

OMHGS Newsletter

OREGON MENNONITE HISTORICAL AND GENEALOGICAL SOCIETY

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February 1989

History of Fairview Mennonite Church

Albany, Oregon

From a talk given by Irvin Gerig at the October 30, 1988 meeting of OMHGS, at Salem Mennonite Church, Salem, OR.

The first Mennonite family to settle in Linn County, near Albany, Oregon was the family of Joseph Maurer in 1887. According to birth records the family consisted of Joseph, his wife Barbara, his mother-in-law Barbara Conrad, daughters Anna, Kathryn, Lydia, and perhaps Barbara, who was born that same year. Four more children were later born here. They moved from Davis County, Iowa to a farm near Lebanon, Oregon and later moved to the Harrisburg area about 25 miles south of Lebanon.

For about seven years there were no other Mennonite families near to worship with although there were other Mennonites some distance away. In 1894 there was a migration from Thurman, Colorado into the area near Albany. Because of crop failures in Thurman some families sold cows for as little as \$10.00 a head, loaded their remaining possessions and moved out west in the fall of that year. Those who came were Daniel Erb, his wife Katherina, the daughters Katherina, Maria and Lydia; Chris Kennel, his wife Magdalena, and children Mose, Eli, Emma, Sarah and Samuel; Jacob Roth, an ordained minister, his wife Mary, and children Martin, John, William, Chris, Barbara, and Frank, who was ordained minister in Montana in 1918 and returned to Oregon in 1920 and served in the capacity of a minister at Fairview until about 1932, and Jacob's mother Catherine.

After their arrival they started meeting in the home of Jacob Roth, where Joe Kennel now lives, but the original house is not standing. Jacob served as minister and in 1895 was ordained bishop by Joseph Schlegel from Milford, Nebraska, and served in this capacity until 1903 when he moved from the community to Creston, Montana. He later returned to Linn County and is buried in the Knox Butte Cemetery.

The church organized with twelve charter members who were: Jacob Roth and wife Mary, his sons Martin and John, and Catherine, his mother; Chris Kennel and wife Mattie; Daniel Erb, his wife Katherina; Joseph Maurer and wife Barbara, and his mother-in-law, Barbara Conrad.

In this same house was the first baptismal service of the group. The bishop from Thurman baptized the following people: Emil Meyer, Katie Erb (Heyerly), Mary Erb (Gerig), Anna Maurer, Sarah Roth (Good), and Barbara Roth (Neuschwander).

A year after worshipping in the homes the group started to worship three Sundays a month in the Dunkard Church located several miles to the east of the Roth home. There was no fee for using the church, but after the Dunkards quit using it the congregation was to keep it maintained. Early records indicate some painting, shingling, and some carpet installing in 1909 at a cost of \$141.65. This building was later moved a short distance, used as a dwelling, then a chicken house, and then converted to a dwelling, and is still standing.

On November 7, 1897 the congregation ordained a deacon. Four men were chosen by vote, and the lot fell on Dan Erb. People were moving into the community and in 1898 the Peter Neuschwander family became members of the congregation. He was an ordained deacon, so now there were two. He later transferred to the Harrisburg congregation in 1911. In the same year of his arrival the congregation decided to ordain a minister and Dan Erb was chosen.



The Dunkard Church building which is now a dwelling

The first marriage in the congregation was between Martin Roth and Rose Neuschwander, and was performed by the father of the groom.

On February 15, 1896 Noah Roth was born to Jacob and Mary Roth, and six months later David Kennel was born to Chris and Mattie Kennel. On June 4, 1897 Noah passed away, and on December 15, 1897 David passed away. These two infants were the first funerals.

The first Sunday School superintendent was Chris Kennel. The remainder of his life was spent as a member of the same congregation.

During the late 1890's and the early 1900's people were moving into the area and settling in the community, coming from the midwest and farther east. Some of the names were Heyerly, Neuschwander, Christner, Schlegel, Erb, Roth, Eicher, Gerig, Sutter, Widmer, Birky, Ropp, Boshart, Yutzie, Nofziger, and Schrock. Many descendants are still in the community. In the 30's because of drought another influx of Mennonites came to the Albany area. Some of these names are Beckler, Burkey, Jantzi, Stutzman, and Schweitzer.

