

Fostering Faith
A Search for Berner Church

*An association of men who will not quarrel with one another
is a thing which never existed. — Thomas Jefferson*

The United Methodist Church
Monroe, Wisconsin

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Fostering Faith

My faith? Yes. Your Faith? No!

Our European Christian progenitors: Roman Catholics, Eastern Orthodox, Protestants, quarreled (warred!) among themselves for centuries. In every kingdom, the established church persecuted any with a differing philosophy. All claimed to be defending the faith of the one true God or reforming it so that their worship was more Biblical or more pleasing to God. (1, 2,)

Green county's emigrant pioneers carried with them the revolutionary spirit of their ancestors. They came to the wilderness frontier:

- for less rigorous church discipline – recall those witch trials, branding, flogging, hanging, banishment; (3, 4, 5, 6)
- for freedom from paying taxes to erect church buildings and pay salaries;
- for freedom to create a more flexible state of society – dissenters in the Middle Atlantic Colonies initiated universal suffrage, voting by ballot, and abolished debtor's prison, built the first hospital, and created programs to rehabilitate, not just warehouse, prisoners. Levi Lincoln, (Governor of Massachusetts) said in 1833, “The Separated Seekers after Religious freedom had triumphed..the free soil of the new world over the Puritan Seekers after corporate conformity.” (3:1259) (7, 8:138)

The Swiss were accustomed to renting small parcels from their parish which owned most of the arable land, alpine meadows and forests. As the recession of 1845 deepened, Swiss canton leaders, fearing civil unrest, appropriated funds to establish and emigration society. The first contingent of Glarners arrived in 1845. By 1849 they were sufficiently established to erect a hewn log building for worship, school and government purposes. (H:624-630)

Rev. Jacob Sill preached at house meetings in New Glarus. A second church was organized by Rev. Andrew Tarnutzer of the German Evangelical Association. The Swiss Reformed colonists opposed the Evangelicals with such fervor that, in 1859, New Glarus Pisgas Church (19) erected their first building two miles outside the village. (H:634) Sill, then Tarnutzer, also preached to the Glarners who had left New Glarus shortly after their arrival and settled in Sylvester Township. Because they and their German neighbors spoke “Deutsch,” the eastern emigrants called the settlement “Dutch Hollow.” Zion Church was organized in the log school house (sec. 5) and erected a frame building near the school house and cemetery in 1860. (H:1110)

Yolanda Richards of Monticello, age 96, taught at Dutch Hollow School. Eunice Witt, age 83, was a pupil of Richards and remembers completing the school year in the abandoned church building after the school house burned. Richards' grandparents were founding members. Her family, the Jacob Peter Elmer's, attended summer services at Howard's Grove campground at Dutch Hollow, where she played piano for the three Sunday services.

Mrs. Edna Zumbrunnen, Loveland School teacher, using original records, wrote for the 18 May 1935 issue of The Monroe Evening Times, that School District Number One was organized 23 April 1849. A log building, warmer and more substantial than frame, was to be erected on a site purchased from Elias Wright for fifty cents, 17 June 1849. the six taxable land-owners: Joshua and Russell Crouch, J. Miller, Elias Wright, Alexander Sires and Wm. Tucker were each assessed a number of logs or \$1.00 in cash per log, payable 1 May 1850. School opened 3 December 1850. (Note English names.) In 1853, Andrew Harper, local farmer's son, has ten Swiss/Germans in his classes. This reflects the rapid influx of settlers on the periphery of the Garner purchase. Of interest to worshipers and students, would be the purchases of (community) dipper and bucket –to carry water from the

spring on Loveland farm— and in 1870, outhouses —we hope the underbrush was heavy on the timber’s edge!

The Swiss erected the second log building in 1852 on the south line of section 9 for school and worship. (H:1135) The New Glarus preacher walked out to conduct services once a month. (H:640) The Monroe St. John's Visitor, page 4, says, “In August 1880 the Rev. G. Hirtz was called...and served...also the churches at Monticello and Town Washington which had been served from here since 1862...Rev. Hagemann who served from 1862-1867” preached at Town Washington school house. Berner, Gottlieb Mueller and family, settled in Buckskin Hollow, section 32, Washington Township. Preachers from St. John's Church held services at Buckskin and Purcell (sec. 9) school houses. (H:1133, W:5)

The brick building of the Swiss Reformed Church of New Glarus, first filed in 1851, (10) was erected in 1858. They used the hymnals, liturgy, and catechism of their Reformed Church of Eastern Switzerland. An equal tax was levied on all male heads of household to pay expenses. Most weddings and funerals were held in the church building rather than at homes. Bells, the tolling of which was an integral part of worship and services for weddings, baptisms, and funerals, were soon installed. (H:634-636)

In 1853, Jacob Zumbrunnen, Sr. and his family from Bern bought land in Washington Township. (H:1138) On 10 July 1854 he bought 40 acres (11) the future site of Berner Church building. His daughter, Catharine married John Frautschy, one of the class leaders at New Glarus Piskas. Rev. Leonard Buehler, Town Sylvester, conducted the first service of the Evangelical Association in this town for the funeral of Jacob Zumbrunnen in May 1869. (H: 1134, 1138) A class formed and met in the new frame Loveland School house designed and built by Argalus Loveland in 1868. (H:1133) Meetings in the school houses were open to and attended by persons of various denominations. (12, 13) The missionary preacher visited class members and proselytized in the neighborhood.

After the Civil War, residents of Green County seemed to become less tolerant. Old records contain phrases such as: “we were locked out” or “the board met and gave notice that the school hose was closed to worship.” This resulted in a flurry of construction. The eastern emigrants, of the Methodist Episcopal persuasion, farming in southeastern Town Washington, had met in Long Hollow log buildings. (sec. 22) After eviction, they erected a frame building in 1874 in section 26. (H:1133-4) Helen Hiltbrand, Monticello, age 78, was born and raised in Loveland Cheese Factory, across the road from Berner Church. She remembers Center Church building and the fire which destroyed it. Werner Loveland and Lillian Klassy recalled the fire occurring in the early thirties.

Families who had been worshiping in Purcell erected a frame building near the center of section 9 in 1870. (H:1133) “Some time after Christmas of 1872, a difference of opinion concerning the type of material used as a basis for religious instruction arose” between the Evangelical pastor and the Berners who “cherished the Heidelberg Catechism.” (W:4) In Monroe three Swiss built the first Evangelical Association building, “Staller Church” in 1859. (H:941) In 1862, after a dispute over catechism, the Reformed builder and others left and joined others to erect the first St. John's frame building. (14) Does this sound familiar? Define the charisma of church organizer, Tarnutzer? Show the devotion to principle of the Swiss and other frontiersmen and pioneers? In the summer of 1872 or 3, Mrs. Christian Loertscher held Sabbath School in her home. (W:5) (Heidelberg Catechism) Rev. Achtemeier says the Swiss Reformed and the Evangelicals, together, “built a church in 1874 on the farm now occupied by Clarence Loveland.” (W:3) Evidently, they, too, were evicted. The headstones in Union Cemetery, adjacent to Loveland School, (15, 16) are those of Methodists and Evangelicals except for two families, one having children interred there and the other a neighbor to the cemetery. (17) The deed for the land transfer from Martin Zumbrunnen (son of Jacob) to the Emmanuel Evangelical Association is dated 25 June 1875. (18) all original school and church records being lost, we can only wonder: If there was a serious dispute in 1872, why did they build together in 1874? Why was there a disagreement if as the 1884 and the two Monroe Church records say that they were being

served by Monroe pastors?”

