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## OUR SWISS ANCESTORS FIND ASYLUM IN OTHER PARTS OF EUROPE

By Lorraine Roth

### INTRODUCTION

There were three immigrant groups of Mennonites to what is now Ontario, Canada. The first group came from Switzerland via the Palatinate and Alsace to Pennsylvania and then to Canada between 1786 and the 1830s. The second group were Amish Mennonites who came from Switzerland via Alsace and Lorraine in France and Hesse and Bavaria in Germany. They came directly to Canada, stopping in Pennsylvania only long enough to make preparations for the overland journey to Canada, from the 1820s to the 1850s. The third group came from Holland and North Germany via Prussia and Russia in three migrations — the 1870s, the 1920s, and following World War II. My research is confined to the second group.

In this presentation, I am assuming you are familiar with the story of the beginnings of the Anabaptist movement in Switzerland in the 16th century, the historical milieu in which it was born, and the basic tenets of faith espoused by this group of people. I expect you to know that it followed on the heels of Martin Luther's Reformation, that you know about Conrad Grebel, Felix Manz, drowned in the Limmat River as the first martyr, and George Blaurock, that you know that the Anabaptists insisted on baptism on confession of faith (thus separation of church and state) and non-violence in human relations.

(1)

The first few years of this story have been well researched and much has been written. After the initial period of the rapid spread of Anabaptism and the subsequent persecution resulting in the deaths of many of its leaders, little research and writing has been done to chronicle the next few hundred years of history, and even that which does exist is found mostly in German or French. What is available in English is often tucked away in articles in Mennonite Quarterly Review, or in the Mennonite Encyclopedia. But these articles treat unconnected subjects, making it difficult to grasp the picture as a whole.

I do not consider myself capable of doing primary research in this long and varied period of our history, but I am trying to pull together the various strands of what has been written, or at least those which I have found, and the highlights of this research I will endeavor to share with you.

The beginning of the Anabaptist movement, as we know it, began in the Canton of Zurich (1525). Swiss Anabaptism spread into other areas, especially the Canton of Bern. History books usually end the story of Anabaptism in the Canton of Zurich with the terse statement that persecution wiped it out. That may be true enough, but it took a hundred or more years to do it and only bits of that story have been told.

Anabaptists did exist in the Canton of Zurich throughout the 1600s. A number of census lists have been copied by Jane Evans Best and published in Mennonite Family History. (2) These lists indicate that the Anabaptists in Zurich were compromising in some areas, especially that of having their children baptized and their marriages solemnized in the State Church — in this case the Reformed Church. In spite of this, the authorities used any and every excuse to confiscate their property. Hans Ulrich Pfister, a Swiss researcher, has been documenting Swiss emigration from certain areas of the canton, including a number of Anabaptists who settled in both the Palatine and Alsace. (3)



Many familiar (Old) Mennonite names are found in both Evans Best's and Pfister's lists. Steinmann is one of the few Amish Mennonite names found in both of these.

It was the Canton of Bern which produced most of the Amish Mennonite family lines. In Bern the Anabaptists were able to flourish more openly than in Zurich, and the Bernese authorities never were able to stamp it out altogether — not that they didn't try. The isolated, hilly terrain of both the Emmental and the Oberland may have contributed to their being able to survive. It seems that they also had many sympathizers who took the risk to shield the Anabaptists from harassment. It is said that if anyone saw the Anabaptist hunters in the area, they would make noises, such as beating dish pans or blowing horns, to warn their Anabaptist neighbors.

During the first half of the 1600s, persecution in Switzerland was rather muted. Perhaps the Swiss were concentrating on how to keep the warring factions of the Thirty Years' War out of their territory. However, after the Treaty of Westphalia finally put an end to that war in 1648, the Swiss again turned on the dissidents in their midst. Two major publications tell this story. Ernst Muller wrote his Geschichte Der Bernischen Tauffer in 1895. It has never been translated, although Delbert Gratz uses this source quite extensively in his Bernese Anabaptists. The second is a compilation of letters written by and about the Anabaptist refugees in the Palatinate. At least some of these have been translated into English in Letters from our Palatine Ancestors, 1744-1689. (4)

A number of articles appearing in the Bulletin of the French Mennonite Historical Society in the last few years, several articles in Mennonite Encyclopedia on the areas to which the Swiss refugees fled, and Hermann Guth's research, a summary of which appears in his recent book, Amish Mennonites in Germany, give us many details related to the dispersion of the Swiss Anabaptists throughout central Europe. A 900-page tome by a French scholar is a comprehensive resource for the story of the Mennonites in France. Mennonite Quarterly Review has printed a few articles by Jean Seguy which will give you access to a little of his work in English. (5)

In the last two decades, the research and slide presentations of Jan Gleysteen have graphically portrayed for us the methods used to persecute the Anabaptists — Swiss and Dutch as well as others. His Mennonite Tour Guide, of course, is also a good, popular resource. A Swiss by the name of Isaac Aurcher has combed the Bernese court records and copied the references to cases dealing with Anabaptists. A copy of these references is found in the Mennonite Historical Library in Goshen.

So, you see there are already a good many resources out there for anyone who is serious enough to work his/her way through them in whatever language they happen to be found. What is the story these resources tell us? That is what I am going to try to summarize for you.

#### THE DISPERSION OF THE SWISS BRETHERN

I have already made reference to the Thirty Years' War. We often criticize historians for organizing history around wars as though that were the only or most important aspect of people's lives. However, we need to face the fact that wars do have a profound effect on all people, and not only those who are waging the war, and not only on those on whose soil it is fought. The Thirty Years' War (1618-1648) was such a war. For those on whose land it was fought it meant death and destruction. Even though Switzerland was not involved, the shock waves were felt there as well.

The war began as a civil war between the Protestants and Roman Catholics in the German states. (Germany as a united country did not yet exist.) The Treaty of Augsburg in 1555 was intended to settle the religious question in the German states. It had recognized both Lutherans and Catholics, but did not give recognition to the Calvinists or Reformed. The ruler was to decide the religion of his kingdom and all subjects were to acquiesce. There was much dissatisfaction and violations of tolerance occurred on both sides.

