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[New Glarus, Wisconsin]: [The Church], 1950

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THE FIRST
ONE HUNDRED YEARS
OF THE
*Swiss Evangelical and
Reformed Church*

NEW GLARUS, WISCONSIN



1850

1950

*The
Hundredth Anniversary
Of The*



SWISS EVANGELICAL AND
REFORMED CHURCH

NEW GLARUS, WISCONSIN

WALTER J. STUCKEY, Pastor

JUNE 25, 1950

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FOREWORD

We express the fond hope that members and friends will cherish this centennial booklet and receive from it some inducement and inspiration to continue the good work started under many difficulties by their forefathers, who, constrained by deep-seated convictions and a heartfelt desire to worship and serve their Master and Lord Jesus Christ, took the initial steps to organize what is now the Swiss Evangelical and Reformed Church of New Glarus, Green County, Wisconsin.

We are deeply indebted to Mrs. Richard Rettig, wife of the pastor who immediately preceded us, for most of the material contained in the history of the congregation. She had prepared an interesting, exhaustive historical sketch of pastors and congregation, which was read at the 90th anniversary celebration on Kilby Sunday, 10 years ago, and which later appeared in issues of the New Glarus Post. To Mrs. Arthur J. Theiler goes the credit for writing the article on the Women's Guild, to Mrs. Harvey A. Ott for the article on the Ladies' Aid, and to J. J. Figi, on the church choirs.

Mention could have been made of many members who had and have been active and faithful mainstays of the church, but space did not permit. But our heavenly Father knows them all, and will recompense them according to their work of faith and labor of love. May the present members continue to build on the heritage left them by their fathers.

When, in the future, members look and think back to the hundredth anniversary festivities and ask themselves such questions as "who were members of the consistory? who taught in the Sunday School? who was president of the Women's Guild, the Ladies' Aid, the Youth Fellowship, or the congregation? who sang in the church choir?" they will find at least some of the answers in the historical material and in the pictures found in this booklet, which ought to help them visualize persons and organizations as they appeared and operated in 1950.

To the triune God, Father, Son and Holy Spirit, who has blessed our congregation beyond our deserts, who has made possible all that has been achieved in the past 100 years, and who, we hope and pray, will guide the destinies of our congregation in the years to come, we dedicate this centennial booklet. "Unto Him be glory in the church of Christ Jesus throughout all ages, world without end."

May 25, 1950

Walter J. Stuckey, pastor

Church Directory

CONSISTORY AND SPIRITUAL COUNCIL

PASTOR: Walter J. Stuckey; ELDERS: Gerald J. Disch, Palmer C. Duerst, Joshua J. Hoesly, Philipp N. Marty, Leonard M. Rindy and Fred V. Stuessy; DEACONS: Herbert A. Blaser, Robert T. Dibble, Mrs. John C. Erb, Paul Grossenbacher, J. Peter Klassy, Mrs. Ralph Luchsinger, Mrs. Harvey A. Ott, Clayton E. Streiff and Ernest W. Zentner.

THE TRUSTEES

The Elders and the Deacons.

OFFICERS OF THE CONGREGATION

PRESIDENT: Joshua J. Hoesly; VICE PRESIDENT: Leonard M. Rindy; SECRETARY: Mrs. Ralph Luchsinger; TREASURER: Gerald J. Disch; and FINANCIAL SECRETARY: Henry Kundert.

COMMITTEES

USHER: Palmer C. Duerst, Gerald J. Disch and Ernest W. Zentner. SUNDAY SCHOOL: Joshua J. Hoesly, Robert T. Dibble and Mrs. John C. Erb.

COMMUNION: Fred V. Stuessy, Philipp N. Marty and Leonard M. Rindy.

CHURCH PROPERTY: J. Peter Klassy, Herbert A. Blaser and Clayton E. Streiff.

PARSONAGE: Paul Grossenbacher, Mrs. Ralph Luchsinger and Mrs. Harvey A. Ott.

SOUND EQUIPMENT: Rev. Walter J. Stuckey, Calvin Schuler and Russell Reuter.

HISTORICAL BOOK: Rev. Walter J. Stuckey, Mrs. Philipp N. Marty and Mrs. Harvey A. Ott.

CEMETERY ASSOCIATION COMMITTEE

CHAIRMAN: Henry Steussy; SECRETARY: Jacob S. Urben; and TREASURER: J. J. Figi.

THE SUNDAY SCHOOL

GENERAL SUPERINTENDENT AND TREASURER: J. J. Figi; RECORDING SECRETARY: Elaine Frick; ATTENDANCE SECRETARY: LaVonne Walden; CRADLE ROLL SUPERINTENDENT: Mrs. W. J. Stuckey; HOME DEPARTMENT AND BIRTHDAY SECRETARY: Rev. W. J. Stuckey; TEACHERS: Alvina Hoesly, Delores Hoesly, Marlea Duerst, Violet Duerst, Mrs. Milton Babler, Corinne Jorenby, Mrs. Sylvan Frick, Darlene Walden, Karen Frick, Phyllis Duerst, Elaine Frick, Elmira Grossenbacher, Ruth Streiff, Mrs. Garland Marty, Ruth Stuckey, Elizabeth Schmoker, Mrs. Earl Schneider, Mrs. Gerald J. Disch, Mrs. Eugene C. Slotten and Rev. W. J. Stuckey; PIANISTS: Elaine Frick, Jeanette Urben and Corinne Jorenby.

THE LADIES' AID SOCIETY

PRESIDENT: Mrs. Melvin Streiff; VICE PRESIDENT: Mrs. Gilbert Ott; SECRETARY: Mrs. Clayton Streiff; and TREASURER: Mrs. Fred V. Stuessy.

THE WOMEN'S GUILD

PRESIDENT: Mrs. Milton Babler; FIRST VICE PRESIDENT: Mrs. Durward McVey; SECOND VICE PRESIDENT: Mrs. Sylvan Frick; SECRETARY: Mrs. John Pauli; and TREASURER: Miss Alice Freitag.

THE YOUTH FELLOWSHIP

PRESIDENT: Elaine Frick; VICE PRESIDENT: Ruth Streiff; SECRETARY: Karen Frick; and TREASURER: Monica Figy.

SENIOR CHOIR DIRECTOR: J. J. Figi.

ORGANIST: Miss Alice Freitag.

CHURCH SEXTON: Robert Kubly.

CEMETERY SEXTON: Charles Kammer.

CUSTODIAN OF CHURCH RECORDS: Rev. Walter J. Stuckey.

—§—

Greetings and Felicitations

Rev. Walter J. Stuckey, and the members
of the Swiss Evangelical and Reformed Church,
New Glarus, Wisconsin.

My dear Christian Friends:

It is with deep satisfaction that I avail myself of the opportunity of extending to you and your people at the occasion of the one hundredth anniversary of the Swiss Evangelical and Reformed Church, New Glarus, my heartiest congratulations and good wishes.

Several times in the course of the years it has been my privilege to come through New Glarus. I, therefore, am quite well acquainted with your property and with the place of your church in the life of your community. It is my sincere hope that this, your anniversary, may prove to be to you a year of enrichment of your spiritual life and the deepening of your consecration to Him who is the great Head of the Church, even Christ our Lord.

This is a period in the history of the world when Christian people in a very special way need by word and life to bear testimony to a confused, disturbed and bewildered world that their faith is solidly grounded in Him who is not only the crucified and risen, but the everlasting One.

My best wishes, therefore, go out to you and the people of your church at the occasion of your Centennial. I trust it may be a time when your people flock to their church and when they sincerely rededicate themselves to the service of both God and man.

Cordially yours,

L. W. GOEBEL, president of the
Evangelical and Reformed Church
Chicago, Illinois

The Swiss Evangelical and Reformed Church
New Glarus, Wisconsin

Dear Christian Friends:

In the history of institutions and in the lives of men there are certain momentous and significant events, which are of more than passing importance. June 25th, 1950, will be such a day for you. On that occasion you will with grateful hearts praise God for His mercy and grace, who has permitted you to witness for one hundred years unto the Christian Gospel of love and redemption.

Your life has been enriched through the service of your church. Moreover, it has offered you an opportunity to serve your fellowmen, not only in your community, but through the denomination of which you are a part, in all sections of the world.

