



Schweitzer Salt

Swiss Mennonite Cultural and Historical Association

September 2017

SMCHA Banquet Thursday, October 26, 2017

“Searching for a Usable Past” is the topic of Dale Schrag’s presentation to Swiss Mennonite Cultural and Historical Association (SMCHA) Banquet at Eden Mennonite Church, rural Moundridge, on Thursday, October 26, 2017 at 6:00 p.m. He will focus on the essential role the Mennonite Library and Archives played in helping Mennonite seekers to find a usable past.

Dale Schrag recently retired (2014) from a position as director of church relations and campus pastor at Bethel College, North Newton, Kansas. Dale graduated from Bethel College with a degree in history in 1969. After two years of voluntary service in Arvada, Colorado, he taught high school history in McPherson, Kansas. He served as a librarian in various capacities at Wichita State University, Wichita, Kansas, for nine years (during which time he and his family were active members of Lorraine Avenue Mennonite Church). He came to Bethel College in 1984 as director of libraries. In 1992 he was appointed director of marketing and church relations. From 1996-2002, he served part-time as secretary of the Higher Education Council of the General Conference Mennonite Church.



In addition to his bachelor’s degree from Bethel, Dale holds a Master’s of Library Science from Indiana University, and a Master of Arts in history from Wichita State University. His historical focus is on the sixteenth-century Anabaptist movement. Dale lectures frequently in area churches on topics related to Anabaptism.

Dale is married to Margaret (Margo) Loewen. They are members of the Bethel College Mennonite Church. They have two adult children and seven grandchildren, all of whom live within twelve miles of North Newton, Kansas. Dale says, “Life is good.”

Reservations for the sausage supper (cost \$20 each) including specialties bohne beroggi and poppyseed cake prepared by Eden volunteers are to Barbara Stucky (620-345-8367 or bstucky39@mtelco.net) by October 19.

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SMCHA Mission:

* Collect and disseminate information concerning the spiritual and cultural history of Anabaptists of Swiss Volhynian 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 Hopefield Cemetery and Swiss Mennonite 1943 Marker and Centennial Monument.

2017 Membership dues \$20/year or \$100 for six years. *Schweitzer Salt* is sent to members.

Moundridge Community Foundation Match Day is Thursday, November 2, 2017

Another opportunity for friends and supporters of SMCHA to add to the Fund that insures the care and maintenance of the SMCHA Cemetery and properties and also makes possible carrying out various projects determined by the board and members. More information coming. Start saving your dollars.

July 17-19, 2017 Bus Trip to Freeman

A comfortable a/c bus took 43 eager travelers to see the sites at Freeman: three leaders spoke about Swiss Mennonites, Low Germans, and Hutterite groups settling near Freeman, driving where the 1888 blizzard caused deaths of 5 young boys, beautiful Arboretum by Heritage



Hutterite Colony



Museum, lunch at Hutterite Colony, then Bethany Mennonite Church in Henderson NE and Historic Museum. A fascinating trip. See full report on SMCHA website.

Genealogy Numbering System Workshop

Brian Stucky reported about genealogy numbering system to 22 gathered at the Pine Village Wellness Center on Monday, September 18. Many systems are being used, but Amish and Amish Mennonite Genealogies is Brian's favorite because each person has a specific number. Each family name is abbreviated. Mine is Ge for Goering. Progenitor Moses Goering is zero: Ge0. His children are Ge1.1, Ge1.2, Ge1.3, etc. My number is Ge84782 because my Great Great Grandpa Daniel was #8 of his father Moses Goering, Great Grandpa Jacob D Goering was #4 in the birth order of Daniel's family; Grandfather Christian J was #7 of Jacob D's family; Mom Helen was #8 in Christian J's family; I am second born in Mom's family.

Does anyone know where the Immigrant House stood?

Harley Stucky shows a drawing of location of the Immigrant House in his book, The Swiss Mennonite Memorial Monument at the eastern side of the current Monument. Brian Stucky has found indication through his dowsing that it could have been farther south. SMCHA Board decided to mark the site so that visitors could enjoy knowing more about that part of the Swiss Volhynian story.

"The Immigrant House was a long barrack-like house provided by Santa Fe for the first winter before they could erect

their own homes. Fifteen to 35 immigrant families lived in this 120' x 20' x 8' simple building, a shed with a roof, board walls, without floor or ceiling, and with a 6'x18' kitchen adjoining. Fuel for heating was usually corn stalks and buffalo dung. Later the Immigrant House was divided into three rooms for school and church use. The pioneers who were able to buy or build a home would walk six to seven miles to attend that first place of church."

