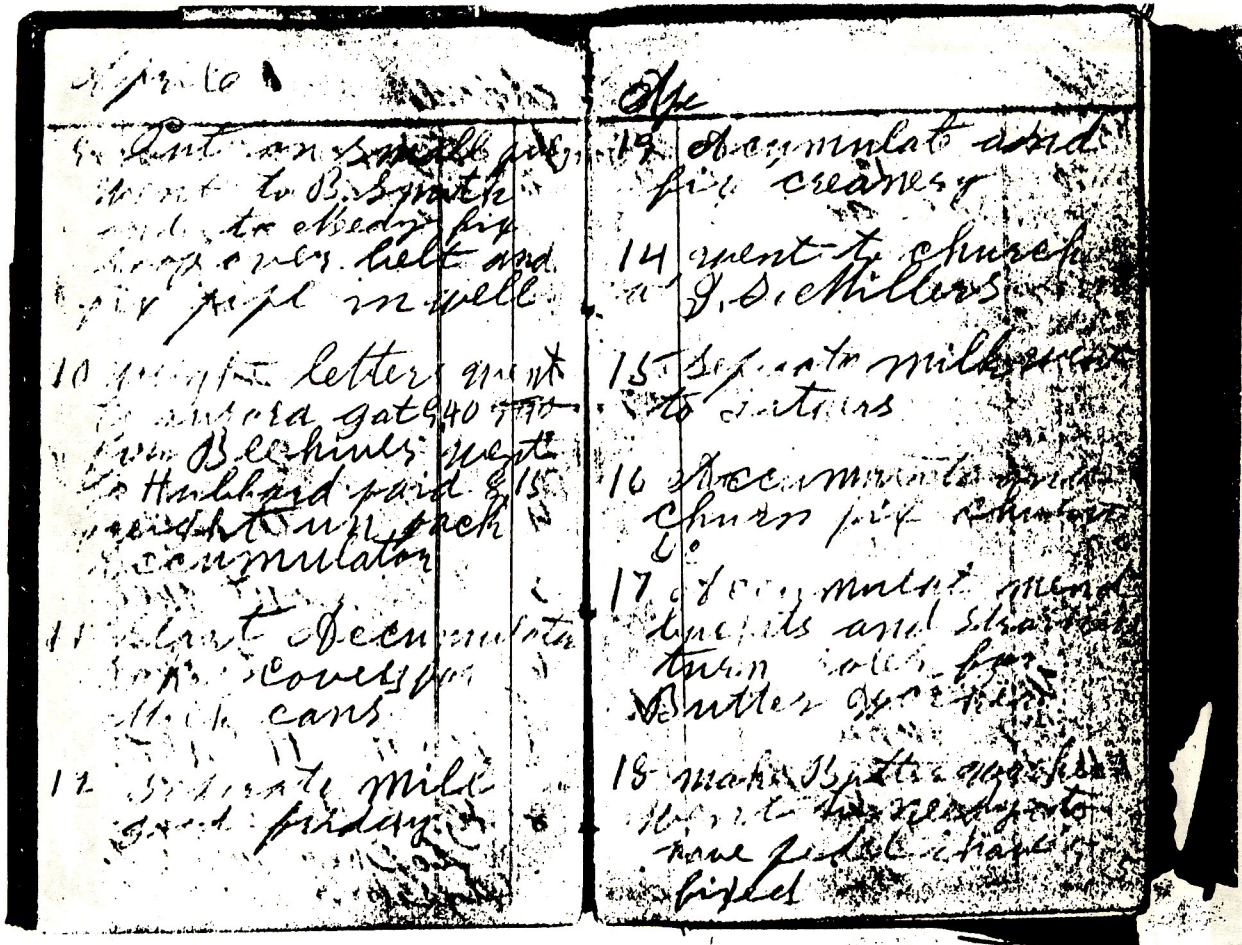
4. make small pullies

5. Clean out well

6. wall out well

7. Went H. Dietz

8. Get Hives &c ready to ship Went to Aurora got oil cloth .35



9. Put on small pulley Went to B. Smith and to Needy fix roof over belt and fix pipe in well
10. Wright letters went to Aurora got 9.40 for Bee hives Went to Hubbard paid 8.15 freight unpack Accumulator
11. Start Accumulator Make covers for Milk cans
12. Separate mill [milk]? good Friday

