

A History of the
Evangelical Lutheran Peace Church
at Arnheim, Ohio



Celebrating 175 Years
1832 — 2007
With Praise & Thanksgiving to God

Cover Photograph:
The Evangelical Lutheran Peace Church congregation after the
last worship service in the Old Brick Church on August 25, 1912.

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Preface

Anniversary celebrations usually call for a history, but Peace Lutheran seems to have avoided this tradition until the current church building was dedicated in 1913.¹ The brief history written in that year was updated in 1957 for the congregation's 125th anniversary. These two publications provide an outline and some interesting fragments of information, but we can only speculate about the early personalities and events that shaped our congregation.

This history, in honor of the 175th anniversary of the Evangelical Lutheran Peace Church, adds a few details to the 1913 and 1957 publications and sketches in some of the activity at Peace during the last 50 years. The narrative is arranged by years, corresponding with the tenure of each minister who has served the congregation. The notation "vacant" is used for the years when there is no record of a pastor.

Many individuals, both within and outside of the congregation, contributed a substantial amount of time and effort to prepare this update of our

history. Special thanks to John Baker, Jean Schweickart, Dan Wagel, Miriam Wagel and archivists at several seminaries and libraries. Thanks also to the Anniversary Committee – Jim Creighton, Donna Johnson, Pastor Lawrence, Martha Rutherford, Jean Schweickart, Dan Wagel and Chairman Fred Wagel – for their support and work in coordinating the 2007 celebration.

Much of our past remains hidden in early church records, hand-written in German and still waiting to be translated. The rest of the story may be in letters, photographs and newspaper clippings squirreled away in attics, trunks, closets and other out-of-the-way places.

In a few short years our own way of life will be ancient history, and if those who follow are as curious as we are, even a brief narrative like this one may help them understand where they came from and possibly even give them some encouragement.

Lee Schweickart



Origins

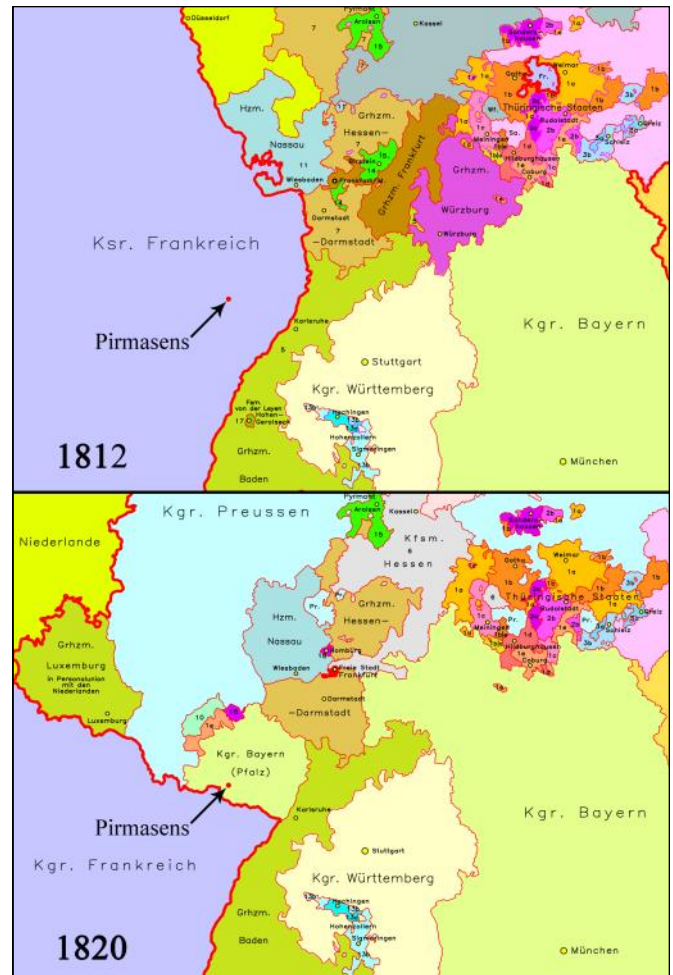
Sometime during the early 1800s a small, largely German, settlement on Straight Creek in Franklin Township, Brown County, Ohio, became known as Arnheim, or “Arn’s home,” named for Jacob Arn, who was one of the early settlers in the area.

Among the first to come to this community were George Bohrer and Frederic Faul who settled in the vicinity of Arnheim in 1826. Michael Ziegler and Philip Faul came in 1828. In 1830, Frederic Neu, Jacob Arn, John Kautz and their families, and Mrs. Kautz with her sons, George and Sebastian, and three daughters arrived. George A. Kress, John A. Kress, Philip Miller, Balthazar Yecho (Yockey), George Bohl, Peter Schatzman, Peter Berry, John Lauth, Jacob Gross, Valentin Dahl, Conrad Bauer, Lewis Weaver, Frances Hauck and their families arrived in 1831. Among those who came in 1832 were Adam Bohl, Frederic Gwinner, John J. Stephan, Christian Reissinger, George Biehn, Charles Hanselman, Frederic Henges, John Ferdinand, Frederic Handman, John Weissbrodt and Matthias Arn.

Why were these farmers, shop-keepers, craftsmen and laborers willing to give up their homes and their friends, uproot their families and abandon the only life they had ever known to start over in a remote corner of the Ohio wilderness?

Western Europe was in a state of political, social and religious turmoil. Most of Germany was a relic of the middle ages, made up of a multitude of small states headed by petty rulers who were negligent at best, or predatory at worst. Faced with oppressive taxes, military conscription, continual wars, famine, disease, financial instability and religious intolerance, most of the common people saw little or no opportunity for ever getting ahead in their homeland.

To escape this chaos, Germans had been coming to America since the 17th century. In fact, Germans were with the first settlers at Jamestown and with the Dutch at the founding of New Amsterdam. In the early 18th century there had been a large exodus of Amish, Mennonites, Quakers



Maps of Western Europe from 1812 and 1820 showing the changing borders of the German states and the border with France.

and other protestant sects who wanted freedom to practice their own religious beliefs in peace. Many of these groups, influenced by the Quaker leader William Penn, settled in Pennsylvania and became known as the “Pennsylvania Dutch.”

There was a continuous stream of correspondence between these early immigrants and their families in the homeland. Letters from America were passed around to friends and relatives and were often read aloud at social gatherings and in taverns, so those who emigrated later probably had a reasonably good understanding of what they would find in the new world.

The Arnheim Lutheran Church Parish Register is a two-volume translation of the old church records completed by Bonnie Cox Nishimoto in 1988 and 1992. In her introduction to Book I, she includes the following comments.

When locating the towns and villages of Germany mentioned (in) this parish register you will find that most of them will be found very close to each other in a small area around Pirmasens, Pfalz, Germany.² Some of these towns are now on the French side of the border, although they are very German in name and character. This is also why some of the Germans in Brown County listed their birthplace in the 1850 census as Alsace or Elsass, because at the time of their births some of the towns were already under French rule.³

After much research in the records of these German towns, there appears to be a close association of many of these families before they came to Arnheim, and some had relatives already here in America before the Revolutionary War, but the nearly total stoppage of emigration from the Rhineland between 1785-1820, prevented the others from coming until the late 1820s and 1830s.

The America they heard about represented hope for a better life, but leaving their homes and

families to start from scratch in a new country with strange laws, customs and language must have required an amazing amount of faith and courage.

The trip alone would have been a major deterrent. To reach Rotterdam or one of the other Atlantic seaports in the Netherlands required a trip of several weeks down the Rhine River, followed by another eight to ten weeks of difficult ocean travel.

After landing in New York or Philadelphia, it would take several weeks more to reach the cheap land available on the western frontier. After passing through the settled areas along the east coast of the United States, the immigrants faced the arduous trip across the Alleghenies to Pittsburg or Wheeling. The few roads leading west were primitive, but the Ohio River offered comparatively easy access to newly opened lands in the Ohio River Valley.

The fertile bottom lands along the river and its tributaries were claimed by the first to arrive. Those who came later often chose not to venture further westward, and moved inland following the smaller rivers and creeks, which offered relatively easy access to the cheap land the immigrants were seeking. These streams were also a valuable, if erratic, source of power for sawmills and grist mills.

United German Evangelical Protestant Congregation⁴

1832 ♦ Rev. Gerhardt

Our congregation was organized in 1832 by Rev. Gerhardt. Unfortunately, there are very few records from those early years, so we know nothing at all about him. He may have been a missionary of the Reform movement which was very active in Ohio during that period working among recent immigrants from Germany.

In any case, the members of the fledgling congregation bought a $\frac{3}{4}$ acre plot from Louis Weaver, and agreed that each family would furnish two hewn logs for a church building. The site chosen is in our present cemetery near the



The journey along the Rhine River from Pirmasens to the Atlantic seaports.



Photograph of Arnheim in the early 1900s taken from the old parsonage.

Arnheim

When Arnheim was settled in the early 1800s, most of the land south to the Ohio River had already been purchased by homesteaders or by land speculators. The available lands further north of the river were off the beaten track, but would still have been attractive to those who preferred to settle where there was a stable population and some commerce. Newcomers who wanted more desirable land near the river had to travel further downstream, taking their chances in the wilderness with little or no access to goods and services, few neighbors and potential conflict with the Indians as well.

Because travel on the frontier was difficult and time-consuming, Arnheim soon became a business center for the growing local population. The village was laid out in 1837 by John

D. White, county surveyor, who had been U.S. Grant's teacher in Georgetown. According to Beers History of Brown County, in 1883 there were two stores, a blacksmith shop, wagon shop, cabinet maker, undertaker, coffin maker, brewery, distillery, tobacco warehouse, physician, post office and a school.

There were also two churches, St. Mary Catholic Church and our own German Protestant church. Some of the last Indians in Ohio were on the John Abbott farm just north of Arnheim.

On July 7, 1863, a detachment of Morgan's raiders visited the area, and since that bit of excitement the community has remained relatively quiet. The largest number of inhabitants on record in Arnheim was 117 in 1870. In 2007 there were about 15 homes, one store and two churches.

crest of the hill at a spot now marked by a memorial stone. The log church, built in 1834, measured 26 x 30 x 12 feet and was built with the entrance facing north. As was the custom, burials were in the yard surrounding the church. The location of this original log building, and the brick church built in the same location in 1852, is roughly outlined by the oldest grave markers. Some of the gravestones have readable dates of as early as 1834.⁵ Many of the first grave markers were field stones set on edge.

There were about 36 charter members of the

new church which was called the United German Evangelical Protestant Congregation.