The Swiss Reformed Berners, including Martin Zumbrunnen, met in February 1876 to plan withdrawing from Berner and erecting their own building. They dedicated the German Evangelical Reformation Church of Town Washington on 17 September 1876. (19, 20)

Some copied data found in Monroe UMC archives contains this 1902 pastor's list of members: Loertscher- Fredrich, Gottfred, Alvina, Charles, Mary, Frank; Schmerse- Frank, William, Emil, Hulda, Herman Jr.; Kumm- Herman, Wilhelmina, Mathilda; Goecks- Carl, Fredricha, Carl Jr., Jules, Sophie, Albertine; Krueger- Herman, Selma, Charles; Dittmer- Frederick, Henrietta, Fred Jr., August, Robert, Carl, Herman; and Edward and Ada Zumbrunnen, Ernst and Mary Hahn, Carl Braun, Anna Wenger, Amelia Schmoker, Samuel and Susanna Tuesher, Vincent and Louisa Kubly, Christian and Helen Roth, and Adam, Eve and Anna Knobel. We first spied the name “Berner” at the top of the list of twelve members remaining in 1908. In 1915 it is noted that the Edward Zumbrunnen family had gone to South Dakota that spring. Mr. and Mrs. Charles Krueger had transferred to Monroe. We found Charles Loertscher's name under “Dutch Hollow” with a memo that he came from 12 miles away because Berner had died out. Mae Lemon is listed there, too. Dutch Hollow closed in 1920.

The Berner building, abandoned as a house of worship in 1915, was transferred by J.S. Elmer and the other trustees of New Glarus Circuit of the Evangelical Association to Otto Loveland on 13 January 1918. (20)

So, as is typical of the members of those once ubiquitous white frame rural church buildings, Berner Church:

- held meetings in homes of ardent frontiersmen with preaching by itinerants;
- worshiped in the communally erected log house also used as a school;
- shared the frame structure which replace the log one about the time of the Civil War, until disputes caused the board to close the school house to worship, and the disputants to erect separate houses for worshipping as a denomination;
- was comprised of a few, often related, families;
- served the early generations until most of the membership had transferred, converted or moved on the newer frontiers and the few remaining could no longer support a pastor and building;
- closed formally, sold the building, and transferred the land back to the surrounding farm from which the lot was originally donated;
- lives on in the devout, but independent, frontier revolutionary spirit of today's generation as they walk with their Lord striving to do His will.

Notes and Sources

1. Kings and Queens of England, Josephine Ross
2. Of Plymouth Plantation, William Bradford
3. New England Dissent, W.G. McLaughlin
4. Builders of Bay Colony, Samuel Eliot Morison
5. Early Rehoboth, Richard LeBaron Bowen
6. The Irrepressible Democrat, Samuel Hugh Brachemeir
7. New Jersey: A History, Thomas Fleming

8. The Quaker Colonies, Sidney G Fisher
9. Associations, Volume A, page 36-37
10. Associations, Volume A, pages 169-170
11. Deeds, Volume 10, page 23
12. Diary of a Circuit Rider, Editor Jessie Howe Nebelthau
13. A Woman's Pioneer Story of Illinois, Christianna Holmes Tillson. Illinois Preachers itinerated in Green County, Wisconsin
14. Associations, Volume A, page 28
15. Associations, Volume A, page 67
16. Deeds, Volume 43, page 311
17. Cemetery Inscriptions copied by Virginia Irvin
18. Deeds, Volume 48, page 193
19. Deeds, Volume 56, page 186
20. Deeds, Volume 105, page 67
21. Nicholas Duerst's Diary- for a story of Glarners coming to Green County
22. The Beggar and the Professor Emmanuel LeRoy Ladurie. The diary of a Berner, begging for survival, experiencing the Reformation, struggling to live up to his newly found Protestant principles, self-educating while earning a living, becoming a professor and family man.
23. W is the Washington Reformation Church Seventy-Fifth Anniversary story published for their celebration in 1951 and compiled from the original Berner German records which burned with their first building in 1965.
24. Mrs. Elverado (Coyla Krueger) Cox., Monroe, is the only known surviving person who was a member of the Berner congregation.

Circuit (Itinerant) Preachers Who Served Town of Washington Churches

German/Swiss Evangelical Reformed from New Glarus/St. John's, Monroe to Buckskin, Purcell, Loveland? Berner?, Town Washington:

Snell, Snead, Hagemann (1862-67), Meyer (1867-69), Peter Dippel (1870-72), Angelberger (1873-76), Fotsch (1876-81), G. Hintz (1881-86), Wm. Koch (1886-90).

(Immanuel) Evangelical Association from New Glarus, Sylvester, Monroe, Long Hollow?, Loveland, Berner:

Jacob Sill (1857-), Von Wald (-), Andrew Tarnutzer (1860-), John G. Esslinger (1861-1863), W.F. Schneider (1863-64), C.F. Finger (1865-67), Wm. Huelster (1867-69), John M. Hammeter (1869-71), Leonard Buehler (1871-74), J.C. Brendel (1876-79), Henry Uphof??? (1876-79), Peter Held (1879-81).

Conjecture: Because both denominations claim to have served Town Washington Churches, is it possible that the Reformed and Evangelical Association members tolerated the liturgy of the other and the preaching of the others ministers, but when it came to Sabbath School, they could not compromise and each set a time to teach their catechism which seems to have been the nub of the "irreconcilable differences?"

Unlike the other small mission churches mentioned in this essay, the Town of Washington Reformed Congregation has remained strong. Granted, the majority of the Glarners and Berners in the area were of the Reformed faith, they still raised devoted children who today travel from Monroe and Monticello to worship and work in their white frame rural church building.

