



# OMHGS

## *Newsletter*

OREGON MENNONITE HISTORICAL AND GENEALOGICAL SOCIETY

Volume 6, Number 1

MARCH 1993

The following articles are of the talks that were given at the September 20, 1992 meeting at Albany Mennonite Church in Albany, OR. The topic of the meeting was Conscientious Objectors and Civilian Public Service (CPS) experiences in World War I and II.

### **WORLD WAR I CONSCIENTIOUS OBJECTOR EXPERIENCES OF MY FATHER, ORIE CONRAD**

by Amos Conrad

This is the first time I have talked about my dad's experience in World War I. I wish John would have asked me 11 years ago, my dad has been dead 10 years, I could have talked to him to find out what actually happened. I find that I really do not know a tremendous lot about it, in fact, I have a lot more questions than answers. It was kind of a unique thing that happened to my dad, and I'll relate the story. I was the third of eight children of Orie Conrad. In 1950 my dad wanted me to come and work for him for a year for \$200. After that year I got married and about three years later he said, "I'm quitting and you are taking over." So I worked closely with my father and knew him very well. But he never talked a lot about his experiences in World War I. He did a little. He was a kind, loving father. Many times he shared the love of God in my life. I don't want anyone to think he could walk on water, he was imperfect

like everybody else, but he influenced me a tremendous amount and hardly a day goes by that I don't think of something my dad said or told me, and sometimes it is kind of funny, but he had a tremendous influence on me as a father to his son.

I think he told me that when he became a conscientious objector it was not an option for him. He said if you are a follower of Jesus Christ, if you believe in being a born again Christian in the love of God, there is not an option, you will have only one choice and that is being a C.O. It was pure and simple, he believed that that was where it stopped. The interesting thing about my father is that he was never a member of the Mennonite church until after the war was over.

Now since this is a Mennonite Historical Society I must tell you that the Conrad roots go back to 1725 in Alsace, where our common ancestor was Hans Kunrad. He had three sons: Martin, Jacob and Peter. Martin was a bishop in the Mennonite church in Alsace, so we have the lineage. But my grandfather, who I was named after, Amos B. Conrad, was the postmaster in Tangent, a little town in Linn County about eight miles down the road, on the Southern Pacific Railroad. He also had a small general store and had three sons: Lester, Percy and my dad, Orie, the youngest. They lived in Tangent and went to the Methodist church. There was no Mennonite

church in Tangent. I don't think there was a Mennonite church at Fairview. I just think they were part of the Methodist church. Then they moved to a farm east of Portland at Troutdale, on the Sandy River and that is where my dad grew up. They always went to the Methodist church, in fact, my grandfather donated land to build a church there. I don't know much about the details. My dad was converted in the Methodist church and he told me that he was baptized by a Methodist circuit rider because the Methodist preacher could not baptize him. So he really did not know much about the Mennonites. Now they had connections with the Mennonites east of Salem, the Swiss Mennonites. They might have gone there for communion, I don't really know. I think he was strictly Methodist. I remember when I was a kid we had a couple of Methodist preachers from east of Portland that came down who knew my dad.

It was a really a hostile environment in 1918. I have a book here, the Oregon Historical Quarterly, let me read to you what happened in Portland. In the spring of 1918 the state of Oregon, and the city of Portland, in particular, was caught up in the fervor of patriotic ferment generated by the United States participation in the First World War. In this all-out effort to support President Wilson, doing a writ was a way of life for the Portlanders. Then it goes on to tell about how active it was and I did not know this until I read the book. Oregon boasted the

highest proportion of volunteer enlistment of any state in the union, 90.11% as of April 1, 1918. They only had to draft 717 men in the state of Oregon. Then it talks about the War Bonds -- Oregon was the first state in the union to meet the quota on war bonds. This was a pretty patriotic environment and my dad lived up in Multnomah County. He was a member of the Methodist church and let me read what one Methodist preacher said. Even the clergy participated actively in the draft since pacifism was not supported by most religious groups in 1918. "Fight or Buy Bonds" was the title of an address given by a Methodist minister before the Portland Rotary Club. "There is no place," said he, "on the top side of American soil for a pacifist. There is no room in this country for a pacifist. If you have one, shoot him, don't talk peace with him. I don't want peace, I want righteousness." That is pretty strong stuff! That's really pretty strong stuff!

I know my dad, when he left for Camp Lewis (Fort Lewis), Washington, the Methodist minister told him, "I don't agree with you." These are the words my dad said. "The door swings both ways, you can come and you can go." Yet in spite of that, he went to the war a conscientious objector. I don't understand why, unless the M.C.C. had him on their computer system, sending him updates, or whether he read the Gospel Herald! I don't understand. Whether he had some connections with Mennonites

---

## OMHGS NEWSLETTER

Published Biannually by Oregon Mennonite Historical and Genealogical Society  
President, Hope K. Lind; Vice President, John L. Fretz; Secretary, Margaret Shetler; Treasurer, Perry Schrock; Librarian, Charity Kropf.

Edited by: Dianne Emmert Jeli      Contributing Editor: John L. Fretz

Send general correspondence to Margaret Shetler, 5326 Briar Knob Loop NE, Scotts Mills, OR 97375; Newsletter items to Dianne Jeli, 30681 S. Arrow Ct., Canby, OR 97013. Back issues of OMHGS Newsletter are available for \$3.00 each. "In the interest of free exchange of information, this publication is not restricted by copyright, except where specifically noted. OMHGS does not assume responsibility for errors in these pages, but welcomes all documented corrections if errors occur".

---



someplace, I don't understand why he was such an all-out C.O. There is no question about it, there was no question in his mind, and that is exactly what he said, he did not have an option whether he wanted to fight or not fight, as a Christian he could not fight.

It also talks in this book about the President of the University of Oregon, who said there will be no intolerance found in the faculty. Any faculty member of the U. of O. who did not support the war would get fired. This was the environment in which my dad decided to go to the war as a C.O.

Actually, what went on in the camp was really rather rough. One thing he had to do was dig a grave for himself. They blindfolded him and they were going to shoot him. He expected to be killed. They beat him up pretty good but he never, never backed down. I'm sure he never thought he made a bad decision. He really felt good about it. He had some really close friends because of this. We used to go visit John Kropf who was a C.O. in the First World War too. John Miner was a good friend of his, Homer Schlegel was also a good friend, as well as Elmer McTimmonds, Jess Emmert and Elmer Schultz.

