



*Oregon Mennonite Centennial 1876-1976*

# NEWS

NO. 1

JANUARY, 1976



## First church chosen as Centennial emblem

A drawing of the first church building used by Mennonites in Oregon is to be the Oregon Centennial emblem.

The first Mennonite settlers in Oregon settled near Silverton and held services in homes for some time. After a small German Reformed congregation at Pratum disbanded, the Mennonites obtained permission to hold services in the unused Reformed church.

In 1889, John Rich became the group's first pastor. But because he was looked upon as too liberal, i.e., favoring Sunday School, Rich did not serve the group very long.

That group meeting at Pratum was the beginnings of the 267-member Emmanuel Mennonite Church (General Conference) which still meets at Pratum near Salem.

Jan Gleysteen, a staff artist and editor at the Mennonite Publishing House in Scottdale, PA, designed and drew the emblem. He commented, "You notice I have combined the first Mennonite Church with the woods for which Oregon is justly famous. No charge; my contribution to my Oregon friends."

# Dick, Lind coauthor history of Oregon Mennonites

Two Oregon writers are co-authoring a history of Mennonites in Oregon which will be off the press in the spring of 1977.

The book has a working title of Facets of Faith--A History of 100 Years of Mennonites in Oregon, 1876-1976.

The two writers, Hope Lind of Eugene and LaVernae Dick of Dallas, began writing the book in late 1974 and are delighted with the amount of material they've discovered.

Lind and Dick had originally planned on finishing the book by summer of 1976 so it could come off the press during the centennial year.

But because there is so much more material for them to work through than originally anticipated, they decided that the book should come out late and be a complete work than meet the original deadline with a hasty and shoddy job.

The writing of the book has been funded with a \$3500 grant from the Schowalter Foundation. The grant pays for the expenses of the research and a \$1000 honorarium for each writer.

Each of the authors has her own area of writing expertise and writes those chapters which she is best qualified to do. Since Mrs. Dick is a member of the General Conference Mennonites and Mrs. Lind of the Mennonite Church, each brings special knowledge to the project to which the other does not have easy access.

The history of Mennonites in Oregon was not a new subject for Mrs. Dick. Her master's thesis in 1972 at Oregon College of Education

was entitled "Early Mennonites in Oregon."

Mrs. Dick stated that since they have similar writing styles, it is impossible to detect where one's writing stops and the other's begins.

The book begins with an introduction to each of the Mennonite groups in Oregon, their historical backgrounds and movement to Oregon. Early Mennonite communities, leaders, church life, and economic and social pursuits are covered.

The book then moves into congregational development in each of the Mennonite conferences; similarities and differences between the various Mennonite groups; and social, educational and mission efforts.

The last portion of the book will include a brief

study of the congregations today and a projection into the future for Mennonites in Oregon.

While the book is to be a documented and factual historical work, it is primarily a history written for the Mennonite people. It is filled with stories of people and events that bring to life dates and places and names from the past.

There is a possibility that the book will be selected to be a part of the scholarly and historical "Studies in Anabaptist History" series.

Such scholarly recognition gives a book considerable prestige in historical circles. A select group of Mennonite historians will decide whether or not Facets of Faith is to be a part of this series.

## *Oregon historical play dropped*

The writing of a dramatic production based on the settling of Mennonites in Oregon has been abandoned for the time being.

Lauren Friesen, playwright and pastor of the South Seattle Mennonite Church, has decided that he is no longer able to complete the play satisfactorily.

Friesen felt that in the maze of historical and ethnic concerns and issues, he has been unable to develop characters and plot strong enough to merit all the work involved in writing and producing a play.

The play was to have been two 1-act plays suitable for chancel presentations. The 1-act plays could have been performed together or separately.

As a replacement for the Oregon play, the Program Committee of the Oregon Mennonite Centennial Committee is considering producing "Thanksgiving May," a musical about Mennonite Disaster Service written by a Mennonite playwright in Pennsylvania, I. Merle Good.

The play was to be funded by a \$600 grant from the Schowalter Foundation. The money will be returned to the Foundation.

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OREGON MENNONITE CENTENNIAL  
NEWS

No. 1 January, 1976

Edited by Shirley Yoder, Rt. 1, Box 596A, Salem, OR 97304 and published by the Oregon Mennonite Centennial Committee.