To every member of your church and to your good pastor, Rev. Walter J. Stuckey, do I extend the greetings and best wishes of South Wisconsin Synod.

May this Centennial celebration be an inspiration to even greater service in the Kingdom of God.

Sincerely yours,

WM. G. SCHWEMMER, president of
South Wisconsin Synod of the Evangelical
and Reformed Church
Kewaskum, Wisconsin

—§—

To the Members of the Swiss Evangelical
and Reformed Church, New Glarus, Wisconsin:

A hundred years seem like a long time. When we look back to the time of the settlers and think of the many who received the ministries of the church at the time of baptism, confirmation, Holy Communion, marriage and burial, we are even more impressed. "One generation passeth away and another generation cometh." Men play their little role in the drama of life and then pass on.

The Church, however, speaks to us of things which abide. "Lord, thou hast been our dwelling place in all generations. Even from everlasting to everlasting thou art God." "Heaven and earth shall pass away, but my words shall not pass away." Even the Church shall abide and "the gates of hell shall not prevail against it."

As the only living former pastor, may I greet you, and rejoice with you in your Centennial celebration. "Let mount Zion rejoice, let the daughters of Juda be glad. Walk about Zion, and go round about her: tell the towers thereof;—that ye may tell it to the generation following. For this God is our God for ever and ever; He will be our guide even unto death."

Sincerely yours,

RICHARD RETTIG
Pittsburgh, Pa.

History of the Congregation

Early Beginnings

The beginnings of the Swiss Reformed Church, as it was first known, take us back to the year 1845. It was in that year (August 16th) that about 27 families (122 in all), coming directly from their ancestral homes in Canton Glarus, Switzerland, arrived at what is now New Glarus, and founded the first Swiss colony in Wisconsin. The courage and fortitude of these sturdy pioneers, who fared forth to cope with the unknown hinterland of the United States, who met with repeated bitter disappointments enroute, and who suffered untold hardships in getting established in their new homeland, are an amazing story, a story, however, which we do not need to repeat here, for it is interestingly told in Miriam Theiler Abplanalp's book—New Glarus' First 100 Years, a book, which we suggest you get and read.

Coming from the homeland of Zwingli and the Reformed Church, and loyal to the faith of their fathers, it was natural for these pioneer settlers, and others who joined them later, to bring their religion with them, and to long for the opportunity of fellowship and worship, and the study of God's Word. Being without a minister for nearly five years, their worship services, held in the homes, consisted of the reading of sermons, singing and prayers. In the spring of 1849 the Evangelical Church Commission of Switzerland advised the colony that it was sending a certain young man by the name of Wilhelm Streissguth, a graduate of the Mission House at Basle, to be their spiritual leader.

In anticipation of their new minister's arrival the colonists erected a neat little log church, 20-ft. x 30-ft., which stood on land which had



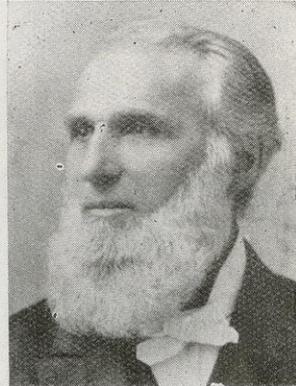
been designated for church and cemetery purposes.

In the meantime Jacob Tschudy, a school-teacher, conducted Sunday services in the new church building. But when weeks and months went by and no word had been received from or about Pastor Streissguth, it was decided to send Mr. Tschudy to Milwaukee, 100 miles away, in the hope of hearing about or meeting the new pastor there. By the first of June 1850 he had made three trips to Milwaukee, but each time he came back home with the disappointing news that he had heard or seen nothing of their promised spiritual leader.

It was just at this stage of keenest disappointment and frustrated hopes that suddenly, and without previous notice, Pastor Streissguth and his brother arrived on foot from Milwaukee on a Sunday afternoon, the 23rd day of June. There had been numerous delays and he had been unable to sail at the appointed time. On arrival in New York he wanted to send a letter to the colony to inform them of his coming, but he was told there that, if he left at once, he would arrive at New Glarus from eight to ten days sooner than a letter. So he decided to leave for his first field of Christian service at once.

Word of the new minister's arrival passed from cabin to cabin with lightning speed, and on that very afternoon the villagers, young and old, assembled in the little log church to greet their young pastor, and in turn hear from him his own expressions of joy at reaching his journey's end.

On the following Tuesday afternoon, June 25, 1850, the entire male representation of the colony, as well as those from the neighboring Glarner settlement at Bilten in Town Washington, gathered at the church to organize as a congregation. The group numbered about 64 persons, all heads of families, except two or three. To his eager audience that day Pastor Streissguth explained the principles and objectives involved in establishing a congregation, the vital significance of the steps they were about to take, and the sacred responsibility that would devolve upon them.



Wilhelm Streissguth
First Pastor

Hereupon Mr. Tschudy read the suggested rules and regulations prepared by the Evangelical Church Commission of Switzerland. It was agreed to adopt these rules and regulations, and each person present signed the charter of the newly formed Swiss congregation (Die Reformirte Schweizergemeinde) of New Glarus.

The next step was the election of a consistory (Vorstand). Those elected as the first consistory members of the congregation were: Jacob Ott, Oswald Baumgartner, Mathias Schmid, John Oswald, Jacob Tschudy, Peter Jenny, Nicholas Elmer and I. Rudolph Hefty. (It is interesting to note that only one officer, Mathias Schmid, was an original colonist).

On the following Sunday, June 30, 1850, the log church was dedicated to the service of the triune God. Pastor Streissguth preached the dedicatory sermon on the text from I. Corinthians 3, 11—"For other

foundation can no man lay than that is laid, which is Jesus Christ." The little church on the hill now became a beacon light, which was to send its beams out into the lives of the people of the community.

At first the task of imparting religious training where there was little or no foundation seemed overwhelming to the new pastor, but by persistent effort and conscientious labor on his part, the children and young people gradually came to realize the meaning of the Gospel of Christ in their lives and at least to some knowledge of the fundamentals of Christian truth. In addition to catechetical instruction and Sunday School (Kinderlehre) he also taught German school. For awhile he traveled to Bilten every four weeks to preach and to teach.

No residence had been provided for the young minister. So he lived with members of the church until the summer of 1851, at which time he moved into the new parsonage, which had been built earlier in the year on the lot upon which the J. J. Figi house now stands. In addition to the house and lot the parsonage property consisted of about ten acres of land, partly tillable.

Having originally planned to go to Africa as a missionary, Pastor Streissguth had in his schooling gained not only theological knowledge, but also some medical training, which he frequently put to good use, and in many homes was both pastor and physician. When in 1854 a cholera epidemic broke out in the colony and caused the death of 22 children and adults, one chronicler remarked, that he does not know what the villagers would have done without the help Pastor Streissguth so sympathetically rendered.

With money sent from Switzerland a bell was purchased in 1852 in Milwaukee for \$112.00 and placed in the tower of the log church. With clocks and watches running differently and keeping poor time, it had been difficult up to this time to start church and other meetings promptly, so the bell solved this time problem fairly well.

Pastor Streissguth remained in New Glarus until 1856, preaching and teaching and ministering to the entire community in every way that he was able.



John Zimmerman
Second Pastor

The Rev. John Zimmerman, lately from Switzerland, where he had received his theological training, came to New Glarus the year after Pastor Streissguth left, in 1856. He was here four years. In the latter part of his ministry, in 1858, the beautiful, but unique, stone church, with a seating capacity of about 200, was built. This was a solid, plain structure with a square tower, surmounted by a small dome. John Becker and his son, Henry Becker, who both lived on a farm north of the village, supervised the construction of the building, which cost in cash \$1,950.00 and in donated labor by members 550 days of work.

The log church was sold, torn down and moved several miles east of the village, and rebuilt into a dwelling house. Nothing remains of this structure now, except two wooden benches, that were in use in



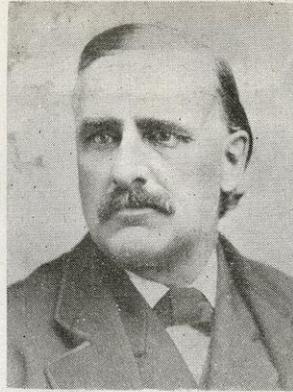
the church. As soon as the replica of the log church is erected on the historical grounds, located east of the present church cemetery, they will find a place in it.