Union Cemetery Burials
May also be called Loveland Cemetery

Crouch, Nancy, 13 April 1804 – 10 April 1881
Crouch, James, 13 July 1801 – 12 Mar 1873
Seltzer, infant 1955
Henrietta, 1857 – 1871
Leonard, 1866 – 1868
Nifeler, Jacob, 1856, age 41 yrs
Nifeler, Johannes, 5 yrs
Dittmer, Wilhelmine, sister, 1869 – 1937
Dittmer, August, brother, 1870 – 1946
Dittmer, Friederick, 19 June 1845 – 7 April 1909
Dittmer, Henrietta, 14 Dec 1842 – 20 July 1924
Dittmer, Herman, 23 December 1880 – 10 July 1907
Crooks, Agustie, wife Wm. Crooks, 3 April 1875 – 20 Nov 1898 (*with Dittmer stones*)
Zumbrunnen, Sushana, (Sigrist), 8 Oct 1808 - 8 Feb 1879
Zumbrunnen, Jacob, 20 May 1869, 66y 6m 18d
Zumbrunnen, Barthalamus, 5 Jan 1870, 27 yrs.
Zumbrunnen, John, 15 Jan 1870, 37 yrs.
Baumgartner, children of Anton & Magdalena,
Baumgartner, Libbie, 23 Jan 1889 – 30 Mar 1894
Baumgartner, Mary E.,
Baumgartner, Bessie Ross, 1890 – 1929
Baumgartner, Maria, 12 July 1869 – 18 Apr. 1889
Knobel, Anna, 1822 – 1908
Knobel, Abraham, 5 June 1811 – 10 December 1883
Loertscher, Gottfried, 31 Aug 1847 – 19 Man 1904
Loertscher, Alvini, 1852 – 1924
Loertscher, Charles, 1875 – 1929
Loertscher, Clara, 18 June – 28 Dec. 1895
Isely, Rosina, 1849 – 1924
Isely, Jacob, 24 Feb 1837 – 10 Dec 1908 (*two stones*)
Marti, Magdalena, 11 Feb 1875, 93 yrs 1 month 27 days
Baumgartner, Magdalena, 2 Oct. 1809 – 2 Oct. 1877
Baumgartner, Anton, 3 Dec 1812 – 16 Jan. 1893
Baumgartner, Zada, daughter, 1879 – 1880
Baumgartner, Libbie E., wife of Jacob, 21 Aug. 1860 – 10 Apr. 1899
Baumgartner, Winnie, daughter, 16 Aug 1880 – 7 July 1897
Leibundgut, Fredrick, 25 Nov 1839 – 27 Mar 1904
Leibundgut, Rosina, - 19 Aug. 1843 – 13 Jan 1889
Roth, Jacob, 5 January 1876, 34 Years 8 months 1 day
Frautschy, Louise, 1870 – 1889
Frautschy, Jacob, 1869 – 1876

Frautschy, Kathrine, 1808 – 1892
 Frautschy, John, 1802 – 1879
 Parks, Jane A., wife of J. N. Parks, daughter of A. & J. Loveland, 6 Oct. 1845 – 11 Feb. 1886
 Bieri, Nick, 1849 – 1933 – Wolf Hunter—
 Bieri, Jacob, 24 Nov 1804 – 11 Feb 1883
 Bieri, Maria, 31 Mar 1805 – 24 April 1881
 Bieri, John, wife Lisette Küng, 5 June 1840 – 7 Feb 1888
 Bieri, Jahny, son John & Lisette Bieri, 9 Oct 1886 – 20 Nov 1887
 Bieri, Fred, 1842 – 1919
 Barr, (*looks like*) Elizabeth, 26 April 1893, 85 years 4 months 20 days
 (Bieri, Elizabeth, 26 April 1893, 85 years, 4 months, 20 days. Sister of Jacob Bieri. Data taken from the 1880 Washington Township census.)
 Schmerse, infant
 Harper, Jennie, 1868 – 1928
 Harper, Agnes, 5 May 1874, 40 years 4 months 23 days
 Harper, Andrew, 28 Nov 1828 - 1 Dec 1914
 Benkert, David, 1 Mar 1830 – 9 Jan 1908
 Küng, Katharine 13 July 1823 – 14 July 1879
 Benkert, Eliza, daughter D & K Benkert, 12 Aug 1876, 13 years 9 months 16 days
 Bray, Myrtle, wife of George W., 7 Nov. 1872 – 20 April 1901

First Rural School In Smoke House? Cadiz Credited, Loveland Records Date Back To 1845

Following the announcement made last Saturday on the club page that the Roosevelt school, Clarno township, is believed to be one of the oldest school districts in Green County, there have been presented facts and figures to prove that it is far from being the oldest.

Even historians in recording the early accounts of the Green county educational system state that Cadiz township is credited with establishing the first school in the county. The late Charles A. Booth, father of Max G. Booth, in recording the facts in his history, states:

“The first school in the town of Cadiz, and it is claimed, the first in Green county, was taught by Ralph Hildebrand, in January and February 1837, in Bennett Nolan's smoke house on section 21.”

Loveland School 1846

Mrs. Edna Zumbrunnen, teacher at the Loveland school, Washington township, has dug up a history of her school which dates back to 1848, the facts of which are established by actual records kept by those early pioneers of Washington township, the pages of which are faded and yellow, but the script in that characteristic Spencerian style is still legible.

The first school in Washington township, according to these old records, was held in a private house in 1848 and 1849 with John Brown as teacher. The school district was organized in 1849 and comprised 16 sections of the 36 in the township.

Notice was served on A. Sires by the town clerk, William Tucker, that Sires had been appointed moderator for district No. 1. Mr. Sires immediately set about to notify all of the electors within the bounds of the district of the coming elections to be held for the purpose of organizing the school, and electing the necessary officers.

The first meeting was held April 23, 1849, in the home of A. Sires, now known as the Gottlieb ZumBrunnen estate. The first school board elected was Alexander Sires, moderator; Elias Wright,

treasurer; William tucker, director. The newly elected board was authorized to levy a tax on school district No. 1 to the amount of \$1 per property holder for the purpose of building and furnishing a school house in the district. The meeting was adjourned until June 2 of that year.

A census taken of the school children of the district Aug. 30, 1849 showed there were 40 children of school age, but no school was taught that year while they were building the new school. One-half acre of land was obtained for a schoolhouse site and the electors voted to build a frame schoolhouse.

Frame buildings were a novelty in those days, however, and the general opinion was that this type of building was not substantial or warm enough for the purpose and at a meeting held on Nov. 26 of that year it was voted to build the new school of hewn logs.

Records at the register of deeds office in Monroe show that the transfer of land for the school house site was made on June 17, 1849, from Elias M. Wright and wife to school district No. 1, town of Washington, the cash consideration being 50 cents. Later records in the books of the school district put a valuation on this land of \$6.

A Log Or A Dollar

The school board levied taxes as follows: Alexander Sires was to furnish 10 logs; Joshua Crouch, 5 logs; R. Crouch, 5 logs; J. Miller, 5 logs; E.M.. Wright, 5 logs; William Tucker, 4 logs. These logs were to be delivered by May 1, 1850, to apply on their taxes at the rate of \$1 per log or pay the sum in cash. The school board was instructed to hire John Brown, is qualified to teach the school for three months at a salary of \$10 per month. This money was to be raised by direct taxation if not otherwise raised.

Evidently John Brown's qualities were found sufficient as a teacher, and he was hired; and the school was opened on Monday, Dec. 3, 1850, and continued throughout the winter.

Treasurer Resigns

The matter of financing the school was not an easy task, for the system of town governments had just been organized the year before whereby the schools in each town came under the supervision of town superintendents, a condition which continued until 1861, when the county superintendency was established, a system which has existed until the present time. Elias Wright, treasurer, found himself confronted with the task of raising money for teacher's wages. His records show that he had but \$4.05 on hand two days after the school opened. Taxable property in the county, including both real and personal, amounted to \$4.700. It looked like a hopeless task to Mr. Wright and on Dec. 8, he submitted his resignation as treasurer of the school board, stating as his reason that he was not qualified, according to law, to fill the office.

Tax warrants were issued and the money for operating the school and maintaining the building was raised. The log school house was valued at \$25, fuel was plentiful, and the teacher's wages the first few years did not amount to more than \$50 or \$60 a year.

