

THE SWISS MENNONITES OF MOUNDRIDGE, KANSAS

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INTRODUCTION

In 1874, four Swiss Mennonite groups left Volhynia, a region in Russia, for America to settle in the communities of Freeman or Marion, South Dakota and Moundridge, Kansas. A total of 159 families came to these communities between 1874-1884.¹ The Swiss Mennonites were unique because of their ethnic origin, religious beliefs, dress and other social conventions. They spoke only their Swiss-German dialect as they migrated from country to country. Two features distinguish the Mennonites from each other--Dutch or Swiss origin and Swiss Volhynian.² Dutch Mennonites originated in Holland and migrated to Prussia along the Vistula Delta, then to South Russia and on to America. Swiss Mennonites originated in Switzerland and migrated either directly or via the Palatinate, Galicia, Austria, or from Switzerland via France, Poland, Russia to America. The name "Swiss" distinguishes other Mennonites from a Dutch (Holland) or Prussian (Prussia) background and the names "Swiss" and "Volhynia" from other Dutch Mennonites in Volhynia.

ORIGIN

In the early sixteenth century, there were two Catholic priests, Martin Luther in Germany and Ulrich Zwingli in Switzerland, who initiated a series of events during the Reformation. Luther and Zwingli had established churches governed by the state. These two priests had formed Reformations parallel to each other. The Evangelical Christians, in direct opposition to these two non-conformists, believed that according to the New Testament, church and state should be separated. In Canton of Bern, Switzerland, ardent followers like Felix Manz, George Blaurock, Conrad Grebel, and others soon disagreed with Zwingli's doctrine. On January 17, 1525, these men entered the Zurich court disputing the rule of infant baptism. The issue of infant baptism was the major contention that caused these men and others to organize and be called Anabaptists. The court decided against their ruling and within eight days, all unbaptized children had to be baptized.³ The children were not brought for baptism, and on January 25, 1525, under the leadership of Conrad Grebel and others, the Anabaptists formed and Anabaptism was firmly a reality. Later the Anabaptists became known as the Swiss Mennonites.

The Anabaptists emphasized total commitment to the New

Testament gospel as presented by Jesus Christ. They stressed discipleship and rebirth. Discipleship was gained through the voluntary admission into the Christian faith, and rebirth followed from the decision to adhere to the Christian faith. The Anabaptists shared their moral and religious beliefs with all Christendom and stressed brotherly love, freedom of conscience, simple dress, humility, adult believers' baptism (age 15), voluntary church membership, and living the gospel of the New Testament.⁴ The concept of the Anabaptists' faith was separation from church and state. Religious freedom and non-resistance were factors that caused much suffering and persecution of the Anabaptists. Today, the Anabaptists are called Mennonites after Mennon Simons, a converted Catholic priest from Holland, who joined and led the Anabaptist group on January 12, 1536, defending their doctrine.⁵ He organized the many dispersed and confused Anabaptists as one distinct religious movement.

SWISS ORIGIN

The Mennonites came from the areas of Canton Bern and Zurich, Switzerland. They were driven to inaccessible highlands and mountains to escape severe persecution in Switzerland. (For further information, see Mennonite Encyclopedia, Vol. 1, under Bern.) Persecution consisted of various forms. Mennonites were either whipped, branded, banished, imprisoned, drowned (reserved for women), or sold as galley slaves. A special prison was erected for the Mennonites in the Emmenthal Valley of Canton Bern, Switzerland, called Trachselwald Castle, in 1591.⁶ There were Anabaptist hunters who were paid \$2,000 for each Anabaptist preacher, \$1,000 for each deacon, \$500 for each male, and \$250 for each female.⁷ Felix Manz was the first Anabaptist martyr.

As the persecution intensified during the Thirty Years' War (1618-1648), the Mennonites increased and were driven into rural areas where farming became their major occupation.⁸ During the Thirty Years' War, Poland was divided three times and Germany, Russia, and Austria each acquired one-third. Martin H. Schrag in The European History of the Swiss Mennonites from Volhynia, says that the Mennonites became known for their qualities of "integrity, industry, frugality, and simplicity of dress."⁹ The Anabaptists, later called Swiss-Volhynian Mennonites, were persecuted and banished from their homelands for their moral and religious convictions. During their various migrations, they sought to obtain economic betterment. They endured much sorrow to gain spiritual freedom.

