



Celebration!

The 1974 100th Anniversary of the
Swiss Mennonite Arrival in America
as Recorded in Newspapers and
Periodicals of the Time.

Volume 2
January - June 1974

Celebration!

The 1974 100th Anniversary of the Swiss Mennonite Arrival in America as Recorded in Newspapers and Periodicals of the Time.

The 1973/1974 activities of the Swiss Mennonite Centennial were broadly covered in local newspapers and Mennonite periodicals. In addition to the 100th anniversary celebrations, other activities included the Turkey Red Wheat Centennial, the recognition of the Santa Fe Railway for moving 1 billion bushels of wheat in 20 months, the beginnings of the Swiss Mennonite Cultural and Historical Association, and the construction of a new monument.

The articles in this document were from newspaper and periodical clippings that were collected by Harley J. Stucky in three scrapbooks. The scrapbooks were purchased at an auction by an individual and donated to SMCHA.

The articles were scanned as graphic files, rearranged to fit on standard letter sized pages and then assembled into PDF documents. As the papers were 40 years old and glued into scrapbooks, there were yellowing, creases and crinkles to overcome. We believe the articles are readable, although some may be more challenging than others. In any event, it is an interesting look back at our history.

The articles were divided into three volumes for ease of assembly and for shorter download times. The three volumes cover three time periods:

Volume 1 - 1973

Volume 2 - January 1974 through June 1974

Volume 3 - July 1974 through December 1974

SMCHA Research Committee
Maynard and Marlene Krehbiel
Wayne Goering

Mennonite Weekly Review
31 January 1974

Centennial Programs At Moundridge Feb. 3

Moundridge, Kan.—Several events on Sunday, Feb. 3, will launch the centennial year observance of the Swiss Mennonite Cultural and Historical Assn. in central Kansas.

The first annual business meeting of the Association is scheduled for 2:30 p.m. at the Hopefield Mennonite Church four miles west of Moundridge. Music will be provided by the "Schweitzer Ensemble."

In connection with the meeting, there will be exhibits and showing of slides, and several new books will be on sale, among them "The Centennial Treasury of Recipes." Also available will be "A Study Guide of the Swiss Mennonites Who Came to Kansas in 1874," compiled by William E. Juhnke. It covers the three main periods of their history: the 150 years in Switzerland, the 100 years in the Palatinate-Alsace-Montbéliard areas, and the 100 years in America.

A meal will be served following the meeting.

An evening public program at the Eden Mennonite Church at 7 p.m. will feature a panel discussion of "The Centennial From My Perspective." Ed R. Stucky will be the moderator, and panel members are C. B. Goering, W. W. Graber, Mrs. John O. Schrag, Mrs. Ronald Stucky, and Brian Stucky. A women's trio will sing the "Immigration Song." The words for the song were written by Elder Jacob Stucky.

Moundridge Journal - 14 March 1974

Historical style review March 30

A newspaper clipping from the September 10, 1874, issue of the "Topeka Commonwealth" tells of the Mennonite immigrants from Russian getting off the train in Topeka. The article describes the people and their unique types of clothing.

Saturday, March 30, there will be an historical review of the clothing worn by these Russian Mennonites and the change of styles as they developed through the 1970's. Many people of the community have been digging in their attics and trunks and have found clothing worn by their ancestors during the first years in America. Several wedding dresses and men's suits dating back to the late 1800's will be

modeled. Babies and children's clothing will also be shown.

Remember the boy's knickers, the middie blouses, the circular skirts, the tight jeans? These too will be reviewed in the show.

The Centennial Clothing Committee urges you to come relax and enjoy the historical review. The program will be presented at the Pretty Prairie Grade School March 23 at 7:30. The same program will be presented twice March 30 at 7:00 and again at 8:30 in Moundridge at the high school auditorium. Admission will be 75c for adults and 25c for children.

A five piece German band will provide music for the occasion.

Newton Kansan
30 January 1974

Play features old dialect

MOUNDRIDGE — An original play entitled, "Von Russland Uf Amerika", will be presented here Feb. 17. The play, which is given in the Swiss-German dialect, tells the story of an entire congregation in Volhynien, Russia, which decided in 1874 to migrate to America.

Written by Elizabeth Wedel, the story, told in 8 short scenes, begins in a home in Russia and ends on the plains of Kansas. The author, the directors, and all the actors are descendants of the original pioneers. The dialect in which the story is told is disappearing from the modern scene, but its use in the play lends a unique and sometimes humorous note to the otherwise serious telling of the emigrants' experiences.

"Von Russland Uf Amerika" will be given in the high school auditorium at 8 p.m. An admission will be charged. Music will be provided by the Schweitzer ensemble and the Kinsmen Quartet.

The production is part of the centennial observance of the coming of the Mennonites to the prairie states and their introduction of Turkey Red Wheat to the area.

Mennonite Weekly Review
24 January 1974

Swiss Cultural And Historical Assn. To Hold First Meeting

The first annual meeting of the Swiss Mennonite Cultural and Historical Assn. will be held Sunday, Feb. 3, at 2:30 p.m. at the Hopefield Mennonite Church near Moundridge. The meeting will feature displays, books and other materials.

In addition to the afternoon meeting, an evening meeting is planned for 7 p.m. at the Eden Mennonite Church at which a panel will discuss the subject, "The Centennial From My Perspective." A ladies trio will sing Elder Jacob Stucky's "Immigration Song."

The public is invited especially to the evening program, which will launch the Kansas Swiss-Mennonite Centennial activities for 1974.

Hutchinson News
20 February 1974

Dialect play at Moundridge

MOUNDRIDGE — "Von Russland Uf Amerika," a dialect play written by Elizabeth K. Wedel, was given before a standing-room-only audience Feb. 17, in the Moundridge High School Auditorium.

The production, with a cast of 28 persons directed by Lorena Goering, will be repeated at 8 p.m., Sunday in the same auditorium. The Schweitzer ensemble and Kinsmen Quartet will be part of the program.

The play tells the story of an entire congregation from Kotosufka, Volhynia, Russia, which decided in 1874 to migrate to America.

The dialect in which the story is told, except for some interpretation between scenes, is disappearing from life today. But its use in the play lends a unique and sometimes humorous note in the otherwise serious telling of the experiences of immigrants of a century ago.

The production is part of the centennial observance of Mennonite immigration to the prairie states and their introduction of Turkey Red Wheat to the area.

Swiss Mennonite cultural and historical association to meet Sunday

Moundridge Journal
31 Jan 1974

The first annual business meeting of the Swiss Mennonite Cultural and Historical Association, Inc., will be held at the Hopefield Mennonite Church, four miles west of Moundridge on Sunday, Feb. 3, at 2:30 p.m. Members of the association will join in an evening meal at 5:30 p.m.

There will be exhibits, books for sale, a slide display, etc. Among the books for sale is the new Swiss Cookbook which is a recent publication of the association. It was printed by The Mennonite Press in late 1973 and is entitled, "The Centennial Treasury of Recipes." The introduction is written by Dr. Harley J. Stucky, president of the association.

A new release is the 30-page "Study Guide of the Swiss Mennonites Who Came to Kansas in 1874." In mimeographed form it provides handy information on the main periods of Swiss-German history covering the 150 years in Switzerland beginning in 1525; the 100 years in the Palatinate - Alsace - Montbeliard areas; the 100 years in Austria and Russia ending in 1874, and; the 100 years in America. Each unit has questions for study and discussion and a reading reference list. It was compiled by William E. Juhnke of rural McPherson.

The public program at the Eden Mennonite Church on Feb. 3, at 7:00 p.m., is open to all. On the program is a special rendition of the Immigration Song, the lyrics written by Elder Jacob Stucky.

A panel with Ed R. Stucky of Moundridge as moderator will discuss the topic: "The Centennial From My Perspective."

Members of the panel will be C. B. Goering, Newton; W. W. Graber, Pretty Prairie; Esther Ratzlaff Schrag, McPherson; Ruth Ritthaler Stucky and Brian Stucky, the latter students at Bethel.

Upcoming programs are the Schweitzer play "Von Russland

Auf Amerika" which will be given at the Pretty Prairie High School Auditorium on Feb. 10 and at the Moundridge High School Auditorium on Feb. 17, at 8:00 p.m. Music will be provided by the Schweitzer Ensemble and the Kinsmen Quartet.

1974 A YEAR OF CELEBRATION IS HERE

IF YOU ARE A DESCENDANT OF THE SWISS-GERMAN (VOLHYIAN) MENNONITES

(1) YOU are invited to join the Swiss-German Cultural and Historical Association, Inc. A minimum contribution of \$10.00 makes you a member. A \$50.00 gift makes you a BOOSTER. \$100.00 ("A Dollar-a-Year Since We're Here!") and you are a CENTENNIAL giver. Larger gifts are welcome. These go to support the activities of the association and to effectively show that we remember the sacrifice of the pioneers.

(2) Also you can attend and participate in the annual business meeting, 2:30 p.m., and supper, 5:30 p.m., of the association at the Hopefield Mennonite Church four miles west of Moundridge, Kansas, on Sunday, Feb. 3, 1974.

(3) Promote and boost Centennial Activities in your community through the year:

A public program at the Eden Mennonite Church on Feb. 3, at 7:00 p.m. is open to all. Topic: "The Centennial From My Perspective." Hear the "Immigration Song" written by Elder Jacob Stucky.

"Von Russland Auf Amerika," a play in Swiss-German dialect, is to be given at Pretty Prairie High School Auditorium on Feb. 10 and at the Moundridge High School Auditorium on Feb. 17 at 8:00 p.m. on each evening. Admission \$1.00 for adults and 50c for children. Music—Schweitzer Ensemble and Kinsmen Quartet.

If YOU are not a Schweitzer, come and celebrate your heritage with us. Friends and neighbors are invited to the public activities to be announced throughout the year. CELEBRATE in 1974!

For memberships and other information contact: Dr. Harley J. Stucky and Menno S. Kaufman, Newton; William Voran and Marvin Schrag, Kingman; Lucy Stucky and Peter J. Goering, Pretty Prairie; Pete Kaufman, William E. Juhnke, Dr. J. O. Schrag and Phil J. Goering, McPherson; and Delbert Goering, Walter W. Goering and Ed R. Stucky in Moundridge.

Cultural group elects trustees

Ruth Ritthaler Stucky, North Newton; Elma Huxman, Moundridge; Brian Stucky, Burrton; Albert Krehbiel, Kingman; Merlen Krehbiel and Winston Krehbiel, Pretty Prairie; and Dr. John O. Schrag, McPherson were elected as new trustees at the annual meeting of the Swiss-German Cultural and Historical Association on Sunday Feb. 3 at the Hopefield Mennonite Church. In attendance were nearly 200 members and friends from McPherson, Reno, Harvey, Kingman, and Marion counties.

Plans for the year-long celebration of the arrival of the Swiss immigrants to this area from Volhynia, Russia, in 1874 were laid out and discussed.

Harley J. Stucky, Newton, president of the association, conducted the business meeting and also led the evening program at the Eden Mennonite church west of Moundridge.

Edwin R. Stucky, secretary, led a panel which discussed centennial perspectives. On the panel were C. B. Goering, Newton; Walter W. Graber, Pretty Prairie; Esther Ratzlaff Schrag, McPherson; Ruth Ritthaler Stucky and Brian Stucky, students at Bethel.

Walter W. Goering, treasurer, reported that the budget of \$18,500 was about two-thirds raised. However, there were expressions of concern that rising costs would require more effort. M. S. Kaufman, Newton, finance chairman, gave a pep talk to the seven-church core group including Mennonite churches from Pretty Prairie, Kingman, Burns, McPherson, and Moundridge. Contributions have come from



ADOLPH GOERING CHATS WITH Mr. and Mrs. Ernest Goering in the foyer of the Hopefield Church during the Swiss-German Cultural and Historical Ass'n. meeting Sunday. (Jim Stucky photo)

individuals in 19 area churches, he said.

The church fellowship room was filled for the evening meal served at 5:30 p.m.

Dialect plays are to be given at Pretty Prairie and Moundridge on Feb. 10 and Feb. 17 respectively. On March 23 and 30 at 7:30 p.m. will be style reviews in these centers.

The peak of celebration for the Mennonite group will be on Aug. 31-Sept. 2 in special commemorative and cultural activities.

The Swiss group joins other Mennonite groups in October who will hold joint sessions and public programs at Century II in Wichita in October.



THE SCHWEITZER STRING ENSEMBLE played at the Swiss-German Cultural and Historical Association meeting and program Sunday. Members are (left to right) Carl Krehbiel, Paul Goering, Art Goering, Ernest Krehbiel and Delbert Wedel. Dr. Harley J. Stucky is in the background. (Jim Stucky photo)

Freeman Junior College Bulletin



February 1974

Centennial Reflections

In the 100 years of Mennonites in South Dakota, there has probably never before been a time when our people were confronted with their historic heritage like we were just recently.



Gerhard Lohrenz

January 20 - 23, Rev. Gerhard Lohrenz, Mennonite historian from Winnipeg, Canada, came to Freeman to share with us about the Mennonite story from Russia. Rev. Lohrenz himself left Russia in 1924 and lived through the Bolshevik Revolution there.

It was a most meaningful encounter. On Sunday evening, there was the usual Sunday evening crowd at Pioneer Hall. But by Wednesday evening, the lecture had to be delayed while every bench in the hall was pulled out to seat the interested audience. Each evening, the questions and discussion grew. The lights remained on until late as people visited with the speaker.

Then, on February 5 - 7, Jan Gleysteen, Mennonite illustrator and historian from Scottdale, Pennsylvania, came to Freeman and shared with us about our origins in



Jan Gleysteen

Switzerland and Holland. Again, the evening audience was a very impressive one.

Jan himself had a most rewarding time as he took the opportunity to photograph the Old Chronicles book of the Hutterites. Mr. Gleysteen also made contact with a South Dakota Gleysteen family who drove in almost two hundred miles to hear him. They discovered themselves as relatives who met for the first time!

In a way, this latter meeting is symbolic of our centennial experiences to date. As we examined the past, we found many heartwarming truths and experiences that we'd never met in this way before. But they are part of us. When we saw our ancestors burned at the stake or twisted on the rack, our own spirits were moved to deeper commitment and new determination to follow Jesus Christ. The way that many of our forefathers demonstrated the true meaning of discipleship in everyday living, has been made freshly obvious to us. They counted the cost and never turned back!

The Mennonite heritage is one not just to be proud of, it's one to get in step with. May God help us to be faithful in our time!

Centennial news

Swiss Mennonites in the Freeman, South Dakota, area held their first centennial celebration this year with the placing of six markers at historical sites.

Their forebears were part of the migration of Mennonites from Russia to the prairie states and provinces in 1874.

Memorial markers were placed May 26 at the site of the first post office in Turner County; at the site of the first Swiss Mennonite church building, the Salem church; at the site of the Zion Church, which united with the Salem Church after a tornado destroyed the Zion building; at the site of a disaster on the Vermillion River; and at the place where five Mennonite schoolboys died in the blizzard of 1888.

A marker was also erected in tribute to Andreas Schrag, who scouted the area before Mennonites immigrated and was then a leader of the group that came to East Freeman.

