



# Schweitzer Salt

Swiss Mennonite Cultural and Historical Association

February 2013

**SMCHA Annual Meeting, Sunday, March 10, 2013, at 2:30 p.m.**

## Marlene Krehbiel Program and Business Meeting

The Swiss Mennonite Cultural and Historical Association Annual Meeting will be held at First Mennonite Church of McPherson, 1161 E. Avenue A on Sunday afternoon at 2:30, March 10, 2013. After election of officers, hearing an update about the activities of the year and voting on business decisions, Marlene Krehbiel, now of Moundridge, KS will present the program.

Using the diary (1898-1928) of her Grandfather, Rev. John J. Stucky, one of the pastors of the Hopefield Mennonite Church, Marlene Krehbiel will be sharing what she has learned about pioneer life and thoughts. John J. Stucky was the nephew of Elder Jacob Stucky, leader of the Kotosufka congregation that came to Central Kansas in 1874. Included will be some insights into some of the disagreements between Hopefield and Eden churches. Marlene and her husband Maynard are well known in Mennonite circles as knowledgeable historians and wonderful storytellers.

Friends may stay and fellowship together after the program and enjoy refreshments.

Come and bring your friends. The meeting is open to members and non-members. New members may join the work of SMCHA for \$15/year or \$100 for ten years.



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### SMCHA Mission:

- \* Collect and disseminate information concerning the spiritual and cultural history of Anabaptists of Swiss origin.
- \* Offer scholarships to qualifying college and seminary students.
- \* Relate in a meaningful way the faith of our Mennonite forebears to present and future generations.
- \* Maintain the Hoffnungs-feld Cemetery and Swiss Mennonite Marker and Monument.

### **Agenda for SMCHA Annual Meeting 2013**

Devotions and Prayer - Pastor Kathy Neufeld Dunn  
 Overview of the year 2012—President LaVern Stucky  
 Proposals regarding Membership Dues and Hoffnungs-feld Cemetery  
 Election of new officers and budget approval  
 Announcements of coming events  
 History of First Mennonite Church of McPherson

Program by Marlene Krehbiel  
 Refreshments will be served by members of First Mennonite Church.

If you are unable to attend, you may complete and return the signed proxy below to Secretary Kathy Goering at 1906 Carnation Vlg., Moundridge KS 67107.

### **PROXY**

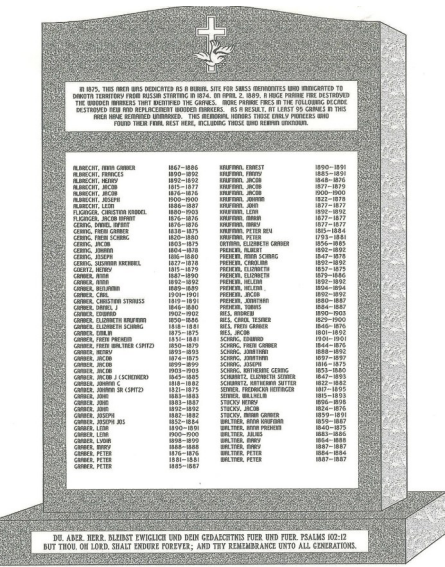
I hereby appoint \_\_\_\_\_ (fill in name of a SMCHA member here) or a member of the SMCHA Executive Committee to be my proxy at the annual meeting of SMCHA at First Mennonite Church of McPherson on Sunday, March 10, 2013, at 2:30 p.m. to vote upon any matter coming before the meeting or any continuance or adjournment of the meeting. The person named above is granted full power to substitute any member of the Executive Committee of SMCHA or someone appointed by them to act as my proxy as provided herein.

Date: \_\_\_\_\_ Signed: \_\_\_\_\_

Printed Name: \_\_\_\_\_

# Memorial to Honor Earliest Immigrants Buried at Salem-Zion Cemetery

Section 1 in the Salem-Zion Mennonite cemetery near Freeman SD contains 95 graves of known persons who died and were buried there starting in 1875. During the years of 1875 through 1908, Salem-Zion (North) and the Salem (South) churches were one church and most Swiss burials were in this cemetery. Grave markers in those days were crosses made of wood with the names written or carved on them. In 1889 and other years thereafter, prairie fires swept through this area burning off the wooden crosses.



