

TIME TRAVEL SCHWEITZER STYLE

More Research Needed (MRN)

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A powerpoint presentation to the Swiss (Volhynian) Mennonite Cultural and Historical Association annual meeting/banquet – August 29, 2013, Whitestone Mennonite Church, Hesston, KS.

Thank you. With us is my Father, Delmar Ortman, from the rural Freeman/Marion, South Dakota, my sister, Jean Ortman Detrich from Chapman KS (and a Hesston Graduate), and my daughter Neah. We thank the SMCHA for its 2011 scholarship that helped her with an MCC Salt assignment to Burkina Faso in West Africa for a year. I bring you greetings from the Seattle Mennonite Church. Most of you have not visited us, so it is good to be here amongst my people, 3rd-4th-5th-and 6th cousins one-times, two times, three-times removed and who know all those terms.

Slide 1

Time Travel Schweitzer style

Slide 2

This slide is photo of pieces of the Chelyabinsk meteorite that struck Russia in February of 2013. It is shown to illustrate that our history and “story” does not begin in 1525 in Switzerland. Or, as I’ve often said, life does not begin at conception. It began at creation.

- Approximate estimates indicate the meteor was 4.5 billion years old.
- http://en.wikipedia.org/wiki/Chelyabinsk_meteor
- http://rbth.ru/society/2013/03/19/chelyabinsk_meteorite_mystery_revealed_24039.html

Gold was formed by the collision of two neutron stars. Again, this puts into perspective that we are connected to cosmic universe.

<http://newswatch.nationalgeographic.com/2013/07/17/earths-gold-forged-in-stellar-collisions/>

Slide 3

23 and me. I submitted a DNA sample for analysis. The slide provides the results.

<https://www.23andme.com/>

http://www.slate.com/articles/health_and_science/science/2006/03/why_were_all_jesus_children.htm
!

Slide 4

Neanderthal

We trace our Swiss-Volhynian history back to Switzerland. But we rarely consider what our ancestors were doing for thousands of years before 1525. Apparently, there are Neanderthals on the family tree. This is not altogether surprising, as Neanderthal remains have been found in Switzerland.

Prehistoric Cave of Wildkirchli with Neanderthal findings on Ebenalp mountain, Alpstein mountain range, Appenzell, Switzerland

<http://www.diomedia.com/public/;jsessionid=CB9970CB20E5A37E8BAECC1B8EF2C38D.worker1en/4851708/imageDetails.html>

Slide 5

Switzerland before 1525. Again, this is an attempt to provide a bit of perspective on the history of Switzerland. Perhaps our ancestors fought (before they became pacifists) against Julius Caesar!

<https://en.wikipedia.org/wiki/Helvetii>

Map of Switzerland

https://en.wikipedia.org/wiki/History_of_Switzerland

- Southern part of Switzerland falls to Rome in 222 BC.
- Territory around Geneva came under Roman sway by 121 BC
- Helvetic (Swiss) tribes joined Germanic tribes to defeat Roman armies in 107 BC and 105 BC
- In 61 BC, the Helvetii, decided to leave their lands and move to the West. They were decisively beaten by Caesar in the Battle of Bibracte in 58 BC.
- First Augustus and then Tiberius completed the absorption of Switzerland into the Roman Empire.

Slide 6 1525

Luke 12:51 "Suppose ye that I am come to give peace on earth?" I tell you, Nay; but rather division"
This seems to be the scripture that most describes Mennonites.

Johannes Schrag (b. ca. 1740) GGGGGgrandfather and Heinrich Muller (b. 1758) GGGGGgrandfather were Amish.

Around 1760, Johannes Schrag married Elizabeth Albrecht, likely at Albsheim, Palatinate. They and their children at the time moved to Falkenstein, East Galicia (Austria) in 1784. Four of their 10 children are my GGGGGgrandparents. In 1796, part of this family moved to a Hutterite Colony at Wischenka, Tchernigov, Russia. This did not turn out to be a success so they moved to Michalin, Kiev, Russia. Three of the daughters wound up married to Hutterite men: Katherine Schrag married Andreas Waltner/Waldner; Anna Schrag married Jerg Waldner; and Maria Schrag married first Johann Wipf, and after he died, Enoch Kleinsasser. This means more cousins on the Hutterite side to find.

