

A STUDY GUIDE OF THE SWISS MENNONITES

WHO CAME TO KANSAS IN 1874

Prepared for small group study by the
Swiss-German Cultural and Historical
Association, Incorporated

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THIS MIMEOGRAPHED MATERIAL is made available as a guide for study and discussion by groups in those Mennonite churches having a substantial number of Schweitzer descendants whose forefathers came to Kansas from Volhynia, Russia in 1874.

Because printed material on our Swiss is scarce in our homes and churches, a brief discussion precedes questions on each of the four base periods taken up in telling the Swiss story.

If each of us learns more about WHO HE IS in this time of preparing for and sharing in centennial celebration and if each deepens his understanding of the Church which nurtured us, who can tell what benefits of renewal can come to each and to all of us together?

May HE who has led the Swiss and others be honored and glorified.

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I. IN SWITZERLAND 150 YEARS

Why are we called "Schweitzers"? Dr. Cornelius Krahn, well-known Mennonite historian, has said that Mennonites are either of Swiss or Dutch origin. We are known as the Swiss because the little country of Switzerland in the heart of Europe was the ancestral homeland of our forefathers.

The Mennonites of Dutch origin came from The Netherlands. They too have an exciting story to tell about their forefathers who built dams and drained swamp lands. Eventually they penetrated deeper into Russia than our Swiss. Among them were many professional people.

Some of us have ancestral rootage in both groups. And some of us blend into other groups such as the Baptists, Lutherans, Methodists, etc. And so some of us in making our own background studies can have "double the pleasure, double the fun!"

And now to proceed to our own Swiss-German background study!

A map is a necessity in tracing the route over which our ancestors have traveled. A useful small map showing the main areas of Switzerland in which our forefathers lived is given on page 135 of Emil J. Waltner's, Banished For Faith, Pine Hill Press, Freeman, South Dakota, 1967. His map shows the Canton of Bern and the Emme River. The latter flows through the Emmetal Valley. It is in this valley and in the highlands that border it that such names as Graber, Krehbiel, Goering, Stucky, Schrag, and others first come to our attention. Some of these names are seen with a slight variation in spelling as we shall see.

Swiss area maps and charts are also available from the Bethel College Historical Library. One especially appropriate one for us is called, "The Spread of the Swiss Mennonites." It traces the outline of some Swiss who went to the Netherlands and as early as 1711 some of them came to America.

OUR OWN Swiss forefathers, however, moved to America in a different route and over an extended period of time. Forced out of their ancient homeland they went to the Palatinate of South Germany while others went into French Alsace and to the area around Montbeliard. From these regions, after about a century, they moved to Galicia and Volhynia in Polish regions in Austria and Russia respectively. A few temporarily joined the Hutterites on the Desna River deeper in Russia. From Kotosufka, Sahorez, Waldheim, and Horodisch, among the last settlements they made in Russia, they came to America in 1874.

One of the earliest nicknames for our Swiss forefathers was to call them "Emmetalers". And even recently the Bern Bund, April 22, 1973, said, "They were Emmetalers" referring to a group of twenty-four recently (March-April, 1973) traveling in the Emme river valley. This was the Agro-Cultural Tour group led by Dr. Harley J. Stucky of Newton, Kansas. In this group Dr. Stucky was joined by Goerings, Krehbiels, Kaufmans, Ortman, Schrag and others. All of these names with the exception of Ortman trace back to Switzerland, at least to our knowledge, and these names are still found in Switzerland today. Why not Ortman? The answer is simply because the Ortman and others joined the Swiss Mennonites later, accepting and perhaps shaping the religious practices, the speech, customs and family ways of the total group.

"In the beautiful valley of the Emme River, between the cities of Bern and Lucerne, the historic cities of Trachselwald, Signau, Langnau, Eggwil, Zazawil

and many others are located. In these villages lived the ancestors of many of our Mennonite families of today--the Bachmanns, the Krehbiels, the Lugenbills, the Grabers, the Rupps, the Zergers and many other familiar Mennonite names. From Zazawil came the Krehbiels (Grayenbuehl), from Lutzel-fluh and Hetiswil (Huttwil) came the Fluckigers (Flickner or Fliginger). The Grabers came from Huttwil and Kirchdorf. The Kaufman family from Grindelwald, and the Stuckys from Kirchdorf, Diesbach, and Diemtigen. Many familiar names of the Mennonites can still be found there today." (Waltner, Banished For Faith, p. 138)

Why did they leave this area? Was it a simple "Auswanderung", a going of their own free will? No, it was not a simple peaceful exodus.

Rooted in Reformation times our Swiss forefathers were among those sensitive to various abuses. The forceful baptism of all children as continued under new leaders who had overthrown Catholicism in Zurich and Bern was the main issue that brought things to a head.

In Zurich a Reform Church preacher named Zwingli from the Grossmuenster Church broke with his Anabaptist friends Conrad Grebel, Felix Manz, and George Blaurock. The latter were scholars and students of the Bible. Debates were held as early as 1523 between the various sides. Differences deepened. Zwingli got the backing of authorities in Zurich. Biographies of the three opponents of Zwingli are given in Mennonite Life, Dec., 1972, p. 112-115. In Grebel's biography a short explanation of the final break is given. (Was Grebel an early form of the name Krehbiel? The City of Richmond ship list spells it "Krebel".)

In Zurich and later in Basel arrest and imprisonment of Anabaptists began. Attend the one state church! Take an oath of loyalty! Baptize your infants! Law and order must be the rule!

C. Henry Smith says in The Story of the Mennonites, 1957, p. 118, that there were 170 Mennonites in Zurich prisons in 1676. Felix Manz was the first Anabaptist martyr. He was drowned in the Limmat River in Zurich on Jan. 15, 1527. In Bern there were at least 40 who died. Included in this list was Peter Stucki.

A list of names was copied from a prison record, smuggled out, and printed in the Martyrs' Mirror. Number 22 in this list was Peter Stucki from Wimmis who was executed at Bern on April 16, 1538. The entire list is given by Delbert Gratz in his doctoral study, Bernese Anabaptists and Their American Descendants, 1953, p. 23. The study by Gratz preceded the work of Martin H. Schrag and others who based their information at least to some extent by what Dr. Gratz found in his study in the library of the University of Bern in Switzerland.

That there were Anabaptist hunters is related by Dr. Gratz (page 54). In terms of our money they were paid \$2,000 for each Anabaptist preacher captured, \$1,000 for each deacon, \$500 for each male, and (notice the inequality) \$250 for women.

The last Anabaptist martyr in Zurich, perhaps in Switzerland, was Hans Landis who was beheaded in 1614. He simply had refused to stop preaching. The Smith book mentioned above (page 118) tells about the arrest, imprisonment, being condemned to the Venetian galleys, his escape, return, and final capture. Again ordered into exile he refused to go saying, "God gave me the same right to the land as to the others. The earth is the Lord's. I am too old to go and do not fear death."

Persecution did not end in Zurich with the death of Landis. Imprisonment and banishment kept right on. During the Thirty Years' War, 1618-1648, it was especially severe in Zurich and Bern.

And so it was not a peaceful leaving for the Stucki's, Goerings, etc. In prison they were doomed to a "Mush and Brot diet" with a little special drink and meat on Sunday.

At first our people left valley farms and moved into the hills. Exact records are few as explained recently by a Mennonite preacher in that area. "Church lists of baptism and membership simply were, if found, a handy record for the Anabaptist hunters of who to go after. That is why no records are found; none were kept."

However, records or no records, a change was inevitable. The stiffening of the rules and persecution reached its peak in 1671. Short of death itself the most extreme punishment was the selling of the Swiss brethren into galley slavery. Even though the one state church was now Swiss Reformed and no longer Catholic, a great sacrifice was made toward the goal of freedom of conscience by our forefathers.

Several hundred left Switzerland and migrated to Alsace, to the Palatinate, and some went to the Duchy of Württemberg of which Montbéliard was the center.