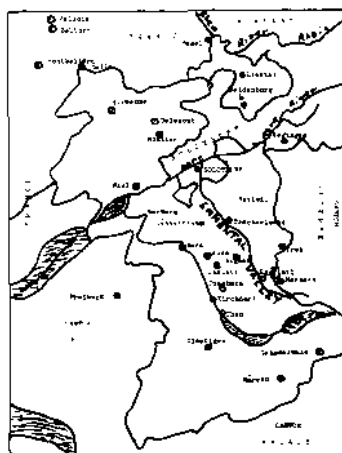
In 1659, the Swiss Mennonites migrated, with the help of the Dutch Mennonites, to various places including Moravia, Holland, South Germany, and France.¹⁰ When the Swiss Mennonites migrated, they took two routes and after two centuries ended up in Volhynia, a province in Russia. One route was between Switzerland and Volhynia,

traveling to the Palatinate of South Germany (1670-1786), Galicia of Polish Austria (1784-1796), forming the Hutterite colony (1796-1797), and Michalin (1797-1801) in Volhynia, Russia.¹¹ The other route was between Switzerland and Volhynia, migrating to Montebliard, France (1670-1791), Urszulín-Michaelsdorf of Polish Russia (1795-1837).¹² From 1791 to 1795, the Swiss Mennonites temporarily stopped at Einsiedel, Austria. Such names as Krehbiel, Miller, Schrag, and Zenger are names of families that journeyed via the Palatinate. Family names consisting of Stucky, Graber, Gering, Kaufman, and Flickinger can be traced via Montebliard. There were four basic villages that formed from these two routes once the Mennonites reached Volhynia, Russia. These villages, as seen on the map on page 6, were the Horoditschitz, Waldhelm, Sahorez, and the Edwardsdorf-Kotosufka. I plan to follow the Kotosufka group via Montebliard, France because in 1874, they emigrated along with others to America and specifically settled near Moundridge, Kansas.

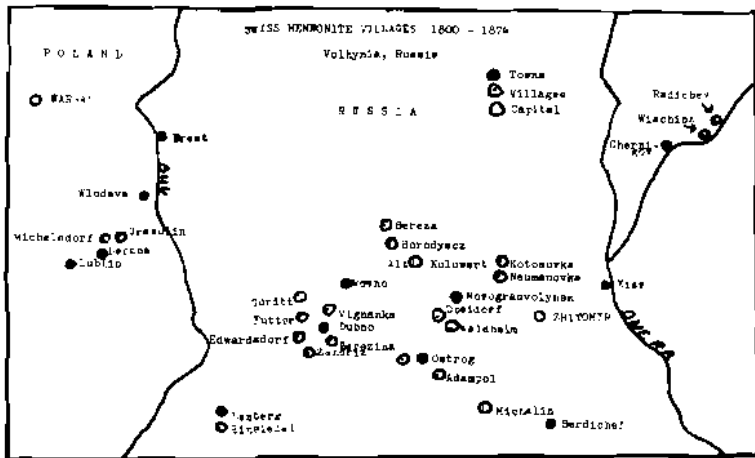
MONTEBLIARD, FRANCE (1671-1791)

Detailed information is scarce about the Swiss Mennonites' stay at Montebliard, France; however, a brief history will be given.

The first group of Swiss Mennonites arrived in Montebliard, France in 1670. However, the largest migration of Swiss Mennonites migrated from Alsace, domain of King Louis XIV of France, to Montebliard in 1713.¹³ The Swiss Mennonites from Alsace were virtually wiped out due to persecution and the Thirty Years' War. Another reason the Alsace Mennonites and Mennonites direct from Switzerland migrated was due to the invitation extended by Prince Leopold-Eberhard and the Duchy of Wurttemberg which was the government of France. Although



Canton Bern, Switzerland



All villages shown are the mergence of two routes taken by the Swiss Mennonites when they left Switzerland. The four main villages are the Horodischz, Waldheim, Sahorez, and Kotosufka.

there were some restrictions, at least the Swiss Mennonites were not banished from Montebliard. The Mennonites were allowed to have their own cemeteries but were restricted from building their own church.¹⁴ Good relations existed between the government and the Mennonites, but the non-Mennonite neighbors questioned, with disapproval, the Mennonites' religious reasons for non-military duty. These neighbors were jealous of their specialized farming abilities. Agriculture, milling, cheese-making, weaving, shoemaking, and medication for man and beast were known occupations of the Swiss Mennonites.¹⁵

