

# Introduction

Based on the format of the book, a short description of how to use the book to locate family members is in order.

First, look up the name in the index located at the back of the book. Be sure to use the maiden name for married women. Generally the first page is the location where it will show the birth. The second page number will show the family.

If you turn to the first page number you will notice a bolded number next to the family and a Roman numeral next to each of the children. If a child has a bolded number next to its name, it will be the location of that person in the book. Be sure when looking up the number next to a child that you stay within the same branch of the family, as each branch has its own numbers. If a child has no children and is married, a number will not be found and marriage information will be found here. Roman numbers indicate the order of birth.

I know this sounds complicated but really it isn't. Bottom line: look up name in index and go to that page or pages. (This will help you to understand what I have attempted to convey above.)

In those cases where a first name is omitted you will see a "Fnu" meaning **F**irst **N**ame **U**nknown. Those cases where the last name is omitted you will see a "Lnu" meaning **L**ast **N**ame **U**nknown.

Periodically you will see statements like **Notes for** or **More About Notes for**. These are side issues that relate to the individual; they add a little history and in some cases a little clarity. **More About:** When facts disagree between sources, the variations are noted under here. An example would be sometimes one source has a first name spelled one way and another source has it spelled differently. Another example is different birth or death dates. It is my hope that this book will serve to correct these issues. Please inform me as to which is correct and I will be glad to make changes.

The information in this book is only as good as the people that took the time to check it. Please send any corrections and or additions to me at [johnhoag@jhoagfamily.net](mailto:johnhoag@jhoagfamily.net). My postal address is 2111 S 49th Street, Kansas City, KS 66106

## **BACKGROUND OF PRETTY PRAIRIE MENNONITES**

Taken from

Epochs of History of First Mennonite Church

of Pretty Prairie, Kansas By Jonas A. Stucky and assisted by Lucy Stucky

The following text is as it appears in the book Epochs of History of the First Mennonite Church of Pretty Prairie, Kansas. I have left it as it was written. It is believed that the Rhine phalz should be Rhine Pfalz, Ensiedel should be Einseidel and where the book states Wolynia, it should really be Volhynia.

for sale and the land was to be rented, as the poorer people lived here and didn't own any land. So Waltner and Goering drove into the Lutheran community as far as Bohemia and advertised these villages, and as a result buyers came, though mostly Lutherans, and everyone was able to sell, even though some had to sell at sacrificed prices.

In Russia among our people an average farmer had from 2 to 5 head of cattle, although there were some who milked 14 cows. And where they owned the land an average farmer had 1, 2, or 3 Huves (A huve is 50 acres) of land, while some had only half a Huve. The going wage for a man servant then was 12 Rubels and for a maid servant from 4 to 6 Rubels per year.

In 1874 the Kotosufka, Horodish and Waldheim colonies dissolved and migrated to America, settling in South Dakota and McPherson County, Kansas. The Dakota group left the Wolynian province in early summer. The first of these groups consisted of Andreas Schrag and 10 families, with 53 more families following shortly after. These came from Horodish, Gorret and Futter to the depot Slovuti, crossing Brodda and Lemberg, Austria to Hamburg, and by boat to Hull and to Liverpool by train, embarking the Inman liner and sailing to New York. Then through Buffalo, Chicago, and Sioux City by special immigrant train, reaching Yankton, South Dakota, in August, 1874. These two groups settled about 35 miles north of Yankton of what is now Freeman, and Marion, South Dakota. Here were Albright, Flickinger, Goering, Graber, Kaufman, Muller, Preheim, Ries, Schrag, Senner, Stucky, Schwartz, Waltner, Krehbiel and possibly others.

The last and largest groups left Kotosufka, Wolynian, Russia August 6, 1874, comprising 73 families in a 2 day trek to Stolbonow, the nearest railway point to Hamburg, then by boat to Hull and from there to Liverpool by train, and on the liner "City of Richmond" from Liverpool to New York. At Castle Garden, New York, while on a few days stop, they were induced by the Santa Fe agent C.B. Schmidt and others to change their planned destination from South Dakota to Peabody, Kansas; thus settling in McPherson County around the vicinity of Moundridge in September 1874. Families represented here were Albright, Flickinger, Goering, Kaufman, Schrag, Krehbiel, Stucky, Waltner, Graber, Wedel, Zerger, Strausz, Voran, etc.

In 1884 a part of the South Dakota group came to Reno County where they were joined by some McPherson County families, settling in Albion township. This group consisted of about 30 families of Zerger, Vogt, Stucky, Schwartz, Schroeder, Senner, Preheim, Krehbiel, Kopper, Kaufman, Graber, Flickinger, Goering and Albrecht with more coming from time to time.

When Jacob Amen (founder of the Amish) gathered his followers in Alsace, France, and the Palatinate, it seems that our forefathers leaned to his teachings as evidenced by their signatures endorsing the statements of beliefs and practices written and signed at Essingen, Germany in 1779. A copy of this statement with the signatures of Joseph Schrag, Hans Albrecht, Christian Graber, Christian Stucky, Johannes Flickinger, Joseph Mundelheim, Christian Albrecht, Christian Sutter and Johann Maurer was brought over in 1874.

How long they adhered to these conservative practices is not known. It seems that in America they rapidly discontinued them, as they soon joined the Mennonite General Conference chartered by John Oberholzer and others which Webster terms as the most progressive branch of Mennonites.