People have moved into the area, but some have also moved away. Probably the most significant was when Bishop Roth moved to Kalispell, Montana in 1903. That left the congregation with one minister, one deacon and no bishop. A. P. Troyer had the bishop oversight of the congregation until 1907. In 1904 the C. Gerig family moved into the area from

Iowa. He was an ordained minister and served with Dan Erb. In 1907 Gerig was ordained bishop by A. P. Troyer of Hubbard, Oregon, Benjamin Gerig of Smithville, Ohio, and Sebastian Gerig of Wayland, Iowa, in the Dunkard church where they were still worshipping. Ben C. Gerig of Lebanon, Oregon vividly remembers the service. In 1909 Joseph Schrock, an ordained minister from Thurman, Colorado, and his family moved into the area. He then also assisted in the ministry.

It would be assumed that with the number of people arriving that the church facilities could be inadequate and that there would be conversation about what should be done about a meetinghouse. This culminated on a deed for one acre of land being sold to MENNONITE CONGREGATION by George A. and Malinda Parsons, his wife, on October 3, 1911. Construction was started and a building 56 by 36 feet was built over a basement and was named Fairview Mennonite Church. The original building had two separate porches and entrances on the east end. There was an emergency exit on the west end just to the north of the pulpit in the women's amen corner. Later when the porches needed rebuilding, one porch was built across the complete east end.

Sheds for the protection of horses and buggies were built along the south and west property lines. The church was heated with a wood furnace in the basement. Lighting was with gasoline lamps that needed to be pumped and had mantles that needed changing at times, and functioned similar to the camp lanterns of today. C. R. Kennel was in charge of the construction. Most of the labor was volunteer which kept the cost at \$2400.00. In 1921 a well and pump was put in. Many of us can still remember the tin cup that hung there.

The next big change was the addition of a room to the north side of the auditorium in 1930, commonly called the cracker box. In 1931 the gas company put a line along Spicer Road, and a line was brought up to the church and gas lights were installed. These were used until 1944 when electricity became available.

In 1912 another ordained man, C. C. Steckly and family moved into the area from Nebraska. He was a deacon and served until his death in 1944.

(continued next page)

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It was not long until problems surfaced in the congregation. Some of the families arriving and attending the church could not understand German. This created its own problems because the services were conducted in German. Other problems dealt with attire and about Sunday School. Quite a few of the members left and placed their membership with the Harrisburg Conservative Mennonite Church at Harrisburg, Oregon. Among them was one of the charter member families, a sister of the bishop C. R. Gerig. She had requested with tears streaming down her face that he not give up the German language. He had started to occasionally speak in the English language. After World War I he never again preached a sermon in German.

About 1920 there was another disturbance among the fellowship and a number transferred their membership to the Albany Mennonite Church. At about the same time Frank Roth returned to the community and served as minister until about 1932 when he was asked to stop preaching and eventually terminated his membership there. In about 1923 Joseph Schrock transferred his membership to Harrisburg.

Since Dan Erb and C. R. Gerig were getting along in years and Frank Roth no longer preaching, the congregation felt a need for ministerial help and bishop oversight. A. P. Troyer was again helpful in oversight along with Fred Gingerich, N. A. Lind, and C. I. Kropf until 1937 when N. M. Birky moved here from Thurman, Colorado. In the meantime, in 1934, an ordination service was held at the church and Henry Gerig, son of C. R. Gerig, and Melvin Schrock, son of Joseph Schrock, were chosen by lot from a group of six to serve as ministers and for a time rotated leadership responsibilities under the bishop board. In 1938 N. M. Birky was given oversight by the conference.

The congregation from the time of its organization was affiliated with the Western Amish Mennonite Conference which included almost everything west of the Mississippi River and this necessitated much travel on the part of bishops who officiated at some functions.

Conference held a session at Fairview in 1909 with Joe Schlegel of Milford, Nebraska as moderator. Also coming from distances were Peter D. Schertz, Emanuel Stahley, Daniel Orendorff, Peter Summers and Peter Graber. Every year a joint Sunday School conference was held with the Zion congregation near Hubbard, Oregon. They merged with the Pacific Coast Mennonite Conference in 1920 or 1921.

The first meeting of the Pacific Coast Conference after the merger with the Amish Mennonite Conference was held at Fairview June 7-10, 1921. Included were Sunday School conference, Mission Board meeting, Sewing Circle meeting, and the church conference. The congregation continued with the Pacific Coast Conference until March, 1969 when they rejected the conference constitution and is now not affiliated with any conference but does participate in relief and mission endeavors with Mennonite agencies. (continued next page)

RAYMOND KENAGY MEMORIAL FUND

We are grateful for funds in the amount of \$205.00 given to Oregon Mennonite Historical and Genealogical Society in memory of Ray Kenagy.