Earlier in the day, the Salem and Salem-Zion Mennonite churches held a union worship service with John D. Unruh, Jr., of Bluffton, Ohio, and Ellis Graber of Minneapolis as speakers.

Next on the centennial calendar in South Dakota is a picnic July 4-7 at Swan Lake Camp with William Gering and E. G. Kaufman as speakers. Other activities include a musical drama, slides, exhibits, and a pioneer style show.

THE HILLSBORO STAR—JOURNAL

Phone 316-947-5441

Hillsboro, Kansas 67063

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Editorial . . .

Our Rich Heritage

This year has been set aside for observing the centennial anniversary of the arrival of Red Turkey Wheat into Kansas. Many activities and celebrations have been planned over the state during the special anniversary year.

History tells us that Mennonite families from South Russia immigrated to Kansas in the late summer and fall of 1874, bringing with them small amounts of agricultural seeds including some Red Turkey Winter Wheat.

Because these Mennonites settled in an area along the Santa Fe Railroad land in this part of Marion county through McPherson, Harvey and Reno counties, the Kansas Red Wheat Centennial is more significant to us.

The official State Wheat Centennial office is located in Hillsboro and

several members of the committee, including the co-chairman of the state-wide organization and its secretary-treasurer hail from our town.

This week's Hillsboro Star-Journal, with the cooperation of this community, is publishing the first of two issues commemorating the history of the 100th anniversary of Red Turkey Wheat in Kansas, what it has meant to this community, to Kansas and to the world. We fully realize it is impossible to cover every detail of this important event in Kansas and its effect on this community's history. But we hope through this publication and planned additional issues and events we will have contributed to the observance of the 1974 Kansas Red Turkey Wheat Centennial and the perpetuation of a rich heritage.

Price Boosts Centennial of State Wheat

By Our State Staff

HILLSBORO, Kan. — Folks backing a wheat centennial celebration think the aura of \$5 wheat during 1973 has created just the right atmosphere.

"The impact of wheat on the economy is fresh on people's minds," said Mrs. Shelda Harms, office manager for the Kansas Wheat Centennial Committee headquartered here.

The committee members, she said, are "extremely optimistic" about the chances for approval of their request for \$245,000 in state funds to support educational, research and record-keeping efforts dealing with the state's biggest crop.

They also are optimistic about the chances of raising enough donated money. They say chances are good for getting wheat farmers and companies that deal in the commodity to donate enough money to establish a permanent building which would serve as an educational center and museum.

AS THE COMMITTEE FORESEES the project, it would be helped by a newly incorporated Wheat Centennial Memorial Foundation expected to draw tax-exempt status from Internal Revenue Service on gifts for construction of the museum-educational center.

The center, most likely located on the state fairgrounds in Hutchinson, would cost about \$250,000 to \$300,000.

Tom Roberts of Kansas State Wheat Improvement Association in Manhattan said he hopes the center could be "far enough along so we can take people in and show them what's being done" by State Fair time next September.

The committee hopes the building could contain a 125-seat auditorium for presentation of audio-visual programs. A museum, packed full of artifacts from the early to present days of wheat production, would include a photographic display showing all stages of wheat production from planting to the table.

A DEMONSTRATION KITCHEN also would be included. The committee thinks the Kansas Wheat Commission, a producer-supported public relations group,



OFFICIAL LOGO—This symbol, approved by the Kansas Wheat Centennial Committee, entails a slice of bread with an overlay of the main wheat-producing area of the country. The star-like outline of the map is a downward view of a Russian Mennonite threshing stone of the type used after Turkey Red was introduced. No colors were assigned the logo, with the committee deciding that anybody that wants to use it can pick their own colors.

could be headquartered in the building, thus reducing the need for hiring a full-time staff to man the building.

The wheat center's facilities would be aimed primarily at educational programs for Kansas groups — school children, home demonstration clubs and the like — but the committee thinks it might do some tourist business, too.

THE REQUEST FOR THE \$245,000, Mrs. Harms said, will be included as an addendum to the governor's budget request to the Legislature. The committee has had a "very good response from legislators . . . who realize the importance of wheat to the economy of the state," she added.

The \$245,000, she said, would be "a one-time expenditure" on the state's part.

About \$25,000 of it would go toward meeting expenses of utility lines for the center and paving a parking lot. The remainder would be used for preparation of films, books, a permanent record system for wheat history and other educational projects.

Arrival of First 15 Families In Dakota Territory Recalled

FREEMAN, S. D.—The arrival of the first group of Mennonite immigrant families from the Russian Crimea in Dakota Territory is described in a recent report in "The Freeman Courier" by John D. Unruh and John J. Richert.

The two men state that their grandfather, Daniel Unruh, was the leader of a group of 15 families who arrived in New York on Aug. 15, 1873. He left the group in Elkhart, Ind. for several months while he investigated western lands for possible settlement.

After deciding on eastern Dakota, he brought his group to Yankton where their arrival on Oct. 18, 1873 was noted by The Yankton Press. In its Oct. 22 edition the paper stated that "they are a hardy, industrious people, of considerable wealth, who will be a valuable addition to our population."

ON FEB. 5, 1874, Daniel Unruh purchased his first quarter section of land in Childstown Township from John Wormwood, who had purchased the land under terms of the Land Act of 1820. Unruh paid \$450 for the quarter section. Later the same year he purchased three more quarters.

On March 26, 1874, the Press and Dakotan of Yankton reported that the new arrivals had been living "at or near" the home of C. C. P. Myers, and that they "have their houses and granaries framed and lumber prepared, ready to haul to Childstown and put up without losing a day's time. They have also bought largely of all needed supplies, seed grain and implements."

Settlement on Unruh's first quarter section began in early May. He built six houses, one for himself and five for married members of his family. They were built in a straight line, in Russian village style, about

six rods apart. Diedrich Neufeld also built a house there. The village arrangement did not endure, however, because of the time required to get to and from the fields.

AFTER A VISIT to the village T. F. Marshall, a surveyor in Turner County, wrote in the May 21, 1874 Press and Dakotan that Unruh had purchased 25 acres in Iowa and was going into stock raising. He also noted the large number of ox teams in the settlement, adding, "We are expecting lively times when those three or four hundred Russian families arrive and take up residence in the vicinity."

More immigrants did arrive the same year. The Andreas Schrag party settled near the Unruh village, the two men having known each other before.

One hundred years later, the original quarter section of land purchased by Daniel Unruh is still in his family. He sold the land to his son, John D. Unruh, and he in turn gave it to his son, John J. Unruh. The latter with his wife Mabel and their son Orville are the present owners.

Mennonite Weekly Review 8 Nov 1973 ***South Dakota Pioneer Dies on Anniversary Of Immigration***

Freeman, S. D.—One of this community's last remaining links with the first group of Swiss Mennonite immigrants from the Crimea in Russia to arrive in Dakota Territory in 1873 died at the Freeman Hospital on Oct. 22, almost exactly 100 years later.

He was Daniel J. Unruh, 95, whose death resulted from a fall suffered in his room at the Salem Home for Aged. Funeral services were held Oct. 24 at the Salem (South) Mennonite Church.

Survivors include his wife, Regina; one son, Dr. John D. Unruh, well-known historian and writer, and former president of Freeman Junior College; one grandson, John Unruh Jr., history professor at Bluffton College (Ohio); and one brother, John, living on the old homestead.

Daniel Unruh was leader of the first group of Mennonite immigrants to come to this area, arriving in Yankton in October 1873. They were the forerunners of other groups who came from Russia in the 1870s and early 1880s. Many of the original homesteads are now occupied by grandsons and great-grandsons of the pioneers.

The 100th anniversary of the arrival of the first immigrants was commemorated here on the Oct. 21 weekend.

Hutchinson News - 16 Mar 1974

To note wheat milestone here

The billionth bushel of wheat to be loaded on the Santa Fe Railroad since the big export push began in August of 1972 will get help from on high here Wednesday.

John Reed of Chicago, Santa Fe's president, is coming to Hutchinson for the ceremonial loading, which will be at 9:30 a.m. Wednesday at Far-Mar-Co's big elevator.

All over nation

The billionth bushel represents the wheat loaded on the railroad from all over the

United States during the rush to export.

Larry Cena, vice president in charge of operations for Santa Fe, also will attend as will other rail officials.

Kansas Wheat Queen Andrea Polansky of Belleville, a junior at Kansas State University, will have a hand in the loading ceremonies too.

An official of the Santa Fe said a billion bushels represents an estimated 300,000 freight cars that have been moved on the railroad's lines in the period of less than two years.

Newton Kansan - 19 Mar 1974

Billionth bushel reached

HUTCHINSON, Kan. (AP) — The Santa Fe Railroad will load tomorrow its one billionth bushel of wheat since August of 1972, when wheat shipments escalated following the massive sale to the Soviet Union.

The billionth bushel will be loaded from Farm-Mar-Co's elevator "B" in Hutchinson. The president of Santa Fe Industries, John Reed, will participate in the ceremonies set for 9:30 a.m.

A Santa Fe spokesman said the one billion bushels were loaded since August of 1972 in Kansas, Oklahoma and Texas, and represent about 300,000 carloads.

The huge export program plus record 1972 and 1973 crops in those three states accounted for the massive shipments.

A Far-Mar-Co spokesman said the shipment containing the billionth bushel would go to Sunny Kansas Flour Mills of Wichita, Kan.

Monument plans reviewed

PEABODY — Plans were reviewed here Tuesday for placement of a Santa Fe Railroad - Mennonite Immigration monument. The endeavor is sponsored by the inter-church committee of the Hillsboro Wheat Centennial and the Hillsboro Ministerial Union.

Earl Gillmore, Santa Fe superintendent at Newton, discussed the plans with Jack Whisler, chairman of the Peabody centennial committee, and officers of the Hillsboro group.

Present plans call for the monument to be dedicated July 27 during a commemorative program near the old Santa Fe depot at the south end of Main St.

About 8,000 Mennonites went through Peabody on their migration routes to Harvey, McPherson and Marion counties.

Dr. Sol L. Loewen is chairman of the memorial monument committee.



Discuss monument

Earl Gillmore, facing camera with paper in his hands, Santa Fe division superintendent here, was one of those who discussed plans Tuesday at Peabody for a monument telling of the arrival of the Mennonites in this area a century ago. Third from right is Dr. Sol L. Loewen, chairman of the memorial monument committee. Others are committee members.

Newton Kansas - 2 May 1974

Commemorate Mennonite immigration

Area churches as well as communities are commemorating the wheat centennial and the century mark of the early Mennonites' migration from South Russia. In addition to individual services, many churches will commemorate the hundred year anniversary with union services.

The first of the joint services was a hymn festival March 10 led by Dr. Robert Hauck. Churches participating were the Parkview and Hillsboro Mennonite Brethren Churches. Another cooperative effort will be the June 16 simulated march. Each participating congregation will march from its respective location to the Memorial Park for a union commemorative service. The march will depict the trek from the Ukraine to America.

Parkview Mennonite Brethren

Homecoming week for Gnadenau-Parkview is August 11-18. A. P. Barkman, J. A. Froese, E. H. Epp and G.L. Classen, former ministers of the congregation, will be guest speakers.

In addition to a fellowship supper August 14, there will be a memorial unveiling of a marker at the former location of the Gnadenau Church, 2 miles south of Hillsboro. The unveiling will take place August 16, the day Elder J. A. Wiebe and other immigrants arrived in this area from Russia. The church also has guest speakers scheduled for other services during the year.

Hillsboro Mennonite Brethren

Spiritual concern, spiritual implementation, spiritual heritage and spiritual responsibility are the leading motifs of each quarter at the Hillsboro Mennonite Brethren Church for this year. Among speakers during the year will be Dr. Henry Remple who visited the Ukraine in 1971. Dr. Remple will speak May 5.

A capsule, containing tokens, papers and documents relative to the centennial, will be buried October 20 and is to be unearthed during the year of the second centennial in 2074. The finale will

be the November Harvest Festival at which Waldo Hiebert will speak.

Trinity Mennonite

Trinity Mennonite had their centennial kick-off day March 10 with reminiscings on the beginnings of the West District Conference by Dr. H. A. Fast, Newton. August 11 is another all day celebration for Trinity. Much of the history of the church will be presented in the form of artifacts and antiques. Several former ministers have been invited to the occasion.

Alexanderwohl Mennonite

The Alexanderwohl Mennonite Church homecoming was Sundays, March 17 and 24. Preceding the homecoming dinner on the 17th was an old-time worship service. Characteristics of the service were no musical instruments and antiphonal singing with the "Vorsänger" (choir-leader) reading two lines followed by the congregation singing them. The 1½ hour sermons, characteristic of earlier years, was not duplicated. The church is also planning a tour of the Santa Fe immigrant houses and a special Mennonite History Sunday School class.

First Mennonite

First Mennonite Church had a service in the fashion of the pioneer days March 10 similar to the one Alexanderwohl had the following week. A portion of the First Mennonite service was in German, the men and women were segregated and the congregation was encouraged to wear pioneer-style clothes.

Following the service, an old-fashioned fellowship dinner was served. The evening service consisted of reminiscings by members of some of the pioneer families. Music was led by a "Vorsänger" with no instruments. First Mennonite has other activities in the planning stages for the remainder of the year.

First Mennonite, Lehigh

The First Mennonite Church of Lehigh also began their centennial recognition March 10 with a dinner and guest speaker. Dr. D. C. Wedel of Bethel College was the guest at the morning worship service. Dr. Wedel's message topic was "Writing of History". The dinner featured pioneer foods and was followed by a display of antiques and immigration artifacts.

Ebenfeld Mennonite Brethren

A fellowship supper on Friday, July 26, is the first event of the Ebenfeld Mennonite Brethren Church three day centennial celebration. An Immigration Trek from Peabody to the Church following the trail used 100 years ago is part of Saturday's events. History and reminiscing at the church will follow the trek. The spiritual emphasis of the celebration will be on Sunday.

Christain Endeavor and music programs honoring the celebration will take place during services until that weekend. Ebenfeld Church is located 2 miles east and 4 miles south of Hillsboro.

Goessel Mennonite Church

The Goessel Mennonite Church will observe the anniversary of their founding in the later part of April. The senior members of the congregation will participate in the morning worship service with reminiscings of earlier days of the church. The church will also participate in the Goessel community celebration to be held in August.



Mennonite Costumes

Mr. and Mrs. Herbert Hodel posed for the cameras of the Japanese television men with the threshing stone at the Adobe House. The Hodels are wearing

the costumes of the Jacob A. Wiebes. Mrs. Hodel (Anna Block) is the youngest granddaughter of the Wiebes.

"Just made good flour"

Three Ehrlich brothers immigrated to the United States from Caratov in the Volga River area of Russia in 1875. Only Jake, the eldest, was married at the time, but all three were to be remembered in wheat history. In the year following their arrival in this country, John, one of the younger brothers, built a mill on the west edge of Marion at the location of the bridge on US-56. He sold the mill to C. D. Pierce in 1910 and in 1919 the building was razed by fire. The stones from the understructure were used in the construction of the Peuland Barn in 1920.

The Ehrlichs were not without a mill, however, for the 1882 they had purchased a mill one mile south of Marion on the Cottonwood River. This mill, known as the south mill, had been built by a Mr. Covert in 1878.

