

OMHGS

Newsletter

OREGON MENNONITE HISTORICAL AND GENEALOGICAL SOCIETY

Volume 4, Number 1

MARCH 1991

Hopewell Mennonite Church

by Allen Schlabach

INTRODUCTION

This afternoon I consider it a privilege and an honor to represent the Hopewell Church, as it relates to church history of the Pacific Coast area.

My access to historical material, as it relates to the Hopewell Church, is somewhat limited, due to the fact that some who moved into other areas did so without surrendering church-related material of historical value.

What I have to convey may be subject to error, correction and criticism. Some of the material comes from the book, "Church History of the Pacific Coast Conference District", compiled by S.G. Shetler, and the first secretary book of the church, covering a period of time of about fifteen years. Some from personal memory, plus a little reminiscing.

Religious services were first held in the home of Daniel Erb in Clackamas County in 1893, about two miles south of what is known as Whiskey Hill. Soon after this, services were also held in a United Brethren Church house, near where the present church now stands.

In 1897, A. D. Wenger of Millersville, PA, took an evangelistic tour through the western territory and looked up some scattered members. Finding six members at this place without any special provision for their oversight, he partially organized a congregation, and made arrangements that J. D. Mishler of Eugene, OR to have oversight thereof.

In the spring of 1899, David Garber of Nampa, Idaho, spent some time with the congregation.

Since the membership was composed of such as had held membership in the Amish Mennonite and Mennonite churches elsewhere, the question arose as to whether they would call the congregation Amish Mennonite or Mennonite. This was decided by vote, the majority voted in favor of being a Mennonite congregation.

In the fall of the same year George R. Brunk, a member of the Kansas-Nebraska Mennonite Conference, fully organized the congregation and received them into this conference. While present with the congregation, he baptized some applicants for church membership and ordained Levi Welty to the office of deacon. The membership at this time numbered 44.

On December 27, 1899, a meeting was called to select a site suitable for the erection of a church building and make arrangements to build. By a large majority of votes cast, it was decided to select a site in Clackamas County.

Published twice annually by Oregon Mennonite Historical and Genealogical Society.

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J. J. Kramer, Peter Oesch and L. P. Hershberger were selected as a committee to select a site and report to the congregation.

The committee reported in a business meeting January 24, 1901, that no suitable ground sufficiently large enough for both the building and cemetery purposes was found, and the committee was then released.

For the reason stated in the report of the committee and also on account of the proximity of the already organized Amish Mennonite congregation in Clackamas County, it was unanimously agreed to try to secure a site two miles east of Hubbard in Marion County. A committee to look after this work consisted of Daniel Erb, J. Z. Martin and D. B. Shelly.

At a business meeting held February 3, 1901, the committee on grounds reported that an acre of ground could be bought from T. L. Bonney for \$50. The report was favorable received and the committee was released.

J. Z. Martin, Daniel Erb and Albert Johnson were elected trustees and were authorized to buy the land and have a deed executed to the trustees of the Hopewell Mennonite Church and their successors.

Steps were taken to erect a church building, 30 by 42 feet with two anterooms with a balcony. This building was dedicated March 16, 1902. Brethren George R. Brunk and David Garber of Idaho assisted in the dedication.

During the period from 1908 to 1915 there was quite an ingathering of people of non-Mennonite parentage, so that the need of a larger building resulted in the erection of the present structure. It was during this time that S. G. Shetler was engaged in evangelistic work at large that he solicited funds that resulted in contributions for the present structure.

A building committee composed of J. M. Mishler, J. B. Mishler and Ben Emmert was elected. A building 38 by 60 feet with basement, two anterooms

as well as two additional Sunday school rooms that could be used for an overflow audience was erected at the total cost of \$2250. This building was dedicated November 24, 1916.

Additional church history of the Hopewell Church was taken out of the first secretary book. L. P. Hershberger was elected as the first secretary and served until December 31, 1906, at which time Harry West was elected in his place.

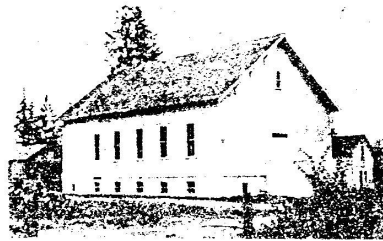
L. P. Hershberger was also the first janitor; his fee for a year's service was \$15. In a year or two he raised it to \$20.

On March 30, 1903, action was taken to conduct church services every two weeks, and on alternate Sundays, after Sunday school, Bible reading.

LIST OF OFFICIALLY INSTALLED ORDAINED BRETHREN IN THE HISTORY OF HOPEWELL

J. D. Mishler	Allen Good	Bishops that served:
Levi Welty	Leroy Cowan	J. D. Mishler
N. L. Hershberger	James Bucher	S. G. Shetler
William Bond	Jacob Roth	H. A. Wolfer
J. K. Lehman	Leroy Hooley	N. A. Lind
J. F. Bressler	Maynard Headings	Marcus Lind
D. F. Shenk	Levi Strubhar	Ernest Garber
L. J. Yoder	Sterling Roth	Raymond Mishler
Henry Wolfer	James Roth	Ernest Bontrager
O. W. King	Ron Bontrager	James Roth
Hugh Wolfer	Joe Mast	
S. G. Shetler	Alex I. Miller	
Lloy A. Kniss		

Hopewell Church, about 1940



OUTREACH

In 1906, about four miles north of Aurora, Oregon, Sunday school services were started by J. F. Bressler. This work continued over a period of ten years. The highest enrollment was 70.

