

Family History Notes

Spring 2014

History of the people of Canton Glarus

By Duane H. Freitag

Since many of our Swiss ancestors immigrated from Canton Glarus, one can get a feel for both our genetic makeup and hereditary aspects of our psyche by looking at the span of history of the canton. This is the fifth of six parts.

Part 5: Religious Tensions

Dramatic religious issues weighed heavily on our ancestors for many years. In the 16th Century, Canton Glarus again found itself in the middle of things – philosophically and geographically. While the region was spared the devastating religious military battles that took place in Europe over a 150-year period, the bitterness was at times all-encompassing.

During the Renaissance years [14th to 17th Centuries], there was an openness among the more educated to both classical and new ideas that spread rapidly after the introduction of printing with moveable type. In Switzerland, that led to a new nationalism and the questioning of some Christian traditions.

Canton Glarus became a wellspring of the Reformation when Ulrich [or Huldrych] Zwingli was the popular priest in the city of Glarus from 1506 to 1516. Unlike his religious contemporary Martin Luther, Zwingli was deeply affected by the humanist movement, especially as argued by Heinrich Loreti of Mollis (known scholastically as *Glareanus*) and Erasmus, from the Netherlands. Zwingli was a strong partisan of the Pope and, thanks to a generous papal endowment, he amassed a large library. A number of notables, some of them our ancestors, studied under him and he was already one of the most influential men in Switzerland. However, the locals also knew another side of him – he had relations with women, not an uncommon practice for clergy in his day.

Zwingli served several times as chaplain for Glarner mercenary troops during historic battles in northern Italy, where the French were fighting the Papal States over disputed territory. Earlier battles had brothers



fighting brothers – that is, Swiss mercenaries were on both sides. In the last battle where Zwingli was present – at Marignano – Swiss soldiers representing the Confederation were defending the Papal States. Outnumbered, poorly managed, outflanked by French artillery and cavalry, and with some officials being bribed by the French, the battle was a disaster for the Swiss troops. After that loss the Confederacy never went to war again, declaring its neutrality in 1525.

What Zwingli witnessed caused him to speak out politically against the mercenary tradition, which put him at odds with the wealthier members of Glarus society. Feeling pressure to leave the canton, he retreated to the Benedictine abbey at Einsiedeln. Some in Glarus wanted him to return and he was kept on the Glarus church payroll for several years. Zwingli began to find many faults with the Church of Rome. After more study and Scripture-based preaching, he concluded that mercenary service was immoral. After being called to serve the *Grossmünster* in Zurich, he took stands against the sale of indulgences, fasting, celibacy, use of images, and corruption of church authorities. He saw church reform and preservation of the Swiss Confederation as something that had to happen together. In 1524, Luther's German translation of the New Testament was first printed in the Swiss dialect. Then, in 1525, Zwingli introduced a new communion liturgy. By 1529, he had split with Luther over the issue of the real presence of Christ in communion.

In Canton Glarus, the Reformation took hold without much opposition. Fifteen of the 17 parishes voted to affiliate with Zwingli's theology. Only congregations at Näfels and Oberurnen remained Catholic. Historian Ägidius Tschudi had studied under Zwingli, as did Valentin Tschudi, who succeeded Zwingli as pastor at Glarus. While Ägidius eventually re-asserted strong support for the Catholic Church (as did



The Glarus state church, built on the site of the church that Zwingli once served, was used for many years by both Protestants and Catholics. Even today one tower is topped with a cross (for Catholics) and the other a rooster (for Protestants). You can hear the bells of the church online at: [Glarus Church Bells](#)

Glareanus), Valentin took a typical Glarner middle-of-the road approach during the transition years – reading a Catholic Mass and then preaching a Protestant sermon. That led to a long period of both faiths using the state church in the city of Glarus, as also happened in Cantons Aargau and Thurgau.

