THE GERMANIC ELEMENT
IN THE
SETTLEMENT AND DEVELOPMENT OF KANSAS.

by

MABEL RANNEY WHEELER.

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Contents.

Page.

Introduction..... 1

Part I. A Review of the life of the German Immigrant in Europe previous to their coming to Kansas..... 5

1. Mennonites

A. Their Origin..... 6

B. Life in Holland..... 7

C. Migration to Pennsylvania..... 9

D. Migration to Russia.....10

E. Privileges granted.....11

F. Life in Russia.....12

G. International Agreement between Russia and Germany, withdrawing the "Privilegium.....17

H. Migration to Kansas.....20

2. Roman Catholic and Lutheran Germans in Russia.....21

A. Their invitation.....21

B. Their Settlement.....22

C. Form of Government permitted.....22

D. Their hardships.....23

E. Edict of 1871, concerning military service.....24

page

Part I. 2. F. Migration to Kansas..... 25

Part II. The part played by the Germanic peoples in the settlement of Kansas..... 27

1. The great American Desert..... 28

2. Events leading to rapid settlement of Kansas..... 28

3. Method of settling..... 30

4. Migration of Germans, after Revolution of 1848..... 31

5. Extent of German settlements in territory..... 31

6. The active part they took in the Civil War..... 34

7. The German immigration Aid Society after the War..... 35

8. Immigration of Mennonites, 1874-1884

A. First colony of 1873---------- 36

B. Second immigration of 1874..... 37

(1) Their stay in Topeka..... 38

(2) Form of the first settlements.. 42

(3) Local laws and regulations..... 42

(a) Community organization.... 43

(b) Planting of lands with trees and wheat..... 43

Page

Part II. 8. B. (3) (c) Form of government..... 44

(d) Religious and social affairs..... 45

(e) Attitude toward education, charity and crime. 45

(f) Planting of first Turkey Red Wheat..... 48

(g) Their first dwellings... 48

(h) Fuel..... 49

(i) Progress made seven years after first settlement..... 50

C. Rejection of Communal settlements. 50

D. Their rapid extension..... 52

9. Catholic Russian-German and Lutheran Russian-Germans settle on Kansas Pacific in Ellis and Russell counties..... 53

A. Their appearance..... 55

B. Their progress financially and socially..... 56

C. Their adaptability to a climate like Western Kansas..... 58

D. First colony in Russell county.... 60

Page

Part III. The present status of the Germanic peoples in the State's development..... 64

1. The Mennonites

A. Extent and character of these immigrants..... 64

B. Their bringing of the Turkey Red Wheat..... 65

(1) Its adaptability to the climate..... 66

(2) Recognition of its quality... 67

C. Exclusiveness of Mennonites due to accumulative experiences of the social process through which they have passed..... 68

D. Their non-resistant principles, consistent with their religion.... 68

E. Their attitude in the late war.... 69

F. Prohibitionists..... 69

G. Their Americanization..... 70

H. Location of Churches in Kansas.... 71

2. German-Russian Catholic..... 73

A. Little Russia..... 74

(1) Location in North Topeka..... 74

(2) Type of people..... 75

Page

Part III. 2. A. (3) Their homes..... 76

(4) Their attitude toward education..... 78

B. Other German-Russians in Topeka... 79

C. In Western Kansas..... 79

(1) Where located..... 80

(2) Development of Sugar beet industry due to them..... 83

(3) Their politics and attitude toward public affairs..... 85

(4) Their wealth and prosperity.. 87

(5) Credit due them as pioneers.. 88

(6) Other occupations followed by Germans in the State..... 88

INTRODUCTION.

THE GERMANIC ELEMENT OF KANSAS.

The Decennial Census, published by the Kansas State Board of Agriculture for 1915, shows that at that time the state of Kansas had a population of 1,672,545, of which it is estimated that 115,266 of these, a little over six per cent, or about one to every sixteen persons is foreign born; and further, that 28,807 are listed German, and 14,620 as Russian.[1]

On investigation, it is found that those listed as Russian are not of the Slavic peoples, but strictly of Teutonic origin, their ancestors having gone from Germany to Russia about 1783. Then, considering these German-Russians as belonging to the Germanic peoples, the aggregate of our foreign born German population is 43,-427, or one out of every forty of the Kansas people.

Another fact is, that in Kansas may be found Germans of practically all Germanic peoples known. Not only Germans from nearly all kingdoms, grand-duchies, duchies, principalities, electorates and free cities, present or past, but Germans of a common origin, common speech, customs, religion, traditions, traits and char-

[1]Decennial Census, 1915. Report of the Kansas State Board of Agriculture.

acteristics, from beyond the German Empire; Germans from Austria, Switzerland, Poland, Southern Russia, Germans from South America, and from South Africa, children of immigrants thither from Russia, who in turn left the Fatherland for the Russian steppes, by invitation of Catherine; also Luxemburgers, Hollanders, who are Germanic in origin and in the basis of their speech.[2]

At the time that Kansas was gradually taking political form and shape, the Germans in the east took an intense interest in the contest, to organize Kansas and Nebraska, and to make them free. Especially the idealists, (followers of Carl Shurz) whose democratic principles in 1848 led them to leave Germany, expatriated, either by choice or by force, looked to Kansas as the battle ground of world forces where, to their minds, freedom and democracy must prevail, and not slavery and autocracy; and from the time of the free-soil conflict down to the present, the state has been of interest to the Germans.

Each federal census discloses many facts about the Germanic population in Kansas. Since 1880, it has shown that there has not been a single organized county in the state, but what has had its German inhabitants in consid-

[2]Kansas Historical Collections, vol. XIII, p. 513.

erable proportion to its whole population.

The greatest influx of Germans into the state was from 1875 to 1885, when large colonies numbering thousands came to Kansas from Southern Russia occupying entire counties in Central Kansas.[3]

It may also be added that great numbers of settlers from Pennsylvania, Illinois, Wisconsin and Indiana are Germans of the first generation born in America. The great colonies of Pennsylvania Germans who settled in Kansas from 1870 to 1880 or later, in Dickinson, Saline, Ellsworth, Russell, Lincoln, Osborne, Barton, and other counties are German in origin, their ancestors having come to America under the leadership of Daniel Pastorius, an agent of William Penn, two hundred years before.

Considering these facts as to the Germanic peoples in Kansas, it is quite evident that outside of our native population they are by far the most important foreign element of our state, being about three times as large as our Scandinavian element, which of itself is quite an important factor in our citizenship.[4]

A study of the Germans of Kansas reveals an interesting fact, and that is that they are not, in the main, of

[3]C. B. Schmidt: Foreign Immigration Work in Kansas, from articles in State Historical Society of Kansas.
[4]Thirteenth Census of U. S. with supplement for Kansas, 1910.

the modern Prussian Kultur type; but are largely of a type of culture which Germany produced when it was dominated by a moral idealism and spiritual enthusiasm evolved by the great thinkers at the time of the Reformation and thereafter. To the religious and political principles which they defended so vigorously, at that time, they have tenaciously clung, until as a result the succeeding generations have had interwoven into the very fibers of their beings such qualities as have been dominant in them as a group, namely, honesty, integrity, stability, industry, patience, perseverence, fortitude, self-sacrifice, piety. To the student of social psychology who takes account of the spiritual forces of a community, a people possessed of these intrinsic qualities, are considered of inestimable value and represent untold wealth to the higher life of the state.

To evaluate the weakness or the strength of a people, one must take into account those mental experiences which have determined their social inheritance, as well as the physical environments in which they have lived. Necessarily then, a study of the conditions of their life and the events which determined their migrations previous to their coming to Kansas should be made in order to fully comprehend and truly estimate the social heritage which they as a people brought to the state.

PART I.

A REVIEW OF THE LIFE OF THE GERMAN IMMIGRANT IN EUROPE PREVIOUS TO THEIR COMING TO KANSAS.

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A consideration of the conditions which prevailed at the time of the Reformation is necessary, in order to understand and appreciate the motives which have for four centuries dominated some of the particular groups which are included in the Germanic population of Kansas. At the perilous and unsettled period the organizations had birth which formed the principles that have largely dominated their lives ever since.

The time of the Reformation is marked by a general advance of scientific thought and spiritual discernment never before known in the history of man, yet, on the other hand, a time characterized by extreme intolerance, bigotry and persecution. It was the time when Columbus died in chains and poverty; when Copernicus, on his knees was forced to recant; when Servetus, by slow fire, lasting two hours, was burned by John Calvin; when Bruno's mortal existence ended in flames for daring to teach the Copernican theory; when Kepler and Newton, discovering their laws, were denounced by the ecclesiastical world; when, Galileo, by inventing the telescope and thus being

enabled to make valuable astronomical discoveries, was imprisoned and persecuted; and, not alone, were the leaders in advanced thought sacrificed for maintaining that which they believed to be true, but thousands of men in the rank and file forfeited their lives because of mere differences of opinion.[1]

It was in this period that a church was organized, 1525, at Zurich, in the German Switzerland. They called themselves "Taeufer," (baptizers", while their opponents dubbed them Anabaptists, or "rebaptizers." The brotherhood denied that they were chargeable with rebaptizing on the ground that persons who had received the rite in unconscious infancy had never been baptized at all.[2]

For more than a year dissatisfaction had been growing against some of the methods and measures of Zwingli, the reformer of Switzerland. Zwingli, in his interpretation of the Scriptures retained infant baptism, for which, in the estimation of Munzer and his followers, "The Taeufers", there appeared to be no biblical authority.[2]

The matters at issue were brought to trial in a formal discussion in the presence of the city council of Zurich, January 18 to 25, 1525; Zwingli was successful;

1. John William Draper. The Intellectual Development of Europe, vol. 2, Ch. 8.
2. William H. Whitsitt, Prof. of Church History, Baptist Theological Seminary; Louisville, Ky, in Universal Cyclopedia, see Mennonites.

the city council ordered the Anabaptists to retract or leave the canton within seven days.[1]

Zwingli, having won his point, was seized with a panic of religious fanaticism, sounded the alarm, and they were driven out of Switzerland. They spread to Southern Germany with Augsburg and Strassburg as their centers. Here also, the sword of persecution was unsheathed and it is claimed that in four years three thousand victims and all their leaders had been sacrificed.

At this time, in 1529, Melchoir Hofman appeared in Strassburg, from Holland, united with the brotherhood and induced them to go to the Netherlands and the regions adjacent thereto. Then after undergoing many difficulties, a leader arose in 1536. Menno Simons, and, because of his wisdom, industry and prominence, the entire party adopted his name. He was not their founder, however, but accepted the principles which the great portion of the brotherhood had previously defended.

The Mennonites, as they were to be thereafter called, contended that not since the days of the apostles had true christianity existed in the world, and that their principles of baptism, the taking of oaths, church disci-

1. William H. Whitsitt, in Universal Cyclopedia, see Mennonites.

pline, accepting of civil office, and the bearing of arms, were not inconsistent with the injunctions laid down to the early churches by the apostles.

To keep their religious principles pure, their separation from the world was often so strict as to excite the suspicion of their contemporaries. All differences between communicants with regard to property were to be settled by the church. Infant baptism was rejected and adult persons only baptized, and then on a profession of faith. They thus combined some of the leading principles of the Baptists, with some of those of the Friends, although historically they preceded both.[1]

The history of the Dutch Mennonites is written in blood. In 1546, the Venetian ambassador reported to his government that in Holland and Friesland more than thirty thousand persons had suffered death at the hands of justice for Anabaptist errors. Later, during the time of the secession of the Netherlands, under the rule of Philip II of Spain, about six thousand more suffered martyrdom. William of Orange favored them, but other leaders of the reformed party opposed them and it was not until 1651 that toleration was secured to them by a general law. With increasing independence of thought and liberty

1. J. W. Draper, Intellectual Development of Europe. Chapter VI, p. 226.

of conscience a variety of sects of Mennonites arose. Today there exists at least twelve different ones in America,[1] and many of these are represented in Kansas, but all have the same basic principles of religion.