13. Accumulate and fix creamery
14. Went to church at I. S. Millers
15. Separate milk went to Fathers
16. Accumulate and chum fix chum & c
17. Accumulate mend buckets and strainers turn roler for Butter Worker
18. Make Butter worker went to Needy to have pedal share? fixed 5

<p>19. Went to Portland at 30c got salt 3.60 Dry goods 2.20 Shoes? 1.20 Dinner & supper .25 pork 1.27</p> <p>20. Churn &c</p> <p>21.</p> <p>22.</p> <p>23. Went to Bee ranch & back on wheel</p> <p>24. churn &c Plant mangels? &c</p> <p>25.</p>	<p>Apr</p> <p>26</p> <p>27 9</p> <p>28 went to church at D. C. Shrocks it was Church meeting</p> <p>29</p> <p>30 Bees gain 10# since 3 Went to B ranch and back put on 17</p> <p>May 1. fix Butter hole and try to make accumulator work</p> <p>2. Went to Williams and Oregon City got diner .15 shirting .60 dairy pipe 1.05</p>
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19. Went to Portland Soald 13 roals Butter
at 30c got salt 3.60
Dry goods 2.20
Shoes? 1.20
Dinner & supper .25
pork 1.27

20. Churn &c

21.

22.

23. Went to Bee ranch & back on wheel

24. churn &c Plant mangels? &c

25.

26.

27.

28. Went to Church at D. C. Shrocks
it was Church meeting

29.

30. Bees gain 10# since 3
Went to B ranch and back put on 17

May 1. fix Butter hole and try to make
accumulator work

2. Went to Williams and Oregon City
got diner .15 shirting .60 dairy
pipe 1.05

3. Melt wax
 4. Melt wax &c 1/2 Make cream can
 5. Rained very hard went to fathers in the afternoon
 6. Make cream can Jacob Roth and D. Erb were here for dinner Father Joe Yoder & H Dietz were here
 7. Went to Fathers to get slop barrel Make cream cans
 8. Make Butter Mold & start to make print

9. Fix separator went with the Boys to fix so the cattle cant cross the creek Went to Hubbard in the afternoon Soald Rubarb .25 got helebar? .10
 10. went to See John Coal then went with L. L. Lantz to see J W Batchelors Bees then went to Hubbard got water melon seed .20 lamp globe .10
 11. went to Oregon City Soald 27 roals of Butter at .20 5.40

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11. went to Oregon City Soald 27 roals of Butter at .20 5.40

May

11. paid for livery
Fare to Portland and
return
Hammer
dairy paper

40
45
40
50

12. Went to Church
meeting at A. C.
Johnsons

13. fix wheel and
get ready to go
to B. ranch
Start to B. ranch at 11 Oc
[got] to B ranch at 4:15
look over Bees
put 3 crates on
Went fishing
got 1 fish Bs gain 6# since Apr. 30

May

14. Have 3 swarms of
Bees put on crates
went home

15. went to B ranch
put on crates &c
went to Halls to
stay all night

16. got breakfast
at Holmans
look over his Bs
started to Oregon City
7 o'clock got to there
9:20
paid my tax 45.17
Soda 5
Went Home

11. paid for livery .40
Fare to Portland and return .45
Hammer .40
dairy paper .50

12. Went to Church meeting at A. C.
Johnsons

13. fix wheel and get ready to go to B.
ranch Start to B. ranch at 11 Oc
[got] to B ranch at 4:15 look over
Bees put 3 crates on Went fishing
got 1 fish Bs gain 6# since Apr. 30