In 1785, Heinrich Muller married Anna Eymann and moved from Ibersheim near Worms, Palatinate to Einsiedel, East Galicia (Austria). In 1796, they also moved from Einsiedel with the Schrags and several other families to the Hutterite Colony at Wischenka, Tchernigov, Russia. This also did not turn out to be a success so the following year they moved to Michalin, Kiev, Russia. Heinrich's son Johann Muller (b. 1801) later became minister of the Eduardsdorf Church in Volhynia. In 1825 this church signed the Amish Essingen Agreement, but by 1861 it was no longer Amish.

So there we have a Schrag and Muller family who went from Amish to Hutterite to Mennonite.

Slide 7 Those Who Left and Those Who Stayed

James W. Krehbiel's book, *Swiss Russian Mennonite Families Before 1874*, contains quite a number of ancestors (usually women) whose children married in Europe, but their families stayed and are not further recorded. A database of those Swiss Russian families who remained in Europe would be helpful. MRN.

- Grabers
- Christian Graber (b. 1746) and Maria Roth (b. 1747) had 8 children while living in Montbeliard (France). The oldest daughter married Peter Eicher and stayed in Montbeliard. One daughter died young. The remaining six Graber children married and went to Austria and Russia and their offspring all come to South Dakota in 1874. Of these six Graber children (Elizabeth, Christian, Johann, Peter, Daniel, Jacob), I am directly related to all of them (they are my multiple great grandparents).

Swiss Russian Mennonite Families Before 1874 – James W. Krehbiel, p. 55.

SLIDE 8 1790s – Ortman

1790 – Ortman(n)s found in Mecklenburg/Schwerin area of north Germany

1819 - Friederich Ortman(n) and family moved to Adelhof, Congress Kingdom of Poland.

1819-1871 – Ortman(n)s intermarry with Zafft family. Four Ortman(n) brothers (Christian, Karl, Heinrich, and Friedrich C.) live in Adelhof. A sister, Julianna married her cousin Friedrich Ortman(n).

1871 - Cousin Friedrich, wife Julianna, and his father John C. Ortman(n) moved to Kotosufka, Volhynia and joined the Jacob Stucky congregation.

1874 - The four Ortman(n) brothers, wives, and children left directly from Adelhof to Hamburg and then to America on the *S.S. Westphalia* arriving in New York City on May 6, 1874, and then made their way by train to Dakota Territory.

1874 – The Kotosufka Mennonites immigrated and settled in McPherson and Harvey counties in Kansas. Cousin Friedrich Ortman(n) and Julianna did not immigrate to Kansas until 1878.

- *The F. Christian and Anna Eleanora (Zafft) Ortman Family History 1800-1992*, by Marnette D. (Ortman) Hofer

Factoid: Bill Boeing's (founder of the Boeing Company) mother was Marie Ortman.

http://www.historylink.org/index.cfm?DisplayPage=output.cfm&file_id=8023

Slide 9 Bank Failures of 1873 -1884 -1890 – 1893-1896-1907

I included this list of bank failures to highlight the economic uncertain times that our ancestors experienced upon their arrival in the United States. And yet, somehow, as noted below, Mennonites, including my Great Grandfather, John C. Mueller, entered into the banking profession.

Panic of 1873

http://en.wikipedia.org/wiki/Panic_of_1873

- The investment firm of Jay Cooke and Company went bankrupt in September 1873 as a result of rampant speculation in railroads. The stock market dropped sharply and caused numerous businesses to fail.
- **The depression caused approximately three million Americans to lose their jobs.**
- The collapse in food prices impacted America's farm economy, causing great poverty in rural America.
- **The depression lasted for five years, until 1878.**
- <http://history1800s.about.com/od/thegildedage/a/financialpanics.htm>

Slide 10 - 1874 and Native Americans

Because Swiss-Volhynian Mennonites arrived in 1874, soon after Native Americans were swindled, defrauded, and forced to sign treaties (that the U.S. government often broke) removing them to "reservations," we often assume that we arrived to farm empty land granted to the railroads or from the U.S. government through the 1864 Homestead Act. Perhaps every Mennonite Church in the United States should have two signs. One, the name of the Church. The second that says: "This Church built on land once occupied by the _____ Tribe."