QUESTIONS FOR STUDY AND DISCUSSION

1. Do you have relatives or friends who are not Swiss? If so, when did they or their elders first come to America? From where? Where did they settle? Share some interesting fact about them.
2. Begin your own family tree. If no guide is available use the suggested chart found in the supplement. Adapt it to suit your needs.
3. Draw a map of Switzerland showing some key places: Bern, Basel, Zurich, the Emmetal Valley, Trachselwald, Zazawil, Huttwil, Grindelwald, Kirchdorf, etc.
4. Have reports on the following: The Reformation, Zwingli, Luther, Menno Simons, Conrad Grebel, Felix Manz, George Blaurock, Hans Denck, Limmat, Trachselwald Castle, Hans Landis, the Waldenses, the Hussites.
5. Explain these views of the Swiss Anabaptists: 1) adult baptism, 2) separation of church and state, 3) voluntary church membership, 4) the oath, 5) religious toleration, 6) non-violence.
6. Have a member of the Agro-Cultural Tour or other recent tour report to your group.
7. Were the Anabaptists simply "someone who in a moment of radicalism performed rebaptism?" (See Mennonite Life, March, 1972, p. 18)
8. Dr. E. G. Kaufman's book, Basic Christian Convictions, 1972, Mennonite Press, covers these topics among others: 1) God, 2) Creation, 3) Man, 4) Jesus, 5) The Holy Spirit, 6) The Kingdom and the Church, 7) The Bible, and 8) The Future. Do these topics parallel the concerns of the Anabaptists listed in question 5? Arrange for an interview with Dr. Kaufman and report back to your group.
9. What is the purpose of the Swiss-German Cultural and Historical Association, Inc.? How does it propose to meet its purpose? How do you become a member? What activities might such a group undertake after 1974? Interview members of this organization from your church.

10. The Mennonite of September 25, 1973, p. 538, said, "If information is to be saved it must be saved now; and the logical researchers are the grandchildren, not university professors from the outside." Who said that? Do you agree with that idea? Why or why not?

II. IN FRANCE AND SOUTH GERMANY 100 YEARS

A map, such as the one in the Mennonite Encyclopedia, Vol. 1, p. 67, gives an idea of a possible route of escape for Swiss Krehbiels, Goerings, Grabers, Stuckys, etc., who were banished from Switzerland.

From Basel, in a northern direction, the Rhine River flows downward and serves initially as a dividing line between France and Germany. Immediately to the left (west) is Alsace between the Rhine and the Vosges Mountains. Alsace had been German territory at various times. It lies between Switzerland and the German Palatinate, the latter sometimes called "Pfalz" or "Rheinpfalz".

Gary Waltner, one of our Swiss who lives at the Weierhof, calls the territory he lives in "the Pfalz." The terms Palatinate and Pfalz here are used interchangeably. Gary told the Agro-Cultural Tour group not to forget the part played by the Pfalz in our Swiss-German history. Gary is a Bethel College graduate. His parents are Mr. and Mrs. Felix Waltner of Freeman, South Dakota.

Other useful maps are in Emil J. Waltner's Banished For Faith, on page 135 and 147.

And so a natural route of escape from Swiss persecutors to lands where Anabaptism was permitted, at least not outlawed, was in going in a northwesterly direction. Other Swiss Anabaptists escaped in other directions. Among these, for example, were the Hutterites who went to Moravia toward the east.

We now know that Krehbiels were among the first to go to the Palatinate. Emil J. Waltner says (p. 143) that in the year 1671, 700 left Switzerland and came to the Palatinate. In 1661, ten years before, all of the Mennonites from Zurich territory had disappeared. Many of them fled to the Palatinate. Nanne Van Der Zijpp, a Dutch Mennonite scholar, says that after the Zurich problem Dutch aid centered on those in the Bern area.

"But soon the attention and active relief work of the Dutch Mennonites were required for their brethern in another part of Switzerland, namely in the extended Canton of Bern, where numerous Mennonites lived in the Emmental." (C. J. Dyck, A Legacy of Faith, p. 139)

The Palatinate had opened up for new settlers because it had been devastated by the Thirty Years' War. The Jost Krehbiel family was among the 700 refugees mentioned above. The names of sons Michael, Jost, and Peter are specifically mentioned as being in this group. The elder Jost and his wife Magdalena form the basis of the known Krehbiel family tree in our Swiss communities.

The Krehbiel family tree has been prepared by J. J. Krehbiel and Rev. J. C. Krehbiel. Some family charts can be gotten from Mrs. J. M. Goering of Moundridge, Kansas.

A brief synopsis of this pioneer family is printed on the chart showing that the Pfrimmerhof was purchased by the elder Jost in 1709 for 1200 gulden. This Hof is in the Pfrimm Valley in the Pfalz of South Germany and is owned by Krehbiels

even today and was visited by members of the Agro-Cultural Tour and other groups. Fredrich Krehbiel, now city clerk at the Pfrimmerhof, explained how this territory was opened for settlement through the invitation of Count Karl August of Nassau. The latter offered religious toleration to the persecuted refugees from Switzerland. Gary Waltner introduced other Krehbiels living at this historic spot.

Zergers were among those who came to the Pfalz. This is one family which may originally have been "Zurichers", that is, hailing from Zurich. Gerhard Zenger, a retired member of this family living in Moundridge, considers this as a possible origin of the name.

The Zergers and Millers (then spelled Müllers) and others went to differing places in the Pfalz. Certain Schrags also entered and lived separately also. Waltner says (p. 160) of those who came to Galicia later "Johannes Schrag and his wife Elizabeth (Albrecht) also came from Albisheim with five children, two sons and three daughters." This tells us that Albrechts were in the Palatinate also. Johannes Zenger and wife were from Potzbach (Waltner, p. 161). Jacob Müller, Jr. came from Ibersheim. All these places were in the Pfalz.

The invitation to the Pfalz included certain restrictions on the immigrants. (Waltner, p. 148) For one thing all had to be registered with the government. They could have religious meetings where five or more families lived but not more than twenty at one time. There was a rising fee for protection under threat of banishment. Any secret resident might be fined. The Law of Repossession was unfair for under it a former owner might buy back property which the Swiss had greatly improved, and at the original cost. For variants from these rules look up "Ibersheim", Vol. 3, p. 1 of The Mennonite Encyclopedia.

Agricultural headway was made nevertheless. The Krehbiels, Schrags, Zergers and Müllers were among those who brought with them some management experience and agricultural knowledge and skill. The farmers had learned how to make a living on the Swiss hillsides, very often in later years on land that had been eroded.

And so in the Pfalz many were engaged with all sorts of livestock including dairying, in the application of fertilizer, doing their work with great energy. We are told that soon poverty was left behind. Clover was used in crop rotation. Pastures were improved. On acreage where there had been three skinny cows there now were seven fat ones. The potato imported from America, regarded by some as poisonous, was introduced by the Mennonites as were beets, the latter being used also as cow feed. Turnips were produced in quantity.

Others invited Mennonite farmers to their lands to teach natives how to farm and raise productivity. One such was Joseph II of Austria-Hungary who had gotten a slice of Poland in its partition in 1772. Catherine II of Russia being of German background herself extended an invitation to come to her new lands in Volhynia.

Alsace and the Duchy of Württemberg with Montbeliard as a center is a second area where our Swiss forefathers chose in fleeing Switzerland.

Our own Swiss sources have very meager records of what happened here. We just know a little about the people who came here and have in our possession the important Montbeliard Passport of those who left in 1791 on the way to Russia. Some accounts have come to light from those who opposed the Mennonites who described their life and customs. One of these, a man named Grandidier, is quoted at some length in Vol. 1 of the Mennonite Encyclopedia, p. 694. He says landowners like to have them as renters. "They are the most gentle and peace-loving of all people in their trade; they are energetic, alert, moderate, simple, benevolent. They wear beards, their shoes have no ties, their clothes no buttons . . . When

it is time for harvest, mowing, threshing, the Swiss Brethern come and help."

Jacob Kaufman, one of our Swiss forefathers, went to Alsace from Switzerland about at the time others went to the Pfalz. His son, Peter Kaufman, is on the Montbeliard Passport. This Peter Kaufman is at the base of our known Kaufman family tree records. We are pretty certain that his father Jacob came to Alsace from the Emmetal in Switzerland. In Alsace there were intermittent raising of fees for exemption from military service and other threats and problems. Louis XIV did not want them under his rule and permitted harsh orders to go out against our forefathers there, even banishment.

It then becomes clear why residents in Alsace would be open to the invitation of Prince Leopold-Eberhard to settle in the Duchy of Württemberg where Montbeliard was a center. Soon others came directly from Switzerland by-passing Alsace.

