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Please Note - - -

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U.S. Treasurer
 Jack Sherick
 49 Lovel Court #C
 Nutley, New Jersey, USA
 07110
sci5teach322@yahoo.com

Canadian Treasurer
 Laurine Mills
 1750 Killaly Street East
 Port Colborne, Ontario, Canada
 L3K 5V3
eathermills@aol.com

Schürch Web Sites
www.schurch.us
www.schurch.ca
www.schurchfamilyassociation.net

See Facebook:
<http://www.facebook.com/Schurch.Family.Association>
www.schuerch-switzerland.ch

Newsletter Editor
 Cary Adams
 4851 Denny Ave.
 North Hollywood, California, USA
 91601
cavalleyboy@earthlink.net

To the Remarkable Schürch family

Our July 2018 reunion is now in the rearview mirror and what a highly successful event it was. Financial proceeds from the Reunion will allow us to continue with our mission to discover, preserve, compile, promote and disseminate the Schürch Family Heritage.

Steve Shirk and Cary Adams have now digitized the entire set of newsletters all the way back to 1983. This will be a wonderful historical electronic document for future generations of Schürchs to study and learn more of activities of our Association. The digitization is complete and CD's can be purchased from Cary Adams, the Newsletter Editor.

We continue the Lost Years Project research. A new book, Documents of Brotherly Live; Dutch Aid to Swiss Anabaptists, was published recently that traces the migration of Ulrich (Code E) and Barbara Schürch in 1711 into Holland where they resided in Harlingen. This is a very exciting discovery.

I urge you to go online to www.schurichfamilyassociation.net and look at the rich amount of information that details the action and activities and information inside our remarkable family. You will find a website that will lead you to discover your family's genealogy all the way back to Freidli Schürch born about 1365 near Sumiswald, Switzerland.

Sue Shirk and Justin Houser will lead a Heritage Tour to Sumiswald and Bern, Switzerland in September 2019 that will take us to the precise homes and places where our ancestors lived. Unfortunately, the Heritage Tour is already sold out but some wonderful stories will come back from the participants of the tour.

Soon there will be details of the 2020 reunion. Laurine Mills will chair this event to be held in Fort Erie, Ontario, Canada, very near to Niagara Falls. Keep your calendar open in July, 2020 for this next exciting Schürch reunion celebration.

On April 27, 2019 the biannual Executive Committee meeting will be held in Elmira, NY. This dedicated group of officers, including past Presidents, will meet to continue the planning process for the continuation and preservation of the Schürch Family heritage. We would very much like to hear from you with any ideas or requests. Also, if you have any desire to serve in any capacity in SFANA, I would be happy to hear from you. Contact me at tom@hoosiermagnetics.com.

Tom Shirk
E43550121

Welcome to New or Renewing Subscribers

Roland and Donna Shirk, Greensburg, Indiana
Luke Weaver, Fleetwood, Pennsylvania
Marilyn Swanson, Boulder City, Nevada
Sherrill Stramara, Merritt Island, Florida
Lorna Marshall, Nanticoke, Ontario
Kimberly Sherk Gatt, Port Colborne, Ontario
Wisconsin Historical Society, Madison, Wisconsin
Lyle Henderson, Oshawa, Ontario

2020 Family Reunion!!!!

Save the dates - - -

August 6, 7 and 8, 2020

Fort Erie, Ontario

The Schürch database may be viewed online here:

<http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?db=schurch122615>

A mirror copy can be viewed by Ancestry.com subscribers here:

<http://trees.ancestry.com/tree/86535234/listofallpeople>

A nod to 300 years: State honors family who has run Rohrerstown farm since 1717

LNP (Lancaster, PA)
Publication Date: January 24, 2019
Section: Local

By PHILIP GRUBER | LANCASTER FARMING



Pennsylvania has presented its first honor to a farm that has been continuously operated by the same family for 300 years.

Robert and J. Marlin Miller received the Tricentennial Farm Award on Jan. 11 at the Pennsylvania Farm Show.

The Millers' ancestors, Hans and Jacob Brubaker, bought 700 acres in what is now Rohrerstown in 1717. The land, secured from William Penn's agents, was near the Brubakers' cousins' holdings.

The various family members controlled land that stretched roughly from present-day Granite Run Drive to Columbia Avenue, Marlin said.

Robert and Marlin, the ninth generation to run the farm, retain 62 of Hans and Jacob's original acres along Farmingdale Road. The Miller brothers grew up on the farm, and Robert still lives there, parking his car in the old carriage shed. Marlin lives a mile or two away but keeps his collection of antique tractors at the farm.

Many crops over time

The family has produced many crops over the years, from corn and wheat to grapes, celery and tobacco.

In the early 1900s into the 1920s, the Millers' grandfather, Isaac Miller, would haul eggs, potatoes and other produce from the farm — and occasionally a live or butchered hog — to a market in Lancaster city. He'd pay a toll on the Marietta Pike each way.

For a quarter-century, Marlin and his late wife grew an acre of strawberries. They sold the berries, as well as pumpkins, in the fall, using a tobacco wagon as a self-service stand. That business ended about 20 years ago after people started stealing pumpkins, Marlin said.

Today the farm is a no-till soybean and hay operation.

The brothers, both retired, hire custom operators to do most of the fieldwork, but they maintain control of seed selection, management decisions and crop marketing. In other words, the land is not rented out.

"We still like to see what's raised where," Marlin said. The brothers switched to hired operators because their own equipment is 50 years old.

"We didn't have enough acres to make it worth the expensive investment to upgrade," Marlin said.

Steeped in history

The Miller farm was founded shortly before Lancaster County's oldest surviving home — the 1719 Hans Herr House — was built. But none of the Brubaker buildings from that era have survived.

The oldest existing buildings date to the early 1800s, and the barn was rebuilt in 1910, Robert said. Still, there is a family cemetery on the property that dates to the 1700s, Marlin said.

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Tricentennial farms are quite rare nationwide. Maryland has designated just four, and many states don't even offer the honor. The people of New Mexico's Acoma Pueblo may own the country's record for years farming the same ground.

The Acoma have farmed their land since at least 1200, mainly using communal ownership.

League of its own

Compared to tricentennial farms, operations that have been in the same family's hands for 100 or 200 years are much easier to find. Since 1977, Pennsylvania has honored 170 bicentennial farms and 2,200 century farms.

The Millers' story demonstrates how difficult it is for one family to maintain a farm for three centuries.

Since those early Pennsylvania Dutch settlers arrived, Rohrerstown has transformed from a heavily wooded frontier into a gridlocked suburb.

Route 30, a multilane highway, plowed through the middle of the Miller farm in the 1960s. The Lancaster General Health Campus took part of the farm's northern acreage in the 1990s. And as housing developments gobbled up the surrounding farmland, Good Drive nicked off more acreage.