# Historical Society display to feature Mennonites

An exhibit honoring the centennial of Mennonites settling in Oregon will be held at the Oregon Historical Society in Portland during February, March, April and May, 1976.

Allen Epp, chairman of the Research Committee for the Oregon Mennonite Centennial Committee, has arranged for the display.

Epp expressed surprise at how interested the Society was in exhibiting artifacts which illustrate the history of Mennonites, especially in Oregon.

Epp is asking for items which show the movement of

Mennonites from the European countries to the states and then to Oregon.

Other articles needed for display are old farming equipment and tools; church record books, minutes, song books, diaries, letters; old clothes which illustrate Mennonite features; pictures of Mennonites from Oregon who have become prominent in their field even if they do not live in Oregon now; pictures to illustrate Mennonite work in VS, CPS, or diaster service in Oregon.

Identifying cards by each item will name the article, its function and donor.

All items accepted for display will be insured. Donors need not worry about theft or damage. The Historical Society is a recognized and legitimate group.

Persons who believe they have something for exhibit and are willing to loan it to the Historical Society, contact Allen Epp, Box 534, Aurora, OR 97002 or Hope Lind, 28773 Gimpl Hill Rd., Eugene, OR 97402.

The Oregon Historical Society is located at 1230 SW Park in Portland. It is open from 10-5 every day except Sunday and there is no entry fee.

## Church bulletins to honor Oregon Centennial

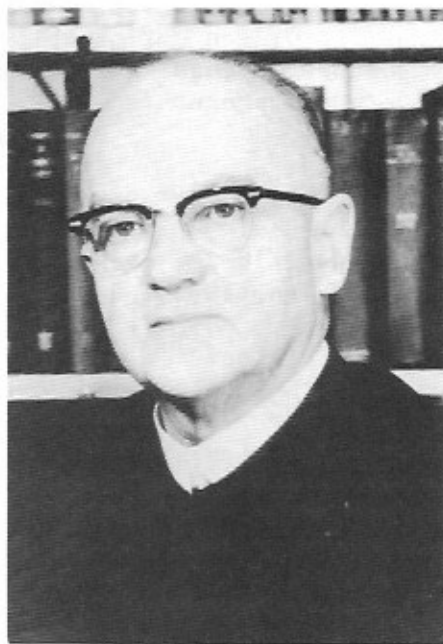
A church bulletin cover honoring the centennial of Mennonites in Oregon is being prepared by the Mennonite Publishing House for use on May 2, 1976.

The cover will feature Jan Gleysteen's drawing of the first church building used by Mennonites in Oregon and the back page will have a write-up about the coming of Mennonites to Oregon in 1876 and the 100 years since.

Churches which already subscribe to the Publishing House's bulletin series will automatically receive their covers.

Churches who do not use the series will need to order the bulletin cover from the Mennonite Publishing House, Scottdale, PA 15683.

## Mennonite theologian to speak



J.C. Wenger

J.C. Wenger, professor at Goshen Biblical Seminary, Goshen, Indiana, will be in Oregon during the seminary interterm, Jan. 9-23.

At the Portland Mennonite Church, Jan. 9-15, Wenger

will be lecturing on Anabaptist history and theology.

On Jan. 15, 17, Friday evening and Saturday, there will be a workshop for congregational leaders at the Zion Mennonite Church, Hubbard, on biblical interpretation.

Jan. 18-23 Wenger will be at Western Mennonite School, Salem, during the day and at the Salem Mennonite Church evenings. At Salem he will be speaking on the subject of the Holy Spirit and at Western he will be speaking in chapel and in an Anabaptist history course.

Except for the workshop, these meetings will be open to the general public.

Wenger is professor of historical theology and has made a lifelong study of church history and has published numerous articles and books on the Anabaptist Mennonite tradition.

Goshen Biblical Seminary is a member of the Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

# Settlers' letters give glimpses of pioneer life

The following are quotes from letters the early Mennonite settlers wrote and are excerpts from Facets of Faith manuscript.