I had an interesting event. I was at a meeting in Indianapolis, IN in March this year (1992). Everyone had tags on - this was a Mennonite Medical meeting. This woman came to me and said, "You are a Conrad, are you related to Orie?" I thought this was unusual. She said, "My name is Joy Kauffman, my name used to be Joy Kropf. My dad thought your dad was the greatest, because they were CO's in the First World War." She said, "Your dad was the last of the old boys to die." But John died after my dad did. She said her dad was upset for about three weeks after that because he did not have his friend Orie. I did not know that, it was really interesting. They really knew how to stick together.

Now I want to get into the theology of all this. My dad never voted under any condition. I think he believed in the two kingdom idea, the kingdom of world and the kingdom of God. This whole thing of CO's at Camp Lewis probably did

that to him. He never voted under any circumstance. I think his father voted. He was a postmaster and I think in order to be a postmaster you had to be involved in politics. My dad graduated from the eighth grade from a little school in east Multnomah County and he had a diploma which had the superintendent of the school's name and the name of Amos B. Conrad, Chairman of the Board. I asked my father and he said that his father was on the board for quite a number of years. I think most people on the school boards voted, I have a hunch my grandfather voted, but my dad never did. That was one thing he did not do. That was part of his World War I experience. Another thing my dad really reacted to violently - it did not matter if you could buy a khaki garment for 25 cents, none of his kids were ever going to wear an old army hat or coat. That was a no-no as far as he was concerned. I remember that very well, because the army was not a part of him, he never talked about it, but it was not a part of him. Another thing he did not believe in was going to law and suing people. Interstate 5 came through our farm about thirty years ago and every farmer around had a lawsuit with the state of Oregon and the government, but that was not an option for my dad. He said we will take what they give us and that's it. Now whether that was the right thing, I think it was. He would never take anyone to law. That was just the way he lived. That was part of his theology that he believed in.

Would he do it again? I don't think there is any question that he would do it again. He felt good about it and it was the right way to go because this is what Christians do as far as he was concerned.

\* \* \* \* \*

*Apart and Together, Mennonites in Oregon and Neighboring States, 1876-1976* by Hope Lind, is available for \$26.95, plus 10% postage and handling (if mailed). Make your check to "O.M.H.G.S." It can be ordered from any officer of OMHGS.



## CIVILIAN PUBLIC SERVICE

An Introduction

by Luke Birky

September 1992

In the late 1930's the war in Europe had intensified and President Roosevelt began making preparations to have the United States enter the war. The experience of conscientious objectors during World War I had been unsatisfactory and their presence in military training camps created real problems for government officials. The US government and the peace churches were both anxious to find a better way to deal with the incompatibilities.

The Burke-Wadsworth bill to draft persons was first introduced in congress June 20, 1940. It was patterned after the World War I law but by the time of its adoption included provision for recognizing persons who by reason of conscience were opposed to be involved in military activities.

The Selective Training and Service Act became law September 16, 1940 and set the stage for the registration and drafting of men between the ages of 21 and 35. The first Registration took place October 15, 1940.

A period of intense negotiation followed. The Friends took the leadership in working through many of the conceptual aspects of the Act, while the Mennonites and the Brethren led in working through details of program planning. Several key questions had to be resolved early on. The peace churches felt the objectors should be under civilian control, while the military assumed all draftees should be under military control. After many meetings, compromises were found. It was agreed all draftees could choose to serve in the armed forces as combatants (I-A) or as non-combatants (I-A-O) under military direction, while a IV-E classification was set up for those who could not conscientiously serve in the military.

On February 6, 1941, the President authorized the Director of Selective Service to "establish or designate work of national importance under civilian

direction". This was accomplished by April 11, 1941. The peace churches agreed to try to raise the needed funds to pay the living costs of the men and the government agreed to finance the work projects.

The three historic peace churches agreed to each manage the necessary camp sites. In the early stages they were generally former CCC camps. The National Park Service, the Forest Service and the Soil Conservation Service of the Department of Agriculture were the early agencies to ask for draftees and agreed to finance and supervise work projects. Objectors from other denominations and with no church affiliation were assigned to one of the three based on geography, skills or preferences.

As time went on new work opportunities developed and men were allowed to volunteer for special assignments such as dairy farming, public health work, mental hospitals, training schools, smoke jumping, guinea pig health studies, etc., etc. and other arrangements were made. The special government monograph "Conscientious Objectors" reports that as time went on work projects became less manual labor oriented and became "more and more unique and specialized, saving the Federal and State Governments several millions of dollars in personnel costs, fulfilling the service obligations of registrants with beliefs against armed forces and contributing importantly to the national effort during an emergency". They further report that "a total of 5,931,632 man-days of work were performed from May 1941 through March 1947 by Class IV-E objectors in C.P.S. Camps". There were a total of 151 units: 8 were under government supervision, 120 under the historic peace churches and 23 under other religious groups.

The CPS experience was a great experiment. There were many frustrations in communities, with government agencies, and with work assignments. There were some failures by the men. It was a time of crisis and stress for our nation and our church. Many objectors did not feel C.P.S. provided an adequate expression of their convictions. But a



high percent of the men felt it was a reasonable alternative to participation in the destructiveness of war and violence and was an expression of their desire to live a way of peace and their loyalty to their country. Most found they could transform compulsory service into a free service for the benefit of their fellowmen and their nation. It was a challenge to live the way of peace in a time of great fear, hatred and stress, as most Americans believed force was the only means to stop the terrible atrocities and expansion of Hitler's

Germany. It was a time of learning for all.

Many CPS men found their time in service to be a "life changing" event. The conviction of the Christian imperative to serve others (even enemies) was strengthened and new opportunities for service were opened as the church responded in relief and reconstruction programs around the world. New opportunities to improve the mental health care in the US also developed out of the experience of working in State Hospitals. Much good came out of great inconvenience and hardship.