The war began in Bohemia, but soon spread into all parts of central Europe — except into

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Switzerland — and every bordering nation was drawn into it at some time or other. A treaty, known as the Treaty of Westphalia, was finally signed in 1648. Through it, France acquired Alsace and Lorraine. Calvinism was recognized as an equal with Catholicism and Lutheranism. The sects, such as the Mennonites, were not among the big three.

As a result of the war, several of the German states were in shambles. Half of the population had been killed. Two thirds of all the property had been destroyed. Whole cities, villages, and farms had disappeared. It would take Germany over a hundred years to recover from this conflagration. (6)

What has all this to do with Anabaptist history? In the Canton of Bern, things were relatively calm during the war, but once the war ended, and there was no longer an enemy without, the Bernese government turned inward and began once more to harass the Anabaptists in their midst. In their efforts to get rid of them, they were prepared to banish them. Fortunately for the Swiss Anabaptists, several of the territories which had suffered depopulation and destruction were ready to receive them and grant them religious tolerance — even exemption from military service.

In 1659, the Anabaptist Melchior Brenneman from Steffisburg was imprisoned in the Thun castle, but even that did not persuade him not to attend Anabaptist meetings. In 1672 Melchior Brenneman appeared in a list of Swiss Anabaptist refugees in the Palatinate. With him were a wife and seven children. He also had a horse, a mattress and bed cover, and 43 “Reichsthaler.” In the same group there were 74 other heads of households or older single people. Few had as much of this world’s goods as did the Brenneman family.

Details of Brenneman’s imprisonment and flight to the Palatinate are not known. Another group of refugees in Krefeld, Germany, reported that they could no longer stay in Switzerland because of the severe edicts and increased threats. For more than a year they had not one night of rest in their own homes. This kind of deportation, whether compulsory or voluntary, continued throughout the rest of the century. Frequently, however, the deportees sneaked back to their homes, especially if they had left families behind, hoping that they might not be deported.

Two men, Adolf Schmidt, a prominent Anabaptist church leader and businessman from

Alsace, and Beat Fisher, a Swiss aristocrat who was interested in the welfare of the Anabaptists, worked tirelessly to negotiate the exit of Anabaptists from Switzerland and settle them in Alsace or in the Palatinate. . Through all of these negotiations, one finds several instances where the Alsatians and the Dutch attempted to act as advocates for the persecuted Swiss.

From Robert Baecher’s writings in the French Mennonite annual publication, I gather that he ascribed the advocacy of the Dutch and the Alsatians to the Reformed Church. (7) It had come to terms with the Anabaptists of Holland and it was also the Reformed nobility in Alsace which tolerated the Anabaptists in their midst. The Alsatians must have demanded an explanation from the Zurich City Council. Although a copy of their letter has not been found, the response has been noticed in various sources. In it, the Council of Zurich minimized or denied the persecutions and justified confiscating the property of the Anabaptists to make them carry the responsibility for the difficulties caused by their disobedience to both religious and temporal authority. They stated that this manner of proceeding was the only way possible to “preserve the cohesion of their church and of their state.” (8) It is difficult for us to comprehend that the teachings of our Anabaptist forefathers could have been such a threat to the society of their day.

In the early 1700s, the Bernese decided to get rid of their Anabaptists by shipping them to the Carolinas — that would be far enough so they couldn’t easily get back. They engaged five ships in Basel harbor, obtained right of passage through France and Germany and from England. The Dutch, however, did not cooperate, saying that once the Anabaptists were on Dutch soil they would be free. As it turned out, many of the passengers got off the boats enroute — some in Alsace, some in the Palatinate and the remainder in Holland.

The Dutch had written to the Swiss that the Anabaptists were good workers, peaceful, etc. — why did they plan to send them to America? The Swiss replied, “They are good workers and will soon settle down and will soon gather a lot around them.” (9) In other words, if they are such good workers, they will get along all right — and perhaps they will encourage the rest of the Anabaptists to join them, thus ridding Switzerland of their menace.

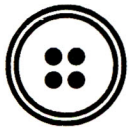
DIVISION AMONG THE SWISS BRETHREN



While all of this persecution and dispersion of the Swiss Brethren was taking place, a dissension took place among them, causing a parting of the ways between the two disputing groups, and a group which we now know as the Amish was born.

The Anabaptists in Alsace had formally accepted the Dordrecht Confession of Faith at a conference held in 1660. This confession contained articles on footwashing and the shunning of disciplined members. The Swiss were not accustomed to either of these practices, but many of the Swiss refugees in Alsace began taking them seriously.

Several years after the above-mentioned conference, a young Swiss minister by the name of Jacob Ammann visited the churches in Alsace. I know that it has generally been asserted that Ammann taught his views on footwashing and shunning to the Alsatians, but it may actually have been the other way around. That Ammann became the champion of these practices is certainly true. He also found some congregations in Alsace who he thought were compromising too much with the established church.



He also became concerned with the worldliness in dress, which at that time seems to have been the introduction of buttons as a means to fasten clothing. The shaving practices of the men were also a concern of his.

In 1693, Jacob Ammann made a preaching or consultation tour in his native Switzerland. It has also been assumed that Ammann had taken this tour entirely on his own initiative. It is more likely that he was representing a broader range of Alsatian congregations, and was not simply a self-appointed advocate of his personal views.

Than Ammann was a willing representative of the practice of a stricter discipline and an effort to halt the inroads of the "worldliness" of the day, there can be no doubt. The correspondence, dated from 1693 to 1720, between the leaders of the two factions, certainly places Ammann as the principal character espousing the strict discipline. (10) That Ammann's name has been used to identify the conservative wing of the Swiss Brethren is then not surprising, although it is more likely that the term "Amish" or some variation thereof was applied to it by those outside the group and not from within it. In fact, the term Amish is more of an American phenomenon than European. The "Amish" who came to Canada were not accustomed to the term and some of them had not even heard it before they got to Waterloo. In the Hesse area of

Germany, they were known simply as "Mennonit" or "Mennist." In Alsace and Lorraine, they were known as Anabaptists. They usually thought of themselves simply as "Taufers," meaning Anabaptist.

Since the "Amish" in Europe used the same terms to identify themselves as the Mennonites, how did one distinguish between the two? The most common terms used among themselves were the "Haftler" and the "Knopfler." The "Amish" who wore hooks and eyes to fasten their coats were called "Haftler." The Mennonites who used the more fashionable buttons were called "Knopfler." It is likely that terms such as "Ammansch" or some form of "Amish" were also used, but one never finds them in formal documents. The term "Amish" is widely known in Europe today, but due to the movie "Witness" rather than the historical beginnings of the movement on European soil.