Christian Wenger wrote, "My wife and I were the first Mennonite settlers in Oregon..." He told of the prairies, the mountains, the magnificent forests which "afford an inexhaustible source of lumber, both for the present, and the future generations." He mentioned the fisheries, the crops of which wheat is principal, the cities of Portland and Salem. "Howell prairie is beautiful, but Salem prairie exceeds it in beauty and productiveness," he wrote. Herald of Truth, April, 1878

Wenger also wrote that during his first two winters in Oregon, he "would not have

been able to gather enough snow to fill a thimble." Herald of Truth, May, 1878

Bishop Johnathan Smucker, a visitor, wrote, "I visited among the brethren a few days, and while there held a number of meetings at different places. I had the pleasure also of preaching to an attentive congregation of Swiss Mennonites, at the house of Preacher C. Geyer near Silverton. Good order prevailed at all our meetings, a church was organized, several expelled members reinstated and five persons received by baptism." Herald of Truth, Oct., 1883

Christian Wenger felt that their greatest need was a minister. "Then," he writes, "We would be satisfied with our condition. It is in this way that many go astray; we

grow cold in our love, slow in good works, and forget ourselves and the void is filled with things which are not good." He trusted, however, that "the Lord will send those that will preach us His word in truth." His letter closed with a plea that any minister who visited Oregon should not forget to stop by and minister to them.

Herald of Truth, May, 1878

John Zook wrote to relatives in Missouri: "I would like to know where in all this world such a thing as us coming back there anyways soon started. I suppose if we live long enough we will come back sometime...But for me to tell the truth about it, I would rather take a dozen good lickings than to go back there now to make it my home. Jan. 30, 1896

Christian Wenger wrote, "People who have passed the meridian of life and lost the ability to conform themselves to given circumstances, would risk much by coming here, except when they are possessed of means."

Herald of Truth, May, 1878

## Centennial schedule

This schedule of events lists those meetings which will be of interest to all Mennonites in Oregon during the celebration of the Centennial. Those events with an asterisk have been planned by the Oregon Mennonite Centennial Committee.

- Jan. 9-23 J.C. Wenger, theologian  
Portland Mennonite Church, Jan. 9-15  
Salem Mennonite Church, Jan. 18-23, evenings  
Western Mennonite School, Jan. 19-23, days
- Feb. 29 \*All-Mennonite Festival of Praise  
Willamette University, Smith Auditorium
- February, \*Oregon Historical Society Display  
March, Portland  
April, May
- March 6 Regional Mennonite Disaster Service Meeting  
Western Mennonite School
- May 1, 2 \*Myron Augsburger  
Sunday, 3 p.m., Salem Armory  
Plus other appearances
- May 2 \*Church bulletin honoring Oregon Centennial

Other events planned earlier for interMennonite participation during the Oregon Mennonite Centennial year were: All-Mennonite Music Festival, Willamette University, May 4, 1975; Jan Gleysteen's illustrated Anabaptist lectures, Oct. 1-4, 1975.

# Mennonite history teacher writes, produces TV series

Allen Epp, a history instructor at Portland Community College and a member of the Calvary Mennonite Church in Aurora, has written a series of twenty half-hour programs for KOAP-TV which includes a program featuring Mennonites in Oregon.

"Still Singing--the Plain People," is a history of Mennonites with an emphasis on practices from colonial times which are still in use today and will be aired on Thursday, Feb. 12, 12 noon and on Friday, Feb. 13, 6 p.m.

The half-hour program begins with a 1300 voice congregational choir singing "Great is Thy Faithfulness." That huge choir is the audience at last May's All-Mennonite Music Festival at Willamette University.

Included with Epp's narration about the Mennonites are scenes of footwashing at the Portland Mennonite Church, the ladies' quilting group and the cemetery at Zion Mennonite Church, Hubbard, and members building the Peace Mennonite Church in Portland.

The entire series is entitled "Colonial Heritage in Oregon--Alive and Well" and begins on Tuesday, Jan. 6, 1976. The programs will be shown at noon on Tuesdays and Thursdays and at 6 p.m. on Wednesdays and Fridays.

In addition to the program featuring Mennonites, there are programs on crafts of colonial times still in Oregon, Newberg and the Quakers, Pennsylvania Dutch, Hutterites, history of elementary education in Oregon, Aurora colony, influence of the South and New England in Oregon, the Ku Klux Klan in Oregon and early anti-black laws, ghost towns.