"We're a small oasis in an urban area," Marlin said.

Turning away builders

The encircled farm has drawn a lot of interest from developers, especially during the mid-2000s housing boom. The land today would fetch far more than the 49 cents per acre the Brubakers paid for the land, but the Miller brothers continue to turn away builders.

"We sort of enjoy getting our hands dirty," Marlin said. The farm is in the Clean and Green program, which gives farms a property tax break and discourages taking the land out of agriculture.

The brothers, who still keep their forebears' Mennonite faith, are waiting to see if Marlin's grandchildren want to take over the farm some day.

"We'll see what happens in the future. You never know," he said.

GALLAGHER: Audio executive amplifies his gratitude for mentor in Akron

by Tim Gallagher

tgallagher@siouxcityjournal.com

AKRON, Iowa -- To hear what gratitude sounds like, lean in as Ben Stowe holds his laptop and presses "Play." A voice streams through from Times Square in 1944, a young Dennis Carlson, training in electronics for the US Army joins his brother, Orlo Carlson, in greeting their parents back home in Akron.

"In New York here," Dennis Carlson says. "We're having a grand time. Wish you were here, Mother. You'd enjoy it very much."

Linda Shirk, daughter of the late Dennis Carlson, finds three records while going through her parents' home in recent months. Not having the ability to play the records, she reaches out to Stowe, an Akron native who used to refer to Dennis Carlson as "Grandpa" as the retired teacher-turned TV repairman let the youngest tinker in his electronics shop.

Stowe's path from Akron reads like a movie script. He moves with his parents, Pam and George Stowe, from Akron to Bemidji, Minnesota, as a middle schooler. As a high schooler, he grows intemperate, if not impossible, for his parents to manage.

"I bucked my folks as a teen and ended up living in a homeless shelter for months," he says, disclosing how made ends meet by making strobe lights and other electronics gadgets, selling them in his effort to stay fed.

He soon matures, reconnects with his family and immerses himself in electronics, a passion that sprouted in Dennis Carlson's shop, Carlson TV & Service. Now 43, Stowe serves as president and majority owner of NLfx Professional, a company handling audio, lighting, video, power, musical instruments and supplies and more for venues like the Orpheum Theatre and Tyson Events Center.

Stowe, who founded the company, has worked on five continents, traveled with some of the biggest names in the music industry, Grammy Award winners and Rock-n-Roll Hall of Fame inductees. He's overseen sound systems for broadcasting efforts of six NCAA Division I national championship football games.

"Dennis Carlson, a man I called 'Grandpa,' was my mentor in this industry," Stowe says. "I wouldn't have this career, wouldn't have these skills without the man whose voice is on the records."

The trouble? Linda Shirk can't hear the records initially. She can't play the set of 74-year-old discs uncovered as she and sister, Karen Adix, of Akron, clean their parents' home in the Plymouth County community following the death of their mother, Jean Carlson, in 2017.

Dennis Carlson, who died in 2008, taught high school math, earth science and industrial arts from 1948 to 1978, serving schools in Lawton, Charter Oak, Peterson,

Castana, Newell, Akron and Sioux City's Riverside neighborhood. He established Carlson TV & Service as a side interest and operated it from their home from 1963 to 1998. When he was entrusted to the care of his little neighbor, Ben Stowe, on certain afternoons, he fed the boy's curiosity by allowing him to snip wires and solder. Little Ben often accompanied Denny Carlson on service calls in and around Akron.

"I was soldering and drinking some of Denny's coffee at the age of five," Ben says with a laugh. "Coffee is a food group in our industry."

Dennis Carlson, a U.S. Army sergeant in World War II and the Korean War, trains in electronics for the Army, then serves in combat in the Pacific. He rarely speaks of his war-time experience and, according to his daughters, and doesn't elaborate much -- if at all -- on the recordings he made via an audio letters campaign sponsored by Pepsi Cola in the early 1940s.

When Linda Shirk unearths the discs earlier this year, her thoughts turn to Ben Stowe. If anyone can salvage their sound, it would be Stowe.

"I was nervous about getting any audio at all out of them," Stowe says.

Undaunted, he digs in, enlisting the help of others in his trade. They find the best record player they can, one that plays 33s and 45s. He imports the sound to a computer program featuring algorithms that adjust the speed of the recording.

"The audio-file world had no advice," he says. "The slowest speed was the best as we didn't want the needle to jump and ruin these 70-plus year-old records. Hopefully, we wouldn't cut a bigger groove in the records."

As Linda Shirk sits in her kitchen at Papillion, Nebraska, Ben Stowe tinkers. The early returns are muddled, if not unintelligible. Linda's heart sinks as, by contrast, Ben's eyes grow wide with enthusiasm. Where Linda hears nothing, Ben detects opportunity.

"Yes!," he remembers exclaiming. "There's something here! We're going to win this!"

Ultimately, he and his cohorts save all three records digitally, preserving them not only for Linda, Karen and their other sister, Gail Eichstadt, of Pierre, South Dakota, but also for future family generations. And while the nature of the dialogue isn't earth-shattering, the fact they can hear their father's and uncle's voices remains priceless, even for five minutes worth. Here are two young men, on the eve of the world's largest battles, advising their parents to "not work too hard" at home in Akron.

Linda Shirk, H40317333.m of Papillion, Nebraska, seated left, and her sister, Karen Adix, of Akron, Iowa, hold a World War II photo of their father, the late Dennis Carlson, as Ben Stowe of Bemidji, Minnesota, holds records that Carlson recorded while serving in the U.S. Army during World War II.



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Peter Schirch, the 1892 Amish immigrant: Part One-Glass Industry in Alsace

by Verne Schirch

In the spring of 2000, Carol and I were walking down a commercial street in Beijing, China, when we saw a store with English letters for Baccarat Glass. The web page for this company states that it was started in 1764 in the village of Baccarat, France, in the territory of Alsace-Lorraine. I knew that the history of this company was older and was a part of the history of our Schürch family from Sumiswald, Switzerland.

The origin of my Schirch family started with the grandson of Casper and Margaretha Schürch in Sumiswald. Caspar and Margaretha's fifth child was son Peter Schürch, who married Anna Rhinhard around 1650. Peter and Anna moved from the home farm Schürchtanne to the farm Gsang a few miles away. Peter and Anna named their second child Joseph. At least three of their children, Joseph, Ulrich and Margaret, left the Swiss Reformed Church to become Täufer, the sect usually called Anabaptist for rebaptizing as adults and rejecting infant baptism in the Catholic and Reformed churches. The first child of Peter and Anna to leave home was Joseph in 1679 and he was followed by Ulrich and Margaret who left home on a boat supplied by the Dutch in 1711. Ulrich came with his family to Pennsylvania in 1728 and is listed as the Code E member of our family.