Draper, in his "Intellectual Development of Europe," says, "Sectarian decomposition passing forward to its last extreme, is the process by which individual mental liberty is engendered and maintained. A grand and imposing religious unity implies tyranny to the individual; the increasing latitude of thought; with their utmost multiplication, he gains his utmost liberty."[2]

In 1683, an event occured in the history of the Mennonites which affected their future welfare, to a considerable extent. William Penn, of Pennsylvania, of a similar religious belief, made them an offer of settlement where they would have the liberty of conscience for which they had been struggling for a century and a half. Great numbers of them came to Pennsylvania, forming the first society in North America at Germantown, 1783. How many came at that time and later is not known. However, as was stated in the Introduction, descendants of these came to Kansas in large numbers and helped to settle the state.

1. Anabaptists, W. H. Whitsitt, Universal Cyclopedia.
2. J. W. Draper, Intellectual Development of Europe Vol. 2, Chapter VI, p. 227.

One hundred years after the immigration to America of a great number of these people another event occured, which had a most important bearing in determining the trend of the future development of these people.

In 1783, the Crimea with the adjoining provinces, was ceded by the Turks to Russia. The Empress Catherine II, herself a German princess, inaugurated a policy of organized immigration. Her diplomatic agents in Western Europe were ordered to use all possible efforts to induce colonists to settle the steppes recently the pasture ground of the nomadic hordes. Of the many foreign colonists who accepted Catherine's invitation, the Germans were by far the most numerous, and of these the Mennonites formed the greater portion. The Lutherans, the German Reformed and the Roman catholic comprised the remainder.[1]

The incident of the immigration to Southern Russia of these German peoples whose descendants were afterward to become a large and important element in our state is significant, as will be shown in briefly reviewing the conditions of their life during the ninety years they resided in Russia.

The Mennonites settled in the province of Taurida in great numbers, eagerly leaving Holland and Germany to

1. Mackenzie Wallace. Russia Foreign Colonists on the steppes. pp. 368-380.

escape military conscription and to be able to live in peace and in harmony with the leading principles of their religion. Catherine knew them to be excellent farmers and hoped that they would intermarry with the natives and exercise a civilizing influence on the Russian peasantry. By way of inducement, important concessions were made to them, such as immunity from military service, religious freedom, their own local administration, and a community grant of land equal to about one hundred and sixty acres to each family. These privileges were guaranteed to the colonists for one hundred years, and then each family was to get in fee simple the one hundred and sixty acres (65 desjadines). Besides this they were almost exempted from taxation.

They had been given a quantity of land very much greater than the Russian peasants were permitted to have. Besides all these concessions, they were allowed to remain under the protection of Germany as Germans subjects. At last, after two hundred and fifty years of persecution, their lives had fallen in a place where conditions were tolerable.

They brought with them to their new home a large store of useful, technical knowledge, and a considerable amount of capital. Mackenzie Wallace, in his work on Russia which he published in 1881 after he had visited

these colonists in 1872, commented as follows: "In material and moral well-being, the Mennonites stand as far above the majority of the ordinary German colonists(as these latter do above the majority of the ordinary German colonists)as these latter do above their Russian neighbors. Even in the richest districts of Germany, their prosperity would attract attention. To compare these rich, privileged, well-educated farmers with the poor, heavily-taxed, uneducated peasantry, and to draw from the comparison conclusions concerning the capabilities of the two races, is a proceding so palpably absurd that it requires no further comment."

"To the wearied traveler who has been living for sometime in Russian villages, one of these Mennonite colonies seems an earthly paradise. In a little hollow, perhaps by the side of a water course, he suddenly comes on a long row of high-roofed houses half concealed in trees. The trees will be found on closer inspection, to be little better than mere saplings; but after a long journey on the bare steppes, where there is neither tree nor bush of any kind, the foliage, scant as it is, appears singularly inviting."

Mr. Wallace dwells further on their life as he found it about the time they sacrificed so much and came to Kansas. He described their houses, as large, well

arranged, and kept in such thoroughly good repair, that they always appeared to be newly built. The rooms were plainly furnished, without any pretentions to elegance, but scrupulously clean. Adjoining the house were the stable and byre, which would well pass, in sanitation, as a model farm in Germany or England. In front was a spacious court yard which had the appearance of having been swept several times a day, and behind was a garden, well stocked with vegetables. Fruit trees and flowers were not very plentiful for the climate was not favorable to their cultivation.

In speaking of the people themselves, Mr. Wallace said they were a very plain, honest, frugal people, somewhat sluggish in intellect, and indifferent to things lying beyond the narrow limits of their own little world, but quite shrewd enough in all matters which they deemed worthy of their attention.

This attitude of mind or habit of thought was one probably developed through force of circumstances. Not being subjects of the Russian government, they had no part in public affairs, and consequently no interest. They became exclusive, reserved and did not like to associate with the native Russian. Severe order and symmetry everywhere prevailed in their village life, with cleanliness, comfort and kindliness uppermost. Compared

with the social atmosphere of Russian life in general, Mr. Wallace speaks of it as an "earthly paradise."

The Mennonites and other German colonies, by exercising great patience, perseverence and industry, had succeeded in rearing a few, sickly trees, a feat which no other communities on the Steppes of Russia had accomplished, because of the prevailing dryness of climate. When the first Germans came, the Steppes presented an altogether dreary appearance. Water could be obtained only with great difficulty, and with no shade to protect them from the heat of summer and nothing to shelter them from the keen, northern blasts that often swept over the open plains in winter, the steppes furnished but a barren, monotonous physical environment.

One of Catherine's objects in inviting them to settle in the country was not only that they should till the unoccupied land and thereby increase the national wealth, but that they should raise the standards of living of the Russian peasantry in their vicinity by association and intermarriage. Intellectually, spiritually, morally, financially, the Germans were the superior of the Russian peasantry. To keep their religious principles and their racial stock pure, they lived entirely to themselves. The Russian villages lying side by side

to them showed no signs of German influence. The Russian observed carefully his German-neighbors' home-life with their large, clean, well-built houses, but for obvious reasons did not adopt it.

Mr. C. B. Schmidt, as immigration commissioner, had made forty trips to Europe to promote imigration. On his first trip, he went through the fifty-six Mennonite villages which constitute the Molotschno (Milk River) colony. His great desire was to transplant to Kansas as many of these people as possible. He found, as did Mr. Wallace, very thrifty and handsome villages with dwelling houses of large, brick structures, with tile roofs, a flower garden between the street and the house, and an orchard in the rear. The stables were filled with splendid work horses of heavy build, and the sheds with vehicles of all descriptions, among them comfortable family coaches, and all kinds of American farming machinery. He reported that they were the best appointed farming communities he had seen anywhere.[1]

Scattered over the country were large isolated estates with buildings reminding one of the baronial estates of Western Europe. Their owners were millionaire

1. Kansas Historical Collections: Vol. IX. pp. 485-497, by C. B. Schmidt.

Mennonites who had acquired large tracts of land by private purchase, one of them being the largest sheep owner in Europe, having about 500,000 sheep and using three thousand shepherd dogs in taking care of his flocks, all along the coast of the Black Sea. After leaving the agricultural colonies, Mr. Schmidt then went to Berdiansk, the seaport for the largest Mennonite colony. This colony was extensively engaged in trade, milling and shipping.

So these German Mennonites with their moral idealism, with their strong religious principles, in affluence and wealth, lived for nearly a century, not permitting any external circumstances to force them out of their accustomed traditional groove were animated by a strongly conservative spirit. Had they freed themselves from their religious doctrines and adopted the Greek Church of Russia, they would have severed themselves from one of the strongest bonds by which their whole lives had been guided, and from the prudence which a rich store of past experiences had generated. Though their fathers and grandfathers may have been born in Russia, they considered it an insult to be called Russian. They looked down upon the Russian peasantry as poor, ignorant, lazy and dishonest, feared the Russian officials on account of their tyranny and extortion, preserved jealously their own language and customs, rarely spoke Russian at all, and

never intermarried with Russians.

The German colonies in Southern Russia became quite populous and wealthy. The original settlements along the Dnieper had spread into the Crimea and eastward near the coast of the Sea of Azof and along the Kuban River, at the foot of the Caucasus. Other settlements were made along the Volga, near the cities of Saratov and Samara, and also in the provinces of Volhynia and Bessarabia. These were the Roman Catholic and Lutheran colonies.

Wheat was their staple product and the cities of Odessa, Kherson, Berdiansk, rapidly grew in importance as the ports whence English ships carried the wheat to Liverpool and London. The annual supply of South Russian wheat governed the price of that staple in the world market. Catherine, the imperial colonization agent, was disappointed in her expectation that the Mennonites would intermarry with the Tartar and Russian natives. They employed them during harvest time, but after that they sent them home again to their wretched villages on the interior steppes.

In view of the growing wealth and the exclusiveness of the German colonists, and owing to the special privileges enjoyed by them, a very strong feeling of jealousy and enmity gradually developed among the natives and national Russians. The government was importuned to withdraw these privileges, but that could not be done before

the end of the century limit, the year 1883, had been reached. The government was in sympathy with the appeal and thought by retracting the privileges granted to the Germans and abolishing the peculiar administration under which they were placed, they would accelerate the fusion process. They thought if they conscripted the young men, the extreme exclusiveness of the Germans would be broken down.[1]

But the new policy aroused a strong feeling of hostility and greatly intensified the spirit of exclusiveness. They came to Russia in order to escape military service and with the distinct understanding that they should be exempted from it, and now they were to be forced to act contrary to the religious tenets of their sect, and they felt that if the barrier which separated them from the mixed cosmopolitan population were in any way broken down, they could no longer preserve that stern Puritanical discipline which constituted their force.

The Franco-German war of 1870-71 seemed to present to the Russian government, a way out of its pressing dilemma. Russia remained neutral during that war on certain conditions imposed on Germany, one of which was that the German government should withdraw the political guard-

1. Kansas Historical Collections. Vol. IX. pp. 485-497.

ianship which it had exercised over all German colonists in the Russian empire. Bismarck accepted that condition upon the counter condition that these colonists, of whom there were some three millions, including the Mennonites, should be allowed a period of ten years within which to emigrate, if they did not wish to become fullfledged Russian subjects. This counter condition was also agreed to by Russia. The Mennonites and other German colonists were kept in ignorance of this international agreement which was of so much consequence to them. True, they did not own the land, but did own all improvements and personal property.[1]

They read no newspapers, except their own denominational publications. They would have found themselves ten years later as Russian subjects, their children compelled to go to Russian schools under control of the orthodox church, and the sons drafted into the imperial army, had it not been for one man. Cornelius Jansen, a Prussian Consul, a Mennonite himself, but owing to his official position in touch with the outside world, realized the consequences of the agreement between the two governments and explained it to his coreligionists, thereby causing the greatest excitement throughout the colonies.[2]

1. Mackenzie Wallace, Russia, Foreign colonists on Steppes, pp. 368-380.
2. Historical collections. Vol. IX, pp. 485-497.