14. Have 3 swarms of Bees put on crates &c
went home

15. went to B ranch put on crates &c
went to Halls to Stay all night

16. got breakfast at Holmans look over
his Bs started to Oregon City
7 o'clock got to there 9:20
paid my tax 45.17
Soda 5
Went Home

17. Make chees ring &c 1/2 Make fdn 1/2
 18. Help make chees Started to Bee ranch
 at 10:30 got their 4 o
 19. Watch Bees & read & wright letters
 20. Watch Bees Went home
 21. C[h]urn &c
 22. Went to Barlow then to Aurora got tin
 then went to creamery and then to W. W. Ewings?

transferred 5 sw Bees got \$2.00 for work
 Bought wire gauge .40
 23. Went to Mts. hive 2 swarm Bees
 24. Watch Bees fix sec
 25. fix sections &c rain all day
 26. Noah & I came Home
 27. Chur[n] & work Butter
 28. Went to get pig at Hens start
 accumulator &c

17. Make chees ring &c 1/2 Make fdn 1/2
18. Help make chees Started to Bee ranch at 10:30 got their 4 o
19. Watch bs & read & wright letters
20. Watch Bees Went home
21. C[h]urn &c
22. Went to Barlow then to Aurora got tin then went to creamery and then to W. W. Ewings?

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25. fix Sections &c rain all day
26. Noah & I came Home
27. Chur[n] & work Butter
28. Went to get pig at Hens start accumulator &c

May

29 fix pully to run
churn and use
accumulator &c

30 went to Oregon
City got broom
file 10 gardn trowel
15

at Barlow? hop
twine 10 ches cloth
20

Fix tight & loos pully
to run the churn
&c

Saw wood and
saw bellows for
father
Take off? accumulator
and fix it &c

June

take milk to fathers
look at fence
kill scunk
Went to
Hubbard Insect
powder

S. Kings & J Kremers
were here

Went to B Ranch
Hive 2 swarms

Clean sections
Hive 1 Sw Bs
make Butter prin[t]?

Clean sec and clean
up honey
father aunt Elisabeth
and Tena and
Mrs. A. C. Johnson came

May

29. fix pully to run churn and use accumulator &c

Went to Oregon City got broom .25
file .20 gardn trowel .15
at Barlow? hop twine .10 ches
cloth .10
Fix tight & loos pully to run the
churn &c

30. Saw wood and saw bellows? for father 40c

Take off? accumulator and fix it &c

June

take milk to fathers

1. look at fence kill scunk 1/2 Went to Hubbard Insect powder .25

2. S. Kings & J Kremers were here

3. Went to B Ranch Hive 2 swarms Bees

4. Clean sections Hive 1 Sw Bs make Butter prin[t]?

5. Clean sec and clean up honey
father aunt Elisabeth and Tena and
Mrs. A. C. Johnson came

Correction to one of the notes on page 13 of the August 1997 Newsletter. For the entry on February 1, 1895 and elsewhere in the diary, D. C. Schrock would refer to Daniel C. Schrock, who was a minister in the Amish Church and lived in Oregon at the time the diary was written.

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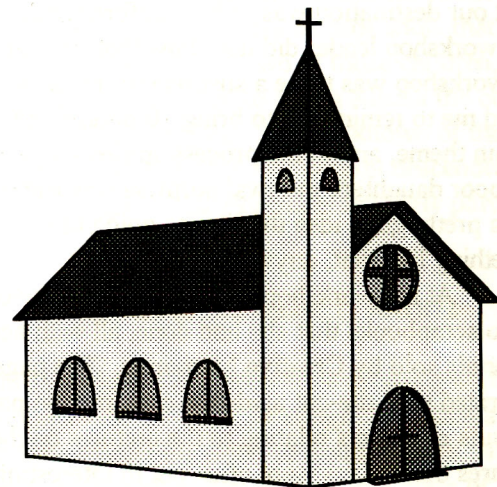
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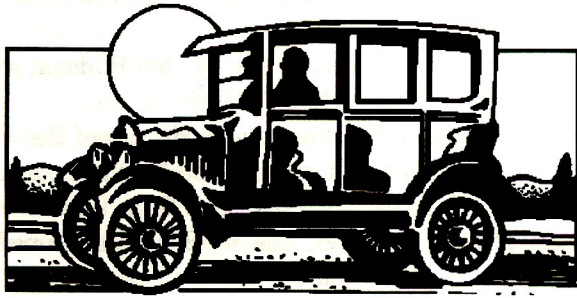
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Preserving Photos Becomes Trendy by Suzanne Roth