#### Selected Data:

The Directory of Civilian Public Service published by the National Service Board for Religious Objectors lists 152 different Civilian Public Service Camps with a total of 11,996 objectors. A partial breakdown shows:

Mennonite	4665 men
Church of the Brethren	1353 men
Society of Friends	951 men
Methodist	673 men
Jehovah's Witnesses	409 men
Baptist	223 men
Congregational Christian	209 men
Church of Christ	199 men
Presbyterian	192 men
Roman Catholic	149 men

Guy F. Hershberger, in *The Mennonite Church in the Second World War*, summarizes the final draft census for the entire conscription period, 1940-47. His figures show:

<u>Name of group</u>	<u>I-A (Combatant)</u>	<u>I-A-O (Non com)</u>	<u>IV-E (CO)</u>
MC	29.9%	10.6%	59.5%
GC	57.7%	15.6%	26.6%
Old Order Amish	2.9%	3.5%	93.5%
MB	31.5%	31.9%	36.4%
Brethren in Christ	25.9%	22.2%	51.8%
Holdeman	5.0%	1.5%	93.5%
All Mennonites	39.5%	14.2%	46.2%

#### Bibliography:

- Melvin Gingerich, *Service for Peace*. (Herald Press 1949)  
 Guy F. Hershberger, *The Mennonite Church and the Second World War*. Mennonite Publishing House 1951  
 Guy F. Hershberger, *War, Peace and Nonresistance*. (Herald Press 1953)  
 Cornelius J. Dyck, *An Introduction to Mennonite History*, (Herald Press 1967)  
*National Service Board for Religious Objectors, Directory of Civilian Public Service*. Selective Service, Conscientious Objectors --special Monograph No.11 Vol.1 (Government Printing Office)  
 Vernon H. Neufeld, *If We Can Love*. (Faith and Life Press, 1983)  
 Albert N. Keim, *The C.P.S. Story*. (Good Books, 1990)  
 Justus G. Holsinger, *Serving Rural Puerto Rico*. (Mennonite Publishing House, 1952)



## OREGON CPS CAMPS

by Clarence Hartzler  
Albany, Oregon

Although Civilian Public Service camps were the alternative to military service, and because the facilities used were the former CCC camps, the two should not be considered the same. There were significant differences in administration and discipline, as well as the men who made up the camp personnel. CCC camps were under military rules and discipline, CPS camps were under the administration of one of three service committees; Mennonite Central Committee, Brethren Service Committee or Friends Service Committee. The government agency administered only the work projects designed to each camp. Discipline and maintenance of the camp was through an appointed director from the service committee.

Oregon had two camps, one near Cascade Locks at a place called Wyeth, and one at Lapine in Central Oregon near Bend. Cascade Locks, CPS 21, was opened about the first of December 1941 and as far as I know was in operation until camps were disbanded in 1945 and 1946. It was supervised by the BSC, its first director was Mark Schrock. Lapine, CPS 60, was one of the two camps under the Bureau of Land Reclamation. It opened in October 1942 and closed in December 1943. Its director was Rufus Franz.

Cascade Locks was a new adventure in several ways. It was new in management, being one of the first camps under the BSC, and at that time it was the only other camp on the west coast, the other camp was at San Dimas, CA. Because Selective Service chose the camp you were assigned, many of the new west coast CO's were sent to Cascade Locks. And because Selective Service was not too concerned why you were a CO, Cascade Locks had a variety of opinions and beliefs regarding conscientious objection, whether as a religious belief or a political belief. Mennonite and Brethren were a majority but there were Jehovah's Witness, Fellowship of

Reconciliation, Russian Molokan, and even some who claimed atheism. This sometimes presented problems in discipline and general functions of camp life, and in later years before closing, Cascade Locks did have some serious problems. There was one camper at Cascade Locks who was a bit unusual, but he was also a good camper. He was Lew Ayres, well known actor from Hollywood, who stated that his CO belief came mostly from his part in the movie "All Quiet on the Western Front", a story from World War I. His presence created a lot of publicity and the media did its best to get as much out of it as they could. However he was reassigned later to non-combatant status and left after two or three months.

Projects at Cascade Locks were mostly designed for park service. The park headquarters was at Bonneville and from there crews were sent out to different parks along the Columbia Gorge drive to maintain, construct and renew existing areas. One of the first lessons learned by CPS men was that the government agencies are not famous for their efficiency. A good case in point to illustrate is that for the first six weeks of camp, one crew spent all of its time digging out and sawing wood to keep us warm. This happened because the forest service had stockpiled a large quantity of wood in a canyon which was an easy and natural place to store it. What they knew could happen, but didn't consider the result if it did, was a landslide of the canyon wall and the wood was buried under a lot of dirt. Mud, wet, cold and digging in frozen ground and trying to keep hands warm in frozen gloves were some of the job benefits.

The other part of camp priority was fire protection for the surrounding forest area. Fire fighting training in techniques and tool use were early parts of training for every camper. This was stressed as the most important part of forest service responsibility, and although I do not have the information to document the exact amount of time, I am sure that Cascade Locks did its share of fire fighting.



Cascade Locks also supported a side camp at Larch Mountain. Today Larch Mountain scenic area is a tourist site and I suggest that if you have not already been there that you do so. Although CPS did not have a major part in developing that area, we did help in preparing some of the surroundings. The main project at first was to make a better fire break by falling dead snags on either side of park roads. These snags were excellent lightning rods and once on fire they could send sparks for hundreds of feet to start new fires. In today's environmental programs, this type of fire control would probably not be allowed, but then it was considered highly necessary for protection of forest land. Side camps were small units so the routines were simpler than in the base camps. Usually a government foreman stayed with us and directed the camp routine. To me, side camps were the most interesting part of CPS and in many ways preferred to the base camps.

Lapine was a land reclamation project, so that may account for its being in service for only a year. The project at Lapine was best described by a camper, who shall be unnamed, who said in a verbal report to a church wide meeting at Fairview, "the project at Lapine is mostly dam work". I have a feeling that the statement reflected several points of view about the project. The project was to build an earthen dam, not high but considerable length. The resulting reservoir is used for irrigation and some power. However there are some other benefits which the project made possible. The "Wickiup" reservoir is a recreation site and a popular fishing place. I was told at a recent reunion of Lapine campers, they were given a rare privilege to go into the inner workings of the dam and see some of their work, something the public is not allowed. It is interesting to note that in most cases, CPS camps have long since disappeared and you have to guess their location. But Lapine campers can still see the product of their work and others will enjoy some of the side benefits for some time to come.

I would also like to mention that

Oregon had two other service units. One was a dairy unit in Tillamook County, and a VA hospital in Roseburg. Although not CPS camps as such, yet they did involve CPS men from many camps.