Business meetings were usually held on Thanksgiving morning, mission offerings were taken once a month beginning in 1920, and special offerings as selected or as the need arose. Money to cover the cost of operating the church was raised by church taxes. At first it was 50¢ a year for a single person and \$1.25 for a married couple. In 1948, the last year it was used, it was \$5.00 for married couples, and \$1.50 a year for a single person.

The first financial record (1904) shows expenses of \$19.35. For the janitor \$18.00, journal .75¢, broom .25¢, water pail .25¢, and a tin cup .10¢. Receipts were \$19.40, leaving a balance of .05¢. In 1930 receipts were \$250.00 and expenses were \$375.82. The first record of an offering was 1917-18 when \$1000.00 was given for war sufferers relief. For a time offerings were taken twice a month to cover church expenses and mission work. In 1961 this was changed to taking an offering every Sunday. All offerings were to be channeled through the church treasurer and receipts were to be available on request, which decision was made December 9, 1959. On September 1, 1964 it was decided to give some financial support to the ministry.

The treasurer's report for September 1, 1972 shows receipts \$58,610.55. Of this amount \$11,966.71 was for local programs, \$25,738.17 for missions and relief and broadcasts, \$1,138.25 for W.M.S.C., \$18,929.47 for the building fund, and the remainder for miscellaneous expenses. The treasurer's report of 1987-88 shows receipts of \$167,431.31, of which \$83,709.61 went for local maintenance, pastors salaries, etc., \$16,477.65 to the local school and \$57,851.02 to outside the local congregation.

During World War II nearly all the young men from Fairview were drafted into Civilian Public Service Camps in lieu of military service. After the war for a time, when drafted, young men from the church went into 1-W for their alternative service. As these men were nearly all returning to the local community, getting married and having families, the building was getting crowded. In the fall of 1948 ground was broken for a new building to be 100 by 50 feet on the same plot of ground as the old building with some additional land being obtained from Dan Nofziger and Oliver Schmucker. This building was made of pumice block, concrete basement and wood truss roof. Kenneth Sherfy was in charge of construction and almost all of the labor was voluntary. In June, 1951 the dedication service was held with John David Zehr giving the message.

At the business meeting of March 12, 1971 a building planning committee was appointed to prepare plans for an addition to the 1951 building. They appointed a building committee to proceed with an addition 90 by 30 feet extending south from the church, providing rooms for Sunday School classes, library, and other group meetings. At the same time the entrance was remodeled. On March 4, 1973 Mel Shetler

CORRECTION.

An error in the September 1988 OMHGS Newsletter reported the date of the first public meeting of OMHGS as November 7, 1987. It should have read "November 8, 1987".

gave the dedication address. The cash outlay was \$34,863 and again most of the labor was volunteer.

After World War II issues began to raise in the congregation again. One of them was the matter of Summer Bible School. The first committee was composed of S. E. Eicher, Dan Stutzman, U. E. Kenagy, Merle Stutzman, Melvin Schrock, and Henry Gerig. A month later a SBS was in session with 234 pupils and U. E. Kenagy as superintendent. The next year additional schools were held at Tennessee School and Fairview School, east of Lebanon. In 1951 one was begun at Plainview which later became an organized congregation as did East Fairview as it came to be called. These schools were held simultaneously and the peak enrollment was 552 in 1953.

In 1939 a Literary Society was formed by the young people which later was replaced by Mennonite Youth Fellowship. In 1941 the WMSC was formed and the GMSA sometime later. At one time the youth sold crops from garden projects to raise money for missionary causes. After World War II a library was started. In the new wing a room was provided specifically for that purpose.

After C. C. Steckly passed away the congregation once again had no deacon. On July 25, 1948 Verl Nofziger was ordained deacon, and minister in July, 1954, and bishop on June 26, 1960. On May 2, 1979 the congregation gave a 90% vote for dismissal of Brother Verl as minister and bishop. (continued next page)

THE THIRD MEETING OF OMHGS

This was held at Salem Mennonite Church, Salem, at 2:30 p.m. on October 30, 1988, with 32 persons attending, from the following congregations: Ballston, Bethany, Eugene, Grace, Lebanon, Plainview, Pratum/Emmanuel, Salem, Western, and Zion.