A list of pupils attending school in 1853 gives the appended names. The teacher, Andrew Harper, a local boy evidently not familiar with the spelling of Swiss names, used his own method of spelling them. The following names are corrected, however: Elizabeth Crouch, Inky Baumgartner, Priscilla Baumgartner, Barbara Elmer, Linky Elmer, Catherine Wait, Mary Yordi, Martha Hancock, Euphemia Baumgartner, John Baumgartner, Frederick Hartshorn, Conrad Elmer, John Elmer, Woline Elmer, Anton Baumgartner, Manly Hartshorn, John Yordi, Oliver Hancock. Many of these pupils could not speak a work of English, as most of the residents spoke Swill almost exclusively, although there were a few Scotch and Yankees mixed among them.

First Blackboard 1856

The principal subjects taught in this school, as in all others of that date, were the three r's—readin', 'ritin' and 'rithmatic. Wages were small. George Corey, who taught in 1855 and 1856, received \$20 per month for the winter term. Hannah Shephardson was hired at \$10 a month to teach the summer months. The district was not known as the Loveland school in this early time, but was called Long

Hollow school. Later it was called the Benkert school. The school had its first blackboard in 1856. There were no maps or dictionaries. Winter terms were generally taught by male teachers, because it was during this term that the young men of the district attended school. district attended school. Some of these big boys were 20 or more years old, and it took a man with plenty of muscle to handle some of them when they decided to be unruly. Often these larger pupils were taught to read with children half their age.

The story is told of one of the 21-year-old boys who was attending school during this time and one who still lives in the district. He was a strapping big fellow nearly six feet tall and the teacher was attempting to teach him to spell "ox." He would not accept the correct spelling "o-x" and despite all efforts on his part to follow after her, he insisted on spelling it "o-ox."

The birch rod was a necessary and much used accessory of the school room, for one of the biggest problems of teaching was discipline. Sometimes the pupils were as old and even older than the teacher. If the older boys took a notion to run the teacher out of school, there was nothing to prevent it and if the pupils were successful, the parents smiled with admiration for their off-springs.

Changes in teachers were frequent, some not even staying out their few months term. One of the traditional stories of the district concerns one of its respected citizens, who, it is reported, climbed into the loft of the school and annoyed the teacher and amused the pupils all one day by throwing spit-balls. He was a regular William Tell for hitting the mark.

Another story has it that two of the more ingenious boys of the school invented a "tick-tack" contraption which ran under the floor of the school to the teacher's desk and was operated by a small wire at the rear of the room. It was considerable time before the device was discovered and removed as an annoyance.

1868, New School

The first log school served the district until 1868, when it was voted to have a new building for the district. The old log building was sold to Hans Knobel, who moved it a distance of a mile west on a plot of land he had purchased and fixed it up for a dwelling place, where it stood up till about 15 years ago. The farm on which it stood is owned by Hoyt Barney. The foundation still stands. The building of the present school in 1868 came about as a request on the part of Jacob ZumBrunnen, John Frautschy, Jacob Frautschy, John Baumgartner, Anton Baumgartner, Jacob Bieri, David Benkert and Gottlieb ZumBrunnen. A sum of \$600 was borrowed to build the new school. Argalus Loveland drew up the plans for the building which was to be 22 by 24 feet in size and built the school building. Two of his great-great grandchildren, Merlyn, 10 years old, and Lucille, six years old, are attending the school at the present time.

The school board in 1868 was made up of the following: Leopold Saltzer, clerk; Andrew Harper, treasurer; Jacob ZumBrunnen, director. Children from the following families attended the opening session of the new school: Andrew Harper, six children; John Gange, three; Argalus Loveland, five; Russel Crouch, six; Anton Baumgartner, two; Gottlieb ZumBrunnen, 1; A. ?????, three; Jacob ZumBrunnen, three.

Although the school house accommodated 40 pupils, often as many as 60 attended during the winter term.

The new building was a frame structure, but like its predecessors, stood alone on the school site without any accompanying outhouses, a convenience that was added in 1870.

Dog Tax Used For School

Wishing to get as much as possible for the money spent for teaching the board on year voted that a school month should include 22 days instead of the customary 20 days. The teacher from \$120 to \$130 a term for teaching. The district dog tax amounted to about \$20 a year and this was turned over for school expenses.

The school was not graded. Beginners were started in primers or first readers. Those who could read all the words were advanced to the second reader class and so on up until they had mastered the words in the eighth and then they were passed on out of the school.

Books were often so scarce that pupils were forced to double up on them and many learned them by heart.

The first dictionary was purchased for the school in 1879. The school board decided what books were to be used in the schools.

The water was “fetched” in a bucket from a spring near by and all drank out of the same dipper. Later water was carried from what is known as the C. W. Loveland farm one-quarter mile from the school. A well was drilled on the school grounds about 20 years ago, along with other improvements such as a woodshed, an entryway, a globe, good blackboards, jacketed stove, Victrola and recitation benches. The school ground has its recreation equipment.

Hot Lunches In Winter

During the cold months of winter the pupils are now served with hot lunches, the boys and girls taking turns at serving and cleaning up the dishes afterward. Within the past three years a rhythm band has been organized and the youngsters perform at school functions to which parents are invited.

This year the annual picnic to be held May 28th will take the form of a homecoming for all present and former pupils, as well as ex-teachers who have taught there. Sixty-seven teachers have taught in the district since 1849. The longest to hold that position is the present teacher, Mrs. Edna ZumBrunnen, who is finishing up her fourteenth consecutive year.

Among some of the pupils who attended the school in the past and who are still living are: Mrs. Fred Trumpy, Monroe; Mrs. John Kubly, Monroe; Ed Frautschy, Monroe; Mrs. Alma Miner, McComb, Ill; Mrs. a. Weismueller, Monticello; Mrs. Maggie Legler, Monroe; Mrs. Kate Stauffer, Monticello; Arthur Crouch, Monroe; Will Harper, Pierre S. Dakota; Jacob, Louie and Henry ZumBrunnen, Hasty, Minnesota; Ed ZumBrunnen, Huron, S. Dakota; Jacob ZumBrunnen, Kirtley, Wyo.; Mrs. Christ Indermuhle, Ellensburg, Wash.; Jacob Benkert, Monroe; John Benkert, Monticello; Mrs. Millie Page, California; Mrs. W. Stauffacher, Monroe; Mrs. Anna Twilley, Maryland; Albert North, Evansville; Fred and Emil Ritschard, Monroe; Silas Loveland, Brodhead; Will and Frank Loveland, Monticello; Mrs. Wm. McFerran, Mt. Morris, Ill; Mrs. Wm. Rote, Monroe; Herman and Fred Wiesenberg, Monroe; Otto and John Wiesenberg, Footville; Charles Smith, Monroe; Ruben and Herman Baumgartner, Easton, Maryland; Josiah Crouch, Bert Crouch, Monroe; Mrs. Frank Confer, Chicago; Probably the oldest in this group are Jacob Benkert, Monroe, and John Benkert, Monticello; Jacob ZumBrunnen, Wyoming, and Mrs. Fred Trumpy, Monroe.