Although, as I have said, the terms were not customary in Europe, I will now begin to distinguish between the two groups by using the terms Amish Mennonite and Mennonite. My reason for using the term Amish Mennonite rather than just Amish is because I insist that the Amish never ceased to be "Mennonite," and especially in Canada, we were more often called Mennonite than Amish.

#### AMISH MENNONITE SOJOURN IN EUROPE

The first identifiable Mennonites arrived on the Ship Concord in 1683, about a decade before the division which I have just described. Several thousand Mennonites would follow during the next century, but only a few hundred of the Amish wing ventured across the Atlantic during the 1700s. Where were the Swiss refugees who had left Switzerland but did not migrate during the 18th century? Since I have only one ancestral line which came to Pennsylvania before the Revolutionary War, I am extremely interested in where the rest of them spent that century in Europe, and under what circumstances.

So, let us take a brief look at these areas and why the Mennonites settled there and not somewhere else. We have already mentioned the Thirty Years' War. Alsace and the Palatinate were among the areas which had suffered much loss of population and property.

Fortunately for the Mennonites, there were some ruling families who were tolerant of nonconformists, such as the Anabaptists, although, as



Hermann Guth says, it was more in their own interests than out of magnanimity. One of these families was the Zweibrucken Wittelsbachs, who first appeared in 1180 and provided rulers for the Palatinate and later Bavaria until the 20th century. On the European scene, they were not very outstanding, but in their treatment of the Anabaptists they became their primary benefactors. A map of central Europe showing the location of Anabaptists will be almost an exact replica showing the administrations of the various members of this family.

## FRANCE

In 1667, the Counts Palatine of Zeibrucken-Birkenfeld, members of the above family, acquired the "County" of Rappoltstein (Ribeaupierre) in Upper Alsace, with the "county seat" at Ribeauville. Although Anabaptists were found in this area before that date, primarily in Ste. Marie-aux-Mines (Markirch in German), they flourished here until after the turn of the century.

In 1712, however, King Louis XIV ordered the expulsion of the Anabaptists from French territory. By this time France had extended its rule over most of Alsace, and Christian III of Zweibrucken-Birkenfeld, as an officer in the French military, could do little to oppose the order. However, he arranged for the expelled Anabaptists to find new areas of settlement ruled by his family outside of French territory. Duke Christian IV, ruler of the duchy of Zweibrucken, settled Anabaptists in his territory and the formal ducal estates around the city of Zweibrucken are owned by Mennonite families to this day.

Some of the Anabaptists simply moved into other areas of Alsace which were still ruled by independent rulers, such as Salm, a tiny little principality in the Vosges Mountains. Some also found their way into several areas of Lorraine, while others went south to Monbeliard (Mumpelgard in German). Here they were settled on the estates of Duke Leopold-Eberhard. He tolerated them because of their honesty and competence as farmers, not because of his sympathy with their religious beliefs. Since the Anabaptists replaced local residents on the Duke's estates, there was a great deal of resentment. In spite of the difficulties the Anabaptists flourished and, in spite of much emigration, a thriving Mennonite congregation is still found there.

Although the Anabaptists had been ordered to leave the Ste. Marie-aux-Mines area, some managed to stay and others entered during the next century. The Counts of Ribeaupierre continued to lease their estates to them. For Canadian Amish Mennonites, the most notable of these leases was the Muesberg estate, leased to several generations of the Wagler family for more than 120 years.

## GERMANY

A sister of Christian IV of Zweibrucken was Countess Christiane, who married Prince Karl August Friedrich of Waldeck in 1741. Is it merely a coincidence that Mennonites began moving into Waldeck that same year?

Another sister of Christian IV was Henriette Karoline, married to Landgrave Ludwig IX of Hesse-Darmstadt. She ruled in Darmstadt while her husband drilled his soldiers. In 1771 she issued a decree whereby primarily Mennonites should be installed as leaseholders on the Landgrave's estates. It is, therefore, no surprise that several Amish-Mennonite individuals or families have Hesse-Darmstadt as their place of origin.

Another noble family, the Counts of Sayn-Wittgenstein, was also hospitable to religious refugees, including Amish Mennonites. Their territory lay in the southeastern part of what is today North Rhine-Westphalia, about halfway between Cologne and Kassel.

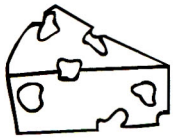
In Wittgenstein, Waldeck and other areas of Hesse, all the Mennonites were of the Amish persuasion, but to the local population were known as "Mennists" or "Mennoniten."

Sayn-Wittgenstein (and the same could be said of the area around Ste. Marie-aux-Mines in Alsace) was not suitable for grain farming, due to the narrow river valleys and the climate, so the rulers tried to encourage livestock-raising and dairy farming, for which the Swiss, including the Mennonites, were especially suited. So, both the element of religious tolerance as well as the need of the rulers for suitable settlers provided a haven for the Swiss Anabaptists or Mennonites.

This area at this time was still run pretty well according to the feudal system. The villagers were bonded subjects or serfs who had to do compulsory work on the properties owned by the nobility and farmed by leaseholders.







The Swiss immigrants leased the estate farms under contract, which provided them with certain rights and bargaining power. The leaseholders did have to supply the court with produce such as meat, butter, cheese and wool, and they had to board the estate owner's animals. However, they also had their own animals and could build up a certain amount of personal wealth if the economy was good.

Considerable conflict developed over the use of the wooded areas for grazing. These dairy farmers were anxious to build up their herds as much as possible, because therein lay their wealth. The meadows were too small to sustain much livestock; so the farmers would allow the animals to graze in the woods. The wild animals in the woods were also a nuisance because they would come into the cultivated fields and damage the crops.