1832 – 1835 ♦ Vacant

1835 – 1838 ♦ Rev. Diefenbach

In 1835 Rev. Henry Diefenbach served the new congregation from his home in Highland County. He was an Evangelical Reformed pastor from Pennsylvania and may have been sent to follow up on the work of Rev. Gerhardt. The Reform Church in Pennsylvania sent missionar-

ies and circuit riders to all sections of the wilderness to minister to the settlers, encouraging existing congregations and helping to establish new churches. He came to Ohio with his family in 1825 and for two years served several congregations in Preble County. In 1827 he moved to New Market in Highland County, serving our congregation and four others in the area. He became very active in the Free Reformed Synod of Ohio, traveled widely throughout the state, and served as president of the Ohio Synod in 1830.⁶

Rev. Diefenbach must have done much to help keep the church alive. He performed many marriages, the earliest appearing in the Brown County records in 1834, and the last about 1837. He received \$53.13 for services rendered at Arnheim during 1835.

The first official meeting minutes we have are dated March 3, 1835. This record shows that during the previous year George Kautz had been elder, with Fred Faul and George Bohl as deacons. At this meeting Michael Ziegler, Peter Schatzman and Fred Gwinner were elected for the church vestry. (The vestry was a committee of church members elected to manage the temporal affairs of the church and was roughly equivalent to our church council.)

At a meeting on November 18, 1835, M. Ziegler, treasurer, made a report on the building of the log church. This report was not recorded and the only information we have is that the Auditing Committee – Fred Gwinner, Adam Bohl, George A. Kress, John G. Kautz, George Bohl and Peter Schatzman – had audited the report and found it correct.

The next record is from a meeting held in June 1836 when Henry Biehn was elected treasurer. A short record of another meeting held June 4, 1838, reports that Philip Miller, George A. Kress and Conrad Neu were elected as vestrymen.

There are three other records of subscriptions in 1837, 1838 and one with no date. The first and second are for the building of the church and the third is for the purchase of ground for a building site and burial ground. According to the booklet, *A Brief History*, published in 1913, these lists are "...too lengthy to incorporate in this sketch. They would, however, no doubt be of interest to many of the readers."⁷

With the exception of Rev. Diefenbach, who lived in New Market, there are no records of where our early pastors lived. The lack of a parsonage probably contributed to the problem of finding a full-time minister.

1839 – 1843 ♦ Vacant

From 1839 to 1843 there are no records, and following Rev. Diefenbach's term of service, there is a gap of nearly seven years when the congregation was probably without a permanent pastor.

In 1839 subscriptions were taken to buy a parsonage and burial ground. A record of subscriptions for the purchase of a parsonage, dated February 18, 1839, includes the following entries.

Jacob Sneeder	\$25.00
Fred Neu	12.00
George Yockey	13.00
Jacob Bohrer	8.25
Frederic Gwinner	8.00
George A. Kress	10.00
Christian Miller	6.00
Philip Miller	10.00
Ludwig Friedly	10.00
Fred Handman	8.00
Jacob Arn	6.00
Michael Ziegler	10.50

1844 – 1846 ♦ Rev. Mosebach

On January 26, 1844, the congregation received a deed for 30 acres, purchased from Elizabeth Bender and others, for \$300. This site, about 2½ miles northeast of Arnheim, was the site of the parsonage for the next 33 years. The catechetical school was also held here.⁸

Rev. Henry Mosebach, who served from 1844 – 1846, may have been the first pastor to live in the parsonage. He started a record which gives the membership by families and is in alphabetical order.

The first constitution was adopted on May 27, 1844. In this document the official name was "The United German Evangelical Protestant Congregation of Arnheim, Brown County, Ohio."⁹

German Protestant Peace Church

1846 - 1855 ♦ Rev. Anthes

Rev. Peter Anthes preached his first sermon on March 21, 1846, as a guest. On the following June 1st he preached his second sermon at Arnheim and was unanimously called as pastor. On August 3rd, he moved with his family from Clermont County. They enjoyed the hospitality of Frederic Neu until August 24th, when they moved into the parsonage.

Documented information for these early years is sketchy at best. The most complete records we have begin with 1846. In that year a division occurred in the congregation and about a dozen families withdrew, organized a new German Reformed congregation, and moved to Delhi-Arnheim Road where the German Reformed Cemetery is today. We're told that this split was the result of a dispute over which of two ministers should preach a trial sermon one Sunday morning. The history of Peace published in 1913 gives the following account.

During periods when the church was without a resident pastor an ad would be placed in the newspaper. One Sunday in 1846 two preachers came, both insisting that they had been invited. One shoved the other off the porch and went into the church. This angered some of the members enough that about twelve families

went across the creek and established the German Reform Church which later became the Presbyterian Church and was later dissolved.¹⁰

The following item from the *News Democrat* is dated March 24, 1898.

The Reform Church at Arnheim held a congregational meeting Saturday afternoon at the church. After carefully discussing the matter it was decided by a vote of something like 46 to 6 to petition the June classis to allow them to withdraw from the classis and secure another denominational connection of the same orthodox faith. The desire of many is to change into a Presbyterian Church. The meeting was cordial and harmonious.¹¹

Because of the division, a revised membership role was prepared under the direction of Rev. Anthes. A complete record of official acts by Rev. Anthes was also made. During his pastorate the congregation evidently thrived and prospered.

Realizing that their small log church was no longer adequate, the growing congregation began to discuss building a new and larger church. On January 1, 1852, Rev. Anthes' sermon text was *I Chron. 22:1*. In this message the need for a new church was laid before the congregation, and a building fund was established the same day. At another meeting on February 9th, the congregation voted to build a new brick church.



The carved wooden sign that hung above the entrance to the Old Brick Church. The text translates as *G. P. Peace Church, built A.D. 1852, C. Dardio Builder*. G. P. is likely an abbreviation for German Protestant. This sign now hangs in our entryway.

The dimensions were to be 50 feet by 35 feet with walls 18 feet high. Frederick Neu, Frederic Henges, Jacob Hanselman and Gottfried Ketteuring as treasurer were elected to serve as the Building Committee. Henry Kress was to complete the brick and stone work by September 1852, for \$500. The clay for the brick was dug from the ground near the church and burned at the site.

On April 1st, the Committee contracted with Christian Dardio to do the carpentry work, which was to be completed by October 1st. He agreed to furnish all of the materials, except the shingles, for \$450. On September 23rd he was awarded another contract to build the pulpit and pews for an additional \$130. This work was to be completed by November 12, 1852. Both the congregation and Mr. Dardio must have been pleased with his work, since his name appears on the sign that was placed above the entrance to the new church.

On June 7, 1852, the old log building was razed to make room for the new brick church. The cornerstone for the new church was laid with appropriate ceremony on July 28th. A book containing the names of members and the amount of their subscriptions was placed in the stone. When the old brick church was torn down in 1912 and the stone removed, the book was there but the names had faded beyond recognition.

Dedication day was November 14, 1852. Rev. Anthes was assisted at these services by Rev. Nelson from Cincinnati and Rev. Young from Georgetown. In the following year, 1853, special

services were held on November 13th and 14th to celebrate the first anniversary of the dedication of the church.

Over the next 61 years, many sermons were preached from the pulpit, but it's doubtful that we could understand any of them since nearly all were in German. Some were rather lengthy according to present day ideas. The sermon had to be at least one hour in length or the pastor would be accused of neglecting his duties.

On January 1, 1855, Rev. Anthes presented a new constitution to the vestry. The vestry resolved to hold a congregational meeting on February 5th to discuss the constitution and a call for another pastor. Both the new constitution and the call for a new pastor were approved.¹²



The Old Brick Church served the Arnheim, Ohio, congregation from 1852 to 1912.

1855 – 1856 ♦ Rev. Kissel

On July 29th, Rev. Blaecken of New Bremen and Rev. I. Kissel of Columbus, Ohio, preached trial sermons. On August 1, 1855, a call was sent to Rev. Kissel. He entered upon his pastorate on August 5th and remained one year.

1856 – 1857 ♦ Vacant

1857 – 1860 ♦ Rev. Seipel

On April 7th and 8th – Maundy Thursday and Good Friday in 1857 – Rev. A.H. Seipel, of Covington, Kentucky, preached and administered communion. On April 25th a call was sent to Rev. Seipel, which he accepted. He moved to Arnheim on June 4th, preaching his inaugural sermon on the seventh of June.

At a meeting on June 15, 1857, the congregation resolved to increase the number of vestrymen to ten to follow the requirements of the constitution of 1855. The officers were to be president, secretary, treasurer, two elders, three deacons and two trustees. Unfortunately, we don't have a copy of this constitution.

The congregation united with the German United Evangelical Synod of North America on Oct. 16, 1857.

A severe wind storm on May 21, 1860, unroofed and badly damaged the church.

Rev. Seipel's pastorate terminated in June 1860.

1860 – 1861 ♦ Rev. Gilles

Rev. Gilles, who succeeded Rev. Seipel, served for about one year.

1862 – 1868 ♦ Vacant

During the Civil War and for about three years following the end of the war, there are very few records. The church was without a minister and was apparently inactive during this period.

The first line on page one of volume two of our parish register begins with this statement.

These are the seconding members for the re-establishment of the German Protestant Peace Church in Arnheim, Brown Co., Franklin Township, in the year 1869.

Following this statement on page one and page two, 82 names are listed.

The Introduction to *The Arnheim Lutheran Church Parish Register, Book II*, includes the following editorial note.

There was a German Protestant Church (note added on page one of the manuscript states 'Lutheran') functioning in Ripley during the years 1863-1883. This record may cover some of the missing years of the Arnheim Lutheran Church, as the ministers of Arnheim served Germans in Ripley for many years, the Ripley ministers may have served Arnheim at times.¹³

1869 – 1870 ♦ Rev. Mantz

The next pastor was Rev. J.B. Mantz. He started a new church record in 1869 but some difficulties were encountered. He says, in a note, that many refused to have their names entered upon the record because they feared it might prove disadvantageous to them.¹⁴

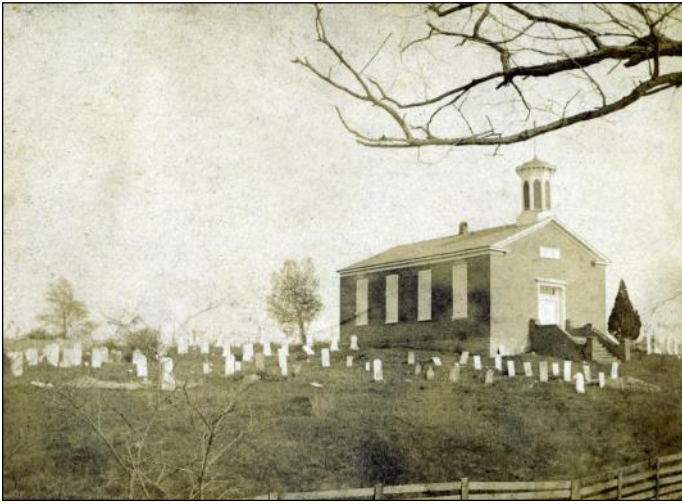
In 1869 the congregation felt a need for an improvement in the singing. At the suggestion of the pastor, the church engaged Mr. Jacob Stamm of Ripley to give daily instructions for a period of five weeks. Many, both young and old, availed themselves of the opportunity. The old church chorals, we have been told, were now sung with vim and vigor. Mr. Stamm received \$50 for his work.