19 Pupils Attending Now

At present there are nineteen pupils attending the Loveland school. They are: Robert Holcomb, Helen Minnig, Leon Gempeler, Mildred Hovde, Carl Schlittler, Betty Ann Smith, Betty Jane Smull, Norman Barney, Gwendolyn Barney, Virginia Braun, Helen Kiechle, Merlyn Loveland, Walter Minnig, Darlyne Ritschard, Leona Smull, Paul Albright, Pauline Minnig and Lucille Loveland.

—*Unsourced newspaper clipping*

Prologue

In the autumn of 2000, I received an inquiry, “What can you tell me about Berner Church?” My reply was, “Nothing. I’ve never even heard the name, but I’ll see what I can find.” My initial investigation made me wary. Was this to be like the vexing quest for Bethel? Increasing research only multiplied the mysteries and left unanswered the original question: Where did DeLapp establish the first Bethel building?

Flashbacks arrived in January, 2000, with the suggestion that this year's essay relate the development of an ethnic church. Berner Church! (Was it Swiss? A denomination from Bern?) kept nipping at my thoughts. In mid-April, with Tax-Aide completed, I could no longer ignore the nagging Berner question.

My faith? Yes. Your Faith? No!

The philosopher wrote in Ecclesiastes 1:4, 9 “Generations come and generations go, but the world stays the same. What has happened before will happen again. What has been done before will be done again. There is nothing new under the sun.”

Our European, Christian progenitors quarreled among themselves, not just for years, but for generations. Eastern Orthodox, Roman Catholic, and Protestant Christians battled with each other and among themselves. They launched crusades against the Muslims and occupied the Holy Land. In Protestant kingdoms the established church persecuted any with a differing philosophy. (3, 4) Some hot-button issues were: baptism- child or adult? Immersion or sprinkling? Nature of Jesus- spirit or human? Communion elements- bread and juice? Body and blood of Christ? Musical instruments, communion rail, stained glass windows, statues, paintings, trained and paid clergy – to not have? Human nature- free will? Predestination? All claimed to be defending the faith of the one true God or reforming that faith so that their worship was more Biblical, more pleasing to God. (2 4: 11-12, 5:54-60) There were church councils, Papal Bulls, petitions, reforms, wars and crusades. For the side with the least wealth, political clout, men and arms, horses and ships, charisma, skills in tactics or logistics, or just plain luck of the weather, there was slaughter, slavery or resettlement. For the elite, there was loss of their realm and their head—if they weren't killed in battle. (3)

How smug we are! Green County is touted as “America's little Switzerland!” “We are the land of the free where everyone can worship their God, or gods, in any manner which meets their personal needs,” rolls glibly off our collective tongues. After all, hadn't John Adams stated that “a more equal liberty than has prevailed in other parts of the earth must be established in America?” (1:61) Conveniently, we ignore reality.

Green County's pioneers were the often foot-loose, but hard-driving, creative offspring of Scots/English frontiersmen who carried with them the revolutionary spirit of their ancestors. They were easterners, seeking farm and fortune, who came to the wilderness frontier of the Northwest Territory:

- for less rigorous church discipline—recall those lessons about witch trials; a hanging/burning solution to unexplained or imagined happenings, as well as, for physically deformed persons; branding, hanging or flogging; punishment for sexual activities outside of marriage, as well as having the first child after marriage arrive a few days too soon; or banishment; eliminating those expressing religious tenet contrary to the established church of the colony, and marking them so no one would innocently give them succor, by lopping off the tops of their ears; (1, 4, 5-9)
- for freedom from taxes levied to erect and maintain a building for worship and for the support of the pastor of the denomination favored by the majority of voters in each governmental unit—minority sects funded houses for worship and pastor's salaries out-of-pocket and they didn't want their land or property confiscated for refusing to pay this tax as a means of protest. (1, 2, 4-9)
- for the freedom to create a more flexible state of society in which to function—that some land-owning, vote-casting, office-holding majority belonging to the government established church sect accepted or rejected each new arrival hoping to settle in their town on the basis of the newcomer's presumed ability to be self-supporting and to contribute to the growth and prosperity of the community and its church. (2, 4-7) The founding settlers believed it to be the

responsibility of civil government to support the state religion and eliminate dissent. (10:58) McLaughlin (2:1282) expressed it as: Free grace for a free society. Religion, the moral control of God's grace operating through the regenerated individual heart became the only accepted authority in a 'New World' of unbounded space and opportunity." Levi Lincoln, governor of Massachusetts, in 1833 said, "The Separated Seekers after religious freedom had triumphed—the free soil of the new world over the Puritan Seekers after corporate conformity." (2:1259)

Banished New England dissenters and many of Cromwell's old soldiers settled in the Middle Atlantic colonies for freedom of conscience. They contributed to our social conscience. By initiating universal suffrage and voting by ballot, abolishing the debtors' prison, building the first hospital, and creating programs to rehabilitate prisoners by teaching them a trade rather than just warehousing them. (1, 8:138) By 1883, the slogan of the Jackson party rang true: "The voice of the people is the voice of God; all power to his lambs." (2:1282)

All we Swiss are likely to carry some Celtic genes, Celtic?!? The Swiss called them Helvetii, the Romans: Gauls; and the Greeks; Keltoi, the root of the Anglo-Saxon term: Celt; pronounced with a "k." the Greeks and the Romans, those civilized Mediterraneans noted for art and literature, philosophy and construction (think roads, aqueducts and amphitheaters) and democracy (citizen voters, representative government), considered Celts the fierce, barbaric, northern hordes. Scattered finds across northern Europe, the British Isles, and especially at the digs at Hallstatt, Germany and La Tène on Lake Neuchatel, Switzerland, tell a fascinating story of cereal agriculture, herding animals, the development of the use of horses (saddles with stirrups) and wheeled vehicles for trade and war. The Celts used ornate compass-work, interlacing designs, and vivid colors of glass beads, enamels, and imported coral on their brass containers, jewelry, weapons and armor before the Roman conquest about 500 B.C. Celtic religion, art, and the people themselves were resistant to assimilation. They adapted only so far as was necessary for survival. (10)

In Switzerland, as everywhere else, excess population was vented as foot-soldiers in canton warfare or as mercenaries in the "foreign legion." Europe, after 1839, was generally at peace and prosperous. Many Swiss were employed in industry until the stagnation of 1845 caused mass unemployment. A partial crop failure increased the cost of living. Even in good times, Glarner imported most of their grain from Hungary and Italy. Much arable land was owned by the parishes and allotted to families for annual cultivation. The greater the population, the smaller the parcels. In some parishes, the parcels shrank to about 40 klafters. (a klafter is about six square feet so a plot about 12' by 20' about equals 40 klafters.) upon which the family raised potatoes and vegetables. Most parishes also owned alpine meadows and forests which were leased to private parties. The rents received for parish land holdings provided most of the income to pay the salaries of the local pastors and civil government officials. (H:624)

During the recession, canton officials were concerned about civil unrest. Funds were appropriated and an emigrant society was formed. In Glarus, Nicholas Duerst and Fridolin Streiff were sent ahead to locate and purchase 1,200 acres in one body. Once in Green County, they also bought 80 acres of heavy timber apart from the main purchase. One hundred ninety three persons left Glarus 10 April 1845. On 15 August, one hundred eight Glarner arrived at their destination, now named New Glarus, which had only one community house and that without even a chimney, built into a hillside. The remaining 85 persons had become discouraged (run out of money?) and dropped out at various stops along the way. (H: 625-26, 11)