Despite the many struggles endured, the Swiss Mennonites grew in number at Montebliard, France. Schrag states that in the early 1700's, there was a continuous movement of Mennonites from Alsace to Montebliard, and some still came from Switzerland to Montebliard. Evidence verifying the connection between the Swiss-Volhynian Mennonites and Montebliard was through the three church books (kept as a diary) and the Montebliard passport.¹⁶ Church books were kept by the Mennonites both in Montebliard and Volhynia. These church books verify dates and names of Mennonites that migrated from Montebliard to Volhynia and records of births, marriages, deaths, and church officials. It is interesting to note that the Montebliard Mennonite church still exists today.¹⁷ Further evidence verifying the connection between the Swiss-Volhynian Mennonites and Montebliard is the Montebliard passport. This passport was issued to six Swiss-Volhynian Mennonites before they left for Poland (Urszulin, Poland). They emerged as a distinct group (Amish) to Poland on February 8, 1791. The translation of the passport is as follows:

The government of the Duchy of Württemberg at Moempelgard asks all and everybody concerned to let the following German-Swiss people--Moses Gering, Johann Graber, Johann Lichtl, Peter Kaufman with Elisabeth Graber, his wife and Anna Rothe--who are on their way to Poland--to pass unhindered, and asks all who are responsible to render to these people all assistance which they might need on their trip, considering the voluntary offer of reciprocity in equal cases. As a legal document hereof the present passport is issued with the seal of the chancellory and signed by the secretary of the government. So done in a government session, February 2, 1791.

by order
Signed: Wolff

The Swiss people and Anabaptists whose names appear in the above-mentioned passport have in part entered, or are entering now the service of the Prince Adam Czartorinsky, Great General of Podolia, and therefore are, on his request, and in his name, befittingly recommended to the good will, advice, and deed of all concerned by the undersigned, considering the assurance that his Serene Highness, the Prince, will do the same under equal circumstances. Castle Moempelgard, February 8, 1791.

J. B. v Mauclar
the colonel of the Duchy
of Württemberg and the
Lord High Steward of His
Highness the Young
Prince.¹⁸

Andreas Goering, grandson of Moses Gering on the passport, is credited with saving this important document.¹⁹ Relatives and families of the names on the Montebliard passport also migrated. The names of the relatives are not mentioned on the passport because they did not live directly in Montebliard, and Peter Kaufman's wife is listed under the name of Elisabeth Graber because application of the passport was made before their wedding.²⁰

The Mennonites demonstrated their perpetual faith through religious word and deed. The Swiss Mennonites were quiet, hardworking people who lived a simple life not swaying to worldly ways. In the Mennonite Encyclopedia, a landowner in Montebliard describes the Swiss Mennonites as

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.²¹

The Mennonite faith was handed down from generation to generation. Examples were set by the parents as a way of teaching their children. Few books were in their possession except for one called the Martyrs Mirror. This book contains the prison record of Anabaptists' executions carried out in Canton Bern, Switzerland.²² Political affairs were unimportant to the Swiss Mennonites but any change was sure to have an adverse effect on them. Because of possible subjection to the political affairs of each migration locale, harassment against their religious beliefs, dress code, non-resistance, and special agriculture abilities, the Mennonites felt insecure and unaccepted. They were never permanently settled in one place. One aspect that helped sustain and strengthen the Swiss Mennonites in every day living was the church functions.

Three positions consisting of an elder, deacon, and minister were held by church officials. Baptisms were performed for individuals, fifteen years of age, by the minister. Church services were held every two weeks with strict observance of Sundays. Sunday was the day to visit relatives and friends and give recognition, through prayer, to the Lord for all blessings attributed to them.

Opposition from outsiders was always noticeable, but the Swiss Mennonites grew stronger in their principle beliefs and later were given recognition in the form of complete religious freedom in America. Because the French dialect was so different and they did not want to lose their mother tongue, the Mennonites kept their Swiss dialect. In Montebliard, the Swiss Mennonites were Amish, but when they reached Volhynia, Russia, the Amish religion slowly gave way to reform. The Swiss Mennonites of the passport migrated from Montebliard in 1791 to Urszulin and Michelsdorf, Poland, by invitation of Prince Adam Czartorski. They accepted the invitation, not because of oppression or discrimination but to seek better economic opportunities.²³ Other Mennonite groups migrated from Montebliard to Poland at different times. Mennonite names at Montebliard, France included Gering, Kaufman, Graber, Stucky, Flickinger, Rupp, Sutter, Schwartz, and Rothe.