There is a new fad taking the country by storm, at least with the womenfolk. That is the hobby of scrapbooking, which involves preserving photos but with a bit of extra pizzazz. As one who has become actively involved in this pastime, I can truly say that it is enjoyable and also addictive.

In past articles in this Newsletter, the preservation of photos has been well-covered. We know that all materials used should be acid-free. It is important that the subject matter of the photograph be identified and recorded. Now that photo scrapbooking has become popular, accomplishing those goals has been made much easier.

I became acquainted with this hobby through my two oldest daughters-in-law, Kris and Stephanie. They were holding a garage sale almost two years ago and a woman came who was a Creative Memories workshop leader. She told them about what she did, and they decided to surprise me by inviting me to go with them on a certain day but they wouldn't tell me what our destination was to be. Unfortunately, the CM workshop leader did not know that my attending her workshop was to be a surprise for me and she called me to remind me to bring 10 photographs on a certain theme, and in the process spilled the beans. My poor daughters-in-laws' surprise was ruined but I had a pretty good idea that it was going to be something like that, anyway.

At the workshop, the CM leader showed us photo scrapbooks that she had done, all with acid-free materials sold by Creative Memories. The pages were decorated with die-cut acid-free construction paper cut-outs of objects relating to the pictures on the page. Pictures themselves were often cut in interesting shapes or cropped so that unrelated details were deleted, which also made it possible to get more

photos onto a page. There were also stickers available to decorate the pages, and she showed us how to use felt pens and stencils to make the pages more creative and interesting. The Creative Memories albums were not cheap but were of very high quality — sturdily made — and I have purchased quite a few in the time I have been going to workshops and scrapbooking at home since then.

I had a photo album that was literally falling apart and another one with magnetic pages that had turned all yellowy and stiff in the few years since I had put it together. I purchased a new album and refill pages and protective covers for the pages, as well as die-cuts and stickers and felt pens with which to decorate the pages, and began transferring the old photos to the new album. It was very enjoyable to take the old photos and place them on new acid-free pages, especially as it is possible to write on the Creative Memories pages. The CM workshop leader emphasized journaling from the very beginning, so the people and places in the photographs are not forgotten. It was recommended that we not crop the older photos, especially the old Polaroids, however.

It is not my intent to plug Creative Memories here, other than to say that this was the route I chose in beginning my photo scrapbooking hobby. It is possible to use loose-leaf notebooks, and die-cuts and stickers and pens and stencils and fancy-cutting scissors and printed paper are available at the crafts store in Woodburn and the photo shop in Canby as well as a number of drug stores in the area. Also, there are sites available on the Internet for ordering all sorts of scrapbooking supplies and hooking up with Creative Memories; if you have e-mail and Internet access and would like me to forward the web site information to you, just e-mail me at SuzyQ421@aol.com.

Photo scrapbooking has become one of the joys of my life. It is fun as a creative outlet, while at the same time I'm creating memories for my children and grandchildren. It is enjoyable to go on a trip, like my recent trip to Hawaii, and then come home and relive the enjoyable time I've had by putting the photos I took in my scrapbook. Also, when my grown children and their wives come over, they often spend a great deal of time looking at the scrapbooks, especially my shots of family occasions such as holiday get-togethers.

The craft world at large seems to be focusing in on something many of you have known all along — that preserving photos is a most rewarding endeavor!