Records for this period apparently are difficult to translate "because of Pastor Mantz's phonetic German spellings and misuse of words, but it appears that Pastor Mantz is stating that his family is not living here at the time he has the office of minister because there was no room and this was a great disadvantage to him." (Editorial note from page 1 of volume 2 of the parish register.)

According to the records, Rev. Mantz was pastor until December, 1870.

1870 – 1872 ♦ Rev. Deichman

The next pastor was Theodore Deichman. His pastorate terminated in 1872.



The Old Brick Church.

1873 ♦ Vacant

Since there are no records for 1873, the congregation, no doubt, was again without a pastor.

1874 – 1875 ♦ Rev. Maltzhan

January 5, 1874, a call was sent to Rev. J.F. Maltzhan. This call was accepted and he served for one year.

1875 – 1877 ♦ Vacant

During the next two years the congregation was once more without a pastor and an application was made to the president of the Western District of the Evangelical Lutheran Joint Synod of Ohio. The president, Rev. F. Groth, of Dayton, asked Rev. J.C. Schulze, of Ironton, Ohio, to come to Arnheim. On April 23, 1876, Rev. Schulze preached, and after the service held a meeting to inform the assembly of the requirements for membership in the Joint Synod of Ohio. The congregation resolved to accept the doctrines of the Evangelical Lutheran Church as taught in the unaltered Augsburg Confession of Dr. Martin Luther's catechism. The synod was also asked to send an efficient pastor. For some unknown reason, a pastor was not called from this synod.

This is the first reference we have to the Lutheran Church.

1877 – 1882 ♦ Rev. Betzler

Rev. Carl August Betzler accepted a call and his pastorate dates from February 17, 1877.

According to the history that was published in 1913, "His record is quite profuse, but is concealed in hieroglyphics so that the present generation, and perhaps no other generation, is able to decipher them."¹⁵

The first Christmas tree in our church was in 1877. Rev. Betzler left a note about the event.

For the first time in the church, there was a Christmas Tree, 25 December, 1877. It was wonderful, there had never been one before. Mr. Schaub and my two daughters, Rosalia and Leise Betzler and Matilde Schaub helped, and they had great joy overnight. Lydia Schuster was there. It was very impressive to say the least. The Christmas Tree affected the adults as well as the children. The world is now made for children. The little tree gave strength to the families. Next year when this day comes may we have another wonderful occasion and His wisdom guide all our heads. Glory to God. Amen.

Carl August Betzler, Pastor.

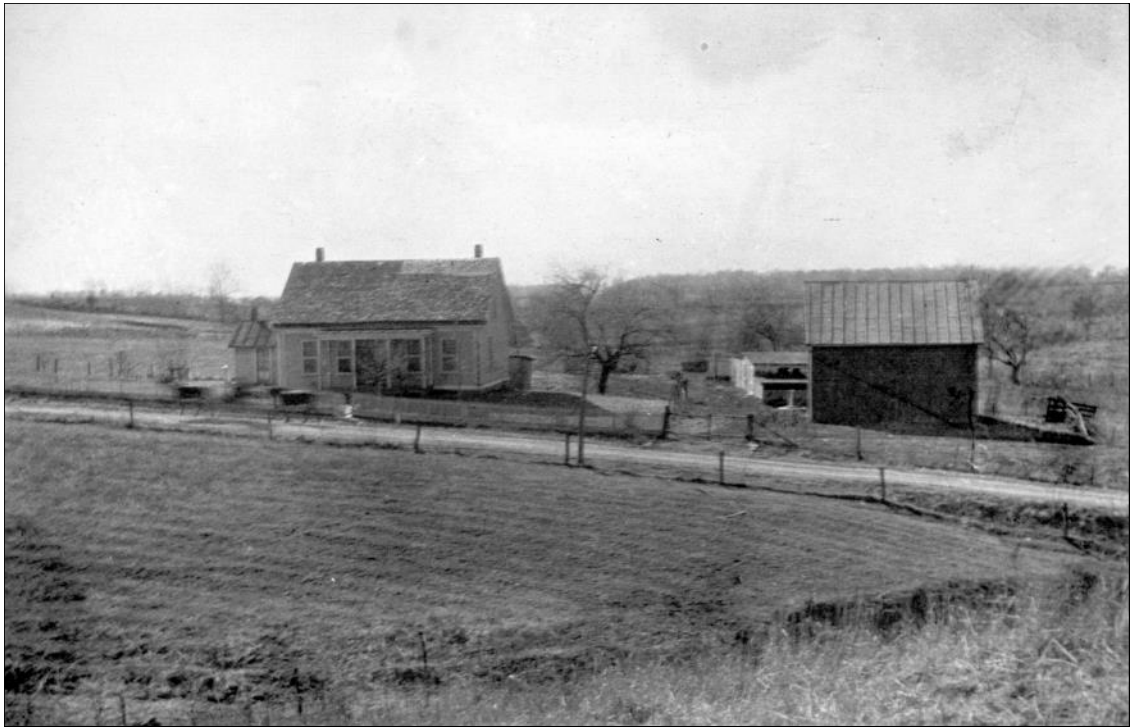
20 January, 1878

On July 27, 1877, the property of 30 acres which had served as a parsonage since January 26, 1844, was sold to Sylvanus Parker for \$500. On August 6, 1877, the congregation purchased five acres, with house, barn and other buildings, from Cornelius Arn for the sum of \$1,000. This was located just north of the church on the west side of the road, and served as the parsonage for the next sixty years. Rev. Betzler was the first pastor to occupy this parsonage, and the last was Rev. W.F. Frey, who lived there for twenty-three years.

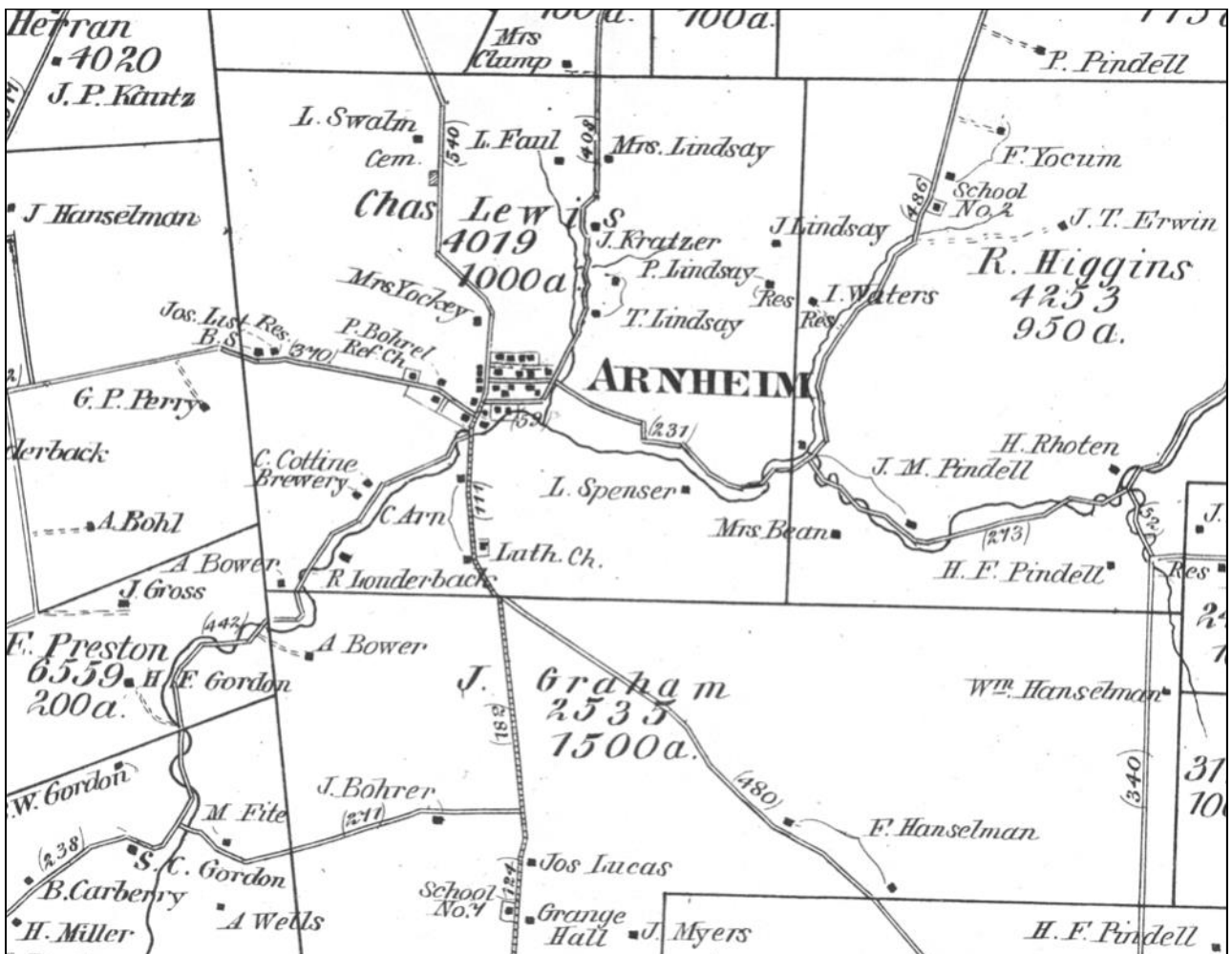
1882 – 1886 ♦ Rev. Reif

Soon after Rev. Betzler's removal, the congregation made application for a pastor from the Evangelical Lutheran Augsburg Synod.¹⁶ President Rev. George Reif came, held an investigation, and the congregation was received as a member of this synod. Rev. Reif was unanimously called and his pastorate began on August 3, 1882.

The parsonage was repaired during 1883 at a cost of \$54.50. During the following year more improvements were made on the parsonage



Lutheran Church Parsonage from 1877 to 1937. Photograph dated March 9, 1915.



Map of the Arnheim area from the Brown County Atlas, 1876.

property and the church was thoroughly renovated and repaired. At this time the old plaster ceiling was replaced with a board ceiling and a new roof was put on the church. During this renovation a steeple and bell were added. The repairs during the year 1884 on the church and other property cost \$268.29. Rev. Reif served the congregation until 1886.