In these groups were Gerigs (also spelled Gering, Goering, and Gehring), Grabers, Stuckys, Flickingers, Lichtis, and others.

Goerings are traced to Moses Gering or Mossi Gerig, the latter the earliest spelling of the one we are pretty certain to be the Moses Gering who is the first of authenticated record and is the pioneer Gering in all Goering family tree records in our possession. The Montbeliard Church today records the baptism of Moses Gering as having taken place in 1766. His name, too, is on the Montbeliard Passport of 1791.

Grabers among us are traced to a Petter Graber. His son Christ married Maria Roth on Jan. 1, 1766. They had a son named Johann. Both the parents and son went to Poland in 1791. There are many Grabers in the Montbeliard community today. They are church deacons, co-op directors, farmers, employers, and employees.

The Montbeliard Passport dated Feb. 8, 1791, an original copy, is left for safekeeping in the Bethel College Historical Library by Anna Goering, sister of Henry A. Goering who was a resident of the Moundridge community and is now deceased. It was Henry and Anna's Grandfather, Andreas Goering, who is credited with saving this important historical document. Andreas was among those who came to America from Russia, but apparently he remained a bit longer in Russia to dispose of his business more profitably. One source describes him as a huckster, or one who retails for profit. He owned a lake near Dubno and sold fish to Jewish neighbors we are told.

But the important contribution of this Andreas Goering, insofar as our heritage is concerned, is his habit of carefully saving important papers and documents. And hence this record of a passport on high quality Russian Bond paper remains in our possession today. Andreas married Freni Stucky. It is they who preserved the Montbeliard Passport of Andreas' grandfather, Moses Gering.

The language of the passport is on page 170 in E. J. Waltner's Banished For Faith, a photostatic insert is in M. S. Kaufman's N. R. and Fannie Kaufman Family Record, p. 8, and on page 16 and 17 of E. G. Kaufman's Peter and Freni Strausz Kaufman Family Record.

If the Peter Kaufman who is on this passport is E. G. and Paul D. Kaufman's Great-Great-Great Grandfather, what relation is he to Gilbert's son Brian, the all-state football player from Moundridge?

Is that passport all that important? That is a fair question. In reply let us ask another question. How is it that the Jews were able to preserve their

records so well? Would we have the Bible if they had not?

Harold Hamil writing in Farmland News, July 2, 1972, p. 5, compliments the Mennonites because, says he, they kept better records than other Germans who were in Russia. How much credit can we Swiss really take?

Returning now to others in Montbeliard, take the Stuckys. They stem from Christ Stucky of Grandvillars, a village near Belfort, France. There were earlier indications as with others of our Swiss names in the Emmetal, but so far this Christ seems to be our first Stucky really identifiable. He had three sons; Hans, Benningst, and Christen. Montbeliard records first mention the family in 1723. The name perhaps is not on the Montbeliard Passport since they lived some miles distant and thus applied for passports to Galicia at a different station.

Willie Flueckiger married Catherine Von Kaennel. His name is first seen in 1759. He was born in the Emmetal at Attiswil. Johann Lichti, also on the Montbeliard Passport, proceeded with others to Poland after 1790. We do not know whether he was related to Hans Lichti who was baptized in 1782, nor whether there was any relationship with Ulrich Liechte who at age 32 is known as having come to the Palatinate as recorded in a Legacy of Faith, p. 143. We do seem to have some people with the same last names in France as in South Germany. Theories of total isolation for 200 years could be opened up for new inspection.

There is little doubt that the Grabers, Kaufmans and others still living in France today in the Montbeliard-Belfort area are our distant relatives.

QUESTIONS FOR STUDY AND DISCUSSION

1. After 100 years in France and in the Pfalz why was another move inviting?
2. Since there is so little evidence of anything at all about life in the Pfalz and in Montbeliard, should it be surprising if there is no proof of letters or visits between these two groups mostly south of the Rhine River?
3. Martin H. Schrag, one of our Swiss who teaches at Messiah College in Grantham, Pennsylvania, wrote his master's thesis on the topic, European History of the Swiss-Volhynian Mennonites Now in Kansas and South Dakota, May 1956, 156 p. Discuss some of his conclusions:
 - 1) Our forefathers were one people in Switzerland and divided with little or no communication for at least 100 years.
 - 2) Their descendants met after long separation in Russia and reunited.
 - 3) Most of them were Amish both in the Pfalz and in Montbeliard.
 - 4) The Michaelsdorf built and occupied in former Polish territory was not near Warsaw, but only a short distance from the Lemberg area in Galicia.
4. Get a copy of the Montbeliard Passport dated Feb. 8, 1791. Discuss its content. Why was it important? Did the Jews keep better records than our Swiss? If they had not in what shape might the Bible have come to us?
5. Look up the topic "Alsace" in Volume I of The Mennonite Encyclopedia and report on agricultural practices and religious customs, baptism, marriage, communion, how ministers and elders were chosen. Have someone report.
6. Does the title of Emil Waltner's book, Banished For Faith, apply to the basic reason for leaving the Pfalz and Montbeliard?
7. What was the nature of the invitation of Joseph II of Austria to come to Galicia? the invitation of Catherine II to come to Russia?

8. Was the period of intolerance during the French Revolution which began in 1789 a factor in the Mennonites' leaving for Polish Austria and Russia?
9. Why did some Mennonites come direct to the United States after 1791 instead of going to Poland and Russia? Name some. How did they fare? What aid were they able to give to later immigrants in the United States?

III. IN AUSTRIA AND RUSSIA 100 YEARS

In units I and II we have seen how our Swiss-German Flickinger, Goering, Graber, Kaufman, Mueller, Schrag, Stucky, Zerger, etc., forefathers were banished from Switzerland and how they next moved into another German speaking area mostly south of the Rhine (The Palatinate) and into some French territory (Alsace and Montbéliard).

New Hope

Martin H. Schrag wrote in Mennonite Life, Oct., 1954, p. 148, that by our standards our forefathers had been "second class citizens". Would they escape this type of treatment in Austria and Russia? No doubt this was their hope. How would we today take restrictions such as: 1) no permission to build our own churches? 2) no permission to meet in groups larger than twenty? 3) no jobs in the cities? 4) no mission work among outside neighbors? 5) no marriage without government consent? 6) sell back your developed property to former owner at the original price?

Yet Martin wrote, "Despite these restrictions, the Mennonites prospered." How is that possible?

On the Way to Russia

As it turned out most of our Swiss people who accepted Joseph II's invitation to new lands in Austria, did not stay long (around 5 to 15 years) in the area of Lemberg, Austria. Why?

Twenty-six families of the more than 3,000 German families going to Austria were from our Swiss-Germans. They helped found the village of Falkenstein near Lemberg. Of 6 families in that first group, 3 were later to move from Austrian to Russian Poland--those of Peter Krehbiel, John Schrag, and Joseph Mundelein, the latter of Catholic origin.

About 2 years after the founding of Falkenstein more of our people came and founded the village of Einseidel nearby. Some did not stay long at Einseidel; among them was the family of Christian Albrecht and that of Johann Zerger.

Then too, some of our people came and helped found the village of Rosenberg also near Lemberg. Locate these places on a map. For a time chart on the founding of these villages and settling in other villages see E. G. Kaufman's The Peter and Freni Strausz Kaufman Family Record, 1963, p. 10.

Language Changes Noticed

The people in Falkenstein, Einseidel, and perhaps at Rosenberg now spoke with a slightly different pronunciation of some words than those in France who continued largely in the old Swiss-German style. The word for stone was "Stein" not

"Schtane". For wheat it was "Weitze" not "Waitze". For home it was "Heim" not "Hame". But the renewal of community which was to take effect more fully in Volhynia did not wipe out all differences since some very similar variations on these very words existed in America as between South Dakota and Kansas Swiss-Germans. Other cultural variations might be interesting subjects for further study and research as for example--which, if any, preserved Amish ways longer, which intermarried sooner with non-Swiss, etc.

Dr. J. O. Schrag, McPherson, is developing a Swiss-German Dialect recording and plans to produce them for sale.

Conservatives vs Liberals

A new tension rose to the surface among our Swiss people in the region around Lemberg between conservatives and liberals. Or was it old? About 100 years earlier there was a rift between Swiss under a preacher named Reist and mainly South Germans under Jacob Amman, the former unwilling to exercise a tight use of the ban. (See Waltner, p. 162) Amman became leader of a group known as the Amish.