The Counts were avid hunters, interested in protecting the woods and the wild game; so there was an inevitable clash of interests. Guth found a whole bundle of complaints submitted by the leaseholders of one estate. They requested permission to use dogs to chase the wild animals from their fields. Count Casimir allowed a small dog, but he had to have "a hobble tied between its legs." Obviously, he would not be very effective. Hermann Bender was one of the leaseholders of this estate. After several of his complaints went unheeded, Bender threatened to break his lease, for which he was imprisoned. On his release, he secretly left the estate on a foggy night with a train of wagons and equipment, livestock, servants and family members and went to Waldeck. These leaseholders had certain rights, and, says Hermann Guth, they knew how to maintain them. (11)

When Johannes Gungerich of Gensbourg, France, wrote home about life in Illinois, including the free use of the woods, it was to problems such as those just described that he was speaking. He reported that in Tazewell County, Illinois, the pigs are allowed to roam in the woods and are already "halfway fat" when they were brought home. (12)

When the first Mennonites arrived in Waldeck from Wittgenstein, Prince Karl Friedrich overruled the complaint of a local parish pastor and allowed Baron von Dalwigk to employ two "Menisten" on his estate. The local pastor was not pleased to have sectarians come into his parish from whom he could not collect fees for religious and educational services.

By the time the Prince leased his dairy farm to Jakob Pfeil, Michael Gungerich, and Hermann Bender, an agreement had been worked out. The Mennonites agreed to pay the fees and in return "they asked . . . [that] we should mercifully . . . not disturb nor hinder them in their belief or worship and not force them to go to church [the state church] or have their children baptized, as well as grant . . . A Christian burial. After having mercifully accepted this submissive application and after having decided to leave the responsibility of their religious profession to their own conscience, we herewith order our consistorium to leave these above-mentioned Swiss unhindered in their religious freedom." In 1772, Michel Jutzi, progenitor of the Jutzis in America, was reported as being buried in the cemetery of Bergheim, near Giflitz "ohne Sang und Klang" (without singing and bell ringing. (13) The Mennonites were happy enough to be permitted to bury their dead in the cemetery — the usual rituals of the state church were not required.

Since the Mennonites paid the required "church" fees, the local clergy presented few difficulties. No missionary activity was allowed, but occasionally a farm worker or domestic servant did join the Mennonites, especially if they wished to marry a Mennonite. Some Mennonites, during the course of the years, also joined the state church, because those who did not migrate did not keep up their Mennonite affiliation in this area. Illegitimate children of Mennonites, in cases where one parent was not Mennonite, were always baptized by the official church. This was the case with Philip Gingerich, born to Anna Maria Junker. Michael Gingerich declared himself to be the father of the child and was present at the baptism in the Protestant church of Winnerod, near Grunberg, Hesse-Darmstadt. By 1833, Michael, Maria and Philip arrived in Baltimore, and by 1939 they were in Canada where they identified with the Amish Mennonites in Wilmot Township.

## REVOLUTIONARY WARS

During the American Revolutionary War, immigration to America was virtually at a standstill, but otherwise this war had little effect on the Mennonites in Europe. The French Revolution, which followed on the heels of the one in America, however, affected them much more directly — at least its aftermath. It certainly was a decisive factor in the life of those living in Alsace and Lorraine.



Following the institution of the Republic in 1792, the last independent kingdoms in Alsace and Lorraine became French. The Mennonites — if they were willing to “promise” (instead of swear) allegiance to the Constitution, gained full citizenship.

I had mentioned the little kingdom of Salm where the Anabaptists found refuge when they were evicted from Ste. Marie-aux-Mines. The Rubys and some Sommers who later migrated to Canada had gone to Salm. It was still independent at the time of the French Revolution, but in March of 1793, two delegates from Paris came to take part in the ceremonies for the inclusion of the kingdom in France and the swearing of the “oath of allegiance.” One of the delegates named Goupilleau kept a journal, and thus we have the story.

At a reception in honor of the delegates, an Anabaptist was present and Goupilleau noticed him. To the swearing-in ceremony, the Anabaptists had sent three delegates (probably their ministers) and Goupilleau noted in his journal, “according to their principles the Anabaptists do not make any oaths.” He also noted, “they speak only German, with the exception of one who murders [French] a little.” On this same occasion the Anabaptists gave the delegate a book, which he said “contains the text of their principles.” No doubt this was the Dortrecht Confession of Faith. Again Goupilleau wrote in his journal, “They abhor blood and never fight; they will pay volunteer men in their place; but they do not leave their homes.” Evidently, the Anabaptists of Salm used this opportunity to make known their stand on military service.

Goupilleau was so impressed with the Anabaptists that he arranged to visit the old minister Jacob Kupferschmidt. In his journal he compared them to the Quakers and found them similar, “except that they don’t quake.” He wrote, “I believe in my soul that these are the best men who inhabit the earth.” He left them “almost with tears in his eyes, and regretting that he was not born among these good citizens.” (14)

The Anabaptists exchanged addresses with Goupilleau. No doubt, they were counting on his support to plead their case in Paris. The Constitutional Government did grant them partial military exemption — asking them to serve only as unarmed teamsters. However, when Napoleon came to power, he armed the teamsters and adamantly refused any exemptions. His military exploits required many soldiers, and his influence spread to other parts of

Europe.

## BAVARIA

Now we come back to the Zweibrucken Wittelsbach family. The heir of Duke Christian IV was a nephew, Max Joseph, who became Elector of Bavaria and was granted the title of King by Napoleon. He encouraged Mennonites from Alsace and the Palatinate to settle on the cloister estates which he had confiscated and to develop the Danube Marsh south of Ingolstadt. But, since Napoleon had done him a favor, Max Joseph carried Napoleon’s favor by also demanding military conscription.

Of the Canadian Amish-Mennonites who had moved to Bavaria in the early 1800s, the Gascho-Ingold and Shantz-Ingold families were on the Marsh, while John Oesch, who would be the first Amish-Mennonite bishop ordained in Canada, was on the cloister estate Rothsee, near Weilheim. Christian Nafziger, the famous leader of the Amish-Mennonite movement to Canada, was also from Bavaria, but the precise location has not been discovered.

With compulsory military conscription wherever they went, the Amish Mennonites began looking to America to solve their dilemma. Several thousand would leave, beginning shortly before 1820 and continuing throughout most of the century. Many, of course, found their way to the American frontier, but a significant number went to Canada.

## SUNDRIES

Before we leave Europe, however, we need to look briefly at three more localities where the Swiss refugees found asylum. We have already alluded to those who got to Holland on those five ships prepared to take them to England and then America — actually, in the end they had only enough passengers to fill three ships. Even though the Swiss Brethren had a rough time in Switzerland, they could not easily be persuaded to leave.