Zwingli's views were strongly opposed in the five Forest Cantons and, with the Swiss Confederation about to disintegrate, military maneuvers ensued. In 1529, just before fighting was about to break out on the plains of Kappel near Zurich, Glarus *Landammann* Hans Aebli negotiated a truce. Aebli believed in confessional parity – that is, both religious views should be treated equally. Out of that grew the story of the *Kappeler Milchsuppe* [Kappel milk soup], which is considered a parable of religious tolerance as an alternative to war. While negotiations were going on, the soldiers from the Forest Cantons brought milk and those from Zurich brought bread. The milk was warmed in a large pot and soldiers from each side carefully dipped their bread in their half of the pot. However, Zwingli didn't like the terms of the settlement and eventually pushed for an economic boycott of the Forest Cantons. That brought about a military response at a time when Zurich was unprepared. Vastly outnumbered, the Protestants were defeated in 1531 and Zwingli was killed in the battle at age 47, refusing to recant his beliefs.

While a few strategic areas were forcibly returned to Catholicism (including Schänis and the Sarganserland, next to Canton Glarus), an agreement was reached to preserve the Confederation and each canton's right to practice either faith – an unusual thing in Europe. Most cantons were one religion or the other. Glarus was one canton that embraced both traditions and, unlike Canton Appenzell, did not split. In typical Swiss fashion, each Protestant canton had its own church hierarchy – there was no national Reformed church.

With state and religion deeply intertwined, the practice of the Glarus *Landesgemeinde* was modified. Beginning in 1623, there were three gatherings – one Protestant, one Catholic, and one joint. There was even a separate postal service. Those divisions lasted until 1836. The separate churches continued to be responsible for education and aid to the poor. For most of the 18th Century, there were two calendars in use – the Catholics had the new Gregorian calendar [used universally today] and the Protestants, not recognizing the Pope's decree, continued with the old Julian calendar. The Catholic parishes remained part of the Diocese of Constance until 1814, when they came under the administration of Chur.

With income from the mercenary business declining, the home textile industry became more important. The growth paralleled that of the watch-making cottage industry in western cantons, where goldsmiths and jewelers developed a new specialty in reaction to the Calvinistic restrictions on wearing jewelry. In addition, those whose families came from the Sernf valley may find ancestors who were slate miners or fabricators. There are high quality slate outcrops all along the valley and villagers in Engi and Matt exploited the natural resource beginning in the 1600s, serving markets throughout Europe. Slate was used in some roofing, flooring, and furniture. Cabinet makers enclosed little slate tablets in wooden frames – some designed for keeping score when playing the Swiss card game *Jass*. Elm generally avoided the industry until the 1860s. As demand grew in the 1870s for slate blackboards in schools throughout Europe, Elm stepped up its mining efforts that culminated in the tragic landslide of 1881.

This was also a transition time for our ancestor's diets. Swiss cuisine has always been influenced by neighboring countries and now Spanish explorers had brought back potatoes, tomatoes, and corn [maize] from the New World. The new plants slowly spread to Italy and other European countries, although they were regarded with suspicion, often for religious reasons since they came from a "heathen country." While it took a long time for those foods to be accepted, by the 18th Century they were important crops.

There was another migration of people at this time that involved some of our ancestors. Since Canton Glarus was primarily Protestant, there was an influx of some families from areas that remained Catholic. Among those that appear to have moved for religious reasons were the Hefti, Bähler, Baumgartner, Lienhard, and Iselin families.

Switzerland as a whole did not tolerate dissenters from the two established religions. Anabaptists, including Mennonites and Amish, and Huguenots from France for the most part moved on to the German Palatinate and then to the United States. Settlement here was mainly in Pennsylvania and the Carolinas. Among those in Pennsylvania were members of the Tschudi and Heer families of Canton Glarus.

There were Jewish communities in various parts of Switzerland by the 13th Century, but as in much of Europe they faced persecution in many ways – job restrictions, special taxes, forced baptisms, and being blamed for many misfortunes. In 1622, the Confederation banished Jews from Switzerland. A few families were permitted to live in two villages in Canton Argau – Endingen and Lengnau – because Aargau was not officially a part of the confederation. Meyer Guggenheim, the patriarch of America's *über*-wealthy Guggenheim Family, was born in Lengnau. Full rights were finally guaranteed in the constitution of 1848 and in 1866 legislation. However, ritual slaughtering for kosher foods is still prohibited in Switzerland.

This was also the era of the "Turkish menace," which haunted Europe for 150 years. The Ottoman Empire, based in Istanbul, was extending its rule and bringing Islam into central Europe. In 1529, Suleiman the Magnificent and his soldiers were at the gates of Vienna, but bad spring weather and disease turned their siege into a disaster. Another attempt to conquer the region was made in the summer of 1683. Just as Vienna was about to fall, an army led by the Polish king Jan Sobieski rescued the city and put a halt to the Islamic expansion. Although news traveled slower in those days and Vienna is on the eastern end of Austria (about 350 miles from Glarus), the threat to our ancestors' way of life was very real.