It was during his pastorate that a formal constitution was adopted, namely, on January 31, 1859. The hold-over and new officers at this time were: Peter Jenny, president; Fridolin Egger, secretary; and Joshua Wild, treasurer; J. Casper Hefty, Arnold Alder, Nicholas Elmer, Jacob Ott, Werner Elmer and Jacob Stuessy. The congregation had not only gone to self-support at the beginning of that year, but also became an independent church, that is, not officially affiliated with a denomination. Heretofore it had received financial help from the Swiss Evangelical Church Commission, and in turn it reported annually to the Commission.

The accidental burning of some of the church records (minutes of the congregation and the consistory, and the treasurer's reports) makes a further recital of Pastor Zimmerman's ministry impossible. However, when he left in 1859, the congregation had a total membership of about 150.

The Rev. John T. Etter and his wife, both born in Switzerland, came to New Glarus on or about September 1, 1859. He was only 26 years of age, but had already served congregations in Tennessee, in Indiana, and in Wisconsin at Sauk City. He wrote, some time after he arrived here and after a second bell had been purchased and placed

in the belfry of the stone church in 1860, to friends in Tennessee as follows: "Viewed from the hill on the east, the village presents a lovely appearance with its white, yellow, red and blue houses against the background of green forests. There are about 30 of these dwellings in the village. In their midst on a small hill the beautiful new stone church with its cupola tower presents a lovely picture, especially at sunset when the cattle come home with their musical bells tinkling in the breeze. The church has a pulpit, an altar, a balcony, a tower. Adjoining is the grave yard. There is a large parsonage with ten acres of land. There



John T. Etter
Third Pastor

are two bells in the tower which call on Sunday, 'Come to the House of the Lord.' The bells are rung each day at noon and at sunset."



The Old Church School-house

In 1868 a school-house was built just east of the stone church at a cost of \$1,550. At the annual meeting in 1871 the consistory was instructed (1) to purchase 200 German hymnbooks edited by and used in the Evangelical Synods of the Cantons Glarus, Graubunden and Thurgau; (2) to sell most of the parsonage land, and (3) to procure land for a new cemetery. It was by this time quite evident that having the cemetery by the church was a serious mistake.

First, because it marred the beauty of the location in the heart of the village, and second, because the grounds were too small. Land for a new cemetery was purchased from Dr. Jacob Blumer for \$250 and dedicated on January 25, 1874. The parsonage land was sold in parcels for \$549 to different parties.

In 1874 the congregation voted to purchase a pipe organ. This was done for the sum of \$800.00. The dedicatory services took place on April 19, 1874.

In 1881 a new parsonage was erected on a lot south of the old pastor's residence, at a cost of \$1,500. Henry Becker supervised the construction of the house, which was a six room, story and a half, frame building. The old parsonage and lot were disposed of.

Pastor Etter gave the best years of his life to the con-



Residence of Mr. and Mrs. Thomas O. Duerst

gregation and community. We today are still reaping much of what he sowed. In 1895, when the colony celebrated its 50th anniversary, he delivered the golden jubilee address. At the annual meeting of the congregation in 1896 he resigned as pastor of the congregation. Summarizing his activities as pastor in his farewell sermon on Sunday, November 1, 1896, he said, "I have preached over 2,500 times in these past 37 years. I have baptized 2,007 children, confirmed 758 young people, married 480 couples, and officiated at 424 funerals. Many of those, old and young, to whom I have ministered, have passed on to their eternal reward. I look back with joy upon these years of service with their heartening experiences, and express my profound gratitude to the many members and friends who have so wonderfully co-operated with me and performed numerous deeds of kindness to me and my family. I rejoice in those who have manifested their love for the church and God's kingdom, but lament bitterly over those who have been a deep disappointment, seeming to care not at all for the things of the Spirit."

"How my heart sank again and again," said he, "when the church bells rang, and so many people, who were well and strong, had no desire to keep the Lord's day holy, so that it often happened that empty pews stared me in the face when I entered the House of the Lord. How it depressed me to think of the many parents who allowed the flames of religion to be quenched in their homes and who made no effort to have their children come to Sunday School and church; also to think of the many whom I had confirmed, who coldly turned their backs upon the church right after having made their solemn vows of faithfulness and loyalty to Christ, the Savior."

Pastor Etter retired from the active ministry after leaving New Glarus and established a home for his family at Monroe, Wis. There his wife passed away in 1901. There were two sons, Robert and John Theodore, and the latter still resides at Monroe. Pastor Etter went to his eternal reward on June 22, 1909.

On November 15, 1896, Rev. Anton Roth preached his first sermon as pastor of the congregation. He and his wife and infant son came to New Glarus from Clay City, Indiana. At a special meeting of the congregation on August 28, 1897 a revised constitution was adopted.

The years 1900 and 1901 proved to be very busy years for the congregation, for it was then when the present church edifice was erected. The last service in the stone church was held on Sunday, April 29, 1900. Services were temporarily held in what was then known as the Methodist Church, but now the Pisgah Evangelical United Brethren Church.

The cornerstone laying services were held on Sunday, September 2, 1900.

The Courier, then the name of the local weekly newspaper, had this account of the services: "Five hundred seats had been arranged where the church now stands, all of which were occupied, while many people stood or sat on the ground. At 10:30 a. m. Pastor Roth opened the services of the day with prayer, whereupon accompanied by the village band the great audience joined in the appropriate hymn of praise: 'Lobe den Herrn, den maechtigen Koenig der Ehren.' Rev. Albert Muehlmeier of Monticello preached the morning sermon, after which Pastor Roth read a history of the congregation. (In connection with these services the fiftieth anniversary of the founding of the congregation was being observed). An anthem was sung by the choir of the local Methodist Church. After the offering the ceremony of the cornerstone laying took place. The stone was set in its proper place and the following articles deposited in a metal container, which was placed in the stone: a German hymnal, a Heidelberg Catechism, a constitution of the congregation, a copy of the history of the congregation, a newspaper clipping announcing the program of the cornerstone laying services, badges of the 40th and 50th anniversary celebrations of the founding of the colony, and of the Liederkrantz choir.

In the afternoon both Rev. Samuel Erfmeier of the local Methodist Church and Rev. J. T. Etter, the former pastor, preached at the services which were unceremoniously cut short because of a sudden downpour of rain!"

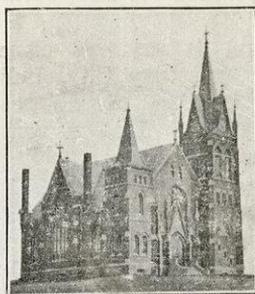
Work went on all during the fall and winter. By the latter part of March 1901 the building was ready for dedication. The building committee consisted of Anton Ott, chairman; Melchior Schmid, S. Albert Schindler, Oswald Kubly, Bartholomew A. Kundert, Jost Hoesly, J. Henry Duerst, Christ Streiff, Oswald Freitag, Peter Streiff, John P. Luchsinger and Thomas Kundert.

The dedicatory services were held on Sunday, March 24, 1901. In an April issue of the Kirchenzeitung, published at Cleveland, Ohio, we find a record as it was described by Pastor Roth himself. "A dreary day seemed



Anton Roth
Fourth Pastor

not in the least to quench the joyful spirit of the congregation on the great occasion of the dedication of the beautiful house of worship. Assembled at the appointed time in front of the school house near the church were the pastor, guest ministers, consistory, building committee, and congregation. Before the locked doors of the new church Pastor Roth opened the service by offering a heartfelt prayer of thanksgiving. Then accompanied by the village Band the congregation sang



most fittingly, 'Tut mir auf die schoene Pforte, fuehrt in Gottes Haus mich ein.' Then the building contractor, David Stewart of Janesville, unlocked the doors of the church, handed the keys to Anton Ott, the chairman of the building committee, who in turn gave them to Peter Streiff, the president of the congregation, who accepted them in the name of the congregation and invited the audience to enter. Ministers and consistorymen led the procession into the beautiful new sanctuary, festively decorated with flowers and greens.

After an opening hymn Pastor Roth read King Solomon's prayer of consecration found in I. Kings 8, 22-54, offered when the temple in Jerusalem was dedicated. Rev. J. T. Etter, the former pastor, was again present on this happy occasion and preached the dedicatory sermon.