Hope Lind conducted the meeting. The opening prayer was by Allison Collingwood, copastor of Salem Mennonite Church. The devotional was by Marjorie Nofziger, Lebanon.

Two presentations featured the History of the Fairview Mennonite Church, Albany, by Irvin Gerig, and the History of the Joseph Schrock family, by Perry Schrock, Lebanon. These are included almost entirely in this issue.

Hope Lind opened the discussion time by referring to the Statement of Purpose for OMHGS, which was read. The Statement was approved by consensus. The length of term for officers was also discussed. An election was held and the following persons were elected to serve:

Chair - Hope Lind, Vice Chair - John Fretz, Secretary - Daniel Widmer, Treasurer - Perry Schrock. The offices of Chair and Treasurer will be a two-year term, and Vice Chair and Secretary will be one-year. The official year will be from December 1 to November 30.

In 1956 Merrill Boshart was ordained deacon and reired in July, 1984, when Don King was ordained. In 1957 Neil Birky was licensed to the ministry and ordained April 13, 1958, and resigned September 27, 1963. Clarence Gerig and Percy Gerig, both grandsons of C. R. Gerig, were licensed to the ministry in 1965. Clarence was ordained May 31, 1970. Roy Hostetler, an ordained minister, moved into the area and joined the ministry on September 13, 1970.

In 1956 the trustees were directed to investigate the possibility of a church cemetery. In 1958 an acre of land adjoining the church property on the north was purchased. The first adult burial was Christian C. Gerig in 1959. Some markers may show earlier dates but these have been moved from other places.

About 1950 unrest showed and about 10 families organized a church in Tangent, Oregon, at which time Melvin Schrock terminated at Fairview and became minister for this group. In 1956 a Mennonite Church was started in Lebanon to accommodate workers at the Lebanon Hospital, at which time about 10 families transferred their membership to that group. In the early 1960's there was dissatisfaction over leadership and the slow progress on the proposed addition to the building, and a sizeable group left at that time to form a Mennonite church on the outskirts of Albany.

In 1967 Harvey and Prudence Birky introduced a Bible Memory Program with a time at camp as a reward for learning Bible verses. This is still being continued. In the early years of the congregation education beyond grade 8 was not particularly encouraged. A few had gone to high school, fewer still to college. In 1952 an unused school house was offered to the church to use as a Christian Day School but there was not enough interest to pursue it. By 1975 enough interest was generated to start a school of grades 1 to 12 in the basement with Ron Krabill, great grandson of C. R. Kennel, as principal. The school was continued in the basement until the fall of 1981 when it moved into a new multi-purpose building.

The organizational structure of the church changed somewhat after the termination of the bishop. The congregation still prefers plural ministry but one minister devotes full time and is fully supported by the congregation. The others are supported according to time spent.

At the present time there are about 130 families attending with an average attendance of 275 persons. The median age of the congregation is about 35. About fifty percent of the high school graduates go on for further training in church schools primarily.

About 35 families still are farm families. Most settle more or less permanently and do not move as much as the general population. Some are living on the same place that they were born and many in the same community in which they were born. (continued next page)

YOUR IDEAS FOR THE NEWSLETTER

We want you to share your ideas and suggestions of what you would like to see in this newsletter. We will be happy to hear whatever you wish to send us. Is it interesting? Does it inform? Let us know!

Author's Note: I want to express my appreciation to people who so kindly gave information for this paper, either from memory or documentation.

I depended heavily on the previous history compiled in 1974 by Amos Schmucker. Marjorie Nofziger supplied interesting documents, some of which were recollections of Mary Erb Gerig and others. Some information was obtained by wandering through cemeteries. The present church secretary freely made the minutes of church business meetings available.

I appreciate the cooperation of each one but am sure this is in no way a complete history, or that it is the end, but trust that as time goes on someone will revise and add to the recorded history of the Fairview Mennonite Church.

-- Irvin Gerig

FAMILY AND CONGREGATIONAL HISTORIES

We would like to compile a list of persons who are working on family histories and congregational histories. This was a suggestion from Perry Schrock, Lebanon, and it would be of value to the Society to know who is working on such material.

UP-TO-DATE LIST OF DONATIONS

In the next issue of OMHGS Newsletter we would like to include an up-to-date list of books and other items that have been donated, and the locations where they are stored. We hope to eventually have all the items together in one location, but until such time, it would be good to have information available where these materials can be found.