1886 – 1888 ♦ Rev. Lieb

Rev. C. Lieb was pastor during the next two years.

The German Evangelical Lutheran Peace Church

1888 – 1896 ♦ Rev. Juilfs

A call was now extended to Rev. Herman Juilfs, who was serving a congregation near Glenville, Nebraska. This call was accepted and the pastor entered upon his duties April 25, 1888. During his pastorate of eight years a complete record was kept – a record written in a plain, readable hand. During his incumbency a pipe organ was installed in the church,¹⁷ and several substantial improvements made on the parsonage. Part of the time his pastorate was divided between this congregation and our sister congregation at Locust Creek, Kentucky.¹⁸ An old treasurer's book shows that under the direction of the pastor the

congregation was divided into several districts and a more systematic method of collecting church funds was introduced.

A revised version of the old constitution of 1844 was adopted on January 1, 1889, along with a new name – The German Evangelical Lutheran Peace Church at Arnheim, Ohio. The revision committee included Rev. Juilfs, H. Wholleber, Philip Stephan, Val Bachmann, John Freeh, Joseph Schatzman and Philip Kautz. The work of this committee was presented to the congregation on January 1, 1889, and adopted.¹⁹

In 1889 the burial ground was enlarged by the addition of over four acres of land. The purchase was made from the George Snyder heirs for \$140. The new addition was surveyed and laid out in lots. The first burials in the cemetery were made in rows in the order of death. Graves were marked with field stones.

During the year 1896, Rev. Juilfs resigned because he had lost his voice and removed to his farm near White Oak.

Rev. Juilfs died in 1939 and was buried in our cemetery very near the location of the pulpit in the old brick church.

1896 – 1897 ♦ Rev. Dettmer

Through the influence of Rev. Juilfs this congregation was brought to the attention of Rev. C.H. Rohe of the Evangelical Lutheran Synod of Ohio and Other States. At the suggestion of



Rev. Herman Juilfs

Rev. Juilfs must have been a very talented and energetic pastor. The following brief biography appeared in the *Sardinia News* bicentennial booklet published in 1976.

“On a farm at White Oak lived the Juilfs. The parents had come there from Holland in the eighties. They were industrious and intelligent people. Reverend Juilfs was a devout Lutheran. He preached and he spoke at all the farmers institutes around. His favorite subjects were soy beans and cow pea cultivation. He promoted the theory of crop rotation, of leguminous crops for soil fertility in a day before commercial fertilizers were used extensively. His sons had remarkable mechanical talent. At one time they operated a repair shop on the edge of the railroad lots. Otto, Bill and Alf worked on all the early cars that came to Sardinia. Bill went to Cincinnati and did well in a Buick agency. When Alf was past sixty, he invented and patented a compression stapler that grew into a fabulous business with an international reputation. It continues today as the Senco Company.”



Rev. Adolph Dettmer

Rev. Rohe, the congregation called Rev. Adolph Dettmer as pastor and he was installed October 4, 1896. The pastor had health problems when he came to Arnheim and was never able to perform all of his work so assistance was rendered by Rev. Juilfs.

On August 15, 1897, candidate of theology, Adam J. Braun, who had graduated from the seminary at Columbus, Ohio, in June, was ordained by Rev. F.W. Abicht in order to assist.

Rev. Dettmer's pastorate was terminated by his death on September 7, 1897. Funeral services were conducted by Rev. Braun on September 9, 1897, with burial in our cemetery.²⁰

1897 – 1903 ♦ Rev. Braun

Rev. Adam J. Braun was now called as pastor. He was installed by Rev. Philip Schmidt on November 7, 1897. During his pastorate the congregation began to grow and thrive.

From the booklet *A Brief History* published in 1913, we learn that "A decided stand was now taken on the lodge question. The position of the synod was not only taught but applied by pastor and congregation. We can rejoice that the discipline applied then is still in vogue."²¹

Rev. Braun's pastorate extended over a period of six years. During this time the church was renovated, the old pews made way for more modern and comfortable ones purchased for \$300. They were later moved to the present church and are still in use today. The unsightly ravine between the pike and the church yard was



Rev. Adam J. Braun

also filled in.

Worship services were held every third Sunday in the Slabcamp School House. This was for the convenience of a large number of members who lived in this vicinity, which was quite a distance from Arnheim. These services were discontinued in the early 1900s.

During the summer of 1902 preparations were made to observe the 50th anniversary of the dedication of the church. This service was held on Nov. 16, 1902. The pastor was assisted by the Revs. Long, Abicht and Knoblauch and Professors Pflueger and Schuh.

The following newspaper clipping describes the 50th anniversary celebration but the newspaper and date published are unknown.

It being the fiftieth anniversary of the building of the Lutheran Church at Arnheim and it being thoroughly repaired, a jubilee and dedicatory service was held, beginning Friday evening November 14th and continuing until Monday evening, November 17th.

The services were opened with a lecture on Friday evening by Rev. Long of Columbus, who has been president of Lima College, on the subject, "Divine Enthusiasm." Judging from the way he handled his subject and the attention of his audience, there can be no question as to his being filled with divine enthusiasm.

On Saturday night was given a musical and literary entertainment. Rev. Braun gave an interesting address on the duty of the young people in connection with church work. C.F. Lauer, a student of the Theological Seminary of Capital University, Columbus, read a paper on Sunday School work. Mr. Lauer is a great Sunday school worker and he showed by his paper that he is well acquainted with its purpose and organization. A brief address was also given by Rev. W.F. Abicht of Marysville which made plain the duty and the responsibility of the parents at home in the religious training of the children. The music furnished by the choir was highly appreciated.

On Sunday morning the dedicatory service was held by Rev. Abicht in the German language and Prof. Pflueger of Capital University in the English, he being sent by Rev. Schuh, president of the university, who had promised to attend but was unable on account of sickness. A history of the church was then read by Rev. Braun, taking us back over the half-century since it was erected. This was followed by the dedicatory service which closed the morning service.

On Sunday evening the service was again conducted by Rev. Pflueger. Another sermon in the German language was given by Rev. Knoblauch of Augusta, Kentucky, on Monday morning which was highly appreciated by all who heard it. The last number was given on Monday night by Rev. Abicht, a lecture on the life of Martin Luther. It was certainly an appropriate closing, to look at the life of the 'Great Reformer,' the founder of the Lutheran Church and of Protestantism.

The church under the care of F.G. Seip, was beautifully decorated with flowers, scripture quotations and other appropriate decorations and at every meeting it was filled with an audience of interested and attentive listeners.

During the summer of 1903, Rev. Braun received a call to the Lutheran Church at Center, now Phillipsburg, Ohio. He accepted this call and removed to his new charge during October of the same year.²²

1903 – 1906 ♦ Rev. Harman

A call to Rev. J.E. Harman, of Cleveland, Ohio, was accepted and the new pastor was installed on December 6, 1903, by Rev. R.J. Graetz.

A porch was added to the parsonage and other repairs made.

By this time the old brick church was showing signs of deterioration. Some wanted to repair the old building, while others thought it would be better to build a new church. Before the subject had been agitated to any extent, a building fund had been started at the suggestion of the

pastor. If this project had been carried out in a systematic way it would have been very helpful in building the church. However, few members were in favor of a new building and the effort soon collapsed. The amount that had been collected was later turned over to another fund of our church treasury.



Rev. J.E. Harman

During the summer of 1906, Rev. Harman received and accepted a call to the Lutheran Church at Celina, Ohio. He moved during the last of September.²³

1906 – 1907 ♦ Vacant

Evangelical Lutheran Peace Church

1907 – 1913 ♦ Rev. Albrecht

At a meeting held in July 1907 Rev. Edward Henry Albrecht at Augusta, Kentucky, was called. This call was accepted and on October 15th, the pastor, with his family, moved to Arnheim and was installed on October 20th by Rev. J.E. Albrecht.

This call had been accepted under the condition that the pastor would continue to serve the Locust Creek congregation every three weeks until a pastor could be secured for the Kentucky charge.

During the intervening months, from July to October, the members got busy and renovated the church and parsonage. A new barn was to be built during this period but the project was not completed until the next July. One difficulty that was encountered and which caused some discord, was a debt that had accumulated during the year the congregation was without a pastor.²⁴

Since the church record had been filled, a new



Sanctuary of the Old Brick Church Decorated for Harvest Home.

The Old Brick Church

The old church served our congregation well for many years during a period when there were no automobiles and no paved roads. Sunday morning found the parking lot filled with horses, buggies and probably a few surreys. Many did not even come in carriages, but in the farm wagon, jolting over rutted and dusty or muddy roads, depending on the season, at a speed sometimes slower than a walk. Sometimes in season, members came barefoot, carrying shoes and stockings until within sight of the church and then putting them on. They would be taken off again for the homeward journey.

The custom at that time was for the men to be seated on one side of the church and the women on the other, never to mingle during the service. Mothers and the older girls provided care for the young children, but as the boys grew older, they might cross over to sit with their fathers.

Perhaps because of the lengthy sermons, the men sometimes could not refrain from using tobacco, and sometimes a “brown

lake” would mark the spot on the floor where one had been seated.

The offerbeutel or “offering bag,” was a black bag, often made of velvet, on the end of a pole used to take up the offering. The opening was carefully sized. Money could be inserted but a hand could not. In many churches the bag included a small bell hanging from the bottom to alert potential contributors who may have drifted off. Sometimes the stick and bag would collide with the stovepipe or with one of the women’s hats which were often quite large.

The Sunday school hour was for children-only in those early days. The attendance could often be estimated by the offering – for example, offering 35¢ – attendance 35.

The church benches were quite uncomfortable compared to ours, and no doubt there was considerable squirming by the younger members, and often by the adults as well. Two stoves furnished heat for the building during the winter months, blistering the benches nearby and leaving others quite cold.

record book was purchased and beginning in January, 1908, all official acts were entered and a complete record has been kept.

In spring of 1909 a new fence was built along the front of the cemetery and new gates were put in place at a total cost of \$47.24.

J.P. Stephan, L.F. Berry and Rev. Albrecht were appointed as a committee to introduce the envelope system. This system has been used with good results, not only for synodical, but also for congregational purposes.

E.V. Stephan, George F. Yockey and Rev. Albrecht were appointed as a committee to revise the constitution in 1910. At the next annual meeting the work of this committee was considered and adopted. The name of the congregation was changed, the ethnic designation was dropped, and we became The Evangelical Lutheran Peace Church.

In this constitution the church complied with requirements for membership in the Lutheran Joint Synod of Ohio and Other States. (The church had joined the Augsburg Synod in 1882, but that organization disbanded in 1903 and since then the congregation had no affiliation with a synod.) On application we were received into membership of the Western District at a meeting in Grove City, Ohio, in October 1910.