## ALTERNATIVE SERVICE WORK CAMPS IN CANADA IN WORLD WAR 2

by John L. Fretz

I first need to pay tribute to a number of individuals who made it possible for conscientious objectors in Canada to have the privilege of doing worthwhile service in place of military service. Jesse B. Martin of the Mennonite Church, and Ernest J. Swalm of the Brethren in Christ Church gave unselfishly of their time and money in visiting government officials in Ottawa to make arrangements for the Alternative Service Work program for CO's. (J.B. Martin was the father of Mary Martin Conrad, Mrs. Amos, of Albany, OR.) These two men were both dedicated to their tasks, and with much personal sacrifice pursued their duties in the behalf of Canadian CO's. Others that should be mentioned are C.F. Klassen, J. Harold Sherk, N.M. Bearinger, J.H. Janzen, H.H. Janzen, B.B. Janz, and many others.

The work performed by the CO's in Canadian camps was much the same as that in the camps in the United States: fighting forest fires, cutting snags in burned-off forest areas, planting trees, building fire trails, building roads and bridges, national park maintenance, and essential industry such as dairies and food processing.

In the camps were a variety of religions: fifteen kinds of Mennonites, and thirty-five other denominations and various religious and political groups.

A total of 10,700 men served in some kind of ASW in Canada, as well as some who went to London, England to fight fires during Hitler's buzz-bombing of that city. A few others were in the medical and dental corps of the armed forces.



Most of the men from the eastern and western provinces were sent west to British Columbia to work in the Forest Service. There were some camps in western provinces, and some men were also involved in hospital service and other essential industry.

The government supplied our living quarters, food, supplies, special types of clothing if needed, and medical and dental attention. Each man was paid fifteen dollars each month, with another ten dollars per man paid to the Canadian Red Cross for their programs. By the end of the war over \$2,000,000 had been paid in this way to the CRC.

Religious activities and worship services were arranged by the men themselves, as there were no church representative in camp. Pastors from the eastern and western provinces would visit the camps every few months, sometimes staying several days to a week in a camp. The men arranged their own nightly devotions, weekly prayer, and Sunday services. Out of this many budding quartets were formed. As far as I know, none of them resulted in a popular album, or made the charts!

Each camp organized its own library, with books collected from the campers, and family and friends back home. This and letter writing took up much of our spare time. We had no TV - VCR's - or video games! One of the favorite radio programs we listened to was Charles E. Fuller from California. His messages were meaningful to us, since we were away from our own churches. At one point we collected about fifty dollars and sent him a donation -- but it was returned with the note that he did not agree with our stand against the military and that we should support our country "against the enemy". That was quite disheartening.

An inter-camp newsletter, *The Beacon*, was published monthly when possible, to keep news circulating among the camps. It was also sent to many parents and friends back home. The circulation was about 1300.

Regular contact was kept up by letters and reports from the Historic Peace Church committees back home. These

were written and sent most frequently by J.B. Martin. This information was then sent to the camps by letter and published in the newsletter.

Some statistics of work done by the men, from May 1942 - March 1944:

- 13,000 man-days on fire-fighting duty
- 230 separate forest fires fought
- 45,000 acres cleared of snags
- 600,000 snags felled
- 21,000 acres planted in new trees
- 20,000,000 trees planted
- 175 miles of new roads and existing roads improved
- 40 new bridges built
- 625 culverts built

and the list could go on.

I served a total of four and a half years in forestry camps, a cannery and a dairy. This experience made many young men more aware of the scriptural teachings on peace and non-resistance, and the importance of demonstrating our belief in a better way, that of love, as based in the New Testament, and not violence.

---

I want to give credit for some of this information to *The Beacon*, reports and letters from the Historic Peace Church committees, news articles, the book by Lawrence Klippenstein, Mennonite historian in Winnipeg, Manitoba, "*Let There Be Peace, Mennonites in Canada and World War 2*".

\* \* \* \*

September 19, 1992      Salem, Oregon

### C.P.S. DAYS

by Lester Kropf

My CPS experience began April 23, 1942. I boarded the train in Woodburn and arrived at Cascade Locks on the Columbia River later that same day.

The buildings which served as our housing were the remains of a former CCC Camp.

One of the first items on our agenda was to get our immunization shots and scratches. These were administered



by Lew Ayers, a former movie actor.

Cascade Locks camp was jointly administered by Mennonites and Brethren, however, the make-up of the campers included about everything from atheists to very conservative Mennonites, with a great variety in between.

After three months of digging post holes for telephone lines and following a road grader and maintaining roads, I was transferred to the North Fork camp east of Fresno, California. Moving from the cool Columbia Gorge area to central California was quite a change. Fresno was 108 degrees when we arrived.

North Fork was also a Forest Service camp but quite different from Cascade Locks. One of my first jobs was at a weather and experiment station. After a short time with that, and also doing some road building and maintenance, I went to a side camp and was on a fire-suppression crew. We didn't have many fires so most of my time was spent building rock retaining walls at the station or rock headwalls at road culverts.

There were various other types of projects we were given the opportunity to apply for, such as work in a mental hospital, dairy farm work, guinea pig units, smoke jumpers, etc. In April of 1943 furloughs (vacations) were opened, so a friend and I headed for Oregon intending to enjoy a two week vacation. About two days after we arrived home we received a message that we were to report to the dairy unit we had signed up for earlier. Vacation was cut short and we headed for San Joaquin County, Stockton, California where I spent almost three years.

I was assigned to a dairy owned and operated by a Portuguese family, who I later learned to appreciate very much. However, my first impressions were not so favorable. My first living quarters I would describe as a vacated chicken house. I did manage to make it quite liveable, and later that changed. (At the time I didn't think that matched very well with the Cadillac the boss drove!) I soon learned that of the twenty places where my fellow campers were assigned, I probably had one of the

best.

My work day started at 4 a.m., milk 20 cows by hand, do some barn cleaning and feeding, usually finish by 9 a.m. I was then free until 4 p.m. when we repeated the morning procedure. We were milking 240 cows. Occasionally I hauled the milk to town, which was to load and unload a truck load of 10 gallon cans.

During this time of hand milking and having a block of free time each day I became acquainted with a man who bought the barnyard fertilizer and sold it to vineyard operators. Since loading this stuff on the truck was a hand job, and he needed help--that's where I came in and was able to earn a little extra cash. After all, \$15 per month didn't go very far.

After about 6 months of hand milking, the dairy was moved to another location where they used machines. I was then assigned to field work which meant I did everything there is to do on a farm. Most of the time I had Sundays free, which I appreciated very much. I usually attended one of the local churches and occasionally went to Winton, the nearest Mennonite church, which was about 50 miles south of Stockton.