MRN

Slide 11 - 1874 and Ecology Change

The Swiss-Volhynian Mennonites arrived barely 70 years after Lewis and Clark's Corps of Discovery adventure across a great untrammled landscape from the Missouri river to the Pacific Ocean. In a very short time, the mid-west and western United States were struck by four great extinctions or near-extinctions: the bison (60 million) and tall and short-grass prairie were driven to the brink of extinction. The passenger Pigeon (3-5 billion) and Rocky Mountain Locust (one swarm – 12.5 trillion insects) were driven over the edge to extinction.

In a recent article, *Against Forgetting*, Derrick Jensen writes:

My great-grandmother grew up in a sod house in Nebraska. When she was a tiny girl—in other words, only four human generations ago—there were still enough wild bison on the Plains that she was afraid lightning storms would spook them and they would trample her home. Who in Nebraska today worries about being trampled by bison? For that matter, who in Nebraska today even thinks about bison on a monthly, much less daily, basis?

Where have all the animals gone? It's hard to fight for what you don't know you've lost.

http://www.slate.com/articles/health_and_science/science/2013/07/decline_of_wildlife_in_america_where_have_all_the_animals_gone.html

In a February 3, 2003 *High Country News* article, Jeffrey Lockwood writes:

Picture swirling snow as far as the eye can see — in the middle of summer. Now, imagine this blizzard of flakes transforming into a swarm of locusts. This isn't just any swarm, but the largest congregation of animal life that the human race has ever known. Picture yourself in Plattsmouth, Neb., in the summer of 1875.

A swarm of Rocky Mountain locusts streams overhead for five days, creating a living eclipse of the sun. It is a superorganism composed of 10 billion individuals, devouring as much vegetation

as a massive herd of bison — a metabolic wildfire that races across the Great Plains.” It was “estimated that the swarm was 1,800 miles long and at least 110 miles wide.”

<http://www.hcn.org/issues/243/13695>

The last major swarms of Rocky Mountain locust were between 1873 and 1877, when the locust caused \$200 million in crop damage in Colorado, Kansas, Minnesota, Missouri, Nebraska and other states.

http://en.wikipedia.org/wiki/Rocky_Mountain_locust

These examples illustrate that change on a massive scale can occur in a short time period. It is a warning that climate change may also have significant adverse changes over a short time period.

Slide 12 1870-1879 Exodus to Kansas (Black)

Does this sound familiar? “In 1870, a handful of men went to Kansas and returned a favorable report of homesteading possibilities. Several families migrated and their assessments were also positive.” p. 113. In 1875 a board. . . “appointed several delegates to visit the West and report on the conditions of settlement. One of them . . . visited Kansas during the early summer of 1875 and reported his findings at a meeting held in mid-August.” p. 148. One estimate is that between four and five thousand came to Kansas during the spring of 1879. p. 256. These were not Mennonites. These were freed blacks from Mississippi, Louisiana, Texas, and Tennessee who were being terrorized by southern whites unwilling to accommodate to re-construction after the Civil War. These “immigrants” settled throughout Kansas “from Nicodemus [Graham County] to Dodge City, from Parsons and Fort Scott to Topeka, Leavenworth, and Atchison.” p. 159. There is also a footnote on page 149 concerning “a short-lived colony in Marion County.” FN 13. MRN

Slide 13 Bank Failure 1884

The **Panic of 1884** was a panic during the Recession of 1882-85. Gold reserves of Europe were depleted and the **New York City national banks**, with tacit approval of the United States Treasury Department, **halted investments in the rest of the United States** and called in outstanding loans. A larger crisis was averted when New York Clear House bailed out banks in risk of failure. Nevertheless, the investment firm Grant & Ward, Marine Bank of New York, and Penn Bank of Pittsburgh along with **more than 10,000 small firms failed**.

http://en.wikipedia.org/wiki/Panic_of_1884

Slide 14 - 1888 – *The Children’s Blizzard*, by David Laskin

This book tells the story of the 1888 Midwest blizzard. A good portion of the book is taken up with the stories of five schoolboys, my relatives, in South Dakota who froze to death in the blizzard: John Albrecht, Peter Graber and John, Henry, Elias Kaufman. Why does it take a Jewish author from Seattle to write about Mennonites in 1888?