The television series corresponds to the nation's bicentennial celebration.

"Things that happened in colonial America are still with us today," said Epp. "I've tried to make history something that would put meaning into life. In most segments, the people themselves tell the story."

Epp is a native of Henderson, Nebraska, and has lived in Oregon since 1966 when he began his teaching duties at PCC.



The above etching by Jan Luyken in the Martyr's Mirror shows Johan Knell being burned at the stake in London because he was a follower of Menno Simons. He died on May 2, 1550.

## Martyr's Mirror still best source for information about Anabaptists

One of the best sources of information on the witness of the Anabaptist forefathers is contained in a book almost totally unknown to the average Mennonite.

This book, the bulky 1000 page Martyr's Mirror, first published over 300 years ago, is available in German and English in almost any Mennonite bookstore.

Every Mennonite church library, no matter how small, should have this book on its shelves. Homes could

also benefit from it.

Also available is a 48-page digest of the etchings by Jan Luyken, etchings that speak more convincingly than words.

This digest, titled The Witness of the Martyr's Mirror for Our Day, contains over forty etchings accompanied by the text from the Martyr's Mirror.

The book can be ordered from Bethel College, North Newton, KS 67117, for \$1.75.



Mildred Schrock

*what  
one lady did  
to preserve  
her family's story*

# Twenty years

by Shirley Yoder

Many Mennonites have inherited fascinating stories from their ancestors, stories which have been passed on verbally from one generation to the next. But often the stories disappear along with the generations.

Mildred Schrock, Sheridan, discovered a way to keep her family's inherited story from getting lost in the changing of generations. Mrs. Schrock, better known as Millie, has written and has had published a 184 page book which tells the "four generations old" saga of her European ancestors.

One of the advertising blurbs summarizes the story: "For His Sake is the story of Barbara Graber Schrag and her family who, with other Mennonites, emigrated from Russia in 1874. The story begins in Germany where these peace-loving people had settled following their flight from one country to another for Christ's sake, seeking freedom from compulsory military service."

Millie decided to write the book in the early 1950's at the suggestion of a friend. She finished in 1971, twenty years later, "between selling sacks of feed" in the family feed store.

For His Sake is simply stories Millie had heard all her life from her mother. "I remember sitting out in the barn as a little girl patching grain sacks, a most awful job. To pass the time Mom would tell all these stories that her mother had told her. Mom had a remarkable memory and gift for story telling. Consequently, much of the story is in my mother's own words."

While writing the book, Millie would often reread portions to her mother for verification. When her mother would comment, "No, I don't remember it that way at all," Millie would rewrite until the story corresponded with her mother's memory.

Millie wrote whenever she had the time and inspiration. Wintertimes, when her

# to write a book

daughters were in school and the evenings long, proved to be the best time. Like many writers, the inspiration came in spurts. Sometimes the manuscript would lay in its large manila envelope, stashed away in the corner of the closet, for months waiting for inspiration or time to prod her into writing again.

Millie didn't allow her "through the eighth grade only" education to scare her away from writing the book. The only writing rule she knew when she began the first chapter in 1950 was to avoid repeating the same word too often in a sentence or paragraph.

Somehow she knew that she should include "homey" details and anecdotes in her story, much like the way she attempted to make her home cozy. She didn't know experienced authors and writing texts refer to that as "human interest."

Beyond that, reading other books and noticing how they were written was the extent of her creative writing education. She admits to probably being subconsciously influenced by Laura Ingalls Wilder's books.

"I read all of the Wilder books to the girls when they were little. Even Enos could hardly leave to go out to the barn to milk the cows."

Part of Laura Ingalls Wilder's story in The Long Hard Winter is duplicated in For His Sake. Millie's mother also grew up in South Dakota and survived the long hard winter. Her anecdote about twisting prairie hay into fagots to burn for fuel comes from her mother's stories, not from reading Mrs. Wilder's book.

"Sometimes I spent half a day on one sentence. I'd write and then crumple the

paper and begin again...and again...and again. At those times I thought I was never going to finish that book."

Her first attempts to get the book published were thwarted. She contacted Mennonite publishing and printing firms and none responded positively. The Mennonite Publishing House, Scottdale, PA, wanted to see the finished manuscript first. Several others were "too busy."