Since the days of the Reformation, religious practices in Glarus have changed dramatically. By 2000, canton residents included 16,786 Protestants, 14,246 Catholics, 7 Jews, 2,480 Muslims, and 9,630 other or non-affiliated.

Next: Emigration

The Old Lead Road – Revisited

A red granite historical marker lies in the New Glarus Woods State Park, two miles south of New Glarus. The monument commemorates the Old Lead Road, an early route from lead mining days which connected Mineral Point in Iowa County to Exeter in Green County. Roads continued east from Exeter and terminated in Lake Michigan ports such as Milwaukee and Racine. The term "Old Lead Road" in this report will refer to this Mineral Point to Exeter route, although other routes of that era were also referred to as a "Lead Road" or "Lead Trail". There was a road between Mineral Point and Darlington which was referred to as the "Lead Road". The circa 1837 Prairie Springs Hotel (which is still standing – but barely) was built along this road. A route leading east from Mineral Point to Lake Michigan passed through Oak Hall (near Oregon, WI) was referred to as the "Lead Trail". This route was used when lead was shipped east from Mineral Point to Lake Michigan. In the summer of 1941, the village of Oregon celebrated with a "Lead Trail" festival. Argyle histories also mention that village being located on a lead road.

Dr. John A. Schindler took an interest in the Old Lead Road history and wrote a series of five weekly articles beginning on July 2, 1930 in “The New Glarus Post”. The informative articles served as a promotion of the monument dedication in New Glarus Woods on Memorial Day, 1931. The monument cost \$250 paid for by donations. It bears the following inscription citing a condensed history of the route:

“The Old Lead Road. In 1828, ox-teams, guided along an ancient Winnebago Indian Trail, began hauling over this road. June 29, 1832, after the battle of the Pecatonica, Gen. Henry Dodge and his Rangers passed here to join the main pursuit of Black Hawk at Koshkonong. June 27, 1845, Niklaus Durst and Fridolin Streiff were led by this road to the site of New Glarus which they selected as the location of their Swiss colony. August 15, 1845, the first band of Swiss colonists followed this road to their new home. Erected by Walter Stuessy Post No. 141, American Legion”.

The statement about Governor Dodge using the Old Lead Road invites some further scrutiny. What we know of Dodge and his troops is that they traveled from Fort Hamilton at Hamilton’s Diggings (Wiota) to meet up with General Atkinson’s troops in the vicinity of Lake Koshkonong. Dodge’s troops were considered the left wing of a three pronged movement in pursuit of Black Hawk.

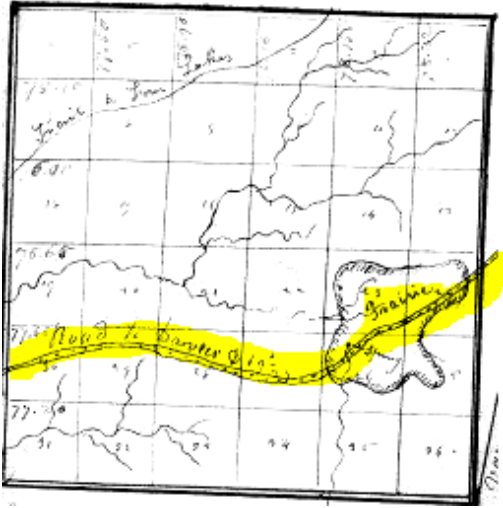
Examination of some documents and reports of 1832 may raise some doubt as to whether the Old Lead Road was actually the route taken by Dodge and his rangers. The following three points argue that the Old Lead Road was not used: 1) the land survey maps from 1832 show that a road existed between Hamilton’s Diggings and Dougherty’s Furnace near Sugar River Diggings, 2) the recollections of Charles Bracken that the Dodge troops passed through Shook’s Prairie between the Pecatonica and the Sugar River, and 3) the absence of a documented route between Mineral Point and the Sugar River Diggings on the same 1832 maps.