Slide 15 - Bank Failure 1890

As noted above, our stories often mention the blizzards, the prairie fires, the tornados, the grasshoppers, and the dust storms, but rarely on economic disasters such as bank failures. MRN.

The **Panic of 1890** was an acute recession, although less serious than other panics of the era, still it is the nineteenth century’s most famous sovereign debt crisis.

It was precipitated by the near insolvency of Barings Bank in London, which faced bankruptcy in November 1890 due mainly to excessive risk-taking on poor investments in Argentina.
http://en.wikipedia.org/wiki/Panic_of_1890

Slide 16 – Bank Failure 1893

The **Panic of 1893** was a serious economic depression in the United States that began in 1893. It was marked by the collapse of railroad overbuilding and shaky railroad financing, resulting in a series of bank failures. Compounding market overbuilding and the railroad bubble was a run on the gold supply. **The Panic of '93 was the worst economic depression the United States had ever experienced at the time.**

http://en.wikipedia.org/wiki/Panic_of_1893

In early May 1893 the New York stock market dropped sharply, and in late June panic selling caused the stock market to crash. A severe credit crisis resulted, and more than **16,000 businesses had failed by the end of 1893**. Included in the failed businesses were 156 railroads and nearly 500 banks.

Unemployment spread until **one in six American men lost their jobs**. The depression caused by the Panic of 1893 lasted for about four years, ending in 1897.

<http://history1800s.about.com/od/thegildedage/a/financialpanics.htm>

Slide 17 – Bank Failure 1896

The **Panic of 1896** was an acute economic depression in the United States that was less serious than other panics of the era precipitated by a drop in silver reserves and market concerns on the effects it would have on the gold standard. Deflation of commodities prices **drove the stock market to new lows** in a trend that began to reverse only after the 1896 election of William McKinley. The National Bank of Illinois in Chicago failed.

http://en.wikipedia.org/wiki/Panic_of_1896

Slide 18 - 1900s Ritzville – Schrags Schrag rest stop

Midwest area Mennonites often think about their connections to South Dakota, Nebraska, Minnesota and especially Kansas. But there are also connections to Washington State, as well.

According to James Krehbiel's 2002 presentation to this Association on Mennonite migrations out of South Dakota and Kansas, in 1882, five Schrag families, along with two Gering families, two Graber families, a Kaufman family and a Waltner family left South Dakota for Oregon and established a country church near Dallas, Oregon. Two more Schrag families later joined them. After nine years they moved near Eugene, Oregon and around 1900 many of them moved to Adams County, in the east-central area of Washington where they founded the towns of Menno and Schrag. There were 57 persons from Dakota Territory who left for Oregon and then to Washington.

See <http://www.swissmennonite.org/feature_archive/2003/sdks.pdf>

Mildred Schrock's Book "For his Sake" Is the story of Peter Graber who married Maria (Elizabeth) Strauss in 1839. Their daughter Barbara Graber married Joseph Schrag in 1864 and came to America in 1874. They could only afford to make it to Ohio, so their arrival in Dakota Territory was somewhat delayed, Joseph developed cataracts soon after their arrival and on the advice of doctors back east, was urged to move to a less dusty climate.

Freni Schrag also moved to Menno, WA with her parents. Charles Kaufman met her there and they were later married. Kaufman's collections became the basis for the Kaufman Museum at Bethel College, KS.

Although Schrag, Washington is no longer listed as a populated town, see <http://www.placenames.com/us/p1511296/> there is a Schrag rest stop on Interstate 90 at milepost 198 (from Seattle). This is a photo of my parents, Delmar and Maxine Ortman at the Schrag rest stop on I-90 in Washington State.

There is also a Menno Church, WA church cemetery list on line with many familiar family names (Gering, Graber, Krehbiel, Schrag, Stuckey, Waltner) See <http://www.interment.net/data/us/wa/adams/menno.htm>
<http://wagenweb.org/lincoln/obitsmennocem.htm>

Slide 19 MONROE, WASHINGTON (Western Washington)

A number of SD/KS Mennonites and eastern Washington Mennonites, moved to western Washington and there are a number of Mennonite gravestones in Monroe, WA, north of Seattle.