A former operator of the south mill, Mr. Miller, told the Ehrlichs that he was able to make more money fishing at the water wheel of the mill than at milling. The result was that very little flour was being produced when the Ehrlichs purchased the mill and they were able to buy it for only \$2,000.

John Ehrlich was a very ingenious man and soon had the business built up to the point that it was necessary to operate the mill 24 hours per day during the busiest season. A sign of his ingenuity was piped water for his swimming pool, house and yard irrigation.

A. T. Ehrlich, son of John, assumed operation of the mill in 1919. Although the mill had been operated under other names, the name Excelsior was always used during the time the Ehrlichs owned it. It was A. T.'s brother, Karl, that built the Lehigh Mill in 1895 with Frank and Abram Groening.

Though only one person was required to run the mill, the Ehrlichs hired Mr. Sommers to assist them. Mr. Sommers accepted the \$1 per day position because he wanted to work with people who did not swear. He worked at the mill for nearly 20 years. Fred Batt, brother-in-law of A. T., worked parttime and Paul Ehrlich, eldest son of A. T., worked between 1925 and 1935.

The Ehrlichs exchanged wheat for flour and expanded the business to cover the county. "We beat them all at making flour," said A. T. Ehrlich. He used no bleaches, he just made "good flour." Extra No. 1, Excelsior and Eagle were the brand names sold at the mill.

The business was expanded in 1913 with the addition of an elevator. In 1916 the Galva Mill machinery was purchased and in 1918 a Fairbanks Morse diesel engine was installed. It was that year that a new mill was constructed adjoining the old to the east.

The dredge project of 1919 altered the course of the Cottonwood River thereby eliminating the water power. Over \$20,000 was paid in damages for the loss of power caused by the alteration in the river's course. That was the reason for the conversion to diesel power.

The new mill was capable of producing 35-50 sacks of flour from daylight to dark and 50-60 sacks per day when it ran 24 hours. A sack of flour was 48 pounds and was milled from a bushel or 60 pounds of wheat with 12 pounds of bran and shorts. The mill produced rye flour and whole wheat, also.

The mill served the entire Marion County until the dredge project of 1919 when the bridge to the west was removed making access to the mill difficult from that direction. Some flour was shipped to Kansas City during the war years, but A. T. said that the buyers there were not willing to pay an adequate price.

Ehrlich discontinued operation of the mill in 1960 and has sold the land to Mr. Hartman in 1972. The surrounding land is farmed by Larry Jost.

For the transportation of their families the early settlers used a "Lada Woge" (ladder wagon), which is somewhat like our hayrack except the side pieces are slanting and are in the shape of ladders. These wagons were homemade, manufactured in Hillsboro.

In 1902 the first automobile "Freedman", price \$750 plus freight and manufactured by the Eldridge Sewing Machine Co., made its appearance. It was owned by G. L. Klaassen and the second car, a one cylinder, one seated Oldsmobile was owned by Dr. J. J. Entz.

The first creamery was erected in 1887 at the present site of the Mennonite Brethren Cemetery. In 1888 it was destroyed by fire.

In 1900 Frank H. Bartel opened his broom factory which he operated for 40 years. He had become totally blind at 21.

Without waiting for the county to organize a school district, the pioneer settlers around Hillsboro went ahead with building a school and hiring a teacher themselves. Because county funds were not yet available, patrons had to pay a small tuition the first year, 1879.



**Ehrlich
Mill**

This second building of the south Ehrlich Mill was built in 1918. The original structure, still standing behind

the building in the foreground and housing the water wheel, was built in 1878. The mill is located one mile south

of Marion. (Star-Journal Photo by Don Norton).

Gnadenau village grew rapidly

by Raymond F. Wiebe

Hillsboro Star-Journal - 27 March 1974

Two acres of Kansas bluestem grass, located southeast of Hillsboro, designate a priceless heritage in the hearts and minds of dozens of present day Kansans and their relatives. These two acres, situated on the south side of the Gnadenau village road, rang with the cheerful voices of school children at play and in class recitation from 1877 to 1951. The young, green blades of prairie grass, as they grew out of the cold earth each spring, also thrived on the sounds of the chorale type singing and earnest praying by Gnadenau worshippers.

Began in 1877

The Crimean Mennonite Brethren built their first wood, frame church building on what is now the former Gnadenau District School yard. This frame church stood from 1877 to 1897 and served both as a meeting-house and a place for German Bible and language school taught by these immigrants from South Russia. The major life's work of Elder Jacob A. Wiebe, Rev. John Flaming, Rev. Abraham Harms, and Rev. John Harder found expression in the religious and educational life of this district.

Anna Barkman, whose interesting role in the introduction of Turkey hard red winter wheat has been read by thousands of Kansans, attended church and religious school for years at this location. Her parents, the Peter Barkmans, had settled on village farm No. 9, located just north of this school and church location. Bliss Isely, a prolific writer of Kansas history and folklife from Wichita, printed her and the Gnadenau story for the first time in 1926.

This same two acres of ground, placed in the northeast corner of the southwest quarter of Section Eleven, Risley Township, is also the gateway to one of the oldest and historic cemeteries of Dutch Mennonite immigrants in Kansas. A number of the one hundred and sixty-four (164) passengers from South Russia who crossed the Atlantic Ocean on the

S.S. City of Brooklyn lie buried in this nearly forgotten cemetery. The hardships of the seven thousand mile journey from Annenfeld village, Crimean peninsula, to Peabody, Kansas, had drained the strength and resistance of some of the older immigrants. Soon this small, grassy knoll, overlooking the South Cottonwood River, became the final resting place for thirty to forty of these and later Kansas settlers.

Hillsboro opened in 1879

The vision, courage, and faith of these thirty-four simple families led them to stake out Gnadenau village according to their custom of placing the village street along the half mile line, in the middle of the section. Two other villages, Hoffnungsthal and Alexanderfeld, were also established during the fall of 1874 by immigrants from the Crimean peninsula. Gnadenau grew rapidly and numbered a farming community of over 250 souls during the summer of 1879. The building of the Marion to McPherson Railroad and the opening of the Hillsboro post office on August 24, 1879, marked the beginning of the decline in economic importance of Gnadenau. But, the two acres which make up the yard of Gnadenau District School Number Eleven, continued to make their educational and religious contributions for another three generations.

The word Gnadenau is German and may be translated as Graceview or Grace Meadow. This descriptive name was chosen by these Kansas pioneers because it recognized their religious values and the long prairie grass and future bountiful crops. They chose this name immediately after having arrived at Peabody, Kansas on early Sunday morning, August 16, 1874. We assume that they hauled most of their baggage from Peabody on Monday, August 17. Dutch Mennonite families who had settled in Marion County during 1873 helped them to haul their freight for the eleven miles north and four miles west of the Peabody, Kansas, Santa Fe depot.

The Gnadenu Krimmer Mennonite Brethren built a twenty-four by forty foot new, wood meetinghouse, on this village road site during 1877. This wood church was a great improvement over the original sod church building. The original sodhouse type church building stood on the north side of the village street. The reason for changing the location of the church building in 1877 is unknown at this time. We may conjecture that a new location on the south side of the road would have related better to the new cemetery graves which had begun to dot the grassy knoll, just to the south.

This 1877 wood church was enlarged during approximately 1885 by adding a T-wing to the structure. We are not aware that a basement or cellar was ever added to the church buildings on what is now the Gnadenu School yard site. The Gnadenu congregation decided to move their church location a third time in 1897. Therefore they built a new, wood frame church building, two miles south of Hillsboro. At the same time, in 1897, they plotted a new cemetery near the new church. This third Gnadenu Church site was chosen because it was more centrally located for all members including the families of Hoffnungsthal and Alexanderfeld. The remains of a few but not nearly all of the immigrants buried in the old Gnadenu cemetery were moved to the new location. The old Gnadenu cemetery continued to be used for burials for a few years longer. Therefore it is estimated that the old Gnadenu cemetery is still the final resting place of from twenty-five to thirty-five immigrants from South Russia.

The development of the Gnadenu school system needs additional study and research. Beginning in 1874, they attended two English schoolhouses, one at each end of the village street. Religious and private classes in German were also taught, simultaneously in the first sod church building and the John Harder home, both of these were on the north side of the village street. Soon the public

schools began to compete with the religious schools and from about 1877 on the Gnadenu pupils attended the east and west English Schools for the four winter months.

Gnadenu School cost \$9,000

Eventually the east and west public schools were combined in a wood frame building near the Gnadenu church on the south side of the street. This wood schoolhouse was replaced by a modern, brick, two room building in 1919. A full sub-basement was dug and finished in this building including a coal burning central heating furnace. This new educational plant cost \$9,000.00

The Gnadenu school has made notable educational and cultural contributions during its seventy years of existence. Out of its ranks have come dozens of successful Kansas wheat farmers and many members of the professions. A partial list of the graduates of this school district includes nine ministers, six public school teachers, seven college and university professors, six physicians, one nurse, a dentist, an optometrist, a printer, five businessmen, and two grain millers and dealers.

The 1974 Wheat Centennial activities have created a new interest in and appreciation for this Gnadenu School yard. Former residents of this community, now living in other states, and some citizens of Hillsboro are looking into the possibilities of relandscaping the two acres. It could be developed into a public memorial park and eventually a small, sturdy shelterhouse could be constructed so that the descendants of the early Gnadenu students could enjoy their reveries. The partial brick walls, as they are standing today, could be left erect and standing as silent reminders of their former usefulness. This proposed landscaped recreation area would attract many visitors who will come to Marion County to help celebrate the Kansas Turkey Red Wheat Centennial during July and August, 1974.



*Replicas
of First
Churches*

The artist's sketch (top) is of the first Gnadunau Crimean Menonite Brethren Church building which existed from 1874 to 1877. The structure was hastily built in the fall of 1874 of prairie sod slices twenty inches thick and long slough grass for roofing material. It was located on the north side of the Gnadunau village street. The second building of the Gnadunau Krimmer Menonite Brethren church (bottom) was used from 1877 to 1897 and was located on the south side of the village street. The structure was enlarged by adding a T-wing in 1885.

Was designed in Russia

The Dutch Mennonite farmers who settled in Marion, McPherson, Reno and Harvey Counties in Kansas, brought with them the Turkey hard red winter wheat and the design for the wheat threshing stones from South Russia. The threshing stones are a seven-ribbed or ridged cylindrical, shaped limestones. These roller fashioned stones are thirty inches wide and twenty-three inches high.

Made near Florence

These stones, made in quarries near Florence and Peabody, Kansas, weight approximately four hundred and fifty pounds (450). Each six inch ridge is tapered towards the outside from

a seven inch wide base to two and one-half inches wide at the outer edge. These roller stones are faced with one-fourth inch deep chip grooves on all sides and ends. A one and one-half inch (in diameter) hole was cut along the horizontal axis of the stones through which a round, solid steel axle was thrust. Each end of this axle was placed in the hard wood pulling frame or gear. Then a pair of horses or oxen were hitched in front of the wood pulling frame.

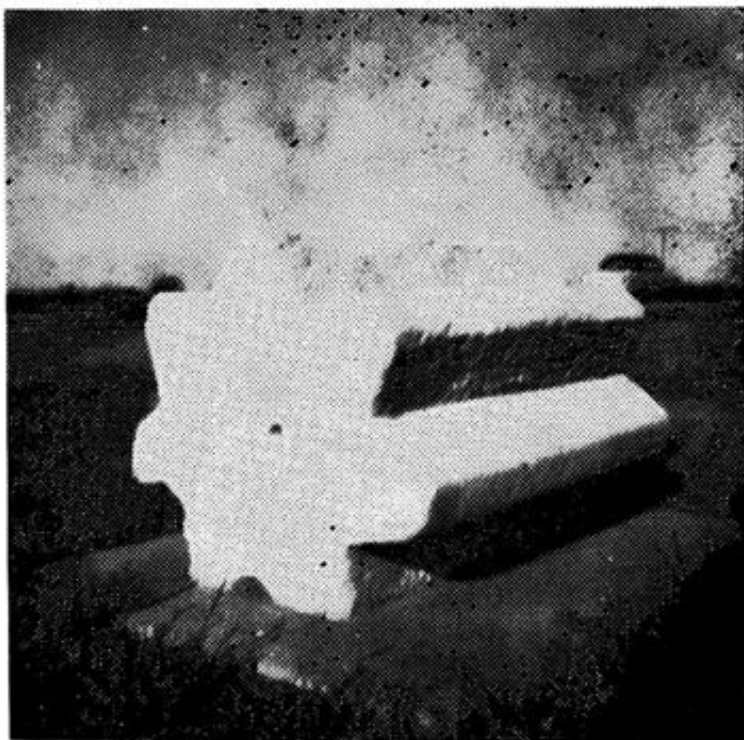
The cut sheaves of grain were spread in two concentric circles on the threshing floor with the heads of the wheat towards the

interior of the circle. The threshing stone was pulled so that the ridged edges rolled over the grain and knocked the wheat out of the heads. The loose straw was pitched to the outside and the wheat and chaff mixture was raked to the inside of the circle. The wheat kernels and chaff then were separated by wind winnowing or by a hand-turned fanning mill.

At least one wood model or design of the threshing stone was brought along by the 1874 Dutch Mennonites from South Russia or they made a wood model after they had settled but before they had their first wheat harvest in July, 1875. Elder Dietrich Gaedert of the Hoffnungsau Mennonite Church, McPherson County, had one hundred of these stones prepared during the spring of 1875. These central Kansas settlers had a number of skilled stone masons in their groups who could have also formed and chisled the threshing stones.

Replaced by threshers

These stones were used for only a few years in Central Kansas because they were soon replaced by more efficient American mechanical threshing machines. Grain sorghum or kaffer corn was threshed with a stone during the early 1930's on the Unruh and Wedel farm, located one and one-half mile north of Goessel, Kansas. These stones were looked upon as useless reminders of a pioneer period for many years. Now, during this wheat centennial year, they are the valued attraction on the landscaped homesteads of central Kansas wheat farms. They are a visible symbol of the faith and courage which was exhibited by the six hundred immigrant families who settled on Santa Fe Railroad land from 1873 to 1883.



**Threshing
Stone**

The Mennonite threshing stone used by the early settlers for a few years. A carload of these stones were chisled at the Florence quarry.

Mennonites experienced

by Herbert F. Friesen
Inman, Kansas

In 1874, Anna Barkman, eight-year-old daughter of Peter M. and Anna Barkman, lived on a farm near Caslov, a city of Crimea in Russia. The Barkmans belonged to the Krimmer Mennonite Brethren church.

The people of the church thought it wrong for men to be soldiers. But the ruler of Russia had made a law that Mennonites must be soldiers the same as other Russians. That is why Barkman decided to leave Crimea and move to America. Twenty-three of his neighbors, who were Mennonites, also said they would go to America with him.

Hand-picked seed wheat

Barkman told his daughter, Anna, she must pick seed wheat to take to Kansas. "You must pick only the largest grains, which have a reddish gold color and are of good shape," said Barkman. "If the grains are pale in color, small or soft, throw them aside. Next month we will start for Kansas to make our home there. We should take only the finest of wheat for seed."

It was slow work, picking seed wheat, for it takes more than 250,000 grains of wheat to fill two gallons and the grains had to be chosen one at a time. For a week, Anna worked every day in the bin, picking out the best wheat until the two jars were filled.