A granite memorial marker has been chosen to honor these persons who have no identification in the cemetery. It will be placed near the Salem-Zion Mennonite Church cemetery four miles east of Freeman. At the top is a cross which indicates the pioneer's faith in Jesus Christ and a dove indicating our Mennonite peace position. This memorial honors those early pioneers who found their final rest here, including those who remain unknown. The 95 names with birth and death dates are listed on the memorial. Psalm 102:12 has been selected to be placed on the base in both German and English – "BUT THOU, OH, LORD, SHALT ENDURE FOREVER; AND THY REMEMBRANCE UNTO ALL GENERATIONS."

Earliest burials in 1875 appearing on the Salem-Zion Cemetery website included Jacob Gering, Emilia Graber, Spitz Graber, Elizabeth Preheim, Joseph Schrag, Anna Preheim Waltner.

Cost projections are approximately \$7,000. For those interested in preserving this aspect of Mennonite history, donations may be sent to the Salem-Zion Household Treasurer, 27844-443rd Ave., Freeman SD 57029 and earmarked for "Swiss Memorial." For more information, contact Duane and Marlys Graber Tieszen at [dumar@gwtc.net](mailto:dumar@gwtc.net).

## EPIDEMIC OF 1874

Soothing caresses, tender kisses, and cooling water baths could not stop raging fevers from ceasing innocents hearts. Souls have escaped their earthly chains of pain and suffering. Being released to live a life eternal.

Grieving mothers drag along a borrowed wagon loaded with bodies of deceased children. Creaking wagon wheels and shuffling feet create puffs of dust. A red-tailed hawk circles a blue sky and shrieks a warning cry.

Fathers are away searching for lands to farm, unaware of their babies passing.

Women and an old man must dig the hard prairie ground offered as a resting place for these bodies of innocence. No markers will be left to memorialize this burial site.

It is believed that life is a struggle and death of an innocent must be accepted as a blessing from God.

—Alan N. Thomas remembering the children buried at Catlin Cemetery

## Rich Preheim, 2012 Banquet Speaker, focuses on Schweitzers in Missions

After the welcome by President LaVern Stucky and invocation by John Gaeddert, members of the Bethel College Mennonite Church served a wonderful meal including smoked ham and kuchen. Helen Nachtigal reported on plans for the 2013 Heritage Trip to Ukraine followed by music by the Voran Family Ensemble. Brian Stucky spoke about the dedication of the Catlin Cemetery Memorial Stone.

Rich Preheim's speech focused on mission activities by Swiss Volhynian Mennonites. Serving in China from the Salem-Zion Mennonite Church near Freeman, South Dakota, were Jonathan J. and Louise Stark Schrag in 1907 and Jonathan's cousin Maria Miller and her husband Henry Brown in 1909. Maria's sister Pauline Miller and her husband Sam Goering from Hopefield Mennonite in Moundridge arrived in 1919. Edmund G. Kaufman from Eden Mennonite Church in Moundridge and his wife Hazel Dester Kaufman joined in 1918 under GCMC. After the China chapter closed, Dr. Roland Brown, son of Maria and Henry Brown and his wife Sophie spent four decades in Taiwan where Roland was the founder and driving force in the development of Mennonite Christian Hospital (Roland was in the audience.)

The entire transcript of Rich Preheim's speech is on the [www.swissmennonite.org](http://www.swissmennonite.org) website or request a copy from SMCHA, P.O. Box 93, Moundridge KS 67107.

## THOSE WHO HELPED THE SWISS-VOLHYNIAN MENNONITES By David E. Ortman—Excerpts

Czarina Catherine invited many Germans to Russian territory, but the Swiss-Volhynian Mennonites (S-VM) who left Russia in 1874 (and following years) to settle in the Freeman/Marion area of then Dakota Territory and the area around Moundridge, Kansas, were not among that group. The S-VM would have been in dire straits indeed, had not other European rulers extended them a welcoming invitation, landholders such as the ones listed below.

**1671 Prince Charles August of the Palatinate.** 700 Mennonites in Switzerland moved to Kurpfalz estates. **1684 Prince Karl Ludwig (I),** Ruler of Palatinate, offered limited religious liberty to Swiss Mennonites in the form of the “Mennisten Konzession.” Mention could also be made of Casper Sherer and Johannes Hardenburg who allowed Jost Krehbiel to purchase their lease to the Pfrimmerhof farm in the Palatinate in 1709.