SCHRAGG

Fannie	Daniel J.
Apr 20, 1859	Oct 9, 1848*
Aug 20, 1936	Apr 22, 1929

*Born in Waldheim, Russia

<http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=swissvol&id=I1264>

- FATHER
- Jacob D. Schwartz
- 1857 – 1932
- Other names: Albrecht, Gering/Gehring/Goering, Saner/Senner, Stucky, Zerger

<http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=swissvol&id=I1264>

<http://files.usgwarchives.net/wa/snohomish/cemeteries/monroemenonite.txt>

Krehbiel also reports that Jacob Gering and his wife Susanna Krehbiel and five children lived along the West Vermillion River, north of Marion, S.D. In July 1878, a flood destroyed their house and Susanna and three children drowned. His remaining son, Daniel Gering, married Katherine Swartz in 1879, and moved to Kansas and later to Monroe, WA in 1913. Jacob's daughter, Maria Gering married Jacob Schwartz and they also moved to Monroe, WA.

Every Sunday, growing up, we would drive to the Salem-Zion Mennonite Church (North Church) and cross the West Vermillion River at the site of this homestead. In fact, on August 25, 2013, on the way to the North Church, we drove across this same bridge. Odd to think that a century later I would be living in Seattle, not far from Monroe.

Slide 20 1902 – First National Bank, Freeman, S.D.

An application for a national bank charter for Freeman was made on January 17, 1902. The following men were the original organizers: Jos P. Graber, Joseph J. Waltner, Jr and three brothers---Benj. J. Jacob J. and John J. Waltner. In January 1903, Jos. P Graber and Jos. Waltner Jr. severed their connections with the bank and disposed of their interest to the other stockholders and John C. Mueller, a brother-in-law of John J. Waltner. A bank building was constructed on the northeast corner of the intersection of 4th and Main Street. It was named FIRST NATIONAL BANK and served as the bank home for the next 70 eventful years before a new building was built.

(Freeman Facts---Freeman Fiction 1879-1979, Pine Hill Press, 1979, p. 257)

Great Grandfather John C's involvement in the bank continued throughout his lifetime. He was Pres. of the Board of Directors from 1912-1918; and served as Vice President and Chairman of the Board of Directors for many years.

Photo is Bethel Class of 1893-94, with John C. Mueller in middle of bottom row.

Slide 21 - Bank Failure 1907

The Panic of 1907 was the last and most severe of the bank panics of the "National Banking Era." The Panic of 1907 was caused by a lack of confidence, the hallmark of every financial panic. On 16 October 1907, F. Augustus Heinze tried to corner the stock of United Copper Company; when he failed, his depositors tried to pull their money from any "trust" associated with him.
<http://uspolitics.about.com/od/economy/ig/Financial-Bailouts---A-History/Panic-of-1907.htm>

Slide 22 WWI – Hutterites - Ft. Lewis / Henry Ortman – Ft. Riley

Seattle author David Laskin's *The Long Way Home* entwines two stories: that of immigrants to the U.S. in the early part of the 20th century, and their trial by fire as they served in the U.S. military in World War I. That welcoming attitude did not extend to conscientious objectors, especially ones with German backgrounds. Laskin includes an account of the appalling mistreatment of a group of Hutterite COs — before they were court martialed at Ft. Lewis, WA, and sentenced to 20 years' hard labor, torture at Alcatraz, and the death of three of the Hutterites at Ft. Leavenworth, KS. I told this story to a local Seattle news reporter who was able to obtain the court martial transcripts from the National Archives:

Religious groups suffered for peace stance in World War I

by ERIC SCIGLIANO, GUEST COLUMNIST, *Seattle P-I*, November 13, 2004

<http://www.seattlepi.com/local/opinion/article/Religious-groups-suffered-for-peace-stance-in-1158950.php>

“Henry Ortman, my Great Uncle [my Grandfather David C. Ortman’s older brother] was drafted during WWI and sent to Fort Reily, KS. Henry did not believe in war and he refused to serve. This earned him time in the Fort Reily Prison.”