URSZULIN AND MICHELSDORF, POLAND (1791-1838)

The Montebliard Mennonites did not journey directly to Urszulin, Poland, but arrived sometime after 1795, temporarily stopping (a few years) at Einsiedel, Austria.²⁴ According to Ed. G. Kaufman, in his book The Peter and Frenl Strauz Kaufman Family Record 1844-1963, the

Swiss Mennonites were given more relaxed privileges. Kaufman says these privileges were in the form of "religious freedom, ten-year tax exemption, military exemption, and some financial assistance."²⁵ However, their stay was cut short due to agitating circumstances involving the division of Poland during the Thirty Years' War (1618-1648). From Einsiedel, Austria, the Mennonites proceeded to Urszulín soon after 1795 by invitation of Prince Adam Czartorski.

Urszulín and Michelsdorf was a part of Poland that became a part of Austria in the third partitioning of Poland in 1795.²⁶ Urszulín was settled first, and after a few years, Swiss Mennonites migrated to Michelsdorf, forming the larger of the two villages.²⁷ Schrag notes that these villages were one mile apart and were located fifteen miles northeast of Leczna; Leczna was approximately fifteen miles northeast of Lublin, Poland (see map). Because Urszulín-Michelsdorf were mostly swamp areas, there was little economic progress. As a result, dissatisfaction about the lands' productivity was voiced among the Mennonites.

Government relations between the Polish government and Swiss Mennonites were unknown. However, it was required of the Swiss Mennonites to acquire birth certificates and register each child.²⁸

A large number of Swiss Mennonites in Urszulín-Michelsdorf moved to Edwardsdorf, a village in Volhynia, Russia, by invitation of Prince Edward Lubanirsky in 1837. Some Mennonites left in 1807. At Urszulín-Michelsdorf, Lutheran names of Senner, Schwarz, and Wolbert were found.²⁹ Mennonite names of Gering, Kaufman, Stucky, Graber, Schrag, Mundlein (adopted an orphan named Paul Voran), Albrecht, Flickinger, Sutter, etc. were found in both these villages.

VOLHYNIA, RUSSIA Edwardsdorf Village (1807-1861)

As stated before, some Mennonites left Michelsdorf, Poland in 1807 with the larger group of Swiss Mennonites leaving in 1837. They migrated to Edwardsdorf, a village in Volhynia, a province of Russia. Edwardsdorf is located about fifteen miles southwest of Dubno (see map on page 6).³⁰ The area around Edwardsdorf was not large enough to sustain the populating Swiss Mennonites, so there was a constant search for more land. During the Mennonites' stay at Edwardsdorf (about fifty-four years), the land was leased for twenty-four year terms with a ten percent land tax paid to the government. After the lease expired, it could be renewed for another twenty-four year term.³¹ On February 19, 1861, Czar Alexander II signed a bill that abolished serfdom.³² All serfs or peasants no longer had to adhere to the lord in which domain they lived. Large tracts of land were now released and could be sold in eastern Volhynia.³³ Word reached the Edwardsdorf village of opportunities for increased pros-

perity in eastern Volhynia, so they purchased properties to Kotosufka and Neumanufka villages in this area.³⁴ In 1861, the Edwardsdorf Mennonites moved 160 miles further east to Kotosufka in the Schitomir district in Volhynia. Schitomir was then the capital of Volhynia, a province of South Russia. Mennonite names at Edwardsdorf were Flickinger, Albrecht, Krehbiel, Goering, Miller, Ries, Prehelm, Schrag, Stucky, Sutter, Voran, Waldner, Wedel, Zerger, etc. Lutheran families that joined the Swiss Mennonites were Orchelán and Strausz.³⁵

VOLHYNIA, RUSSIA
Kotosufka Village (1861-1874)

Kotosufka was approximately twenty-five miles northwest of Zhitomir, capital of Volhynia, a province of Russia, and Neumanufka was three miles south of Kotosufka.³⁶ A wooded area separated the two villages and had to be cleared for farming purposes. Settlement of these two villages was quoted by Juhnke from Emil J. Waltner, Banished For Faith, as

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, (called the Stucky church), teachers being Jakob D. Goering and Johann Goering.³⁷

Later, the Kotosufka-Neumanufka villages became one, and the entire Swiss Mennonite settlement was called Kotosufka. The land surrounding Kotosufka was rich and fertile and there was considerable economic progress prior to the Swiss-Volhynian Mennonite immigration to the United States in 1874. Products were sold at Zhitomir and Kiev.³⁸ Swiss Mennonite names of Dirks and Ortman, were added to the church books at Kotosufka. It was during the 1870's that four main Swiss Mennonite villages were established: Sahorez, Horodischt, Waldheim, and Kotosufka. Kotosufka was the larger of the four villages and was the first village to build a church. Worship services in other villages were held in the homes. Schrag states that the four villages mentioned above colonized other villages: Hecker, Gorritt, and Futter, established specifically by the Swiss Mennonites that came via Montebillard, France. From the villages of Zahoriz, Hecker, Gorritt, and Futter, resettlement took place in neighboring villages of Berezina and Dosidorf.³⁹