Perhaps now at Einseidel old wounds, in a sense, were being opened. Those more Amish believed clothing standards such as hooks and eyes were called for. The liberals believed buttons were more handy and not sinful. Leaders took firm stands. And both factions had the common opposition from Austrian Catholics who put pressure on the government to restrict religious freedom. The conservatives established their own church. Very shortly some in the latter group responded to a Hutterite invitation to join them at Wischink on the Desna River in Russia, apparently the first group of our Swiss inside Russia.

Swiss-Hutterite Merger Fails

Waltner (p. 88-) says the experiment of an attempted merger did not work out well. Nevertheless one key event during the short (about 2 years) stay in Wischink was the marriage of Katherine Schrag to the Hutterite Andreas Waldner, son of Johannes Waldner the courageous leader and chronicler. Some of our family records have the marriage of Katherine as made with Johannes Waldner. But this is an error. (p. 131). Andreas died leaving three sons and five daughters. Most of our researchers have mentioned only the male descendants. Male chauvinists!

Katherine Schrag Waldner having participated in the Hutterite move from Wischink to Redichev farther up stream on the Desna, eventually came back to her people at Edwardsdorf and that is how the Waldner name, changed to Waltner, came to be among us in both Kansas and South Dakota. Emil J. Waltner, one of her descendants whom we have been quoting, in the book Banished For Faith, p. 46, traces the exciting story beginning with the first we know about, George Waldner, through the return of this family.

Stories in the Waltner book lend themselves to episodes that can be dramatized. A little imagination and willing workers can do the trick. Episodes could soon be blended into an exciting 30-minute program.

On the Other Hand

Now we return to the Montbeliard party of Goerings, Grabers, Kaufmans, Stuckys, etc. According to the Montbeliard passport they had permission to leave on Feb. 8, 1791 for the lands of Prince Adam Czartorinsky, the Great General of

Podolia. But instead of getting into Podolia (see Ed. G. Kaufman's map in the Peter and Freni Strausz Kaufman Family Record, p. 11) they too get into the Lemberg area of Galicia and after an apparent short stop at Einseidel settle near Lublin at Urszulin. In 1799 they founded Michelsdorf only one mile from Urszulin.

An Error in the Record

The Michelsdorf is, however, not near Warsaw as mentioned in many of the early Swiss family charts, maps, and family records, but most likely is the one visited more recently by tourists near Lublin. Produce might have been hauled to Warsaw as some of our old letters and memorials indicate from there, and the Lublin area would coincide with the registry of births and deaths which have been correlated to lives of our people in that area at that time. Martin H. Schrag's master's thesis has some supporting evidence on this newer and possibly more correct view. Space and place fanatics among us should call this change to attention and pencil changes in our family maps, charts, and records. Hopefully new, corrected maps will appear at this time.

Volhynia, A Melting Pot?

Now do ideas of the completely isolated passage of the Goerings, Grabers, Kaufmans, and Stuckys on the one hand, and of the Muellers, Krehbiels, Schrags, and Zergers on the other on the way to Russia hold up? Once united in Switzerland, completely separated for more than 100 years, do our Swiss forefathers now meet at Edwardsdorf for the first time? Or is this just an interesting story? You may want to study this further.

The Müller name appears in the Edwardsdorf-Kotosufka Church Book in 1825, Krehbiel in 1836, and Zerger in 1838. Senner, Schwartz, Wolbert, Mundelheim, Voran, and Wedel names had joined earlier. At Edwardsdorf Preheim, Ries, Archelous, Strausz enter. We have mentioned that the widow of Andreas Waldner returned at Edwardsdorf.

A Springboard Eastward

Edwardsdorf was also a springboard for eastward penetration for most of our people in Volhynia: to Sahorez, to Futter, Waldheim, Horodisch, Neumanufka, and Kotosufka. At which of these places were they first able to own their own land?

A part of the pressure to the east was the population growth. "The large families of the Mennonites in Volhynia necessitated constant search for more land." (Waltner, p. 175) The area around Dubno, the large city near Edwardsdorf, was becoming quite crowded. Waltner says there was a scarcity of land there. This was quite severe in the middle of the 19th century.

On February 19, 1861, Czar Alexander II, anxious to improve the lot of Russian peasants signed the bill doing away with serfdom. Also large tracts of land in eastern Volhynia were opened up for land ownership. The founding of the later villages are described on page 176 by Waltner thus:

"Ownership of the land legally resided with the village. The land was parcelled out to the farmers. The church was built half-way between the two villages. There was a schoolhouse in each village. The church was under the leadership of Elder Jacob Stucky, teachers being Jakob D. Goering and Johann Goering. The names added here were Dirks (David married October, 1869, to Anna Waldner), and Friedrich Ortman (who with his wife joined the church April 18, 1871). This concludes

the movements of the Swiss-Volhynian Mennonites prior to the final movement to the United States in 1874."

Other Changes

Czar Alexander II and his advisors realized that the millions of freed serfs needed land and learning. So he began reforms. Among these was a new emphasis called Russianization. The new program was to be fully in effect within ten years. Old privileges were to be taken away. Military service as under Napoleon in France and under Bismarck in Prussia was to be universal. Note modifications of these plans later.

18,000 Mennonites including our Swiss forefathers would leave Russia for America. The Bethel College Historical Library has ship lists of over 13,000 names who arrived in America in this movement.

QUESTIONS FOR STUDY AND DISCUSSION

1. In what ways were our Swiss forefathers considered to be "second-class citizens" before they came to Russia? Discuss some restrictions on them. How was it possible to prosper despite these restrictions?
2. Locate the three villages founded near Lemberg on a map. Lemberg was in Austria. Was the real goal of our Swiss-German forefathers to reach Russia? If not, at what point did they decide to go to Volhynia? Did they all go there?
3. Give examples of Swiss-German feuds along conservative-liberal lines. What can we learn from them?
4. Read up and report on the attempted Swiss-German merger with the Hutterites at Wischink on the Desna. Dramatize episodes from this story and invite a larger audience to your presentation.
5. Have someone study and report on Martin Schrag's master's thesis, "The European History of the Swiss-Volhynian Mennonite Ancestors". Shortened reprints are available from Edwin R. Stucky, Secretary of the Swiss-German Cultural and Historical Association, Route 2, Moundridge, Kansas 67107.
6. It has been stated that "Polish sources knew nothing of the migration through Austria." (Mennonite Life, Oct., 1954, p. 159) Since that statement Robert Friedman found three Hutterite codices (handwritten books) of the 16th century in the library of the University of Vienna, Austria. Do the codices include information on the Hutterite experiences in Wallachia, Wischink, Reditshof, etc.? Leonard Gross of Goshen reports on new findings in Mennonite Life, April, 1971, p. 79-83. How do such new materials add to our knowledge? Dr. Friedman wrote an interesting article in Mennonite Life, July, 1962, p. 136- on "My Way to the Mennonites". Have a report on his story.
7. Have reports on the following areas of life in Russia: 1) Religious Life, 2) Economic Life, 3) Social Life, 4) School Life.
8. What changes became known toward the Mennonites of Russia after 1870?
9. Describe the parting of the Swiss-Germans from their homes in Russia.

10. Trace the route to America.
11. Did most of the Low Germans from Chortitza and Moloschna also leave in 1874? How many of them stayed? John D. Unruh in his book, A Century of Mennonites in Dakota, 1972, p. 13, says of those who stayed in Russia that there were 100 millionaires among them in 1913. How did they fare under communism? Why?
12. Find names of Swiss-Germans who stayed in Russia. What happened to them? Name some who came a bit later. Why did they delay their departure?

IV. IN THE UNITED STATES 100 YEARS

THE LAST DAY in Russia for our Swiss-German ancestors from Kotosufka was August 6, 1874. The Kotosufka group entered New York harbor on September 3, 1874. Earlier groups from Sahorez and Waldheim and Horodisch arrived in South Dakota in May and July.

Andreas Schrag, Swiss-German representative on the 12-delegate inspection tour in 1873, led the first Sahorez group in leaving Russia. On May 23, 1874, Schrag brought 10 families which were the first to get passports (Gering, After Fifty Years, p. 23) arriving at Yankton, South Dakota. A second Sahorez group came later.