DO YOU HAVE DONATIONS FOR OMHGS?

We want you to consider making donations to OMHGS of books, letters, genealogies, publications, church records, and other historical artifacts. If you want more information, we will be happy to work with you.

ALL ARE INVITED.....

We invite all Mennonite and related groups and other interested persons to feel welcome to attend OMHGS meetings, and/or to become members or contributors.

COPIES OF PRESENTATIONS AVAILABLE

Since they were not included in the September 1988 Newsletter, we are making copies of the two presentations given at the April 1988 OMHGS meeting available at a cost of \$3.00 postpaid for both. These were:

Beginnings of the Zion Mennonite Church, by Margaret Shetler,
The Joseph Roth Family History, by Beulah Roth Fretz.

The Schrock Family History (featuring Joseph)



The Joseph Schrock family

Sitting: Joseph, Elmer, Melvin, Raymond, Emma

Standing: David, William, Fannie, Anna

Inset: LeRoy

Presented at the October 30, 1988 meeting of OMHGS
at Salem, Oregon, by Perry Schrock, Lebanon, Oregon.

Christian and Elizabeth Zentner Schrock migrated from Alsace-Lorraine in 1855 with their 3 children and a number of brothers and sisters. The reason for the migration, according to an old family letter, was "to seek refuge, to find protection, and to have a settlement among themselves".

Christian (1818-1874) and Elizabeth (1821-1891) settled in Woodford County, Illinois near Roanoke, approximately one-half mile east of the present Roanoke Mennonite Church.

Christian C. (1847-1926) married Katherine Birky

Catherine (1850-1938) married John C. Birky

Joseph (1852-1943) married Bella Yordy

Lena (1856-1935) married Bill Havenstein

John C. (1858-1948) married Emily Havenstein

Peter (1860-1876)

Elizabeth (1862-1863)

In 1887 Joseph married Lizzie Bachman. A daughter, Lena, was born but lived only six months. Lizzie contracted TB and so they moved

to Colorado to a higher climate. They settled approximately 2 miles north of Thurman. Joseph was ordained deacon in 1888 for the Thurman Mennonite Church. Lizzie died in 1893.

In December of 1893, Joseph married Bella Yordy (1873-1962). She was the daughter of John and Magdalena King Yordy, born at Lombardville, Illinois. She and her family moved to Shickley, Nebraska in 1884 and then to Thurman, Colorado in 1888. They were married by Bishop Joseph Schlegel of Milford, Nebraska. The following children were born to them while at Thurman:

Dave (1895-1986) married Bena Roth, daughter of Daniel and Susan Roth
 Emma (1897-1985) married William Reeser, son of Jacob and Mary Reeser
 Joe (1899-1920) married Mary Steckly, daughter of C. C. and Sarah Steckly
 Elmer (1901-1982) married Bertha Heyerly, daughter of John & Elizabeth Heyerly
 William (1903-1941) married widow Mary Steckly Schrock
 Anne (1905-) married Ed Roth, son of Dave and Lizzie Roth

In 1906 they moved to Shickley, Nebraska. Joseph turned over the ministerial oversight at Thurman to N. M. Birky. While at Shickley, the following children were born:

Fannie (1907-1986)
 Melvin (1909-) married Anna Roth, daughter of Nick and Katie Maurer Roth

In October, 1909 the Schrock family moved again, this time to Albany, Oregon. Joseph purchased a 160 acre farm for \$16,000 located on the Seven Mile Lane, one-quarter mile north of Oak Creek School. The following children were born in Oregon:

Raymond (1915-) married Margaret Robinson, daughter of John and Ida Robinson
 LeRoy (1919-) married Violet Roth, daughter of Chris and Mary Schlegel Roth

Grandpa Joseph planted many fruit and nut trees and they always had a large garden, plus many grapes. They purchased their first car in 1916, a Dodge Touring, for \$800.00. Grandma Bella learned to drive after she was 50. Grandpa never did drive. Dave was drafted into the army in June 1918. Grandpa did not like the idea of his sons serving in the army so he sent Joe and Elmer to Alberta to avoid the draft.

Grandpa took his regular turn preaching at Fairview and later at the Harrisburg Mennonite Church. He preached in German without notes, he never felt comfortable with English. He remained active as a preacher until around 80 years of age.