The Swiss who made it all the way to Holland established two distinct congregations there. They identified with the Amish Mennonites, and remained distinct from the Dutch Mennonites until about 1850.

Swiss refugees were also found in Baden on the east side of the Rhine River across from Alsace, where they had a thriving congregation for many years.



Some Mennonites, including Amish Mennonites, found respite in the Jura — a mountainous, isolated area in northwestern Switzerland. The Kipfer family who migrated to Canada had been living in this area. Mennonites are still found here with at least one active congregation.

## NOTES

- 1) The Bibliography contains some suggested reading.
- 2) Mennonite Family History, July 1983, January 1984, July 1985.
- 3) See the German section of the Bibliography.
- 4) See the Bibliography for all of these publications.
- 5) See the Bibliography for these publications, including the articles by Jean Seguy.
- 6) See World Book Encyclopedia, "Thirty Years' War," pp. 8033-4.
- 7) "Sieur Adolphe Schmidt" by Robert Baecher in souvenance anabaptiste / menonitisches gedachtnis, 1995, the annual bulletin of the French Mennonite Historical Society.
- 8) Muller, Ernst. Geschichte Der Bernischen Taufer, op cit., p. 182ss.
- 9) Ibid., p. 260.
- 10) For the latest publication of these letters, see Roth, John D. in the Bibliography.
- 11) Amish Mennonites in Germany . . . By Hermann Guth, pp. 108, 112.
- 12) Ibid., Appendix X, pp. 314-317.
- 13) Ibid., pp. 109, 110, 125.
- 14) Seguy, Jean. Les Assemblees Anabaptistes-Mennonites de France, p. 359.

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Goshen College.

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*This article was prepared by Lorraine Roth of Kitchener, Ontario, for a workshop held at the Fairview Mennonite Church, Albany, Oregon, in August 1996 and is used with her permission. Forthcoming issues will contain additional materials presented at the workshop.*

# IN RETROSPECT

by Margaret Shetler

Ten years ago, on November 25, 1988, the Oregon Mennonite Historical and Genealogical Society (OMHGS) officially became a non-profit corporation under the laws of the State of Oregon. It seems appropriate to take a few minutes to review those years.

The beginnings of our organization go back another year. A meeting was held November 7, 1987, to discuss the possibility of forming such a society. The 14 persons present felt that it was a good idea and steps were taken to proceed. A program committee was appointed and a second meeting, with program, was held in April of 1988. At this time a Planning Committee was appointed. The third public meeting was held the following October. At this meeting officers were elected and steps were to be taken to become incorporated and obtain tax-exempt status, both of which were accomplished as soon as possible. Paid memberships began in 1990.

The stated purpose of the organization was and is: **To record and preserve the history of Mennonite and related groups in Oregon, for present and future generations.**

Enumerated goals were (and are):

- 1) **To collect, preserve and organize records, writings, and artifacts of Mennonite groups;**
- 2) **To aid historians and genealogists;**
- 3) **To increase interest in Mennonite history and genealogy;**
- 4) **To involve persons in OMHGS from each Mennonite congregation in Oregon.**
- 5) **To establish such facilities as are necessary to fulfill our purposes.**

After ten years, how well have we done?

Let's look at the last goal first. When the chapel building on Western Mennonite School campus was constructed, one room was set aside for archival use. At the time it seemed like a lot of space, but it was soon filled. Archival materials that had formerly been stored in the school vault were transferred to the Archives and donations have been received on a continuing basis.



Space is a definite problem for us (as it is for most library/archival facilities).

Now to Goal No. 1. Most of the archival materials that were stored in the vault have been processed. This means they have been sorted, organized, placed in acid-free folders within acid-free archival boxes, and cataloged. These materials include Pacific Coast Conference records and personal collections. Many of the latter were received soon after OMHGS was organized. There are 24 personal collections that have been cataloged. These range in size from only a few file folders to eight or ten or more boxes to Hope Lind's massive collection of materials used when she wrote her history of Mennonites in Oregon. The next major catalogin project will be the many boxes of materials from the Pacific District Conference. Some work has been done on congregational collections.

In addition to archival materials, we have a growing library which includes over 1200 titles: church history, genealogy, books and pamphlets by Mennonite authors and also a few books relating to Oregon. We also have a growing collection of Mennonite periodicals, including Gospel Herald, The Mennonite, Family Life, Christian Living, Missionary Evangel and genealogical and historical society publications such as Pennsylvania Mennonite Heritage, Mennonite Family History, Reflections from the Iowa society, Illinois Mennonite Heritage, Hochstetler family publication, Yoder family newsletter, Mennonite Historical Bulletin and others.

We hve not encouraged donations of artifacts simply because at the present time we do not have a place to keep them. But if you have them, do save them and hopefully sometime in the future there will be a place for them.

Goal No. 2. We have had a small but steady stream of folks coming to the Archives to do research and I am amazed what some of them have been able to find in our collections. It really gives on a feeling of satisfaction that what we are doing is very worthwhile. A recent visitor spent two days gathering materials for a biographical article he is doing and probably could have spent additional time had his schedule permitted.



Goal No. 3: We hope we are helping to increase an overall interest in our history and heritage. One example of this was our sponsorship of the Mirror of the Martyrs exhibit in early 1996.

Goal No. 4: Currently we do not have at least one member from each of the Mennonite congregations in Oregon, but over the years, most of the congregations have been represented at one time or another; however, not all have been.

These past ten years have seen our organization become firmly established with a growing edge. We have first-time members joining each year. Our twice-yearly programs are usually quite well attended, as are special events. New materials continue to come into the library and archives. We are becoming known as a research resource. Membership fees have been adequate to cover operation and program expenses.

We have continuing goals. We definitely need additional space to more adequately fulfill our stated purpose. Increased membership and participation is always welcome and we would like to interest more younger folks in the society. We appreciate those we have.

We ask that you would remember our society when you are sorting through your personal effects or those of a deceased family member. Let us be the ones to decide if something is of historical interest and value. You just may have the item we are needing to complete a collection or that sheds new light on a particular historical situation. We also continue to encourage congregations to use as their repository of historical materials.