The ancient clan spirit remained strong. By 1849, the families had their own cabins, tools and 40 acre tracts. They erected a hewn log building for worship, school, and government purposes. All were conducted in their Swiss/German dialect. Their Swill qualities of industry and frugality served them well on the frontier. Some men worked in the mines or on Yankee farms, usually receiving produce for pay. Some females did laundry or other housework. Pay for a man, when in cash, was fifty cents a day. Glarner men learned about horses and machinery. America was too vast to cultivate with the

hand tools which were suitable for cropping parish plots. (H:630)

A second church, which met in homes, was organized in New Glarus in 1845 by an itinerant (missionary) preacher of the German immanuel Evangelical Association of North America of Cleveland, Ohio, the Rev. Andrew Tarnutzer. The Swiss reformed colonists distrusted innovation and opposed the Evangelicals with such fervor that in 1850 they erected their first building on a hill two miles outside the village. (H:634) Rev. John Hammeter was pastor and chaired the meeting when they adopted articles of incorporation and elected officers on 8 February 1863. The first trustees of New Glarus Pisgas church were: George Legler, Sr., Andrew Schindler, Henry Hosly, Jr., Peter Jenny, Balthurst Durst, and John Legler. (12)

In 1859, Rev. Jacob Sill of New Glarus held services in Monroe's old log school house across 11th Street from MAC. The first church building was erected in 1859 by John Staller and Henry Schindler, at a cost of \$300 and was known as "Staller" Church. (H:941) Rev. Andrew Tarnutzer, stationed in New Glarus, organized the first class of the Immanuel Evangelical Association in 1860. (H:940) In 1863, the "Staller" Church was moved back for use as a parsonage and a larger frame building was erected. The church finally filed their organization by-laws 14 April 1863 when John M. Esslinger was pastor. (3)

Because of "irreconcilable differences" some Glarner left the New Glarus colony shortly after their arrival and settled in northwestern Sylvester Township. German families settled in the area, too. Because they all used the German (Deutsch) language, the eastern emigrants derisively called the area "Dutch Hollow." The Woodles, who first came in 1837 by horse and buggy, hosted the first Methodist services. The first Baptist meeting was held in Stuff's cabin in 1839. (1077) Rev. Andrew Tarnutzer from New Glarus chaired a meeting in the old log school on section 5 of Sylvester Township 24 August 1860, to organize a church. This German Zion Church of the Evangelical Association, commonly called Dutch Hollow, erected a frame building that same year on a half acre donated by Jacob Stauffacher near the school and cemetery. The first officers were: John Ulrich Elmer, Anton Stauffacher, Henry Babler, John Rhiner, Jacob Stauffacher, Jacob Norder, Dietrich Stauffacher. (H: 1110)

Descendant of Glarus immigrant, Jacob Stauffacher, who was Dutch Hollow's class leader, raised by his grandparents, the George L. Stauffachers, Harrison (Boots) Bottenhoff shared in a 1999 interview his memories and his pride on owning the 120 acres on which were sited the school and church buildings, the cemetery, and Rudy's Hill (title of Emmanuel Elmer's book of memoirs) and Howard's Grove (campground) named after the Sabbath School organizer.

Yolanda Richards of Monticello, aged 96, taught the Dutch Hollow School when a young lady. Eunice Witt, now age 83, swears she was a pupil of Richards' and remembers completing the school year in the abandoned church building after the school house burned. Richards grandparents were founding members of the Dutch Hollow church. Her family, the Jacob Peter Elmers, attended summer services at the campground where she played the piano for the morning, afternoon and evening services.

The German grandfather of Marvin Siedschlag bought a farm near Prien School where they attended winter church services. However, during the summer months they all went to Howard's Grove for all day services at the campground.

Some of the original Glarner purchase extended into Washington Township. Another group of twelve families from the Parish of Bilten, in Glarus, came in 1847 and purchased seventeen 40 acre tracts about five miles from the village of New Glarus in Washington Township. (H: 640, 1127) In the fifties, more affluent settlers came to Washington Township from the canton of Bern.

In 1857, two log buildings were erected in Washington Township. The first was sited (SE ¼, SW ½, sec. 27) on a half acre obtained the 1st of March from Elias and Jane Wright. (14) This is adjacent to the Union Cemetery which is 0.3 miles west of the intersection of Loveland and Center Roads.

Leopold and Eliza Seltzer sold 1/2 acre for a cemetery (4 by 10 rods, W 1/2, SE 1/2, SW 1/4, sec. 22) 19 January 1972. (15) On 23 December 1871, at least Martin, Gottlieb, and Jacob Zumbrunnen, Jacob and John Jr. Frautschy, John Bieri, Leopold Seltzer, and Anton Baumgartner had met in the school house (District 1) and organized Union Cemetery Association. (16) Note: these are all Swiss, likely Berners. The remaining stones indicate there were burials prior to the formal cemetery designation. A few Yankee pioneers are interred here: Harper, Loveland, Bray, Ross and James Crouch and his wife, Nancy, who are credited with forming the Methodist Episcopal Church in their home, then in Loveland School house with James as class leader. (H: 1134, 17) The rest bear Swiss/German names and only ones identified as founding members of Washington Reformed Church are Anton and Magdalena Baumgartner who had children buried in Union Cemetery. (17, W)

But, Mrs. Edna Zumbrunnen, teacher of Loveland School, wrote an article for the 18 May 1935 issue of the Monroe Evening Times using facts culled from the original school records, which I've been unable to locate. The minutes of the first meeting state that the district was organized 23 April 1849 and consisted of 16 sections. That year's school census counted 49 school age children. The first elected school board was comprised of: Alexander Sires, Elias Wright, and William Tucker. A log building (because the felt logs were warmer and more substantial than frame construction) was to be erected on a site transferred from the Wrights on 17 June 1849 for a cost of fifty cents. The six taxable landowners in district one: Joshua and Russell Crouch, J. Miller, Elias M. Wright, Alexander Sires, and William Tucker were each assessed a specific number of logs or \$1.00 in cash per log, payable 1 May 1850. School opened 3 December 1850. (NOTE: all are Yankee names.)

In 1853, just three years later, Andrew Harper, local farmer's son, was teaching, with these recently arrived Swiss in his classes: Linky and Priscilla Baumgartner, Barbara and Linky Elmer, Mary Yordi, Euphemia and John Baumgartner, Conrad, John and Woline Elmer; all of whom spoke little or no English, as well as these Scotch/English: Elizabeth Crouch, Catharine Wait, Martha and Oliver Hancock, and Manly and Frederick Hartshorn. (I couldn't help but wonder: Did the Teacher learn more Swiss or the students more English that term?) It definitely shows the rapid influx of Berners settling on the periphery of the Glarus purchase.

Of interest to worshipers as well as students, would have been the purchases of a bucket and (community) dipper—water was carried from a nearby spring on the Loveland farm a quarter mile away until the well was drilled in 1915—and the building of outhouses in 1870—we hope there was a heavy growth of underbrush at the edge of the surrounding timber until 1879.