Joseph, grandson of Casper and Margaretha and son of Peter and Anna, married Christina Beck and they had a son Hans in the spring of 1679. René Schürch from Bremgarten, Switzerland, and our Swiss family historian, is a descendant of this Hans. However, Joseph left Sumiswald either before or soon after the birth of Hans without his wife and son. She and baby Hans continued to live with his parents. Records suggest that Joseph went to the French village of Sainte Marie-aux-Mine in the Vosges Mountains, which later became the home of Jacob Amman. This village was a refuge for Anabaptists escaping persecution in Switzerland. In a few years

the native inhabitants of this village asked King Louis XV to expell these Anabaptists, because they were taking over the land. Documents suggested 600 Anabaptist families lived in Sainte Marie-aux-Mine, about one-fourth of the population, but they contributed up to one-third of the taxes. After many Anabaptist families left the economy decreased and the native inhabitants then asked the French King to let some of them come back.

Joseph remarried and had at least three sons, with the first named Hans. This is the name of his child that he abandoned in Sumiswald. This new Hans had a son named André who married Elizabeth Roupe (Ropp) and the family moved around 1748-50 to the village of Salm, in what is now northern Alsace. Salm



was a small territory governed by the Salm-Salm family and eventually became a part of Alsace and a part of France after WW I. This village was in a valley in the Vosges Mountains and again was a refuge for Anabaptists, mostly the followers of Jacob Amman. It had only 500 acres of tillable land and after one generation became overpopulated. It appears that the next generations of these Amish settlers spread to villages in the surrounding valleys. These villages became the largest settlement of Amish in Europe at that time. One of the valleys occupied was the valley Le Hang (also spelled La Hang), which was about 10 miles from Salm. It is here that our family connection to the Baccarat glass industry occurs.

André and Elizabeth Roupe Scherich (one of many different spellings of the name) had seven children, two boys and five girls. From this point on I have civil records of my family history. The valley of Le Hang was occupied by ten Catholic families that started a glass making industry in 1723. Each family appeared to have a kiln and used wood from surrounding forests to fire their kilns. In one year they used 42 cords of wood. As wood became more difficult to obtain the families moved their business about 30 miles west to the village of Baccarat, where they could use coal for their kilns. We have visited Baccarat and the museum clearly shows that the glass made by descendants of these Catholic families from Le Hang is famous around the world, and I might say their glass objects are rather expensive. It is not surprising that we would see a store in China selling their glass items.

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The history of Le Hang states that Amishman Antoine Bächer and his family were invited to help with the glass making industry soon after it started in 1723. The Bächer family was a prominent family in Salm, and there are records showing that the Scherich and Bächer families were connected by marriage many times. The Bächer family was from Sumiswald and their name is carved in one of the prison doors in Trachselwald. After the Catholic families left Le Hang in 1764 the land became available and soon was occupied by Amish families. One of the first to appear was Joseph Schoerique, oldest son of André and Elizabeth Roupe Scherich. His sister Rosina married a son of Antoine Bächer and also moved to Le Hang. Joseph's older brother was André Jr., and my direct ancestor. He had a son Jean Pierre, who married Ann Bächer and moved to a road near the valley of Le Hang, living about

a mile from his older uncle and aunt in the valley. John Pierre also had 7 children and the youngest was my grandfather Peter Schirch, born in 1837. Peter emigrated to Illinois in 1895. I will write more about his life in parts two and three of my story.

I have located the Schirch farm in Le Hang and have talked with an elderly Mennonite neighbor who saw the farm burn down in the 1920s. He said that when they cleaned up the farm they found a kiln, suggesting that my ancestors also were involved in making glass. The Mennonite neighbor also found a kiln on his farm, suggesting that after the Catholic families left Le Hang in 1764 for Baccarat, the Amish whose families now populated the valley also attempted to keep the glass industry going. A document from the 1930 states that Mennonites from Baccarat returned each month for worship, showing that some members of this community followed the move to Baccarat. (I have not researched Mennonite or Amish names in the village of Baccarat to see if any were Scherich relative). They may have come to the village of Bourg Bruche, which is at the entrance to the valley Le Hang. It is the only Mennonite congregation remaining in this area. It is not clear when the Amish community started referring to themselves as Mennonite. After 1764 the glass making industry in Le Hang apparently was not profitable and many moved further south to farms near Basel, Switzerland. This move included many of my Schirch ancestors from the Salm and Bourg Bruche area. In my next story (part two) I tell the story of my great grandfather Peter and his service in the French army during the Franco-Austrian war. After the war he also moved south to villages near Basel. The photo was taken in Basel in 1876 with Peter, his wife Anna Marie Stucky and my grandfather Jacob.

Baccarat

Baccarat Crystal began in 1764 by permission of King Louis XV of France. Beginning in 1828, royal commissions were given by heads of state throughout the world. As monarchies disappeared, Baccarat continued to expand operations including to the United States in 1948. The company has advanced into making jewelry and even perfume.



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"Keep the letters rolling," Dennis adds, "and we'll bring home the big victory. My love to you from your son, Dennis."

Linda Shirk and Karen Adix smile as the brothers Carlson sign off from New York City, men long gone, men who did their part in saving the world from the forces of fascism.

Ben Stowe, the business leader, smiles as his eyes redden and hint at tears. Dennis Carlson, in many ways, also saved Ben Stowe, putting him on a path to discovery. He'll never be able to adequately express his thanks to his deceased mentor.

The sisters grab his hands and tell him their father would be proud as can be. "Ben was a good student," Linda says.

"For me, there is an emotional side," Ben Stowe says as he places a record back in its sleeve, paper a bit yellow and faded, cracked at the edges. "I thought later about New York and the gravity or the connectivity from that moment (the original recording) to this moment, as Denny was in New York to learn electronics, something directly tied to my ability to play this record 70-some years later."

This isn't the NCAA title game or a Grammy Award winner. Rather, it's closer to his heart.

"The word 'rewarding' doesn't do it justice," he says.

Today, there's a word that sounds even better: "thanksgiving."

Schürch Family and Anabaptist Origins

By Sue Shirk

At the July 2018 Schürch Family Association family reunion, Lancaster PA Mennonite historian, John Weber, shared some basic history of the Anabaptist movement in Europe as it related to our ancestral family. It was requested that his comments be included in a future Newsletter. With John's permission, the following is shared from his reunion presentation.

Anabaptists or Anabaptism – NOT anti-baptism -- originally referred to the practice of voluntary re-baptism as an adult after being baptized as an infant. In Switzerland, the “official” practice began on January 21, 1525 outside Zurich, Switzerland when Conrad Grebel, Felix Manz and others baptized each other. This event was an extension of religious reform efforts by Martin Luther in Germany in 1517, Ulrich Zwingli in Switzerland in the 1520s, and the Sacramentalism movement in Netherlands in the early 1500s. Anabaptists in Switzerland and southern Germany were first referred to as “Swiss Brethren.”