We would like to hear from you. What would you like to see the society doing? What kind of public programs and projects would you like to have? Feel free to submit articles or suggestions for the Newsletter or make suggestions of what you would like to have published. Comments, ideas and questions may be address to us at OMHGS, 9045 Wallace Road NW, Salem OR 97304, or give to any one of the officers listed below.

—Margaret Shetler, Secretary

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Dallas, OR 97338  
(503) 623-4423



Vice President: Larry Eby  
3353 Echo Springs Place SE  
Albany, OR 97321  
(541) 812-1498

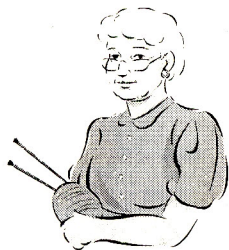
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## Creation of a History by Suzanne Roth

In the past two weeks I have gone from being a parent, daughter and granddaughter to becoming a grandparent. The branches on my family tree have gained a new sprout!

While I am immersed in the immeasurable experience of getting to know my son and daughter-in-law's new son — a new little person! — I also am aware for the first time on a personal level of the miracle of this continuation of life through the generations.

I have started a photo scrapbook for my new little grandson, Michael, and this particular scrapbook came with the Creative Memories preprinted baby pages. One of the pages was a family tree with spaces to write Michael's name, the names of his parents, grandparents and great-grandparents. I enjoyed filling that out with daughter-in-law Kamie's help. Michael still has a great-great-grandmother living, too — he's a lucky boy!

Mabel Roth gave me a book called "Grandmothers are Special People" when she learned of Michael's birth. It has some wonderful poems and quotes on being a grandmother. A couple of them tie in with the sense of continuity of past, present and future that I am experiencing. Here are a couple of paragraphs from the book along those lines:

### THE IMPORTANCE OF GRANDPARENTS

The importance of grandparents in the life of little children is immeasurable. A young child with the good fortune to have grandparents nearby benefits in countless ways. It has a place to share its joys, its sorrow, to find a sympathetic and patient listener, to be loved.

A child without grandparents can feel the lack of roots and a lack of connectedness. It misses a chance to link up with the past. Questions and answers about the "old days" locate a child historically in his own small world. It provides a sense of inner security and a feeling of belonging.

—Edward Wakin

As a Mormon, I was taught to do genealogy as a way of providing names of those that had gone before for proxy ordinances such as baptism for the dead in Mormon temples. As a Mennonite, my sense of genealogical history is much more personally profound. Part of that feeling I have picked up from stories like those told by Lorraine Roth in this issue. I have realized I can value my Mormon heritage without including any need for proxy Mormon ordinances. Similarly, I can preserve the stories of Michael's Mennonite ancestors to tell him when he is old enough to be interested.

I also get a feeling of why all of the "begats" are included in the Bible. They may be just names when we read them, but they were people like little Michael. I can't wait to see his history unfold. Someday, he may tell it to his grandchildren.



# Continuation of Daniel Kauffman Diary by Beulah Roth Fretz

*We are continuing the notes about the entries and then the entries themselves, this time without copies of the pages.*

December 4: Uncle Joe=Joseph Hershberger, brother of Jonah J. Kauffman

December 8: A. Miller=Abner (?) Miller

January 5: Sam Miller=Samuel B. Miller, married to Lydia Weirich

January 12: J. S. Yoder=probably Jonathan Yder who lived in the Yoder community and had the Yoder sawmill

January 16: Sam (Kauffman ?, brother to writer); Amos=son

January 19: J. K. Miller, probably Jacob K. Miller, known as "Oregon" Jake, and also as the movingest Amishman because he moved to and from Oregon several times.

March 9: J. K. M.=Jacob K. Miller

March 24: B. Weirich=Benedict Weirich; Amish.

August (1895) —

4. Went to church at A. C. Johnson's  
5 Indiana men came
5. Fix to go to mts and went to Mts.  
B's gain 2 1/2 since 3
6. Fix Honey &c
7. Hall a 33 cases of Honey home
8. Make Pack saddle & separate milk &c
9. Make table &c Daniel Smucker  
Berkholder Mullet Hostetler &  
Dan Kauffman were here
10. Make Boxes for Prunes Fix honey  
make Shipping cases &c
11. Went to Funeral of Mrs. Levi King  
father & P. Rediger was here
12. Went to Bee ranch and fix to go for  
berries Bs keep even
13. Went to Big Huckleberry patch with  
Father Amanda Tena Elisabeth  
Kauffman & Lovina Miller got to  
Cold Spring Camp til 4 oclock
14. Take horses to pasture & pick  
berries
15. Pick Huckleberries bought 2 gal  
for .50

16. Pick Berries get horses help father  
pack then hunt for Nell and pick  
berries in the evening
17. Pack and come to Bee ranch Stopped  
for dinner at Kunkle boys place
18. Went home  
[August 19 through September 2 is missing]

September —

3. Went to C Hoskins to look at fruit dryer  
paid for feryage? .25
4. Hall brick for dryer
5. Run after cattle & went after jack
6. Rebuild dryer
7. " "
8. Was at Home till 3 o.c. then went to  
fathers then to D. C. Shrocks
9. Finish wall to Dryer
10. Help fill the Dryer 1/2 Cut corn
11. Saw Slats for J.C. Cristner & saw  
axel for engine
13. Saw slats & dress lumber for my  
dryer Jonas K help
14. Saw slats for Dryer J. Kauffman  
help Make 2 horns? For mill?
15. Went to church at M. Berkholders
16. Make Dryer
17. Finish " 1/2 Went to Woodburn  
Soald 15 roals Butter at 36 1/2c got  
shugar 1/25 Lye 50c stove pipe  
60c coffee .95 paper .10 2.50
18. Put pipe in dryer Went to B ranch
19. Nail S? Cases 1/2 Fix honey
20. Fix Honey
21. Went to W. Bakers after cans make  
boxes for Honey cans Extract  
4 cans Honey Noah help
22. Noah & I run off cattle Kill  
wood rat read &c
23. Noah & I came home from B ranch  
Soald 4 sec Honey 50c  
Took 37 cases & 7 cans of Honey  
with us.
24. Jonas Kauffmans was here Fix  
& set feed cutter & move engine  
out & get ready to fill silow &  
cut corn
25. Cut corn to fill silow
26. " " " " "
27. " 3 loads " " "  
and gather prunes &c