The agitation became known to the government and the Jansen family were expelled from the country, where they had accumulated considerable property, which they could dispose of only at a great sacrifice. They came to America, where they were received with open arms by the Mennonite communities of Lancaster and Montgomery counties, Pennsylvania, communities two hundred years old. By 1878, at least half of the Mennonites from Southern Russia had come to the West, especially Kansas, being led here by Mr. Jansen and C. B. Schmidt.

The movement naturally re-awakened their religious enthusiasm which was gradually going to sleep under the influence of continued prosperity. They sacrificed much property, yet were able to bring much wealth to America. But once more they had been reminded that though they lived in the world, they were not of it, and that they must always be ready to sacrifice material comforts for religious liberty.

After thousands had emigrated, the Russian government, fearing that the Mennonite emigration might assume still greater proportions and desiring to retain such valuable settlers in the empire, finally granted them a continuation of their special privileges. This concession checked the mass emigration of the Mennonites from Russia.

A brief glance at the condition of life of the German Roman Catholic and Lutheran colonists in Southern Russia may also throw some light on the causes of their immigration to Kansas.

As with the Mennonites, so with these other German colonists whom Catherine invited in 1783 to her domain, they were assured that they could have religious freedom, build churches and bell towers, but no monasteries, yet could have their own priests and preachers; also, for thirty years they could be free from taxes, levies, and land service, and further, were exempted from military duty for one hundred years. In order to obtain these colonies, Catherine sent Committees from Russia to Frankfort to invite Germans to settle in Russia.

Eight thousand families, about twenty-five thousand persons from Hesse, Saxony, Alsace, Baden, Würtemberg, Bavaris, Tyrol, Switzerland, and the Palatinate, went to Russia. These were mostly Roman Catholics and Lutherans. They landed at Kronstadt, proceeded to Oranienbaum, where they were met and welcomed by Catherine II. After a brief stay, they continued their journey to Moscow, and Petrowski, where they wintered.[1]

In the spring of 1784, they moved southward toward

1. Kansas Historical Collections, Vol. XI, p. 489.

Saratov settling on both sides of the Volga, some as far south as the Caspian Sea. Other colonists followed until 1788, in four years, one hundred and four colonies were founded on the meadow or eastern side of the Volga.

Though by no means a friend to the Catholic religion Catherine II had not molested the Catholic colonists; but had allowed them to choose their own form of government, exempting them from the jurisdiction of the Russian officials, requiring, however, submission to the prevailing civil laws.

Each colony was ruled by a mayor of its own, assisted by two to four councilmen and a secretary. The legislative body was made up of heads of families.[1]

In 1798, several colonies formed a circuit, the highest official of which was called an obervorsteher. The obervorstehers were in time subject to the comptoir in Saratov whose personnel was a supreme judge and two members, a secretary, a bookkeeper, a translator, two physicians and a surveyor.[1]

The comptoir formed 1766, was subject to the protective chancery in St. Petersburg. The land of the colonies remained the property of the government and was divided periodically (one to six or more acres) by lot, each one receiving an area in keeping with the number of male numbers. One result of this was that several fami-

1. Kansas Historical Collections

lies formed one household, the children marrying at an early age, sixteen and eighteen, but without establishing a home. In order to establish a new household, the father must not only give his permission, but the household must be approved by the legislative body. Another effect was a limitation of activities which allowed the elder but still robust man, to hand over all work to the younger members of the family. These same customs have had their counterpart to some extent among these people after they settled in Kansas.[1]

These Germans were for the most part artisans, cobblers, tailors, weavers, etc., in Germany and were not farmers before coming to Russia, as the Mennonites had been; neither did they have all the special favors, that had been given to the Mennonites, and their migration to Russia was an outcome of a peculiar chain of circumstances that has few parallels in history. The horrors of the Seven Years War, 1756 to 1763, that had involved most of Europe, had led men to regard a home where immunity from military service was guaranteed, as a veritable Elysium. Accordingly, they accepted Catherine's invitation and colony after colony went to Russia.

Throughout the Russian Empire lay much prairie land that the colonists could not use, because they could not

1. Kansas Historical Collections, Vol. XI, p. 489.

buy it as they had not the means; consequently, they were precluded from ever in a lifetime owning a homestead. From five to six acres of land was all a male person could own. When they heard of homestead lands in the Middle West they were greatly interested.

The immediate cause of the imigration was the Military law of 1874, which subjected all colonists to military service. As Catholics, the colonists were averse to military service, because during the six years it was almost impossible for Catholic soldiers to fulfill even their Easter duty of receiving the sacraments. Only members of the Greek Church could rise to officers rank, and the treatment of the Catholics was hardly endurable.

In June 1871, an edict had limited the period of exemption, from military service, to ten years, with the provision that as to furnishing recruits, the laws ruling colonists should continue in force only till the publication of a general law on military duty. In this period of ten years, colonists might emigrate to other countries without forfeiture of any property. At first, this was not generally known, but in the spring of 1874, three thousand colonists had a public meeting at Herzog. Herr Brungardt and Professor Stelling gave a geographical lecture. They emphasized Nebraska and Brazil as prospective places for a new home. Five delegates were elected, sent

to Nebraska, remained ten days and reported favorably. In 1874, two others came to Kansas and reported unfavorably.[1]

The following September, the first draft of soldiers in the colonies precipitated matters and the next year, large companies of these colonists came to Topeka under the guidance of Mr. C. B. Schmidt. The last large colony left in 1877. The Catholics and Lutherans disliked military service, but still it was not a violation of conscience as with the Mennonites. These colonists left by the thousands before 1883. After that year, they became Russian subjects, but all through the years for the last forty-five years, as they could, they have been steadily coming to Kansas via Topeka. They left Russia because they were oppressed and they previously left Germany to escape religious persecution and military conscription.[2]

In Russia, they were expected to work from sun-up to sun-down for twenty-five to thirty cents per day. If they had a year of bad crops, after they had paid their taxes, they had very little from their few acres of land to keep their families through the long winter. Those that have had sufficient amount of initiative and

1. Kansas Historical Reports, Vol. XI, p. 489.
2. Charles W. Gerteisen.

enterprise up until the war of 1914 emigrated to America, especially to Kansas and South Dakota. At the present time, none are permitted to arrive from Russia.[1]

A resume' of the social conditions and historical events, which developed during the centuries and finally caused these people to seek a new home, because of a religious principle, or a political ideal, rather than from an altogether mercenary and material motive, throws a light upon this element of the population of the state, by which we can the better understand and evaluate the customs and ideas peculiar to them in their various communities.

1. Charles W. Gerteisen.

PART II.

THE PART PLAYED BY THE GERMANIC PEOPLES IN THE SETTLEMENT OF KANSAS.

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In February 1807, when Lieutenant Zebulon Pike[1] explored the territories of Louisana and New Spain coming up the valley of the Arkansas and Platte rivers after a journey of seven months of hardship and suffering for himself and his few followers, this soldier-explorer reported to the government as follows:-

"These vast plains of the Western hemisphere, may become in time equally celebrated with the sandy deserts of Africa, for I saw places, tracts of many leagues where the wind had blown up the sand, in all the fanciful forms of the ocean's rolling waves, and on which not a speck of vegetation existed. But from these immense prairies may arise one great advantage to the United States, viz: the restriction of our population to certain limits, and thereby a continuation of the Union. Our citizens being so prone to rambling and extending themselves on the frontiers, will, through necessity, be constrained to limit their extent on the west to the borders of the Missouri, while they leave the plains, which are incapable of cultivation to the wandering and uncivilized aborigines of

1. Cones, Elliott. The Expeditions of Zebulon Montgomery Pike.

of the country."

Pikes' report, after a seven months study of the country would scarcely arouse the interest of capital and enterprise toward the development of the West; but, that very characteristic, the "rambling and extending themselves," attributed by Pike to the American people, has been instrumental in obliterating the frontier within a period of a few generations.

As recently as the middle of the last century, the immense territory, lying west of the ninety-fifty meridian and constituting the western half of the United States was known as the "Great American Desert," the home of the Indian and buffalo. The first venturesome, frontier settlers on this side of the Missouri river gradually gave way to the permanent homebuilders, who have transformed "The Great American Desert" into what is now often called the "Granary of the World."[1]

This transformation has been brought about largely by the liberal policy of the federal and state governments in granting extensive tracts of land for colonization to such railway corporations as would undertake, within certain time limits, to push their lines across the plains and over the Rocky Mountains. The railroads

1. Albert D. Richardson, Beyond the Mississippi.

have been the chief factor used in the promotion of the agricultural, commerical and industrial development of our country. They have accomplished in decades what would have taken centuries if the natural water ways had constituted the main avenue of progression.[1]

Prior to 1854, Kansas was a part of the great plains, which the government had set aside for Indian reservations. The theory that the greater part of this territory was a desert valuable only for the Indian, and to serve as a barrier to hold back the extension of our population westward, and at the same time to secure us from any foreign enemy on the West had prevailed since Pike's report.[2]

However, the large foreign immigration into the East, the over crowded industries, and the consequent cheapening of labor in the North, the competition of slave-labor and the demand of the South for more slave territory, so that they might hold the balance of power in Congress, brought a clamor that the Indian give way to the white man. Kansas lay just west of Missouri which by 1850, had increased tremendously, in population. An additional impulse was given toward quickly effecting the settlement of Kansas, because of the determination of the leaders of the North, such men as Horace Greeley, Henry Ward Beecher,

1. C. B. Schmidt, In Pam. 5. State Historical Library on Immigration.
2. Miller, Peopling of Kansas. pp. 41 to 52.

William H. Seward, Abraham Lincoln, Bayard Taylor, Amos A. Lawrence, Eli Thayer, and many others to make of Kansas a free state. Richard Cordley, of Lawrence, said in 1857, "It shall be our aim to transplant the principles and institutions of the Puritans to these fertile plains."[1]

The method taken in settling was that of forming colonies. Thus we had the Connecticut Colony, the New York Colony, the New Haven Colony, the New England Colony, etc. Likewise, the foreign immigrants who came were induced to settle in colonies. The following taken from the Kansas Herald is typical of the suggestions given to settlers contemplating coming to the territory. "It may be opportune to suggest to parties contemplating a removal to Kansas territory that they will find it in every way desirable to come in colonies prepared to form neighborhood settlements of their own. By so doing, very many of the hardships, discouragements, and inconveniences incident to the settlement of a new country will be removed. They can sooner, in this way, secure the advantages of churches, schools, mercantile, mechanical and

1. Andreas, History of Kansas, p. 82.
Cordley, Pioneer Days in Kansas.

mail facilities and can have society and social privileges to their liking; they will hardly feel the loss, by so doing, of their eastern surroundings and pleasant associations."

"Colonies contemplating such removal would do well to send out committees from their number to select suitable lands and make arrangements for the coming of the members of the colony."

This manner of settlement adopted explains why Kansas has so many foreign settlements. Also, another reason, as will be shown later, is that the railroads sold large tracts of land at different times to particular colonies of peoples.

Thousands of Germans following Carl Shurtz, stirred by democratic idealism, had but recently left Germany, expatriated. The greater part of these were farmers, and flocked to the west, and as Kansas was the place most prominent in the public eye at that time great numbers came to assist in settling it as a free state, detesting slavery of any kind.

By July 15, 1857, the Kansas Zeitung was published in Atchison, edited by Dr. Karl Fr. Kob. In English, in number 2, appeared the announcement that it was the "only German paper in the territory, and, on the Missouri river, will have a larger circulation than any other journal print-

ed in the territory. The settlements of Germans spread over almost every part of the territory, every city contains more or less Germans, mechanics and business men; in all the cities and towns up and down the Missouri, the German element is a very considerable part of the population."