Since she was an unpublished author and wanted the book printed primarily for the family, publishing firms feared they could not make much profit from her little family memoir. Consequently they were not interested.

Discouraged, Millie discovered a small publishing concern in Pennsylvania that printed family genealogy books. Impressed with what appeared to be good work, the Schrocks had the book printed and financed it entirely themselves.

That decision proved to be a monumental nightmare. The 500 copies were full of typographical errors, unauthorized editing and poor workmanship. Millie was sick with embarrassment feeling that she had "let down" all the family and friends who were anxiously waiting to purchase their copies.

With the help of a friend, the Schrocks eventually were contacted by a publisher who was interested in the book and thought it had potential on the bookrack.

In 1973, Christian Light Publications, Inc., Harrisonburg, VA, published a second edition of For His Sake which retails at \$4.50. Millie receives royalty on the book and the number of books sold have almost enabled the Schrocks to recoup the amount of money lost in the first printing.

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*"Thank you for the work you put in the book. As I would read along, much of it came back to me as I remembered hearing Aunt Fannie, Aunt Carrie, and Mother Emmert telling it quite often in years past. Sandra was thrilled with it also--said she would read, then cry--couldn't leave it alone until it was finished."*

Due to an agreement with Christian Light Publications, none of the first edition can be sold. The Schrocks admitted that the only future for the boxes of unsold books is to "cremate them," but somehow they haven't had the heart to light the bonfire yet.

Ironically, one of the publishers who turned down Millie's first inquiries about printing For His Sake with a "We're too busy," has since asked permission from the publisher and Millie to reprint portions of the book in one of their publications. They also stock the book in their bookstore.

Of course, if Millie had it to do over again, there would be some changes. First, she would attempt to avoid the publishing mistake she made with the first printing. Second, she wishes now that she would have included photographs in the book. Unlike many families, photographs of her ancestors managed to survive all those immigrations from country to country. Third, she would include as an appendix a genealogy of their family since it includes many Oregon family names--Wolfers, Emmerts, Mishlers, Shenks.

The life of a published writer amuses Millie. She gets letters from strangers who tell her how much good the story did for them, how they couldn't put the book down until they had finished it. Several Mennonite historical archives have asked for copies of her book. A little smile played with the corners of her mouth as she admitted to even being asked to autograph copies.

Last summer the Schrocks attended a church meeting in Indiana. When the moderator, pushing several books displayed on the book table, mentioned an interesting little book with the title For His Sake. He also noted that the author was in the audience. Millie found herself strangely uncomfortable with such publicity.

Millie never dreamed her book would be of interest to others outside the family. An elderly man in southern Oregon whom Millie doesn't know keeps a supply of For His Sake on hand so he can give copies to his friends. Millie herself keeps a dozen copies on hand to give and to sell.

Another book? Millie says no. She's pleased that so many people have enjoyed her book, but she has accomplished what she set out to do--save for posterity the story of her ancestors' search for the freedom to worship their God as they believed right.

## Something New!

### For His Sake

by Mildred Schrock

*"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake" (Matt. 5:11).*



To have your world of peace and contentment come crashing down is one thing. To remain above the rubble of broken hopes and dreams through faith in Christ is something else. You'll discover that "something else" in *For His Sake*.

Flee with the author's grandparents, the Joseph Schrag's and others...

- as they wander from country to country to escape their persecutors.
- as they escape across the ocean from Russia to America in pursuit of a life of peace.

Share with the family...

- their fears and sorrows, their hopes and desires, through bitter trials.
- the miraculous reunion of a family through the help of a total stranger.
- the willing sacrifice of earthly possessions for the inner "peace of God."

All this; and much more, makes *For His Sake* a book you won't forget.

Price: \$4.50

Order from:



CHRISTIAN LIGHT  
PUBLICATIONS, INC.

P.O. Box 833  
Harrisonburg, Va. 22801



## Anecdotes from our past . . .

In 1888, young Mary Schrag, 18, daughter of Joseph Schrag, Dallas, was dying from tuberculosis. One afternoon she went into a coma from which she could not be roused for 24 hours. When she emerged from the coma, she told her family that she had been to heaven...She reported that when she had asked to see Jesus, they had told her that she could not until she tasted death. "But one of these days soon now," one of them told her, "We will come for you at two in the afternoon. Then you will die and we will take you back to heaven with us where you can see Jesus."