Peter Parkinson, a member of Dodge’s outfit wrote, “Our camping-places, while on the expedition against Black Hawk, in the upper Rock river country, I [Peter Parkinson, Jr.] will give as nearly as I can fix them. The first night at Wiota; the next [July 2] at Argyle; the third [July 3] at [Deviese’s] Sugar River Diggings, at or near what is now called Exeter; the next night [July 4] at some point in the wilderness between Exeter and Rock river – apparently in the present township of Oregon – where White Crow and his party joined us. The next night [July 5] we encamped on a sandy ridge, about twelve or fifteen miles in a westerly direction from Fort Atkinson.” (In his recollections, Parkinson used place names, such as Argyle, not yet in use in 1832.) The dates in the brackets were added to Parkinson’s quote by Crawford B. Thayer, the compiler and editor of “Hunting a Shadow: The Search for Black Hawk”.

In 1832, the same year as the Black Hawk War, many land surveys were issued which included maps/sketches for the towns of south and southwestern Wisconsin. These land surveys broke each Town into 36 sections and included the primary features of each town – rivers and streams, prairies and woods, Indian trails, roads, settlements and mining areas referred to as “diggings”. In 1832, the settlements in this area were limited to places like Exeter (then known as Sugar River Diggings, Deviese’s Diggings, or nearby Dougherty’s Furnace), Wiota (then called Hamilton’s Diggings), Mineral Point, and Demun’s trading post on the Sugar River in the Town of Decatur. What the land surveys show is that there was a road in 1832 which connected Hamilton’s Diggings and Dougherty’s Furnace. Dougherty’s Furnace was located in Section 3 of the Town of Mount Pleasant just a mile or two south of Sugar River Diggings. According to Green County histories, this smelting furnace was built by William Deviese around 1829 and sold to the Doughertys around 1832. Deviese is considered the first permanent resident of Green County arriving in Exeter in 1828.

This 1832 route from Hamilton’s Diggings to Dougherty’s Furnace began in a northeasterly direction towards present-day Argyle where the Pecatonica River was crossed. Just beyond the Pecatonica crossing was the crossing of Dougherty Creek which drains much of the Town of Adams.

After crossing Dougherty Creek the road took an easterly direction along the ridges and prairies across the Towns of Adams and Washington all the way to present-day Monticello. In Section 8 of Mount Pleasant (the eastern portion of the village of Monticello) this 1832 road crossed both the Hefty Creek Branch of the Little Sugar River and the Little Sugar River. After crossing these streams, the route continued east to Section 3 of Mount Pleasant which was the site of Dougherty's Furnace. The Sugar River Diggings lay just a few miles beyond that. According to Google Maps, this route is about 30 miles.

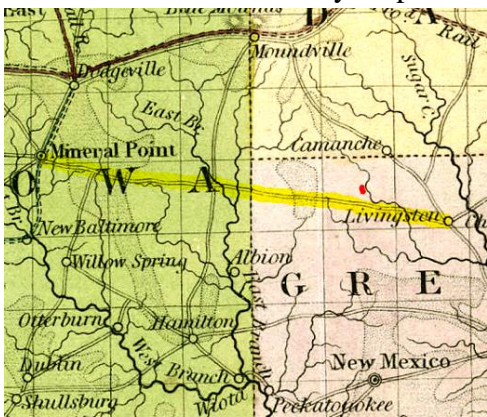


Pictured left is the 1832 Land Survey map of what was to become the Town of Adams. The "Road to Davies' [sic] Digs" is clearly labeled on the route (highlighted in yellow) passing through a large prairie area which was to become known as Shook's Prairie. Shook's Prairie is a large prairie found in eastern Adams Township (near today's intersection of County C and County J). It was named for Jonas Shook who settled there in 1838. Shook's Prairie was also known for its lead diggings (including the Newkirk mine) which reportedly began in mid-1830s.

A piece of evidence that may prove that Dodge and his men took this road from Hamilton's Diggings to Dougherty's Furnace comes from the 1854 recollections of Charles Bracken, an aide to General Dodge. Bracken stated that, "The left wing marched by way of the Pecatonica Battle ground, Shuck's [sic] Prairie, and Sugar River to the first of the Four Lakes [Kegonsa]; at Sugar river they were joined by the Galena company . . ." Bracken's mention of Shuck's [sic] Prairie is noteworthy. The road between Hamilton's Diggings and Dougherty's Furnace documented on the 1832 map shown above passed through the prairie which was to become known as Shook's Prairie.