VOLHYNIA, RUSSIA (1807-1874)

According to P.P. Wedel's A Short History of the Swiss Menno-

nites Who Migrated from Volhynlen, Russia to America and Settled in Kansas in 1874, the province of Volhynia is in the western part of Russia and extends "about 240 miles east to west, about 120 miles wide north to south."⁴⁰ All Mennonites (Dutch, Prussian, and Swiss), migrated to Volhynia on several invitations from different Princes depending on which areas the many dispersed Swiss, Dutch, and Prussian Mennonites came from. Acceptance of the invitations was in contractual form stating the liberal terms granted on the basis of redeveloping the lands that were conquered or owned by the various Princes.⁴¹ When the Swiss Mennonites migrated to Volhynia, they shared this land with Jews, Germans, and Russian peasants. The Swiss Mennonites were more congenial towards the German colonists than the Russian peasants because they shared their own common attitudes and religious beliefs. Many Germans (Lutherans) and Swiss Mennonites fraternized which effected marriages between German-Lutherans and Swiss-Mennonites. Inter marriage was considered a factor in the changes in the Amish religion which were realized in the years prior to 1874.⁴² Letter writing, visitations, and intermarriages were recorded in the Edwardsdorf-Kotosufka church book.⁴³ William E. Juhnke who is well versed in the history of the Swiss Mennonites explained that in the beginning years at Volhynia, the Swiss Mennonites adhered to the "Amish Discipline signed at Essingen, South Germany, in 1779." The Amish Discipline was a statement describing the rules of the Amish faith. Agreement to adhere to these rules was done through the signing of the various Mennonite congregations.⁴⁴ Other factors that contributed to the disappearance of the Amish code were noticed through their dress code (having buttons instead of hooks and eyes), personal appearance (shaving of beards), and interchanging of Mennonite churches through the transfer of letter.⁴⁵ Although some liberal changes in the Swiss Mennonite faith were noticeable, their living conditions were still simple and plain.

Each village in Volhynia was occupied by thirty to forty Swiss Mennonite families. One large orchard and garden was shared by all Mennonite occupants. At the center of the village, a schoolhouse and church were built. Land was either leased or rented for twenty-four year terms, with a tax collection authorized by the government, with the exception of Waldheim and Kotosufka. These villages were able to purchase their own land, under the abolishment of serfdom, and distribute equal proportions among their people.⁴⁶ Freedom to purchase and sell land was the main reason for economic growth among the Kotosufka congregation. A Mennonite was considered rich if he owned two hides of land; one hide equalled fifty acres.⁴⁷ The Swiss-Volhynian Mennonites were mostly farmers, but other occupations such as blacksmiths, carpenters, and weavers existed within each village. According to Kaufman, farming implements were homemade consisting of an "iron-pointed plow and harrow, wagon, scythe, and sickle."⁴⁸ Some of the principle crops, as reported by the Goerings, were rye, wheat, buckwheat, barley, peas, and potatoes. Dairying was one of the areas of agriculture that yielded a larger income. Butter, for example, was sold for over forty cents a pound in nearby towns.⁴⁹

When a new village was established in Volhynia, church services were held in homes until a church could be constructed. Worship services lasted from two to three hours with one hour used for singing songs from the "Ausbund" (a song book without notes).⁵⁰ Although some economic opportunities were apparent through the availability of land and privileges granted by various Princes, the Swiss Mennonites received news that their privileges were to be retracted. A new leader in the Russian government was responsible for this retraction.

Alexander II, the new Czar of Russia, wanted all young men to engage in military service, which was a form of Russification.⁵¹ Everyone living in Volhynia, Russia, including the Swiss Mennonites, was expected to adhere to the new Czar's rules. The Swiss Mennonites strongly reacted to these changes. Two letters were written by Swiss-Volhynian Mennonites concerning reaffirmation of privileges. Schrag brings to my attention that one Swiss-Volhynian, Andreas Goering, had written a letter to the Chief of Police at Jitomir, dated April 2, 1869. In Goering's letter, he restates the privileges given to all colonists upon arriving in Volhynia, Russia, known as the concessions of 1763 and asks for the right to purchase land. A second letter was written and sent by all Swiss-Volhynian Mennonites on March 15, 1873, to the Governor of Volhynia to no avail.⁵² Czar Alexander had revoked their pleas. A delegation was sent to St. Petersburg, the capital of Russia, including Elder Jacob Stucky of the Kotosufka village, only to come back with their suspicions confirmed; Russification would be in full effect within ten years.⁵³ The program of Russification included conversion to the Russian language, equal education, military conscription, and Russian orthodox religion.⁵⁴ The Goerings explained the impact of the Czar's decision for Russification upon the Swiss Mennonites.