Revival meetings during this time were held by J. F. Bressler, J. P. Bontrager, B. B. King and S. G. Shetler. Since this was a union work and had its problems, it was later discontinued. The above-mentioned effort resulted in converts and they were received into the Hopewell Church.

In 1922 some of the Hopewell members were living near McMinnville. A Sunday school was organized and held at a school house called Durham. This work later contributed to the establishment of the Sheridan congregation.

Other efforts on the part of the Hopewell Church:

Chemawa Indian School

State penitentiary

Fernwood area east of Molalla

Street meetings in Aurora

Boys' training school

Two revival meetings in the town of Hubbard as well as one tent meeting held by Sanford Shetler.

Sunday school and Bible school at West Woodburn over a period of 14 years as well as two tent meetings.

At present, rest home services are conducted.

ADDITIONAL

The first site under consideration for a building was across the road from the Whiskey Hill store.

The charter members totaled 44: 24 brethren and 20 sisters.

The highest membership that I can find record of was in 1922, a total of 143.

The present membership is 87.

During the period of January 1910 to October of 1915 a total of 72 were received into the fellowship, by baptism, letter and confession.

The nucleus of the Hopewell church came from Eugene; Sheridan, from Hopewell; also the now extinct Molalla Church.

About 20 members of the extinct Bethel Church united with the Hopewell Church in 1970. Clara Gingerich is the last one of that group attending Hopewell.

There are two that are attending Hopewell Church that attended in 1919, Naomi Bond being one of them.

I want to correct an error that was made in this church building in regard to Charles Bond being a charter member at Hopewell; he was a life-long attendant.

The house of Dan Erb, about two miles south of Whiskey Hill, where the Hopewell Church first held meetings was still standing until Tuesday of this past week, October 9, when it was intentionally burned.

REMINISCES

On March 9, 1919, at 5 p.m. we arrived at Hubbard by train. Five of us children, ages 20 to 13, walked to the Pete Esch residence near Elliott Prairie where we stayed for the night.

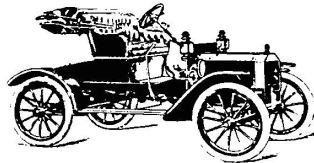
As we passed the Hopewell Church house, little did it enter my mind that that would be my church home for the rest of my life.

About one half mile south of Whiskey Hill we met a group of boys on their way to the evening services of the Zion Church. Among this group was a 12-year-old sprout named Ivan Kropf. I couldn't imagine that 26 years later, yes, even 71 years later, I would be doing some work for

that stripling. What's more, the time would come when he would write a check to a charitable cause in seven figures.

L. J. Yoder, mentioned as one of the first to come to Hubbard, was born in 1844, came to Oregon at the age of 33, in 1877. In 1921 he worked for my father over a period of 4½ months. During that time I had the privilege of working with Brother Yoder.

During this time, at the age of 77, he bought his first car, a model T Ford roadster. He assured us that he would never drive more than 15 miles per hour. About a year later he drove the exorbitant speed limit like the rest of us, 25 miles per hour. Of course the speed limit at that time was 25 miles per hour for cars and 12 miles per hour for trucks. Furthermore, the state law required tooting the horn when passing from the rear. Nowadays horn tooting is sometimes used to say Hi or to scold some one.



CHANGES

A few changes that I have seen in my day, some for the better, perhaps some not.

For good. The elimination of the German language in a religious service in an English speaking country. If the Gospel is for everyone, they should be able to understand what is read and said.

For good. When I started to school, a portion of Scripture was read by the teacher first thing in the morning.

If a student was an applicant for the strap or paddle, it was

administered in the presence of the student body. Today we have a 180 degree reversal.

The first woman with bobbed hair I saw in Pennsylvania in 1918. She was a teamster, driving a team of horses pulling a dump wagon. At that time the general practice was for women to have long hair, and girls up to 14 years old to have bobbed hair, even in some Mennonite churches.

Today mothers and grandmothers have the bobbed hair and the young girls have the long hair, another 180^o reversal.

In New Jersey, in 1916, I saw less nakedness at the beach than that is evident in a church service today.

A LITTLE FOLLY

And now like the Apostle Paul said, in 2 Cor. 11:1, "would to God ye could bear with me a little in my folly".

Why my parents sent me to public school at the age of 4, I do not know, but I do know at the age of 13 my father said, "Your playing days are over," and they have been over ever since.

The first summer in Oregon I worked in the sawmill of J. S. Fisher, offbearing behind the head rig, 10 hours per day, six days a week or a total of 60 hours at the rate of 20c per hour and Pop got the \$12 at the end of the week.

I started to drive a car at the age of 13. Didn't have any wrecks or citations until a good many years later.

In the history of the Hopewell church I did the janitor work longer, more man hours labor on the present building, and held membership longer than anyone else in the history of this congregation, by the Grace of God.