Josiah Pierce and family, the first settlers of the Town of Washington, settled in Section 13 adjacent to this road in 1837. Helen Bingham wrote in her history of Washington "the [Pierce] cabin . . . was on the line of nearly all the travel from the eastern part of the state [Wisconsin] to Galena [Illinois] and there was hardly ever a night that someone did not stop there. Sometimes the guest was Gov. Dodge attended by his colored servant . . ." This statement appears to support the importance of this route and the fact that it was known by Dodge, although the James H. Young map of 1838 (below) fails to include this route.

What the 1832 land survey maps also show -- or to be more precise what they don't show -- is that there is no documented road or even trail corresponding to what we refer to as the Old Lead Road from Mineral Point to Sugar River Diggings in 1832. However, the Mineral Point to Exeter road (on map highlighted in yellow) shows up on the 1838 Young map. The road runs from Mineral Point in an east-southeasterly direction and appears to pass through the area of the New Glarus Woods. Exeter is identified (perhaps mis-identified?) as Livingston on the Young map. The small red dot indicates the approximate location of the village of New Glarus.



The Young map also shows the ridge road which connected Blue Mounds (Moundville) with Exeter (Livingston) running through the site of the Indian village of Camanche on the Green County/Dane County border. A. O. Barton wrote about this Blue Mounds to Exeter route in his Primrose history. Barton contended that lead ore was shipped from the Sugar River Diggings to the Brigham smelter at Blue Mounds over this route prior to Deviese's furnace. More information regarding this Blue Mounds to Exeter route will be included in the next issue.

Lead Mining in the New Glarus Woods Area

The subject of the Old Lead Road and lead mining in the immediate area of the New Glarus Woods brought out two stories passed along from local historians Duane Freitag and Kim Tschudy.

Duane's family tale dates from about 1915. His great uncle Ed Freitag was coon hunting in the vicinity of New Glarus Woods. Their hunting dog, a beagle, fell into a hole that dated back to Wisconsin's lead mining days. To retrieve the dog, the hunting party tied a rope around Hobart Freitag (Duane's father, then a boy of about 11 years) and lowered him down into the mineshaft. Hobart held onto the dog as they were raised back into daylight.

Kim Tschudy recalled camping with other local boys in the 1950s in this same area southeast of the Woods (near the quarry today). Kim recalled that there was a vertical shaft that probably went down 10 feet at that time. The boys were fascinated to learn that this was a lead mine shaft. They found small trace amounts of lead and chunks of quartz that were among the piles of mine tailings. Kim returned to the area within the last several years to see if any mining evidence remained and came to the conclusion that there is nothing left to tell the story of the mining in that area.

Tschüchel

Tschüchel is one of those foods eaten by our ancestors which has mostly (although not entirely) been forgotten and relegated to a handful of local cook books. The dish (approximately pronounced "CHICK – ul") is a simple pancake made of eggs, milk, and flour. It was eaten by peasants and pioneers, farm families and Emperors (more on the Emperors later). The ingredients are mixed to form a batter then poured into a greased skillet. As the pancake is browning in the pan, the *Tschüchel* is cut into pieces and browned a bit more. The preparation of this eggy pancake is an uncomplicated and easy meal. *Tschüchel* is primarily considered a breakfast food but could also serve as a quick dinner item. It is typically served with sweet toppings such as applesauce, fruit jams, syrups or powdered sugar. Occasionally it may have been enhanced with a touch of cinnamon and/or raisins in the batter.

It seems there are as many *Tschüchel* recipes in several local cookbooks as there are ways in which it is spelled e.g. Schukel, Chuchel, Tschuecel, Chuecel. Like so many Swiss dialect words, the spellings vary. The *Schweizerisches Idiodikon* (a dictionary of Swiss dialect words) spells it *Tschüchel* with the explanation that it is a Canton Glarus pancake of sorts made of flour, milk and eggs, fried in butter *und meist zerhackt* (usually cut up). The etymology of the word *Tschüchel* is said to be unclear.