Two S-VM groups, one from the Palatinate (Group I) and one from Alsace (Group II) made separate journeys eastward to join up in Volhynia (then Russia).

### GROUP I FROM THE PALATINATE

**1781 Emperor Joseph II** of Austria. Over 3,000 German families moved from Palatinate to Galicia (then Austria). Mennonites petitioned Joseph II asking if they could also settle on his lands just south of modern Lvov, Ukraine: *Falkenstein* (1784) settled by Bachman, Ewy, Krehbiel, Mundlein, Schrag; *Einsiedel* (1786) settled by Albrecht, Mauer, Muller, Schmidt, Sutter, and Zercher; *Rosenberg* (1786) settled by Bergthold and Rupp.

**1770 General Count Romonzov** of Russia invited Hutterites to *Wichenka*, Russia (briefly joined by some S-VM families — Muller, Zerger, Bergthold, Krehbiel, Mauer, Schmidt, Sutter and Schrag).

**1779 Prince Prot Potacki** (Kiev Province) of Poland. From Galicia to Michalin in the western edge of Kiev Province (today part of Poland).

**1801-1802 Prince Edward Lubanirsky (or Lubomirsky)** of Volhynia. Michalin to Dubno, northwest of Kiev Province; then soon north to *Wignanska* and *Futtur*, and some to *Edwardsdorf-Kotosufka*.

### GROUP II FROM THE ALSACE

**1712 Prince Leopold-Eberhard** of Montbeliard. King Louis XIV of France had ordered Mennonites expelled, including Gerings, Grabers, and Roths who moved to Montbeliard.

**1791 Prince Adam Czartoyrski of Poland.** Montbeliard to Podolia and Volhynia. Passport given to S-VM party (Gering, Graber, Lichti, Kaufman, Roth) to travel to Poland (*Urszulin* and *Michelsdorf* after a short stop in *Einsiedel*) with Flickinger and Stuckey families. Mundlein (from Falkenstein Galicia) and Sutter, Mauer, Wolbert, Schrag, Albrecht, an

adopted Voran, and German Lutheran Senner and Schwartz family names were added.

1807 Due to poor farming conditions, most of the *Urszulin* and *Michelsdorf* community moved to *Edwardsdorf*, *Zahoriz*, *Hecker*, *Gorritt* and *Futter*, Volhynia to join Group I from the Palatinate.

1837 The remainder of the *Urszulin* and *Michelsdorf* community moved to *Horodischtz*, *Dosidorf*, and *Waldheim*, Volhynia (Voran, Graber, Kaufman, Flickinger, Preheim, Gering, Schrag, Albrecht, Stucky, Schwartz, Rysz, Senner, Strausz, and Krehbiel).

### MERGED GROUPS I AND II AT EDWARDSDORF

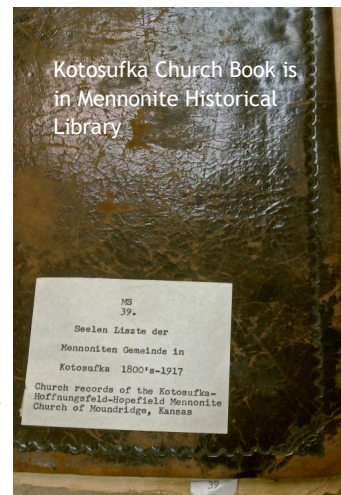
**1861 Czar Alexander II** of Russia abolished serfdom and opened large tracts of land in Eastern Volhynia. The larger portion of the merged group at *Edwardsdorf* moved to *Kutuzovka* and *Neumanovka* in eastern Volhynia. Dirks and Ortman names were added.

Former Bethel Professor James Juhnke reminds us, “The generosity or benevolence (if that’s what it was) of noblemen landowners to Mennonite farm laborers needs to be seen in the context of the last stages of feudalism. They did not invite Mennonites just out of the goodness of their hearts. Many of the noblemen were deeply in debt and desperately needed diligent farm workers to get the land into production. At the same time they were under pressure from rising national states to pay taxes and other feudalistic dues.” Gary Waltner notes one should not underestimate the loss of population in many eastern areas due to disease. As a result, the need to replenish farms gave the nobles an opportunity to invite better farmers.