Mishler Family History

by Melva Yoder Lloyd

Introduction:

In 1985 I spent a winter compiling a family history album for my dad and mother, Max and Iris Yoder. Much of the material included in the album had been previously gathered or researched by various family members on both sides of the family. My mission was to organize the material and present it in a readable manner.

The one section in the album for which there was very little material was the one dealing with my maternal grandmother, Florence Mishler Wolfer. "Someday," I vowed, "I'm going to do some work on the Mishler side of the family."

So that is how it happened that when Margaret Shetler asked me to present a report on the Mishlers, I said yes -- not because I knew much about the Mishlers, but rather because I knew that a deadline would motivate me to action. There are still many gaps in my story. As many of you can testify, family history and genealogical research is never done. Yet what I have found has been interesting and rewarding.

I have never done genealogical research before and I am grateful to Marj Nofziger and Tillie Hamilton for their help in this regard. For my part, I spent a number of enjoyable hours interviewing several of the elderly Mishlers in our clan. These interviews, along with the genealogical findings plus material from Hope Lind's new book Apart and Together, Mennonites in Oregon and Neighboring States will be the basis for this report.

Since I am one of the youngest members here, I realize that many of you have already heard, or perhaps even lived what I call "history." What is history to one, I suppose, is yesterday to another. Also, since much of this report is based on oral history, some of you may remember things differently. If I have made obvious mistakes, I would appreciate your input. This, then, is what I have discovered about our Mishler roots.

* * * * *

The Mishler line for our family is introduced in the Barbara Hostetler book with Daniel Mishler. Earlier tracings of the Mishlers from the book Amish and Amish Mennonite Genealogy find a Joseph Mishler born in Europe before 1736 -- we do not have an exact date -- a sister born later was born in 1736. Joseph apparently immigrated to the

United States as his children are listed as being born in Pennsylvania. Joseph's son, Christian, the eldest of ten children, was born in 1764. Christian also was the father of at least ten children. One of his sons, Peter, was born in Pennsylvania in 1791 and married Susanna Berkey. These were the parents of Daniel Mishler.

Born on Aug. 16, 1816 in Somerset Co, Pennsylvania, Daniel married Barbara S. Miller whose grandfather was Broad Run John Miller. Broad Run John was the son or grandson of an Irish boy who, at the death of his mother was placed in the care of an Amish family who were permitted to keep him after the second marriage of his father.(1)

Daniel and Barbara Mishler had four children - all born in Holmes County, Ohio. They are Catherine (Feb. 23, 1839), Noah D. (Jan 1, 1844), and twins Jacob D. and Peter D. (born June 8, 1846). The same year that the twins were born, Barbara passed away. The following year, in 1847, Daniel married Barbara's older sister Leah, who had lost her spouse in 1843. This union produced four more children -- Mary (1847), Susanna, (April 20, 1849), Lydia (March 8, 1854) and Levi (Oct. 5, 1856).

We have little knowledge of this Mishler family except that they lived in Holmes County, Ohio and that they were Amish Mennonites.

On Sept. 15, 1867, Jacob D. Mishler married Mary Hochstetler (or Hochstedler) (born Oct. 11, 1843) in Lagrange Co., Indiana. In the ensuing years, this union produced eleven children: James Monroe (Aug. 31, 1868), Ida Minerva (April 21, 1870 - July 17, 1889), Malinda Ellen (Dec. 10, 1871), Susanna (Sept. 15, 1873), Asa Roy (July 24, 1875), Adam J. (March 1, 1877), Charles Albert (March 5, 1880 - Jan. 9, 1903), Fremont "Monty" (April 22, 1882 - Aug. 25, 1901), Dealy (Sept. 15, 1883 - Oct. 2, 1883), May (Aug. 12, 1884 - July 12, 1904) and Viney Mabel (Oct. 12, 1887 - Jan. 14, 1890). Of these eleven children, six died in childhood or as young adults. Two more died as young married mothers.

Jacob's twin, Peter, married Rachel Miller on August 13, 1871 at Elkhart, Indiana. They had ten children: Mahlon (June 6, 1872 - July 27, 1875), Elvina, (June 6, 1872), Daniel (March 8, 1874), Artemas P. (April 21, 1876) Ora Peter (Aug. 3, 1878), Toby Seernus (April 22, 1880), Mabel Ruth (July 28, 1884 -), Orpha Mae (Nov. 14, 1887), Benedict (Oct. 28, 1890 -), and Frank Clayton (Mar. 16, 1892 - March 8, 1894).

In 1880 or 1881, Peter and Rachel Mishler moved to Woodburn, Oregon from Lagrange County, Indiana where they had been members of the Forks Amish Mennonite Church.(2)

Levi J. Yoder, married to Mary Mishler (Jacob and Peter's half-sister) and known to the family as "Uncle Lef" is credited with persuading Jacob to move his family west. According to Orval Mishler, (grandson of Jacob), Uncle Lef was an enthusiastic and inquisitive man -- "just about the most inquisitive man I think I ever met." He just had to see the Willamette Valley and once he had, he painted the "rosy picture" that brought the Jacob Mishler family west in the fall of 1888. At the time of the move, Jacob was 42 years old.

The following year Jacob's oldest son, Jim, 21 years old and still single, along with another young man named Ben Emmert, moved west also. Other Mishler's followed, but we presently have no record of the dates.