Through my days at camp and the following months on the dairy farm I enjoyed a number of visits from a young lady by the name of Viola Burck. On one of these visits she consented to spend the rest of her life with me. We were married on September 3, 1944, and for the next 17 months made our home at Stockton. Our residence for most of that time was at the dairy farm in a converted sheep-herders shack -- (sort of a modified prairie schooner.)

Vi was able to secure a job in the office of a large food processing plant in Stockton. She worked there until we moved back to Oregon.

On January 30, 1946 I received my discharge papers. I headed for home in Oregon that same evening. We had come home at Christmas and Vi stayed here since I knew I would be released soon.

I appreciate the experiences and acquaintances made through the CPS



years. For many of us it was a time when we were shaken from our somewhat "narrow little nest" and learned to understand and appreciate many people from the broader Christian fellowships. I also feel we owe a deep debt of gratitude to men like Guy Hershberger, Harold S. Bender, and others who worked hard to implement the CPS program, even though there were flaws in it. We were spared the persecution some of our parents endured in WWI.

One of the most difficult aspects of my time in CPS was the uncertainty about "how long will this go on?" For the first 30 months, the news was not very encouraging. The loss of life and destruction of cities and countrysides was hard to visualize.

My hope and prayer is that the generations of today and those who follow will find better ways of solving differences than my generation has. May the Lord help us in teaching and living the way of peace.

## ALTERNATIVE SERVICE

by Frank Morris

On August 24, 1942, 50 years ago, I was drafted to serve in CPS. I had been working for a hospital supply store in Portland and the owners were a very devout Jewish family. They could not understand my position as a conscientious objector. The war was very beneficial for their business and they were sure they would not be drafted and they were making money and were very happy.

Our family was a little different from some of the other Mennonite families as my father didn't become a Christian until several years after marrying my mother who had been raised in the Mennonite church. My father had enlisted in the Navy in World War I and had come from a family who had never attended a church of any kind. So you can see how it was hard for him coming from that kind of background to have his 3 boys taking a C.O. stand and it was extra hard as the neighbors and his family laughed at him because his boys

were in a CPS camp.

I entered Camp Camino with Paul Schrock and we were there for about 10 days before being sent out to a side camp. Leland Backman was the camp director at the time. While we were out at Airport side camp we built a forest lookout on a high peak, constructed of large rocks and a 360 degree glass enclosure so we had a good view all around to spot fires. We were also on several lightning fires during our stay until Christmas.

My stay at Camino ended in April 1943, as I had signed up for a dairy unit in Stockton. I was very fortunate to be picked by a Christian family. I stayed right in their home and had my meals with them. We attended the Presbyterian church with them every Sunday, which was better than some of the other boys who worked for larger dairies and couldn't have Sundays off. My host family decided that when I would be discharged they would sell the farm and retire. I promised to stay with them until that happened. I was discharged in March 1946 and was with them until July. It was hard leaving as we had become a family. We visited them several times and they came to Oregon once to see us. They have both passed away but we still keep in contact with their only daughter.

I feel very fortunate to have lived in a country where we didn't have to go to war and am still very thankful to God for his leading me to a Christian family to work during those times.

Looking back now 50 years later, I'm sure I would make the same decision.

## GOD'S GRACE, PROVISION AND DIRECTION A CPS Wife's Adventure by Jeanne Roth

On August 24, 1944, I said good-bye to my husband whose destination was a CPS camp near Belton, Montana. The dictionary defines adventure as a stirring experience. Holding the hand of our 22 month-old daughter and pregnant



with our second daughter, who would be born in just three weeks, I wondered what the near future held for us and if I was equal to the responsibility.

Jake would not see his baby until she was 3 months-old. Four months after that, we were headed for the San Joaquin Valley in California to a dairy farm.

As I look back, I see God's grace, provision and direction extended to us in very special ways at the right time, right place and in the right amount.

Four years before CPS, I didn't know there were people called MENNONITES. Even after I received Jesus as my savior and became one of those "other culture" people, I didn't know what non-resistance in the Mennonite tradition was all about. If my husband had not daily lived his non-resistant conviction, the experiences we lived through would have been meaningless to me -- of no value.

During the 7 months of our separation, I lived with my mother in Eugene -- apart from those of like mind and spirit and apart from my church. But God's faithfulness was evident. My family and old school friends didn't understand, but they accepted me with graciousness (probably with some curiosity, also). They asked questions but did not condemn.

One of my girlfriends asked which branch of service Jake was going into. I said, "He's a CO". She asked how he could be a commissioned officer without training. Her husband was drafted into the military. I had hoped she wouldn't question me, but now had to explain -- not commissioned officer but conscientious objector. Explaining that wasn't easy for me. At this time in our lives, I believe there were many at Fairview who remembered to pray for us.

My mother was divorced and worked to provide for herself. Now helping to provide for 3 more was a sacrifice on her part. Mennonite Board of Missions and Charities gave us \$35.00 a month. (That's one thing Mother couldn't understand: Why was this charity when it was the church who placed us in this situation?) I told her it was mission and not charity, but she wasn't

convinced.

My brother, who was in the Navy, also sent money to us at times. Could this be other than God's grace and provision? When Joyce was 5 weeks old, I started working 4 hours in the evenings when Mother could babysit after her long day of housekeeping at the hospital.

I remember one Sunday at Fairview, Orie Conrad asked what I was going to do.

"I'm going to work."

He started to protest, but Jake's father drove us away. I don't think his father understood or realized what was happening or even that Orie had caught up with the car headed for home. I can see Orie's sad look. I'm sure Fairview would have helped if we would have received.

Thrust into another state, a new community and seeking a church home near Modesto, California, the Lord provided abundantly. Among people who didn't understand our non-resistance stand, we were received for the most part with love and friendliness by members of the Mission Covenant Church. God's grace was again extended in this most important area of my life.

Jake's first employer was militaristic and made it difficult for us in some ways. He was quite condescending and enjoyed his role as a little "sergeant", but as I look back, I detect hints in his actions that show he mellowed toward us as he learned to know us. His wife was about my age, had 2 small children and was always kind toward me.

The war ended and Jake was released from CPS. But we stayed several months on the job with his second employer. The big decision was: Shall we stay here and accept the offer to work toward having our own dairy farm or return home to our family and church. God gave direction. We were able to save enough money for the trip home and a down-payment on a small acreage.