The F. Christian and Anna Eleanora (Zafft) Ortmann Family History 1800-1992, Marnette (Ortman) Hofer, p. 418

Slide 23 Disappearing Homesteads

This large square house, ¼ mile east of the Delmar Ortman family farm, eight miles north of Marion, S.D., was built by Zachariass Ewert who married Rosina Ortman.

What is happening to these old farm houses? MRN

Slide 24 1939

This letter from Adolf Goering was found amongst my Great Grandfather John C. Mueller's files. There is only one Adolf Gering (b. 1878) listed in Arthur Graber's *Swiss Mennonite Ancestors and Their Relationship from 1775*. Because my Great Grandmother's (Caroline Miller) brother's (John P. Miller) wife was Edythe Goering, it is possible that this letter was directed to Edythe's family. The date and place of this letter is striking. There is no place on earth that was more perilous than Poland in 1939?

- Adolf Goering
- Lw'ow, Poland
- April 21, 1939

Slide 25, Korean "War" 1-W

- Bridgeport, CT - 55 I-W men, including my father, Delmar Ortman, served at **Fairfield State Hospital, Newtown, CT**
- Movie *Sleepers* with Brad Pitt was made there.
- Frank Deford – Sports Illustrated writer and NPR sports Commentator broadcasts from there
- Mennonite World Review March 4, 2013, carried an article by Rich Preheim on CT I-W.

<http://www.mennoworld.org/2013/3/4/peacemakers-newtown-conn/?print=1>
1-W stood for "workers".

While there has been much research on COs in WWII, less research appears to have been done on alternative service during the Korean "War." MRN.

Slide 26 - InterMenno Trainee

I was an InterMenno Trainee from 1973-1974. This program was run by European Mennonites beginning in 1963 and recently ended in 2010. Have the InterMenno Trainee records been archived? MRN?

<http://www.intermenno.doopsgezind.nl/english/imendeng.htm>

My two placements at two chicken farms (six months each) were at:

Unterbiegelhof - Neckarbischofsheim-Untergimpfern, Germany

During the entire time I worked at the Unterbiegelhof and for many decades afterwards, I had no idea that Hans Herr left Switzerland and stayed at the Unterbiegelhof before leaving in 1709 for Pennsylvania. He was the first Mennonite Bishop to immigrate to America.

http://archiver.rootsweb.ancestry.com/th/read/GERMANNA_COLONIES/2005-04/1113914843

Hagenauer Hof - Neuhausen

auf den Fildern, Germany

Heinrich Ehmman

I have two Eymann sisters on the family tree. One married Johann Zerger, the other married Heinrich Muller. *Swiss Russian Mennonite Families Before 1874 – James W. Krehbiel*, p. 35. I've often wondered if there is any relationship between the Ehmmanns and Eymannns.

Slide 27 - 1960s- 1970s Alternative Service vs. Voluntary Service

The 1960s and 1970s were a very contentious time. President Nixon ended the draft in 1973. See:

<http://www.airforcemag.com/MagazineArchive/Pages/2008/April%202008/0408draft.aspx>

A very important transition occurred between conscripted military (or alternative service) and voluntary service. There was a large population of Mennonites in Turner and Hutchinson Counties in South Dakota, but not in neighbor McCook County. The McCook County draft board issued me a 1-A status, and I had to request a draft board hearing before it was changed to 1-O. I received a low (49, as I recall) draft lottery number, but the draft ended approximately six months before my number would have been called. I had accumulated a box of letters and draft related material that I have donated to the Freeman Museum and Archives associated with Freeman Academy, in Freeman, S.D.

Even though the draft and lottery have gone away, the Selective Service System has not.

FAFSA applicants born after 1960 must have registered to receive Federal Education Funding. Federal job training through the Workforce Investment Act is only open to men who register with the Selective Service. A man must be registered to be eligible for jobs in the Executive Branch of the Federal government and the U.S. Postal Service. Proof of registration is required only for men born after December 31, 1959.