How her father's face lighted up when he saw the wheat! Each grain was well shaped, and of a reddish golden color.

"Best wheat in the World"

"That is the best wheat in the world," said Barkman. "You have been very patient to do the work so well. I have a treat for you."

And he gave Anna a handful of hazel nuts. She felt well paid for her long hours of work; for hazel nuts were a great treat for her.

It was April 1874, when Anna picked the two gallons of wheat.

Anna married Johann Wohlgemuth following the immigration to Kansas. Her father died in 1904; her mother in 1910.

In Switzerland in the early part of the 16th century, there was formulated a religious creed which differed materially from the accepted beliefs of the day. It recognized no authority outside the Bible and the enlightened conscience, limited baptism to the believer, and laid stress on those precepts which vindicate the sanctity of human life and man's word.

Who first advanced the creed is not known. But at Zurich in 1523, a church was established and from there the sect spread rapidly into Holland, Germany and Austria.

Menno Simons assembles following

Adopters of the faith at first were known as Ana-baptists, although they called themselves Täufer (Baptizers). In 1537, however, Menno Simons, an ex-priest from the Dutch province of Friesland, joined with them and assumed leadership as a teacher and organizer. From him was derived the term "Mennonite," by which they have since been known.

Bitter opposition was the lot of these converts. Three thousand were martyred in Germany during the first half century; six thousand others fell victims during the first half century of the Netherlands uprising. Nevertheless, they continued to increase in numbers and, under persecution, to extend their sphere of action.

By 1762, when Catherine II ascended the throne of Russia, Mennonites were in nearly all the countries of Central Europe, in Canada, and in the American colonies. The first Mennonite settlement in the United States was at Germantown, Pennsylvania, in 1683.

These immigrants settled on the Dnieper river, in Crimea, east to the sea of Azof, along the Kuban and the Volga, and in the provinces of Volhynia and Bessarabia. For 100 years they prospered. Odessa and Cherson on the Black sea, and Berdiansk and Taganrog on the Sea of Azof became famous as grain shipping ports, and the Russian Mennonite wheat fields were a determining factor in the world's markets.

Subsequently, their special privileges and increased wealth aroused the jealousy of those from whom they held aloof, and pressure was exerted to bring about a curtailment of privileges.

Alexander II, emperor through the latter part of the 19th century, yielded to the pressure. In 1870 he rescinded Catherine's order of military exemption, banned the German language, and assumed control of the schools. But since the 100-year period did not expire until 1883, he granted 10 years wherein those who would not accept the revocations might immigrate.

No official notice of the change was sent to the Mennonites, however, and they, taking no part in public affairs and reading no newspapers except their own church publications, might have allowed the 10 years to elapse without action, had not Cornelius Jansen, Prussian consul at Berdiansk and one of their faith, made it a point to inform them.

Seek freedom in America

Great dismay was occasioned by the knowledge. They could not change their religion or their customs; their only alternative was to find another country. But where? Jansen advised that they go to America, where there was religious freedom and where many of their faith already resided.

And from America, as soon as the news was made known, came urgent invitations. Friends and relatives wrote of the advantages of this free country. Newspapers carried glowing advertisements. The Santa Fe railroad directed attention to the thousands of acres of low-priced land it was then offering for sale in Kansas.

Some of the distressed people began immediately to prepare for departure. The majority, however, was cautious. America they had condemned as an asylum for convicts, a catch-all for the off-scourings of other nations. "How can one live in peace amid such people, to say nothing of the native savages?"

Find Land Near Hillsboro

But they must go somewhere. So, in the spring of 1873, a delegation of three went to America to find farms. These three men came to Kansas and near Hillsboro bought land for their American Homes. They found that the sunshine in Kansas is much like that in Crimea. That is why they decided to live in

Catherine II, being of German birth, knew the Mennonites of Germany as a class of thrifty and industrious farmers. In 1783, when the Crimean peninsula and a territory along the Black sea were wrested from Turkey, it occurred to her that the Mennonite farmers would make excellent farmers and colonists in that part of her kingdom. It was further hoped that they would intermingle with the Tarter and native Russian and thereby improve the local citizenry.

Accordingly, she invited Mennonite emigration, granting land, freedom of worship, exemption from military service, local self-government and control of their schools - these privileges to endure for 100 years. The invitation was accepted by large numbers coming from Germany, Holland, Poland and other mid-European countries.

Kansas. They wanted to live in a land of sunshine.

turkey hard wheat

Each one of the Mennonites took a little of the best wheat for seed, and in each family the little children picked out the best seed, while the older people did the hard work of packing their things for the journey to Kansas.

The 34 families left Crimea on May 1. First, they took a boat from Caslov across the Black Sea to Odessa. Then they took a train across Europe to Hamburg in Germany. Then they took a ship to Hull, England, and once more took a train across England to Liverpool. There they took a steamship, City of Brooklyn, for America.

As they were crossing the Atlantic Ocean, Anna thought many times about the two gallon jars of wheat she had picked. Her mother had put the seed in a trunk with their clothes, so that it would be safe from harm. Anna wondered how the 250,000 grains of which she had picked with her own hands liked the journey to America. She did not think they liked it very well because it was so dark in the trunk.

After many days the sailors shouted that they could see land. Anna ran on deck. Far to the west she could see a dark object. It looked like a cloud to her. "That is America," said Barkman.

They left the ship in New York and there took a train for Kansas.

Land Here in April

How glad the Mennonites were to reach Kansas after their long journey. It took two months to go from Crimea to Kansas. In May, 1874, the first contingent—about 34 families, led by Bishop Wiebe—embarked. They arrived in New York on July 15 and proceeded to Elkhart, Indiana, where John F. Funk found them shelter in an abandoned factory, while Bishop Wiebe and a committee went to find a suitable place for settlement.

Bishop Wiebe, in a paper "Mennonite Immigration to Kansas" says, "We traveled over Nebraska and Kansas. In Nebraska we were afraid of the deep wells which had to be drilled and cost much money; our people did not have much money and they were used to dug wells, so we decided for Kansas where we found the wells shallow." Perhaps another inducement was the fact that on March 10, 1874, the Kansas Legislature passed a law exempting Mennonites and Friends (Quakers) from military service.

Continuing, Bishop Wiebe says C.B. Schmidt, land agent for the Santa Fe, "drove

with us all over Kansas as far as Great Bend. On a hot August day we ate our dinner under a tree on Section 13 on the South Cottonwood."

There they purchased 12 sections of land in the western part of Marion County. Agent Schmidt then went to Elkhart to bring on their families, while the committee hurried to get ready for them. Bishop Wiebe himself rented an empty store building in Peabody, bought a stove, a table, two horses and a wagon.

When that was done he was assailed by fears: the heat was intense, and the high winds seared everything. The year before grasshoppers had destroyed all crops. He wondered if they should be able to make a living. The members of his group were not rich in worldly goods. They had no provisions, no shelter, no implements. Some were old and sick, and winter was near.

Settle in Peabody First

Overcome with his responsibilities, he sat on the doorstep of his hotel in Peabody and wept. But his landlady, Mrs. August Seybold, pointed to some stones nearby: "Do you see those stones? They are sometimes entirely under water; it can rain very hard here, and it soon will rain. Oh, Mr. Wiebe, be of good cheer; such people as you will make their living!"

At daybreak on the Sunday of August 16 the party arrived from Elkhart. Johann Fast, Wilhelm Ewart, John Rotsloff, Mrs. Peter Funk (of Bruderthal community) and those who had come the year before were at the station with teams and conveyances. Little Abraham Harder, the only one of the many children awake when the train stopped, looked through the window and saw Johann Fast. There's Grandpa!"

On Sunday, the 16th, they went on the land, 14 miles northeast of Peabody. Bishop Wiebe continues: "I had loaded some lumber and utensils, and my family on top. So, we rode in the deep grass to the little stake that marked the spot I had chosen... My wife asked me, 'Why do you stop?' I said, 'We are to live here.' She began to weep. Several families moved into Mr. Funk's barn, where soon after old mother Abraham Cornelison died—the first dead body of our people in America."

Some turned their wagon boxes upside down and slept under them until more permanent facilities could be provided. Said Bishop Wiebe: "We built light board shanties, dug wells, and in three weeks it began to rain. We rented some plowed ground from English Speaking neighbors who lived in Sections 12 and 14. Seed wheat was 70 cents in

history

price, corn was \$1.25; potatoes were \$2 a bushel."

Seed Wheat In Fall Of '74

The Anna Barkman seed wheat was seeded with other wheat this fall of 1874. At the end of five years Mennonite women no longer had cause to weep over their situation in Kansas — not that they ever spent much time in weeping for they "toiled in the heat of the day" along with their men.

In June of 1875, Barkman cut the wheat with a sickle and he threshed it with a big stone, which rolled across the wheat straw to beat the grain out of the wheat heads. The neighbors of Barkman, who had lived a long time in Kansas, laughed at him because he threshed with a stone. They thought he was funny. He spoke German and they spoke English and they could not understand anything he said.

But when he had finished threshing his wheat it was his turn to laugh for he had more wheat than his Kansas neighbors. The other Mennonites had good crops of wheat, too. But the other Kansas Neighbors did not have good crops of wheat.

"Why do the Mennonites have good wheat when we have such poor wheat?" they asked. It was that way every year. The Mennonites always had much wheat in their fields, but the other people did not have much wheat. Also, the wheat the Mennonites raised was the best wheat. It made the best bread.

At last, the neighbors came to the Mennonites and bought seed from them. After that they had good wheat, too. Soon the news spread all over Kansas that the Mennonites had a new kind of wheat, which grew well in the Kansas sunshine, and which made better flour than any other kind of wheat. Nearly all the farmers in Kansas bought some of the seed.

The kind of wheat the Mennonites brought from Russia is called Turkey Red wheat. They call it turkey because it first grew in a little valley in Turkey where the Mennonites got it. They call it Red because it has a reddish golden color.

Before the Mennonites brought Turkey Red wheat to America, the Kansas farmers did not grow much wheat. Now, Kansas is one of the greatest of all wheat-growing states. The people of other states come to Kansas to buy flour for bread and biscuit baking. They say: "Kansas grows the best wheat in the world."

This wheat is the grandfather of all U.S. hard winter wheats.

They came in conscience Mennonites brought future to Kansas

Salina Journal
9 April 1974

They came from South Russia, Crimea, the Ukraine, the Valley of the Dneiper. They came "in conscience" as religious refugees because promises made to them nearly a century earlier were broken.

They brought with them religious conviction and hardy skills as farmers.

They brought, too, something which would revolutionize the economy of their new homeland, Kansas.

Tucked here and there in the scanty baggage of the Russian Mennonites when they reached the prairie of South-Central Kansas were bags and cans of plump, reddish-gold berries.

The seeds were Turkey Red wheat, the grain which became the primogenitor of Kansas hard, red Winter wheats, the variety of one of man's oldest foods which was to bring bread-basket renown to Kansas and a place in Kansas history for the Russian Mennonites which far outstrips their numbers.

It was a century ago—1874—when the migrating Mennonites, fleeing from demands for military conscription, first planted Turkey Red in Kansas.

It is a fascinating story of human endurance and obdurance. It involves war, anathema to the Mennonites. It involves the growth of nationalism, also abhorrent to the Anabaptist point of view. They were "apart" from the world.

The Mennonites — the name comes from Menno Simmons, an early leader of the sect in Switzerland where the Anabaptist movement was born in 1525 as a radical wing of Zwinglianism — had felt the wrath of both church and state. They would not bear arms; they objected to establishment of a state church; they wanted control of their own communities, their own schools. They became a wandering, persecuted minority across the face of Europe.

By 1787, Catherine the Great of Russia



By
John
Schmiedeler

had assembled vast empty territories through the partition of Poland and defeat of the Ottoman Empire. Herself a German princess, Catherine invited German-speaking minorities, among them the Mennonites from nearby Prussia, to settle on the barren steppes of the recently-acquired Ukraine.

She gave them land — about 168 acres per family. She promised their sons would not be conscripted for military service, that they could run their own affairs, keep their language, customs and schools and pay no imperial taxes for the first 10 years.

A garden spot

For nearly a century, the promises were kept. The treeless Ukraine was transformed, writes Dr. Harley Stucky, Newton historian, "into a veritable garden spot".

In the same general area of South Russia were the German-speaking Roman Catholics who later settled in Western Kansas. "We were neighbors," says Raymond Weibe, Hillsboro, research associate for the Turkey Red Wheat Centennial.

Nationalism intruded into the idyll. As Bismarck assembled a German nation from the feudal principalities, he sought sway over German-speaking people throughout Europe. There were wars, including the Franco-Prussian war of 1870-71. The power struggle ultimately sent the Mennonites packing from their haven in the Ukraine.

"The Russian court was dominated by French influence," said Stucky, who has taught history at Bethel college. "It was

a period of detente between France and Russia. Bismarck needed Russia's neutrality for success against the French and to neutralize the pro-French attitude of the Czar's court, Bismarck made a move."

The German chancellor approached Czar Alexander II with a deal. He'd drop his claims on the German-speaking farmers of the Ukraine if Alexander would stay out of his fuss with France. Alexander apparently agreed.

Dr. Karl Stumpp, of the University of Tuebingen in West Germany, has advanced this theory. Stucky and Weibe agree it has merit.

At any rate, the Russian Mennonites were told they had 10 years of grace in which to Russianize themselves.

Their young men would be drafted. Russian teachers would take over the schools. The Russian language alone would be used in instruction.

Where to go?

The Mennonites laid plans to leave South Russia, to migrate once more in search of freedom of conscience.

But where to go? "Australia was considered," said Stucky, "and so was South America. There had been earlier migrations to the United States and there were contacts in this country."

Some fascinating characters enter the story. One is General Von Todtleben, a German-speaking emissary from a Czar loath to lose the hard-working farmers of the Ukraine. "Isn't Todtleben a great name for a man sent to deal with an anti-war people?" laughed Stucky. (A figurative translation of "Todtleben" would be "living death".)

"The general told the Mennonites the United States was a lawless land of gangsters with pockets full of pistols where they would be much worse off than if they agreed to the Czar's demands. Migration would be a futile exercise.

"Eventually, there was a compromise of sorts. The young Mennonites would have 'alternate service' in the forest service rather than in combat military units. Russian would be taught in the schools but the Mennonite teachers would remain."

The deal was good enough for about two-thirds of the Mennonites, among them many who had become prosperous and, to some degree, already "Russianized". But the other one-third said "No" and prepared to leave.

Besides, the Mennonites had information from several sources that General Von Todtleben was wrong about the United States.

Other heroes enter the story. One is Bernhard Warkentin, a young Mennonite who had come to the US in 1872 as an adventure and decided to stay. He visited widely, found the fertile plain of South-Central Kansas and made contacts which were to prove important to the subsequent migration.

Another figure is C. B. Schmidt, who was head of the German department of the Santa Fe railroad. The Santa Fe, as did other railroads, had land to sell and freight cars to fill with the produce of the land. It was Schmidt's job to fill Santa Fe's land with farmers.

Schmidt spoke German and made contact with the Mennonites of Russia. He visited the Russian villages several times and encouraged them to migrate to Kansas where land and a new life waited.

They came, nearly 7000 the first year, and smaller numbers in subsequent years. Whole congregations came and re-assembled in Kansas where villages were recreated.