Tschüchel was a family staple in the not so distant past. Faye (Pauli) Whitaker shared that her mother, Kathryn (Zentner) Pauli, often served *Tschüchel* because milk and eggs were readily available on their farm. Kathryn made *Tschüchel* the traditional way by cutting it into pieces. Kathryn's sister, Fayme (Zentner) Duerst, folded her "pancakes" into quarters and called it an omelet. Faye reports that her daughters have continued the *Tschüchel* tradition in their respective families. Helen (Roethlisberger) Haldiman wrote in her memoirs that her sister, Emma (Roethlisberger) Stauffacher, served *Tschüchel* to her immediate family, but it was also a go-to recipe easily prepared when unexpected relatives dropped in at dinnertime.

Doris (Strahm) Streiff once prepared *Tschüchel* for a large group attending a June Dairy Month kick-off breakfast. Her recipe "Tschuecel for 200" can be found in the 1999 Swiss Church Cookbook. Doris used her grandmother's recipe which had originated in Elm, Canton Glarus. But she also took the time to research how other New Glarus cooks made their *Tschüchel*. She found that the dish was prepared in a variety of ways, and she made a gallant attempt to incorporate many of the ideas into her "Tschuecel for 200" recipe. The kick-off breakfast included sausage and cinnamon rolls in addition to the *Tschüchel* and was deemed a success.

An internet search on the word *Tschüchel* leads to only a handful of entries. One of the few references lists a rustic spa in Engi, Canton Glarus run by Heiri and Ursi Marti-Kammer which serves a variety of old Glarner dishes. *Tschüchel* is one of those old dishes which they serve to their guests.

In the Austrian Alps there is an old peasant food called *Schmarrn*, documented as early as 1563. *Schmarrn* was basically the same as *Tschüchel* – even down to the cutting the pancake into pieces.



Schmarrn was found in the countryside, a simple food of peasants and farmers (*arme Leute Essen*), because the simple ingredients of eggs, milk and flour were available. But something happened in the 19th century which would propel the humble *Schmarrn* into a higher realm. Kaiser Franz Josef I (1830-1916) liked the dish. And unpretentious *Schmarrn* became *Kaiserschmarrn*, a dish found on menus to this day in such disparate establishments as Vienna's elegant Café Mozart and Munich's boisterous Hofbräuhaus. *Kaiserschmarrn* is

generally eaten as a dessert, but like *Tschüchel* it can be eaten for breakfast or as a main.

Kaiserschmarrn is often served with plum compote and/or applesauce.

Tschüchel Recipe

A simple two-egg recipe for *Tschüchel* is as follows: 2 eggs, 2/3 cup milk, 1/3 cup flour, pinch of salt and 1T sugar (optional). Beat the eggs and milk. Combine dry ingredients. Add the liquid a little at a time to the dry ingredients to form a smooth batter. Pour batter into a buttered skillet and brown over medium to medium high heat. Cut into small pieces and continue browning. Top with syrup, honey, applesauce, jam or similar.

History Detective Answer

The previous newsletter asked what connection existed between Tyrolean artist Karl von Blaas (1815-1894) and New Glarus. The answer is the von Blaas painting pictured here depicting the arrest of Tyrolean patriot Andreas Hofer (*Andreas Hofers Gefangennahme*). Many will immediately recognize this painting as the inspiration for one of the large Albert Struebin murals found in Puempel's Tavern in New Glarus. The original of this painting is found in the Tyrolean State Museum (aka *Ferdinandeum*) in Innsbruck, Austria.

Hofer was captured by Napoleon's troops on January 19, 1810 and was executed by firing squad a month later. The location of Hofer's arrest was a Tyrolean mountain hut which today lies in the Italian Alps above the village of San Martino in Prassiria. The original mountain hut burned in 1919 but was rebuilt true to the original in 1984.

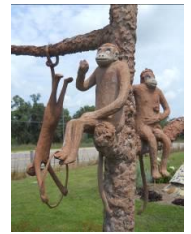


Cheese Trivia Answer

What cheese is made backwards? The answer is Edam (e-d-a-m is m-a-d-e in reverse). Judy (Yager) Killian was the first person to respond with the correct answer.