Peter Mishler and Jacob (or J.D. as he was called) found in Oregon a frontier country with struggling and sometimes divided churches, a contrast to the settled land and well-established churches in their native Indiana.

In 1889, after a year in Hubbard, J.D. moved his family to Lane County near several other Amish Mennonite families. These families began meeting together and Peter Mishler, though still living at Hubbard, commuted 90 miles to Eugene to preach as often as once a month until he moved there in 1892.(2)

In 1893, Peter was ordained as bishop of the little congregation, J.D. as minister, and Levi J. Yoder as deacon. Unfortunately Peter was suffering from cancer at this time. He died in 1894. In 1895, J.D. was ordained as bishop and Levi J. Yoder as minister. (2)

Apparently, J.D. was sincere but often overzealous. In her book Apart and Together, author Hope Lind says "...J.D. Mishler's influence encompassed countless persons of several generations in a number of congregations. At times it produced separation and division, but some persons considered it an encouragement to their faith."

As far as we know J.D. was a farmer and in spite of difficult times, the hardships produced by poor farm land and the necessity of learning new farming methods, J.D. wrote "consistently glowing reports of the country, the crops, and the climate, picturing Lane County as an ideal place to live and farm. Some of his fellow settlers thought he exaggerated."(2)

If Levi J. Yoder had indeed influenced J.D. to move his family to Oregon, he may have lived to regret it. Perhaps the two were too much alike. For whatever reason, they had their differences which caused some problems in the church in Lane County and later at Albany and Hopewell.

Problems and tensions within the church, the economic difficulties and eventually a dispute over a sawmill caused the congregation to disband. Most families soon moved away. Some left the Mennonites altogether.(2)

The J.D. Mishler family moved back to Hubbard. J.D. became bishop to the newly formed Albany and Hopewell congregations. Later he was bishop for Hopewell only.

Again quoting from Apart and Together: "Of Oregon's early Mennonite leaders, bishop J.D. Mishler was probably the most colorful and controversial. He loved to read the Herald of Truth and Gospel Herald and frequently contributed letters. Sometimes he contradicted himself, occasionally he corrected an earlier statement, and now and then other readers corrected him.

"...Mishler's love for Oregon never waned. At eighty years of age he wrote, 'I have been in Oregon nearly 38 years, and have never seen better crops than this year.' He also loved the congregations he served. Often he reported growth in membership. Numbers were important to him. He strongly supported having a district conference and helped start the Sunday School conference. Omar Miller, an Oregon minister who was a boy in Mishler's congregation, considered Mishler's prayers a great influence on his life."

While J.D. cut a colorful swath, little is known or heard about his wife, Mary, or the overwhelming tragedies the family endured during their Oregon years. Mary, it is said, spoke only German. She smoked a corncob pipe, (though never in the house) as was the custom of many women of that day. In contrast to her husband she may have been easy-going for, according to one source, the family surely inherited their "pokiness" from her.

The story goes when the family was preparing to go somewhere, Jacob would get the wagon and team and then wait and wait -- repeating with sighing and great resignation, "Oh, Mary! Mary, why don't you come? Why don't you come?"

Mary is reported to have been a big -- "not fat but large" -- woman and two family members remember her loom which was housed in a shed attached to the house. On this loom she made woven rugs.

The family had barely arrived in Oregon when tragedy overtook them. They had lost an infant son while still in Indiana but now daughter Ida suddenly took sick and died. She was 19 years old. The next year, the youngest, Viney Mabel, a darling three year old, was taken. Ten years later, in 1900, Malinda, married five years (to Henry Kemp on Dec. 4, 1895 -- she had one son, who apparently died at three years of age) and 29 years old, died. The next year,

Fremont, a young man of 19, died. In 1903, Charles Albert, at 23, passed away, followed by 20-year-old May in 1904. In 1907, at 35 years of age, Susanna (married to William Bond, a Mennonite minister on Sept. 16, 1903) passed away, leaving a son (James William) as well as a husband, mother and father, to mourn her passing.

Between 1883, when the infant son died, and 1907, the family had endured the death of eight children -- most of them young adults. Mary had born eleven children, three remained. What effects this had on the family we can only imagine.

And of course we question what could possibly have taken six young adults in their prime. Family tradition has always named "consumption" or T.B. as the culprit. However, Tillie Hamilton remembers being told that Ida "took sick and died within a few weeks." They called it "quick consumption" which probably now would be called pneumonia. Charles also is reported to have died of quick consumption, Fremont is said to have died of the hiccups.

On August 28, 1898, Jim Mishler, the eldest son of J.D. and Mary Mishler, married Carrie R. Schrag (b. March 18, 1882). Jim was 30 years old, Carrie, 16. (When I mentioned this surprising age difference to my great uncle, Orval Mishler, he laughed. "We used to say that you just stick the gals in a barrel," he told me. "If their heads stuck out, they were old enough to get married -- and if they didn't, why then you cut off the barrel.")

Young Carrie was the daughter of Joseph and Barbara (Graber) Schrag who had immigrated from Russia in 1874. Here again was a family who had suffered enormous losses. Out of 11 children, only four had reached adulthood. Carrie's father, Joseph, who had lost his eyesight in spite of two operations, had died of pneumonia at the age of 40.