According to Stucky, Schmidt helped guide them and settle them. "In his memoirs, he claims the road from McPherson to Burrton was named 'C. B. Schmidt Avenue'," Stucky said.

It isn't possible to determine which family actually first planted the carefully-preserved seeds from Russia. Bernhard Warkentin, by 1874 a homesteader at Halstead, claimed to have harvested Turkey Red in that year. Stucky says that might be the case.

A major figure

In any event, Warkentin is the major figure in the Turkey Red story. He was the son of a prosperous miller in Russia. His father claimed to have introduced Turkey Red to the Russian Mennonites in the 1860s.

Eventually, Warkentin developed mills at Halstead, Hutchinson, Newton and Blackwell, Okla. He was tireless in promoting Turkey Red because he found it had superior milling and baking qualities. In 1884-85, he imported 25,000 bushels of seed wheat from Russia and promoted its use. Later, he imported more and he maintained test plots on his Halstead farm.

Warkentin was deeply involved in the 1874 migration. He met ships at New York or trains at Topeka. Some settlers camped on his farm at Halstead before moving to Harvey and McPherson counties.

His Halstead home, designed by an architect who had been employed on the State Capitol at Topeka, had 3 imported fireplaces and imported stained glass. The barn was built for Percheron and Hamiltonian horses. There are plans to restore the Halstead home as a museum.

In later years, Warkentin was closely associated with Mark A. Carleton, a noted cerealist from the US Department of Agriculture. Together, they experimented with hard Winter wheat and developed varieties.

A prophet

"Warkentin," wrote Stucky, "was the prophet of the wheat plains, preaching constantly to the farmers, imploring them to raise hard Winter wheat, begging millers to build mills to grind it and bakers to bake better bread." He died in 1908 before all his dreams for hard Winter wheat were realized.

While the Mennonites planted Turkey Red and their neighbors saw its success as a high-yielding, Winter-hardy, drought-resistant plant, native farmers appeared in no great hurry to adopt the import.

There were several reasons. It was not a day of mass communication, for one thing, said Stucky. The county agent wasn't around. News of success travelled slowly.

But the biggest factor in the early reluctance of non-Mennonite farmers to accept Turkey Red was the milling in-

(Continued to Page 16)



For early reapers and threshers

Russian Mennonites used tools such as these artifacts at Hillsboro's Adobe House museum to reap and thresh first Turkey Red

wheat in Kansas. Implements include threshing stone, flail, scythe with cradle and wooden pitch fork. Now a museum, Adobe House was

built by Peter and Anna Loewen in 1876 in Huffnangsthal (Hope Valley) near Hillsboro. (Journal Photo by Fritz Mendell)



Monument to the pioneers

Dr. Harley Stucky visits monument of pioneer Kansas farmer in Newton's Athletic park. Limestone figure 11 feet tall was created in 1942 by Max Nixon, a

Topeka sculptor. The pedestal is 6 feet high and tiled base tells story of Turkey Red wheat coming to Kansas. (Journal Photo)



In the old manner

John Jost (left) and brother, Arnold, both of Hillsboro, give dem-

onstration of threshing wheat with flails. Mennonite threshing stones

also were used by pioneers. (Journal Photo)

Mennonites brought the future

(Continued from Page 15)

dust. The wheat berry was so hard millers found it difficult to grind. Softer wheats were much easier to reduce to flour.

"The millers actually downgraded hard wheats," Stucky said, "paying perhaps 10 cents a bushel less. With wheat at perhaps 60 cents a bushel, that was a considerable amount of money."

A disaster

It took a disaster to assure Turkey Red's dominance. In 1904, black rust de-

stroyed the soft wheats from Kansas to South Dakota. The hard Russian varieties scarcely were touched. This news spread quickly and by World War I, Turkey Red was the bellwether of Kansas wheat and wheat was becoming the grain of Kansas.

The more significant contribution, however, is the fact that Turkey Red is the great-granddaddy of the Kansas wheats of today. From Blackhull and Tenmarq to Scout and Eagle, the line of descent returns to Turkey Red.

In his book, "A Century of Russian

Mennonite History in America" (Centennial edition), Stucky notes statistical impact of the Mennonites and Turkey Red.

"In Harvey county, for example, the population increased from 5046 in 1875 to 11,454 in 1880. In 1874 there was 1560 acres planted to Winter wheat and 3590 to spring wheat. In 1882 there were 49,748 acres of Winter wheat which yielded 1,243,100 bushels.

"McPherson county, which was inhabited by the buffalo and elk in the 1860's, was described by the Secretary of Agriculture in 1877 as the best agricultural county in the state. In that year, it raised 1,022,262 bushels of wheat. . .

"In Marion county the increase in Winter wheat was from 18,141 bushels in 1877 to 1,219,750 bushels in 1882. . ."

It wasn't easy.

First, there was the voyage across the sea and across half a continent. Stories abound.

Anna's story

There's the story of Anna Barkman. She was 8 years old in South Russia when her father told her to select, berry by berry, 2 gallons of seed wheat. Each berry was to be hand-picked with great care, only the best, uncracked berries selected because, Anna's father explained, the family was "going to Kansas".

It takes more than 250,000 grains to fill 2 gallons and it took Anna a week to complete the task. She was paid with a handful of hickory nuts, her favorite treat.

Anna's family went to the Hillsboro area, where the Crimean Mennonites settled. The wooden trunk in which her carefully-selected wheat reached Kansas has just come into the possession of the Adobe House museum at Hillsboro, a gift of the Dietrich G. Barkman family of Saskatchewan, Canada.

Slow going

The first wheat was planted on broken prairie sod. One man with oxen could break about one-half acre of sod a day. If



The historic trunk

Raymond Wiebe, Hillsboro, examines the trunk in which Anna Barkman's 2 gallons of Turkey Red wheat came to the US and

Kansas. Trunk now is at Adobe House museum in Hillsboro. (Journal Photo)

to Kansas in Turkey Red wheat

there was time, the clods were harrowed.

The seed was broadcast by hand, sometimes from atop a horse to give wider coverage.

The mature wheat was cut by hand with a scythe, the tall straws gathered by a cradle on the scythe and bound into bundles with strands of straw. The grain ripened in shocks.

Threshing was by flail or threshing stone. The threshing stone was a Mennonite development brought from Russia.

It was a 7-pointed, star-shaped roll of limestone 4 feet long and 2½ feet in diameter. It weighed about 450 pounds. The Mennonites ordered a carload of the stones cut from a quarry in Chase county and shipped to Newton in time for the 1875 harvest.

The stones were bored in the middle, fitted with an axle and drawing frame. Oxen towed the stones across a carpet of ripened wheat, knocking the grains from the heads. Straw was forked aside and chaff winnowed from the grain by tossing it into the breeze.

Other Kansas pioneers used similar methods and labored just as hard, but the Mennonites earned a reputation for industrious toil and for tending to their own affairs.

Stucky's quotes a writer in the "Lawrence Record" of Oct. 18, 1890:

"Through all the changes that these years have brought, the Mennonites have neither turned to the right or to the left. They abided and toiled. . . The Mennonites went on tilling their 100,000 acres of land . . . building houses, barns, granaries, setting out orchards and forest trees, and raising stock. Day after day the Mennonites came in with their wheat. The Farmers' Alliance holds its secret noiseless session and nothing breaks the silence save the chuck of the Mennonite's wheat-laden wagon. The wild-eyed orator incites hearers to boycott the press and asks them to appeal to

the arbitrament of arms — but the Mennonite keeps coming in with wheat. While the dung-hill statesman explains how the government robs the masses — the Mennonite comes in with his wheat."

"It was natural for them to be quiet and to stay together," Stucky said. "They had survived a persecution and weren't exactly trying to draw attention to themselves."

The Mennonites were not the first to plant winter wheat in Kansas. T. C. Henry of Abilene developed a massive wheat ranch, but the Mennonites were the first to use hard red wheat and this is their unique contribution.

A hard life

Pioneer Kansas was not a resort area. There were drouths and grasshopper plagues and blizzards. Natural disasters caused many settlers to leave Kansas which had been pictured to them by promoters as a land flowing with milk and honey. The Mennonites suffered, too, but they stayed.

Stucky tells of the diary of a Mennonite leader so discouraged by a Kansas drouth he was moved to tears. The diary tells how the leader slumped on the steps of a building at Peabody and wept because he was convinced he had misled his people.

Another settler, a non-Mennonite, a stranger to the man, approached, patted the weeping man's shoulder and assured him "it will rain again in Kansas". It did rain again, of course.

The vagaries of Kansas weather weren't the only things to beset the Mennonites. There were explosive political situations, from which the Mennonites generally held themselves aloof. And there was World War 1.

"Until World War 1," the Mennonites were known as 'the Russians'. With the war, however, in which the young men

refused to fight, they became known as 'the Germans'," said Stucky. The Mennonites used the German language at home and in worship. Pressures against them and ridicule of their ways was evident during the war. Generally, Mennonite young men entered Civilian Public Service to work on projects not connected with the military.

World War 2, Korea and Vietnam saw the descendants of the Russian Mennonites generally holding to the pacifist teaching of their forebearers.

The Mennonites continue as a force in Kansas agriculture. After 100 years, many of the prosperous farms of South-Central Kansas remain in control of descendants of the Russian Mennonites who broke the prairie sod.

And on some of these farms — like Stucky's fertile acres — there are plots of Turkey Red wheat growing into the Spring.



Centennial badge

The Kansas Wheat Centennial has its own emblem. The wheat stalks are surrounded by the outlines of a Russian Mennonite threshing stone and the entire emblem is imposed on a slice of bread.

Letter to Editor

In our Mennonite Centennial Year I am writing you to make a tribute to Elder Jacob Stucky.

Grandfather Jacob Stucky, although gone for over eighty years has left an imprint on the lives of many of us. His life exemplified his sincere desire to spiritually and physically help others.

Grandfather Stucky was a minister and elder of a large congregation in Europe. He with the help of others including the government led the Mennonites across the ocean and finally to Kansas in 1874.

Grandfather was one of the delegates chosen to investigate

sudden return. Everything seemed normal but in a very short time grandmother became very ill and passed away. After the funeral, heavy hearted and lonely but with great faith and trust, he left his eight children and went back to the depot to join the committee which had been destined to be detained long enough for grandfather to resume his responsibility.

Grandfather Stucky was Elder of the Hopefield Church, four miles west of Moundridge, till the time of his death. By walking and driving many miles with horse and buggy, he also served many other congregations nearby and in other counties and states. With great faith and courage he baptized many, consoled the sick, officiated at weddings and funerals. He visited in many homes sharing their joys and tribulations.

During this Centennial celebration we should certainly pause and give thanks for forefathers who brought not only a priceless religious heritage but who were also foresighted enough to bring seeds which have proven to be our physical sustenance. The hard winter wheat, red bean (rotta bona), red and white (arcesie), speckled bean, and poppyseed are examples.

Because of their strong convictions, Grandfather Stucky and others left beautiful homes, farms, and sometimes relatives, to migrate to America. How strong is my faith? How strong is your faith?

Marie Goering (one of the remaining 29 grandchildren)



Elder Jacob Stucky

places to settle in America. I vividly remember my mother telling me that while waiting in the depot to depart for America, grandfather experienced a sudden impulse to return home. He followed his premonition and surprised grandmother with his

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WHEAT AND CATTLE

High Plains Journal
22 April 1974

hold people's interest on the High Plains
in spite of political activity, Watergate

Attention to wheat

The political pot for this fall's coming elections is beginning to boil, and the roiling situation is turning up some early candidates, as well as a lot of would-be candidates.

Right on top of the political picture is the status of the President, Watergate, the President's taxes, and possible impeachment.

We don't hear people talking much these days about the status of the President, however. It seems that they are going to leave it to the politicians in Washington to do or not to do.

What people are interested in throughout the High Plains country is wheat and cattle. The growing wheat, wheat price, the marketing year ahead, export demand for wheat, and domestic supply. People are interested in the cattle supply, the feeding situation, fed cattle, the market, and attendant prices of beef in the grocery store.

Just about anything you want to say about wheat at this stage could be the rankest conjecture. But one thing is sure—it is the year in which we observe the 100th anniversary of the introduction of Turkey Red wheat to this country.

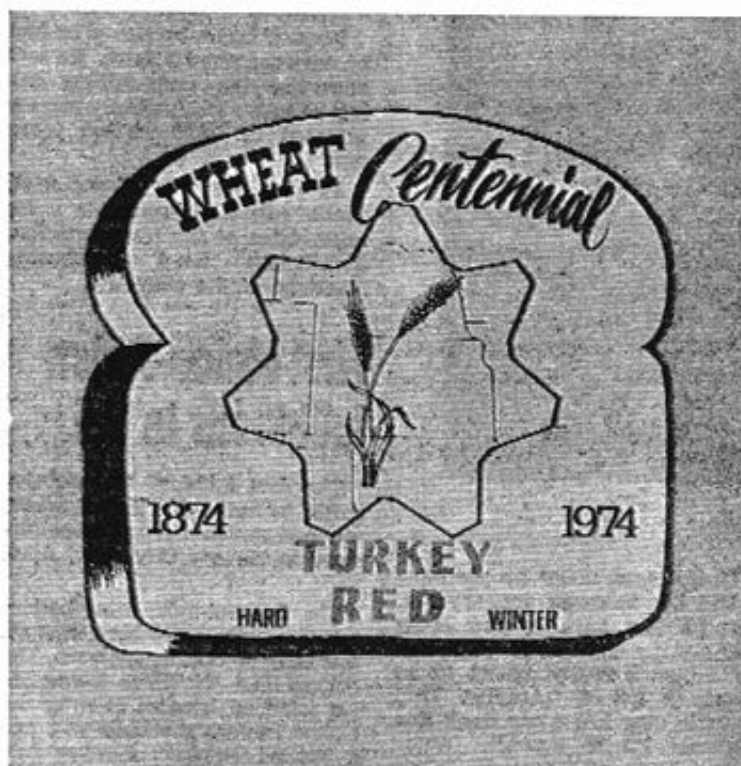
With increasing frequency, you will see the emblem or logo used in place of an editorial cartoon this week, cropping up in publication, as stickers, and as seals, as the year progresses. This design was accepted by the Kansas Wheat Centennial committee to designate the observance.

The reason we display the emblem and present this editorial on the subject is that we feel it is important for people to know that all the things we're talking about now concerning wheat are affected by the introduction of Turkey Red wheat 100 years ago. Practically every successful hard red winter wheat variety developed and grown in the High Plains has the old Turkey Red wheat in its ancestry. It was Turkey Red characteristics that opened the way to the great wheat empire that distinguishes the High Plains states from Texas and New Mexico to the Canadian border.

Turkey Red wheat was introduced to the United States by Mennonite immigrants. They also brought with them a genius for work—the kind that carved an



Wheat Centennial



agricultural nation out of the High Plains—and new and wise ways of cultivating the semi-arid Plains which were much like their old home in the Russian Crimea. This one event probably is the most important event in wheat production in the world, pending development of widely acceptable hybrid wheats.

Every citizen of the High Plains, certainly and every person in the world who eats bread, owes a historic debt to the Plain People who brought with them the seeds of a new crop.