The same paper in its issue of September 9, 1857, describes "Humboldt in Allen country laid out by Germans and Americans on the Neosho river, with streets parallel to the river; the cross streets are; Uhland, Herder, Schiller, Goethe, Robert Blum, Wieland, Jean Paul, Lenau, Strassen."

By September 16, 1857, the Manhattan correspondent reported, "About twenty German families and mechanics here." So even in territorial days, the Germans had pushed out well toward the center of the future state of Kansas.

In his Annals of Kansas, April 1, 1857, D. W. Wilder has the following: "To Leavenworth City the future 'Giant City of the West', after the territory of Kansas was organized, flocked a large German immigration. The dark troublesome Border-Ruffian days of 1855 and 1856 drove them from their homes, but they returned with increased members, during the year 1856, and endured all the difficulties throughout that year. In the spring of 1857, a

few young Germans met and organized, "The Leavenworth Turnverein." As yet it was dangerous in those days to express even Free State sentiments. But the nucleus was formed around which the freedom-loving Germans of Leavenworth could gather. "The Americans were not long in feeling the work of this association. They are a unit and always ready to defend the right and their cause. We cannot here enumerate the acts of the Leavenworth Turnverein; suffice it to say that no action political or otherwise was had in Leavenworth County without their power being felt. The time had passed when Free State men could be driven from the polls; there was always one company ready to protect the ballot-box. Kansas now ranks the most loyal of all the States and with pride can the Turners of Leavenworth point to their acts in that struggle which made Kansas what it is today. The memorable Kickapoo, the cannon which was used to destroy the Eldridge House in Lawrence is a trophy of the Leavenworth Turners and is yet in their possession."

Again on page 320, June 3, 1857, Mr. Wilder records: "A rebel flag, captured at Iaten, Missouri, brought to Leavenworth by men of Ellwood and Steuben Guards, a German Company and all soldiers of First Kansas. Three Germans were severely wounded. It was the first rebel flag captured and created great excitement."

"The rolls of volunteers of the Civil War, as recorded for Kansas regiments read in some places like Uhlans or Hussars, in their wealth of German names. Germans were in the armies that garrisoned the forts and posts over the state. Germans were in every gang that built the railroads as well as the settlements."[1]

Judge Ruppenthal in his scholarly and exhaustive article on "The German Element in Central Kansas", further relates how in 1867-1869, when the Union Pacific graders were cutting and filling through Ellis and Russell counties several Germans encountered the Indians and were wounded.

History shows that during the formative period of the state, during the civil war, and immediately thereafter, the German citizen did his duty as a soldier, as a citizen and as a worker.

At the time of the close of the Civil War, great changes came over Kansas. The press and the people, being alive to the interests of the State, saw the opportunity offered, and proceeded at once, to collect and send broadcast, any and all information which would increase immigration; and the result was, that the progress from 1865 until the taking of the census 1870 stands without a parallel in in the history of the United States. The German element

1. Judge J. C. Ruppenthal, Kansas Historical Collection. Vol. XIII, "The German Element in Central Kansas."

appreciating the opportunity was anxious to co-operate withe Kansas Immigration Bureau. They accordingly organized "The German Immigration Aid Society of Kansas," with headquarters at Lawrence, and placed themselves in cordial communication with the Bureau of the 100,000 German Immigrants landing at New York each year, and of the hundreds of thousands scattered over the east, and looking westward for homes, they desired to secure to the state of their adoption, a liberal proportion.[1]

From 1870 to 1873, population continued to increase at a rapid rate, but 1874 was a very disastrous year. The drought withered the crops, and swarms of grasshoppers destroyed in many sections all that could otherwise have been harvested.

Immigration from the East had ceased, and many of the best citizens became discouraged and went back to the "old home", but the stout-hearted and best informed "weathered" it through. It was just at this time when everything looked so dark for the Kansas settler that an event occurred which was to develop quite an important agency toward the rapid settlement of the unbroken prairie frontier. This was the organization, in 1873, of the Department of Foreign Immigration for the Atchison Topeka and

1. Report of Immigration Commission: Kansas State Record. Feb. 19, 1868. (Found in State Historical Library.)

Santa Fe Railroad Company with Mr. C. B. Schmidt as immigration commissioner with headquarters at Topeka.

The Atchison, Topeka and Santa Fe Railway was incorporated Feb. 11, 1859 and was endowed with a land grant of three million acres according to the law of March 3, 1863, as a consideration for the construction of a railroad and telegraph line across the state from the Missouri river to the Colorado line.[1] Also, the Kansas Pacific with a grant of land of about four million acres to be settled was very solicitous of settling their lands. Mr. Schmidt, both because he was familiar with the character, resources, and opportunities of the lands to which he was to direct immigration, and of his knowledge of the economic and political conditions of Europe, proved to be a very able immigrant commissioner.

It was during August of this year that the exiled Jansen visited Kansas to select lands for a colony of German Mennonites from Russia. In the Company was Mr. Jansen's son Peter, recently a state senator in Nebraska. With Mr. Schmidt as guide, they spent a week going over the Company's lands in Harvey, Sedwick, Reno, Marion, and McPherson counties.

A party of thirty Mennonite families had meanwhile arrived from Southern Russia, and located temporarily at

1. Wilder's Annals of Kansas. p. 368.

Elkhart, Indiana, awaiting the results of Mr. Jansen's exploration tour in the West. In the fall of the same year, they purchased twelve sections of railroad land in Marion and McPherson counties and laid out the villages of Gnadenau and Hoffnungsthal. Each of these villages occupied one section of land, the main street running through the center with the dwelling houses and flower gardens facing the street, the barns, stables, orchards and vegetable gardens in the rear of the lots. The remaining ten sections of land were devoted to the farm proper. This manner of settlement was the same as that in vogue in Russia, but after a few years, it was abandoned, and the American plan of having the buildings on the farm was adopted.

In the spring of 1874, a delegation of seven Mennonite preachers came to Kansas from Southern Russia at the instance of Mr. Jansen, who wanted them to ratify his selection of a tract of approximately 100,000 acres of land, in the counties of Marion, McPherson, Harvey and Reno, which the Santa Fe railway company had agreed to hold in reserve one year for settlement by Mennonites exclusively. This delegation augmented by four or five prominent Mennonites from Illinois, also traveled over the Santa Fe line and explored the company's lands under the guidance of Mr. C. B. Schmidt.

Mr. Jansen's selection was finally ratified after the party had been as far west as Great Bend, where they met the first swarm of the terrible grasshopper invasion of that year.

Shortly after the return to Russia of the seven delegates, one of the largest bona-fide land sales ever made in Kansas was concluded by the Atchison, Topeka, and Santa Fe Railroad Company with a community of Mennonites from Southern Russia, who landed in New York during the month of September 1874, from the steamers Cimbria, Teutonia, and City of Richmond. There were four hundred families aggregating 1,900 souls, in that party. They brought with them over $2,000,000 in gold drafts on New York. This was at a time when no one wanted to come to Kansas, and when the whole state seemed for sale. Wilder, in his Annals, recorded that these Mennonites arrived in Topeka, September 23, 1874, and on October 14, concluded the purchasing of the 100,000 acres lying north of Florence, Peabody, Walton, Newton, Halstead, Burton and Hutchison.

Most of these four hundred families remained in Topeka for a month until the railroad company had put up temporary shelter for them near the lands selected for them. The King Bridge shops, which just then had been bought by the Atchison, Topeka and Santa Fe Railroad Com-

pany, were temporarily converted into a huge family hotel where the Mennonites kept house, did their cooking, their washing, and received their callers, during their first month in Kansas. They had given up their comfortable homes in Russia, disposed of their personal property, traveled five weeks from near the shores of the Sea of Azof, over land and sea, in emigrant cars and ship's steerage. They looked tired, and travel-worn; many of them were ill and all of them in strange garb, not at all up to the standard of the Topeka styles. They did not expect to remain in Topeka long and did not think it worth while to unpack their best clothing. Society folks in Topeka were inclined to take offense at such indifference and criticised the Santa Fe Railroad for bringing such uncouth looking people to their state.[1]

This prejudice, however, soon gave way to wholesome respect when the Mennonites had visited Kansas avenues in long processions and distributed their money plentifully to the merchants in exchange for commodities necessary for the fitting up of their prospective households and farms on the bare Kansas prairies.

During that period, the merchants of Topeka did a thriving trade with the newcomers. Processions of Mennonites, men, women and children were constantly passing

1. Charles W. Gerteisen.

between the stores on Kansas avenue and the bridge shops, carrying purchased articles. Finally the tradespeople established themselves temporarily in booths and tents near the bridgeshops, and a regular fair was conducted. Farmers for hundreds of miles around Topeka, who had no feed for their stock, owing to the protracted grasshopper visitation, brought horses, cows, calves, pigs, and poultry to this market, and the new settlers bought what they wanted at ridiculously low prices, thus profiting by the scourge.

At the suggestion of Jacob Smith, the hardware king of Topeka, before their departure from Topeka to their new homes, Governor Osborn invited them to a reception at the State Capitol, and most of the 1,900 men, women and children, in their none too elaborate, but strange looking costumes, filed through the imposing halls and offices of our stately capitol building, shaking hands with the governor and other state officers, with Jacob Smith as master of ceremonies. This was perhaps the most picturesque reception ever held in the State. The governor's hospitality and official courtesy were highly appreciated by the strangers, when he bid them welcome in the name of the State. It planted the germ of loyalty in their breasts which has grown with the years.

They soon left for their homes and endured the hard-

ships of the winter of 1874-1875 on the open plains. Mr. Janzen in a thesis entitled "Americanization of Russian Mennonites of Central Kansas" minutely described the life of these communities when they first started.

Alfred Gray, secretary of the State Board of Agriculture in the Fourth Agriculture Report and Census for 1875, wrote an article on "The Mennonites." Quoting from Mr. Gray briefly, he says: "The Mennonite immigration to Kansas during the past few months has been an event highly favorable to the development of the State. This immigration has been very considerable in numbers, amounting in all to nearly 4,500 during the years 1874-1875.

"These people are of a most industrious class, and of exemplary morals and unusual practical intelligence. They have taken up their abodes an the frontier counties of the State, and have purchased or made homestead settlements upon the uncultivated lands of the state, and are rapidly bringing them into cultivation and production." In purchasing the lands, the delegations, selected from the Mennonites, were the accredited agents of the colonies which they respectively represented, to contract for land for the individual members according to the wants and the ability of each to purchase. The land was purchased in the name of these agents, as trustees

for the respective members. Lands other than railroad lands were deeded to the members at a small advance. The profits arising thereupon were used in paying for a few sections which were deeded to the poor, security being taken for an assessed payment to the colony for the investment. A portion of the profits arising from this addition to the purchase price was used in payment for the land covered for their town-sites.

The towns were divided into as many lots as there were members of the colony, having their farms outside. Each town embraced a section of land and was divided into lots one-half mile deep, and had a uniform front according to the number of heads of families representing each colony. The four center lots, two on either side of the central street, were reserved for common use for school, church, store, etc. To meet the mercantile wants of the community, ground was rented for a store, a contract being taken from the lessee. That no intoxicating liquors or tobacco should be sold. Subsequently a portion of this reserved ground was used for a public hall, for all the social needs of the colony.