It is necessary to review Anabaptism within the context of the 16th European religious Reformation.

Medieval society was characterized by unity of church and state (or territorial) authorities. The 16th century society was unable to conceive of a pluralistic religiously diverse community because infant baptism registered one as a citizen of the state or territory. However, Anabaptists reimagined religious life as a faith community, being peaceful, holy and separate from the larger society.

Medieval Roman Catholicism accommodated religious diversity by creating orders within the church (Franciscans, Dominicans, Jesuits, Brethren of the Common Life, etc.) and took vows of chastity, poverty and obedience. Medieval Christianity defined church as clergy (i.e., pope, bishops, cardinals) and everyone else as laity. Anabaptists conceived a believer's community with a desire to imitate/restore New Testament Christianity.

Common elements of the Anabaptist faith include:

- voluntary baptism as adults upon confession of faith and belief
- communion/Lord's Supper symbolizing Christ in the midst of community and more of a remembrance meal rather than a sacrament
- following Christ's teachings, especially the Sermon on the Mount and loving one's enemies, refusing to use the sword in defense, or swear oaths



Ulrich Zwingli

- surrender to a community of faithful, humility, gentleness, simplicity of life and speech

- emphasis on “right living” – ethics rather than a focus on keeping sacraments
Freedom of religion and separation of church and state was never imagined. With the advent of

Anabaptists, how was it possible to accommodate diversity in a largely unitary society? The result was feared chaos which led to persecutions by exiling Anabaptists, the confiscation of property, imprisonment, torture, drownings, and burning at the stake.

The effects over time of the Anabaptism persecution was that exiles spread ideas mainly throughout western Europe and to some extent into central Europe. The Anabaptist martyrs demonstrated their deep faith commitment. Anabaptists pleaded for religious toleration and freedom of conscience – and were the forerunners of 18th century separation of

church and state and religious liberty embedded in the American and French constitutions.

The designation of “Mennonite” came as Anabaptists followed the leadership of a former Dutch priest, Menno Simons in 1536. His leadership unified disparate pacifist Anabaptist in Netherlands, Switzerland and Germany in the following years.

Additional notes from Sue:

Today there are more than 2.1 million Anabaptists worldwide including Mennonites, Amish, Mennonite Brethren, Hutterites, etc. Slightly more than half of Anabaptists live in Africa, Asia and Pacific, Latin America and the Caribbean, and Europe.

In 1983, the Swiss Reformed church apologized for the suffering it caused the Anabaptists. A memorial plaque erected in 2004 on the bank of the Limmat River commemorates Felix Manz who died by drowning in the river, and fellow believer Hans Landis who was beheaded on Zurich's Fischmarkt. As in previous Schürch Heritage tours, participants in the 2019 tour will visit this commemorative site.

Additional religious reconciliation and apologies have included a Canton Zurich conference in May 2003 with Reformed Christians, Mennonites and a North America Amish delegation. In April 2005, Reformed Church leaders traveled to Lancaster County, PA to ask forgiveness and heal relationships. Most recently, in November 2018, a Swiss government official of Canton Bern (which includes the Emmental region of the Schürch family) requested forgiveness for persecution by the church and state of Anabaptists centuries earlier.



Schürchs Under Different Flags: Switzerland



SGNS HV vom 23. März 2019 in Solothurn

Ein wunderschöner Frühlingstag, wenn auch anfangs etwas kühl, erwartete uns am Samstagmorgen. Fast schade, dass wir uns für die Versammlung in einen Saal zurückziehen mussten. Von weitem grüsste die St. Ursenkathedrale die SGNS Ankömmlinge. Die Zeit reichte noch für einen kleinen Rundgang bis zum Restaurant Kreuz. Es schien als ob halb Solothurn in einem der vielen Strassenkaffees, Bars und Restaurant entlang der Aare die Sonne genossen.

Vor dem Restaurant Kreuz versammelten sich diejenigen, welche sich für den Stadtrundgang mit Führung angemeldet hatten. Als HeimwehSolothurner, der hier die Kindheit, Schulzeit, Lehre und die Studienzeit verbracht hatte, kannte ich natürlich einige Erklärungen unserer Dame von Tourismus Solothurn schon. Selbstverständlich besuchten wir auch das innerer der monumentalen barocken Kathedrale wie auch anschliessend die Franziskanerkirche. Für diejenigen, die den Ausdruck Solothurn = 11i Stadt nicht kannten gab die Stadtführerin genügend Hinweise. Leider reichte die Zeit nicht, um auch noch die Geburtsstätte eines ehemaligen wichtigen Bewohners zu besuchen, nämlich die Judengasse, wo Kurt Theodor Schürch am 22.4.1946 geboren wurde.

Wieder zurück im Kreuz genossen alle einen Apero und anschliessend ein feines Mittagessen. Nun war es an der Zeit, die Traktandenliste der SGNS HV abzuarbeiten, worauf sich (leider nur) 19 Teilnehmer/innen in den Sitzungssaal verschoben. Den Ablauf, die Diskussionen und Abstimmungen wird Susanne im Protokoll festhalten.

Um 4 Uhr hiess es Abschied nehmen von den Teilnehmer und der schönsten Barockstadt der Schweiz. Sie hatte sich heute wahrlich von der schönsten Seite gezeigt und den HeimwehSolothurner mit Stolz erfüllt!



The SGNS tour - - - then getting down to business!

SGNS General Meeting from March 23, 2019 in Solothurn

A wonderful spring day, although a bit chilly in the morning, awaited us. It's a shame that we had to spend the most part of it indoors. From afar, the St Urs Cathedral greeted the SGNS arrivals. There was still some time to stroll around before going to the Restaurant Kreuz. It seemed that half of Solothurn was enjoying the sun in one of the several cafes, bars, and restaurants along the Aare River.

The SGNS members who had registered to join the walking tour with a local guide met in front of the Restaurant Kreuz. As Solothurn is my hometown where I spent childhood, school, and apprenticeship years, plus years of study, I have many fond memories and, of course, knew many of the explanations given by our tour guide regarding this, for me, very special city. Of course we visited the inside of the monumental baroque-style Cathedral, as well as the Franciscan church. Those who did not know the expression "Solothurn = the city of 11"* were informed, by our guide, of several details referring to this. Unfortunately there was not enough time to visit the birth place of a former resident, namely the Judengasse (Jew Lane) where Kurt Theodor Schürch was born on April 22, 1946.