28. Put prunes in dryer make box for Jonas Kauffman and get bark &c
29. Went to church at M. Berkholders
30. Jonas Kauffman & I went to the B ranch look at Bees

October —

1. J. K. & I came home from B ranch
2. Churn &c
3. Susan & I went to Portland with Jonas Kauffman got babit .30 bushing .35
- 4.
5. Clean white clover seed for H. Dietz 4H. Went to Woodburn Soald 17 roals butter 36 1/2 cts per r. Got Diner 20c specks 50c came to Hubbard got pens 2.00 plow shears 1.20
6. Went to H. Dietz in the afternoon
7. Fix pipe to Scand [scald]? Milk utensils Went to Molala got diner .10 then went to Bagley then back to Molala got J.W. Davis acct fixed then came home .50
8. Churn & look for goat
9. Hunt goats
10. Separate milk Look after goats Scald Bed? Bugs? Fix saw fix grind stone fell tree &c
- 11.
- 12.
13. Went to church at I. S. Millers
14. Milk & c 1/2 Went to P. Williams father went along
15. Went to C. Holemans tested his milk then went to D. Robinsons to hunt for fresh cows Came back to Biglows then home
16. Fix & file wood saw &c
17. Father & I went after cow at Biglows burn limbs & poles
18. Father & I went after cow move engine out and saw food & fix wheel
19. Fix wheel Soald 20 goats to C. Holeman for \$30.00
20. Watch cow & read
21. Help Amos move engine to saw wood Noah & I went to Woodburn got boots 1.50 shugar 1.00 gloves? &c 10.67

- 22.
23. Churn &c
24. Noah & I hunt calf and goats
25. The boys & I hunt goats &c
26. Churn & castrate goats
27. We[n]t to Big Meting at fathers
- 28.
- 29.
30. Churn fix belts we[n]t to L. Herbs & hunt for Calf
31. Went to Oregon C Soald 30 roals Butter \$11.05 got Diner .25 Basket .10 for livery rig .10 Salt .40 Chery pectoral 1.00

November —

1. Fix Ditch & help roal logs Fix Butter boal for Becky &c
2. Churn Went to Hubbard got 2 pair Boots 7.25 Hat 1.50 Went to Aurora Soald one case Honey 2.50 got 2 barrels
3. Went to church at M. Knagys
4. Fix ditch mend sacks went to get chopping done at I. S. Millers
5. Roal logs 1/2 fix wagon shead
6. Make table &c
7. Help H. Deetz butcher
8. Grind chop make table &c
9. Make table &c
10. Went to Church at D. C. Shrocks
11. Went to O City paid for Diner & supper .35 muslin .10 Soald 15 Roals butter 6.05 6 sec Honey .75 Paid fare to Portland and return .45
12. Paid for lodging Breakfast & dinner .50 look to sell butter got test bottle .50 Soald 4 roals B 1.60 Came to Oregon City Soald 1 roal Butter 45c Soald 20 Sec Honey 2.20 32 Sec H left at V. Haris got 2.55 2 1 gallon jars .20 Supper .15 Denims & yarn 1.40 gas pipe & fittings 5.40 Board for horse 1.00 Shugar & coffee 2.00



13. Staid all night at M. Yoders  
Came home got coal oil at  
Barlow .90  
Work on table.
14. Work on table & help fix Drain  
Went to L. Erbs  
& B. Dimic
15. Clean clover seed for H. Dietz 3 1/2 Hours
16. Went to Woodburn Soald 24 Head of  
cabage 1.00  
lard 2.20  
got tin ware &c 3.30  
Shoes 2.50  
Hinges & screws .35?  
chees & crackers .15  
plates soup & string .90
17. Went to church at meting house
18. Work on table &c
19. Hall & make saw logs
20. Vitriol wheet finish table  
help father Butcher Bull  
hall Saw logs
21. Went to Oregon City Soald  
30 roals Butter honey &c  
John Cramer was along
22. Hall saw logs &c
24. Went to church at H. Dietzes
- 25.
- 26.
27. Churn &c
- 28.
- 29.
30. Churn &c Daniel Rodgers from  
Iowa was here

December —

1. Went to fathers with D. Rodgers
2. Went to Br.? \_\_\_\_\_ Sent 25 roals  
Butter to O City got goose \$3.75
3. Fix to Butcher &c Soald 2 hogs to  
L. L. Lantz
4. Butcher 6 hogs H. Dietz uncle Joe  
& father help
5. Make coffin for Mrs. Sweitzer &c
6. Churn and went to funeral of Mrs.  
Sweitzer

7. Help make & hall sawlogs
8. Went to church at A. Millers
9. Help make & hall sawlogs
10. " " " " "
11. " " " " "
12. Went to Oregon City Soald 30 roals  
butter at 40c 12.00  
56 sec Honey 6.00?  
4 Doz Eggs 1.00?  
got wide? &c 2.30  
Salt Oatm groc ?? 1.60  
Diner & care of Horses .40

[December 13 through 30 missing]

31. Saw ash for J. L. Calvert  
and fix planer knives 3 hours

January 1896

- 1st. Churn &c 1/2 d Went to H. Dietz to  
turkey roast
2. Separate milk Dress lumber 1 h  
Went to Hubbard with J. Kramer got  
Chloride of potash  
5 C Bluein .10
3. Dress lumber for J. L. Calvert 4 hours  
Noah Miller \_\_\_\_\_
4. Saw prune boxes Boil out Boiler and  
fix it masure lumber &c
5. Went to church at Sam Millers and  
their was a singing here in the evening
6. Churn & separate Ervin Meirs Anna  
Kauffman & Lovina Miller wer here
7. Work Butter Box prunes
8. Churn &c Box Prunes J. B. Noah was  
here to print
9. Went with D. C. Shrock to split bow  
& went to Hubbard to Ship Prunes  
Paid L. Wolfer 3.20 on account
10. Separate M & Mend tin ware grind  
oil Meal &c
11. Churn Went to fathers to see about  
moveing hay fix wheelbarrow
12. Went to J. S. Yoders
13. Get ash timber roler for butter worker
14. Hall saw logs & lumber
15. Churn & work creamery &c
16. Sam Amos and I went coon hunting 1/2  
fix to make Slead