A now yellowed pastor's record book, located in Monroe UMC which is noted to be a copy of the original records, establishes that meetings in the Monroe log school house were led by immigrant Swiss school teacher, J. J. Reuger. A German preacher, Rev. Jacob Sill came to Green County in 1857. At the 1869 Evangelical Association Conference, the Rev. Andrew Tarnutzer was appointed to preach every other Sunday in Monroe, which meant that he had two weeks to make the circuit of school house meetings in Sylvester, Washington, and Jordan Townships and in Pisgas Church on the alternate Sundays. Records are scant so I can't say for certain how often he was in Spring Grove and Mount Pleasant. Rev. John G. Esslinger was appointed to serve Monroe when it became a mission in 1861. We are so inured to public Protestant worship on Sunday that we overlook the fact that in Europe, as late as the sixteenth century, Sunday was not a Protestant day of public worship. (18) Contemporary diaries from Green County often record week-day evening public worship services in school houses. (19, 20) An interesting sidelight in a memoir (27) shares that communion was served after the last service of the day and only when all those who were not baptized members of the sect had left.

The second log building erected in 1852 was built by the Swiss on the south line of section 9 for school and worship. (1133) In the early years, the New Glarus preacher would walk out to conduct services once a month. (H: 640) Christian Isely and family of Bern settled on section 30 in 1861. He became class leader and also established a Sabbath School where he taught the Heidelberg Catechism

on alternate Sundays. (H:1140) His granddaughter, Lillian Klassy Hefty, Monticello, remembers he had the entire catechism memorized and often quoted from it.

The Monroe St. John's Visitor, page 4, states: "In August 1880 the Rev. G. Hirtz was called to the pastorate of St. John's Church and served with untiring zeal and enthusiasm, not only in the local organization but also the churches at Monticello and Town Washington which had been served from here since 1862." This means that the Rev. Hagemann who served from 1862-67 and performed genuine pioneer work among the Swiss and German settlers of Green County preached at Town Washington school houses, likely Buckskin or Purcell but possibly Loveland. It is recorded that Berner, Gottlieb Mueller and family, settled in Buckskin Hollow, section 32, of Washington Township. Ministers from St. John's Church held services at the Buckskin School, as well as at the section 9, Purcell school house. (H: 1133, W 5)

Edna Zumbrunnen copied that in 1868 the log school house (Long Hollow, now Loveland) was sold to Hans Knobel for a dwelling. It was moved a mile west and she adds, stood until about 1920. Those requesting a new frame house were: Jacob and Gottlieb Zumbrunnen, John and Jacob Frautschy, Jacob Bieri, John and Anton Baumgartner, and David Benkert. Argalus Loveland drew the plans for the 22 by 24 foot building and erected it. The twenty nine students entering the new building were from the families of: Andrew Harper, Anton Baumgartner, John Gange, Russell Crouch, Gottlieb and Jacob Zumbrunnen, Argalus Loveland, and A. Danke.

In 1853, Jacob Zumbrunnen, Sr. and his family from Bern, bought land in Washington Township. (HL 1138) On 10 July 1854 he bought 40 acres (NE ¼, SE ¼, sec. 21) the future site of the "Berner" Church building. (22) His daughter, Catharine, married Frautschy, one of the leaders of the class at New Glarus, of the Evangelical Association. (23) Rev. Leonard Buehler, Sylvester Township, (Dutch Hollow) conducted the first services of the Immanuel Evangelical Association in Washington Township for the funeral of Jacob Zumbrunnen (H; 1134) in May 1850. (H: 1138) A class was soon formed which met in the frame school house. (H: 1133) Because Zumbrunnens had over 400 acres astride the section line (now County N) south of Loveland Road, the logical house is Loveland. Also Jacob, his wife, and some children are buried in Union Cemetery.

The present brick church building in New Glarus was erected in 1858 for a cash outlay of \$1050 and 550 days of labor. They used the hymnals, catechism, and liturgy from their Reformed Church of Easter Switzerland, but being independent minded, the Glarners did not affiliate with any synod here or abroad. They had first filed organization articles in 1851 as the Swiss Reformed Church of New Glarus for the purpose of worship and education. (24) they didn't erect a school for denominational education until 1873. (H: 1038)

An equal tax was levied on all male heads of household in an amount, voted at the annual meeting, sufficient to pay the expenses. The Swiss Reformed Church practiced infant christening and baptism. Most weddings and funerals were held in the church building rather than in the houses. They observed Kilbi—corruption of Kirchwethe, "church hallowing"—a festive two day religious celebration beginning after the regular worship on the last Sunday in September with a special service to rededicate the building. Bells were installed in the European style square tower with a dome as soon as possible. Tolling of the bells was an integral aspect of regular worship as well as special services for baptisms, weddings and funerals. (H: 634-636)

Population increased. Settlers became more affluent. They built frame homes and sturdy barns on stone foundations. There was a cheese factory or two and a public school in every neighborhood. As more Swiss acquired horses and wagons or buggies, roads improved. When families are scrabbling to clear and pay for land, produce a crop, and feed, clothe and house a family, they worship whenever an itinerant preacher holds a meeting in a nearby school house. Old diaries indicate house meetings were more denominational but those in school houses were open to and attended by all and several denominations (sects) often shared the same school building. (19, 20) The missionary preacher

visited class members and proselytized in neighboring homes. Howe noted that sometimes he visited three or four families before arriving at one for whom it was convenient to prepare him a meal. (19)

After the Civil War, residents of Green County seem to have become less tolerant. Old school and church records contain phrases such as “we were locked out” or “there were irreconcilable differences” or “the school board met and gave notice that worship services could no longer be held in the school house.” At the time of the dispute, everyone in the community knew which sect was abrasive, or who had the wealth, political clout and/or forceful personality which created the rift. Records usually generalized the issue and unless one is well acquainted with the community, the use of initials complicates the discovery of who did what.

The closing of school houses to worship resulted in a flurry of construction. The eastern emigrants of the Methodist Episcopal faith who were farming in the southeast part of Washington Township had first met in Alexander Sire's home in 1847. Then Rev. Allen organized a class which met in Long Hollow log school building. After being evicted, they met for awhile in homes again. In 1874 they erected a frame building. (SW corner SW ¼, sec. 26) (H: 1133-4) Helen Hiltbrand, Monticello, aged 78, was born and raised in the Loveland Cheese Factory which was located just east of County N on the south side of Loveland Road. She remembers the Center Church building (from which Center Road derives its name) and the fire which destroyed it when she was about seven or eight years old. Her family belonged to Washington Reformed so she was never in the Center Church building. Merlyn Loveland and Lillian Hefty each recalled the fire as being in the early thirties. Lillian remembered driving by the site with her parents on the way to Monroe. All that remained was an ash heap and the front step.