In April, 1873, a group of twelve elected Mennonites, including Dutch, Prussian, and Swiss, with one Swiss-Volhynian named Andreas Schrag, left Russia for America. They returned three months later, having investigated areas from Canada to Texas, including Dakota, Nebraska, Minnesota, and Kansas. The decision to immigrate to North America was decided by all four Swiss-Volhynian villages: Sahorez, Horodischt, Waldheim, and Kotosufka. The next step was to secure passports and tickets to leave Russia. A petition was requested by the Governor of Volhynia, and in it a statement was to contain information as to when the Swiss Mennonites arrived and why they were leaving Russia, nationality, religion, and privileges obtained up to the time of departure. The petition was granted, and in the spring of 1874, the first passports were received by Swiss-Volhynian Mennonites. Passports were fifty dollars per family and tickets were eighty dollars per person. It was announced nationwide that Swiss-Volhynian Mennonites were selling their land and anything of value. Word traveled to Poland and Austria. If financial aid was needed, Mennonites from Pennsylvania, Illinois, Ohio, etc. helped them for their journey to America.

LEAVING RUSSIA (1874)

In the year 1874, a total of 159 families left for their journey to America. The Sahorez and Futor villages were the first group to leave Russia under the leadership of Andreas Schrag, with a total of ten families on April 10, 1874. The second group, following soon after, were the villages Gorrit and Hecker. Once in the United States, these four congregations proceeded to Yankton, South Dakota. The Horodischitz and Waldheim villages were the third group consisting of fifty-three families, under the leadership of Reverend Peter Kaufman, that left in July, 1874; they proceeded to South Dakota. The Kotosufka village was the last and largest group consisting of seventy-three families, under the leadership of Elder Jacob Stucky, that left August 3, 1874, for Kansas.⁵⁵

Kotosufka Village (August, 1874)

It was not easy for the Swiss Mennonites to leave the land where they had lived the longest, but arrangements were made and the decision to emigrate was final. Friends, neighbors, and Russian farmers accompanied the Swiss Mennonites of the Kotosufka village to the railroad station which entailed a two days' journey to Stolbanow, Russia. Tear-filled eyes expressed the agony and pain of separation as the Kotosufka Mennonites left for the train station. A sixteen year old boy, quoted by the Goerings, related

I well remember when all our possessions were loaded high on the wagon and my dear mother with the little children sat on top of it and wept and father stepped to the side and looked back. The feeling of such moments you can imagine. The same holds true for other parents. At the end of the village where a large company of people had gathered they stopped and said farewell with many tears by those who left and by those who stayed, and after the last farewell wish 'Farewell dear fatherland, Farewell to all we know, etc.,' a two day journey by wagon began to Stolbanow where the closest railroad station was.⁵⁶

From Stolbanow, Russia, the Kotosufka congregation traveled by train through Austria on their way to Hamburg, Germany. Here, they sailed to Hull, England, where they traveled by train to Liverpool to board the "City of Richmond" ship for America.⁵⁷ On August 31, 1874, the "City of Richmond" docked at the New York harbor. Fourteen families of the Kotosufka congregation left for Freeman and Marion, South Dakota. A few families stayed with Mennonites in Eastern states to repay loans incurred through immigrating. Fifty-three families journeyed for twelve

days on the Atchison, Topeka and Santa Fe Railroad to Peabody, Kansas. Following a three-week search for land on foot by some Swiss Mennonites, the Kotosufka Mennonites came to an area three miles west of the present location of Moundridge, Kansas, in October; some via Halstead.⁵⁸ Through sorrow and grief, the Swiss-Volhynian Mennonites sought a total commitment to the gospels of the New Testament as presented by Jesus Christ. Throughout my research of the Swiss Mennonites, various passages were quoted from the New Testament to support the religious beliefs of the Swiss Mennonites. I feel it is appropriate to end with this passage quoted from the King James Version of The Holy Bible. "For other foundation can no man lay than that is laid, which is Jesus Christ."⁶⁰ The Swiss Mennonites' concept for existence and firm determination to obtain religious freedom was recognized through their belief in Jesus Christ. He was and still is their basic foundation upon which life is sustained.