<http://www.sss.gov/men1960.html>

Some other sources on this time period are:

Disquiet in the Land: Cultural Conflict in American Mennonite Communities, by Fred Lamar Kniss
A study of Mennonite Conference in PA, VA, OH, IN. (1997, Rutgers Press)

The Strength not to fight, by James W. Tolfeson (1993)

An oral history of Vietnam's conscientious objectors presents interviews with forty conscientious objectors, covering such issues as family, faith, the struggle to prove sincere opposition to the war, and other topics. Several Mennonite draft age stories are included.

Slide 28 - Seattle (Archie Marvel Graber)

This is a photo of a wooden sculpture, *Trees of Knowledge* – by Archie Marvel Graber.* He also created Whale sculptures which were displayed in Fairbanks, Alaska. The photo is of our daughter, Neah Ortman, at Ballard High School, where the *Trees of Knowledge* is now displayed. She was the only student among a school of approximately 1,600, who was related to the sculpture.

* *b. April 8, 1924/d. January 23, 1984, Swiss Mennonite Ancestors and their Relationships from 1774 – by Arthur Graber, p. 196*

Where are other Swiss-Volhynian sculptures located? MRN.

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OTHER NOTES:

More Research Needed:

- * Why are Swiss Brethren, who never met Menno Simmons, called Mennonites?
- * Why are Mennonites called after someone's first name? If Menno's first name had been Term, would we be known as the Term-ites?
- * Did anyone grow up watching kerosene TVs?
- * If we're Swiss, how come we can't yodel?

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"The Trees of Knowledge" – Archie Marvel Graber

Although I've lived in Seattle (except for one year in WA D.C.) since leaving the Midwest in 1975, in 1990, my wife and family moved into the north Ballard area. Upon entering the Ballard Public Library, I was struck by the large wooden carving of trees that hangs above the front desk. I squinted underneath and saw that it was signed by the artist - Graber '63.

Well, there aren't many Grabers around and it seemed likely that this Graber was somewhere on my South Dakota/Kansas Graber family tree (both my grandmothers were Grabers). But without a first name, I was unable to make a connection.

About ten years later, I was contacted by some long-last Graber relatives in Montana who had seen one of my family history articles I had posted on the Internet and sent me their family tree.

To make a long, ten-year old story short, the Ballard Library artist is Archie Marvel Graber who was born in Montana in 1924 and died in Seattle in January 1984. He turned out to be a double cousin. He was my Grandmother (Graber) Mueller's third cousin and also my Father's third cousin on the Ortman (Zafft) side. He worked as a Sculptor/Artist and studied in Europe. Besides the Ballard Library wood sculpture, his work included an Eternal Light fresco for the Temple B'Nai Torah, as well as a whale fountain in Fairbanks. Amazing what you can learn hanging around the Ballard Public Library.

Archie Graber's wood carving at the Ballard Library was titled, "The Trees of Knowledge". Subsequently, the Ballard Public Library was moved to a new Ballard Library. However, "The Trees of Knowledge" was not included. Rather, it was relocated to the Ballard High School, where it is now displayed. Here is what Archie Graber wrote about this wood sculpture:

"THE TREES OF KNOWLEDGE"

There are three trees, The Past, The Present, and the Future.

The Tree of the Past is out of dark rich woods. The darkness is symbolic of limited knowledge, the rich woods symbolize our heritage of the past. There are fewer woods and the differences are very clear symbolic of the ease of classifying the different subjects of the past. There are fewer elements indicating less complexity. The woods used for the tree of the past are the oldest and rarest used in the sculpture. The tree is located on the right side and leads directly into the Tree of the Present. It is also located in back of the Present. The Tree of the Past is the smallest tree indicating the smaller area of knowledge.

The Tree of the Present is more complex. It is the foremost tree because the present is immediate. The woods are varied from dark to light because knowledge is now more difficult to categorize than is true of the past. The Tree of the Present is larger than is the Tree of the Past for we have greater knowledge. Some woods used in the Past are used in the Tree of the Present, symbolizing the part past knowledge plays in the present.

The Tree of the Future is the largest tree for greater knowledge is anticipated. The Tree of the Future is more complex than the others and has a greater number of woods used. The woods are light and golden foreseeing a golden age yet to come. The Tree of the Future is behind the Present for it has yet to emerge. The Future seems to receive the others and it is the strongest and most sturdy. The vertical elements symbolize the elevation of man and knowledge. Its position is different than is the other two for it must stand always as something remote.