The German language was still in common use both in public services and in congregational records but during the pastorate of Rev. Juilfs (1888-1896), a gradual shift to services in English was started. Some of the catechumens were instructed in the English language during this period. As the membership grew, the need for services in English became more obvious, and after August 1910 preaching in German, with the exception of the communion service on Pentecost, was discontinued.

At the quarterly meeting, April 9, 1911, the secretary made a report of the improvements made on our burial grounds. After this report was adopted, Rev. Albrecht, in a few remarks, called attention to the condition of the church building and urged that this matter be taken up for discussion. F.W. Miller, W.C. Miller, Philip Yockey, L.F. Berry and J.J. Stephan were appointed a committee and instructed to examine the building and make suggestions as to repairs or build-



Rev. Edward Henry Albrecht

ing a new church. This committee reported at a meeting on April 16th that the floor and roof were in bad condition and, while the building could not be condemned, extensive repairs would be necessary. A majority of the committee were in favor of building a new church.

On May 7th, E.V. Stephan was appointed to take up a subscription for the purpose of making extensive repairs on the old church, with the understanding that not less than \$3,000 be raised and if this amount could not be raised the matter be dropped.

At the annual meeting, June 5th, E.V. Stephan, F.W. Miller and W.C. Miller were chosen as a committee to draw up plans for extensive repairs to the church. This committee, with Mr. E.P. Calvin, an architect of Sardinia, Ohio, made a report on June 25th. At the suggestion of Mr. Calvin it was considered unwise to make such extensive repairs on the old building. This committee was continued and instructed to make further investigation and extend the subscription for the purpose of building a new church.

The subscription had been raised to \$3,500 by July 30, 1911. Plans and specifications had been prepared by architect Calvin. Since the new church was to have a furnace for central heating, it was decided that a basement would be included in the plans. The cost of the church was estimated at \$4,200. These plans were adopted and

the new church was to be built on a lot, donated by Mr. Philip Schweickart, on the west side of the pike. The committee was instructed to receive bids for the building of the new church.

On August 20, 1911, a special service for those confirmed since 1847 had been arranged and a goodly number came from long distances to answer the roll call.

The building project was delayed for nearly a year because no contract could be secured within the estimate. The congregation did not permit the committee to proceed unless the amount required could be secured by subscription. However, at the next annual meeting, June 3, 1912, the committee reported that stone had been hauled for the foundation of the new church, and that an effort was being made to have all subscriptions increased so that by modifying the plans we would be able to begin building. The matter was left in the hands of the committee. At a special meeting held on June 23, 1912, the committee stated that, with some changes in the plans and specifications, the new church could be built for \$5,600. The subscription had been raised at this time to \$4,668. The committee was increased from three to five members with the addition of W.A. Pindell and W.L. Kautz. The committee was instructed to begin building operations as soon as practical and if possible, keep within the above estimate or the amount secured by subscription.

On August 1, 1912, Mr. Carl Thomas made a

survey of the lot where the new church was to be built. A second survey was made necessary because Philip Schweickart preferred to make an exchange for the ground lying between the parsonage property and the church lot. The second survey was made on August 13th. On August 19, 1912, ground was broken for the new church. F.W. Miller had been elected superintendent of construction and treasurer of the Building Committee. Rev. Albrecht was chosen secretary.

The last service in the old church was held on Sunday, August 25, 1912, and the razing of the building started during the first week in September. When the old church was torn down, many of the bricks were saved to be reused for the inside walls of the new building. Several of the old beams were also reused, and some can still be seen in the basement and up under the rafters. Those hand-hewn logs, in use for more than 155 years, are still in excellent condition.

For the next eleven months, the congregation held services in the Arnheim school.²⁵

The service for laying the cornerstone was held on October 6, 1912. Our supply of cement had run out and could not be replenished soon enough so the foundation could not be completed by that date and the stone was put in place later. At these services, Rev. Albrecht was assisted by Rev. L. Pflueger and Rev. J.E. Harman. In the cornerstone were placed a catechism, a copy of the Lutheran Standard, the

Kirchenzeitung, the Little Missionary (a child's paper), the News Democrat, Gazette, Sardinia News, the names of the Building Committee, and a picture of the old church.

The Puckett Bros. started the brickwork on October 20th and finished on December 6th. The rafters and sheeting were in place and further work was then abandoned until spring.

Most of the carpentry work was done by Albert Yockey and F.W. Miller. Painting was by Smith Bros. of Brownstown, Ohio. Lumber



Church Building Committee
Standing: W.C. Miller, W.A. Pindell, W.L. Kautz
Sitting: E.V. Stephan, Rev. E.H. Albrecht, F.W. Miller



The Evangelical Lutheran Peace Church in 1915.

was donated and brick purchased for \$15.50 per thousand. Constant care was exercised that all construction should be held to the highest standards and in keeping with traditional principles of church architecture.

The beautiful and treasured art glass windows were imported from Germany. The side windows cost \$19 each. The two large windows cost \$90 each and the Gethsemane picture window above the altar, which is admired by all who see it, cost \$50. The latter was on display at the Chicago World's Fair just prior to this time.²⁶ The pulpit and altar were purchased for \$65 each. The bell in the tower was moved from the old brick church and continues to call our people to worship today.

The Committee no doubt would have been able to build the church in much less time if the funds had been more ample. That we were able to complete the church as we did is due to the untiring efforts of the Building Committee. F.W. Miller and E.V. Stephan are deserving of special mention. Rev. E.H. Albrecht also deserves much credit for promoting a fine building program.



Stained glass window above the entrance.

The new church measured 51 feet by 63 feet and was constructed at a cost of approximately \$6,000.

On August 3, 1913, the first service was held in the new church.

Rev. Albrecht accepted a call to Monessen, Pennsylvania, in 1913.

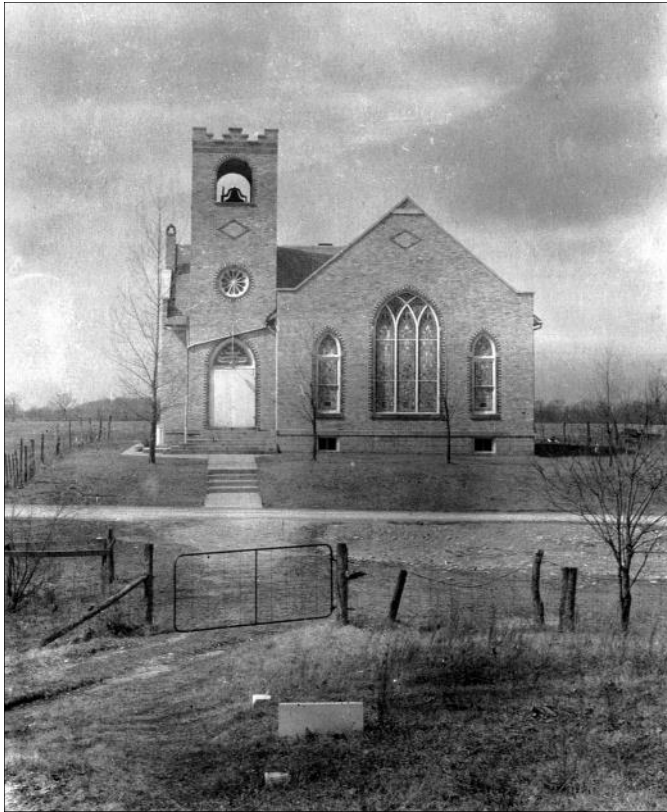
The following is a brief newspaper account of a farewell luncheon given for Rev. Albrecht and his family.

Farewell Given by Congregation for Rev. Albrecht Came as Surprise for Himself and Family

The Evangelical Lutheran Church Peace Congregation, Arnheim, Ohio, observed



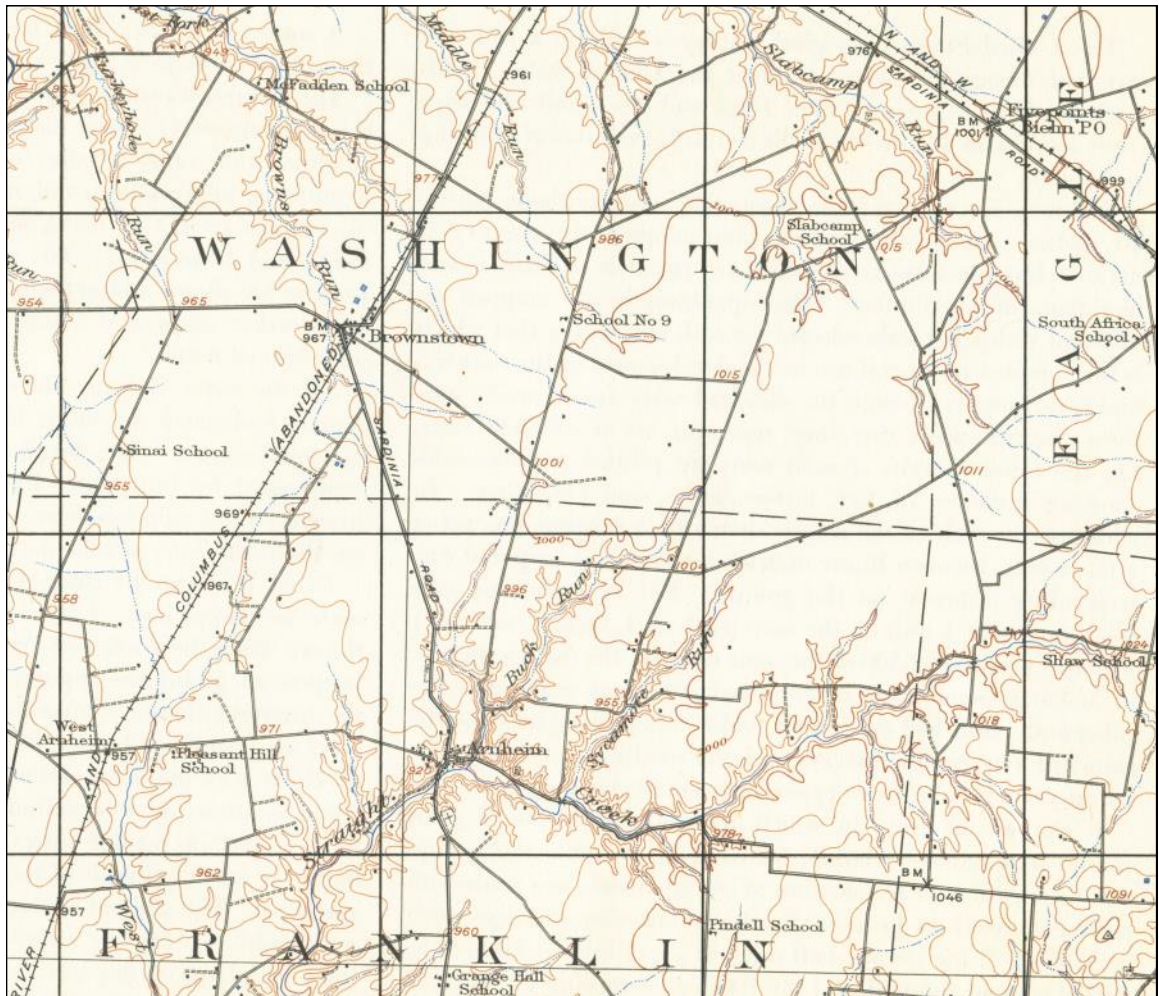
Jesus in the Garden of Gethsemane stained glass window above the altar.