In the afternoon Rev. Karl Heyl of Silver Creek, Ill., and Rev. William Zenk of Loran, Ill., addressed the children of the Sunday School. In the afternoon service Inspector Muehlmeier of the Mission House College and Seminary preached, and Rev. Albert Muehlmeier of Monticello conducted the liturgical part of the service. The Liederkrantz choir sang several anthems, and Pastor Zenk played a few selections on the pipe organ.

At the evening service when the church was for the third time well-filled, Pastor Heyl, and the local Methodist minister, Rev. Samuel Erfmeier, delivered the sermons."

The new building, at that time one of the finest rural churches in Wisconsin, was erected at a cost of \$15,067.00. A tower clock and a third bell were procured and installed at a cost of \$450.00 and \$297.00 respectively. At an impressive service on July 14, 1901 the third bell was formally dedicated.

In 1906 additional land was purchased from J. Henry Legler for cemetery purposes at a cost of \$1,000.00.

Pastor Roth conducted German school during the summer months, and also throughout his ministry here often taught classes at night. On February 21, 1913, after a brief illness, Pastor Roth passed away in a hospital at Chicago. There was deep mourning in New Glarus over a much beloved pastor, who had served the congregation and community well for over 15 years. His widow and three children, Huldreich, Paul and Anna, moved to Monroe, Wis. There Mrs. Roth died on January 29, 1943. The bodies of both Rev. and Mrs. Roth lie at rest in our cemetery.

On the first Sunday in September, 1913 the Rev. Gottfried D. Elliker of LaCrosse, Wisconsin, formerly secretary of the Department of the Northwest of the Board of Home Missions of the Reformed Church in the U. S., preached his first sermon as pastor of the congregation. His was a rich and fruitful ministry, as the annual reports clearly indicate, many of which appeared in issues of the New Glarus Post during the years of his pastorate.

Soon after his coming, English services were introduced and held once a month on Sunday nights. A young people's organization, known as the Heidelberg League, was started, and meetings were held on those Sunday nights when there were no church services. The hour for conducting the

Sunday School was changed from an afternoon hour to the hour before the morning church services. An English Bible class was started in the Sunday School, as well as a Home Department for the benefit of those children and adults who could not attend the regular Sunday School. For a number of years a Teachers' Training course was offered to help give the S. S. some Bible background and assistance in their class work.

In 1914 a Woman's Missionary Society was organized, also a Young Women's Missionary Auxiliary, which later became known as the Girls' Guild. In the same year the Ladies' Aid Society, which had been a village organization, became affiliated as an auxiliary organization of the congregation.

The need of a larger, more modern pastor's residence became a



Present Parsonage



Gottfried D. Elliker
Fifth Pastor

necessity. So in 1914 Oswald and Paul Altmann were engaged to build a new parsonage. This was erected just south of the old parsonage at the northwest corner of what is now Third Street and Third Avenue. A commodious two-story frame structure with ten rooms, full basement and attic, was built at a cost of \$4,000. A small frame garage to house the pastor's

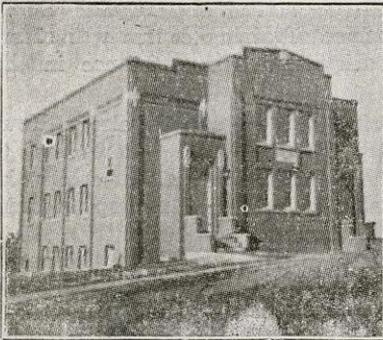
Model T was also erected.

In 1915 a Pioneer Settlers' Monument, paid for by popular subscription, was placed on the spot where the first cabin was hastily built after the arrival of the first colonists. This monument stands on church property. It was unveiled at the 70th anniversary celebration of the founding of New Glarus.

On May 27, 1917 a new pipe organ, which cost \$3,050 was dedicated. At a communion service in 1918 an aluminum individual communion service consisting of six trays of 44 glass cups each, was used for the first time. It was a gift to the congregation by J. J. Figi.

A noteworthy event in the life of the congregation in 1918 was the transition from an independent church to one affiliated with a denomination, that is, with the Reformed Church in the U. S., thereby enlarging the vision and program of the congregation to share in the kingdom work of the church at large. Much credit must go to Pastor Elliker for bringing about this new relationship.

In 1919 additional land was purchased for cemetery purposes. In this same year the constitution and by-laws of the congregation were revised to conform to the constitution and by-laws of the Reformed Church in the U. S.



The Zwingli House

Up to this time larger affairs, such as meetings, fellowship suppers, and banquets put on by the women's organizations, had to be held in a rented hall. So it was decided to construct a building for these and Sunday School purposes. Such a structure was erected in 1923, and named Zwingli House. Funds for this new building were raised by subscriptions and donations from members and auxiliary organizations of the congregation. It cost about \$28,000. Dedicatory services were held in the spring of 1924.

In 1924 the congregation voted to have one English Sunday morning service a month. In 1926 the consistory was enlarged from 9 to 12 members.

Pastor Elliker tendered his resignation to the consistory on May 23, 1926, and accepted a call from the Reformed Church at Waukon, Ia. He had previously served this congregation before acting as secretary of the Home Mission Board. He preached his farewell sermon on Sunday, July 25, after serving the congregation and community for about 13 years. His second pastorate at Waukon proved to be a short one, for on the 7th of February, 1928, after a short illness, he passed away, leaving to survive him his wife, two sons and three daughters. News of his death came as a great shock and saddened many hearts in New Glarus.

In early January, 1927 Rev. and Mrs. Richard Rettig arrived from Omaha, Neb., where he had served a mission congregation for several years. They were graciously and cordially received in New Glarus. When a certain older member of the church met him she stated that she would continually remember him in her prayers to Almighty God. Such interest and concern was greatly appreciated.



Richard R. Rettig
Sixth Pastor

In 1928 the congregation voted to set up a committee of three, one to be elected each year for a period of three years, to have control and charge of all cemetery property and trust funds. Heretofore the consistory had the cemetery under its care and control. In the same year a Daily Vacation Bible School with departments for Beginners, Primary and Jun-

iors was held for three weeks in June with good results, and every year since this type of school has been conducted. In November, 1929 a Church Bulletin Board was erected on the lawn near the sidewalk on the south side of the church. A mimeograph and an addressograph were procured for the pastor's use in sending parish bulletins and other informative literature to members. An acousticon and earphones were installed in the church in 1930. The weekly duplex envelope system was introduced in 1932.

The congregation and pastor were host to Northwest Synod of the Reformed Church in the U. S. in the fall of 1934. It was also in that year (June 26th) that the Evangelical and Reformed Church was duly constituted by the merger of the Evangelical Synod of North America with the Reformed Church in the U. S. This merger took place in a joint-meeting of the two denominations at Cleveland, O. As a direct result of this union of the two church bodies the congregation in 1941 adopted a revised constitution and by-laws to conform to the laws and rules of the newly merged Evangelical and Reformed Church. It also voted to change its official name from Swiss Reformed Church to Swiss Evangelical and Reformed Church.

In 1937 the interior of the church was renovated and re-painted at a total cost of \$750. The next year a new heating system was installed in the Zwingli House to serve both it and the church. This entailed a cost of about \$5,425. In 1940 the church roof, etc., were repaired at a cost of \$953.

During Pastor Rettig's ministry choir robes for both the senior and junior choirs were procured; Church Fellowship night was introduced; the denominational Stewardship Essay Contests were participated in; a Churchmen's Brotherhood was organized; Father and Son and Mother and Daughter banquets were inaugurated; Lenten devotional literature was regularly sent into every home; and the Evangelical and Reformed Church Hymnals were purchased.

After nearly sixteen years of pastoral services to the congregation Pastor Rettig tendered his resignation on September 23, 1942, to become the pastor of Carrollton Avenue Evangelical and Reformed Church at Indianapolis, Ind. He closed his ministry on Sunday, November 29th.