Contributions at MATCH DAY November 2 could help SMCHA develop a plan to identify and show the probable area of the immigrant house. Moundridge Community Foundation Match Day contributions, as usual, will go to the SMCHA Endowment Fund to be used for maintenance of the Hopefield Cemetery and properties. However, a percentage of a special \$15,000 fund will be shared according to how many checks came in from each participating organization. So double your impact: 1) grow the Endowment to be used for care of the Cemetery and properties, and 2) gain a share of \$15,000 based on number of contributors that we can use for an Immigrant House project.

Patriotic of course

These days we are constantly beleaguered with accolades for those who serve in the military, holding up this kind of service as patriotic. Mennonites showed love of country without guns. Mennonites are pacifists who believe the Bible instructs them to not kill another. In WWI, 16,000 refused to perform military service on the grounds of their conscience. Many struggled with the choice to not be part of a killing system knowing that this decision could cost them their life. Were these not patriotic? They faced enormous stigma and ridicule, harassment, abuse, and torture in prison, and court martial. Some refused to wear the military uniforms. Stories tell us that some were forced to stay outside in winter without clothes. Some died.

By the time of WWII, church representatives had appealed to the government to find a way for Conscientious Objectors (COs) to serve their country that didn't involve combat, and Civilian Public Service (CPS) was set up for them to serve in alternative ways. Mennonites many of whom were German, were suspect since Germany was an enemy in the War. Patriotism usually was defined as serving in the war. Patriotists show love of country and certainly Mennonites showed tremendous courage in standing up for peaceful ways to help their country. Over 60,000 men chose alternative service and contributed unwaveringly to this country in other than military functions.

Some served in *mental health facilities; in this time the mentally ill were sometimes treated mercilessly. Hospitals such as nearby Prairie View in Newton actually were an outcome of this service. Some COs worked in *reforestation and started a modern-day Smoke Jumper program where they would parachute from airplanes behind fire lines to help fight forest fires. Some worked in *agricultural research learning how to feed more people.

Another contribution was volunteer programs where COs were the *human guinea pigs for medical research. They allowed themselves to become infected with malaria, pneumonia, hepatitis, and other illnesses to test how various medicines worked. Some volunteers participated in a *starvation program administered by the University of Minnesota allowing themselves to lose up to ¼ of their body weight keeping diaries to report the effects on cognitive, emotional and physical capabilities as well as what worked best to restore their physi-



Information and photos at Moundridge Historical Museum exhibit of Conscientious Objectors.

cal and emotional health. This effort would help those who came back from the war with these ailments.

They built *dams, *highways, and improved *infrastructure throughout the country. Some were actually in the combat zone but instead of carrying a gun were *medics and used Bibles to minister to a wounded soldier in his final moments or *wrote to soldier's families and provided comfort where they could.

After the war they helped to *rebuild Europe, taking *livestock to war-torn areas, *teaching and helping to *rebuild areas and *assisting people adjusting to their return.

So were they patriotic in serving the country?
No doubt about it.

A Swiss Volhynian Schwartz Organist

Elva J. Schwartz Stucky was one of those Mennonites with ties to Russia, South Dakota, Pretty Prairie and Central Kansas. Grandmother Elizabeth Graber Schwartz was baptized in 1861 in Horodyszcze, Russia. Grandparents Andrew and Elizabeth Schwartz immigrated in 1874 with Peter (age 1), Freni (4), and Jacob (6). The next two were born in South Dakota, and the last two in Pretty Prairie; one was her father Jonas.

Cemetery information on web site and booklets at Annual meeting. The SMCHA website lists Schweitzer names of people buried in the cemeteries of Hopefield, Eden, First Mennonite of Christian, Pretty Prairie, Kingman, Salem in Freeman, Salem Zion in Freeman, Lorraine Avenue, West Zion, Burns, McPherson. We have printed specific booklets for most of these cemeteries which may be purchased at the Annual Meeting or have sent to you for \$5 (includes mailing cost). Request from Kathy Goering, P.O. Box 93, Moundridge KS 67107.

Church services were at Grandpa Andrew Schwartz' home in Pretty Prairie until the church was built and Andrew was one of the charter members. Elva's father Jonas inherited the farm and here Elva grew up doing chores including milking Jersey cows, and caring for Bingo dog and cats. Her mother Anna Graber was meticulous and always had to have a clean house for company and visitors from South Dakota. Elva remembers taking food along on the two-day trip to see Grandma Graber in South Dakota, sitting in the back seat of the car with open curtains and feeling cold. They stopped in Geneva, Nebraska, on the way. She liked Marion, South Dakota remembering the rocks, different from Pretty Prairie topography. Elva walked to school 1/4 mile where English was spoken, German at home. She learned to sew; not many little girls had purchased clothes. And she learned to play piano.