The local laws and regulations of the Mennonites are voted upon by the heads of households at their meetings on Sunday immediately after religious services. Every kind of public business is considered at this time. There were two kinds of work done, under the public di-

rection and supervision, public and private. For example a row of trees, or hedge, is ordered around each lot, this was done at the expense of the individual owning the lot. A row of trees would be ordered along the street: each individual was compelled to bear his share of the cost of this. The storekeeper was voted upon. A majority vote decided, not a plurality. The contract ran for a given time, when a new election took place, so that he could be displaced if he had failed to give satisfaction. School houses, churches, and all other public improvements were built by the common labor of the colony. At the meetings, the names of persons were designated who were to perform certain work during the coming week. From Sunday to Sunday, this was done, until each head of the family had performed his share and so on, again and again, from one year to another. Outside of the town, a road was left around each section and trees were planted by the common work. Each owner was bound to hedge his own land at his own individual expense.

They agreed to plow, the first year, forty acres to each quarter section and to set out ten acres of timber to each quarter section. The setting out of all trees, as well as hedges was under the supervision of a practical forester, who had the subsequent supervision and care

of them. This forester received no pay for his services. He was not required to perform the manual labor which belonged to the members, but had the direction and supervision.

The general business of the colony was transacted by three persons, selected annually for that purpose, who held their offices for one year, and performed their duties without compensation.

It was the duty of these agents to present the business to be acted upon from week to week at the meetings, and to give suggestions and advice, and when any work was ordered they saw that it was done. These agents were guardians for that year for all orphans, and acted also as purchasing agents whenever goods in large quantities were required; such as lumber, machinery, farm implements etc. The agents were elected at a general annual meeting or convention of all the colonies of the state. At this annual meeting, three general agents were elected at large to supervise the local agencies. The general agents were the supreme umpires, to whom all questions could be appealed from the local agents, who were constituted the local umpires. All questions in dispute among themselves were settled in this manner without resorts to suits-at-law. If they were forced into the courts by outsiders,

of course they defended themselves or brought suits when there was no other means of relief.

In the matter of their religious and social affairs, the officers of the church consisted of one bishop for all the colonies of Kansas. Each colony has a clergyman for one year, the latter was always one of the local committee. Neither bishop nor clergyman received pay for his services; and it may be here stated that no other officer received any pay for his services. One of their main tenets is that children be not baptised, until they are confirmed. They are examined at this time concerning their knowledge of the Bible and the tenets of the church, concerning their religious beliefs and if they pass an examination, they are confirmed and baptised. It is against their religious beliefs to take an oath in court, they affirm; and, they are conscientiously opposed to bearing arms. They commune in remembrance of, but do not believe in the presence or trans-elementation of Christ.

No sooner had they settled on their homesteads than they at once showed that they considered education of prime importance, as they made the local law that each child from five to fourteen years of age had to attend school not less than six months each year. They started with their own schools at first. The teachers were required to possess the requisite qualifications and the

branches taught were those usually taught in a common school.

In the first years, the money for teachers and other necessary disbursements was by subscription. The subscription was directed by the local committee as to the amount each one was to pay. After the age of fourteen, those possessing the desire to do so, and the means, could pursue their studies at pleasure.

The Mennonites have the distinction of perhaps being the first people in Kansas to place in their curriculum, industrial or manual training.[1] As early as 1875, in their first schools, the children were, in addition to the common branches of education, being taught in the schools such of the mechanical arts as they would be required to engage in, in after life. This explained the reason why the Mennonites were able to make their own farming implements, wagons, clothing, shoes, etc., for every pupil learned a trade. They did this twenty-five or more years before the American school system placed the manual arts in their school curriculum. The social problem of the caring for the "poor" was taken up in a very unique, practical and effective way. When they emigrated to Kansas and purchases were made, the poor had a certain amount of

1. Fourth Agriculture Report and Census, 1875. "The Mennonites."

land set off to them, which they were to pay for as heretofore stated. If they were too poor to have teams, their land was broken by the colony, or by persons designated by the local committee, to be paid back from timt to time as they were able. Of course, under such an arrangement, they did not remain poor very long.

In the event of crime being committed, the laws of the State govern, and they do not assume to punish, or take jurisdiction beyond these laws.

In order to enter government land, they have almost all as a rule taken out their naturalization papers. On March 19, 1874, an act exempting Mennonites and Friends from military service was passed by the State Legislature.[1]

In the Topeka Commonwealth, August 20, 1875, Noble L. Prentis had an article entitled "The Mennonites at Home." Just one year after the colony of four hundred families had arrived in Topeka, he, in company with Mr. Schmidt, went down to view their new settlements at Hoffnungsthal, New Alexanderwohl, and Gnadenau. His account of the progeess made in one year is extremely significant of the industry, the thrift, the far-sightedness of the people, and of the effect of their efficient community organization and splendid co-operation, the plan of which was outlined in the last few pages.

1. Prentis Moble, "History of Kansas" p. 191.

When the Mennonites went on their newly bought lands in the fall of 1874, it was one vast expanse of wild prairie , with nothing but buffalo grass in sight. Mr. Prentis found on the following summer the Mennonites enjoying their large fields of watermelons and gardens of vegetables.

One of the many stone rollers for threshing grain, which had been made in Topeka by a stone mason on their arrival, had been thrown aside in the yard, while a short distance away an American threshing machine was in full blast, threshing the Turkey Red wheat which they had brought with them the fall before and planted on their arrival. In front of their houses, were already found flower beds, in straight rows of such floral old-timers as pinks, marigolds and the like.

The houses presented every variety of architecture, but each house was determined on one thing, to keep on the north side of the one street of the village, and face to the south. Some of the houses were shaped like a "wedge" tent, the inclining sides consisting of a frame of wood, thatched with long prairie grass, the ends being sometimes of sod, at others of boards and others of sun-dried bricks. Other houses resembled a wall tent, the sides being of sod laid up as regularly as a mason lays brick, and the roof of grass. Some of these sod

houses were in course of construction at this time. Finally came substantial frame houses. At the east end of the street, in a red, frame house, with board shutters painted green, lived Jacob Weibe, the head man of Gnadenau. The house was built more nearly on the Russian model, with a maze of small rooms and passages; the stable being under the same roof with the people, and the granaries over all, the great wheat stacks being located at the back door. An immense pile of straw was intended for fuel for the winter. This was mixed with barnyard manure stacked up for "firewood". In order to use this fuel, the Mennonites discarded stoves and used a Russian oven built in the partition-walls of the house, which, once thoroughly heated with light straw, retained its warmth for a long time. These brick ovens were so constructed that they warmed several rooms at one time and, by means of an attached brick range, cooked the food.

The site of the villages had been selected with care on such slight ridges and elevations as the prairie afforded. This mode of heating on the bare prairies where there was neither timber or coal illustrates the practical nature of the Mennonites in meeting an emergency, as they never indulged in the extravagance of coal. The first year, everyone put out ten acres of

timber, planted mulberry hedges, and rows of apricots, cherries, peaches, apples and pears.

In 1875, the Mennonites were still a strange people, They retained their little green farming wagons, they had brought from Russia, and were attempting that first year to institute the same customs and rules they had lived by in Russia. The land, belonging in severalty to the villagers, lay around the settlement, some of it at a considerable distance, while near at hand was a large common field, or rather garden.

The people showed the effects of their long ocean voyage, their life in the huddled emigrant quarters at Topeka, and their hardships in wintering the terrible blizzards of 1874 and 1875. Yet, there was an appearance of resolution, patience and intense earnestness about them that indicated a time of prosperity for them.

In the Atchison Champion of May 8, 1882, seven years later, appeared an account of a second visit of Mr. Prentis to these interesting people who promised so much for the development of their part of the state.

By 1882, the counties of Marion, Harvey, McPherson, Butler, Reno and Barton had been settled by at least 15,000 Mennonites. They had secured excellent lands from the Santa Fe Company and were improving them rapid-

ly. Mr. Prentis said that a great change had taken place in the interim of seven years, since his first visit. The then raw prairie, now reminded him of Illinois. After driving for about ten miles, his companion announced the first Mennonite habitation, in what seemed the edge of a young forest, and he was informed that after the Mennonites had tried the village system for three years, because of some confusion in regard to paying taxes and because the desire that seems to be in the air in Kansas of absolute, personal and family independence, each family now lived, "each man for himself." They grouped the farm houses of adjoining farms keeping close together as they could because of friendly associations, and each little group of farms had a name of its own, revealing a poetical tendency somewhere, as Grainfield, Flower field, Field of Grace, Emma Vale, Vale of Hope, and so on.

The old sod houses had vanished, while frame houses with wooden window shutters took their places.

The most surprising thing to him was the growth of the trees. He left a bare prairie. On his return, he found small forests in sight from any point of view. The wheat and corn fields were as yet unfenced, but several acres around every house were set with hedges, orchards, lanes, and alleys of trees", trees in lines, trees in groups and trees all alone." In many cases, he

said, the houses were scarcely visible from the road, and in a few years, would be entirely hidden in the cool shade; where the houses were only a few hundred yards apart a path ran from one to the other between two lines of poplars, or cotton woods. A very common shrub imported from Russia was the wild olive, the flowers being fragrant, but the all prevailing growth was the mulberry, another Russian import, which is used as a hedge, a fruit tree, for fuel, and as food for the silk worm.

They raised silk worms, from the mulberry leaves, and now also they had plenty of wood for fuel, and no longer used straw. They sold their Russian apricots for $3.00 per bushel. Their community rules of setting out trees, and all being directed and supervised by a practical forester, had been wonderfully successful. At last the "tree-hunger" of the Mennonites which had grown for generations on the steppes of Russia, had been satisfied by a luxury of orchards on the fertile plains of Kansas. They said one of the secrets of their success with trees, was "plowing the dew under". They began "plowing the dew under" in the early morning and did not stop plowing till the dew fell in the evening.

The Mennonites had prospered greatly. They bought their lands in alternate sections of the railroad company and in most cases bought the intervening sections of in-

dividual owners. Some of the Mennonites were poor. To provide these with land, a large sum was borrowed, from wealthy Mennonites in the East. The beneficiaries in a few years, had faith fully repaid the money, and were prosperous. Besides this, at the time Mr. Prentis visited them, eight years after their coming, a mission was being maintained in the Indian Territory, and a considerable sum had recently been forwarded to aid destitute brethern in Russia. He said he had never seen elsewhere, such a picture of agricultural prosperity.

The central point of the German-Russian immigration in 1874-1875 was Topeka. There was considerable competition between the two great land-grant railways, the Kansas Pacific and the Atchison Topeka and Santa Fe, each trying to secure these people as settlers. The Santa Fe won and secured the Mennonites for their lands. This was probably due to the influence of C. B. Schmidt, who was the commissioner for this road, and who, also, had made trips to Europe in its interest. In three years, by July 1877, at least six thousand Mennonites had settled in the Arkansas Valley.

Though the Santa Fe secured the Mennonite immigrants, the Kansas Pacific secured the Catholic German-Russian and Lutheran German-Russian immigrants of which there were a great many in 1875, 1876, and 1877 and they have been

coming to Kansas ever since.

A most interesting social process is continually taking place in the lives of these Catholic-Russians as they arrive in Topeka, take advantage of the economic and social opportunities offered there, and usually in about twelve years develop sufficiently to buy them a home in Central or Western Kansas.

Mr. Charles Gerteisen of Topeka, who has acted as immigration and steamship agent, as interpreter in court when obtaining naturalization papers, as adviser in matters relating to property, abstracts, deeds, etc., in short who has been a sort of god-father for thousands of them during the past forty-five years, in a personal interview, lasting about two and one-half hours, related the story of the progress made by these people during that time.