Outsider Art

Outsider art has been defined as artworks created by untrained, self-taught artists whose works fall beyond traditional art boundaries. Examples of this art can be found in most corners of the world. Perhaps one of Wisconsin's best known examples is the Dickeyville Grotto, a complex of shrines encrusted with folk art mosaics dedicated to the love of God and the love of country. Less known but equally intriguing is the Dr. Evermore's Forevertron located on Highway 12 just across from the former Badger Army Ammunition site between Sauk City and Baraboo. Here Tom Every (who grew up in nearby Brooklyn, WI) designed and built a collection of his original scrap metal works of art including the centerpiece Forevertron -- the world's largest scrap metal sculpture.



There are other examples of outsider art closer to home. Just outside of Hollandale is Grandview, the home of the late Nick and Katharine Engelbert. Concrete sculptures and mosaics created by Nick grace the lawn at Grandview with a variety of fanciful figures. Here one can find monkeys hanging from a tree next to a Viking warrior next to the *Rütli* trio. Nick was born Engelbert Koletnik in Austria-Hungary. In 1913 he married Swiss immigrant Katharina Thoni (originally Thöni), a native of the Berner Oberland village of Innertkirchen. They came to Hollandale where Katharina's brother John Thoni, a cheese maker, had settled.

Located in New Glarus is the glittery garage (pictured) behind the former Fred and Katie (Eichelkraut) Zimmerman home located on Second Street at Fourteenth Avenue. Zimmerman decorated the garage with shards of broken china and colored glass. Mosaic designs embedded into the wall include the American and Swiss flags, and a shield and star. Zimmerman also crafted a mosaic-encrusted birdhouse and nearby a similarly designed flagpole. The Zimmerman garage has received some recognition as outsider art yet has been a mostly overlooked little gem of local folk art.



On the same side of the street as the Zimmerman home was the former home of Henry B. and Anna (Becker) Hefty. The Hefty lawn at one time contained outsider art objects including a circular piece embedded with broken china, glass and even an Indian spear point. Henry Hefty also fashioned a small mosaic piece now in the collection of the New Glarus Historical Society. The piece is shaped like a chapel and has a door on the back which opens to reveal a number of historic images. Hefty may have been inspired by Fred Zimmerman (or vice versa) since the two families were neighbors and were related.

In La Crosse there was another Hefty lawn full of creative outsider art. Paul Hefty's lawn art overwhelmed the passers-by. The plastic pop/soda bottle was ubiquitous in Hefty's art. He lined them up side by side, created whirly-gigs, and painted letters on bottles to spell out messages. At a website called Rawvision, Lisa Stone describes Hefty's work as "a field of color and motion in the hand-made, breeze-driven garden . . . a panorama of twirling tableaux, individual sculptures, and things hanging from trees and fences, all made primarily out of plastic bottles and other discarded objects: dolls, stuffed toys, advertising ephemera and more plastic bottles. Plastic bottles are strung together in various



arrangements, most painted with simple designs or smiling or frowning faces in splashes of red, white and blue. Bottles are sliced up and made into odd creatures, quizzical faces, flowers, sunbursts, birdhouses and other objects that hang from trees and wires, spinning erratically in any passing breeze."

Lawn artist Paul Hefty was the grandson of immigrant Paulus Hefty, a native of Ennenda, Canton Glarus. Paul died in 2013 at the age of 100.

Early New Glarus Settlers

One of the achievements of this newsletter has been the publication of many photographs of the earliest settlers of New Glarus -- many of whom were among the first settlers of 1845. Included in this issue



are Adam Schmid (1836-1916) and his wife Anna Maria née Duerst (1841-1927). Adam, a native of Nidfurn, Canton Glarus, was an original colonist arriving here in 1845 with his parents Mathias and Anna Katharina (Schmid) Schmid. Anna Maria arrived the following year with her parents Niklaus and Anna Maria (Streiff) Duerst (originally Dürst). The Duerst family was from Diesbach. Both Adam and Anna Maria were one of eleven children in their respective families. And they had 12 children of their



own. Adam and Anna Maria married in 1858 and farmed in Section 9 of the Town of New Glarus. Adam and Anna Maria moved to Monroe in 1896 where Adam served as Green County Treasurer. In 1903 they moved to South Dakota where Adam later died and was buried. A decade later, Anna Maria died in the home of her son Nicholas in Monroe, WI. She was buried alongside Adam in South Dakota.