During a pastorless interim of 4 months the congregation was supplied by John B. Wild, a seminary student at the Mission House, and a son of the congregation. He also conducted catechetical instruction. An invitation was extended to Rev. Walter J. Stuckey, pastor of St. John's Evangelical and Reformed Church at La Crosse, Wis. On Sunday, January 24, 1943 he visited New Glarus and conducted the services of the day. At the annual meeting of the congregation on January 28, it was voted to extend him a call. The call was accepted and Pastor Stuckey and his family came to New Glarus on April 2. On Sunday, April 4, his 54th birthday anniversary, he preached his first sermon as pastor of the congregation. Installation services were held on Sunday night, June 20.



Walter J. Stuckey
Present Pastor

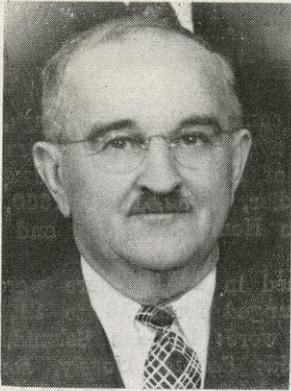


Rev. John B. Wild
Pastor of the
Presbyterian Church
Cornell, Wisconsin

Ordination services for John B. Wild, the only son of the congregation to enter the Christian ministry during the first hundred years of the church's existence, were held on Sunday night, June 11, 1944. A daughter of the congregation, Miss Irma Freitag, had previously become the mistress in a parsonage by her wedding to Rev. Edgar W. Guinther on June 20, 1942. They are now serving the Bolivar charge at Bolivar, O.

South Wisconsin Synod met here in annual conference in May, 1946. Sound film equipment, including a phonograph and microphone, was purchased in 1947 for \$615. At the annual meeting of the congregation in 1948 it was voted to increase the consistory personnel from 12 to 15, the three additional members to be women. In the same year the old frame garage at the parsonage was replaced with a new building made of cement blocks, which incurred an expense of about \$750. The church tower clock, which the villagers regard as the official time-piece and which is kept in repair by the village, was electrified. Before it had been operated by heavy weights and cables.

On September 11, 1949 the congregation and the Sunday School held a recognition service for J. J. Figi, who had been the superintendent of the Sunday School for 55 years, the church organist for 28



J. J. Figi

organization of the congregation on Sunday, June 25th, are in their final stages. So that brings the history of the Swiss Evangelical and Reformed Church of New Glarus, Green county, Wisconsin, for the first century to a close.

years, the senior choir director for over 50 years, and an officer in the consistency for 28 years. He is still hale and hearty, in the 76th year of his life, and carrying on as superintendent of the Sunday School and director of the senior choir.

The gradual transition from German church services to English services became complete when at the annual meeting in January, 1950 it was voted to drop all German services.

Repairs on the church edifice and the Zwingli House, costing about \$5,800, were made in May and June. And preparations for observing the hundredth anniversary of the or-

Records and Statistics

The church records, as far as baptisms, confirmations, weddings, and funerals are concerned, are complete and available for the entire 100 years. The first baptism recorded is that of Anna Schindler, daughter of Abraham and Anna Baumgartner Schindler, born May 9, 1850, and baptized July 7, 1850. The sponsors were Henry Schindler and Mrs. Gabriel Zimmerman.

The first catechetical class was confirmed in 1851. There were 21 young people in the class. Their ages ranged from 16 to 21. The members of the class and their parents were: Mathias Schmid, son of Mathias and Catherine Schmid Schmid; Samuel Hoesly, son of Fridolin and Margaretha Duerst Hoesly; Rudolph Blum, son of Caspar and Anna Blum Blum; Andrew Legler, son of David and Barbara Streiff Legler; Nicholas Baebler, son of Oswald and Ursula Stauffacher Baebler; Andrew and George Legler, sons of Fridolin and Barbara Hefty Legler; Rudolph Kundert, son of Paulus and Barbara Zophi Kundert; Jacob Zwicky, son of Caspar and Barbara Ackermann Zwicky; Jacob Duerst, son of Nicholas and Anna Streiff Duerst; Jacob Hefty, son of Fridolin Hefty; David Duerst, son of John Jacob and Rosina Wichser Duerst; Jacob Hefty, son of Fridolin and Rosina Schiesser Hefty; Mathias Legler, son of John Caspar and Agatha Speich Legler; Marie Oswald, daughter of John and Catherine Luchsinger Oswald; Anna Blum, daughter of John Blum; Anna Barbara Becker, daughter of Jacob and Barbara Wyttenwiller Becker; Barbara and Verena Elmer, daughters of Nicholas and Verena Elmer Elmer; Salome Baumgartner, daughter of Oswald and Margaretha Hefty Baumgartner; Trini Tagsland, daughter of Christopher Tagsland (from Norway).

The first wedding couple were David Legler and Elizabeth Schuerch. They were married on March 11, 1851. The witnesses were Fridolin Legler and Henry Geiger. The first funeral was that of Fridolin Schindler, son of Abraham and Anna Baumgartner Schindler, born September 11, 1842 and died August 8, 1850.

Year:	Bap.:	Con.:	Wed.:	Fun.:	1866	33	17	8	12
1850	8	0	0	1	1867	51	10	6	11
1851	23	21	3	5	1868	62	23	9	14
1852	19	14	1	17	1869	49	17	13	22
1853	31	5	3	11	1870	71	9	9	15
1854	26	7	2	35	1871	49	26	10	21
1855	34	9	7	12	1872	47	21	4	17
1856	52	18	6	10	1873	29	26	9	14
1857	41	16	5	15	1874	44	20	15	12
1858	36	11	7	7	1875	60	22	10	17
1859	39	11	4	12	1876	32	29	9	20
1860	36	16	6	5	1877	47	18	15	12
1861	50	10	9	16	1878	54	24	14	11
1862	29	13	2	12	1879	47	18	14	18
1863	41	9	3	15	1880	53	16	12	21
1864	31	3	7	11	1881	38	17	6	21
1865	53	16	10	12	1882	62	25	16	14

Year:	Bap.:	Con.:	Wed.:	Fun.:	1917	42	31	14	21
1883	47	21	13	15	1918	46	27	15	26
1884	60	34	23	17	1919	46	29	13	22
1885	48	30	22	21	1920	41	28	15	23
1886	72	22	13	16	1921	59	37	24	20
1887	68	30	13	19	1922	43	33	15	19
1888	52	20	16	27	1923	32	25	12	26
1889	65	11	23	19	1924	45	21	9	20
1890	70	34	20	22	1925	42	31	9	28
1891	78	23	30	22	1926	37	18	8	20
1892	70	28	16	24	1927	31	23	6	19
1893	74	21	30	13	1928	40	25	5	19
1894	64	22	21	17	1929	35	33	10	18
1895	84	30	13	23	1930	33	30	11	16
1896	71	27	15	22	1931	34	20	7	22
1897	56	25	12	17	1932	24	27	5	22
1898	65	22	16	22	1933	27	27	5	21
1899	67	28	13	23	1934	26	43	4	22
1900	67	28	16	20	1935	26	31	6	15
1901	83	16	7	21	1936	47	22	8	28
1902	57	28	15	20	1937	30	36	8	16
1903	57	19	12	24	1938	20	34	10	23
1904	49	27	17	23	1939	25	21	9	24
1905	56	27	22	21	1940	17	35	12	20
1906	58	22	9	10	1941	24	30	11	29
1907	64	39	14	17	1942	26	21	11	15
1908	46	37	4	24	1943	31	29	19	19
1909	62	42	13	20	1944	33	21	8	16
1910	46	35	13	15	1945	32	34	8	22
1911	49	43	18	24	1946	36	19	19	21
1912	35	32	14	18	1947	35	31	16	29
1913	37	30	4	9	1948	42	35	15	24
1914	46	35	19	28	1949	55	28	6	17
1915	47	32	16	14	May 26				
1916	44	33	13	24	1950	13	16	7	11

Grand total: Baptisms—4,566; Confirmands—2,421; Weddings—1,150; Funerals—1,852.

The membership of the congregation was at first reported by families. Only the heads of families, and in most cases this was the husband and | or father, were named in the yearly financial report, or signed the charter or constitution. The earliest figures available, so far as actual membership is concerned, are those for 1930, when 739 members were reported to Classis and Synod. In 1940 the number reported was 846. At the end of the year 1949—956.