I had learned through new and difficult experiences, away from those who understood me, that God was able and willing to be all that I needed. I didn't have to understand--I just needed



to trust Him. I didn't have to depend upon my own resources--God was sufficient. I didn't have to isolate myself from other Christians--God's love was flowing through them.

Jesus has said that I was not to worry about daily needs. He would provide them if I put the kingdom of God and His righteousness first.

He kept His promise. He always does.

\* \* \* \* \*

## COMING MEETINGS

The OMHGS Spring 1993 Meeting will be held at the Sheridan, OR Mennonite Church, and will feature the history of that congregation by Hazel Yoder, Willamina, OR and the Shenk Family History by Wilma Nisly of Sheridan, OR. The meeting will be chaired by Daniel M. Widmer, Salem, OR. A separate program is included in this issue of the Newsletter.

The OMHGS Fall 1993 Meeting will feature the Amish theme in Oregon. We will also give the history of the Isaac Miller Family in the Needy area, tentatively. Isaac Miller started what became Needy Brick and Tile. The program will be held at the Zion Mennonite Church, near Hubbard, OR on September 19, 1993.

There will also be an Amish-style church meal following the program. We invite volunteers to help prepare and furnish food for this lunch. If you are able to help, please contact John & Beulah Fretz (364-1669).

**FUTURE PROGRAMS** We are making plans tentatively for the 1994 Spring program, featuring the Portland Mennonite Church and one of the leading families there. The Fall 1994 Meeting will feature the history of the Dallas Mennonite Brethren Church and one of the families there. More details on these programs coming later.

## OMHGS FALL 1992 MEETING FEATURES C.P.S. PROGRAM

The meeting was held at the Albany Mennonite Church, Albany, OR on September 20, 1992. Amos Conrad of Tangent told some of his father's experiences in World War I, that of Orrie Conrad. Luke Birky of Albany gave an introduction to C.P.S. (Civilian Public Service) program. Other speakers telling of their experiences were Lester Kropf, Albany and Frank Morris, Molalla. Clarence Hartzler, Albany, told more specifically about the Oregon C.P.S. camps. Jeanne Roth of Sweet Home spoke on the experiences of C.P.S. wives. John Fretz of Salem told about his time in the Canadian Alternative Service Work camps. A quartet of former C.P.S. men sang several numbers: Eldon Schrock, Perry Schrock, Clarence Hartzler and Roland Jantzi. A short business session followed when two OMHGS Executive Committee officers were re-elected, Hope Lind as President and Perry Schrock as Treasurer. These talks given at this meeting are printed in this issue. Extra copies are available to congregations and as a resource for group discussions.

\* \* \* \* \*

## OMHGS GENEALOGY WORKSHOP...

was held on October 31, 1992 in the social room of the new chapel building at Western Mennonite High School. The program began with introductions of all present. Doris Yoder, Lake Oswego, OR talked on "Beginning Genealogy Search" and Edna Kennel, South Beach, OR spoke on "Preserving Photos, Records and Artifacts". There was a discussion period following the talks. The Archives and Library Room was open for the remainder of the day until 3 p.m. for any who wanted to stay and do research.



# ZION'S Centennial CELEBRATION

Zion Mennonite Church Centennial Celebration will be held June 18, 19 and 20, 1993 at the church, near Hubbard, OR. Featured speaker will be the well-known Mennonite writer, historian, and minister John L. Ruth, of Harleysville, PA. He will speak during the weekend on "Who Were the Amish Mennonites", and "That Was Then; This is Now".

There will be vesper services on Saturday and Sunday, as well as Sunday morning worship service. On Saturday will be a barbecue/ picnic meal, and on Sunday a fellowship meal at noon. There will be displays, plenty of music, and time for fellowship and visiting. On Saturday evening there will be a video presentation and drama. A history book on the congregation will be available for sale. Zion is the oldest continuing Mennonite congregation in Oregon.

\* \* \* \* \*

## \* SPECIAL EVENT \*

On Tuesday, June 22, 1993, at 6:30 p.m., OMHGS will host a dinner meeting at Albany Mennonite Church, with JOHN L. RUTH of Harleysville, PA, as guest speaker. He will speak on Early Pennsylvania connections with Oregon Mennonites. There will be time for questions and comments following his presentation.

The earliest Mennonites and

Amish who came to North America in the 1600s and 1700s settled first in Pennsylvania. In later generations some of their descendants moved to Virginia, Ontario, and points west such as Ohio and Indiana. Later descendants continued to move west, some as far as Oregon. Oregon Mennonites whose ancestors came to North America in the 1800s often stopped briefly in Pennsylvania before settling in New York, Ontario, Ohio, Illinois, Kansas, and other places. Even Mennonites whose ancestry is other-than-Mennonites feel indirectly the influence of Pennsylvania Mennonites because of the strength and influence of the early and continuing Mennonite presence in Pennsylvania. John Ruth's presentation will help us to understand better our church and/or family connections to Pennsylvania.

John L. Ruth is an ordained minister and serves on the leadership team of the Salford Mennonite Church at Harleysville. He is also a well-known historian and author, tour leader and speaker. Oregon people who have heard John speak or who have participated in a TourMagination tour in which he was a leader recommend him enthusiastically. His books include 'Twas Seeding Time, A Mennonite View of the American Revolution; and Maintaining the Right Fellowship, a narrative account of life in the oldest Mennonite community in North America.

Reservations are required by Monday, June 7. Contact Perry Schrock at 258-6054, or Margaret Shetler at 873-6406, or a designated representative from your congregation. Costs will be covered by donation; any amount above \$5.00 per plate will be a tax-deductible contribution to OMHGS.

Plan now to be a part of this special occasion!



## ANNOUNCEMENTS

### JACOB HOCHSTETLER FAMILY GATHERING

Kidron, Ohio - Descendants of Jacob Hochstetler met recently and formulated activities for the second quinquennial (happening every 5 years) national H/H/H Family Gathering which will be held July 24, 1993 at Central Christian High School, Kidron, Ohio.

The H/H/H Family Gathering name was chosen to cover the Hochstetler-Hostetler-Hochstedler variations in surnames of Jacob's descendants.

The Jacob Hoschstetler Family Association was founded in 1988 after 1200 of his descendants met at Goshen, Indiana to commemorate the 250th Anniversary of Jacob's arrival in the United States, November 9, 1738 on the ship Charming Nancy.