The Mennonites settled in Kansas in the area roughly between Marion and Reno counties. The benefits of their introduction of Turkey Red, however, were not confined to the state of Kansas. An indication of those who benefit most from production of wheat with Turkey Red ancestry is indicated on the emblem, for besides Kansas there is Oklahoma,

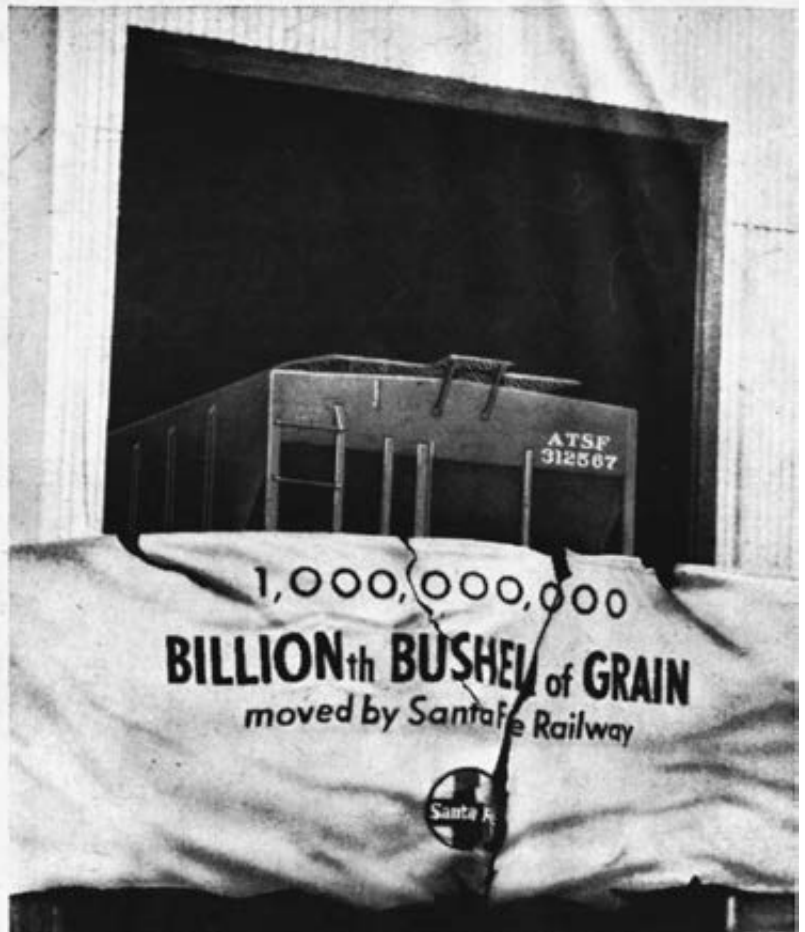
Texas, Colorado, Missouri, Nebraska, Iowa, Wyoming, and South Dakota.

It would be well for every wheat producer to spread the word, and to take part in any special activities in connection with the Turkey Red Wheat Centennial if the opportunity presents itself. What healthier and more pleasant subject can you think of—considering the excitement of politics, Watergate, taxes, and the impeachment of the President?

*Moving a BILLION of
anything is a big job*
A new Santa Fe record:

Moving a BILLION bushels of grain

in 20 months



The BILLIONTH BUSHEL was moved on March 20, 1974, and car 312567 at the FAR-MAR-CO elevator, Hutchinson, Kansas, broke the banner symbolizing this event.

Big moves are not unusual on the Santa Fe. Citrus, potash, coal, sulphur and various manufactured products move by the trainloads. But grain tops them all, especially wheat.

This year marks the one hundredth anniversary of Turkey Red Wheat in the United States. Through the efforts of the Santa Fe back in 1874, the Mennonites emigrated from Russia and brought with them a few sacks of their wheat. It thrived in the Midwest and parts of the Southwest to develop that area into the breadbasket of the world.

The past twenty months have been the most strenuous period in Santa Fe's one hundred year history of moving grain. A billion bushels have been handled since the heavy movement associated with the sale of grain for export, and the bumper harvests began in July, 1972. Within this period of time, Santa Fe has moved over 350,000 carloads of grain.

While moving grain is a top job, Santa Fe is busy with an equally important project of moving fertilizer to nurture the new wheat crop, for the success of this year's harvest will offset concerns about a wheat shortage.

Keeping ready for big moves is not easy. The Santa Fe freight fleet of 78,000 cars includes 16,000 covered hoppers, 12,000 of them jumbo 100-ton cars, which are ideal for moving grains, potash and other bulk commodities. Big moves also require modern diesel power, automated yards and skillful people to get the job done. All of this is now at work as Santa Fe continues at a record pace moving billions of the many things needed and used every day by the people of our nation.

THE ATCHISON, TOPEKA AND SANTA FE RAILWAY

A SANTA FE INDUSTRIES COMPANY



"To give recognition to the movement of the BILLIONTH BUSHEL of grain over the Santa Fe in a twenty-month period, Miss Kansas Wheat joined me at Hutchinson, Kansas, March 20, 1974.

When this record grain movement started in mid-1972, many predicted the rail industry would not be able to handle the job. Despite no advance warning and severe problems of port congestion that hampered the handling of cars with export wheat, Santa Fe and many other railroads have set records of moving grain while keeping other traffic rolling.

This great transportation job was accomplished by skillful, dedicated Santa Fe people, and through the wonderful cooperation of all shippers.

Grain continues to move in a big way and a bumper crop is expected at harvest time. That is why we are now hard at work planning ways to apply Santa Fe facilities and resources to move increasing volumes of traffic this year without serious car shortage."


Chairman and
Chief Executive Officer

Issue Wheat Centennial Stamp Aug. 16

HILLSBORO — The Hillsboro post office will sell the first wheat centennial postage stamps August 16, according to a report from the U.S. Postal Service which has reached Hillsboro.

The date is significant. It's the 100th anniversary of the founding of Gnadenu Village southeast of Hillsboro by Russian Mennonites who brought Turkey Red wheat to Kansas.

Dr. Roy Just announced the plans to give Hillsboro exclusive sale of the stamp on the date it's issued recently in Hillsboro.

Although the official announcement about the stamp has not been made, Dr. Just said he felt the news was "too good to keep."

A sketch of the stamp is expected soon.

It's the second in a series of centennial stamps. The first, honoring the centennial of the arrival of Aberdeen Angus bulls at Victoria, was issued last year.



Hard Winter Wheat Is Honored

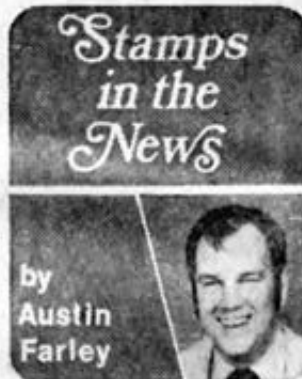
The U.S. Postal Service has released the design above for the stamp on the 100th anniversary of the introduction into Kansas of hard winter wheat, which was to make the state a major world granary.

The 10-cent commemorative will be issued Aug. 16 at Hillsboro, Kan. On that day in 1874, Mennonite immigrants from Russia arrived in Marion County with small quantities of a red Turkish strain of hardy, drought-resistant and heavy yielding wheat.

The strain of wheat, called "Turkey Red" when introduced by the Mennonites, has for many years been known as hard winter wheat and, in addition to Kansas, is grown extensively in Nebraska, Oklahoma and other wheat producing states.

The Mennonites were hard working farmers descended from Germans who had settled in the Ukraine a century earlier. They came to the United States and to Canada in significant numbers between 1873 and 1883 as a result of having been declared eligible for conscription into the Russian military service.

Roy Freeland, secretary of the Kansas State Board of Agriculture, said in 1961 that the Mennonite migration was "possibly the most significant event in Kansas history, economically at least," because "this signalled the start of a colorful and gigantic industry (growing



wheat) which would form the very nucleus of the state's economic structure."

The hard winter wheat stamp is the third in the Rural America series. A 1973 stamp commemorated the arrival of the first Black Angus cattle in the U.S. On Aug. 6 a stamp will be issued in honor of the Chautauqua movement, which brought culture and entertainment to rural areas.

John Falter, whose paternal grandparents were Nebraska wheat farmers, designed the hard winter wheat stamp. Falter, a Philadelphia resident, did 185 cover paintings for Saturday Evening Post and has illustrated 25 books for Reader's Digest. He also designed the Chautauqua stamp.

His latest stamp design shows a field of wheat extending to the horizon. It is enlivened by a railroad engine puffing smoke as it pulls a tender and two cars.

The stamp will be printed in seven inks — yellow, red, blue and brown by offset press and green, blue and black by the Giori press. At the top of the stamp on a white panel is "Rural America" in blue, open face lettering. Across the bottom, in black, is "Kansas Hard Winter Wheat 1874-1974 U. S. 10c."

The stamp was modeled by Frank J. Waslick and engraved by John S. Wallace (vignette) and Kenneth C. Wiram (lettering). All three are with the Bureau of Engraving and Printing.

First day cancellation requests may be sent to "Kansas Wheat Stamp, Postmaster, Hillsboro, Kan. 67063." Proper remittance must be enclosed and requests must be postmarked no later than Aug. 30.

Wichita Eagle-Beacon
2 June 1974

Swiss Volhynian Centennial Observance

HERITAGE CORNER

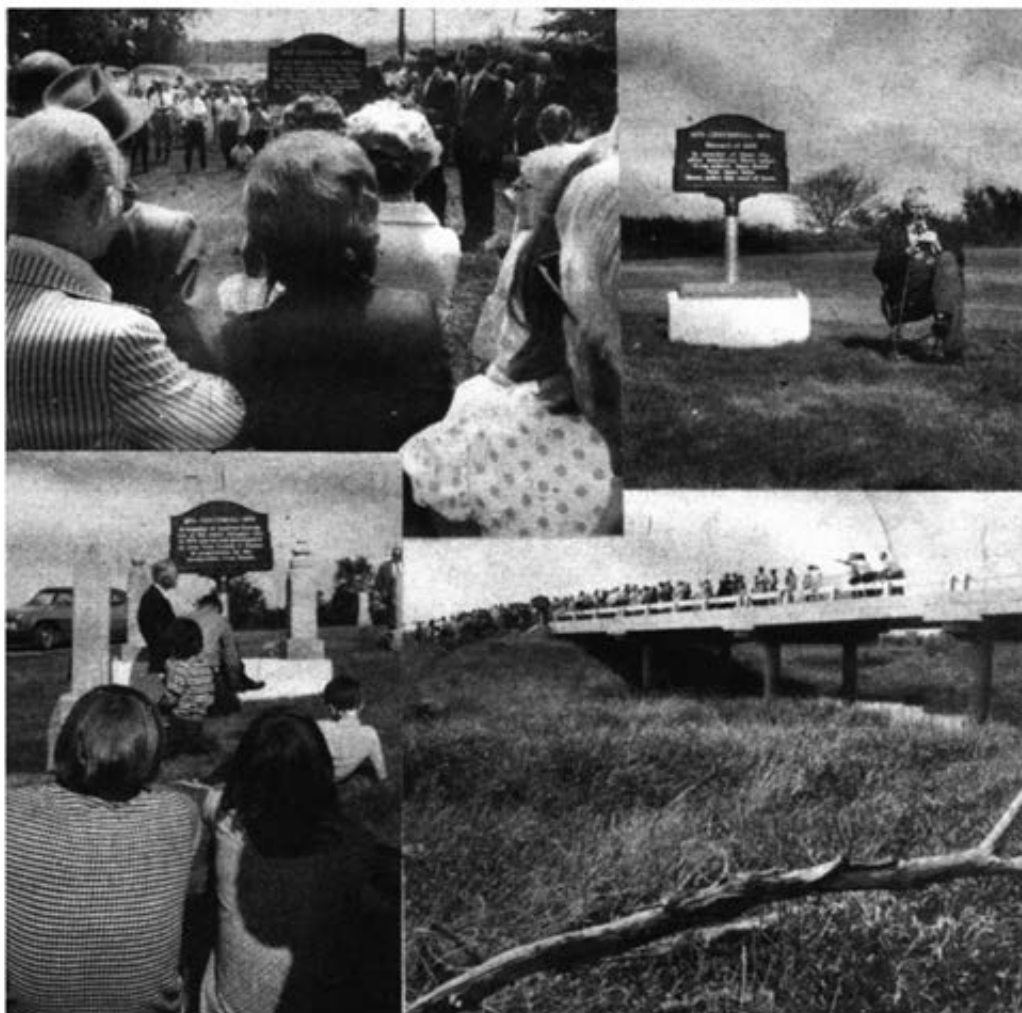
Freeman Courier - 26 May 1974

Sunday, May 26, the Centennial Observances planned for the summer by the Swiss Volhynian people of this area got underway. A special worship service with John D. Unruh Jr. and Rev. Ellis Graber was held at Pioneer Hall. Following the service and the noon hour, over 300 people assembled at the Salem Mennonite Church and embarked on a caravan which stopped at 6 memorial markers which have been erected to give tribute to various aspects of the early life of the early settlers.

At the first site, a marker acknowledges the first post office established in Western Turner County. It is located at the present Bruce Mueller farm. Dave Mueller spoke at the short ceremony and reflected on the early experiences of the community and the leaders of these people. At the second marker, located on the present Eugene Kaufman farm, the site of the Zion Church is memorialized. Will Senner, who served as janitor of that church, which was one of the first in the Swiss settlement, gave a history of the church.

The caravan of cars totaling almost a full two mile length then travelled to the site of the flood of 1878 which took the lives of several early settlers living along the Vermillion River north east of Freeman. Arlan Ortman read the story as recorded in the History of Turner County and related by F. C. Ortman.

The group then assembled at the Salem Zion Church for the unveiling of the marker of the first permanent church site of these people. A short service of music and a reading by James Graber was held as a dedication of this marker.



(Clockwise) The group first stopped at the Bruce Mueller farm, site of the first U.S. Post Office in western Turner County. Dave Mueller spoke to the over 300 people relating some of the early experiences of the Swiss Volhynian people . . . at a marker commemorating the five boys who died in the Blizzard of 1888, J. J. Albrecht spoke of that winter . . . another tragedy was the Flood of 1878 in which 7 persons drowned when the Vermillion river flooded its banks. The group assembled on the site and looked over the field which 96 years ago was the scene of hardship and sorrow . . . at the end of the afternoon both young and old had learned a great deal about the early days of the pioneers. Here, Emil J. Waltner spoke of Andreas Schrag, a pioneer leader who is honored with a personal tribute in this plaque on his grave site in the North Church cemetery.

The group made its way to the Salem Zion Church Cemetery where the final two markers were shown: one commemorating the Blizzard of 1888 and the five boys who were frozen to death walking home from school and a personal memorial to Andreas Schrag, a community leader, and one of

the delegates who made a trip to the U.S. and Canada to scout out the land for these migrating from Russia. Julius J. Albrecht related the story of the Blizzard which took the life of his brother and Emil J. Waltner spoke of Andreas Schrag and the early years on the Dakota plains.

The travelling of these people to these various markers signified a renewed interest in the heritage of these people and an effort to recapture some of the same spirit they had. The entire day was a well planned and well carried out experience: One of education and inspiration.