The greatest growth in membership has taken place in the last 50 years. Before 1900 the numerical growth of the congregation was dependent largely on confirmation classes and the resultant accessions by renewal of confirmation vows. It was not unusual for the pastor to have more baptisms, confirmands, weddings and funerals among non-members than among members of the church. In recent years, in addition to members gained by confirmation, a large percent of accessions are by renewal of faith, adult confirmations and transfers from other congregations.

The present membership (May 26) is 975. Baptized but not con-

firmed members (children) total 386, making a grand total of 1361. In addition there are at least 300 more persons in the community who would name their church preference as the Swiss E and R Church. About three-fourths of these are former confirmands.

PASTORATES

Wilhelm Streissguth, 1850-1855

John Zimmerman, 1856-1859

John Theodore Etter, Sept. 1, 1859 - Nov. 1, 1896

Anton Roth, Nov. 15, 1896 - Feb. 21, 1913

Gottfried D. Elliker, Sept. 1, 1913 - Aug. 1, 1926

Richard Rettig, Jan. 1, 1927 - Dec. 1, 1942

Walter J. Stuckey, April 1, 1943 -

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Membership Dues and Salaries

Records of financial receipts and expenditures date back to 1868. Earlier records have vanished. In that year 125 contributors paid membership dues amounting to \$466.75. Receipts from other sources, \$208.46; making the total receipts, \$675.12. Disbursements were as follows: Pastor's salary, \$450.00; janitors's salary, \$25.00; treasurer's salary, \$4.00; secretary's salary, \$3.00; other expenses, \$67.41; a total of \$549.41. (One item of expense, fuel for the church, \$5.50, is revealing when compared with today's outlay for fuel!)

Income was derived from membership dues, which were \$4.00 per year per family; entrance fees; fees from non-member baptisms, confirmands, weddings and funerals; and offerings at Palm Sunday, Easter, Pentecost, Thanksgiving and Christmas services. The custom of assessing each family, irrespective of ability to pay, or income, was followed until 1940. In that year membership dues were established as follows: a married couple, \$15.00; individual members, 21 years of age or older, \$5.00 to \$7.50; members under 21 years of age, \$1.00. These amounts were to be regarded as a minimum, with the hope that those in good or better financial circumstances would pay more.

In 1880 receipts from 118 contributors amounted to \$518.50; from other sources, \$191.23; a total of \$709.73. Disbursements were for pastor's salary, \$500.00; Sunday School superintendent and teacher, \$50.00; janitor, \$40.00; assistant teacher, \$10.00; treasurer, \$4.00 and secretary, \$4.00; other expenses, \$266.82; a total of \$874.82. Membership dues were \$5.00 per family.

In 1900 receipts from 172 contributors were \$839.50; other sources \$136.27; a total of \$975.77. Disbursements: pastor, \$550.00; janitor, \$70.00; organist and S. S. superintendent, \$40.00; treasurer, \$5.00; secretary, \$5.00; other expenses, \$72.45; a total of \$742.45. Membership dues were still \$5.00 per family.

In 1910 membership dues were raised to \$8.00 per family. In 1920, to \$15.00 per family. They remained at that figure until 1940, when they were set at a figure stated in a previous paragraph. Since 1949

minimum dues have been set at \$20.00 per married couple; \$7.50 to \$10.00 for individuals, 21 years of age, or older; and \$2.00 for members under 21 years of age. Concessions are made in hardship cases.

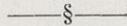
The pastor's salary increased during the years. In 1910 it was \$900.00; in 1915, \$1,500.00; in 1925, \$2,500.00. Since 1925 it has fluctuated between \$2,100.00 and \$2,500.00. Beginning with 1944 the pastor has been allowed a sum ranging from \$300.00 to \$600.00 annually for car expense.

The salary of the janitor, which started at \$25.00 a year in 1868, has steadily been raised during the years. In 1901 it was \$100.00; in 1920, \$500.00; in 1940, \$675.00; in 1949, \$1,500.00. The janitor's work has increased, too, during the years. Now it is almost a full-time job.

The first organist, who served for nearly 20 years, refused to accept a salary. In 1894 the organist salary started at \$20.00. In 1910 it was \$75.00; in 1922, \$100.00; in 1944, \$200.00; and in 1949, \$425.00.

The salary of the church treasurer was gradually increased from time to time. In 1942 it was \$25.00. A benevolent treasurer received \$15.00. In 1946 the offices of the church and benevolent treasurers were combined and a financial secretary was named to do the work. His salary was set at \$65.00. In 1949 he received \$125.00.

In recent years the secretary of the consistory and the congregation has been receiving a gift of \$10.00 annually; the senior choir director, \$50.00.



Benevolent Giving

Long before the congregation was organically affiliated with the Reformed Church in the U. S., it had given financial support to its missionary, educational, institutional and charitable projects. Probably the first contribution made by the congregation was in 1886, when \$387.00 was given to the Mission House Building Fund. From 1889 on the Mission House was annually remembered with a gift. The Ft. Wayne Orphan's Home became the recipient of annual gifts from 1896 on. The first contribution to Foreign Missions was made in 1894: the first, to Home and Indian Missions and the Church Erection Fund in 1895. Records of gifts to Harbor Missions and the Deaconess Hospital at Cleveland, O. appear in 1897, and to Ministerial Relief, in 1901. By 1908 the yearly contributions amounted to \$164.00.

When the apportionment system of giving was introduced in the Reformed Church in 1930, it was not until 1943 that the congregation paid its quota for benevolence in full. Since that year it has done so annually.

In addition over \$7,500.00 has been contributed to War Relief and World Service in the past six years. Substantial contributions have been made to special projects, such as, the Mission House Golden Jubilee Fund in 1912, the Forward Movement in 1920, the Ministers' Sustentation Fund in 1926, the Ft. Wayne Children's Home Building

Fund in 1947, and the Chapel Heights College and Mission House Seminary Fund in 1949. Funds for the last named projects are still being solicited.

The auxiliary organizations, such as, Woman's Missionary Society, Women's and Girls' Guilds, Ladies' Aid, Heidelberg League and Youth Fellowship, and the Sunday School, have contributed generously to regular and special projects and causes of the Evangelical and Reformed Church.

Religious Instruction



Nursery and Beginners



Primary Department



Junior Department



Intermediate and Senior Departments

RELIGIOUS INSTRUCTION

The Sunday School and the confirmation class have been an integral part of the teaching ministry of the congregation from the very beginning. Reports show that the first pastor conducted a Sunday School (Kinderlehre) on Sunday afternoons. He also taught German school in order that pupils might be able to read the Bible and understand the Sunday School lessons. Later the congregation elected a teacher, who also acted as superintendent. Fabian Knobel filled this position from 1871 to 1890. Then in 1894 J. J. Figi was elected to the office of superintendent, and he has acted in that capacity ever since, a period of over 56 years. This is certainly an enviable record. It is doubtful whether any other person in the state, or even in the nation can match that record.

Sunday School was conducted at first entirely in the German language. It was not until 1914 that the first English Bible class was organized. Since that time more and more classes changed from German to English, so that by 1925 only one or two classes were taught the lesson in German.

It was after 1901, when the present church edifice was erected, that the Sunday School was graded into about 12 classes with a teacher for each class. The sessions were held in the church, the church school-house being too small to house the school. In 1923 the Zwingli House was built. At long last the congregation had a building in which it could adequately conduct Sunday School. Now most of the classes could have separate, private rooms. Today there are 20 classes with an equal number of teachers. The nursery, beginners and first year primary meet in the social room, the remainder of the school, in the auditorium.



The One Hundredth Confirmation Class, 1950

At the end of 1949 the Sunday School enrollment totaled 405; 24 officers and teachers, 210 attending pupils, 131 on the cradle roll, and 41 children in the home department.

Courses in instruction for active, communicant church membership and in Christian doctrine and practice are offered to young people, ages 14 and 15, in the confirmation classes, which are taught by the pastor. Textbooks are the Bible, the Heidelberg Catechism, and a book entitled, My Confirmation. Courses are given over a period of two years, on Saturdays, with a six months' term each year. Adult confirmation classes are frequently organized, but the instruction period is much shorter than for young people.