The first colony of Catholic Germans came in 1875, just forty-five years ago. The Catholic Russians came chiefly from Saratov and Samara, and some from Kerson and Bessarabia.[1] Bessarabia lies along the west side of Russia, bordering on Moldavia or Rumania, and has been in Russian hands only since 1812. Kherson lies just north of the Black Sea and contains the large port of Odessa, for this reason the settlers in Kansas from that

1. In Bessarabia all are Lutherans. Since the war of 1914-1918, under treaty of 1920, Bessarabia was made a part of Rumania.

region are called Odessans. Saratov and Samara are much farther east and somewhat north, lying on opposite sides of the great river Volga, chiefly between 50 and 55 degrees north latitude, on the immense plains of steppes of Russia. Samara lies eastward from the river and is called Wieseseite (meadow-side) as more level and even, while Saratov, to the westward of the river, is called Beryseite (hill-side) because of greater undulation. The german settlements date back to the time of Catherine when colonists from Germany streaming together by families and as individuals, rather than in masses, emigrated to Russia.[1]

In a map of the Volga colonies 1910, as a supplement to Volksfreund, in the province of Saratov, there are listed forty-one Lutheran colonies, fifteen Russian-Greek colonies, and fifteen Roman-Catholic colonies.

In the Province of Samara are eighty-five Lutheran colonies, twenty Catholic colonies, four Mennonite and one Russian Greek colony. The Catholic Germans from Saratov were from a remote part of Russia and were the most foreign in appearance of all immigrants with their sheep skin coats, Russian caps, and their high-topped boots, their shawls and bulbous petticoats; and

1. Kansas Historical Collections, Vol. XIII, p.318.

to make them seem more strange, the men and boys had a custom of gathering on the street at night, and singing in concert. The music was of a peculiarly plaintive character suggesting the wide, lonely country from whence they came. They went out on the Kansas Pacific and formed the townships of Herzog, Catherine, Lookout, Wheatland, and Freedom in Ellis County. They were about three thousand in number in 1875 and 1876.

This number has grown greatly in the forty-five years. Not only did they have large families, but ever since from year to year, as the older settlers get in financial shape, they send back to Russia for relatives and friends. Money is advanced to pay the expenses of the immigrant and his family to this country. He is compelled to pay his benefactor in work, when this debt is discharged, he buys a farm on "tick". Any friend lends him enough to get started and in a few years, usually four or five, he pays for a farm and has money laid aside. Then he is ready himself to send to Russia for a relative or friend.

The money making ability of the Catholic Russian has been enhanced by the fact that they raised enough children to do the work. They employed no outside labor except in harvest time and then not very much. Again, they are not only frugal and industrious, but very plain livers and dressers. Neither was the pioneer inclined to recreation. They were too serious minded to enjoy a

street-fair. The old folks maintained they could get enough riding in the harvest fields on real horses and wagons rather than spend time and money riding wooden horses on a merry-go-round. But these same serious minded people today have more fine motar cars to ride in and luxurious chairs in which to take their ease, as a result of riding behind~~ing~~ real horses and wagons, than almost any other class of people, and money in the banks to purchase more when desired.

These "steppe children" of the Czar, came from a semi-arid region in Russia, whose climatic conditions are very much similar to Western Kansas, a country of cold winters and fierce summers, of rolling plains, uninterrupted by mountains and unvariegated by valleys; a country of colonists, where life has been a continual struggle against the rigor and asperity of the climate and whose political history is the record of a long and desperate struggle against adverse circumstances. And yet, those who have traveled in Russia, peoples of different nationalities, and races, have tried to give expression to the almost indescribable charm of the country; and say it is difficult once you live in Russia, to escape it.

If a committee on colonization in the United States had from scientific knowledge, looked the earth over,

they could not have found a people better adapted, because of having undergone and made the best of hardships for generations, or from the standpoint of being acclimated, than are these German Russian colonists. And had this not been true, they could not have endured the privations they did in the early years of Kansas. In conditions where the English or American family could not longer live, they often suffered but persevered unto the end. As with the people themselves who had been acclimated to these sandy desert sweeps in far away Russia both by the hot winds of summer and the sudden yet fierce blizzards of winter, so was their wheat which they did not fail to bring with them, perfectly acclimated.

By the side of Herzog is Victoria, a colony settled by English before the Russian-German came. It has been said that about the only thing these English ever did here was to furnish material for magazine writers about the "Wild Western English lord, and the Indian squaws". In the prairie-dog country, George Grant bought forty sections of land at forty cents per acre, and sold it for ten dollars per acre, to the "younger sons, back in merrie England." When drought and grasshoppers confronted them, and these were followed by mortgages to be paid, these families failed and soon departed. That lot of merry good fellows were not fitted by nature to make this

dreary, sandy, sweep of Kansas plains to blossom with the "bread-tree". They were a trifle too restless. It took a people who had made a hundred-year contract with the Great Catherine and had had the strength to stay by it; and this German whose social inheritance was the ability to stand by a ninety-nine year contract, and not move until its conditions had been revoked, were just the very best people fitted by the training and discipline of the past, to tame the wilderness of the short-grass county. As Darwin would say; Nature by her inexorable law of the survival of the fittest, surveyed the map of the earth, and sent to Western Kansas, the very people who were fitted by social inheritance to inherit the very soil on which we now find them planted; and perhaps their great faith in God would suggest, (for they are a very pious, reverent people), that this was the recompense awaiting them after their long decades of patient, persistent, persevering toil and prayers for more land which, although all about them, was denied them, though they starved. Perhaps those sad accumulative experiences of generations accounts for the insatiable land-hunger which possesses them, and which prompts them to toil and save and buy more land.

Then, too, people who live by the century or decade, and not by the year, would have been required to settle Western Kansas. Often at the end of the year, and es-

pecially those early years, the pioneers would not get the seed back they planted; and, if farming by the year had been done, the year's failure of crops would have closed up the business; but if farming by the century is done, as these Russian-Germans had done in Russia, and as they will do here, for they are in Kansas to stay, if one averages the bad years with the good, and all the time the average is getting a little higher, in the long run, the average is quite high. If a bad year comes, they do as their ancestory did on the "Steppes," doggedly stay by their lot, by getting some other work until next harvest.

The first colony of Russell county that went out there in 1875, from the Volga, settled twelve miles south of Russell. As with the others, these German colonists from Russia emigrated because they were so oppressed and because of the offensive rules and ordinances of the Russian Government. Although throughout the empire lay much vacant land, which was not farmed, and which the colonists could not use, because they could not buy two thousand to three thousand acres when an acre cost thirty or forty rubles, and it was held in these large tracts. If the economic conditions had been such, that they could have lived even moderately well there, they would never have emigrated to Kansas, as they did in 1875

and 1876 and emigrate to Western Kansas. This colony of Russell county arrived October 5, 1876, poor, tired-out, but happy. Here was running water, and some timber, and one could secure eighty acres of land, and one hundred and sixty acres of timber claim free.

At that time, far and near, all was open prairie. Dugouts were made, first covered with limbs of trees, grass and earth; and the families entered them. A fall rain came, the dugouts were filled with water, the pioneers escaped, to prevent drowning, and remained all night under the open sky. They then built sod houses and covered them with lumber and sod. These houses had two windows, two feet wide by two and one-half feet high, and each had but one room, about fourteen by sixteen. There was no ceiling nor floor, only mother earth. They built these houses all in a row. In the meantime, a committee had been sent to Kansas City to buy wagons, plows, and furniture. When these supplies came, each family got a yoke of oxen. Those who had no money borrowed of those that had. As there was no feed or fodder, these cattle ranged on the prairie the entire winter.

The winter of 1876 in Kansas is known as a period of "hard times". The country had been swept as by a scourge the year before by drought and grasshoppers. Food was scarce, yet, despite their privations, they were cheerful

and contented, for just out of the window they could see rolling prairies, which at last they could call their own. This thought was the light that illumined their long winter of hardships. They would have worked for twenty-five cents per day, but there was no work to be had for three years after their arrival. Soon each family, by the homestead act, had to move out on his own tract of land.

The second troop of colonists came in December of 1876. The third in 1878 and so on through the years, little by little, more and more came. In spite of all the hardships, no one ever complained or expressed a wish to return to Russia and they said they would rather be a poor laborer in the United States, than a wealthy man in Russia where there is so much uncertainty and oppression. Kansas has been to them a haven from former oppressions, civil, religious, economic.

After droughts, grasshoppers, and mortgages, had evicted the English from Victoria, the German-Russians succeeded to their houses and barns. When the droughts came, the Germans left their women and children on the bare claim and worked on the railroad in Western Kansas and over the line into Colorado and sent the money back to the wife and children to live on, and to hold the claim, and care for the cattle. The men still wore their

sheepskin coats and Russian caps and they needed them too, in winter. They skimped and saved, and always lived on less than they earned, small though the income was. They had few wants. When the average Western farmer failed to produce wheat, the American found fault with the droughty climate and quit. The Russian-German bought his place went on putting in wheat, plowed a littler deeper, harrowed a little oftener, then, when the good crop years began, he had wheat everywhere, and in summer it was one vast wheat field, where the Russian farmers had their homes. They bought land at four dollars per acre, raised more wheat and bought more land. At first they clung to many of their Russian customs, but these are gradually being dropped. One was that in the late spring, there was a march to the open lands and the blessing of the fields took place, a very pretty ceremony.

From sod houses, they went to cabins, and then to cottages later.

Patience, perseverance, pluck, industry, honesty, frugality, morality and piety are remarkably developed in the rugged natures of this group of people and enabled them to successfully compete with Indians, coyotes, blizzards and cyclones, droughts and prairie fires in those pioneer days when they were developing the great wheat fields of Kansas.

PART III.

THE PRESENT STATUS OF THE GERMANIC PEOPLES IN THE STATE'S DEVELOPMENT.

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As can readily be seen the immigration of the Catholic and Lutheran German colonist from Samara and Saratov was of an entirely different character than was that of the Mennonites. The Mennonites from the Molotschna Colony, constituting fifty-six villages, had lived in opulence. Although a very serious minded people, they had had special privileges in regard to land, and with wealth came leisure for education and music, and other refinements of life. During the ten years from 1874 to 1884, there was a steady stream of these excellent farmers, pouring into the state. "It was estimated that by 1883, about 15,000 had settled on the lands of the Santa Fe Road, and since that time they have increased to 60,000. The importance of the settlement of these people in Kansas cannot be overestimated, as they were professional farmers, with ample means and settled in large numbers."[1]

The most important achievement of the foreign immigration department was the transplanting of these 60,000 Mennonites to Kansas. It was important, because they came in large companies usually, each company filling one Atlantic liner by itself. They have made their sec-

tion of Kansas a garden of affluence and contentment. They have built three colleges, many schools, churches, hospitals, orphan's homes in Kansas, and missions among the Indians in Oklahoma, which they still maintain at an annual expense of $40,000.00 raised among themselves. They have brought the Cheyennes and Arapahoes to their farms in Kansas and taught them not only to work but to read and write English and German, and to live like Christians. After the immigrants from Russia had settled in Kansas, others from West Russia, Switzerland and the Palatinate followed them and from Illinois an important movement set in. Mennonites from St. Clair county, Illinois made a purchase of 43,000 acres in Harvey and McPherson counties. The entire country from the Cottonwood river, near Florence, in Marion county, to Hutchison on the Arkansas river has practically been absorbed by Mennonites and branch settlements have been made farther west and southwest in the counties of Rice, Barton, Pawnee, Rush, Hamilton, Meade, Kiowa, Pratt and Kingman. In fact, there is hardly a county in the western half of the state, where Mennonites have not gained a foothold. Overflow settlements of the second generation of the original immigrants may be found in many counties of Oklahoma and Colorado.