Left: Photograph of the church taken soon after it was built.

Above: People gathered on the front lawn.

Below: Map from 1915 showing the church on the west side of the road, the cemetery on the east and the location of the Slabcamp School where services were held until the early 1900s.



Thanksgiving day this year in a manner that will long be remembered by the pastor and his family. After the services, which were well attended at the church, the congregation took the pastor and family by surprise. All came to the parsonage with well-filled baskets. A sumptuous dinner was served and a purse of thirty dollars was handed over to the pastor, as a parting gift. Before dinner, having been completely surprised, we were too full for utterance. After dinner there was a similar sensation. We, therefore, take this method of thanking you all for the dinner and the purse. As we leave for our new field of labor, we can assure you that it is not without regret, and that the members of Peace congregation and all other friends will be held in grateful remembrance. Our future address will be 217 McKee Ave., Monnesen, Pa.

No doubt it will be of interest to some to read a summary of the official acts during our pastorate of six years and six weeks: Baptisms, children 64, adults 16; Received by confirmation 67; Received by vote 23; Marriages 18; Funerals 24. Communion services were held thirty times, at which 2,000 communed. For benevolences we raised \$695.55. Our wish is that God's blessing may be and abide with Peace congregation.

E.H Albrecht and Family²⁷

1914 – 1968 ♦ Rev. Frey

Upon his graduation from Capital University Seminary, Rev. W.F. Frey had three calls, and the Holy Spirit directed him to accept this field of labor. The salary was \$500 per year. He spent seven years alone in the old parsonage before his marriage.

The following outline of Rev. Frey's years of service is from *The History of Peace* published in 1976.

The pastorate of Rev. William F. Frey was a very fruitful and unprecedented one spanning a fifty-four year period. There is no comparable record locally or in the Ohio District of the American Lutheran



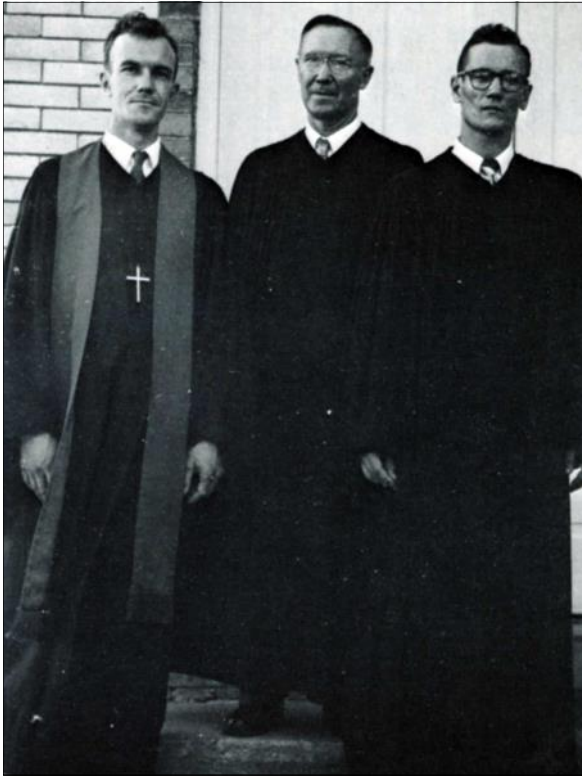
Rev. William F. Frey

Church. He was reared on the family farm near Westerville, Ohio, and spoke only German until starting to school. Directly from Capital University and the Theological Seminary, on January 18, 1914, he accepted a call to Peace Lutheran Church, Arnheim. He arrived on the C.G.&P Railroad and nine days later his trunk and suitcase arrived containing all of his worldly possessions.

Pastor Frey's first sermon was on March 15th, and after completing his seminary



Rev. Frey and Minnie Frey



Rev. W.F. Frey with his sons, Rev. Paul Frey and Rev. David Frey

work, he was installed on June 29, 1914. There were no blacktop roads, no electricity, and only two cars in the parking lot on Sunday. His first visitations were made on a borrowed bicycle, then one of his own, followed by a horse and buggy, then a Model T Ford. According to God's ordinance, on May 18, 1921, Miss Minnie Bush of Brooksville, Kentucky, became the pastor's mate. They were blessed with three sons and two daughters.

Church records through 1968, although incomplete in the early years, indicate the following pastoral acts.

	Total	By Rev. Frey
Baptized	1,393	490
Confirmed	1,041	447
Marriages	457	277
Funerals	712	426

It's estimated that Rev. Frey preached more than 3,752 sermons at Arnheim.

At Pastor Frey's 50th anniversary of ordination and installation in 1964 he said, "I chose Arnheim and have never regretted that choice." On July 21, 1968, the parish hall was officially named Frey Hall in honor of the pastor's life-long service of love and dedication to our Lord and Peace Church. Simultaneously Rev. Frey was named Pastor Emeritus of Peace Church. On this farewell and recognition day in his honor, Rev. Frey delivered the morning sermon on the theme "My Joy is a Living Church," text III John 4. At the afternoon service, Rev. Paul Frey delivered the sermon on the theme "Unto Thy Name We Give Glory, O Lord," Text Psalm 115:1.

Following Rev. Frey's retirement he served Trinity Lutheran Church, Marysville, Ohio, as visitation pastor for 3½ years. The last year of his earthly life was spent here in Brown County. He and Mrs. Frey again worshipped regularly with us and he willingly assisted with services when the need arose. A very sudden call came from his Lord on October 30, 1973, when heaven's reward became his. The service was in our church and he was laid to rest in our cemetery awaiting the resurrection morn.

100th Anniversary Celebration

The congregation celebrated 100 years with a series of services from August 14 through August 21, 1932. The following summary of this celebration is an account written by Cass Pindell, Council Secretary.

By God's blessing our Peace Congregation was enabled to celebrate the one hundredth anniversary of its organization in this year of 1932. Organized one hundred years ago it was decided to mark this centenary with appropriate celebrations and thanksgiving.

Since the exact time of the organization is not known, it was decided to celebrate during the week of August 14-21 as being the most convenient. All the former pastors were to be invited to preach. Accord-

ingly Rev. A. Braun, now of Zelienople, Pennsylvania, pastor here from 1897 to 1903 preached in the morning of August 14 on Proverbs: 31-28. The Spiritual Mother. Mr. Wm. Smith of Cincinnati sang a special selection. After a hearty dinner some of the pastors told of some of their experiences here in their former days, greetings from other congregations were heard. The Reading Choir led in the singing and gave a few special numbers. About 125 people from the Reading, Ohio, congregation were here. Then Rev. John Braun of Venice, Ohio, who was born here gave his message, "After One Hundred Years – What?"

After a supper at the church, Rev. E.H. Albrecht of Steubenville, Ohio, pastor here from 1907 to 1913, during whose ministry the church building was erected, preached on the theme, "The Lord's Call and Comfort at Your 100th Anniversary" from the text, I Corinthians: 15-58.

On Tuesday evening a paper was read by Paul Stephan after which Rev. J.E. Harman of Cleveland, Ohio, pastor here from 1903 to 1906, preached on the text II Corinthians: 3-2.

On Thursday evening there was a reunion of the confirmed during which the roll of all those confirmed since the organization of the congregation of whom there is any record, was called. After which Rev. H. Juilfs of White Oak, Ohio, the oldest former pastor still living, who served this congregation from 1888 to 1896 brought us a forceful message for all his years.

On Sunday morning, August 21, Rev. E.M. Poppen, D.D., the president of the Ohio District of the American Lutheran Church preached on "A Psalm of Praise from the Centennial of Peace Congregation" using as his text the one hundredth Psalm.

After a dinner at the church there were a few words of address from Rev. and Mrs. Poppen, after which

Rev. W.H. Freytag, pastor of the nearest Lutheran Church, St. Paul, Chatham, Kentucky, preached on Genesis: 28-17, using as his text "A Vision in a Strange Land."

After a few words of admonition and encouragement by the pastor, W.F. Frey, the special service of thanksgiving to Almighty God was brought to a close.

Parsonage

By 1937 the old parsonage was in need of extensive repair or replacement, and after ample consideration, the congregation decided in favor of new construction. A Building Committee was elected and included Floyd Miller, Charles F. Miller, Waldo E. Wright, Thurman Yockey, Philip Yockey and Walter L. Yockey.

A beautiful red brick parsonage was erected just north of the church, making it much more convenient for the pastor. The new construction incorporated several modern features that had not been available in the old parsonage, including an indoor bathroom, running water, a hot water heating system and a study. The parsonage is an important asset, and has provided a very comfortable and pleasant residence for our pastors and their families. The approximate cost of the new parsonage in 1937 was \$6,000.

Changes and additions include:

1968-69 kitchen and bath renovation



Church picnic photograph taken on July 2, 1939 with the parsonage in the background.



Groundbreaking for the Parish Hall.



Excavation for the Parish Hall begins.



Wooden roof trusses in place.



Setting the cornerstone on May 8, 1960.

1975second bath added and fiberglass shower installed in basement

1994new garage

1995-96new wiring, windows, ceiling fans, storm doors, and paint

2004major renovation - new heating and air conditioning, bathrooms, kitchen, floors and other details

Parish Hall

During the years following WWII, growth brought a need to provide more adequate educational facilities. The two small buildings at the rear of the church were also becoming a bit of an embarrassment and many members felt that indoor plumbing could no longer be considered an unnecessary extravagance.

In 1955 the congregation voted to start a parish hall building fund. In August of that year the family of the late Cass T. Pindell very graciously donated a $\frac{3}{4}$ acre plot of ground immediately south of the church with a strip directly behind the church and parsonage for the new project. In 1958 a Planning Committee was elected to study the needs and to submit preliminary sketches for one and two-floor buildings. Many hours were devoted to this task by each member of the Committee. A two-floor plan was approved by the congregation and the Committee was authorized to hire an architect who drew the final plans under the direction of the Committee.