A quarterly family newsletter is published in March, June, September and December. Membership is \$7 per calendar year to H/H/H Family Newsletter, 1008 College Avenue, Goshen, Indiana 46526.

Additional information may be obtained from the H/H/H Family Association (219) 533-7819, Pauline L. Yoder (216) 877-3341 or Jr. Bitikofer (216) 852-2672.

\* \* \* \* \*

### MOUNTAIN VIEW CHURCH BOOK AVAILABLE

*75 Years at Mountain View*, a history of the Mennonite Church near Creston, Montana. It is a 90 page book with a good durable binding. Cost is \$8.50 postage paid in the U.S. and \$9.00 postage paid to Canada in U.S. funds. If interested contact: Mountain View Church, 795 Mennonite Church Road, Kalispell, Montana 59901.

### MENNONITES FEATURED IN HISTORICAL ARTICLE

In the Summer 1992 issue of the Oregon Historical Quarterly is a very interesting article entitled "The Quiet Pacifists: Oregon's Old Mennonites, 1914-1945", by David Peterson. You will recognize many names, places and events.

\* \* \* \* \*

### MEMBERSHIPS

We wish to THANK YOU members who renewed for 1993, especially those who upgraded their membership from individual to family or higher. This is encouraging. We still encourage you or others to consider LIFE MEMBERSHIP, see the green OMHGS brochure for full information, or talk to one of the officers. Thank you again.

\* \* \* \* \*

### CONSCIENTIOUS OBJECTORS FEATURED IN THIS ISSUE

Extra copies of this issue are available for \$3.00 each and can be had at the Spring 1993 Meeting or ordered by mail from OMHGS. We also plan to have several copies for each congregation in the Pacific Coast Conference and other groups who wish to have them, so that they may be used as a resource for discussion, etc. in youth or other groups.

\* \* \* \* \*

**ARE YOU MOVING?** Please send us your change of address if you move. It will save us up to 64 cents each letter. Thank you for your attention to this.



## ANNOUNCEMENTS

### Oregon Mennonite Archives and Library (OMAL)

The OMAL is located on the west side of the new chapel building at Western Mennonite High School, 9045 Wallace Road N.W., Salem, Oregon. The OMAL will be open on the second and fourth Tuesday of the month from 9:00 a.m. to 3:00 p.m. There will be staff persons to help you in your research. Use of the library is free for OMHGS members. There is a minimum charge, or donation, of at least two dollars per day for non-members. It will be open by special request by contacting one of the executive committee:

Hope Lind (344-5974)  
John Fretz (364-1669)  
Margaret Shetler (873-6406)  
Perry Schrock (258-6054)  
Charity Kropf (651-2204)

Oregon Mennonite Archives and Library (OMAL) has duplicates of Family Almanacs and will send them free of charge (with a donation for postage) to other historical libraries, archives or individuals, as requested. They are in good to poor condition. Duplicates include:

- Lancaster, Pennsylvania: Johann Bar (German), 1904.
- Mennonite Publishing Company (German), 1895, 1897, 1901
- Mennonite Publishing Company/House (English) 1897, 1902, 1911, 1920-1926, 1928-1935, 1937-1952, 1955.

Anyone interested in any or all of the following books should contact Charity Kropf. Prices are negotiable.

What is Our Destiny by Norman Thomas c1944

Bricks Without Mortar by Varian Fry  
The story of international cooperation. c1938

The Coming Struggle For Peace by Andre Visson c1944

What Peace Means by Henry Van Dyke c1919

From Victory to Peace by Paul Hutchinson c1943

The Vitality of the Christian Tradition by George F. Thomas, ed. c1944

Searchlight on Peace Plans by Edith Wynner and Georgia Lloyd c1944

National Council for Prevention of War: To Stop War A handbook on peace-action. c1935

The Merrick Lectures: Christian Bases of World Order c1943

Winning the Peace in the Pacific by S.R. Chow c1944

The Sinews of Peace by Herbert Feis c1939

White Corpuscles in Europe by Allan A. Hunter c1939

\* \* \* \* \*

## Needed:

OMHGS is looking for a small good quality basic copying machine. If you know of one that is available, please contact one of the OMHGS officers. THANK YOU!



## INDEX TO CHURCH HISTORY ARTICLES IN THE OMHGS NEWSLETTERS

Albany Mennonite Church Albany, OR	Vol.3, No.2
C.B. Steiner Church Pratum, OR	Vol.5, No.1
Calvary Mennonite Church History Aurora, OR	Vol.5, No.2
Fairview Mennonite Church History Albany, OR	Vol.2, No.1
Harrisburg Amish Mennonite Church Harrisburg,OR	Vol.4, No.2
Hopewell Mennonite Church Hubbard, OR	Vol.4, No.1
Lane County Amish Mennonite Congregation OR	Vol.3, No.1
Oregon's Early Swiss Mennonites	Vol.5, No.1
Zion-Grace Mennonite Church Dallas, OR	Vol.2, No.2

## INDEX TO FAMILY HISTORIES IN THE OMHGS NEWSLETTER

Becker Family	Vol.2, No.2
Evers Family History	Vol.3, No.1
Heyerly Family History	Vol.5, No.1
Daniel Kropf Family History	Vol.4, No.2
Mishler Family History	Vol.4, No.1
Jacob Roth Family History	Vol.5, No.2
Joseph Schrock Family History	Vol.2, No.1
Widmer Family History	Vol.3, No.2

## **BITS 'N PIECES**

Welcome to Bits 'n Pieces. I would like to introduce myself, my name is Dianne Jeli and my great grandparents were Ben and Anna (Schrag) Emmert. Their son, Albert was my grandfather and his son, Carl is my father. I am very interested in genealogy and Mennonite history. This is the second issue of the OMHGS Newsletter that I have edited. I am really enjoying it and hope you will give me ideas of things you would like to see in this newsletter. Some thoughts that have come to mind are reader queries about families, stories of general interest to the readers and photos. I welcome all comments and hope that we can generate some new ideas.

Last issue I gave some ideas to get young people interested in preserving their heritage. I have given it some more thought and here are a few more ideas.

How about a workshop for young people on genealogy? It could be learning to make a family tree, how to collect stories from their grandparents, preserving photos and/or writing a story of their heritage. Does anyone else see this as catching the young people's attention?