17. Amos and I went co[c]n hunting got  
1 coon
18. Turn roaler for Butter worker &c
19. Went to church at J. K. Millers
20. Churn 1/2 Wash & hang Meat
21. Went to Hubbard got glass .75  
coffee .25 rubbers .45  
C. flanel? .50 1.90  
Soald eggs .65
22. Went to Monitor Mills & got bran 3.40
23. Churn & work Butter
24. Make Butter worker
25. Make Butter worker
26. Went to Sol Kings
27. Churn &c
28. Went to Hubbard &c
29. Start to make Churn Went to Needy  
got iron .55
30. Cut screws or boalts for churn
31. Make Churn

February —

1. Churn &c
2. Church was here
3. Make pullies for churn & kill calf
4. Went to barlow got calico .36?  
coten .12  
Went to Aurora soald honey 2.80
4. Went from Aur. to Hubbard Soald  
honey 2.25  
got Shoes 1.75  
Shugar .50
5. Dress & saw lumber for J. L.  
Calvert 1 1/2 H Went to Needy to  
get Churn end made 1.25 iron 30c
6. Fix churn & churn and wash butter
7. Right letters Went to Hubbard  
Father went along Settled with  
J. L. Calvert gave him 10.00  
1.00 off
8. Went to fathers to castrate  
Bull then father & I went to look  
after goats after Diner Amos  
Noah & I went to drag jet out of the  
Branch then devided the goats and put  
pipe in fdn \_\_\_\_\_

9. Was at Home Slep and read
10. Fix Horse power & clean Buggy wheels
11. Churn & Settle with L Erb
12. Fix rods to Horse power and hall  
wood
13. File saw for J. Kramer 25c Test  
Milk Went to fathers to fix mangers  
&c
14. Churn 1/2 Went to Hubbard Soald  
8 doz .80 got Coffee .25  
alspice .20 Broom .35  
dichromate potash .25
15. Fix to cut Hay and cut hay
16. Went to church at I. S. Millers
17. Churn &c
18. Went to O. City with H. Dietz  
got calico 1.00 silver read .30  
thread &c 1.20 Denims 1.00 pipe fittings  
and blank taps &c 85c single tree  
ends 20c
19. Trim grapes fix Pipe Went to Needy  
to take Buggy wheels over
20. Trim black berries Clean and vitriol  
wheat
21. Churn. Start Dany & Noah to sow  
wheet 3 1/4 Acr. Mend tin ware for  
Becky 10c
22. Start Dany to Plow and get ready  
to go to Hubbard I & Father  
went to Hubbard Soald 31#  
dry Plums at 4c 1.24  
got Soap .75  
Gold Dust .25  
tooth brushes 25c  
corks 5  
one can oil 1.30  
Soald Pink for 17.40
23. Went to John Kramers
24. Churn & clean clover seed for L. Erb &c
25. Cut hay & clean alsike seed
26. Went to Aurora Soald one can honey 4.50  
and got one can honey part full 2.40  
got bran 7.10  
suspenders 50 bucket 25 .75
27. Clean clover seed and churn &c
28. Work butter &c
29. Hall & Saw Wood



March 1896 —

1. Went to church at D. C. Shrocks
2. Churn &c Went to School meeting
3. Test milk &c
4. Went to Hubbard  
got glycerine .50  
Shugar & coffee .88
- 5.
6. Churn & make boning &c
7. Went to Needy got suspenders .20  
Paid for blacksmithing 3.00  
fix boning ???
8. Was at home Father & mother were  
here in afternoon
9. Test Milk for J. K. M. Saw wood &  
help make frames & churn
10. Work Butter &c 1/2 Saw & fix frames
11. Kill calf & fix to go to Hubbard 1/2  
Father & mother and I went to H  
got chery Pectoral W. tablet 1.00  
Sent calf to Farrh
12. Churn help fix hives to ship  
help bore tree &c
13. Separate & test milk make butter  
mold & took Gentil to G. Kinzers  
bull
14. Sep & Churn went to fathers with  
D. C. Shrock to get change. Work  
butter Cut hay &c
15. Went to Church at Fathers
16. Went to Portland and Oregon City  
Soald 2 cases honey 5.60  
got Hard ware &c 10.65  
Dinner & Supper .30  
livery .15
17. Churn &c
18. Went See J. Dimick to Shear goats &c
19. Churn Hunt goats and got one coon &c
20. Make T tins and plant Marigold seeds
21. Work Butter finish plant Marig  
Went to Hubbard then to Woodburn  
to get Tires for Wheel 6.00  
1.75
22. Went to J. K. Millers
23. Look for Goats Saw butter Box  
Churn &c D. C. S[hrock] &  
father were here
24. Went to B. Weirich and Sam Millers  
with D. C. Shrock Work Butter &c

25. Went to Barlow Soald one case honey 2.55  
got hinges Dry goods & irons for  
Butter Boxes 7.15  
.30  
Went to Aurora got Bran 2.00  
Soald honey 2.50  
got Hinges .20
  26. Fix Black Berry plants to send to Jonas  
Kauffman Hunt goats Make Butter Boxes  
work Butter
- [This is the end of the diary as such]

During the last few weeks, I have been working on a history of my maternal grandfather, David S. Jost. As I was compiling the genealogy and sorting through some pictures, I decided to call my sister, Betty, to iron out some of the history which was not clear to me. Then I remembered that she passed away suddenly last September and suddenly, I felt the loss very keenly for she was the family historian and knew most of the genealogical lines of our family. Her knowledge and insights are now gone, except for those parts which she wrote down or told to other members of the family.

Family history is more than just names, dates and relationships. It is people and the stories of their lives. What kind of people were they? What motivated them and what was central in their lives? How did they survive through the good and the bad times? The only way that I know that such histories can be written is by you and I recording our lives, our desires, our victories and our defeats. Histories are also compiled by us writing about our family, remembering our relationships with grandparents, parents, siblings and friends.

Upon reflecting on our lives, we may decide that we haven't lived very exciting lives and who would want to remember us. However, each one of us has made an impact on those around us and they just might want to remember us in some way.

So, as we enter the last year of this millennium, I encourage each one of you to make an effort to remember your lives and the lives of your family and write them down. Share them with family and friends so that when you are no longer with us, we can remember you in a special way.

Jerry Barkman  
President, OMHGS