100th YEAR ANNIVERSARY (1874-1974)

September, 1874, marked the 100th year anniversary for the Kotosufka Mennonites that immigrated to Moundridge, Kansas, in search of religious freedom. Their hopes and fears were great, not knowing what lay before them as they entered their "promised land." A centennial marker was erected through the operations of the Swiss Mennonite Cultural and Historical Association, Inc. The Centennial Marker is the vantage point to all that America is the land of the free-- freedom to choose one's own religion. The marker is built in the center of the area where the immigrant house once stood. This house was built by the Atchison, Topeka and Santa Fe Railroad to be used for shelter by the Mennonites until their homes were completed. For the Swiss Mennonites that settled in Moundridge, Kansas, the marker symbolizes their constant and solid faith and appreciation to all who aided them upon their arrival in North America.

The Centennial Marker is symbolic to all Christians. The base represents the solid foundation seen in Jesus Christ as Lord and Savior for the world. The globe signifies the world and the cross is a message to all that Christianity is worldwide.⁶¹

NOTES

¹Martin H. Schrag, The European History of the Swiss Mennonites from Volhynia (North Newton, Kansas: Mennonite Press, 1973), p. 9.

²Ibid.

³Mr. and Mrs. Benj. B. J. Goering, English translation of P. P. Wedel's A Short History of the Swiss Mennonites Who Migrated from Wolhynien, Russia to America and Settled in Kansas in 1874 (North Newton, Kansas: The Mennonite Press, 1974), p. 7.

⁴Schrag, pp. 13-14.

⁵Goering, p. 8.

⁶Schrag, p. 16.

⁷William E. Juhnke, A Study Guide of the Swiss Mennonites Who Came to Kansas in 1874 (Moundridge, Kansas: Swiss-German Cultural and Historical Assn., Inc., 1974), p. 2. This study guide was duplicated by mimeograph at the Eden Mennonite Church, Moundridge, Kansas.

⁸Ibid.

⁹Schrag, p. 19.

¹⁰Ed. G. Kaufman, The Peter Kaufman and Freni Strausz Kaufman Family Record 1844-1963 (North Newton, Kansas: Mennonite Press, 1963), p. 4.

¹¹Schrag, p. 9.

¹²Schrag, pp. 9-10.

¹³Schrag, p. 39.

¹⁴Kaufman, p. 5.

¹⁵Schrag, p. 44.

¹⁶Schrag, p. 39.

¹⁷Kaufman, p. 5.

¹⁸The Montebliard passport translation is found in Martin H. Schrag's book, The European History of the Swiss Mennonites from Volhynia, p. 42. Original document is held by the Bethel College

Historical Library at North Newton, Kansas.

¹⁹Juhnke, p. 20.

²⁰Schrag, p. 43.

²¹The Mennonite Encyclopedia, Vol. 1, (Scottsdale, Pennsylvania: Mennonite Publishing House, 1969), p. 69.

²²Juhnke, p. 2.

²³Kaufman, p. 5.

²⁴Juhnke, p. 10.

²⁵Kaufman, p. 5.

²⁶Schrag, p. 46.

²⁷Goering, pp. 13-14.

²⁸Schrag, pp. 47-48.

²⁹Goering, p. 14.

³⁰The Mennonite Encyclopedia, Vol. 4, (Scottsdale, Pennsylvania: Mennonite Publishing House, 1959), p. 845.

³¹Goering, p. 20.

³²Schrag, p. 55.

³³Juhnke, p. 10.

³⁴Goering, p. 20.

³⁵Goering, p. 15.

³⁶Schrag, p. 56.

³⁷Juhnke, p. 10. Juhnke is quoting Emil J. Waltner, Banished for Faith (Freeman, South Dakota: Pine Hill Press, 1968), p. 176.

³⁸The Mennonite Encyclopedia, Vol. 3, (Scottsdale, Pennsylvania: Mennonite Publishing House, 1957), p. 853.

³⁹Schrag, p. 50.

⁴⁰Goering, p. 16.

⁴¹Schrag, pp. 59-61.