Elva met Ray Stucky in a music class at Bethel College when he needed an accompanist. Ray Stucky was born in 1914 in Inman, Kansas to Japhet and Emma Katherina Kaufman Stucky. His grandparents, Peter and Barbara Stucky Stucky also immigrated from Russia to the U.S. in 1874 but settled in the Moundridge area. After graduating Ray taught music at a Catholic school in Andale and Elva taught at Buhler, Spring Vale in Pretty Prairie and Haven before they got married.

Pretty Prairie Church members as well as many other Mennonites had to face the hostility of their community when they refused military service and instead were part of alternative service. Ray and Elva served as conscientious objectors in Montana, Ray with a surveying crew and Elva cooking in a hospital. Clarence and Leona Schrag and Harvey and Vi Goering were there too.

Returning to the Pretty Prairie farm, Ray farmed with his cousins in Western Kansas and then co-owned a combine store. Children Janice, Jeanette, Joel, and Jeffrey enlarged their family.



The Stuckys lived in Elyria for two years and then moved to McPherson in the 1950s where Elva spent time with garden, quilts, their croquet court, entertaining, enjoying brewing her specialty coffee, and church work. Both were active members of the First Mennonite Church of McPherson, Ray as song leader and Elva as organist for many years. Elva started a handbell choir, still an important part of worship services today. They were appreciated for their musical contributions. Ray died in 1996. Elva, now 101 years old, lives at Pine Village Retirement Center, lively and still loving music.

Swiss Mennonite Cultural and Historical Association
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Online at:
www.swissmennonite.org

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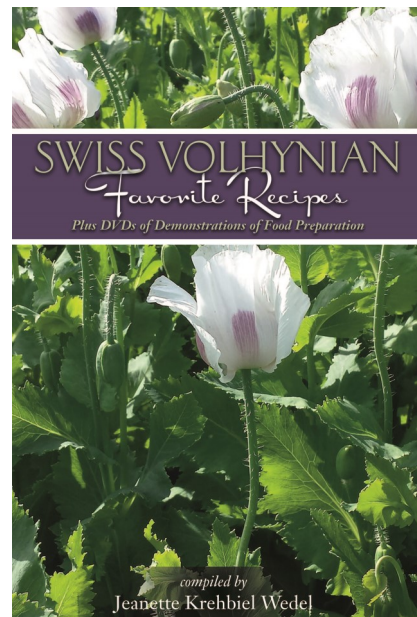
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Article submissions welcome.

Marles Preheim has a CD of 'A Hymn of Heritage', text by Gladys Goering, that was performed at Eden Church on August 14, 1999. Interested? Contact marnor1@cox.net. Also hear the song on the website: www.swissmennonite.org—125th Anniversary at Eden.

DVDs at Marlene Krehbiels. 12 DVDs are available for sale (\$5 each) of Schweitzer programs in German presented at Bethel College Fall Fest in years 2006, 2004, 2003, 2002, 2001, 1999, 1997, 1996, 1991, 1990, 1989. 2010 is on the website.

Valetta Seymour is the newest member of the Nominating Committee. She lives in North Newton, Kansas, and has been a SMCHA member. Contact her if you would like to participate in the future leadership of SMCHA.

The Swiss Volhynian Data Base on Brother's Keeper has been installed on the Moundridge Public Library public computer so now anyone who would like to explore their heritage can do so during library hours. We plan to also load this program at the Newton Public Library. The program is available at the Freeman Heritage Museum as well. If a Library near you would be open to this, let us know and we will try to make arrangements so more people can have the fun of knowing more about their ancestors.



It's Here!! 23 ethnic recipes and two DVDs of demonstrations of how to make cheese and kraut beroggi, bohne beroggi, poppyseed rolls, and kurivi by our great cooks. \$20 for one or \$16 each for more plus \$5 mailing for one book or \$10 mailing for more books. Send order to SMCHA, P.O. Box 93, Moundridge KS 67107 and we will mail your copy(ies). A great Christmas present.

Language problems for the new immigrants

"In the old country they had to deal mostly with Jews and they usually asked two to three times the price they would sell for. So our folks thought the merchants here would do business the same way and usually offered one-half the amount that was asked. At one time a man went to the hardware store to buy a whetstone. After a long time the dealer caught on to what was wanted. He handed out a whetstone for inspection. After it had been examined and found good, half price was offered. The dealer misunderstood what was meant, thinking the customer wanted a stone one-half that size. So he struck it against the counter, breaking the stone in two. The customer paid the original price, took his broken stone, and went off in order to escape further trouble."

-Likewise, it was difficult to make their oxen understand. The beasts knew no German, Russian, Swiss, Polish, or Yiddish, and made no attempt to master any of these languages. However, since the oxen were seemingly rather stubborn by nature, the farmers soon learned some English quite fluently.

—from Wilmer E. Goering presentation at 75th Anniversary Services, September 1949, pg.25-26