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Special and Holy Day Observances

The stated holy days of the year, Christmas, Palm Sunday, Good Friday, Easter, Ascension Day, and Pentecost are regularly observed. Communion services are held on Christmas Day, the Sunday after Christmas, Good Friday, Easter, Pentecost, and World Communion Day on the first Sunday in October. International Missions Sunday in January and National Missions Sunday in October, with a Sunday each devoted to the observance of Youth Day, Christian Higher Education Day, Rural Life Day, and Pensions and Relief Day, constitute the special days set apart by the denomination. These are quite regularly observed.

In addition Mother's Day combined with the Festival of the Christian Home, and Children's Day, are fittingly observed with a program or service sponsored by the Sunday School, not forgetting the annual Christmas Eve festivities which it also provides. A Mission Festival on the third Sunday in August, and Kilby services on the last Sunday in September, have been special events of long standing each year. National Thanksgiving Day services have been held annually ever since President Lincoln in Civil War Days re-inaugurated this day of prayer for national protection, prosperity and peace. In recent years, Anniversary Day, the nearest Sunday to June 25th, Harvest Home Day on a Sunday in October, and Memorial Day on the Last Sunday in November, have been introduced with appropriate services.

Confirmation rites take place on Palm Sundays. A distinctive Swiss observance is Kilby, which means church dedication day. A reunion of confirmation classes is held in connection with these re-dedicatory services. The Lenten season is given special consideration by sending Lenten devotional literature into each home and by preaching at Sunday morning services a series of sermons based upon some appropriate theme related to this 40 day period preceding Palm Sunday.



Rural Life Sunday Audience, May 14, 1950

Officers of The Congregation

Records of officers previous to 1859 are not available.

Presidents: Peter Jenny, 1859-1870; Gabriel Zimmerman, 1871-1876; Peter Jenny, 1877-1879; Anton Ott, 1880-1882; Fritz Kundert, 1883-1888; Anton Ott, 1889-1891; Conrad Zimmerman, 1892; Peter Streiff, 1893-1903; Gabriel Schindler, 1904-1906; Melchoir Schmid, 1907-1921; Albert Schindler, 1922-1930; Albert Schlatter, 1931-1933; Casper Schmid, 1934-1936; Ulric Freitag, 1937-1940; Nick Kubly, 1941-1944; Walter Streiff, 1945; Arthur Theiler, 1946-1948; Joshua Hoesly, 1949-.

Secretaries: Fridolin Egger, 1859-1870; Mathias Stuessy, 1871-1873; Fabian Knobel, 1874-1891; Fritz Kundert, 1892; Albert Schlaepfer, 1893; John P. Luchsinger, 1894-1903; J. Jacob Figi, 1904-1933; Ray Meythaler, 1934-1937; Werner Stauffacher, 1938; Melvin Streiff, 1939-1944; Joshua Hoesly, 1945-1948; Mrs. Ralph Luchsinger, 1949-.

Treasurers: Joshua Wild, 1859-1871; Fridolin Egger, 1872-1873; Mathaeus Jenny, 1874-1876; Henry Becker, 1877-1882; Gabriel Schindler, 1883-1897; Albert Schindler, 1898-1903; Fred Ott, 1904-1921; Arthur Theiler, 1922-1927; G. Fred Klassy, 1928-1933; Elmer Figi, 1934-1939; Henry Kundert, 1920-1945; Palmer Arn, 1946-1949; Gerald Disch, 1950-.

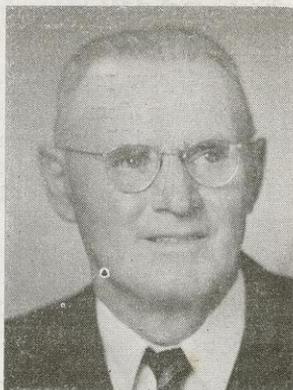
THE PRESENT CONSISTORY



Left to right, first row: Herbert Blaser, Gerald Disch, Joshua Hoesly, Ernest Zentner, Fred V. Stuessy; Second row: Philipp Marty, Mrs. Harvey Ott, Mrs. Ralph Luchsinger, Mrs. John Erb, Leonard Rindy, Rev. Walter Stuckey; Third row: Robert Dibble, Clayton Streiff, Paul Grossbacher, J. Peter Klassy, Palmer Duerst.



Henry Kündert
Financial Secretary



Robert Kubly
Janitor

JANITORS, ORGANISTS AND FINANCIAL SECRETARY

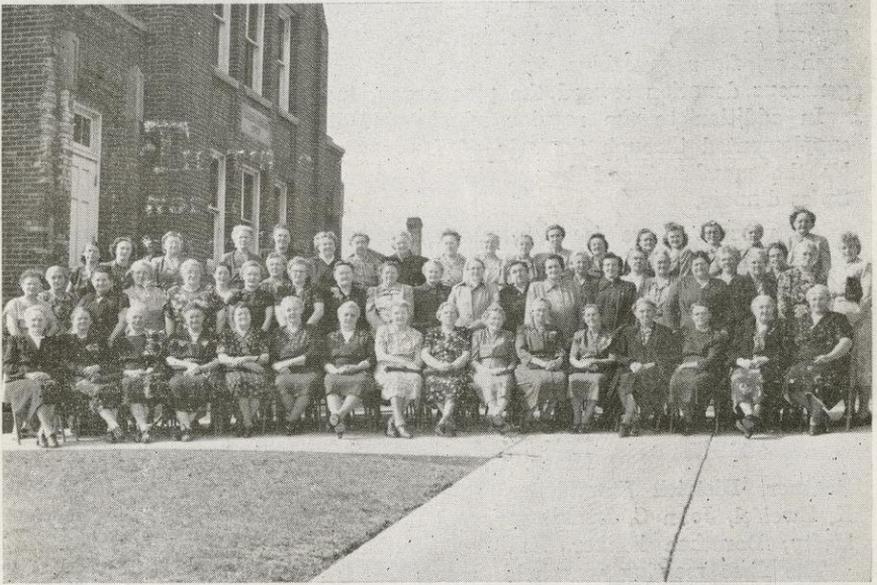
The earliest record of a church sexton or janitor dates back to 1868. Peter Disch filled the position from 1868 to 1888; Samuel Werndli, from 1888 to 1899; John Figy, from 1899 to 1916; Pius Truttmann,

from 1916 to 1920; Werner Zentner, from 1920 to 1926; John S. Hefty, from 1926 to December 1936. Robert Kubly has performed this work since December 1936.

There have been only three regular organists since the first pipe organ was installed in 1874; J. Conrad Zimmerman, from 1874 to 1894; J. J. Figi, from 1894 to 1922; and Miss Alice Freitag, since 1922.

The office of the financial secretary for the congregation was created by the consistory in January 1946. He handles and disburses all monies and funds of the congregation. Henry Kundert has been the annual appointee since the office was created.

Auxiliary Organizations



Ladies' Aid Society

The Ladies' Aid Society

Mrs. Blumer, wife of the late Dr. J. J. Blumer, called together a group of ladies of the village with the intention of starting a Ladies' Chorus. They met on April 4, 1907 in the church school-house, where the Zwingli house now stands. Those present were the Mmes. J. J. Blumer, Peter Streiff, John Wild, Henry Luchsinger, William Eichelkraut, Henry Stuessy, Oswald Altmann, Maria Kundert, Henry Legler, Matt Figi, Sam H. Luchsinger, S. Albert Schindler, Paul Altmann, John C. Luchsinger, Melchoir Schmid, John Theiler, Fred K. Marty, Werner L. Zentner, Henry Marty, Beatus Elmer, Albert Schlatter, Matt Solbraa, Joe Williman, John Hoesly, Matt Schmid and Henry Freitag.

These ladies were asked their opinion of what the purpose of these

meetings should be, and, being of thrifty Swiss origin, they decided to organize a local Ladies' Aid Society (Frauenverein) for charitable purposes. Officers elected that day were: Mrs. Peter Streiff, president; Mrs. Henry Luchsinger, vice president; Mrs. John C. Luchsinger, secretary; and Mrs. Albert Schlatter, treasurer. A certain amount was specified for dues and meetings were to be held twice a month. A patchwork quilt composed of blocks made by each of the members was their first project.

In 1914 it was decided that this group become an organization of the Swiss Reformed Church. Rev. G. D. Elliker wrote a constitution for them. He began having devotions at the meetings, and that practice has been continued by succeeding pastors.