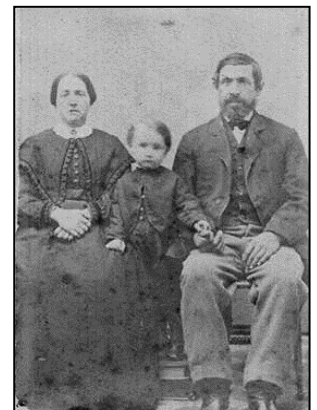


Shortly before Adam's death in 1916 he was part of a four generation photo including his son Nicholas, grandson Fred W., and great-grandson Lester Schmid. Noted in both images is the unusual beard worn by Adam. This is called a neck beard, where the face is clean-shaven but the hair on the neck and under the chin and jaw is allowed to grow. Adam's great-grandson Lester Schmid (1909-1979) was the grandfather of Cheryl Alley, wife of film director, producer and actor Ron Howard.

Two other early immigrants to New Glarus were Henry Trumpy (Heinrich Trümpy; 1827-1915) and his wife Elsbeth née Aebli (1826-1912). Henry was born in the Canton Glarus hamlet of Ennetbühls and Elsbeth was born nearby in Ennenda. Henry arrived in New Glarus in September of 1845 along with his father Jost. Father and son arrived about 3 weeks after the original settlers. The tale has been told that the very evening of their arrival the Trumpys and others shared a make-shift shelter which blew down during the night. Henry left New Glarus for



Stephenson County, IL where he learned the milling trade. He returned to New Glarus and married Elsbeth Aebli in 1849. They farmed east of the village until 1866



when they purchased the two Shuey mills – a grist mill and a saw mill – on Richland Creek in Shueyville (adjacent to today's Clarno). Trumpy and family became prosperous millers and farmers. They developed the first purebred Holstein herd in Green County. They purchased a Holstein bull calf, Lohengreen 284, in the 1870s and their purebred phase began with the 1881 purchase of Lady Mary 1001 and Arnold 762 – which cost in excess of \$600 or over \$14,000 today. Elsbeth Trumpy and her daughters, like other women of that era, made cheese which aged on shelves in the Trumpy home.

Henry Trumpy died on Saturday, August 14, 1915 -- the very eve of the 70th anniversary of the founding of New Glarus and the dedication of the Settlers' Monument. Henry's father's name, Jost Trümpf, is found engraved on the monument as is Mathias Schmid, the father of Adam Schmid. It was Adam Schmid's brother Melchior who, it is said, posed for the pioneer statue atop the monument.

First Wisconsin Cheese Factory in New Glarus?

A story published in the “Wisconsin State Journal” of April 24, 1939, claimed that New Glarus, and not Ladoga in Fond du Lac County, was the site of Wisconsin’s first cheese factory. Eighty-nine year old Melchior Schmid (1850-1943) stated that New Glarus had two established factories by about 1863. The first, he claimed, dated to about 1855 and was a co-op factory which regularly made cheese and which was located in the Fridolin Streiff residence. By 1939, the site of the Streiff home in 1855 had slipped from the public memory. Additionally, Schmid claimed that Nicholas Gerber had established a factory two miles north of New Glarus around 1863. This factory was just a hut on a brick foundation which contained a copper cheese kettle and cheese making implements. Remnants of the hut’s foundation were said to be visible yet in 1939. According to Schmid, both of these cheese factories produced Swiss cheese.

The Ladoga factory, operated by Chester Hazen, dates to 1864 and is generally credited with being Wisconsin’s first commercial cheese factory.

The Newlywed’s New French Cook – the Conclusion

Stereoscope cards were a staple of Victorian parlors. Wisconsin Dells photographer H. H. Bennett helped put the Dells on the map with his sales of photographs, postcards and stereoscope cards depicting the beauty of the Wisconsin River and Native Americans of his era.

The following are the five concluding photographs taken from a 1900 series of ten stereoscope cards. As you may recall from the previous newsletter, the newlywed husband had just met their new French cook. He took a fancy to her. Their embrace left two tell-tale flour handprints on his dark coat which his wife soon discovered. And here is the ending to the tale. In case you cannot read the captions, here they are: 6) “Hands! Hands! What does she mean?” 7) “Good Heavens!” 8) “Ta Ta!” 9) Mr. and Mrs. Newlyweds next French Cook. 10) And they lived happily ever after. This particular set of cards can be found in the collection of the New Glarus Historical Society.