In 1938, Grandpa, Grandma, Fannie and LeRoy took a trip east, 10,000 miles, gone for 99 nights, to visit their brothers and sisters, in a 1936 Chevrolet. Grandpa was always fond of ice cream and he did a good job of handing that tradition to his descendants. On his 90th birthday, all his children and grandchildren (and probably some others) each presented him with a gift of 90 pennies. These were then dumped into a new pail. It was over half full with 5000 plus penn-

ies and displayed in the window of the Bank of Albany.

We have an annual Schrock picnic on Labor Day. My uncles and aunts still get together once a year for a meal of cornbread, bean soup, homemade bread, and ice cream.

EXECUTIVE COMMITTEE ACTIONS

From the November 15, 1988 meeting:

All members were present.

It was agreed that the Spring 1989 meeting would be held on April 23, with April 30 as second choice, at the Grace Mennonite Church in Dallas, Oregon. Program hopefully would include two presentation, one by Vivian (Mrs. Ed) Schellenberg on the Grace Church history, and by Mildred (Mrs. Enos) Schrock of Sheridan, relative to the "Schrag sisters" history.

No date was established for the fall 1989 meeting. Possible program content mentioned were family history and reports on Mose Brenneman; John Schlegel; and Moses D. Evers. It was also mentioned about the history and beginnings of the Albany Mennonite Church.

Comments were made regarding setting up a bank account for OMHGS. Perry Schrock, treasurer, has this matter arranged for. There was some discussion as to who would receive the Newsletter. Until such time as a membership list is fully formed, it will be mailed gratis to the present mailing list, but when memberships are in force, it would go to members only.

Annual membership dues were adopted as set forth in Volume 1, Issue 1 of the Newsletter, dated September 1988.

Filing for Incorporation status with the State of Oregon will be handled by John Fretz and Dan Widmer. The application for Federal and IRS recognition of non-profit organization status was partially completed, and Hope Lind will obtain some assistance from Randy Friesen at Eugene.

From the January 24, 1989 meeting:

All members present.

The spring 1989 meeting will be at Grace Mennonite Church in Dallas. Vivian Schellenberg will present the history of the Grace (General Conference) Mennonite Church in Dallas. Erma Neufeld will report on the Becker family history. A Dallas men's quartet in charge of Larry Graber of the Grace Church will be contacted for music.

Ideas for the fall 1989 meeting in October might include the history surrounding the Elmira, Oregon community (Oak Hill Congregation); family histories on Harley Burck, C. R. Widmer, and Moses D. Evers.

Perry reported that the bank account has been established with Willamette Savings and Loan Bank in Albany. Present balance is \$205.00, all of which came from contributions in memory of Ray Kenagy, deceased.

Hope reported on the progress of the IRS legal filing status. Assistance was obtained from Randy Friesen, CPA. Official date of OMHGS organization is shown to be November 25, 1988.

Collecting and Preserving Historical Records

-- by Charity Kropf, Church Librarian, Zion Mennonite Church, Hubbard, Oregon. She has been the Librarian for 20 years, and spends about two days each week working in the Library. She is a member of Pacific Northwest Association of Church Librarians. The Zion Church Library is also a member of the National Church & Synagogue Library Association. It is said the Zion Congregation has one of the better Mennonite Church Libraries in the northwest.

(Much of the following is taken from my notes from church library workshops and conferences).

Just as it was important that objects, writings, and documents be preserved in the Old Testament to help God's people to remember Him, the same is true today.

Reference to writing in the OT are not numerous, but there are a few. In Exodus 17:14, "The Lord said to Moses, Write this on a scroll as something to be remembered....." In Jeremiah 36:2, "Word came to Jeremiah from the Lord, Take a scroll and write on it all the words I have spoken to you....." I am grateful for the writers, recorders and the preservers. In Exodus 25:10 God gives elaborate directions to Moses how he wanted the ark of the covenant to be built and the contents he wanted to put into it. The ark was made of Acacia wood with an overlay of gold within and without. The contents according to Hebrews 9:4 were: "..... a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant."

Lannae Graham writes: (1) "God knew exactly how he wanted the people of Israel to make the Ark. It was overlaid with gold, which meant two things: it would be more fireproof than plain wood and the acids from the wood would be prevented from leaking through to the contents and eating away at them. The gold, an inert element, would not react in any way with the contents." It was important to God to have them write and preserve these contents. He wanted his people to remember.