THE WHEAT STORY — FIELD TO FOOD

In recognition and observance of the Turkey Red Wheat Centennial in Kansas, the Kansas Wheat Centennial Committee headquartered in Hillsboro constructed this traveling booth telling the wheat story from field to food. Forrest Smith, farm estate manager from Marion and about 300 other G&G area farmers inspected the display at the recent Spring Field Day of the Newton Experiment Station. The booth will be shown throughout the state in coming months.

Grass & Grain - 28 May 1974

Turkey Red Wheat On Display

The Marketier - June 1974

The Kansas Wheat Centennial Committee has unveiled its traveling display of the story of the centennial of Hard Red Winter Turkey Wheat. Dedication of the 22-foot travel trailer converted to display use was made at the 3i show in Great Bend, Kansas.

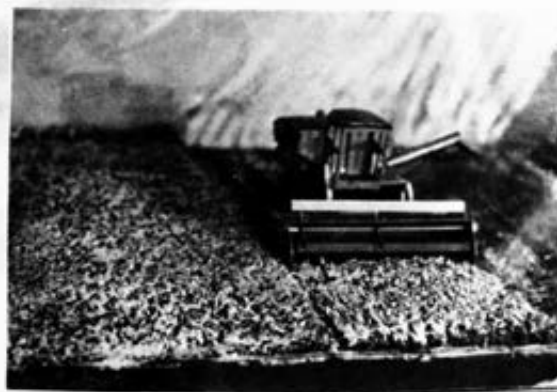
The President of the Kansas Wheat Improvement Association, Tom Roberts, explained the display saying, "it came about as an idea of the Centennial Committee in an attempt to use this as an educational tool to present our story to the public. We intend to use the display throughout the farming communities of Kansas, as well as the urban areas. As time permits, the Turkey Red Centennial Unit will be taken to adjoining states for use in parades, trade shows, and fairs."

The trailer display is open on three sides with the story of wheat from harvest to export sale told with miniature farm equipment and audio tape. The traveling display unit is expected to cost \$15,000. "From the response to the unit thus far, we feel that our money has been well spent. It has been simply astounding to see the reaction from persons (directly and indirectly) involved in farming," Roberts added. Several Kansas agri-businesses have pooled resources and underwritten the cost of the two units.

Supplementing the travel trailer display, is a 22-foot long float for parade use. This float costing approximately \$5,000 tells the story of wheat from field to the consumer. The front of the float depicts a farmer in native costume with sythe in hand, cutting the wheat. The center of the float has a four foot diameter globe with a banner encircling it stating "wheat, food for the world, staff of life." The rear section of the float is a mammoth loaf of bread in fiberglass. This section will be utilized by the Kansas Wheat Queen and her attendants in parades.

Even though the display trailer and float have just been unveiled, a heavy schedule of travel throughout the state of Kansas is already ahead. Groups wanting the units in their area should contact, Tom Roberts, 401 Humbolt, Manhattan, Kansas 66502.

Roberts concluded, "we hope that from our efforts, individuals in the Midwest will gain a better understanding of the importance of Turkey Red Wheat to agriculture and the world."





REHEARSING THEIR ROLES in "The Anna Barkman Story," a play about the introduction of Turkey Hard Red Winter Wheat to Kansas, are Tabor College stu-

dents (from left): John Savoia, Kathy Mendel, and George Ahlenius. Jack Braun (right), director of theater at Tabor College, is the writer and director of the play.

Wheat Centennial play premieres Thursday

HILLSBORO — One hundred years ago, in 1874, Anna Barkman, an immigrant girl from the Crimea in Southern Russia, helped bring to Kansas two gallons of Turkey Hard Red Winter Wheat.

Hardy, nutritious, and ideally suited to the climate on the Great Plains, Turkey Red Wheat changed Kansas from a prairie to the bread-basket of the world.

Jack Braun, director of theater at Tabor College, Hillsboro, has written a play about Anna. The premiere performance of "The Anna Barkman Story: A Mennonite Migration Folk Tale" will be performed at 8:15 p.m. Thursday at the Kansas State University auditorium, Manhattan.

Hutching News
2 June 1974

Kansas tour

The Anna Barkman Road Company, formed as a Hillsboro community project, plans to tour Kansas through the summer months, presenting the play as a contribution toward the Kansas Turkey Hard Red Winter Wheat Centennial proclaimed by Gov. Robert Docking.

12 sections of Santa Fe land in Marion County near Hillsboro, paying \$3 to \$7 and acre.

The village the immigrants built, which was the childhood home of Anna, was laid out in Russian style, with a half-section road and long narrow strips of land on either side of the village street.

The first crop of Turkey Red Wheat in this village was harvested in the summer of 1875.

Some fiction

The play is based on this history, with some fictional elements. It reflects the hopes and tensions of an emigrant family leaving their Russian homeland and coming to the New World and a new home.

Anna is the central figure of the play. Her wheat doll (a rag doll stuffed with wheat) is her "security blanket" and the special target of her prank-playing brothers. The close-knit family receives inspiration and support from Elder Jacob Wiebe.

The wheat seeds selected by Anna and many other Mennonite immigrants started a revolution in the winter wheat growing belt in the United States. Turkey Red Wheat is the parent stock of all the hard winter wheat varieties raised today in the Midwest.

KSU "Wheat Centennial '74" celebration includes pageant on Turkey Red arrival

"Wheat Centennial '74" will be celebrated at Kansas State University, Manhattan, June 5 to 7, according to Dr. Orville Bidwell, KSU professor of agronomy.

"The Anna Barkman Story," a pageant depicting introduction of Turkey Red winter wheat to the Great Plains, will highlight the celebration. The pageant will be presented by the Tabor College Players in KSU Auditorium at 8:15 p.m., Thursday, June 6.

In connection with the wheat centennial, the American Society of Agronomy and the American Phytopathological Society will hold their regional meetings at K-State, said Bidwell.

Guest speakers will be Dr. John Schmidt, professor of agronomy at the University of Nebraska, Lincoln; Dr. Karl S. Quisenberry, a retired administrator of the USDA Agricultural Research ser-

vice; and Dr. John Schafer, head of the department of plant pathology at Washington State University, Pullman.

The distinguished service award in agriculture will be presented to Henry Beachell, rice breeder for the International Rice Research Institute. Beachell has developed several rice hybrids important to the green revolution in agriculture abroad.

Other activities include tours to the Ashland agronomy farm and Donaldson research pastures. There also will be six professional workshops on feedlot waste management, land use planning, crop protection, field superintendents, cereal crops, and agronomic education, Bidwell said.

Reservations can be made with Bidwell or the KSU agronomy department.

To Celebrate "Wheat Centennial '74" At Manhattan June 5-7

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Wichita Eagle-Beacon - 2 June 1974

Learn About Kansas Wheat

The story of Anna Barkman, an immigrant girl from the Crimea in southern Russia who helped bring two gallons of Turkey hard red winter wheat to Kansas one hundred years ago, will be told to Kansas audiences this summer as part of the state's wheat centennial activities.

The premiere performance of "The Anna Barkman Story: a Mennonite Migration Folk Tale" will be at 8:15 p.m. Thursday at the auditorium of Kansas State University, Manhattan. Admission is free.

The play will be presented by the Anna Barkman Road Company, a theatrical troupe formed as a Hillsboro community enterprise. Its purpose is to share the wheat story with the people of Kansas as part of the centennial celebration.

The troupe will present the play on tour through Kansas during June, July and August.

The Barkmans were one of 35 families of Mennonites who moved from Russia to Kansas in 1874. Under the leadership of Mennonite Elder Jacob A. Wiebe and with the help of Santa Fe agent C. B. Schmidt, they bought 12 sections of Santa Fe land in Marion County near Hillsboro. Their village was laid out in Russian style, with a half-section road and long narrow strips of land on either side of the village street.

The first crop of Turkey red wheat in this village was harvested in the summer of 1875.

The play is based on this history, with some fictional adorn-

ments. It reflects the hopes and tensions of an emigrant family leaving its Russian homeland and coming to the New World and a new home.

Anna's wheat doll, a rag doll stuffed with wheat, is her security blanket and a special target of her prank-playing brothers. Because the cast of seven includes four children, the folk drama will be not only educational but entertaining as well for Kansas children.

When the play is given in your community, don't miss the chance to see it, for it depicts not only an important element of Kansas history but also a heart-warming story of how settlers braved an unfriendly frontier to transform the prairies of Kansas into fields of waving golden grain, the breadbasket of the world.

VICTOR MURDOCK'S

Famous Editorial

"WHEAT"

—which first delighted KANSANS in 1937—is here presented by those who love this Golden Land of ours.

By Victor Murdock

The sun is setting in the wheat country. The wind halts as the day dies, and the birds, after careening conclave in mid-air wheel with much dispute and wing ruffling confusion of choice, to their final tree in the grove where as the rustling leaves grow still their greenery deepens into shadows and turns purple against the shafts of gold, lanced by the sun across the landscape. Along the damp edges of the hedge the crickets intone for the night-long chorus and a hunch-backed yellow sunfish noses a single widening circle upon the blue-green mirror of the pond. Across the meadow, grass, flower and weed from their drab day array brightened to translucent pinks and shining fibrous silvers, quiver, ripple, flush in the pagentry of leveled light.

Silence grows. The house, the barn merge into the tranquility and thrust with strength from a window, back to the weak sun, a blazing bolt of his own light. The horses in their stalls, taking their respite erect, twitch the hay from the mow and grind, in contemplative content and the cow, moved by some vagrant emotional unrest, offers an unavailing protest from her place, which having begun weakly, she as incontinently concludes. The pullets fidget and fluff fussily and feebly along their perch. The swine contest for the single undesirable corner of the sty in repeated pyramids which at last collapse to a permanent repose. The dog, with an air of despair in exploration, makes final forage at the back door.

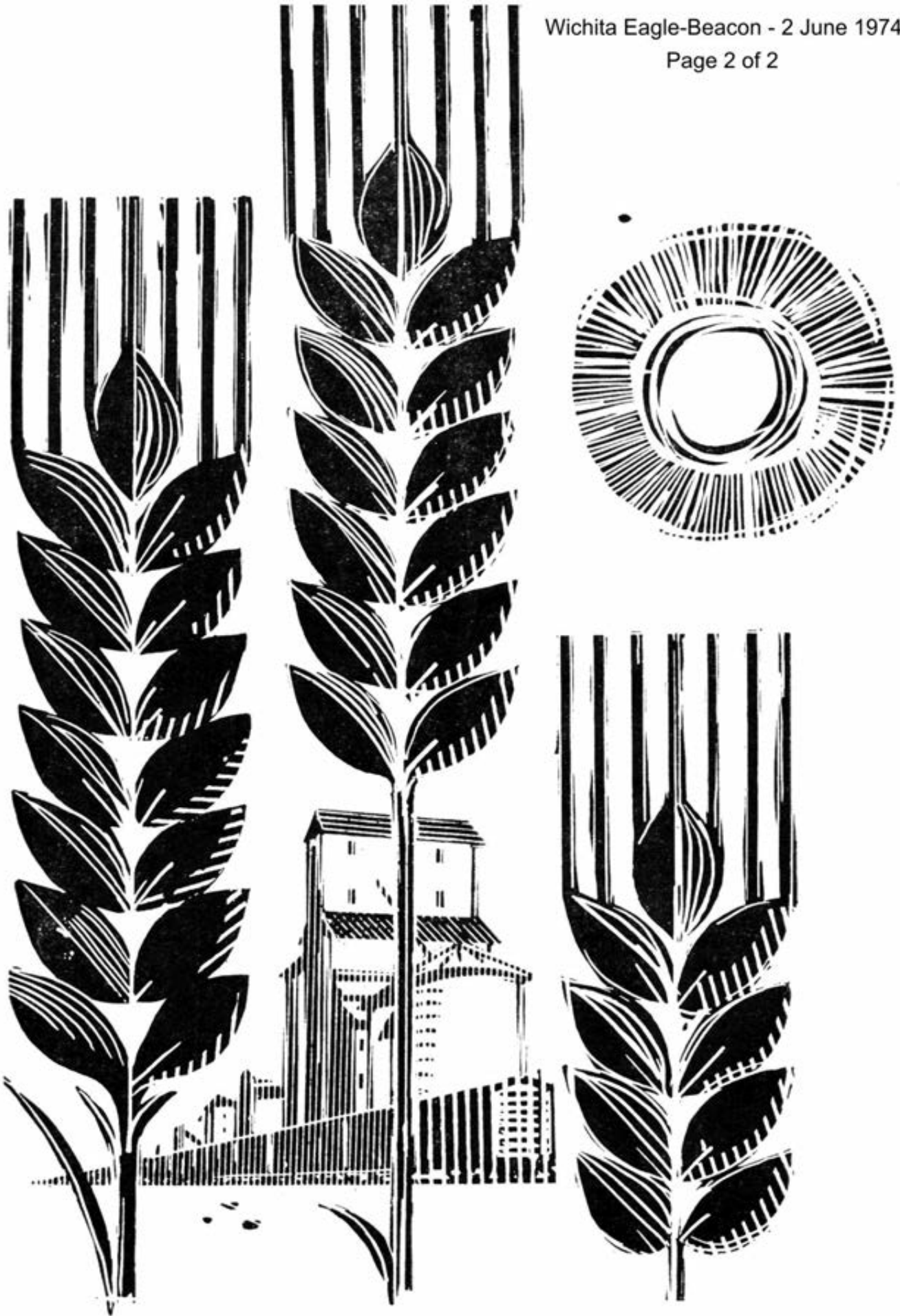
Silence grows. Down by the stream, with its trees which bend over it to look upon it and never tire, a moccasin evidences his presence on a log, by sliding from it, and a muskrat plunges from one hiding place to another with a single splash and leaves no trace. A raincrow, alone at last with silence, mourns and prophesies. Between purpling east, house, barn, grove, stream and the empty west, the wheat-raiser stands before the wheatfield and its wigwam shocks, marshalled in far-flung line as at attention. They and the bristling stubble are gold, dull, dead gold.

He and they have traveled long and far together. This is one of the thousands of resting-places, breathing places they have come to. The sweat, the vexations, the defeats, the depredations and deprivations of toil a little while ago were heavy enough upon him. But now as he turns and looks across the dull, dead gold field to the empty west the burden of the day's work lifts, and the yellow twilight strokes his soul in benediction.

Wichita Eagle-Beacon - 2 June 1974

Page 1 of 2





Wheat stamp design shown

The U.S. Postal Service Saturday announced the design of a postage stamp to mark the 100th anniversary of the introduction into Kansas of hard winter wheat, which was to make the state a major world granary.

The 10-cent commemorative stamp will be issued Aug. 16 at Hillsboro. On that day in 1874, Mennonite immigrants from Russia arrived in Marion County with

small quantities of a red Turkish strain of hardy, drought-resistant and heavy-yielding wheat.

The hard winter wheat stamp is the third in the Rural America series. A 1973 stamp commemorated the arrival of the first Black Angus cattle in the U.S. On Aug. 6 a stamp will be issued in honor of the centennial of the Chautauqua movement, which brought culture and enter-

tainment to rural areas.

John Falter, whose paternal grandparents were Nebraska wheat farmers, designed the hard winter wheat stamp.