In Kansas alone at least two million acres of highly

improved farms are in the lands of Mennonites. When the Mennonites came from Russia, each one was allowed as baggage a flat wooden chest, three feet long by one and one-half feet wide, and one and one-half feet deep with iron handles. Besides their important papers and personal effects, it is a significant fact that each one had between fifteen and twenty-five pounds of Turkey Red hard wheat, for seed in this chest. They planted that wheat at once, and the millers looked at the wheat at first in derision, and would not pay them full market price. They docked them two or three cents per bushel. However, the Mennonites kept on sowing wheat. Mr. Bernard Warkentin, a Mennonite of Russia had built a water power mill on the Little Arkansas river at Halstead, Harvey county, 1875. It had been through the influence of Mr. Warkentin, father of Mr. Bernard Warkentin, that this hard Turkey wheat had been adopted by the Mennonite colonies in the Crimea. In a few years, they raised this kind of wheat exclusively.

The soil and climatic conditions of Central Kansas were more similar to the steppes of Russia than any other place investigated and were ideal for the introduction of that particular wheat which was already acclimated. On account of its wonderful adaptability to the Kansas climate, the colonists soon found themselves rich in

wheat. Just at this time, too, the milling industry of the state was changing from the buhr to the roller system, and with this change the problem of grinding the hard wheat, which could not be done satisfactorily by the buhr sustem, was solved. As soon as the millers over the country began to grind and sell this wheat, its fine quality was discovered and it commanded a premium price, as it is conceded to be the best wheat in the world, because it contains the most gluten. The summers of Kansas are too hot for the soft wheat, which had hitherto been planted by the settler. It can be grown in Colorado where the summers are cooler. For years the farmers of Kansas had labored to produce wheat, but the spring, or soft wheat was a failure.

If the thousands of Russian-Germans had never done anything else than to introduce the wheat from Crimea, which has made Kansas such a rich and prosperous wheat state, they would have been a great asset. But with the wheat, they brought their technical practical knowledge in the raising of that wheat; and capital to invest in lands to plant the wheat, and brain and brawn to wisely invest the capital and till the lands. As a rule, they were in good circumstances, some even buying land by the section. Individuals among them came with as much as $40,000 to $50,000 apiece. For forty-five years, over the Santa Fe, Rock Island and Pacific Railways,

Kansas has shipped flour to every state in the Union, by the train load each day, and Kansas has become the great wheat state of the Union.

In the historical review of the Mennonites for the past four hundred years, since they originated, it has been shown that owing to religious persecution driving them from place to place, and owing to the fact that they were not permitted to participate in public affairs in Russia, the accumulated experience of the centuries through force of circumstances, has been such as to develop a tendency toward seclusiveness and a lack of interest in state and national politics which has often been interpreted by those who do not go deeply into the evolutionary causes of their mental attitudes as selfishness, lack of public spirit, and even as disloyalty; then, too, the religious tenet of non-resistance which is a basic principle in their religion prevents them, from conscientious scruples, bearing arms. They look upon war as organized murder. The Friends also take this position.

During the last war, however, many young Mennonites in the enthusiasm of their patriotism voluntarily enlisted, before the draft was taken, and took their places with the heavy artillery at the front and some died in Argonne forest; others were very slow and reluctant about

going in, some because of the influence of their religious scruples, others as was the case among all peoples, because of lack of personal, physical courage. They were more willing to give to the Red Cross and the Liberty loans, than to enter active fighting. They reasoned with themselves, they could conscientiously assist the wounded and assist the United States in the war, financially and raise wheat by the thousand bushels, when they could not bring themselves to shoot their fellow-men. Many, in subscribing to the Red Cross, subscribed heavily, but stipulated that this should be used for medical and hospital supplies.

They as a rule, produce no loafers, or paupers; and their contribution to the criminal class is a minimum. They are strictly temperate, opposed to liquor, tobacco, gambling, etc. This, in a measure counteracts the fact that in some other groups of the Germanic element they opposed prohibition and denounced it as taking away their personal liberty. But the Mennonites, were always advocates of temperance and purity. The 60,000 of them in the State have lived wholesomely. They "lived" prohibition before it became the law of the state, and this temperate living through forty-five years has not sent out decadent weaklings, but a vigorous stock, both physically and mentally, and has made it possible for Kansas to be

the "dryest" state in the Union.

The best and most successful colonization schemes in the history of Kansas were those established on racial or religious foundations, where a fundamental principle involving political or religious freedom was at stake. Colonies founded on this basis, usually as a natural result, had a splendid co-operation among their members where as brothers "The Golden Rule" was law. The next important step in the Americanization of these peoples is to so educate them that this same attitude which they have for their particular group should be extended to the extent that it not only takes a keen personal interest in the States' affairs, but also the Nation's. They are not of the type that "cushions store-boxes, saving the nation with his mouth, or even going about like a roaring lion, seeking nominations for congress." They have little of the accursed vanity and restlessness of the age. They are a peaceful, quiet, wealthy people, undisturbed by the throes of speculation or politics, dwelling contentedly with their orchards and wheatfields, their fine modern homes, their cars, their tractors, and their bank accounts. They should be brought to a realization that to possess these blessings in a free state

incurs the responsibility and imposes the obligation of looking after the public interests of that state, both in peace and war. Of course, in the centuries heretofore, it has not been their privilege to perform such a task; but now it is their sacred duty; and when they are made to see this, they will be more public-spirited.

Many quaint old-world customs were brought here, one of which is the festivities occasioned by the event of a wedding. But these are gradually being laid aside by the second generation, and the "American ways" substituted. The tendency to exclusiveness is being broken down also.

There are about thirty-one Mennonite church buildings in the State. The church organizations, with their location, are located as follows:

MENNONITE CHURCHES IN KANSAS IN 1910.
(Except some in the Western part of the State.)

COUNTY	LOCATION IN OR NEAR TOWN
Marion	6 miles N.W., of Peabody,
"	Durham
"	Hillsboro,
"	2 miles south of Hillsboro
"	Hillsboro
"	3 miles N.W. Hillsboro
"	2½ miles S. of Hillsboro
"	2 miles N.E. of Goessel
"	5 miles N.E. of Hillsboro
"	Tampo
"	Goessel
"	5 miles S.W. of Lehigh
"	Lehigh
"	5 miles S.E. of Goessel

MENNONITE CHURCHES IN KANSAS, IN 1910
(CON.)

County	LOCATION IN OR NEAR TOWN.
Marion	
"	Goessel
Reno	
"	Arlington,
"	10 miles S. W. of Sterling
"	4 miles E. of Buhler
"	Hutchinson
"	Inman
"	3 miles E. of Harper
"	S. W. of Inman
Ness	
"	4 miles N. W. of Arnold,
"	8 miles S. W. of Ness City,
"	Ransom
Cherokee	
"	1 mile S. E. of Neutral
Kingman	
"	8 miles S. E. of Kingman
Harvey	
"	1 mile N. of Newton
"	Burrton
"	2 miles N. E. of Halstead
"	6 miles S. of Moundridge
"	4 miles S. W. of Elbing
"	Halstead
"	4 miles N. E. of Buhler
"	Newton
"	1 mile N. of Trousdale
Barton	
"	6 miles N. E. of Pawnee Rock
McPherson	
"	S. W. Canton
"	Moundridge
"	4 miles W. of Moundridge
"	5 miles W. of Moundridge
"	Moundridge
"	N. E. of Moundridge
"	1½ miles S. of Inman

MENNONITE CHURCHES IN KANSAS, IN 1910
(CONCLUDED.)

COUNTY	LOCATION IN OR NEAR TOWN
McPherson	
"	5 miles S. E. of Canton
"	Southwest of Inman
"	8 miles N. W. of Inman
"	Moundridge (second)
Chase	
"	Cedar Point
Harper	
"	7 miles S. W. of Harper
"	3 miles E. of Harper
Hodgemen	
"	4 miles N. W. of Hanston
Butler	
"	5 miles S. E. of Whitewater
"	2 miles S. E. of Whitewater
"	1 mile N. E. of Elbing
Stevens	
"	Liberal
Osborn	
"	10 miles S. W. of Osborn
Pawnee	
"	Larned
Comanche	
"	5 miles S. of Protection
Sherman	
"	17 miles S. E. of Goodland.

(ALL EXCEPT THOSE OF WESTERN KANSAS SINCE 1910)[1]

They have a large membership in the state, but the statistics for the exact number have not been secured.

To obtain an idea of the German-Catholic Russian

1. The above figures were obtained by Mr. Henry Frauzen a Mennonite of Newton, Kansas.

as he is when he first comes from Russia, he should be studied in what is known as "Little Russia" in North Topeka. There, for forty-five years, these German Russians have been coming and going either to the west or else to larger better homes in other parts of the city of Topeka.

"Little Russia" occupies three distinct locations. East Gordon stree, from the railroad tracks to the river; the plot between Curtis street and the river east of Quincy street; and a rather indefinitely bounded tract around the crossing of the Rock Island and Union Pacific tracks. In the first tract, there are twenty-six families. They own their lots and houses and are a prosperous colony. In the tract by the river, there are fifty-three families. By the Rock Island Junction are twenty-one families; in all there are about eighty families. The only way to get correct impressions of this interesting section of the city of Topeka is to go into the homes and study the people.

Of the three settlements, the term "Little Russia" is much more frequently applied to the East Gordon street settlers than to either of the other two groups. Their language is German, and their religion is Catholic.

Encouraged by the good reports of those who have

come to Kansas, the people in far away Russia, after deciding to emigrate, buy their ticket to Topeka. On their arrival here, they get work, either on the railroad section or in the Santa Fe shops. Being a people of robust physique, they easily obtain work in the Santa Fe shops, where much heavy work is performed. Many of the men are employed in the shops, and some have worked themselves up into important positions, as machinists, foremen, etc. They average $5.00 to $6.00 per day.

The Santa Fe shops have a trades-school, where the boys are freely taught any kind of a mechanical work from nine to ten A. M. each day. Here aside from working and getting good wages, as soon as they are old enough, they receive instruction along technical lines. After graduation in this school, if they show any special mechanical genius, they are sent to Philadelphia, to a technical school. Two have recently been sent.

In the flood of 1903, twenty-seven of these families lost their all, but they did not falter; again they saved their money, retrieved their shattered fortunes, and rebuilt their homes. However, their friend, the Santa Fe Railway Company, came to their assistance and built several blocks of small, neat cottages, which were sold to them on the installment plan. Soon they had paid the

full amount required to purchase these and possessed their own little houses again.

These houses of "Little Russia" average three rooms each. The most of them are painted gray and green. Everything about the place, inside and out, is not only scrupulously clean and orderly, but kept in good repair. They obtain second-hand timber from the shops, build their side walks, fences, summer kitchen, wash house, coal house, and sheds. Their front lawns are tiny, but usually the pretty old-fashioned flowers and shrubs are found planted. In the back is a court, around which the various small houses are built, besides chicken coops, dog kennel, hot beds, and various small sheds, all enclosed by a good fence. Usually in this court, is a pump, an apple tree or two, and a grape arbor. Beneath the apple-tree may be seen some comfortable, wooden seats, constructed by the men. A grind stone, a wheel-barrow and a stack of garden tools, may usually be seen, and a large stack of wood, neatly chopped and piled for firewood. The interior of their homes is well furnished with the latest furniture. The attempts at interior decoration are crude; but perfect cleanliness and order prevail.