Back again at the Kreuz, we enjoyed a drink followed by a tasty meal. Now it was time to work off the agenda items of the general meeting whereon (unfortunately) only 19 members retired to the meeting hall. The process, the discussions and the votes will be in the minutes of meeting written by Susanne, our secretary.

Just after 4 o'clock it was time to say good bye to the attendees and also to the most beautiful Baroque City in Switzerland. It really showed itself from the best side and made me feel very proud of my hometown!

* For our cousins of North America: 11 is, for the people of Solothurn, almost a "holy number".

Solothurn was the eleventh Canton (State) to join Switzerland in the middle ages. It has or had 11 churches, monasteries, and historical fountains. To reach the entrance of the cathedral there are 3 sets of 11 steps. Also, a few years ago, a new brewery came up with a beer named "the 11 beer".





Abner Martin
1934-2018
H463B188 and C337B188



Abner Martin of Waterloo died, aged 84, at Grand River Hospital on November 23, 2018 after an extended illness. Born in Waterloo Township on October 7, 1934, he was the seventh surviving child of Ananias and Susanna (Steckle) Martin. He married Shirley Jantzi of Kitchener on July 9, 1955. Abner was educated at Rockway Mennonite School, Kitchener, Goshen College, Indiana, and received a BMus from the University of Toronto and MMus from the Eastman School of Music, Rochester, New York. He taught music in Tillsonburg and at Waterloo Collegiate Institute and later at the University of Waterloo; he was Associate Professor at Mount Allison University, New Brunswick.

In Waterloo he was founding director of the Menno Singers and Mennonite Mass Choir. Martin was the founding artistic director of Menno Singers in 1955 when he was 20, spurred by his vision for a choir dedicated to quality choral and sacred music and remained as conductor for 20 years. He was a leader for excellence in choral music in this community, at a time when there was no concert hall or standing choirs performing challenging choral works. "I think he was a pioneer," said his daughter, Stephanie Martin. In 1974, he was behind the formation of the Mennonite Mass Choir.

A tribute posted on the Menno Singers' website includes a quote from Martin about the "great bond of unity" found in choral music: "I wish that everyone could experience the unique joy of singing in a highly disciplined choir. Singing in a group is all about immersing one's self into the community of singers." Martin created a community through singing. Between rehearsals, the choir would often share a meal. "There were many lasting relationships that were forged in that way," his daughter said. Martin directed both choirs until his retirement in 1979, when the Menno Singers established the Abner Martin Music Scholarship, awarded annually to a deserving university music student from Ontario.

Abner's second career was as a farmer; he bought a dairy farm in Perth County in the early 1970s, after leaving his teaching position at Mount Allison University in New Brunswick, due to health issues. He was proud of his herd of prize-winning Charolais and Holstein cattle at Rivendel Farm in Atwood, Ontario. The farm also received a Conservation Award from the Maitland Valley Conservation Authority.

Martin was inducted into the Waterloo Region Hall of Fame in 2017. His daughter said he was pleased to be recognized, although he was always modest about his accomplishments. The award biography starts with an intriguing dichotomy: "There are two sides to Abner Martin — choral musician and cattleman."

After retiring from the farm about 15 years ago, Martin focused on reading, in particular history and theology, and was actively involved in church and community until last year. Kevin Martin writes about his father's Christian faith: "Over the years, he held membership in Mennonite churches at St. Jacobs, Listowel and Waterloo North. He valued the community he experienced in each place. He served the wider Mennonite church as a member of the Binational Commission on Christian Education in the 1960s and trained up a good many congregational song leaders... In his personal faith, though, he could be inscrutable and oblique. In family discussions he might say, "I'm not telling you what you have to believe," and, when pressed, he might give examples of how the church's understanding of a faith concept had changed and evolved. And finally, when there was no way out, he could say, "I'll keep with those who search for truth and be careful of those who have found it."

Abner is survived by his beloved wife Shirley and four children: Kevin (Lynne McNab), Cori (Hannibal Hamlin), Stephanie, Craig (Susan Murley). Also survived by grandchildren Shauna (Alasdair Kampff), David (Jen Monteiro), and Patrick as well as sisters Viola Wallace, Ellen Moyer, Laura Shantz, and many nieces and nephews. He was predeceased by his parents, sisters Florence Wideman, Almeda, and brother Lloyd; brothers-in-law Carson Moyer, and Milo Shantz, George Wallace, and Aaron Wideman; sister-in-law Gladys Martin; and son-in-law Bruce Kirkpatrick Hill (Stephanie).

The funeral service held on Saturday, December 1, 2018 at 3 pm at Waterloo North Mennonite Church, Waterloo, Ontario.

Sources: Johanna Weidner, "Menno Singers founder Abner Martin remembered for lasting impact on community," in *Waterloo Record*, Nov 25, 2018, <http://www.lifenews.ca/announcement/9050314-martin-abner>, and Kevin Martin, "Conductor, Father, Farmer, Christian," in *Canadian Mennonite*, Dec. 31, 2018, <https://canadianmennonite.org/stories/conductor-father-farmer-christian>.





Vernon Snyder Brubacher
C3807711 and H46313211
1928-2019

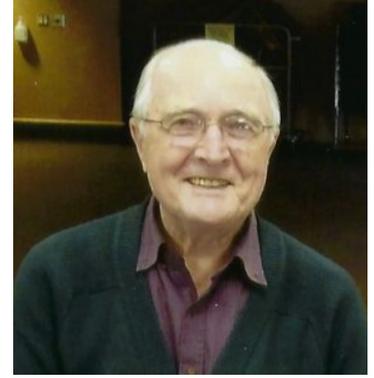


Vernon Snyder Brubacher passed away at Innisfree House in Kitchener, Ontario on January 23, 2019, at age 90 years.

Vernon was born in Wilmot Township on January 27, 1928, the son of Abner and Arminta (Snyder) Brubacher. He is survived by his wife Eva, whom he married on August 2, 1956, their three children, Jeff Brubacher (Sandi Li) of Vancouver, BC; Doug Brubacher (Pamela Power) of Ottawa, ON; and Jan Brubacher (John Francois Beylard) of Tofino, BC; and their six grandchildren, Jasmine, Julian, Jennifer, Kate, Neil and Lucie.

Also surviving are his siblings, Marjorie Jackson (Joe), Lewis (Lois), Lloyd (Edelene), Eva Good (Jim) and one step-sibling, Hugh Honsberger (Zoe).

He was predeceased by his parents Abner Brubacher (d. 1942) and Arminta (Brubacher) Honsberger (d. 1996), his sisters Agnes (d. 1930), Eileen (d. 1936), Mary (d. 1986), Dorothy Snyder (d. 2013), his stepfather Ralph Honsberger (d. 1996) and step-siblings Charlotte Romagnoli, Madeline Thomson, Keith Honsberger, Joan (Liz) Jahncke, and Margaret Chester.