When Mary came out of the coma, she seemed more at peace about her own death. She actually began to look forward to the time when she would die. As the clock on the mantel approached two in the afternoon, she would watch for the heavenly beings who promised to come after her.

One day she told her mother that she would like to have some oranges. The Schrags were a very poor family. The father, who was almost blind from cataracts, was unable to work. There simply wasn't extra money to purchase oranges. However, Mrs. Schrag realized that her daughter couldn't live much longer, so she took the little money she had, and sent her young children to Dallas, about three miles away, to buy a few oranges.

Mrs. Schrag was standing at the window watching the children come across the field toward home that afternoon about 2 p.m. "They're coming," Mary said, her face flushed both with fever and excitement.

"Yes," her mother answered without turning around to look at her daughter lying in the bed across the room. "The children are almost here with the oranges you wanted. It won't be long now."

"Oh, the oranges," Mary cried. "I had forgotten about wanting oranges. I don't want them now. Let the children eat them. They are coming to take me to heaven. See, it's almost two and they're coming just like they promised. I can see them already."

The children reached home just in time for Mary to tell them goodbye. Exactly at 2 p.m. she died, just as she said she would.

In his memoirs of the early pioneer days, Dan J. Steiner tells how Gottlieb Myers, a fellow pioneer in the Waldo Hills Mennonite Church, took a basket of eggs to Salem to sell. The only way to get the eggs to Salem which was ten miles away, was to carry them. And the man carrying the eggs had to walk, for if he rode a horse over the timber corduroyed road, he would break them. When Gottlieb got to Salem that particular day, he found no market for his eggs. What did he do? He carried them all the way home again--another ten miles.

In the Waldo Hills Mennonite Church record is this entry which has been translated from the German. It says: "Elder John Rich was rebaptized by Pastor Kliever (a German Baptist minister) in Salem in September, 1894. He was baptized upon the confession of faith and a second baptism won't make him any holier. Matt. 28: 19-20. He (Christ) doesn't say to rebaptize him again. He says baptize them. We should stay by the Word of the Holy Bible and John Rich is now no longer recognized as a member and a deacon in our church."

The only place William Roth could see when he settled in the Silverton Hills was up because his property was so heavily wooded. He knew that it had to be cleared before he could go about making a living from grain farming as he intended. After he carefully considered how much it would cost to clear the land, he went straight to Bush Bank in Salem to borrow \$10,000. The legend goes that he did not even have to mortgage his property for the loan because Mr. Bush, the owner of the bank, said that a Mennonite's word was considered as good as gold. Roth and his five sons soon cleared the land, selling the wood to the state penitentiary and hospital, and soon were able to pay back the loan in full.

J.D. Mishler made consistently glowing reports to the Herald of Truth, so much so that after one letter, Editor Funk commented in a footnote, "The only thoroughly fair way to describe a country is by being just as particular to mention the unfavorable features if there are any--and there are some everywhere--as to present the bright side only." July 15, 1897

All excerpts from Dick, Early Mennonites in Oregon and Dick and Lind, Facets of Faith

*for children . . .*

## There must be food for church

A Long-Ago Story of Oregon

(reprinted from Story Friends with author's permission)

by Hope Lind

CHUGA-CHUGA-chuga-chuga...

Bertha looked up from under the apple tree and saw the train heading for Brooks on the nearby tracks, just across the wheat field. Several men on top of a train car waved to her. Hoboes, Bertha thought. Hoboes often came to their house to ask for food. And mother always gave them some.

When her pail was full of the apples she had picked up from the ground, Bertha went to the house. There would be much work to do today. Tomorrow they were to have church at their house, and they would serve lunch to all the people. Some who lived far away would come tonight and be here for supper and breakfast too.

Big sister Lizzie was already kneading the bread. Mother began to make cookies and "kuchli." Mother mixed butter, eggs, and cream with flour. To make each one, she stretched a piece of the dough over the bottom of a crock, as thin as paper, then fried it in hot lard. Swiss women usually formed the kuchli over one of their knees. That is why they were often called "knee bletzen." But Mother made hers over a crock. They looked like bubbles and they almost melted in your mouth when you ate them.