First day cancellation requests may be sent to "Kansas Wheat Stamp, Postmaster Hillsboro, Ks. 67063." Proper remittance must be enclosed and requests must be postmarked no later than Aug. 16.



STAMP honors Wheat Centennial

Newton Kansas

1 June 1974

Wheat stamp to be issued

HILLSBORO — The U. S. Postal Service announced today that its 10-cent stamp honoring the wheat centennial in Kansas will go on sale here initially Aug. 10.

It was on that day in 1874 that Mennonite immigrants from Russia, who brought Turkey Red Wheat with them arrived in the central Kansas area.

The stamp is the third in the rural America series. In 1973 a stamp



commemorated the arrival of the first Angus cattle in the United States and on Aug. 6 a stamp will be issued in commemoration of the Chautauqua movement that brought culture and entertainment to the rural areas.

The wheat stamp was designed by John Falter, whose paternal grandparents were Nebraska wheat farmers. Now a resident of Philadelphia, he did 185 cover paintings for the Saturday Evening Post and illustrated 25 books for the Reader's Digest.

The stamp will be printed in seven inks — yellow, red, blue and brown by offset press and green, blue and black by Giori press.

There will be 50 stamps to the pane with one plate number.

First day cancellation requests should be sent to "Kansas Wheat Stamp, Postmaster, Hillsboro, Ks. 67063. Proper remittance must be enclosed and request should be postmarked no later than Aug. 16.

Hutchinson News
21 June 1974

Wheat kernels

*Field grows
historic crop*

Turkey Red Winter Wheat has been grown in central Kansas for 100 years and this week farmers are harvesting a crop from a field that produced wheat nearly a century ago.

The field, located northwest of Moundridge, was one of the original fields where Mennonite pioneers planted their Turkey Red seed in 1874.

The wheat from the Moundridge field will be cut with an old fashioned binder by members of the Hopefield Church. Later in the summer the cut and shocked grain will be used in a threshing bee.

Mennonite Weekly Review
April 1974

Play About Migration Draws Large Audience

Moundridge, Kan.—A standing-room-only crowd of about 475 persons packed the Moundridge High School auditorium last Sunday evening to see the original play, "Von Russland Uf Amerika."

The play, given in the Swiss-German dialect, portrays the coming of the Volhynia Mennonite immigrants to this area 100 years ago. It was written by Elizabeth K. Wedel, and the 28-member cast is directed by Lorena Goering.

The production will be repeated at the same place Sunday evening, Feb. 24, at 8 o'clock.

Mennonite Weekly Review
27 June 1974

Harvest Turkey Red Wheat With Binder

Moundridge, Kan.—Last week Moundridge farmers harvested Turkey Red Wheat from a field which yielded a similar crop nearly 100 years ago.

The field, located four and a half miles west and one-half mile north of Moundridge, was one of the original locations where Mennonite immigrants started their Turkey Red Wheat seeds in 1874. Farmers and members of the Hopefield Church are cutting the crop with an old-fashioned binder.

Raymond Lichti, chairman of the Swiss Mennonite Wheat Committee, said the wheat is being cut and shocked in preparation for a "threshing bee" later this summer.

Newton Kansan - 3 June 1974



Old time flail shown

John D. Voth, Moundridge, right, stands in a field of Turkey Red wheat at Hopefield Mennonite Church in Southern McPherson County and holds a flail made by his grandfather John C. Stucky. Holding a flail made recently by Voth is Dr. Harley Stucky, fourth from right. This was part of the Wheat Centennial tour Sunday. (Kansan Photo)

Volhynian Swiss Centennial Celebration July 4 - 7

An old fashioned picnic at Swan Lake Christian Camp, Viborg, will open the Centennial Festivities for the Swiss (Volhynian) Centennial Festival, July 4. The program of the day begins at 10:00 a.m. under the direction of William Gering, Mishawaka, Ind., as the Master of Ceremonies. Guest speaker for the day is Dr. Ed. G. Kaufman, North Newton, Ks. Music will be provided by the Dutch Band, a girl's ensemble and a brass ensemble. A pot luck dinner is the order of the day and a wide variety of recreation planned for the afternoon.

The Festival continues with an illustrated address by Gary Waltner, of the Wierhoff in Germany. Mr. Waltner will speak on the contribution the Swiss made to German agriculture during the 18th century when they lived in German territory. This address is to be given at the Freeman High School Gym at 8:00 p.m. July 4.

The skills that early pioneers perfected, and the crafts they used to establish their life on the Dakota prairies will be demonstrated on Friday and Saturday afternoon, July 5, 6. The demonstrations are to be given on the former Ben P. Miller farm two miles South and one mile east of the Salem (South) Church in East Freeman.

REFLECTIONS OF A HERITAGE, a musical drama, will be presented Friday, July 5 at 8:00 p.m. at Pioneer Hall in Freeman. This is an original drama written by Lyle Preheim and Tim Waltner. The drama reenacts the concerns that brought the early settlers from Volhynia in Poland to the Dakota Territory in 1874. It introduces us to the rigors of pioneer life and how with determination the settler established his home in a new land. Mrs. Ethel Kaufman and Mrs. Mary Kay Gerig are directing the musical drama.

Saturday evening, July 6 at 8:00 p.m. a style show of pioneer clothing will be presented at Pioneer Hall. Narrators will describe the clothing and a musical background will be given on an old reed organ owned by Tom Preheim. Following the style show members of the original East Freeman Band will be heard in concert.

A GOOD HERITAGE is the theme for the festival weekend. Services of worship are planned for the Salem Zion Mennonite Church and the Salem Mennonite Church Sunday morning July 7. A number of family reunions are planned to complete the week of festival for decendants of the Swiss (Volhynian) families.



Cut in the Old-Fashioned Way Wichita Eagle 21 June 1974

In observance of the Kansas Turkey Hard Red Winter Wheat Centennial this year, this field five miles northwest of Moundridge near Hopefield Mennonite Church was sown and is being harvested in the style of the Mennonite wheat

farmers of 1874. The wheat was cut with an old-fashioned binder and area farmers are shocking the bundles in preparation for an old-time threshing bee in August.

Newton Kansan - 6 July 1974



Turkey red wheat shocks

These shocks of Turkey red wheat stand in a field adjacent to Hopefield Mennonite Church, west of Moundridge. The site is one of the original locations where the first hard winter wheat was planted in 1874 by Mennonite immigrants. The wheat was cut with an

old-fashioned binder by members of the church as part of their observance of the Kansas Wheat Centennial. It will be harvested during a threshing bee sometime in August. (Kansan Photo)

1874 Swiss (Volhynian) Centennial 1974

"A Good Heritage"

CALENDER OF EVENTS

THURSDAY - July 4

An Old Fashioned Picnic

Swan Lake Christian Camp, Viborg.

10:00 a.m.—The program at Swan Lake Christian Camp, Viborg.

Master of Ceremonies: Mr. William Gering, Mishawaka, IN.

Address: "The Challenge of the Future", Dr. Ed. G. Kaufman, North Newton, KS.

Music: The German Band, Girl's Ensemble and a Brass Ensemble.

12:00 p.m.—Pot-Luck Picnic Dinner.

Bring hot or cold dish, sandwiches, salad and cake. Upon arrival bring food to new dining hall. Drinks, silverware and plates will be furnished. Some benches and tables will be set for the elderly. If desired bring blankets and/or folding chairs and tables.

1:30 p.m.—Recreation

"Russian" ball, soft ball, horseshoe, volley ball and swimming. Other games are also planned.

The young people of the Salem Zion and Salem Mennonite Churches will have a refreshment stand.

Illustrated Address

8:00 p.m.—Mr. Gary Waltner will give an illustrated address at Freeman High School Gym on the contribution the Swiss made to German agriculture during the 18th century while they lived in that territory.

FRIDAY - July 5

Pioneer Farm Demonstrations

Held at the Rose Hill Farm, the former Ben P. Miller farm, two miles south, and one mile east of the Salem (South) Mennonite Church, Freeman.

1:30 p.m.—Butchering demonstration

2:30 p.m.—Hay Sling demonstration

3:30 p.m.—Horsepower demonstration

Continuous demonstrations held during the afternoon.

Flail threshing, fanning grain, hand corn shelling, corn grading, blacksmithing, rope making and splicing, harness repair, buss saw, buck saw, husking corn, wet stone, basket weaving and hay twisting.

Pioneer Household tasks:

A pioneer home display and demonstration consisting of making sauer kraut, appleschultz, swiss cheese, coffee grinding, churning butter, cooking soap, weaving cloth and spinning wool, washing and mangling cloth, and stuffing a corn husk mattress.

Lemonade and home made ice cream will be for sale. There will be no admission charge to the demonstrations.

Displays:

A cow chip burner, brick making display, engine display, old cars and old farm machinery.



Displays at Pioneer Hall

A booth consisting of pioneer foods, and medications, and other items of interest including early documents.

A display of early art, needlecraft, homemade toys, dolls, leathercraft, taxidermy and sculpture.

These displays will be open from 1:30 p.m. through the evening.

Musical Drama

8:00 p.m. REFLECTIONS OF A HERITAGE

An original musical drama by Lyle Preheim and Tim Waltner will be given at Pioneer Hall, Freeman. This drama re-enacts the coming of the Swiss to South Dakota, and tells the story of the rigors of early pioneer life. The cast is under the direction of Mrs. Ethel Kaufman and Mrs. Mary Kay Gerig.

A charge of \$1.00 will be made for high school students and adults. Children are admitted free.

SATURDAY - July 6

Demonstrations

The schedule of Pioneer Farm Demonstrations and Pioneer Household tasks is the same as for Friday. These will be held at the same places, the Rose Hill Farm and Pioneer Hall, Freeman.

Clothing Review

8:00 p.m.—Heritage Clothing Review

A review of clothing worn by the early pioneers will be given at Pioneer Hall, Freeman.

Narrators: Mrs. Mildred Schrag and Mrs. Evelyn Preheim

Mrs. Shirley Hofer will play background music on an old organ owned by Tom Preheim.

Band Concert

Members of the former East Freeman Band will present a concert following the Heritage Clothing Review at Pioneer Hall.

SUNDAY - July 7

Worship Services

9:30 a.m.—Special services commemorating the centennial will be held at the Salem-Zion and Salem Mennonite Churches.

Salem-Zion Mennonite Church. Guest speakers: Rev. Orlando Waltner, North Newton, KS; and Rev. Henry J. Schrag, Des Moines, IA.

Salem Mennonite Church. Guest speaker: Dr. Erland Waltner, Elkhart, IN.

Swiss Volhynians Plan Pilgrimage For August 31

Moundridge, Kan.—Plans are being made for a Mennonite Pilgrimage Hike on Saturday, Aug. 31, as part of the centennial observance of the Swiss (Volhynian) Mennonites here.

The hike is open to all people who are descendants of the Swiss Volhynian immigrants, regardless of their current residence. It is also open to all age groups, but children must be accompanied by a responsible adult.

The event is planned as a re-enactment of part of the 2,000-mile journey their ancestors made from Volhynia, Russia to a place near Moundridge a century ago.

Hikers will meet on the parking lot of the First Mennonite Church, Moundridge, at 5:30 a.m., from where they will travel to the Halstead depot to begin the hike at 6 a.m. On the walk from Halstead to Moundridge, they will be accompanied by horse-drawn wagons carrying Turkey Red wheat. Some historical sites will be recognized along the route.

Upon arriving in Moundridge at 10 a.m., the group will join a parade in progress and continue on to the Hopefield Church for a noon lunch. The afternoon festivities will include a threshing bee and dedication of the historical marker near the church.

Large Crowds Attend Centennial Observance

FREEMAN, S. D.—A large number of visitors and former residents came to Freeman for the four-day Swiss Volhynian Centennial Celebration July 4 to 7, commemorating the arrival here of settlers from Volhynia in Polish Russia 100 years ago.

The large Salem and Salem-Zion Mennonite churches near here, both founded by the Swiss Volhynian pioneers, were well filled for the centennial services on Sunday, July 7. The theme was "A Good Heritage," and native sons of the congregations served as guest speakers.

At the Salem-Zion Church Rev. Orlando Waltner of North Newton, Kan. and Rev. Henry J. Schrag spoke on "Reflections On A Heritage."

At the Salem Church, Dr. Erland Waltner of Elkhart, Ind. gave the message, and four speakers recalled "A Century of Lay Ministry." They were Dr. Peter Preheim, speaking on the Sunday school; Mrs. Dan Penner, on the WMA; Gordon Brockmueller, on Freeman College; and Keith Waltner, on Alternate Service.

MORE THAN 500 people attended the opening day activities July 4 at Swan Lake Camp, at which Dr. E. G. Kaufman of North Newton, Kan., president emeritus of Bethel College, spoke on "The Challenge of the Future." In the evening at the Freeman High School, Gary Waltner of the Weierhof, Germany and a native of Freeman, told of the contributions of the Swiss Mennonites in Europe.

On Friday and Saturday at Ben P. Miller's Rose Hill Farm, farming and household practices of pioneer days were re-enacted. Among them were farming operations using horse drawn and horse powered equipment, butchering, blacksmithing, sawing wood, making of butter and sauerkraut, and doing laundry by hand.

At the same time, there were displays of historical items, documents, maps, crafts and old photos in Pioneer Hall at Freeman. The Heritage Kitchen lunch counter served traditional foods.

FRIDAY EVENING, the hall was filled for the historical drama, "Reflections of A Heritage," in which over 50 community residents participated. In 10 scenes, it showed the Swiss Volhynians as they prepared to leave Russia, the trip to America, and early years on the South Dakota prairie. The drama was written by Lyle Preheim and Tim Waltner, and was directed by Ethel Kaufman and Mary Kay Gerig.

For the Saturday evening program in Pioneer Hall, residents of the community modeled clothing from the pioneer years as well as bridal gowns worn in each decade of the past century. Mrs. Ben Schrag and Mrs. Clinton Preheim were narrators, and background music was played by Mrs. Shirley Hofer on an old reed organ. The evening closed with several numbers by the reconstituted East Freeman Band.

Freeman Swiss Volhynians Plan Four-Day Festival

Freeman, S. D.—Descendants of Swiss Volhynian immigrants who arrived in this area 100 years ago will join in a four-day festival July 4 to 7 centered around the theme, "A Good Heritage."

The observance will begin with a July 4 program at Swan Lake Christian Camp near Viborg. The speaker for a centennial program at 10 a.m. will be Dr. E. G. Kaufman of North Newton, Kan. William Gering of Mishawaka, Ind. will be master of ceremonies. Music will be provided by the Dutch Band, a girls' ensemble and a brass ensemble.

Following a picnic meal at noon, the afternoon will be open for recreational activities. At 8 p.m. in the Freeman High School, Gary Waltner of The Weierhof, Germany, will give

an illustrated address on the contribution which Swiss immigrants made to German agriculture in the 18th century.

Skills and crafts used by the pioneers on the Dakota prairies will be demonstrated Friday and Saturday afternoons on the former Ben P. Miller farm southeast of Freeman. On Friday evening the original musical drama, "Reflections Of A Heritage," will be presented in Pioneer Hall at Freeman College. It was written by Lyle Preheim and Tim Waltner. A style show of pioneer clothing will be held at the same place on Saturday evening.

The Salem-Zion and Salem Mennonite churches both plan centennial worship services for Sunday, July 7.