After graduation from grade eight, Vernon worked at home on the farm where he was born. In 1945, some two years after his father's death, the family moved to Vineland Station where, for five years, Vernon worked in a greenhouse operation to provide income and housing for the family. In 1952, after his mother married Ralph Honsberger, Vernon went back to school. He graduated from Rockway Mennonite Collegiate in 1953 and from Waterloo College (now Wilfrid Laurier University) in 1957. Vernon entered the teaching profession that year. He taught at Rockway Mennonite Collegiate for five years; then studied at Goshen Biblical Seminary, Indiana from which he graduated in 1965. Then Vernon returned to Ontario and taught at Waterloo-Oxford District Secondary School until his retirement in 1987.

He was actively involved in church and community, serving on various boards and committees including Wilmot Seniors Woodworking & Craft Club, New Hamburg Thrift Centre Board, Mennonite Historical Society of Ontario, Conrad Grebel University College, Mennonite Central Committee Canada, Rockway Mennonite Collegiate, and Mennonite Historical Society of Canada. Vernon was a member of Hillcrest Mennonite church in New Hamburg, where he served as assistant pastor (1965-1968). He also served as interim pastor at Hunta Mennonite Church, Hunta, ON for two years (1990-1992).

Vernon had a love of travel, a characteristic that he passed on to his children. When their children were young Vernon and his wife Eva took them on numerous camping trips in Ontario, the Maritimes, northeastern United States and the west coast. Following retirement, Vernon and Eva travelled to India and Nepal, Europe, the Middle East, Haiti and to communities across Labrador. They often travelled to visit their children and grandchildren in Ottawa, ON, and in Vancouver & Tofino, BC.

Visitation were at Mark Jutzi Funeral Home. A funeral service and reception was held at Hillcrest Mennonite Church on Friday, February 1, 2019. A private interment service followed at Nith Valley Mennonite Church Cemetery. Memorial donations may be made to MCC, Nithview Home, or a charity of one's choice. Online condolences and donation information available at www.markjutzifuneralhomes.ca



Sherk, George Abraham
N13D11
1926-2019



George Abraham Sherk passed away peacefully in his 93rd year, at Welland County General Hospital, with family by his side. Loving husband of Gertrude (Peacock) for 61 years. Dear father of Donna (Chris) Giles, Elizabeth (Brian) Lofthouse and Janice (Ross) Henry. Devoted to his ten grandchildren: Nick (Alayna) Giles, Tom (Alexandria) Giles, Aaron (Laura) Giles, Isaac (Hannah) Giles, Laura (Tim) Droppert, Katie (Josh) Droppert, Jesse (Jenn) Lofthouse, Liza (John) McCabe, Ken (Nikita) Henry, Candice (John) Goodbrand. Proud great-grandpa of 18 great-grandchildren. Also survived by brother-in-law Tom Bell and many nieces and nephews.

Predeceased by his parents John E. and Laura Sherk, sister Ruth Ardys (Sherk) Bell, and grandson, Jason George Lofthouse. George will be loved and missed by family and friends. Visitation was at Williams Funeral Home, Ridgeway on Friday, February 15th. Funeral Service was held at Port Colborne BIC Church, Port Colborne, Saturday, on February 16. The family wishes to thank the many wonderful PSWs who made it possible for George to live at home for the past year and a half and for the doctors and nurses who provided such compassionate care at the Welland Hospital.

Archival Details on Anabaptist Schürch Family Members

by Hanspeter Jecker with Translation by Jonathan Seiling

(Documents are from Bern State Archive [StABE] except where stated otherwise)

Abbreviations: KB=Kirchenbuch [church book], SAA=Statsarchief Amsterdam, lb=liber (pound),

CGM=ChorgerichtsManual [chancel court manual?], GA=Gemeindearchiv [community archive]

1665-08-17	Wedding of Peter Schürch oo Christina Rächenstein / Rechsteiner?, later Anabaptists	KB Sumiswald 25, 33
1677	Christen Schürch's wife made a confession of Anabaptism in the ruler's house at the lower/Untern Hub [village name], also at the rest of the Unterer Hub there were repeatedly Anabaptists, notably several Widmers (originally probably from Ferrenberg)	Walter Leuenberger, <i>HEIMISWIL – Einst und jetzt</i> (Langnau 1967), 171
1677-06-19	To Burgdorf concerning Christen Schürch of Huben, who gave accommodation to his expelled Anabaptist wife, who is now deceased and left behind 50 lb. S requests, that Bern allows him a pardon of half that amount, due to his state of poverty, while the other half is confiscated and thereby he would fulfill the mandate. [A certain Christen Schürch appears in records only as Christen Schürch oo Anna Lüthi, resident in Leimgraben: The couple had the following children baptized: Verena on 22.2.1648 (342), Elsbeth on 4.6.1648 (351), Ursula on 16.9.1649 (356), Ulrich on 20.10.1654 (371), Barbara on 25.10.1657 (380), Hans on 5.10.1660 (387), Bendicht on 9.10.1663 (394), Anna on 4.11.1666 (401), Hans II on 17.7.1670 (411) and lastly Kaspar on 22.1.1675 (14). Earlier a Christen Schürch oo Barbara Bientz on 4.3.1638 had Christen baptized in Heimiswil (304), and earlier yet a Christen Schürch oo Barbli Schenk had a Kaspar baptized on 17.1.1636 (295). Later there is record of a Christen Schürch oo Anna Scheidegger, who had an Elsbeth baptized on 5.3.1668 (404) and a Christen Schürch oo Barbara Lüthi, who had Andreas baptized on 4.1.1675 (14) and later other children after 1680	StABE, A II 489, 478
1680-04-15	At Wangen concerning an application that was made by Ulrich Schrag in the name of Ulrich Schürch and his wife (who was in the Netherlands) concerning the inheritance of the deceased Verena Ulmann (no reference to anything related to Anabaptism)	StABE, A II 499, 221f
1689-02-10	Verena daughter of Caspar Schürch oo Verena Burckhard (Burkhard); with Latin commentary!! [The father of this child did not himself call for baptism, because he believed in rebaptism and therefore demonstrated this], later for Barbara on 1691-01-15 once again no proof, for which Ueli on 1693-05-25 (CS an apostatized Anabaptist, sent his child to be baptized and therefore VB is designated as an Anabaptist, 358), and with Madlena on 1695-06-01 (apparently both being apostatized Anabaptists, sent notes concerning baptism, 388). The couple's wedding occurred on 1688-01-12 (KB Sumiswald 25,67)	KB Sumiswald 3, 290
1696-08-14	Ueli Schürch of Sumiswald oo Barbara Grundbacher – later Anabaptists. No proof in KB	KB Affoltern 3, 401
1698-07-11	Wedding of Hans Schürch oo Christina Schmid later Anabaptists. (in one census in Montbéliard in 1723 listed Jean Chourque (Schürch) appears as a resident in Guet Surleau (40 years old) together with a Christine Chemit (Schmid) from 60J. Mother and son or a married couple?) (<i>Archives Municipales de Montbéliard BB 41; see later document where is he named together with a woman (wife?), but without children or</i>	KB Sumiswald 25, 87