All day they worked in the kitchen. They made applesauce, cookies, kuchli, and bread. They fried sausage and cooked ham to slice cold tomorrow.

After the food was prepared, they carried it to the cooler summer kitchen beside the house. Even out in the yard Bertha could smell the delicious food.

By Saturday evening the house was full of guests. The Millers came from Hubbard, fifteen miles north. Some of the Swiss

Mennonites from Silverton Hills lived 25 miles away to the east, and they, too, came for the night. It was too far to drive horses and buggies to church on Sunday morning.

After the supper dishes, Father read aloud from his German Bible. Then it was bedtime. There were not enough beds for everyone. People slept on the floors, upstairs in the bedrooms, and even downstairs in the front room.

Bertha fell asleep thinking about all the good food in the summer kitchen. It seemed she could smell it even now through the open windows.

Next morning she heard Mother in the kitchen say to Lizzie, "Go bring in the ham and sausage from the summer kitchen. We will slice it before church."

Bertha hurried to the kitchen. Maybe she could help. Too soon Lizzie returned. Her hands were empty. "The food is all gone!" she cried. "Some of it is lying on the ground outside the summer kitchen, and I saw the sausage pan out beside the wheat field next to the tracks."

"Gone?" said Mother. "How can that be?"

"Maybe hoboes took it," said Bertha. "I saw some on the train yesterday when I was picking up apples."

"That's probably what happened," Mother agreed. "They must have been really hungry. I wonder if they were here when I lit the lamp early this morning. I thought I heard a door bang and noises like footsteps, but I didn't think much about it at the time."

By now guests were arriving in the kitchen for breakfast. It was too bad about the food, they all agreed. Bertha's big

This is the house where Bertha and her family lived when this story happened. It is located a half mile north of Brooks on Hwy. 99E.



brother Lee and his friend Fred Beer offered to go to Salem to see if they could find a store open on Sunday morning. They would buy food to replace the stolen lunch.

Soon more people arrived for church and found seats in the large front room. Bertha was glad to see Bishop Steiner and his wife drive up in their buggy. They always had little round flat peppermint candies for the children. It was hard to say which was best, the pink or green or white ones.

Each family brought a German hymnbook. There was singing, then Brother Steiner preached a sermon. Bertha tried to listen, but sometimes she thought of Lee and Fred. Did they find food in Salem?

After the sermon the people sang again. During the last song, Bertha saw a small cloud of dust on the road toward Salem. It got bigger, and soon the boys drove in, their horses trotting briskly. They had bought bread, cheese, and cookies. But no kuchli. Salem bakers did not know how to make this Swiss treat.

The people ate and talked together. It was a happy meal, even without Mother's good food.

Soon after lunch the buggies began to leave the Neuschwander home. It would be chore time before some of the people reached their farm homes. Church was over for another two weeks.

Soon church would be at the Sutters. Bertha hoped she could go with her parents. She liked the singing and probably she would like the sermons when she got older. But eating together was always a special happy time. She was glad there was always food for church.

*The Bertha in this story is 90 year old Mrs. Bertha Kenagy, Albany. When this story happened in 1892, Bertha was seven years old. She remembers that their family always kept plenty of homemade bread on hand to give to the tramps who often knocked on their door for a handout. Bertha's father permitted the hoboes to sleep overnight in the barn haymow only after they had handed over their matches. He wanted no fires. The matches were dutifully returned to their owners the following morning.*

Here is Bertha's mother's recipe for kuchli or knee bletzen:

7 eggs  
1 cup thick cream  
2 heaping tablespoons butter  
a little salt

Directions: Melt butter; warm cream; beat egg whites and yokes separately. Mix the ingredients together; add salt. Mix in enough flour to make a stiff batter of homemade noodle consistency. Knead until nice and smooth. Roll until paper thin; cut dough in circles about the size of a plate. Make a few cuts in the dough and fry in deep fat at 365-400 degrees until golden brown. Sprinkle lightly with sugar if desired. Two secrets to making kuchli is to roll the dough thin enough and to keep the dough as warm as possible while working it. Some recipes even say to warm the flour.