Another group of Swiss-Germans from our area in eastern Volhynia arrived in what was to be the Freeman-Marion area in September, 1874. These were the people who founded the Salem-Zion (North Church) and the Salem (South Church).

Because of the difficult times some people from South Dakota moved to Kansas in 1884 and were joined by others from here to found the Pretty Prairie community.

The last group, from Kotosufka, led by Rev. Jacob Stucky and Rev. Jacob D. Goering stayed in Castle Garden for 3 days. This was the largest of the Swiss groups being composed of 73 families, 14 of them going to South Dakota.

The makeup of the Kotosufka group can be studied by examining the ship list of their boat, The City of Richmond, which is available in the Bethel Historical Library. It shows the name, age sex, occupation, country, and destination of the 441 persons who sailed into New York harbor on September 3. The Swiss-German Cultural and Historical Association, Inc., has duplicated copies of the ship list. For copies write to Edwin R. Stucky, Secretary, SCHA, Route 2, Moundridge, Kansas 67107.

There were over 50 Stuckys on board. The name on the list is spelled "Stucki". There were 46 Goerings also spelled Gering and Gehring. There were 46 Schrags also spelled Schragg. Other names included at least 36 Kaufmans, 32 Flickners, 27 Albrechts, 20 Kriebels, 19 Waldners, 15 Grabers, 15 Vorrans, 14 Zergers, 12 Ries, 8 Schwartz, 8 Strausz and other names. Note the peculiar spellings as given in the record by Samuel Brooks who signed the record as Captain of the ship.

Of the 441 passengers less than 10 are given as over 60 years of age. Why is this? Did they give their correct age? What was the average life expectancy then? There were about as many below 10 years of age as from 10 to 39. Get a copy of the list and make your own study of the number of persons in each 10-year

group. Find the median age. Find the number of occupations listed and the frequency of each. Compare this group with other ship lists. Why is the occupation of some listed as miner when our records tell nothing of coal, silver, or gold mining in Russia? Joseph Schrag, for example, is given as age 36 and a miner.

Importance of Immigrant House

Some new information is emerging, at least new to many of us, on why the Kotosufka group came to Kansas. In general it is agreed that they were planning to go to South Dakota where the first ones had gone. It is not new that the group was met by David Goerz and William Ewert and urged to come to Kansas. The group ahead had been met similarly. The new information is that much was made of the fact that there was no immigrant house at Yankton. John D. Unruh in his recent book, A Century of Mennonites in Dakota, 1972, p. 24, expresses the complaint that Dakotans "were not (doing) enough . . . to encourage immigration to Dakota Territory." He goes on to tell how a group of Russian families were influenced to change their course because the Atchison route "had an immigrant reception house."

True the Kansas climate was warmer, there was land available here, and the Santa Fe Railroad was making immigrant houses available as it did at Goessel and as it did on section 19 in Mound Township of McPherson County for our forefathers.

A Few Stayed in the East

In order to earn money to pay off loans from the Board of Guardians some stayed in the east--in Pennsylvania, Ohio, Indiana, and in Illinois. Can you find the name of any who did this? P. R. Kaufman says about those going on that there was concern that those staying back for work "might have sold themselves into slavery." Happily they came later.

In Cleveland, Ohio, it was necessary to change trains. At St. Joseph, Mo., a ferry was used to cross the Mississippi. Just before Atchison, Kansas they crossed the Missouri.

Entire Journey in Review

And so after two days by wagon train from Kotosufka to Stolbanow (near Dubno in Volhynia, Russia), and more than a week by rail in Europe they had first arrived at Brodde at the Russian-Austrian border, then to Breslau which was a main city in Silesia, then to Berlin (P. R. Kaufman says he got lost here) to Hamburg. From Hamburg they crossed the North Sea to Hull, England. From Hull they went to Liverpool by rail. At Liverpool they boarded the City of Richmond. Then it was New York, Cleveland, St. Joseph, Atchison, Peabody, Halstead, to the Immigrant House and to some farms nearby.

They had been on board the City of Richmond for 12 days. The trip by rail to Peabody was another 12 days, and here P. R. Kaufman wrote, "We finally got into a house."

At Peabody there was a three-week stay for the women and children while the men left to select land. The railroad owned only odd numbered sections. P. R. Kaufman says that ten sections were bought at an average between \$3.00 and \$4.00 per acre. He also said that the method of deciding who got what was by "Zettel", the word for "Lot", so that the land . . . "von Gott verteilt werde", that is, the decision on dividing the land was not made by man but by God. Was this correct?

Or was it simply by "the luck of the draw"? (See E. G. Kaufman, Mennonite Pioneers, 1973, p. 3, 420, 421 for use of the lot)

Some of our forefathers bought out homesteaders on the even numbered sections. Our people could not homestead because they were not yet citizens and besides virtually all homesteads were already taken up by 1872. P. P. Wedel (p. 67) says some bought 80-acre tracts at \$1.00 an acre, and it is known that some bought up a quarter section of land, 160 acres, for up to \$500 depending upon the amount of sod that was broken and buildings on the property. One other factor figured in the price significantly and that was distance from the railroad, as stated in the Church Chronicle of the First Mennonite Church of Christian, Kansas, (see Preface): "The reason why some bought so far north of Halstead is that land was cheaper here because it was farther away from a railroad."

More on the Immigrant House

In working out final arrangements with the Santa Fe Railroad authorities it was agreed that in return for the purchase of railroad land the railroad would give 160 acres for church and educational purposes. It was also agreed that the railroad would build an immigrant house 20' x 120' for purposes as outlined. These are the dimensions of the immigrant house given by P. P. Wedel, p. 66. P. R. Kaufman gives the dimensions as "14 x 20 x 8'", p. 51.

After three weeks some went directly to their land from Peabody. Others went by train to Halstead (P. R. Kaufman's family was in this latter group, according to a daughter, Bertha, Mrs. Dan Waltner) and there they stayed on property of Bernhard Warkentin immediately north of the depot, while oxen, wagons, and supplies were bought at Halstead. After a two-day trek northward they arrived at the site of the immigrant house on section 19 in Mound township.

The immigrant house served as living quarters for 15 - 30 families in the first year and as a school and center of worship until 1882 when the cornerstone of the Hoffnungsfeld Church was laid.

A Crisis at Florence-Canton

In that first winter in Kansas, the Swiss besides seeking to establish themselves in the new land, were near to an emergency crisis that faced the Board of Guardians in the nature of the poverty stricken 100-family group stranded in mid-winter at Florence. Christian Krehbiel had been a leading figure on the Board of Guardians (See Krahn, From the Steppes, p. 44+). This same Board had been contacted by our Swiss and had given aid to our needy. The same was not true in the case of this group now at Florence. The Board did not even seem to be aware that they were coming to Kansas. Nevertheless a crisis had arisen.

After the immediate emergency was met Krehbiel says he himself among others tried to help meet their spiritual need as well.

"Neighboring preachers, I among them, stepped into the breach, organized the Canton Church and took turns in filling the Sunday pulpit." (p. 48)

Elder Jacob Stucky was among those who helped. Some of their dead apparently were buried in the Hopefield Cenetery as seen from early markers in the cemetery. This needs more study. Others to help included Rev. John Stucky who walked on foot to the Lone Tree (Cantoner) Church to lead services regularly for a time and on other frequent occasions, as did Rev. N. R. Kaufman.

Forms of Early Disaster Aid

Eli Stucky of Moundridge, a member of the Tobias Stucky family and a grandson of Elder Jacob, remembers how even in later years his father served as relief committee member of the Hoffnungsfield Church collecting garden produce, seed grains, money, etc., and how this was gathered at their home $1\frac{1}{2}$ miles northeast of Elyria, listed and credited to various donors, and then delivered to the needy at Lone Tree. Eli recalls that often "We ourselves had to skimp during such times of aid." He also informs us that some members of the Canton community were able to come to his father with cash or goods-in-kind in payment for assistance given and that records kept by his father made it possible to prorate this back to previous Swiss donors from the community. And so in fairness to the "Cantoners" this fact is mentioned.

That some of our Swiss were unconcerned about the announcements made in the immigrant house about the plight of their neighbors is perhaps true and consequently not enough was done. But for those who were concerned then and also in the following years, it is evident that a basis for a kind of Swiss Mennonite Disaster Aid had its seed-bed laid in a sharing witness by some of our Swiss in the very beginning in this their new land.