continued on page 22

	<p>servants), in 1723 there is also a Joseph Scherch (Schürch) in Magny d'Anigon, with a wife but without children, in a further document Joseph Schirch (Schürch) is named as a weaver, 51 years old, his wife Zea? NN as 60 years old. (Archives de la Haute-Saône E 347 Magny d'Anigon).</p> <p>See on this topic, Robert Baecher, Le prince de Montbéliard accueille les anabaptistes, in: "Souvenance anabaptiste = Mennonitisches Gedächtnis. Bulletin annuel de l'Association française d'histoire anabaptistemennonite", 1999, n° 18, p. 58-90.</p>	
1700-06-07	Peter, of Hans Schürch anab. oo Elsbeth Schütz; Z: Peter Kipfer among others, no further Anabaptists from this couple in Sumiswald	KB Sumiswald 4, 19
1702-07-17	Ulrich Schürch is cited, because he was absent twice for Communion/Eucharist.	CGM Sumiswald I, 12
1703-03-02	<p>BE [Bern government?] to Sumiswald concerning the report from the Commission for Anabaptist Affairs [see below] about those who provided accommodation to Anabaptists and the conclusions: [...] Joseph Schürch a poor 72-year-old man, who is a roofer/shingle repairer, gave accommodation to his son, to was also a roofer and an Anabaptist. Detention of 24h</p> <p style="text-align: center;">[...]</p> <p style="text-align: center;">Sumiswald is supposed to carry out the penalty</p>	StABE, A II 597, 175ff
1708-07-02	Anabaptist Peter Schürch and wife Barbara Rechensteiner of Kurzeneigraben/Sumiswald	StABE, BezTr A 988, 71f
1708-09-09	Barbara (3!), of Peter Bühler oo Anna Schürch, anab. (both). (it seems to refer to the couple who is living in Ober Horn, whose property is later confiscated [1709]!)	KB Sumiswald 4, 125
1708-09-11	Peter Gerber of Kurzeneigraben, a juror at Sumiswald, as the bailiff of Christina Rechensteiner in Höll, the wife of Anabaptist Peter Schürch	Gemeindearchiv Sumiswald 19, 71ff
1709-03-19	BE to the Comm. For Ana Affairs concerning the plea for a reprieve for Peter Schürch of Sumiswald and Christina Ringgisbacher of Höchstetten, who wanted to return from Anabaptism to the Reformed Church. They were supposed to gather information to determine whether it was meant in earnest... [...] The Comm. For Ana Affairs shall, due to all their information produce a new assessment concerning Anabaptists.(294f)	StABE, A II 622,286ff
1709-04-17	The government to the Commission [...] concerning the Anabaptists who are presently imprisoned on the island and the upper jail:: [...] concerning the former Anabaptist Peter Schürch of Sumiswald and Christina Rüeggispach (Rindisbacher) (50). S shall be permitted again to have his property, but he shall be observed.	StABE, A II 623, 28ff
1709-10-24	Peter, of Peter (!) Schürch anab oo Barbara Grundbacher. Until now Ueli was the husband of Barbara Grundbacher. Could that be a scribal error? Or is it a different Barbara Grundbacher? Or did this same BG marry PS after the death of her husband?	KB Sumiswald 4, 133
1710-07-27	Letter from Kunheim (Martin Egli, Hans Blum, Christian Rupp) in haste to Tillman Kolb and Hans Jakob Schnebeli in the Palatinate. They heard that there are others who are imprisoned and potentially will soon be deported	SAA 565, A 1269, see also JLowry

	up the Rhine. One should be prepared to receive them possibly in Breisach etc. A list of 23 prisoners who were men and 7 who were women in Bern: [...] . From the rulership in Sumiswald: Ueli Trüssel, Ueli Schürch. [...]	
1710-09-29	A list of the present prisoners in Bern. (*newly arrived since the list in Nr 1393) Upper Hospital/asylum [<i>Spital</i>]: Men: [...] Women: [...] Margret Schürch, [...] Island Prison: [...] Ueli Schürch*, [...]	SAA 565, A 1394, see also JLowry
1711-02-04f	Attestation from imprisoned Anabaptist on the island, after which a tax of 40 imperial Talers/dollars was required to be paid: [...] Ulrich Schürch, [...]	SAA 565, A 1219
1711-0214ff	Diverse lists with names of the released prisoners (from 14.2., 19.2., 5.3.) [...] on 19.2. released from the upper hospital: [...] Margret Schürch, [...] Ulrich Schürch, [...]	SAA 565, A 1395, see also JLowry
1711-07-11	Collection of receipts, which Runckel[see below] had concerning the money from those in Bern who were willing to travel, which he was supposed to repay them in the Netherlands. Differing dates ascribed to these [receipts] lead one to infer that the decisions of individual Anabaptists to depart were made rashly. [...] Ulrich Schürch of Sumiswald 100 Reichstaler – received in the presence of the governor of Sumiswald Isaac Martin and the official messenger, Ulrich Schütz (10.6.), [...]	SAA 565, A 1218 see also JLowry, see also the systematic list under Nr.1343
1711-0713ff	List by Runckel with 307 Anabaptists, which registered for departure. It concurs generally with the data in the above lists. Noteworthy variances include: [...] of the 52 prisoners only four were registered: Barbara Rohrer – together with her husband Veith Sägissenmann and son, also Melchior Kratzer with his wife and seven children, Stefan Reusser with his wife and 2 sons, Ulrich Schürch and his wife Barbara Grundbacher and four children. In total, according to this there were 346 people who arrived in Amsterdam.	SAA 565, A 1397, see also JLowry
1711-07-18 Samstag	Runckel from BS to Gecomm: since 16 July 1711 Anabaptists have been in Basel, except for Heinrich Schilt from Schangnau who escaped in the frame [of the ship? <i>Wangen</i>]. In order to reduce the costs the travellers will be divided among four ships, which will now have roofing/protection. Runckel hopes that ships will be in Mannheim on the 22 nd or 23 rd . Most Reistische [travellers?] absolutely do not want to go to Netherlands, rather to depart as soon as possible to attempt also to convince others, or they want to be entirely separated from them. The ringleaders of these obstinate people are Räber and Bürki, which was damaging to Runckel most of all, since he had put much effort into liberating them and “with such great toil and work rescued them from the French galleys, to which they had been actually sentenced [...]” The same goes for Peter Gerber, Christen Gäumann sen., Daniel Rothenbühler, Ulrich Schürch, Ulrich Trüssel, among other ex-prisoners, whom Runckel and Ritter encountered on public streets, and would not be taken away as free people, but as prisoners. Runckel called upon their given words, that he had suffered for their cause “much burning heartpain” [„viel gebrantes hetzenleyd“].	SAA 565, A 1341, see also JLowry
1711-07-23	Shipping list from the Runckel on 23. July 1711 (Schaffhausen) Part 1:	SAA 565, A 1396