And just as S-VM directly benefited from the US Government’s military dominance and removal of Native Americans in South Dakota and Kansas, together with breaking one treaty after another in the 1800s, it should be remembered that lands in Europe also were often inhabited by others who were ousted by war or disease before the S-VM came along. Other uninhabited areas in Eastern Europe, such as the marsh/wetlands in the Vistula Delta area and forested areas in Volhynia, were radically modified by Mennonite farming practices, as was the American Midwest upon their arrival.

\* David E. Ortman grew up in the rural Freeman, South Dakota area. He graduated from Freeman Academy, Freeman Jr. College, and Bethel College. He is an attorney and lives with his family in Seattle, WA. Gary Waltner of the Weierhof, Germany, and James Juhnke contributed to this article. References come from Martin H. Schrag’s *The European History of the Swiss Mennonites From Volhynia* (2<sup>nd</sup> Edition, 1999) (pp 23, 21, 27-29, 33, 37, 38, 39, 43, 46-50, 53, 55-56, 60) and *Swiss Russian Mennonite Families Before 1874*, compiled by James W. Krehbiel (p. 7).

Complete article by David E. Ortman may be seen on the website [www.swissmennonite.org](http://www.swissmennonite.org) or a paper copy requested from SMCHA, P.O. Box 93, Moundridge KS, 67107.





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[www.swissmennonite.org](http://www.swissmennonite.org)

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## Coming Events and Announcements

Heritage Tour will be leaving July 22, 2013 for Switzerland, Germany, Holland, Poland, and the villages of our forefathers in Ukraine, 39 participants, returning August 6. Gary Waltner from Weierhof, Germany, will lead the tour.

Bus Tour of Mennonite Places in Central Kansas is in the planning stages, possibly to take place in September or October 2013. Watch for details.

Fall 2013 Banquet scheduled for Thursday, August 29. Speaker is David E. Ortman Attorney-at-Law, from Seattle, WA. David graduated from Freeman Academy/Freeman Jr. College and Bethel College. He has written articles for Mennonite publications and continues researching topics dealing with Swiss Mennonite history.

Brothers Keeper Software Demonstration and Workshop under the tutelage of Betty Hartzler is tentatively being planned for April 2013 in Moundridge, KS. This will be a great opportunity to learn how to explore genealogical records of your Swiss Volhynian relatives. If you have interest in learning more about this, contact LaVern Stucky or Kathy Goering.

SMCHA Scholarships. July 2013 is the deadline for applications (\$250-\$500) for semi-nary students or those interested in church ministry or long term voluntary service. Encourage someone you know to apply. Alice Suderman has information 316-283-3815 or check the web.

David Habegger's research about Valentine Krehbiel presented at 2012 Annual Meeting is on the web site. Or request a copy from Kathy Goering, 620-345-8532.

**Genealogy books in Mennonite Library and Archives' collections.** Guess how many are housed at the MLA. James R. Lynch, archivist, upon my request, sent 58 pages listing the books, in Microsoft Excel format. The MLA computer gives you specific details there of course. Let me know if you want me to forward this file to you. Be sure that your family book is there. –Kathy Goering, kjgo@mtelco.net

## Die Drei Schwesckdere

Es varren eemol drei alti schwesckdere un sie hen ali zuamma gewohnt. Eine vaar sechs un achtzich, eine fier un achtzich un die yinshta zwei un achtzich. Im obed hot die eldschti ihre bad genum. Sie hot ihre fus rinkedunkt aber see hot geschtopped un hot lout runter gegrich, "Var ich in dem bad zubber rin kang oder var ich am rauskumme?"

Die zavieta elschta hot zerick gegrich, "Ich wees net. Ich kum mol ruff fir ous finda." Sie is anfang der spicher ruffgeh sin uf emol hot sie shnel geschtopt, "waar ich der spicher am ruffgeh odder runter kumme."

Die yinshta war in der kich un hot das allis geheart. Sie hot der Kopp geschiddelt un sagt, "Ich hoff as ich niemols so vergesslich sin", un gloppt an dem holzne tisch wie mier dutt fer glick. Dan hot sie gegrich, "Ich kum mol ruff eich alle zwei helfe grad so schnell as ich see var uff die tier kloppt."

–Der Schweitzer Baur