Jim and Carrie had five children: Raymond (April 25, 1900), Florence May (March 29, 1902), Melvin Willis, (March 4, 1907), Orval J. (July 23, 1909), and Lucille Mildred (Nov. 3, 1917).

The family still spoke both English and German, with Jim speaking Pennsylvania Dutch and Carrie, high German. Evidently these languages were used at home most of the time during their early marriage for it is reported that Raymond did not know English when he started to school.

Uncle Orval describes his father, Jim, as being a hard worker, ambitious, independent, generous and a loyal, caring family man. Tillie Hamilton remembers that he was also often blunt and outspoken. He was somewhat stubborn and if he set out to do something, he would finish it. He was

enterprising, always working for himself and usually making good money doing it. He didn't like to see injustice and perhaps went overboard at times in his reaction to it. Uncle Orval remembers once seeing his father take a buggy whip to a drunk who was bothering people at the Hopewell church.

For some time Jim owned a butcher shop and meat market in Hubbard. According to Uncle Orval, Jim had an uncanny knack for his work. He could look at a live beef animal and tell what color the meat would be and how much it would weigh when it was dressed out. If he missed it by four or five pounds, he thought he'd had a bad day. He also bought hogs (and other animals) for Swift and Co., a meat packing company in Portland. Jim would look at the hogs, write a check to the farmer and load them onto a railroad car to be sent into Portland.

As the boys grew up, they helped in the business. Uncle Orval says they grew so accustomed to butchering that they used to walk around in the slaughter house barefoot. When he got home his mother always hollered at him to wash his feet!

The family moved to Sheridan in 1923. They bought a farm and Jim dabbled in a little bit of everything -- livestock, real estate and other enterprises.

Meanwhile, Carrie, according to all descriptions, spent her life doing things for other people. Uncle Orval said she had a heart as big as a washtub. He remembers coming home from school time after time to find that his Mom was gone to care for someone. If someone was sick, or having a baby or in some way in need, Carrie was usually there. The family concurs that she was a truly spiritual woman in tune with the Lord.

Besides their own family, Jim and Carrie raised a niece and nephew, Tillie and Harry Mishler, whose mother had died. Two of Carrie's sisters also lived with them for several years. Besides this, J.D. Mishler was a part of the household in his old age along with another elderly man known as Grandpa Stauffer.

Tillie (Mishler) Hamilton, who was ten when she and her brother began living with Jim and Carrie, says she cannot remember a Sunday that they didn't have company. They never knew how many would be there but Carrie would say "If there's not enough, they can fill up on bread and butter."

The Mishler kitchen was always busy but especially on Saturday when Carrie (or one of the girls as they got older) would make 10 or 12 pies -- all of which were usually devoured by Sunday evening.

When the family lived at Hubbard, Jim would often meet the trains coming in from the east to see if there were Mennonites on it. If there were, he'd invite them home for dinner. My grandfather, Dewey Wolfer, who married Florence Mishler, used to tell me that the young people often gathered at Jim and Carrie's home after church on Sunday evening. Such was the generosity and hospitality of this household.

J.D.'s second son, Asa, (or "Ace" as the family called him) has been described as smooth-talking, a diplomat -- " a person that could talk to anyone and make them feel good" -- and a bit of a renegade. He was a rugged individual who at 22 years of age drove freight wagons from Eugene to the Dalles -- the equivalent of a modern day truck driver except that he drove a team of horses, camping along the way.

When the trains began running, Ace took up a homestead in eastern Oregon not far from Bend. He married Linnie Cain at Culver, Oregon (b. Aug. 20, 1885) and they had six children: Louis Albert (Sept. 15, 1904), William Ray (Jan. 29, 1906), Harley Issac (Aug. 3, 1909), Matilda "Tillie" (April 13, 1913), and Harry Artemus (Feb. 18, 1917).

Ace and Linnie's three oldest children were born on the homestead, then the family moved, eventually settling at Hubbard where Ace worked in Jim Mishler's meat market for a time. The family then moved to Washington state. In 1924, Linnie, who had been in ill health, came to visit Jim and Carrie, bringing her youngest children with her. While there she became very ill and before she passed away, she asked her sister-in-law, Carrie, to take the children. The older boys were teenagers at the time and so were soon on their own. Tillie, age 10, and Harry, age 6, became a permanent part of the Jim Mishler family.

Several sources mentioned Asa's addiction to alcohol. Apparently this did not interfere with his ability to provide for his family and Tillie maintains that she did not even realize her father had a problem until she was grown. Ace became a sheepherder in eastern Oregon -- a lonely life, I was told, but it made good money. Though he could not care for his children directly, he continued to provide financial support for their care. He died in 1936 at 61 years of age.

I have very little information about J.D. Mishler's third and last living son, Adam. On Aug. 2, 1902, Adam married Augusta "Gussie" C. Miller. They had two children, a daughter, Jose, and a son, Kenneth Marvin (Feb. 21, 1903). Adam died in 1919 at 42 years of age.

Adam and Gussie's daughter, Jose, attended Hesston and married Glen Patten (spelling?). It is reported that she was a school teacher.

Kenneth married Grace Lais and they had one son, also named Kenneth. His son was very small when, in 1926 at 23 years of age, Kenneth Sr. was killed in an unfortunate hunting accident. Grace remarried and is still living. I had a delightful phone conversation with her and, just a few minutes ago, at this meeting, had the pleasure of meeting her, her son, Kenneth Jr. (known as "Bud"), and other family members.