- ⁴²Personal interview with William E. Juhnke, 22 September 1979.
- ⁴³Schrag, p. 57.
- ⁴⁴Telephone conversation with William E. Juhnke, 10 November 1979.
- ⁴⁵Schrag, pp. 59-65.
- ⁴⁶Kaufman, p. 8.
- ⁴⁷Goering, p. 21.
- ⁴⁸Kaufman, p. 8.
- ⁴⁹Goering, pp. 21-22.
- ⁵⁰Kaufman, p. 8.
- ⁵¹Kaufman, p. 9.
- ⁵²Schrag, pp. 60-61.
- ⁵³Juhnke, p. 11.
- ⁵⁴Schrag, p. 78.
- ⁵⁵Goering, pp. 39-41.
- ⁵⁶Goering, p. 41.
- ⁵⁷Goering, p. 50.
- ⁵⁸Goering, pp. 54-57.
- ⁵⁹Information from Centennial Marker Plaques, four miles west and one-half mile north of Moundridge, Kansas.
- ⁶⁰King James Version of The Holy Bible (Nashville, Tennessee: Thomas Nelson Inc., 1973), p. 1680. (1 Corinthians 3:11)
- ⁶¹"Venture of Hope", pamphlet, (The Swiss Mennonite Cultural and Historical Assn., Route 1, Box 92, Moundridge, Kansas), pp. 1-3.

APPENDIX A

A duplicate of the Montebliard passport, written in Old Russian, states the names of six Swiss-Volhynian Mennonites. This passport gives the Swiss Mennonites permission to enter into the service of Prince Adam Czartorinski of Poland. Original document is held at North Newton, Kansas at the Bethel College Historical Library.

A diagram shows the two routes taken by Swiss Mennonites as they left Canton Bern and Zurich, Switzerland. The arrows indicate the direction of migrations into different countries. Names of Lutheran and/or Swiss Mennonites are given at each migration locale. The check marks show the route taken by the Kotosufka congregation. A list of families that immigrated from Volhynia, Russia to America are given at the bottom of the diagram. This diagram was found in Martin H. Schrag's, The European History of the Swiss Mennonites from Volhynia (North Newton, Kansas: Mennonite Press, 1973), pp. 68-69 and in Ed. G. Kaufman's The Peter Kaufman and Freni Strausz Kaufman Family Record 1844-1963 (North Newton, Kansas: Mennonite Press, 1963), p. 10.

A passport issued to a Swiss-Volhynian Mennonite named Frank Gering includes his three sons and daughters: Adolphe, John, Joseph, Caroline, Marie, and Anna. Names in French are easier to read than in Russian. These names were interpreted by Mr. John Schmidt, librarian at the Bethel College Historical Library, North Newton, Kansas. Original copy is held at the historical library at North Newton.

APPENDIX B

This item is a letter written in Old Russian by a Swiss-Volhynian Mennonite named Andreas Goering, dated April 2, 1869. Consisting of three and one-half pages, the letter is known as the Concessions of 1763 which states the privileges granted to Swiss Mennonites when they migrated to Volhynia, Russia. In this letter, Goering asks permission to purchase land in Volhynia, Russia. Original document is held at the Bethel College Historical Library, North Newton, Kansas.

APPENDIX C

A cookbook was compiled in recognition of the Swiss Mennonites' arrival in America over 100 years ago (1874-1974). In the cookbook, there is a section on the Swiss-Volhynian Mennonites. The text is Kaufman's, Melting Pot of Mennonite Cookery, (North Newton, Kansas: Mennonite Press, Inc., 1974), pp. 5 and 133-145.

APPENDIX D

Several pamphlets have been printed about the centennial marker erected in 1974 west of Moundridge, Kansas. The "Commemorative Program" pamphlet was sent to me by Dr. Harley J. Stucky of North Newton, Kansas. I acquired the other pamphlets concerning the centennial marker at the Hopefield Church upon visiting the site on September 22, 1979. The church is located four miles west and one-half mile north of Moundridge, Kansas. The marker stands approximately 200 feet west of the Hopefield Church. There are seven plaques surrounding the centennial marker that tell a brief history of the Swiss Mennonites. This marker was the first piece of solid information that was introduced to me by William E. Juhnke.

NOTES ON THE CONTRIBUTORS

Meredith McClain is Assistant Professor of German at Tech University. She is Director of the Southwest Center for German Studies and presented papers on this subject in this country and Germany. She is presently working on a German-Texan festival to be held in Lubbock, Texas in 1983.

James Vandergriff teaches English at Central Missouri State University. He is a former editor of Heritage of Kansas (now Heritage of the Great Plains), the editor Indians of Kansas, and a former faculty member at Emporia State University. Vandergriff is also a folklorist, an interest he pursues while he spends summers in Alaska as a commercial fish buyer.

Jean M. Brown is the author of A History of Kiowa, Old and New, On the Cowboy - Indian Frontier. In addition to her work on windwagons, she intends to investigate the subject of cattle pools.

Sandra Smith Bales is completing her degree work at Emporia State University. Her interest in Swiss Mennonites has been life-long and this particular project was encouraged as part of her program of studies at the university.