In February 1959, construction bids were presented to the congregation. It was voted to accept the lowest bid, that of Miller-Bushong Builders, Georgetown, Ohio, for the general contract. Wardlow Heating, Plumbing and Electric was named to install the heating and electrical work, and Hendrixson Plumbing, Heating, Electric, and Tile was named to do the plumbing and tile work. Material from Wardlow and Hendrixson (both church members) was furnished at cost which resulted in a sizable saving.

A Building Committee, elected to serve throughout construction, met regularly to make important decisions, provide oversight, and keep the congregation up-to-date on progress. The Committee included Gerald E. Hendrixson, Earl W. Miller, Fred Wagel, Jr., Richard L. Wardlow

and Thurman Yockey.

The groundbreaking was held on Sunday, May 10, 1959, at the close of worship. Pastor William F. Frey turned the first spade of earth with members of the Church Council and the auxiliaries following. Work began immediately. All went well until a nationwide steel strike prevented shipment of the windows. The strike did not halt construction but delayed the completion date by several months. In spite of this setback, the entire building was in use by December, 1959.

From time to time volunteer labor completed work not included in the general contract. In early spring, construction was resumed and on May 8, 1960, the cornerstone and name tablet was laid, which bears the words "Peace Evangelical Lutheran Church Parish Hall 1959-1960." The official dedication was on July 31, 1960.

The attractive building, valued at more than \$60,000 in 1960, is a tribute to all of those who helped make it possible. The eight classrooms, choir room, pastor's study, auditorium, kitchen and restrooms, have served our congregation well for nearly 50 years.

1968 – 1974 ♦ Rev. Nolte

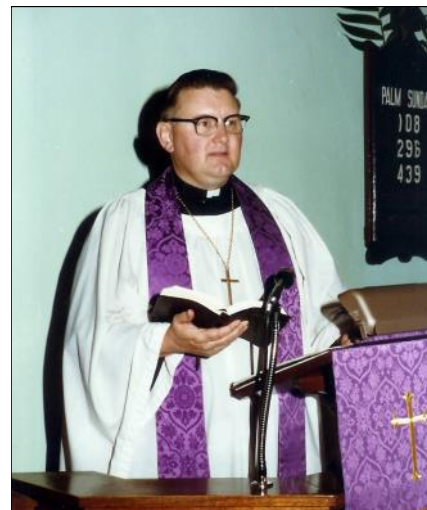
Following Rev. Frey's retirement, the usual interim between pastorates was not necessary. Rev. Howard Nolte was called and a very unique and impressive installation service was held on July 28, 1968. Rev. Calvin Risch, assistant to the Ohio District President delivered the sermon and officially installed the new pastor with the assistance of former Pastor Frey. Rev. Nolte served faithfully for six years. He and his wife Fay, along with their daughters, Barbara and Nancy, were well-loved and were a valuable asset to the church.



Rev. Howard Nolte



Rev. Nolte and Fae Nolte



Rev. Donald Hare

1975 – 2003 ♦ Rev. Hare

In 1974 a call was sent to Rev. Donald Hare who accepted and was installed on January 12, 1975, by Dr. John Kuder, assistant to the District President. The congregation welcomed Rev. Hare, his wife Barbara, and their four children – Beverly, David, Belinda and Becky – to Peace Church and to the beginning of a busy and productive 28-year relationship. Rev. Hare retired to his home in Celina, Ohio, in 2003 after 36 years of devoted service in the ministry.



Rev. Hare and Barbara Hare

Old Brick Church Memorial

On August 22, 1982, a memorial in memory of the Old Brick Church was dedicated. The memorial plaque is inscribed with the following statement.

Peace Lutheran Church Arnheim, Ohio,

In 1832, 31 families established the Peace Lutheran Church. The first church structure was built in 1834 and was constructed of logs. It was 26 feet wide and 30 feet long and was razed on June 7, 1852.

The cornerstone of the second church was laid on July 28, 1852. This church was constructed of brick and was 35 feet wide and 50 feet long. It was dedicated on November 14, 1852.

This plaque is located where the front steps to the second church once stood. The last worship service held in this structure was on August 25, 1912. This church was razed in 1913.

On August 3, 1913, the first worship service was held in the third church located to the west and across the road. Bricks and beams from the second church were used in the construction of the 'new' church and are visible today.

ELCA Merger

In 1987 the congregation at Peace faced a major decision. The American Lutheran Church (ALC), the Lutheran Church in America (LCA) and the Association of Evangelical Lutheran Churches (AELC) approved a merger, forming a new church – the Evangelical Lutheran Church in America. The merger question became controversial and created a serious rift within the ALC and conflicts in our own congregation. One primary issue was a fear that local control of church operations and property would be lost. Another more critical concern was that the new organization would dilute church doctrine by promoting a more liberal theology, and that it would become difficult or impossible to find conservative ministers for our congregation.

After months of passionate discussions, soul-

searching and prayer, the members at Peace voted to affiliate with the new Evangelical Lutheran Church in America. Regrettably, after the question was resolved some members did ask for letters of dismissal, but over time most of the hard feelings have disappeared.

Since the merger, our experience with the ELCA has been very positive. There has been no change in local control of church property or administration. No radical changes in doctrine or policy have materialized, and the merger has provided a much larger and more diverse pool of experienced clergy and seminary graduates to meet current and future needs of the congregation.

Access Improvement Facility

The access improvement facility was built in 1997 and dedicated on October 5th of the same year. The following account is from the dedication program.

Desiring to provide easier access to God's House for all worshippers, the Church Council considered how complete accessibility might be achieved. In time, architect Steven Smith submitted a plan which would provide full handicap access to all levels of the church. In January 1996, the congregation voted and approved the access improvement facility according to the plans presented.

The Church Council appointed a Planning Committee consisting of Greg Dawson, Chairman; Keith Heaton, Vice Chairman;



Construction of the Access Improvement Facility.



Dedication Service for the Access Improvement Facility

Donna Johnson and Fred Wagel, Jr. Mr. Rodney Roark, a commercial/general contractor from Winchester, Ohio, was chosen to construct the access facility....

On February 9, 1997, a meaningful and inspirational ground-breaking service was held following the worship service. Construction began and proceeded in a timely manner with the guidance of Mr. Roark and his talented subcontractors. As a congregation, we were truly blessed with several sizable gifts which totaled over \$177,000 at the time of the groundbreaking service. Additional contributions and memorials have made it possible to complete the project, debt free, at a cost of \$197,000.

The new facility, with approximately 1450 square feet ... provides direct access to all major areas of the church by elevator/lift or by indoor stairway and corridors. There is also a new unisex restroom which is handicap accessible. A beautiful outside enclosure with benches and water fountain, surrounded by the walls of Peace, provides a place for meditation.



Rev. John Place and Bess Place

2003 – 2004 ♦ Rev. Place, Interim Pastor

After Rev. Donald Hare retired, Rev. John Place, accompanied by his wife Bess, served as interim pastor. Pastor John, as he preferred to be called, introduced a number of new practices to our congregation in worship and Bible study. The change that likely had the greatest impact was the introduction of lay members in the worship service as lectors and communion assistants. Pastor John believed in empowering lay ministers. For the first time, the Sunday worship bulletin listed all Peace Lutheran members as “ministers.”

2004 – 2007 ♦ Rev. Lawrence

Rev. Roger S. Lawrence served as the pastor of



Rev. Roger Lawrence and Sharon Lawrence

Peace Church from August 2004 to August 2007. Although his tenure at Peace Church was a mere three years, he had a dramatic impact on the congregation. Rev. Lawrence was especially known for his love and devotion to God as well as his compassion for others. He had a unique gift for greeting church members and others by name, making each person feel important. This kind and patient man of God was loved by all. His gentle encouragement was a great spiritual inspiration for the congregation.

When Rev. Lawrence began his ministry at Peace Church, he found a congregation in stress. The members were implementing – some reluctantly – the worship reforms introduced by Interim Pastor John Place and a lawsuit had been brought against the church by an heir claiming a right to a bequest made to the church.²⁸

Pastor Lawrence patiently continued the reforms begun by Pastor John, and his Christ-like example inspired the congregation to accept these changes. He was also instrumental in adoption of the 2005 constitution. He encouraged lay participation in the church and in the worship service and inspired the congregation to greater personal involvement.

Pastor Lawrence embraced the lay Stephen Ministry at Peace and became a Stephen Leader. He nurtured the other Stephen Leaders and Ministers as well as the other ministries of the church.

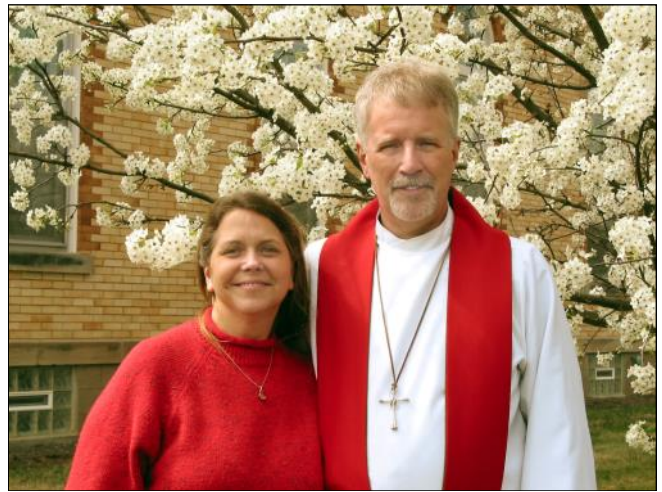
Pastor Lawrence retired from the ministry at the age of 59 on August 31, 2007. He suffered an untimely death on September 13, 2007.²⁹

2007 ♦ Rev. Kraus, Interim Pastor

Following the retirement of Rev. Lawrence, Rev. Gerhard Kraus of West Chester, Ohio, served as interim pastor while the church worked through the call process to find a new pastor.

Rev. Kraus, with 25 years of service in the ministry, most recently as senior pastor at Christ the King in West Chester, was waiting for a new charge in Florida. He commuted from his home in West Chester on Sunday through Wednesday and on other days as the need arose.

He served the church well, continuing the reforms and changes made by Pastors Lawrence



Rev. Gerhard Kraus and Linda Kraus

and Place and developing a close personal relationship with both the Congregation Council and congregation.

Auxiliary Organizations Within the Church

Peace Sunday School

In the early days of the congregation, Sunday school was not stressed. A few of the younger folks met in classes, and the German language was used. From some of the books it would seem that the emphasis was on language rather than scripture.

Church leaders, recognizing the need for special training for children, included an article in the constitution of 1844 requiring every candidate for membership in this congregation to receive instruction in the fundamentals of our Christian beliefs. To provide instruction for both children and adults, a Sunday school was started which was originally to serve as a supplement to the pastor's catechism classes. From an old record we notice that many parents took part in the work of the Sunday School.