They have just handed me a booklet written in the early 1900's which highlights business persons in the Aurora/Hubbard area. Here is what the booklet says about Adam Mishler:

A.J. Mishler, Commission Merchant

A.J. Mishler was born in Lagrange Co, Indiana, in 1877; came to Oregon with parents in 1888 and settled near Eugene. He moved to Aurora in 1898 and taught school for a few years. Not caring to follow teaching any longer, he began sampling hops for H.J. Miller, working for him for six years, until two years ago when he opened an office of his own. Mr. Mishler is well known in this end of the county and has the confidence of the farmers. His eight years of experience, both as buyer and grower, has helped to his success.

J.D.'s wife, Mary, died around 1912 -- at present I do not have the exact date. On Aug. 5, 1916, at 70 years of age, J.D. Mishler married Effie Hostetler. She was a widow who had two children (a son and a daughter). Her maiden name was Higama (spelling?).

In 1919, Effie passed away also. As J.D. grew older, he developed diabetes. He was a big man who loved to eat and as he became more sedentary he became quite heavy. He relied on a cane for some time and finally was confined to a wheelchair. He lived out his final years in the large and active Jim Mishler household. Those who were children and young adults during those days recall him as a tease, outspoken, good-natured and often a teacher. He was a man who loved humor and would laugh until he was shaking all over.

The children would play pranks on him and he would reciprocate. My mother, Iris Yoder (daughter of Florence and granddaughter of Jim Mishler), remembers young Orval shouting "There's going to be an ear-snapping contest around here and Grandpa's going to supply the ears." Other times one of the children would sneak up while J.D. was napping and tie his shoelaces together. Grandpa J.D. for his part would reach out and cuff the children with his cane.

It was all done in fun but Tillie Hamilton says that some of the Mishlers tended to be a little cruel in their teasing. That is, it was the kind of teasing that might upset and hurt others who did not understand it.

Tillie (Mishler) Hamilton remembers that J.D. always helped with canning peaches. They gave him a special apron to wear for this occasion and Tillie still has this apron. She brought it today and it is on the display table with a number of pictures of the Mishler family.

J.D. Mishler passed away on April 5, 1928 at 82 years of age. Emily Mishler (married to Melvin Mishler and daughter-in-law of Jim Mishler) tells a story about his last words.

He had been doing poorly for some time and, being unable to lay down, had to sleep sitting up. Finally the day came that he was completely unresponsive. All attempts to communicate with him failed.

Knowing the end was near, Jim called Will Bond, (married to J.D.'s daughter Susanna before her death) to come and see Pa for the last time. Will was an Englishman who, though he had lived in the States for years, still spoke with a distinct accent. After several hours travel, Will arrived. Coming near J.D. he called, "Pa! Pa! Do you know me?"

J.D. stirred. "Oh Will," he sighed. "I'd know ya' if I saw your hide in the tannery."

So ended the life of J.D. Mishler -- a life filled with enough joy, pain, accomplishments, set-backs, change, conflict and hardships to last several lifetimes.

The legacy he left his descendants is one of faith, vision, humor and a zest for living in spite of often nearly overwhelming circumstances.

J.D.'s last remaining son, Jim Mishler, died of throat cancer in 1945 at 77 years of age. At the time of his death he was being cared for in his daughter's home just as he had cared for his father in his home years earlier. I do not have the exact date of Carrie Mishler's death but it was about 1953.

So far I have talked only to the descendants of J. D. Mishler. I would like to spend some time with some of the descendants of the Peter Mishler family. If you are here and have information, I would enjoy talking to you.

1. Descendants of Jacob Hochstetler
2. Apart and Together, Mennonites in Oregon and Neighboring States, 1876 - 1976, Hope Kauffman Lind, Herald Press

News, Announcements, Items of Interest

THE OMHGS LIBRARY AND ARCHIVE ROOM is ready in the new Chapel Building on the Western Mennonite High School campus. Most of the library and archive materials are still in the home of Marj and Al Nofziger in Lebanon, but will be moved as we install shelving and other furnishings in the coming months. Call ahead to Marj at (503) 451-4868 if you want to visit.

"APART AND TOGETHER, Mennonites in Oregon and Neighboring States, 1876-1976", the newly published book by Hope K. Lind, is available for \$26.95, plus 10% postage and handling. You can get your copy from any of the officers of OMHGS.

HISTORIC TOURS. Plans are being completed for two historical tours during the OREGON '91 Mennonite Church General Assembly to be held in Eugene, OR, July 30 to August 3, 1991. One will be a Wednesday afternoon tour to the Harrisburg Mennonite Church, the Fairview Mennonite Church, and the Mennonite Home in Albany. A short program will be given at each stop. The second tour will be all day Friday, and will visit the Albany Mennonite Church, the Zion Mennonite Church, and the Aurora Historic District at Aurora, OR, where early settlers lived in a communal lifestyle. More information on these tours can be had from the OREGON '91 chairpersons, Sam and Roma Eicher, 35959 Eicher Rd., Albany, OR 97321, phone (503) 928-9023. Persons wishing to take the tours will need to be registered for the convention, and that information is also available from the OREGON '91 office.