In general the whole design is interlaced for it is hard to distinguish where knowledge begins and stops. Through the maze of limbs and trunks it does become a lucid clear unit. The leaves are different colors of wood representing Autumn for the Past (harvest), Spring for the Present (promise and birth), and Summer for the Future (lush fulfillment). Winter is not considered for it would indicate death and end which I cannot foresee. There are thirty-one different woods used and come from every continent. They are welded into a unit symbolizing peace and a pooling of knowledge for man. The laminations indicate how one layer of civilization is built upon another. The three are organized in such a way as to become one. The oneness allows individuality through for it takes individualism to exceed the bounds and bonds of the past and present. Each tree has one wood which contrasts strongly with the others of the three. It is the Heart of the tree. This one wood is an acknowledgment of the individuals who have contributed directly to the elevation of man through his quest of knowledge. To these men who dared to stand alone I have written and will engrave these words upon the sculpture. - Archie Graber - 1963

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SIX GRABER ANCESTORS FROM ONE FAMILY

Ulrich (Ulli) Graber

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|
Pierre (Peter) Graber m. Elizabeth

|
Pierre (Peter) Graber m. Katherin Krabuhl

|
Christian Graber m. Maria Roth
b 1745 b. 1747

Elizabeth
Graber
b. 1771
m.

Peter
Kaufman

Christian
Graber
b. 1774
m.

Katharina
Stucky

Johann
Graber
b. 1779
m.

Barbara
Stucky

Peter
Graber
b. 1781
1m.

Katherina
Gering

Daniel
Graber
b. 1785
m.

Maria
Rupp

Rev. Jacob
Graber
b. 1789
m.

Marie
Gordie

|
Christian

—
|
Katharina

|
Barbara

|
Johann

|
Katherina

|
Marie

|
Rev. Joseph

Kaufman b. 1792	Graber b. 1799	Graber b. 1815	Graber b. 1812	Graber b.	Graber b. 1820	Graber* b. 1832	
1m. Anna Gordie	2m Maria Stucky	m. Jacob Schwartz	m. Jacob Senner	m. Lisa Senner	m. Rev. Johann Schrag	m. Peter Preheim	m. Frances (Freni) Graber**

Peter Kaufman b. 1815 m. Maria Preheim	Johann Kaufman b. 1822 m. Anna Kreibel	Anna Schwartz b. m. Christian Sutter	Katherina Senner b. 1833 m. Joseph K. Graber	Frances Graber** b. 1837 m. Rev. Joseph Graber*	Anna Schrag b. 1847 m. Christian Mueller	Peter Preheim b. 1848 m. Barbara Strauss	Jacob C. Graber**** b. m. Anna Preheim*****

Anna Kaufman b. m. Peter Miller	Anna Kaufman b. m. Daniel Gering	<i>Suzanna</i> Sutter** b. 1m. Joseph Graber***	<i>Joseph</i> Graber*** b. m. Suzanna Sutter**	Jacob C. Graber**** b. m. Anna Preheim*****	John C. Mueller b. m. Caroline Miller	Anna Preheim***** b. m. Jacob C. Graber ****

Caroline Miller b. m. John C. Mueller	Emelia Goering b. m. Peter J. Graber	Peter J. Graber b. m. Emelia Goering	Lydia Graber b. m. Dave J. Mueller	Dave J. Mueller b. m. Lydia Graber

Dave J. Mueller b. m. Lydia Graber	Alvena Graber b. m. David C. Ortman	Maxine M. Mueller b. m. Delmar Ortman

Maxine M. Mueller b. 1931 m. Delmar Ortman	Delmar Ortman b. 1931 m. Maxine Mueller

David E. Ortman	Jean Y. (Ortman) Detrich	John C. Ortman

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Genealogies

[Titus 3:9](#) **ESV** But avoid foolish controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless.

[1 Timothy 1:4](#) **ESV** Nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith.

Because the Old and New Testament contain genealogies, may we continue to explore our past, while always remembering that we are all related as passengers on our little spaceship.