Join Conference Early

The leaders of our Swiss in the new land soon joined with others in the Kansas Conference which later became the Western District Conference. They also joined in the General Conference. Delbert Gratz, writer of the chapter, "The Swiss Join the Conference" in A Century of Witness, 1959, says (p. 42):

"... large settlements near Moundridge and Pretty Prairie (and) their churches they founded soon joined the General Conference . . . In this way there is continually a blending of backgrounds and customs which makes for a greater unity among all Mennonites the goal toward which John H. Oberholtzer worked many years ago."

Oberholtzer, a key founder of the General Conference in 1860, saw accurate record keeping, the printed word and education as key needs (E. G. Kaufman, Mennonite Pioneers, 1973, p. 3-17).

Education

Education of the young by our Swiss was not neglected although higher education came more slowly. Elder Jacob Stucky felt the danger of loss of control over their own schools while still in Russia. His assistant, Jacob D. Goering, had served as the village teacher in the Kotosufka schools. The 4th Kansas Conference was held in the immigrant house in 1880. Stucky served on the education committee of the district for 12 years. In 1877 he began serving on a committee of 7 which provided for the first parochial school in the area. Stucky was one of 33 incorporators when Bethel College got its charter in 1877.

Andrew Kaufman, oldest resident in the Moundridge Memorial Home, recalls Zisman and John Voth (grandfather of Milo Voth of Moundridge) as teachers in the immigrant house. Mrs. Dave B. Stucky (Anna Wedel) recalls that her mother often spoke about these teachers. Mrs. Stucky taught both in the German and English schools. Her brother, Phil A. Wedel, was a teacher at many levels and one of the many who served on the school board. P. R. Kaufman was not only an author but taught school and raised a family of many teachers.

After the immigrant school closed John Voth was one of the first teachers in the district schools and was remembered with affection. Two bright Swiss pupils who were among the earliest to get advanced degrees were Andrew Schrag and P. J. Wedel. Schrag taught at all levels, wrote a German textbook which was used even at the college level, and retired in Lincoln, Nebraska. Wedel, born in Russia in 1871, was one of our first Swiss to attend the Halstead preparatory school in 1886. This school eventually became Bethel College. His advanced degrees were gotten at Kansas University and Leland Stanford in California. He taught history, science, chemistry at Bethel and was curator of its museum for a time before becoming registrar and alumni director, and being the key writer of The History of Bethel College, the latter completed and edited by Ed. G. Kaufman after Wedel's death.

Many Served in Teaching

Adolph Goering, Joe D. C. Goering, and Val Stucky were among the first to enroll in the Moundridge public school. They often walked to school. Val said he followed the new Missouri Pacific track for part of the distance. Adolph had a horse and cart and sometimes stayed over in a building in town going home for the weekend. Adolph says he was the only one of the three who went on to high school. Adolph's younger brother, Joe, finished high school and a course of study at Kansas State in Manhattan.

Val, Joe D. C., and David J. Goering were among the first to pass normal school examinations and hence got teachers' certificates and along with Andrew Voran and Ben B. J. Goering taught both German and English schools. Mr. and Mrs. Ed. R. Goering (Marie Stucky) taught, the latter many years in high school as well. Ed Flickner taught many years also.

Mrs. John F. Goering (Rose Mary Stucky) taught first in Pretty Prairie and later in both Bethel and Bluffton. Mrs. Dan Waltner (Bertha Kaufman, daughter of P. R.) taught in Oklahoma schools and at Norwich. Her brothers Herbert, Otto, and Ernest taught many years in various levels. Otto Kaufman was in charge of Reading Circle books and had other responsibilities in the Kansas State Department of Education at Topeka.

Ed Wedel, Ed W. Goering, Phil Wedel, M. S. Kaufman, Edward E. Kaufman were among those in administrative and teaching positions and had long careers in teaching. Ed Wedel taught at Bethel and at Wichita University. R. C. Kaufman, Clinton Kaufman, Mrs. George Duerksen (Viola Krehbiel) deserve mention. Arnold Stucky had a career shortened by early death.

Ed. G. Kaufman stands out as a teacher and administrator among the Swiss. After teaching at all levels he wrote his doctoral at Chicago University on the missionary interest among the Mennonites. Two of his new books are Basic Christian Convictions, 1972, and General Conference Mennonite Pioneers, 1973. These are contributions flowing from a life of service to his people and to the larger society. He taught at Bluffton, in Cairo, Egypt, and at Spelman College in Georgia. He was president of Bethel College from 1932-1952.

Other teachers serving faithfully and well were Mrs. Ed P. Goering (Selinda Wedel), Martha (Goering) Kaufman Smith, Mrs. Jacob J. Goering (Lydia Zerger). Adina Goering taught at many levels including at the college level in Kalamazoo, Michigan. Some who taught German school only were Mrs. Everett MacWilliams (Emma Goering), Mrs. N. P. Stucky (Rachel Stucky), Mathilda Goering, Mrs. P. J. Goering (Frieda Goering), Mrs. Martin M. Goering (Malinda Schrag), and others.

Among the first teachers in Pretty Prairie were John P. O. Graber, who later went into business in Hutchinson. Of course the elder of the congregation, J. J. Flickinger, as in all Swiss-German Mennonite Churches, was responsible for religious instruction and in the catechism preparing the young for church membership. He had a special interest in religious education and many from his congregation went into training in private schools with a religious and mission interest.

Eli K. Stucky taught a number of years. Ed. E. Kaufman taught in high school, junior college and at Colorado University. Joseph P. Stucky and Mrs. Ben A. Schwartz (Emma Soft) taught German and Bible. Arthur J. Graber taught school at many levels and served notably at Bethel for many years. Edwin E. Graber taught many years as did Bessie E. Stucky Graber (now Mrs. E. B. Schmidt and Bernhard G. Stucky).

John Schrag, recently retired Bible Institute registrar and teacher, is the younger brother of sisters who taught Bible school at Lone Tree in McPherson County (Katie, Mrs. Jonas Senner; and Clara, Mrs. ~~Emily~~ Borth). Mrs. Bernard Schwartz (Emma Clara Graber) taught a number of years. Walter W. Graber was a teacher and board member. Those who taught German and Bible school were many including: Mrs. N. P. Stucky (Rachel A. Stucky), Mrs. Arthur Waltner (Edna Graber), Amos Flickinger, Dan J. Voran, Dan E. Krehbiel, and others.

Even an incomplete list of teachers and leaders in education among the Swiss in South Dakota would include names, besides the founding ministers, such as Andrew Schrag (the lay member of the deputation of 12 in 1873), Emil J. Waltner and sister Lena Waltner, Mrs. Paul Voth (Selma Graber), Charles Kaufman and son Ralph, John D. Unruh, Edwin P. Graber, Dr. and Mrs. Erland Waltner, Mr. and Mrs. Edmund Miller, Katherine Kaufman, Walter Gering, Marie Wollman Lohrentz, Ben P. Waltner, Mr. and Mrs. Orlando Waltner and Edwin C. Graber.

Our general cut-off point was the mid-twenties. A host of teachers and administrators followed this group of teachers. Since some will have been missed in the above list, perhaps even listed incorrectly, it is suggested that each church prepare its own list of teachers in the various ten-year periods of the first century in the United States. When completed please send this list to the secretary of the Swiss-German Cultural and Historical Association, Inc., Edwin R. Stucky, Moundridge, Kansas 67107, so the record can be corrected and completed. A similar project for mission workers would be valuable.

Sam J. Goering was also one of our first and ablest mission workers. He along with Ed. G. Kaufman worked in the China mission field as well as at Bethel College.

In Government and Politics

In the past 100 years there has occurred a marked change in attitudes of the Swiss Mennonites toward government. This is a field for further study although some material has been analyzed in this area. James C. Juhnke in a doctoral study done at Indiana University wrote on The Political Acculturation of the Kansas Mennonites, 1870 - 1940. His study was more than a mere listing of those who held public office as we shall do here. He took selected Swiss-Mennonite townships among others and showed changes in policy voting trends as these were discernable. This study is now being published by The Mennonite Press of North Newton aided with a grant from the Schowalter Foundation.

Some of our Swiss who have participated in Kansas Politics are Jonas K. Graber from Pretty Prairie, one of the first. A younger brother, Walter W. Graber,

serves in the Kansas legislature and has served on the Wheat Commission, and on the State Board of Education.