THE OMHGS BROCHURE gives information on the Society, its goals and purpose, and benefits for members. If you wish a copy or more to pass on to interested persons, contact one of the officers of OMHGS.

OMHGS WILL HAVE BOOTHS at the Western Mennonite High School Auction on May 4th, Pacific Coast Mennonite (MC) Conference June 20-23, OREGON '91 at Eugene July 30-August 3 (tentatively), and at the Mennonite Central Committee Fall Festival.

LIFE MEMBERSHIPS. We have had discussion in the OMHGS Executive Committee at several sessions regarding life memberships. We are planning to make an announcement on this later this summer.

VOLUNTEERS NEEDED for various activities of the Society. As we move into our new quarters, we will need help of different kinds. There will be some training necessary which will be given before volunteers can be used. If you have any interest in helping the Society, contact one of the officers for more information.

TYPING AND EDITING TALENTS could be used by the OMHGS Newsletter. Please contact the Editor or the Chairperson if you are interested in helping. Phone numbers are 364-1669, or 344-5974.

THE 1990 FALL MEETING OF OMHGS was held October 14, 1990, at Zion Mennonite Church, Hubbard, Oregon, at 2:30 p.m. There were about 150 people in attendance. The devotional was by Beulah Fretz, Salem, and opening prayer by Lester Kropf, Albany.

The program featured the Hopewell Congregation near Hubbard, OR. The history was given by Allen Schlabach, a long time member at Hopewell, (see page 1 this issue).

The story of the Mishler family, was presented by Melva Yoder Lloyd, a great great granddaughter of J. D. Mishler, the first bishop of Hopewell.

An election of officers, with only members voting, was held. Hope Lind, unopposed on the ballot, was affirmed as president for another two years. Perry Schrock, incumbent, was chosen over Melva Lloyd to be treasurer for another two-year term.

Copies of Hope K. Lind's new book, "Apart and Together", the story of the Mennonites in Oregon, 1876-1976, were available for sale or to be ordered for future delivery. New or renewal memberships were also taken from interested persons.

The closing prayer was by Enos Schrock of Sheridan, OR.

* * * * *

Coming Meeting Dates

THE SPRING 1991 MEETING OF OMHGS will be held at the Plainview Mennonite Church, near Shedd, OR, on Sunday, April 14, at 2:30 p.m. (See separate program sheet).

The history of the Harrisburg Mennonite Congregation will be presented by Eldon Birky, of Halsey, OR, and the Dan Kropf Family History will be given by Arzalea Hostetler of Shedd, OR.

The meeting is open to all interested persons. You are asked to bring items of historical interest, books, mementos, etc. and they will be displayed.

THE FALL 1991 OMHGS MEETING is planned for Sunday, September 15, at 2:30 p.m., and will be held at the Emmanuel Bible Church, east of Salem on Sunnyview Rd. N.E.

The history of the early C. B. Steiner Church will be given by Hope K. Lind. This church was the forerunner of what now is Emmanuel. The Heyerly Family History will also be presented, they were one of the early families in this area.

More definite information will be announced in the Fall 1991 OMHGS Newsletter, which will be sent to members in time for the Fall 1991 Meeting, and a program which will be sent to non-members.

We welcome members and friends of all Oregon Mennonite and related groups, and other persons who are interested.

Executive Committee Highlights

(Copies of full minutes available for interested persons)

- * On October 29, 1990 the Executive Committee met at Western Mennonite High School, where they looked at the new room in the new Chapel Building to be used as the Library and Archives of OMHGS. We discussed furnishings, carpeting, lights, telephone, temperature and humidity control, etc.

We also discussed publishing a small newssheet between semiannual Newsletters. A decision on this will be made at more length in an upcoming future meeting.

It was decided that reminders to all 1990 members be sent to ask for their renewal of membership. We will also send letters inviting non-members to join.

It was decided we need steel shelving and special acid-free storage boxes. We may be able to purchase bookcases, tables, desk(s), and other items used, if in good condition. We may also ask for donations from interested persons.
- * The Committee met again on December 3, 1990 when we studied layout sketches for the Library/Archive Room which were prepared by each committee member. We also discussed costs involved to furnish the room with necessary equipment, furniture and supplies. Lighting fixtures will be specially treated to prevent ultra-violet light from harming archival materials.

It was decided to ask Luke Birky of the Pacific Coast Conference Committee to meet with us at our next meeting, so we can work on a budget request to present to them.
- * We did some work on a Policy Statement regarding the relationship between Western Mennonite High School and OMHGS, to make clear the use of the Library/Archives by WMHS people. This was requested earlier by the school's principal. More work will be done on this at our next meeting.
- * We met again on February 27, 1991. We discussed again the matter of furnishings and shelving, etc. for the new Library/Archive room. Luke Birky, representing the Pacific Coast Conference met with us. We came up with a figure of about \$5000. to properly equip our facility. This was thought to be somewhat high, and we decided to set the figure at \$3000, which would be asked from the conference budget, with an additional amount to be included at a later date.

It was reported that a winning entry was found in the Logo Contest. Mae Etta Kennel of Salem sent the winning entry. She will make some modifications to her entry, and it will come back to our committee for acceptance, before it is used.