Families who had been worshipping in the Purcell log school house erected a frame building near the middle of the section (No. 9) on now Dividing Ridge Road. “Some time after Christmas of 1872, a difference of opinion concerning the type of material used as a basis for religious instruction arose” between the Evangelical pastor and Berners, like Benedict Mueller, Christian Theiler and Christian Isely. The Berners “cherished the Heidelberg Catechism.” (W 4) In the summer of 1872 or 73 Mrs. Christian Loertscher began holding classes in her home to teach the Heidelberg Catechism. (W5) The Swiss Reformed and the Evangelical Association members, together, “built a church in 1874 on the farm now occupied by Clarence Loveland.” (W3) But the deed for the land transfer from Martin Zumbrunnen (son of pioneer Jacob) to the Immanuel Church of the Evangelical Association is dated 25 June 1875. (25)

The above data leaves much to be desired. Was the fault that of the person translating the old German records? Was the pastor writing the story on the seventy-fifth anniversary booklet ignorant of the people and history of early day Washington Township? Were people's memories that faulty? Whatever the cause of the confusion, it was a golden opportunity lost! The church and its old records burned. The rural schools closed and only a few lucky school clerks turned those precious records of community history over to a governmental agency which has preserved them. Unless someone's attic produces Loveland and Purcell School's beginning records, we will never know how the angled story of the erection of the Reformed and Evangelical Churches came about. We will always wonder: Was Berner church erected when the frame school houses were erected...the late sixties era? If the two sects were dissatisfied, in the late sixties or early seventies, to such a degree that they began holding catechism meetings in a home, why would they invest time or energy erecting a building together? Martin Zumbrunnen, who was owner of the church building site, transferred it, 25 June 1875. He then participated in the February 1876 meetings and was a founding contributor to the Reformed building. (25, W 7) The logical events, based upon what records remain from schools and pastors in other areas, is that the Loveland and Purcell School houses were closed to worship. The Reformed, according to St. John's Church records, were being served by a pastor from there. The Anniversary story also lists Reformed pastors from Monroe as helping organize and dedicate their new building. The Evangelicals were being served by pastors whose names and dates coincide with Monroe records.

Evidently they could share worship, but refused to have separate catechism classes in the same building, so chose to dissolve the joint building ownership and have separate houses for Sabbath School classes. As late as 1880, St. John's pastors were ministering to the members of Washington Reformed Church.

The few notes copied from the original records (one assumes they were deteriorating or in old German which the copyist didn't feel were worth the effort of translating) confirm that Rev. Jacob Sill from Illinois began preaching in Green County in 1855. In the Monroe Immanuel centennial brochure we learn that the pastors of this era were J. M. Hammeter, 1869-1871, and Leonard B. Buehler, 1871-1874, and J.C. Brendel, 1874-1876...all preceding H. Uphof who served from 1876-1879 and who supposedly caused the Berner dispute. In a 1907 pastor's report, the Washington Township members are listed as being: Fredrich, Gottfred, Alvira, Charles and Mary Loertscher; Frank, William, Emil, Hulda, and Herman, Jr., Schmerze; Edward and Ada Zumbrunnen, Adam, Eve, and Anne Knobel; Ernst and Mary Hahn; Herman, Wilhelmina and Mathilda Kumm(?); Carl, Fredericha, Carl Jr., Jules, Sophie and Albertina Goecks; Herman, Selma and Charles Krueger; Frederick, Hennrietta, Fred Jr.; August, Robert, Herman, and Karl Dittmer; Samuel and Susanna Tuescher; Vincent and Louisa Kubly; Helen and Christian Roth.

We first saw the name "Berner Church" at the top of the 1908 list of members who were: Adam, Eva, and Anna Knobel; Carl and Dora Krueger; Vin and Louisa Kubly; Charles and Frank Loertscher; May Lemon, and Edward and Ida Zumbrunnen. Others who were members between 1908 and 1912 were Clara and Ida Geigle, Roy Marty, Will Norder, Nora and Emma Feldt, and Bertha Zuelke.

It is noted in 1915 that the Edward Zumbrunnen family had gone to South Dakota that spring. Mr. and Mrs. Charles Krueger transferred to Monroe. In 1915, there is a notation after Charles Loertscher's name in the Dutch Hollow membership list that he came here from 12 miles away because Berner died out. May Lemon is also listed as a member here. Charles Loertscher transferred his membership to New Glarus in 1919 just prior to the closing of Dutch Hollow Church in 1920.

In our meandering venture around the Green County Circuits of the Evangelical frontier preachers, did we answer the pertinent questions?

Who? Primarily Swiss immigrants, many of whom were from Canton Bern, who had settled in Washington Township on the fringes of the original Glarner purchase, and many of whom had bought farms from early Scotch/English homesteaders.

Why? Because disputes over religious tenets between sects sharing a school house caused the board to evict them all.

Where? Berner Church building was erected on a one acre lot purchased by the Immanuel Church of the Evangelical Association of Cleveland, Ohio, from Martin Zumbrunnen in section 21. (part of the east 10 rods of the NE 1/2, SE 1/2 beginning 37 rods and 7 feet south of the section post). (22)

When? We don't know for certain. In the beginning, the community residents worshiped in Long Hollow (later Loveland) log building, then in the frame house erected to replace the log one. The Washington Reformation Church's "Seventy-Fifth Anniversary" brochure says Berner was erected in 1874. But the land transfer wasn't made until 25 June 1875. This date may be irrelevant as William and Sylvia Zilmer (26) didn't transfer their acre (SW corner SW 1/2, NW 1/4) to Washington Reformation Church until 19 December 1882. But, later in the narrative it reveals that Berners who cherished the Heidelberg Catechism and the Evangelical Association's preacher had had "irreconcilable differences" in 1872. Still later it notes that Mrs. Christian Loertscher began holding Heidelberg Catechism classes in her home in 1872 or 73. If the 72-73 differences were so great as to begin Sabbath School classes in a home, why would they have jointly erected a building in 1874? Was the translator confused? Was the 1872 dispute with the Methodist Episcopal preacher? We have no data indicating the Reformed Berners ever worshiped in Loveland, only the Evangelicals and the

Methodists. This would be more logical. The Reformed and Evangelical Berners cooperated to build with the Evangelical Association owning the land and building. Then there was a dispute between the Evangelical Association preacher and the Reformed Berners who left in February 1876 to erect their own building.

Closure: Berner Church's final members dispersed in the spring of 1915.

Afterlife: The Berner Church building, abandoned as a house of worship, was transferred by J.S. Elmer and the other Trustees of New Glarus Circuit of the Evangelical Association to Otto Loveland 13 January 1918 (27) who used it to store grain. The present owners, the Alvin Bernets, use it for storage. Being respectful of its heritage, Mrs. Bernet repainted the sign, keeps the lot mowed, and maintains flowers near it.

Future: Descendants of the Berner Church builders and worshiper are devoted members and tireless workers in many churches of many denominations. So, as is typical of those once ubiquitous white frame rural churches which:

- were organized in homes by ardent frontiersmen and itinerant preachers,
- worshiped in the communally erected log buildings also used as schools,
- shared the frame structures which replaced the log ones about the close of the Civil War until disputes caused the boards to close the school houses to worship, forcing the various sects to erect separate buildings for worship,
- were comprised of a few, often intermarried, families of which the aged parents often retired to a local village, some adult children moved on to new frontiers, and the few who stayed often intermarried and converted or allowed their families to worship in their spouse's church,
- served the first generations, the Berner Church membership transferred, converted, dissipated but integrated with other churches and today carries on the independent, frontier revolutionary spirit as they strive to bring to fruition their vision of walking with their Lord and doing His will.