When these German-Russian colonists came, during the first twenty years, they had large families; but now, this has changed. In Topeks, the average German-Russian family

today averages about five. These families of "Little Russia" are the poorest Germans of them all, and usually consist of those which have immigrated the more recently, having been sent for by some friend or relative. The Russian Germans in Topeka, as a whole number 475 families and consist of 2,200 to 2,300 people. Besides the eighty families of "Little Russia", there are 395 families scattered over all parts of the city. There are 225 of these east of the shops, and 160 families in North Topeka.

When they arrive from Russia, they work and pay their benefactor the debt they owe them for their ticket over here, then after that they get some furniture and a house in Little Russia. When they have paid for this, they make their "second move" and buy a home in the city worth from $2,000 to $6,000. After a few years more, they sell this home, take their savings, go out to Western Kansas, near some relative or friend who has preceded them, and buy a farm. It is estimated it takes the average family about twelve years to earn enough to go to the West and get his land.

Unlike the men, few of the women are tall, though most of them are of exceptional muscular build. They are usually short and stout, and as one studies them, as they hasten about their work with bent shoulders and care-

worn faces, the long interesting history of these people is silently suggested. They are a people that has suffered much, and borne it all with patience and courage. They govern their children with a firmness that always engenders respect of the parent by the child, yet they are not harsh or tyrannical.

When they first came forty-five years ago, they could not speak anything but German. Since 1863, as Russian subjects, they have been compelled to attend Russian schools and have learned the Russian language and assimilated more of the Russian ideas. However, all can speak German and attend St. Joseph's church, where Father Henry has been their priest for nearly half a century. They are very devout in religion and teach it to their children zealously. Plans for a second German Catholic Church, to be on Seward Avenue, have been drawn and the site has been bought. Also a parochial school is to be built. They have $25,000 in the treasury saved for this purpose.

Both boys and girls usually stop school rather young, after they are confirmed. However, this is gradually changing and more remain in High School than formerly did. They long to get in the shops and make money, and then go out West to get them a farm.

They have their festivities, wedding feasts, etc., and drink their "3 bumpers" of beer. They are not pro-

hibitionists from choice, yet they have a very great respect for law and are a happy contented, peaceful, law abiding people, industrious, honest and thrifty. They are fond of music, and in the church, the boy's choir is very remarkable. As fast as they are able, they give their children music lessons. Their homes in Topeka, outside of "Little Russia," are of the type of the average well-to-do citizen, and are comfortably furnished. Many have pianos, victrolas, and other modern inventions.

In Western Kansas, the German immigration from Russia has been the most extensive to the counties of Ellis, Russell, Barton, Rush, Marion and Harvey, and to many other counties it has been considerable, including Ellsworth, Ness, Trego, Gove, Logan, Graham, Sheridan, Cheyenne, and several others.

Only a few times since 1878 have they come in great numbers, but every year has witnessed the arrival of a few, in perhaps each of the counties named. About 1902 a colony from Mexico came to Russell county, by the aid of their countrymen and public spirited citizens of Russell. They had been induced to go to Mexico, by glowing stories of land agents, but the climate killed many of them and enfeebled nearly all the rest. The climatic effect was so great that for sometime after the colony came to Russell, they were known as the "Mexicaners", be-

cause of their saffron complexion, which gradually became normal again. Some who settled in South America, especially Argentine and Paraguay and perhaps a few in Brazil, came to central Kansas. A few families who settled in South Africa also came here.

Although of German blood, knowing very little of any language but German, and having the same forms of worship, they had when they migrated from Germany, these people are usually called Russians by most people. But, they themselves disclaim this and always say they are Germans. Among the first colonists in Kansas, very few were familiar with the Russian language. The later arrivals, however, have shown a constantly increasing familiarity with Russian, signifying that the Russian government since 1883, has been trying to Russianize them.

The Russian-Germans are mostly farmers. In Ellis county,[1] they occupy most of the farm lands south of the Saline river, and in several townships, are almost the exclusive inhabitants. These are mostly from Samara and Saratov, with a few provinces other than these, and are all of the Roman Catholic faith. In Russell county, they occupied the southern townships at first, but have spread so that now every township contains some Germans. Lincoln township is almost wholly inhabited by these people, and in this township the first settlement was made in October

1, 1876, and the people were drowned out of their dugouts. These are from Saratov largely; a few are from Bessarabia. Along the west border, where the settlers of Ellis county have extended eastward, the Russians are Catholic, but most of the Russian settlers in Russell county are Lutherans. The remainder comprises German Methodists and a few Reformed, some Mennonites and other non-resistant sects.

In Ellis county, the rising generation has remained practically to a man with the Catholic Church, but in Russell county a considerable number of the young people have become affiliated with various English speaking congregations of Methodists, Congregationalists, Baptists, United Brethren, etc.

While the Germans are very largely Lutherans, the several congregations belong to at least three different synods, of the Evangelical Lutheran Church.

Parochial schools, were early established in nearly all German settlements, wherein German was taught and the catechism and religious doctrine as well as the fundamentals of common school training; but these schools have gradually diminished and are now often limited in giving only instruction such as is essential for confirmation of the youths into the church. On the contrary, in Ellis county; the parochial schools are large and strong, well attended, and actively growing in every village. In Ellis

county, they settled in villages as they do in Russia; but very early the settlers in Russell county went out on their homesteads and the village or form of communal life never took hold in Russell county as in Ellis.

Many of the young people from Ellis county attend the Catholic college at Hays instituted and directed by the Capuchin Fathers.

In eastern Trego county are Russians similar to those of Ellis county, while near the center of the county are others chiefly from Russell county or from the same villages in Russia. Others about Collyer are of the Odessa region. Going into the county west, which is Gove, on the Union Pacific Railway is the town of Park, formerly called Buffalo Park. This and Payne township are settled by Germans, from Samara or Odessa. They are Catholics.

In Graham county, the next county north of Trego, is a settlement of German Russians of Catholic faith at St. Peters, while elsewhere in Graham county are found Lutherans. In the next county west of this, Sheridan county, at Angelus, is also a Russian-German Catholic colony. In the next county west of Gove, about Oakley and Monument, are Russian-German Lutherans. In Cheyenne county, the northwest corner of the state, is a colony that extends over into Colorado, most of them from Odessa. Going back again to the central part, the next county, south of Ellic, which is Rush county, has settlements

and villages in the northern part, similar to those of Ellis county. Then, also, the next county east of Rush and just south of Russell which is Barton county, has a large number of Russian Germans in the northern part, adjacent to Russell county, as does Ellsworth county which is just east of Russell.

In Finney and Kearney counties are the thousands of acres of sugar beet fields worked largely by Russians. The factory is at Garden City.

As we are indebted to the Russian German for the Turkey Red Crimean wheat, so also, to the Germans are we indebted for the sugar beet factories and bringing the sugar beet seed, of the Kleinwanzlebener, the Otto Brenstedt, Heine, Schreiber and Sons, Dippe and Hoening varieties, all raised in Germany and Bohemia of a long and perfect pedigree, and are of the finest quality. This seed is shipped to Garden City by the carload from Germany and Bohemia. The development of the beet-fields and sugar factories of the Arkansas valley are almost as interesting as the development of the great wheat fields.

The story of the sugar beet industry in Kansas is of itself a subject which, if considered in detail, deserves far more space and consideration than can be given it here. The soil and climatic conditions in the sand hills about Garden City in Finney and Kearney coun-

ties are ideal. The sugar beet industry originated in Germany January 11, 1799. The first attempt to produce beet sugar in America was in Philadelphia in 1830. All during the 19th century attempts were made to produce beet sugar at various points, but without success until in 1879, at Alvarado, California, a factory was successful.

In June 1905, the first land was purchased by the American Beet Sugar Company for the first beet sugar company in Kansas. In September, the local company was organized and contracts let for over 6000 acres of beets. The company has expended in cash, about $3,000,000 in the construction of the factory, which is modern and complete in every respect and equipped with the Steffans process brought from Germany, the best modern method known for the extraction of sugar from beets. In construction and equipment, the factory is equal, if not superior, to any in the United States. An average of over 300 men were employed in its construction, for over twelve months and about 250 men are employed in its operation.

The beets purchased by the company were grown in Finney and Kearney counties. Over 80,000 tons of beets were grown for which the farmers were paid in cash, a half a million dollars.

The beet growing territory, in the Arkansas valley in Kansas, comprises about 210,000 acres. Its altitude, 2,800 feet, is perfect for beets, and its soil and climate of the best.. These acres of beet fields are largely worked to a great extent by the Russian Germans and the factories are largely run by the Germans originally from Germany who thoroughly know the technicalities of the process.

In the pioneer days, as has been mentioned, many of the Germans worked upon the railroad as sectionhands or track lararers to help eke out an existence, when the country was new, and the crops failed. They held on, when others left, raised large families and as a result, they have steadily reached out farther and farther. Now, to those who have arrived in Western and southwestern Kansas, within the past fifteen years, the beet fields and sugar industry offer occupation for man, women and children. Some families make periodic excursions to work in the beet industry between planting and harvest time, and then return to the wheat fields of the Golden Belt for the harvest.

The most of them are naturalized citizens which is necessary in order to take homesteads and get patents to land from the United States. They are proverbially honest in the payment of all obligations and their

years of clearing, cultivation, and civilization, before it yields up to its people its richest gifts. Though the skies are sunny, the soil rich, the air pure and balmy, yet all the riches the virgin soil contains cannot be wrested from it without years of grinding labor, and severe hardships. The wild primeval country is settled and cultivated by a people, whose lot is a hard one, and it is only when they are far down on the shady side of life that they usually reap the fruits of their toil, the real fruits, security, liberty, prosperity, society, civilization, rest. The fuller fruit of their labors is reaped by their children, and the great results of their sacrifices go to bring their country, national or state, to its greatest development. Thus it is, whatever the nationality, whether American or Russian-German, Hungarian or French, ~~that~~ there is a certain nobility about the pioneer, for he it is who blazes the way, braves the dangers, endures the hardships, sacrifices a life of comfort and security, that his posterity may live in happiness and plenty. In all this, the German pioneer, deserves credit to the extent that he has borne his share in making Kansas the great agricultural state that it is.

Besides being agriculturalists, Germans, at large in the state, whether from different points in the German Empire, Austria or Switzerland, or whether descendants

from Germans who earlier settled in other states, are found engaged in other occupations, such as banking, mercantile pursuits, teaching profession, lawyers, doctors, pharmacists, and various mechanical trades.

During the late war, there is no doubt that some of the older Germans let their sympathy lean toward the Fatherland; and some were found to be treacherous to the country of their adoption. This was often due to childhood memories, or interest in close relatives back at the "old home"; but of course, some of it resulted in treacherous and traitorous intrigue with agents of Germany. This was to be deplored, yet, without prejudice, in a fair and just view, honor should be attributed to those who were honorable , and loyalty to those who were loyal, and patriotism to those who were patriotic, and true to the principles of our state and nation; and there were many of these, for they came to the United States driven out by Prussianism and attracted by Democracy. In other words, they are not, as was said in the Introduction of the Attila-Hun, or Prussian Kultur type, but are Anglo-Saxon in principle and idea, and came in the cause of liberty for themselves and the race.

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