Another idea I wrote about last issue was young people interviewing older people. How about the grandparents, parents or other relatives writing or recording some stories for the young people. Include some photos and that will really catch their interest. It is fun comparing the previous generations to the present to see if they have some of the same features. Some will groan and say, "So that is where I got my nose!" For their next birthday give a gift of stories and/or old photos that will become a treasured heirloom gift. Hopefully it will also kindle their curiosity.

Send me your ideas!      dj



## EXECUTIVE COMMITTEE HIGHLIGHTS

October 27, 1992 We met during the lunch hour of a regularly scheduled work day. The dinner meeting with John Ruth in June was discussed. The supply of brochures is about exhausted so we will have 2000 brochures printed as we want them available for the Zion Centennial. The new brochures will include the logo and have everything on one 9 x 14 sheet folded in fourths.

John Willems expressed a concern at the fall meeting that we try to get our young folks interested in our history, especially as it relates to the CPS program and nonresistance stance. It was decided that we will print extra issues of the spring Newsletter and make them available to the youth in the district as well as for some of the other Mennonite churches (non-PCC conference).

We discussed placing an ad in the Mennonite Your Way Directory and decided on a 1/2 inch ad at a cost of \$72.

The vacancy on the Consulting Board was discussed, this is to be filled by someone from a non-conference Mennonite Church. Hope will be making contacts to fill it.

The Spring 1993 program will be at Sheridan and the Fall 1993 program at Zion.

A concern that has come up is the designation on our application for incorporation in the State of Oregon that in case the organization is dissolved our assets can not go to MCC. It was decided that the archives should be designated to go to the Archives of the Mennonite Church housed at Goshen College, Goshen, IN and the library (books and period-

icals) go to the library at George Fox College in Newberg.

Joan Kropf Yordy will be permitted to use the files we have in the Archives relative to the Missionary Evangel.

January 26, 1993 We convened our meeting at 1:00 p.m. after spending the morning working in the Archives. Because of holidays and bad weather, there was a lot of catching up to do.

Perry reported briefly on our financial situation: \$644.45 in fund for furnishings, \$205 in the Ray Kenagy special fund and \$547.08 in the general fund.

1993 memberships received to date are 24 individual; 22 family; 10 contributing; 3 sustaining and 2 non-membership contributions for a total of 61 plus at least another 22 for family memberships, making over 80 members at the present time.

Duplicate books were discussed and some of them will be available at the March meeting for people to take for a small donation. It was also discussed how to acquire books for the library as there is no budget for such purchases. It was decided that we will invite folks to donate them, with a suggested list in this Newsletter.

Plans for the Spring Meeting were finalized. The June meeting with John Ruth was discussed. The decision was to step out in faith and have it by donation. June 7 is the final day for reservations. We will consider appointing a contact person for each congregation to gather reservations and also serve as general contact person between the congregation and OMHGS whenever a need arises.

The Fall Meeting was discussed and plans are for an Amish style church lunch to follow.

We will request \$250 from the Pacific Coast Conference for use in processing the archival materials generated by the conference.



## NEEDED! BOOKS TO BE CONTRIBUTED

At present, OMHGS does not have a budget for purchasing books for the historical library. We are very grateful for all the books that have been donated to date, and we invite your continuing donations.

To assist you in choosing books to donate, we suggest books such as the following:

- The Baden Emigration Book (including emigration from Alsace) 1992 - \$22.95
- Grandma and Grandpa are Special People by Barbara Kay Polland 1982 - \$7.95
- A Race For Land by Esther Loewen Vogt 1991 - \$4.95
- any book published by a Mennonite press in 1993 (check to see if we already have earlier publications)
- books authored by Mennonites and published by an other-than-Mennonite press (1993 or before, but check for duplicates)

### Books of Family History and Genealogy, such as:

- The Brenneman History (1,217pp.) - \$50.00
- Christian Schmucker, A Colonial Pennsylvania Farmer - \$8.35
- Christian Schmucker, Stalwart Pioneer - \$3.00
- Daniel Mullet Family History and Records, 1854-1984 - \$8.25
- Descendants and History of Christian Fisher (1757-1838) - \$32.00
- The Descendants of Christian J. and Magdalena (Hershberger) Hostetler - \$28.00
- Descendants of Johannes Gnage and John Kenege, Sr. and Related Families - \$39.50
- George F. Roupp Freundschaft - \$20.75
- The Graber Family on the Dakota Prairies, 1858-1983 - \$8.35
- The Graber Immigrants, 1650-1984 - \$21.00
- The Hertzler-Hartzler Family History - \$42.00
- Janzen 1780-1989: A Family History and Genealogy of Jacob F. and Susanna (Baerg) Janzen -- Their Ancestors and Their Descendants - \$37.00
- Jonathan P. Smucker, Amish Mennonite Bishop - \$6.75
- Mast Family History - \$35.00
- Mosemann Family Directory - \$15.00
- The Nice Family History: Descendants of Bishop John T. Nice (1858-1931) and Elizabeth (Dutcher) Nice (1864-1950) of Morrison, Illinois - \$10.75
- Our Immigrants: Christian and Elizabeth Christner's Family - \$33.00
- The Wenger Book (1,248pp.) - \$49.50
- The Wenger Book Index - \$34.50
- Other family histories which include you or your ancestors

These books may be ordered from: Olde Springfield Shoppe; P.O. Box 171; Elverson, PA 19520-0171. PH: 215-286-0258

We suggest that you contact Charity Kropf (651-2204), OMHGS librarian, to be sure that the book(s) you wish to donate have not been donated by someone else. Books which are duplicates or which do not meet our collection policy guidelines will be sold, traded or given elsewhere. You may also donate the cost of the book and designate which book you would like purchased.

## 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 purpose. 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 1993

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 \_\_\_\_\_

Enroll me (please check one):

_____ Student	\$5.00	_____ Sustaining Member	\$50.00
_____ Single Membership	\$10.00	_____ Non-member Contributor	\$10.00 or more
_____ Family Membership	\$15.00		
_____ Contributing "	\$25.00	_____ Life Membership	\$500.00 payable in one sum, or increments of not less than \$100.00 a year for five (or fewer) years.

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.

Please send memberships to:

Perry Schrock, OMHGS treasurer  
30180 Sodaville-Mt. Home Road  
Lebanon, OR 97355

.....



## **OMHGS Newsletter**

OREGON MENNONITE HISTORICAL  
AND GENEALOGICAL SOCIETY  
9045 Wallace Road NW  
Salem, Oregon 97304

**FIRST CLASS**

**Join Now!**  
**We need YOU**