(continued)

- * The matter of life memberships was again discussed. We talked about what these monies would be used for, whether for operating expenses, or treated as an annuity where only the interest is used. We decided more research is needed, and we will make the decision of life membership fees at a coming meeting. We discussed amounts of \$300 to \$500, payable in a lump sum or over a period of two to four years. An announcement on this will be made later this year.
- * We worked again on the Policy Statement between WMHS and OMHGS. Some revisions were suggested and a final draft will be sent to Bryan Stauffer, Principal of WMHS.
- * Secretary Margaret Shetler mentioned the need to file a report with the Charitable Activities Section of the Oregon State Department of Justice by April 15. We need to report total receipts and book value of our assets, which may be difficult since all of our books are not yet processed. This will be an ongoing activity each year.

* * * * *

CONTRIBUTIONS INVITED FOR LIBRARY-ARCHIVES ROOM

We invite OMHGS members and interested persons to make contributions to the Society for the specific purpose of furnishing our new Library-Archive Room in the new Chapel Building at Western Mennonite High School. We estimate a figure of Five Thousand dollars to initially furnish this room with shelving, tables, desk(s), etc.

We will also try to buy some used equipment in good condition and which will blend aesthetically with other furnishings. We will know as time goes on exactly what items will be needed.

We will want to continue to work with all Mennonite and affiliated congregations in Oregon, and want their blessing on our activities.

We plan later to have a Fund Drive to help funding for the purpose of buying furnishings and equipment needed.

For more information please contact one of the OMHGS officers as listed elsewhere in this issue.



CORRECTIONS -- September 1990 OMHGS Newsletter

(This article was overlooked by the proofreader, and has many errors. Sorry. Editor)

Page 1	Paragraph 1	Line 4,	"6", not "67"
" 1	"	2	" 4, "left", not "let"
" 2	"	1	" 2, "1908", not "1980"
" 3	"	3	" 3, should be "when he submitted his resignation"
" 3	"	4	" 3, "left", not "let"
" 5	"	1	" 2, "M. E.", not "Mr.E."
" 8	"	4	4th line from bottom, "162", not "1962"
" 9	"	1	" 4, "left", not "let"
" 11	"	2	" 2, "229", not "299"
" 11	"	3	" 3, "Yoder", not "Hoder"
" 12	"	1	" 4, "age", not "wage"
" 12	"	3	" 4, "Stauffer", not "Stuffer"
" 12	"	3	" 8, "8", not "81"; "then", not "than"
" 13	"	2	" 3, "stanchioned", not "stationed"
" 14	last line on page,		"Gordon", not "Grodon"

There are possibly a few other typos, but these are the most serious. We have changed typists, obviously! Editor.

* * * * *

OMHGS FINANCIAL STATISTICS, 1990-91

1990 memberships, 67	---	Income \$ 1205.00
1991 memberships (to date), 57	- "	1076.00

1990-91 costs of publishing and mailing Newsletters, IRS fee for non-profit status, supplies, etc. --	2512.00
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OMHGS LOGO CONTEST

The contest for a Logo for the Society closed October 31, 1990. It had been extended since entries were not coming in too quickly.

A judging committee was appointed with Karl Birky, Albany, as chairperson. The other two members were Cathy Passmore, Corvallis, and Evelyn Kenagy, Albany.

The winning entry was submitted by Mae Etta Kennel, Salem. She will receive free membership in OMHGS for one year.

Thank you, Mae Etta! The Logo will be used very soon.

Membership Information

Membership in the Oregon Mennonite Historical and Genealogical Society is open to persons or groups who are interested in and supportive of OMHGS and its purposes. Dues are payable annually, and will be effective from January 1 to December 31. Individuals wishing to make a contribution of \$10.00 or more annually, in lieu of membership, will receive the Newsletter, and will be informed of the Society's activities.

.....

Membership Form for 1991

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

Name _____ Phone _____

Address _____

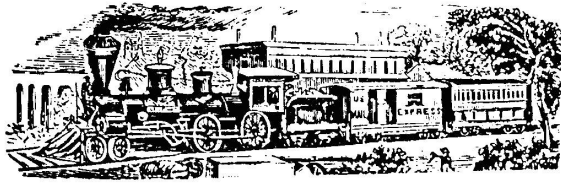
City _____ State _____ Zip _____

Enrol me (please check one):

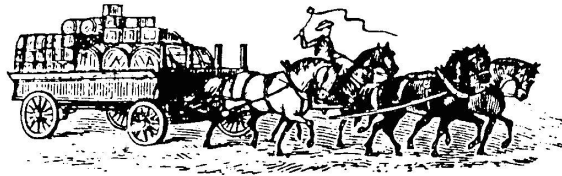
<input type="checkbox"/>	Student	\$5.00	<input type="checkbox"/>	Sustaining Member	50.00
<input type="checkbox"/>	Single Membership	10.00	<input type="checkbox"/>	Non-member Contributor	10.00
<input type="checkbox"/>	Family "	15.00			or more
<input type="checkbox"/>	Contributing "	25.00		Life Memberships will be announced later.	

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

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"Jim would often meet the
trains" (page 15)



"Ace drove freight wagons from
Eugene to The Dalles"
(page 15)

OMHGS Newsletter

OREGON MENNONITE HISTORICAL
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We need YOU**