It is our responsibility to keep all of God's written word and to care for and preserve all meaningful historical material from family and church so that succeeding generations will not forget.

If the material is properly processed, catalogued, and stored for access and use, it can become a vital center for research. Guidelines need to be developed for collecting and selecting materials.

- What records, objects, documents and history should one search for and keep.
- One may need to consult others as to the type of material they find necessary to preserve. Pastors and those in leadership positions, outside historians, and historical librarians within the denomination can be helpful in deciding what materials are most useful.

After establishing guidelines for collecting and selecting, make these known to others, church and historical agencies, so they can help with your collection. You may collect some duplicates which is good. This is recommended by many historians, however the duplicate set should be stored in another location from the original.

Proceeds for processing will need to be written. Classifying and accessioning with date, donor, location, and describing the material, will make it more readily accessible for users. Classifying (bringing like items together) and then arranging each common grouping in chronological order.

Guidelines for preserving and storing are needed. Proper care and maintenance of the materials to assure their preservation have been developing through the years. We do not have arks with an overlay of gold, but there are other methods available such as fireproof files, acid-free boxes, acid-free scrapbooks, manila folders, photo holders and many more items. The usual scrapbooks are made of paper high in sulphur content and very destructive to materials. For more information on archival supplies send to: University Products, Inc., P. O. Box 101, South Canal St., Holyoke, MA 01041 and ask for the "Archival Quality Materials" catalog.

Someone has said, "Preserve that which is necessary to reflect your history, not just that which makes your congregation or family look good. If decisions are made which eventually prove to be unwise, do not eliminate reference to those decisions in your records. Be sure that your material reflects an accurate and fair history."

- (1) Lannae Graham, "Rationale for the Preservation of Historical Materials," article in media: Library Service Journal, January-March, 1979, Nashville, TN.

THE PROGRAM FOR THE OCTOBER 1989 MEETING

Featured will be either the Oak Hill congregation, formerly near the Elmira, Oregon area, and the Evers family history; or the Albany congregation and the Widmer family history. Definite announcement will be made in the August Newsletter.

IN MEMORIAM

Raymond U. Kenagy, died September 1988, Albany, OR

Amos Schmucker, died December 1988, Lebanon, OR

Sol Warkentin, died August 1988, Salem, OR

Recent Book Donations

- *From Merrill and Shirley Boshart, Tangent, OR (via archives of the Pacific Coast Conference):

David D. and Mary Ann (Beckler) Stutzman Family History and Genealogy, compiled by Shirley (Jantzi) Boshart

Christian and Catherine (Buerge) Boshart Family History and Genealogy, compiled by Lucille Carr, Lorraine Roth, Shirley Boshart

John and Elizabeth (Gerber) Jantzi Family History and Genealogy, compiled by Mrs. Menno W. Keupfer and Lorraine Roth

- *From John L. and Beulah (Roth) Fretz, Salem, OR:

Genealogical Gazeteer of Alsace-Lorraine (1986), by Ernest Thode

Descendants of Mary Egli and Joseph Roth II (1982), by Sadie A. Roth

Family Forklore, Interviewing Guide and Questionnaire, Office of American and Folklife Studies, Smithsonian Institute

Family History Book, Simplified Method of Keeping Family Records, by Marion C. Mizenko, Fretz Family Association

Amish Settlements Across America, by David Luthy, Archivist, Amish Archive Library, Aylmer, Ontario

Mennonite Migration from Southeastern Pennsylvania (1986), by Joel D. Alderfer

Nine issues "Mennonite Family History" magazine

- *From Ben and Kathleen Kenagy, Eugene, OR:

The Daniel Bender Family History (1985)

- *From Clif and Lois Kenagy, Corvallis, OR:

Christian Reeser, The Story of a Centenarian (1952/53), by Ethel Reeser Cosco

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Resources for Canadian Mennonite Studies, an Inventory and Guide to Archival Holdings at Mennonite Heritage Centre, Winnipeg.

MHC brochure, book sale ad sheet, cover letter.

THE HISTORY OF OREGON MENNONITES, by Hope Lind

Covering the history of all Mennonites in Oregon from 1876-1976. The final manuscript is in the hands of the editors. Publication date will hopefully be in time for Mennonite General Assembly to be held in Oregon in 1991. If you are interested in helping subsidize this publishing effort with your contribution, forms for that purpose are available from the author.

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OMHGS Newsletter

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