In its entire history, the Ladies' Aid has annually contributed to the Mission House, the Ft. Wayne Orphans' Home, the Winnebago Indian School and Mission, and other church-sponsored projects. It has given generously in cash and clothing for War Relief. It gave \$3,000.00 toward the Zwingli House building project, \$500.00 toward the heating system in 1938, and has purchased items for the church and parsonage, such as, floor coverings, two large paintings, candelabra, and made a generous donation toward the pipe organ, installed in 1917.

In addition to the regular membership dues the treasury has been supplemented through the sale of fancy work, quilts and aprons, made by the members, and by receipts from serving banquets and special Swiss dinners.

At present there is a membership of 155. A devotional-business-social meeting is held on the first Wednesday of the month. The present officers are listed under Church Directory.

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The Women's Guild

In 1914 the Woman's Missionary Society was organized under the leadership and inspiration of Rev. G. D. Elliker. Charter members were the Mmes. G. D. Elliker, B. A. Kundert, Werner L. Zentner, Dietrich Stauffacher, Rudolph Kundert, S. A. Schildler, Nic K. Zweifel, John C. Luchsinger, and the Misses Verona Freitag, Barbara Hefty, Dorothea Elliker, Kathryn Stauffacher and Bertha Streiff.

The first meeting was held September 1, 1914 in what is now the old parsonage (Tom O. Duerst's residence). It was decided to meet in the homes of the members monthly "to study the needs of the world and to share their means in bringing the gospel to others."

Work was begun immediately on missionary projects by sending a box of used clothing to the Winnebago Indian Mission, a cause which has been supported ever since.

Opportunity for sacrificial giving has been given members and others missionary minded through the use of Thankoffering boxes, since 1916. The World Day of Prayer has been observed annually since the early years of the organization.

The work in mission fields all over the world became more vividly alive to many through the talks and sermons of missionaries coming here upon invitation and under the sponsorship of this group.

A missionary program was made available to children and young girls through the Mission Band and Girls' Guild, which the society



The Women's Guild

sponsored. These groups disbanded some years ago and the work of the latter is now part of the Youth Fellowship department of the church.

Mothers and Daughters gatherings, in many forms, have become an annual event for all the women of the community. It was during the pastorate of Rev. Richard Rettig that the merger of the Evangelical and Reformed Churches was consummated, bringing with it a new program for all the women of the church. On December 4, 1941 the local Women's Guild was organized. Since that time the Woman's Missionary Society has functioned under the name, however, still carrying on the missionary program of the church.

Since its organization in 1914 until the present time the Woman's Missionary Society and its successor the Women's Guild have contributed about \$7,000.00 in budget and thankoffering through the regular channels of the General Synodical organization.

About 75 women are active, paid-up members, and many more assist in the work of the Guild with their time or talents.

The aim of the Guild is "a place for every woman in the church and every woman in her place." This aim is being more nearly approached every year through prayer and personal work. See under Church Directory for a list of the present officers.

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The Youth Fellowship

A young people's organization, known as the Heidelberg League, was formulated in 1914. Meetings were held on Sunday nights. For a few years young people and adults attended these meetings, which were of a devotional and social nature, and filled a

real need in the life of the congregation, especially so, while the morning church services were still entirely German.

Later meetings were held twice a month, and now for the last few years, once a month. In 1948 the name of the organization was changed to the Youth Fellowship, which is the official denominational name. The membership now is made up mainly of Junior and Senior High age groups. Support has been given to special benevolent projects of the church, especially those fostered by the Youth Fellowship department.

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The Church Choirs

In the early years before the congregation had neither organ nor piano the singing at public church services was led by a group of young men, who met at some home one evening a week to practice the hymns to be sung on the following Sunday. This developed into an organization called the Swiss Reformed Singing Society (die Schweizerische Reformirte Saengeresellschaft). It continued to sing, first regularly, then on special occasions, until about 1925, when it dis-



THE SENIOR CHOIR

Left to right, front row: Mrs. Eugene Slotten, Mrs. Clayton Streiff, Violet Duerst, Phyllis Duerst; second row: Mrs. Earl Schneider, Pauline Grossenbacher, Doris Strahm, Ruth Stuckey, Elizabeth Schmoker; third row: J. J. Figi, director, Miss Alice Freitag, organist; fourth row: Harley Streiff, Clayton Streiff, Ernest Zweifel, Dean Streiff, Dennis Streiff; not on picture: Mrs. Ruessli Reuter, Mrs. Robert Roth, Donna Reuter, Judith Pauli, and Betty Kuenzi.

banded. The beautiful stained-glass windows in the church are a contribution from this organization.

A Mixed Choir was started about 1890, and in 1897 it organized as a Liederkrantz-Gesangverein (now known as the Senior Choir). It has served the congregation faithfully all these years. At times it had a membership of over thirty. In April 1938 black gowns were purchased for the choir, which have added much to its appearance. Besides furnishing an anthem or special hymn for regular and special holy day services, it has presented Christmas and Easter cantatas. The personnel of the choir has changed during the years. At present it consists of 18 members, none of whom sang in the choir ten years ago. Its present director, the only one since its organization, is J. J. Figi.

A Junior Choir was organized about 10 years ago. The personnel of this choir was made up of pre-confirmation age children. For a few years it flourished and shared with the Senior Choir in furnishing special music at the church services. In 1942 thirty maroon gowns were procured for the choir members. Mrs. Bruce Blum, Mrs. Werner Stauffacher, Mrs. Waldo Freitag and Miss Rosemarie Rolph have served as directors. Temporarily this choir has suspended regular rehearsals and singing for lack of singers and a director. Occasionally a children's group sings at the junior services sponsored by the Sunday School.

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Our Older Members



Mrs. Emma Elmer

The oldest member of the congregation is Mrs. Emma Elmer. She was 91 on her last birthday anniversary on March 5th. At the time of her birth the congregation was only nine years old.

Members who have passed their 80th milestone, or will celebrate their 80th birthday anniversary some time during the remainder of this year 1950, are: Mrs. Matt J. Stuessy, Mrs. John Wild, Henry Z. Duerst, F. Jacob Krieg, Mr. and Mrs. John S. Zweifel, Mrs. Peter S. Streiff, Jacob Zwicky, Mrs. Wm. B. Engler, Mr. and Mrs. Jacob A. Disch, Mr. and Mrs. Peter Ott, Mrs. John K. Schneider, Mr. and Mrs. Jacob Urben, Sr., Mrs. J. Henry Haegeli, Mr. and Mrs. Fred Zuber, Sr.,

Fred Figy, Samuel G. Duerst, Melchior Schiesser, Mrs. Rosa Duerst, Mrs. Elizabeth Jenny, John G. Duerst, Thomas Zweifel, Mrs. Rosina Leonard, Joshua Eichelkraut, Dietrich Stauffacher, Casper Zentner, Sr., Christ Mueller and Mrs. Mary Kundert.

Other Pictures



The Church Sanctuary, 1910



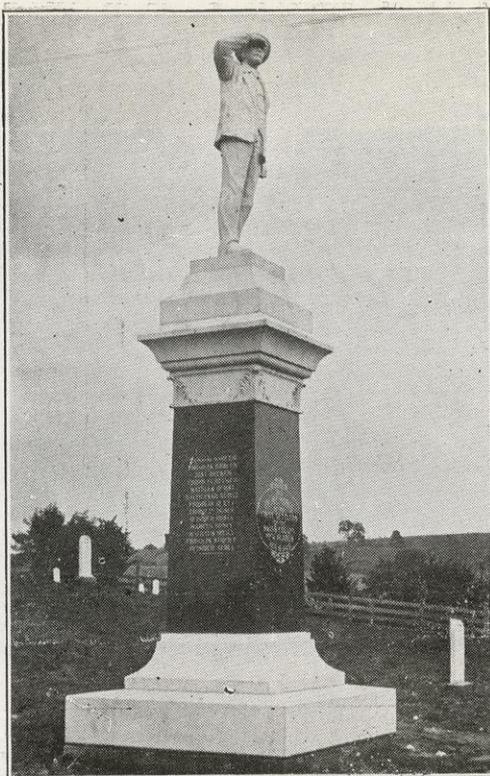
The Church Sanctuary, 1950



The Swiss Evangelical and Reformed Cemetery



Der Frauenverein in 1916



Pioneer Settlers' Monument erected in 1915

AUTOGRAPHS

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