Attorney John J. Gering from Freeman, South Dakota, served in many county and state offices: clerk of courts, county judge, county attorney, state attorney, and in both houses of the state legislature. He is the author of After Fifty Years, a 60-page booklet on the first half-century of the Swiss in Dakota. John C. Graber was a Freeman lawyer and judge.

Emil J. Waltner, author of Banished for Faith, served Turner county for 3 terms in the state legislature of South Dakota. Lloyd Schrag served 7 terms (1959 - 1971) in the state legislature. One of Freeman's able sons is John D. Unruh who besides serving as mayor and city councilman also had a stretch of 15 years as president of Freeman Junior College, served with the MCC in The Netherlands, was on the editorial council of The Mennonite Encyclopedia, and is author of a new informative booklet, A Century of Mennonites in South Dakota, 1972. He is a direct descendant of the Daniel Unruh who first settled in southeastern South Dakota, the man who attracted the first Swiss group under Andreas Schrag to that neighborhood.

Victor John Krehbiel from Pretty Prairie serves as Ambassador to Finland in the present national administration.

J. J. Krehbiel, John C. Goering, Gerhard Zerger, Dave Galle, Herb E. Stucky have served as county commissioners from the 3rd district in McPherson County, Kansas. Waldo Preheim is serving on that board now.

Agriculture and related agri-business continue to dominate the occupational activity of most Swiss Mennonites in our areas. Teaching and other social service occupations such as medicine, nursing, etc. have expanded steadily. Today there is perhaps no major occupational group which does not find the descendants of those early Swiss-Germans who came in 1874 in it.

McPherson, Kingman and Reno counties continue to rank high in wheat production. The Swiss farmers along with other Mennonites through a long history of successful agricultural practices have helped to make the Mississippi basin the great wheat and bread basket of the world. Turkey Hard Red Winter Wheat, which Mennonites brought in small quantities at first, has been the base variety and has helped provide a sound economic foundation in our communities.

From 40 to 1,000,000 bushels in 10 years

Stuart Awbrey wrote in the Hutchinson News of March 9, 1971: "The year before the Mennonites arrived, wheat production in Reno county totaled 44 bushels. By 1884, a million-bushel crop was reported, most of it turkey red."

The Alta Mill on the Little Arkansas in Alta Township in Harvey County was founded by Joseph Schrag and Jacob Gering in 1876. Two years later a brush dam and a millrace were built. The pioneer operation continued there and grew into the 1940's finally closing in 1949. In 1913 J. B. Stucky became President of the Alta Mill Corporation and his brother, J. E. Stucky, became secretary and continued the operation until its close. Together with their brother Christ they also operated a small store and a Reo automobile agency.

The Moundridge Mill was first built by Judge P. J. Galle and his father, Jacob, and had a capacity of 50 bbls. of flour daily and a storage capacity of 8,000 bushels. In that first century both of these mills served the interests of the community and a larger area in providing jobs, making flour, and other mill

feeds. J. W. Krehbiel and his sons Nelson W. and Carl operated the mill for many years, Nelson being the last President.

In the first half of the century it was mostly like-father-like-son and the great majority continued to be farmers. As pressure for expansion existed, new communities and churches were founded: Pretty Prairie, 1884; Kingman, 1907; Burns and McPherson in the 1940's. The family farm has in recent years struggled to survive even among the Swiss. Small farmers have taken jobs off the farm and have been specializing and/or enlarging their operation. As mechanization continues, the number of people remaining on farms continues to decline in the Swiss communities. Most studies show a corresponding downward trend of attendance in our rural Swiss churches (for example, see: "Report of Eden Church Self-Study Committee", 1969-1970, Gordon Schrag, chairman; Ed R. Stucky; Mrs. Milton Stucky; Dr. H. A. Fast and Wendell Rempel, secretary; and First Mennonite Church of Christian, Goals Study, 1972-1973)

A diversification in crops has occurred with hybrid milo which became available in quantity in 1956. By 1973, the Mid-Kansas Co-op in its three locations received 1,650,000 bushels of milo. This represents a basic change and a diversification from primary dependence on wheat production.

In terms of sheer size there has been a large increase of the inventory on each farm. A farm equipment dealership managed by descendants of Polish and Swiss Mennonites in the community reports a near multi-million business for the first time in 1973. Inflation, with its high prices and high costs, has narrowed profit margins and future business uncertainty exists what with oil and gas rationing being threatened, as we head into the mid-seventies. Swiss descendants join the fears of boom and bust in the huge chicken operations, cattle projects, and large grain operations with unheard of investments in modern machinery and equipment. Land sales up to \$700 per acre and beyond in the community have attained new peaks.

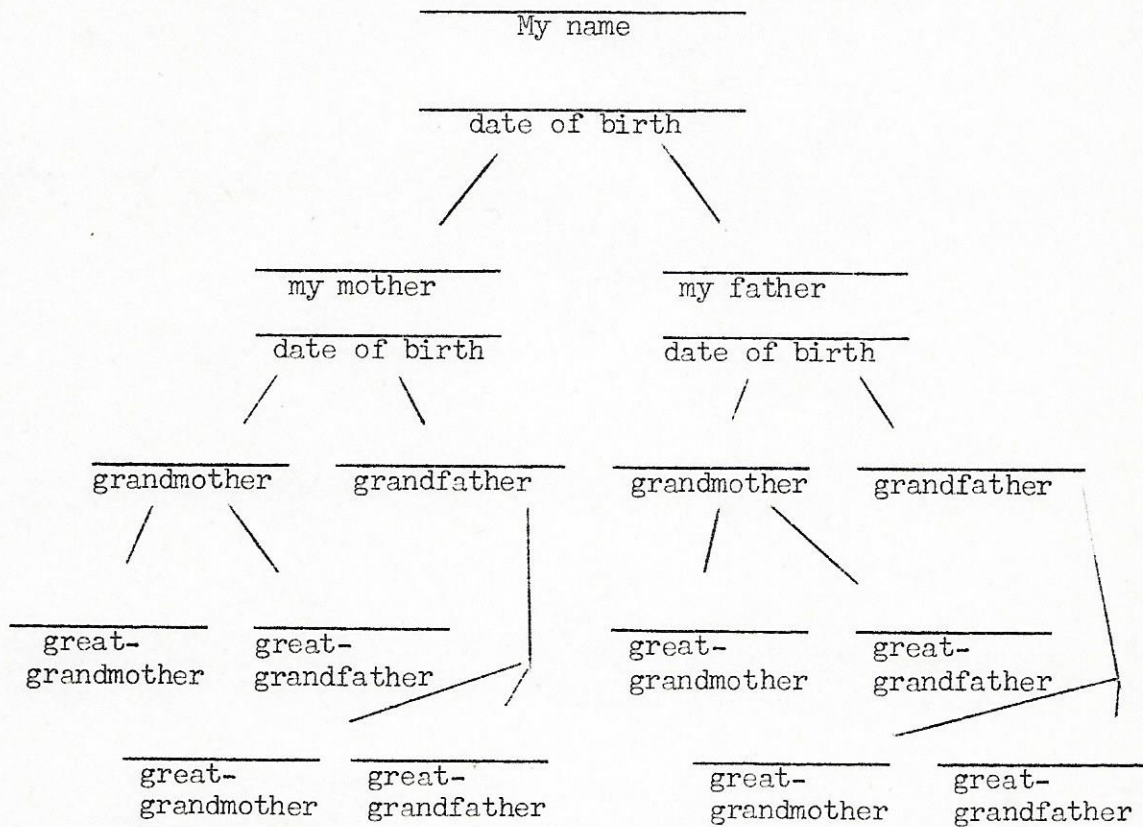
Cooperatives and credit businesses have grown. The December, 1973, Mid-Kansas Co-op Association Bulletin shows a multi-million business operation in the three centers of Moundridge, Buhler and Groveland. This operation includes non-Swiss farmers whose identity is often indistinguishable from the Swiss. A similar situation obtains in other of our Swiss areas.