	EMMENTALER SCHIFF 89 Persons (many of them previously imprisoned) [...] Ulrich Schürch von Sumiswald with wife Barbara Grundbacher, with 3 sons and 1 daughter [...]. / Margret Schürch, widow, with 1 daughter, 20 years old (not a member of the congregation), Lützelflüh. / [...]	M307ff and HUIZINGA 113ff
1711-07-26	Comprehensive list from Runckel about payments (Reichstaler), which are being taken along with the departing Anabaptists at the request of the Commission of Anabaptist Affairs:	
1711-06-10:	Ulrich Schürch Sumiswald 100, [...]	SAA 565, A 1343 see also nr 1218 with the respective but uncatalogued receipts (see the details), see also 1214
1722-01-06	Bern authorities to [...] Trachselwald: Felix Saam from the Träyerhaus from Kähltberg?? is supposed to have died and bequeathed his property to an Anabaptist woman, Margret Schürch together with three children of whom one was absent and one who was suspected of Anabaptism. Gather the inventory and locate the section.	B III 190, 27
1723	List of Anabaptists Magny d'Anigon: [...] also Joseph Schürch 51 years old (weaver) oo Zea? NN. 60 years	Archives Dép. Haute-Saône, E 347, Magny d'Anigon
1738	T Peter Stalder sel.[?] previously resided at the Schürchs fir trees. PS became an Anabaptist 40 prior (see pp.21ff), 1000 lb were paid at that time as confiscated property at Sumiswald as a form of penance or financial penalty. Later 1738-10-10 the son Ulrich received 500 lb as a humble request.	GA Sumiswald 19, 115
1746-11-02	Death of Ulrich Schürch, son of Joseph from Sumiswald, 35 years old, which occurred during a visit to Chaluet bei Court at the prince bishopric.	KB Court 5, 14
1759	Smiths/artisans from Langenbruck: Peter Schürch, smith/artisan in Rohrbach (Bern), no proof of Anabaptism.	Staatsarchiv Basel-Land, Bezirksschreibereiar chiv Waldenburg, 01.05. 247, 457

Various indications of SCHÜRCH Anabaptists in «Souvenance Anabaptiste», periodical of the French Mennonite Historical Society.

- Nr. 2/p. 27: Estate of the Anabaptist Families established in the district of the count of Villé [Etat des familles anabaptistes établies dans le Bailliage du Comté de Villé (12 juillet 1780) [ADBR C 338]

- Joseph Schirsch (Schürch), age 31, born in the principality of Salm, residing at Hang, having taken part in the census, he is married to Anna Becher, age 29, daughter of Jean Becher the elder, and has four kids with him: Barbe (7), Joseph (4), Chrétien (2), Anne (3 months[?])

- Nr16/p79: Jean Schirch (Schürch) of Lafrimbolle signs a contract census [?d'acensement] of a mill in Dannelbourg (canton Phalsbourg) in 1787,(contract on 6 May 1789, subrogation of the mills)

- Nr16/p98: Schürch as pioneer in Salm: starting in 1749/50 Andreas Schürch oo Elsbeth Rupp have a son Joseph.

- Nr17/77: Marriage of Andreas Schürch (Schürch), 26, farmer [cultivateur], born in Ollwiller canton of Sultz, son of Joseph Schürch (Schürch) oo Anna Baecher (1812-02-15 in Pulversheim)
- Nr 17/79; Marriage in Bollwiller of Chrétien Schürch (Schürch) (50), widow of Barbara Roth, oo Madeleine Kropf (born 1811-01-03 in Efig) on 1830-04-28
- Nr 17/81: Schweighaus: 1803-03-05 death of Anna Baecher (50), widow of Joseph Schürch, employee at the Schloss Schweighaus/Thann, they were dairy farmers at Waldener Gut (Waldner!); Death of Jakob Schürch on 1799-05-25 (17), brother of Joseph at the residence of the mother. Death on 1799-05-16 of his sister Magdalena (16); Wedding of Joseph Schürch, employee (26), born at Le Hang, son of Joseph and Anna Baecher oo Barbara Hochstettler born in Katzwangenbrück; wedding of Christen Schürch (26), son of Joseph and Anna Baecher, oo Barbara Roth (19) of Richwiller; second marriage of Joseph Schürch, widower of Barbara Hochstettler (+1814-02-17) oo Madleine Roth
- Nr 26/52: Andreas Schürch (1764-1844) oo1 Barbara Mosimann (1767-1793) und oo2 Maria Brechtbühl (1769-1850), many details. The sons are Joseph Schürch (1795-1853), Christian (1802-).
- Children of Joseph Schürch oo Maria Roth: Magdalena (1831), Joseph jun. (1835) etc.

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NOTES:

On the Commission for Anabaptist Affairs see

[http://gameo.org/index.php?title=Commission_for_Anabaptist_Affairs_\(T%C3%A4uferkammer\)](http://gameo.org/index.php?title=Commission_for_Anabaptist_Affairs_(T%C3%A4uferkammer))

Runckel, Johann Ludwig

[http://gameo.org/index.php?title=Runckel,_Johann_Ludwig_\(17th/_18th_centuries\)](http://gameo.org/index.php?title=Runckel,_Johann_Ludwig_(17th/_18th_centuries))

Ritter, George

[http://gameo.org/index.php?title=Ritter,_George_\(17th/18th_centuries\)](http://gameo.org/index.php?title=Ritter,_George_(17th/18th_centuries))

continued from page 8

- Joe Sherk has sent various messages from our **Facebook** site including:
- one from Utsi Weikum who wanted to visit the family farm and area of his Grandmother. He could possibly be from the Code E side of the family.
- Another contact Morgan Gray was trying to find a Swiss Hieronymus Schürch who came from Le Havre to New York.

John Shirk also did some research:

- Harold Shirk of Kenton, Ohio – Code V

If this is what the first eight months are like in the term as Historical Chair we can look forward to the challenges for me and my team until the next reunion. Justin Houser will be reporting on the work of his Database Entry Team and Tom Sherk regarding the DNA Project. A big thanks to Ray and Joan Shirk for keeping the family contact database updated as new contact information is received.

How to get them into church