## *Centennial activities planned by intermennonite committee*

To plan and coordinate activities for the celebration of the Oregon Mennonite Centennial, the four Mennonite Conferences in Oregon, Evangelical Mennonite Brethren (EMB), General Conference Mennonite (GC), Mennonite Brethren (MB), and Mennonite Church (MC), appointed a Centennial Board.

The Board, along with the treasurer and chairman of the committees, meets regularly as a Steering Committee to plan and direct those interMennonite functions which would help bring together Oregon Mennonites during the 1976 centennial year.

Steering Committee members are: Chairman David Groh, Albany (MC); Secretary La-

Vernae Dick, Dallas (GC); Treasurer Gertrude Regier, Dallas (EMB); John Steiner, Salem (GC); Wilbert Nafziger, Lebanon (MC); Rufus Franz, Eugene (MB); Harry Fast, Dallas (EMB); Allen Epp, Aurora, Chairman Research Committee (GC); Marion Schrock, Salem, Chairman Program Committee (MC); Shirley Yoder, Salem, Chairman Public Relations Committee (MC); Norman Lind, Lebanon, Chairman Finance Committee (MC).

Since Chairman David Groh moved to Ohio this past summer to a new pastorate, Marion Schrock has served as pro tem chairman.

### **Centennial Board's 'Purpose of Celebration'**

1. A centennial celebration, commemorating the coming of the first Mennonites to Oregon, should focus on a public expression of praise and thanksgiving to God. Through it we hope to relate our Mennonite heritage to the New Testament teachings of Christianity, showing not only what it has meant in the past, but also relate it to what it can mean in this day and in the future. Such a celebration should be historical, promotional, evangelistic.
2. A centennial celebration should help Mennonite groups to become better acquainted with each other.
3. A centennial celebration should remember significant historical events which are unique, both from our European heritage and our Oregon experience.
4. A centennial celebration should encourage each congregation to emphasize the history of the Mennonite Church and particularly how that congregation has grown and developed in Oregon.
5. A centennial celebration should find a variety of avenues for the Oregon Mennonite Church to express thanks to God for what He has done among us and for His continual working in and through the Mennonite Church in Oregon.
6. A centennial celebration should share with others outside of the Mennonite Church some of the unique Anabaptist concepts of the church such as the demonstration of a loving brotherhood, separation of church and state, the experience of community, a type of non-resistance based upon the life of Christ and an emphasis of stewardship of creation.

PAUL N. ROTH, PRESIDENT  
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# PACIFIC DISTRICT CONFERENCE

OF THE GENERAL CONFERENCE MENNONITE CHURCH

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MRS. LOIS BALZER, TREASURER  
3272 S.E. 180th  
PORTLAND, OREGON 97236

819 Stump Street  
Dallas, Oregon 97338

May 13, 1974

Norman Lind  
Lebanon, Oregon

Dear Norman:

In 1976, Oregon Mennonites will celebrate the centennial of the arrival of the first Mennonites in Oregon. To make plans for this centennial, the Pacific Coast Conference of Mennonites (OM), the Pacific District Conference (GC), the Oregon Mennonite Brethren (MB) and the Oregon Evangelical Mennonite Brethren (EMB) each appointed representatives to form a centennial committee. This committee has been meeting regularly since November. Now we are in the process of appointing committees to take charge of making definite plans for the centennial. They are: finance, research, program, project, and public relations.

We are asking that you serve on the finance committee. Persons who are asked to serve on this committee are: chairman, Harold Yoder (GC) Route 2, box 347, Canby,; Gertrude Regier (EMB) 503 Lange, Dallas; John Hershberger (OM) 185 S. Settlemier, Woodburn; Norman Lind (OM) Lebanon. At least two other persons will be appointed to this committee and one of them will be Mennonite Brethren.

The duties of this committee will consist of making a budget in consultation with the needs of the other committees; solicit funds; and keep the funds and do the accounting and disbursing of them.

The organizational plan makes your committee responsible to another committee made up of the chairman of each of the above committees and the centennial committee. This last named committee is responsible to the centennial committee who are in the end responsible to their various conferences.

Please let us know before June 1 as to whether you can accept this appointment. Your committee chairman will arrange a meeting with you sometime after that day.

Thank you for your help.

Sincerely,

*La Vernae*

La Vernae J. Dick  
secretary, Mennonite Centennial Committee.

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