QUESTIONS FOR STUDY AND DISCUSSION

1. Make a study of the ship list of the City of Richmond (or any other you are interested in) using these guidelines as suggested items:
 - a. Time of arrival in New York (or elsewhere)
 - b. Captain of the ship
 - c. Total number of passengers
 - d. Number of Goerings, Schrags, Stuckys, etc. (or other names)
 - e. Age classifications: number from 1 to 10; from 11 to 20; etc.
 - f. Occupations given
2. What was the special importance of the Immigrant House?
3. What was the crisis at Florence and later at Canton in mid-winter 1875? What aid was given? Should the Swiss have done more? Why?
4. What importance do you give to the fact that the immigrants soon formed churches and joined conference activities?

5. Trace the early interest in education by the Swiss people as contrasted with other groups. Make a complete list of all who taught in the various decades during the past century. When was the Sunday School first organized in your church? What materials were used? What changes have occurred in the last century?
6. Make a list of Swiss Mennonite authors. Have reports on their life and writings.
7. Make a list of evangelists and missionaries sent out by your church, of people who have been ordained and where they have served.
8. What changes have taken place in the last hundred years in the Swiss Mennonite participation in politics? Why? What do you expect will be trends in the next century? What contributed to the idea in the past that all "politics is rotten"?
9. Make a list of people in your community who live on the same land as bought by their forefathers in 1874. Why did early milling establishments like the Alta Mill not survive the first century?
10. At what time did your church first go to a paid ministry? When did they first hire a preacher from outside their own membership? Why?
11. What effect did World War I and World War II have on our Swiss? Some taped interviews by men in service in these times are stored in the Bethel Historical Library in what is called "The Oral History Project". Do you know some people who have worked as interviewers from your church on this project? Some people who have been interviewed? Some who have refused to be interviewed? Have we maintained the early Anabaptist peace witness? To what extent?
12. In what ways have we accommodated ourselves as Swiss Mennonites to our surroundings? Is this good? Evaluate.
13. Is it true that first generation Swiss "have tried to shed their ethnic identity" and join the melting pot? Does returning to native dress and mimicing early ways in centennial festivals mean we are rediscovering our roots? Is that just a cover up? Should we tell the "whole story" about our forefathers? Why or why not?
14. Do you agree that "Mennonites have now found a permanent home in America"?

MY OWN FAMILY TREE



(Add other data: country of birth, occupation, date married, date of death)

THE NAMES OF CONGREGATIONS SPRINGING OUT OF THE KOTOSUFKA GROUP

I. Hoffnungsfeld (Hopefield)

- October, 1874 The Kotosufka or Hoffnungsfeld congregation holds services in the immigrant house with Jacob Stucky, Elder; Jacob D. Goering, Pastor; and Johann Goering, Deacon
- 1882 Cornerstone for church building laid
Peter M. Krehbiel called to the ministry
- April 27, 1893 Jacob Stucky died
- 1893-1897 Elder Dietrich Gaeddert
- 1894 Divide into two groups
- 1895 Hoffnungsfeld-Salem calls N. R. Kaufman, John Stucky, Christian Voran
- 1895 Hoffnungsfeld-Eden calls Christian J. Goering and Peter Stucky
- 1904 N. R. Kaufman selected as elder by lot
- 1918 Gustav Enns first outside pastor
- 1920-1927 Attempted church union through Philadelphia constitution fails
- 1928 J. B. Epp
- 1929 E. J. Neuenschwander
- 1937 John C. Kaufman
- 1940 J. B. Epp
- 1943 Gustav Frey
- 1948 Peter Voran
- 1953 Archie Kliwer
- 1955 Ben Friesen
- 1959 H. B. Schmidt
- 1971 Andrew Shelly
- 1974 Centennial Celebration

II. The First Mennonite Church of Christian

(From the Kotosufka congregation. . . were founded: Hopefield, Eden, Pretty Prairie, Bethany, and two-thirds of the First Mennonite Church of Christian, Kansas." Church Chronicles p. 42)

- 1875 First organized as a part of the Halstead congregation
Elder Valentine Krehbiel
- Easter 1878 Became independent from Halstead congregation
- 1884 Building dedicated on Voran corner
- 1880-1884 John Rupp
- 1880-1888 William Galle
- February, 1888 West Zion and Garden congregations formed by separation
- December 7, 1902 John C. Goering and Andrew Kaufman ordained
- July 19, 1908 Building moved to Moundridge, first services held there
- 1917-1950 P. P. Wedel
- 1951 Edmund Miller
- 1960 Floyd Quenzer
- 1961 Ralph Weber
- 1965 Robert R. Coon
- 1971 James Gingerich

III. First Mennonite Church of Pretty Prairie

- November 11, 1884 Organized and met in homes for 2 years
 J. J. Flickinger, Elder
 1886 Moved store building for church
 1887 John G. Graber elected assistant
 1890 Built new church
 1897 Building destroyed by storm, built new on same foundation
 May, 1897 Church destroyed by fire, larger building erected
 May 1, 1919 J. B. Epp
 June, 1922 N. W. Banman
 October 14, 1925 J. W. Lohrenz
 February 5, 1928 Dedicate new brick building
 March 27, 1932 S. M. Musselman
 June 20, 1937 P. P. Tschetter
 September 1, 1948 Howard G. Nyce
 September 1, 1958 Elmer Friesen
 September 1, 1961 P. P. Tschetter
 July 1, 1962 Ben Rahn
 August 2, 1970 Curt Siemens
 September 1, 1971 Peter Voran

IV. The Eden Mennonite Church of Moundridge

- 1895 Organized by separation from Hoffnungsfield
 1895 Peter M. Krehbiel, pastor
 June 23, 1895 C. J. Goering and Peter Stucky elected ministers
 June, 1898 Church building dedicated
 March, 1902 C. J. Goering ordained elder
 September 14, 1924 Dedicate church building at present site
 1925 Philip A. Wedel ordained to ministry
 June, 1937 Walter Gering
 1950 Peter J. Dyck
 1957 Arnold Nickel
 1966 Henry A. Fast
 1967 Henry A. Fast and Wendell Rempel co-pastors
 1971 Walter Neufeld

V. The Bethany Mennonite Church

- 1907 Congregation organized with Christian J. Voran, Elder
 June 9, 1907 Building dedicated (4 s. and 5 $\frac{1}{2}$ e. of Kingman)
 1925 Solomon Mouttet
 1929 Group withdraws and forms Zion Church at Kingman
 August, 1930 Church destroyed by lightning
 1931 Meet in empty church building in Kingman
 1932 B. H. Janzen
 May 29, 1932 Dedication of new building (7 s. and 3 e. of Kingman)
 1935 E. J. Neuenschwander
 1946 Herbert Miller
 1949 Frank Loewen
 1952 P. P. Tschetter
 1960 Peter Neufeld
 1969 Peter Funk
 1973 Merged with Zion to form "The Kingman Mennonite Church"

VI. Zion Mennonite Church, Kingman

- December 15, 1929 Congregation organized, Sunday School begun
 1937 Building purchased
 May 1, 1938 Dedication services held
 D. B. Ediger
 D. C. Ewert
 J. R. Duerksen
 Theodore Epp
 J. R. Barkman
 Jacob Unruh
 J. H. Epp
 1948 William G. Unrau
 1953 Ramon H. Jantz
 J. J. Voth
 1954 Boyd Bonebrake
 1959 Milton Ewert
 Donovan Unruh
 1963 Kenneth Smoker
 1965 Peter Neufeld
 1969 Herbert Miller
 1970 Sanford King
 1973 Merge with Bethany into "The Kingman Mennonite Church"

VII. Burns Mennonite Church

- 1942 Meet in schoolhouse, Paul Barkman student pastor
 June 16, 1944 Organized with 30 charter members
 November 25, 1947 Henry Goossen pastor, dedicate building
 1950 Martin F. Claassen
 1954 Gerhard M. Peters
 1961 Theodore Roth
 1967 Andrew Shelly
 1968 David Adrian
 1969 T. A. Van Der Smissen
 1971 Joe Chapman

VIII. The McPherson Mennonite Church

- March 12, 1944 First church service held in YMCA
 June, 1944 Roland Goering, Pastor
 July 22, 1945 Organized with 36 charter members
 December, 1946 Move into own building basement
 October 30, 1947 Dedicate building
 1954 Abe Wiebe
 1955 Henry Goossen
 January 29, 1963 Building destroyed by fire
 September 6, 1964 Dedicate new building at Maxwell and Avenue A
 1960 Curt Siemens
 1964 Peter W. Goering
 1965 Arlin Claassen
 1969 Alvin Beachy
 September, 1969 Ernest Porzelius

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