Down through the years Sunday School has become an important component in the life of the church, and adults as well as children are urged to attend this hour of teaching before the worship service.



Children's Christmas Party in the church basement during the 1950s.

For many years the Sunday School has worked to send the *Lutheran Standard* magazine (now *The Lutheran*) into every home. In the past they provided support for two children in India, contributed to Wernle Children's Home, the parish hall building fund and the Inner Mission League. Since about 1923, the offering on the first Sunday of each month has been earmarked for benevolence.

In 2003 the Vacation Bible School wanted to "fill an ark" for Heifer International. This is an organization that works to alleviate hunger and poverty by providing domesticated animals to families and communities in need all over the world. After the project was started by the VBS the entire congregation joined in and by November we had raised a total of \$6,729.55, substantially more than the \$5,000 needed to fill an ark.



Vacation Bible School children and teachers in 2006.

In the spring of 2005, the Sunday school was looking for a new mission project. The Southern Ohio Synod gave us the name of Marge Beam from Grace Lutheran Church in Jackson Center, Ohio. Marge, a retired teacher, answered God's call to work with Pastor Harold Mkaru and the people of Bariadi, Tanzania. Through her fund-raising efforts and yearly visits to Bariadi, a nursery school has been built. An orphanage with two dormitory wings is almost completed, and in the summer of 2007 work began on the final phase, a multipurpose room.

The following article about the project appeared in the September 2007 issue of *The Lutheran*.

Ohio Youth Make a Connection With Tanzania

Tanzania may be nearly 8,000 miles away, but youth from Peace Lutheran Church in rural Arnheim, Ohio, still made a connection to that country.

It started on Global Mission Sunday in 2005, when Marge Beam of the Southern Ohio Synod's Global Ministry Committee shared her dreams for children in Bariadi, Tanzania. She invited the children of Peace to see, touch, listen and taste what it would be like to be in another country.

Wanting to help, the youth decided to raise funds for an orphanage in Bariadi. One Sunday a month they raise funds by decorating banks made from milk cartons to collect coins and by creating colorful offering envelopes. Each fall the youth



Construction of the Home of Peace Orphanage in Bariadi, Tanzania.

choir gathers aluminum cans for recycling and walnuts that are sold to a local mill. The Vacation Bible School children contribute their daily and closing offerings. To date the youth have raised in excess of \$14,000, and Beam suggested the orphanage be named “The House of Peace” in recognition of their efforts.

In 2007, Sunday school projects included providing *The Lutheran* to families in the congregation, as well as support for the annual Vacation Bible School, Wernle Children’s Home, Bariadi and Graceworks Lutheran Services.³⁰

The Ladies Aid and Missionary Society

On May 27, 1897, a society known as the Ladies Aid was organized by the ladies of the congregation. The purpose of this society was to render assistance in every possible manner in the work of the church. The first officers were, President, Mrs. L. Dettmer; Vice President, Mrs. Josephine Schweighart; Secretary, Mary Schweighart; Treasurer, Miss Charlotta Gwinner. The society was composed of about 18 members. They met regularly every month. At these meetings business was transacted and other work was also done. The treasury was replenished by monthly dues from the members. The society was discontinued in November 1898.

Ten years later on September 10, 1908, the organization was revived. A new constitution was adopted and the name was changed to the Ladies Society of the Evangelical Lutheran Peace Congregation. Mrs. Catherine Gwinner was elected Vice President; Mrs. E.H. Albrecht, Secretary



The ladies of the congregation meeting in the Old Sunday School Room. Photograph dated May 3, 1917.



The first Chrismon Tree in 1968.

and Mrs. Josephine Schweighart, Treasurer. (At this time the pastor served as president ex officio of the congregation and its auxiliary organizations.) Twelve members signed the constitution. Meetings were held on the first Thursday of each month. The aim was to have a Bible topic or some work of the church discussed at each meeting. Membership in 1913 was twenty and *A Brief History* includes this comment.

If more of our ladies would realize the importance of cultivating and promoting the spirit of courtesy, co-operation and charity among us, our society would have many more members. That this society is productive of good is evident from the assistance rendered in the work of our church. During the last five years they have made improvements on the parsonage, and for the new church they have furnished the altar, hymn boards, collection plates, and the carpet at a cost of approximately \$200.

Money for these projects was raised by making quilts, aprons, handkerchiefs and other items which were raffled off at socials. The group did sewing for the needy in the congregation and in 1909 made pillow cases for Wernle Children’s Home at Richmond, Indiana.

They joined the Missionary Federation and provided support for a girl in India and help for the needy in Europe after both world wars. Other

work included making shirts, socks and sweaters for soldiers during WW I, helping the Red Cross and supplying clothing and Christmas packages for the needy. The ladies also supplied gift boxes of cookies and other items for the shut-ins of the congregation, and jars of fruit and vegetables for Wernle Children's Home. The Ladies sponsored a children's organization called the Junior Mission Band, and contributed to the Parish Hall Building Fund.

As the members of the Society reached advanced ages, the organization dissolved, but their dedication, their years of service and the inspiration they provided have not been forgotten.

Dorcas Circle

The first meeting of the Dorcas Circle was held on January 28, 1959. The group was organized to accommodate women of the church who were not able to attend the daytime meetings and work sessions of the Ladies Aid Society.

Dorcas Circle has an extraordinarily active outreach program which includes support for:

- the ELCA World Hunger Program (Thankoffering Sunday service)
- Lutheran World Relief (health kits and school kits)
- the Red Eye Women of Tanzania
- the women of Khazakhstan (prayer shawls)
- elderly church members (flowers and Christmas fruit baskets)
- college students (care packages)
- servicemen and women (care packages)
- community members in emergency situations (groceries, other items)
- families by serving funeral luncheons
- dinners and celebrations by managing the kitchen and preparing refreshments and table decorations
- hosting an annual family night dinner in May

The Dorcas Circle is also responsible for the Chrismons that decorate our Christmas tree each year. These decorations were prepared by the women of the church and first used in 1968.

Youth Groups

The history of Peace published in 1913 reports the first effort to establish a youth organization.

“An effort was made to organize the young people of our congregation. The organization so far is only temporary. We have meetings every two weeks at 7:30 pm before the evening services. At these meetings the Augsburg Confession is studied article by article. Our young people have been instrumental in supplying our new church with the light plant at a cost of \$185.”

Luther League

A chapter of the Luther League, which must have been formed in 1930, was more successful and is described in the 1957 anniversary booklet.

“The Luther League is the official youth organization of our church. Our League is ... one of fifteen such groups which make up the Ohio District Luther League....

Under the motto “With Christ – For Christ” our league has gone forward for twenty-seven years.... Our special projects have been purchasing books, music, shrubbery for the church, motion picture equipment, improving the basement with paint, tiling the floor, improved lighting, etc. We have been contributing to the Parish Hall Building Fund, supplying Lenten devotional booklets, sponsoring family nights, the tract rack in the vestibule, and our monthly publication for the congregation, the Luther League Beacon. The source of income is from our monthly of-



The members of the Luther League in the early 1950s.



The Gazebo

ferings, the sale of Christmas cards, and the refund from sales tax stamps which our members so graciously give us. These stamps make it possible for us to serve the congregation in so many ways.³¹

A project for the immediate future is preparing and posting road signs of direction to our church, repairing hymnals, and sending useful articles such as soap to the Wernle Children's Home at Richmond, Indiana."

Lutheran Youth Organization - LYO

The Lutheran Youth Organization, or LYO, for young people between 14 and 18, is the successor to the Luther League. It was formed in 1987 after the merger of the ALC, LCA and AELC churches. The LYO mission statement is "To empower the youth of the ELCA to grow in faith, act as disciples, and lift their voice(s) in service to the world." According to the vision statement, "The youth of the ELCA develop strong, personal relationships with Christ, promote Christian values and communities, and serve as an integral part of the church."

LYO's main goal is to develop Christian fellowship among the youth of our church.

They raised the funds to build the gazebo and to purchase the life-size nativity figures that appear in the gazebo during the Christmas season.

Other Christmas activities include caroling for shut-ins and for residents of local nursing homes. Their latest project is sewing and filling

1,000 stockings with gifts for needy children.

Most of the operating funds for the organization are raised through bake sales, and donations at the breakfast the LYO members and their volunteers serve after the Easter Sunrise Worship Service.

Another major event sponsored by LYO is the annual harvest festival. Everyone looks forward to the contests, cook-offs, games and cake walks at this fun affair that winds up the fall season.

We're proud of our young people and admire their energy, enthusiasm and their willingness to give their time and effort to help others.

Stephen Ministry

During his interim ministry in 2003 and 2004, Rev.



John Place and his

wife Bess introduced the

Stephen Ministry at Peace Church. The Stephen Ministry is an interdenominational program of distinctively Christian care-giving developed by a Lutheran pastor. The headquarters for this ministry is located in St. Louis, Missouri.

In January 2004, nine volunteers made a two-year commitment and plunged into a 50-hour training course to become our first Stephen Ministers. John and Sandy Baker, Sue Bohrer, Keith and Debbie Heaton, Donna Johnson, Jean Schweickart, Lisa Taylor and James Wagel were commissioned on June 20, 2004. Nancy Elig received her commission as a Stephen Minister on March 26, 2006.

John Baker, Sandy Baker and Jean Schweickart also attended training at the Stephen Leadership Course in St. Louis and were commissioned as Stephen Leaders on April 25, 2004. Rev. Lawrence was commissioned as a Stephen Leader on April 24, 2005.

Our Stephen Ministers build a distinctively Christian, caring relationship with people facing a life crisis who need a Christian friend they can rely on for confidential and non-judgmental caring. Stephen Ministers commit to meet with their assigned care-receivers for one hour each week. They also commit to attend 2½ hours of peer group supervision and continuing education

twice monthly.

In addition to maintaining a caring relationship with their assigned care-receivers, Stephen Ministers assist the pastor in hospital and shut-in visitations and can take communion to their care-receivers and others at their request. Stephen Ministers can be available to pray with anyone requesting prayer after the worship service. With the financial help of the Dorcas Circle, the Stephen Ministers mail a series of four *Journeying Through Grief* booklets over the period of a year to families suffering the loss of a loved one. The Stephen Ministry has sponsored workshops for congregation members on such topics as depression, suicide and grieving through the holidays.

Our Stephen Ministry has met with great success due to the support and prayers of the caring congregation here at Peace Church.

Music

Music is a labor of love and we are grateful to our choir members, choir leaders, organists and pianists for their talent and for all of their service. Hours of practice are required to provide the music that accompanies our services.

Church Choir

We have always had members willing to use their voices in worship, singing and leading the congregation in hymns. On April 4, 1954, nineteen members and the organist appeared for the worship service as the first robed choir. However the choir was not formally organized until



The Senior Choir, Rev. Frey and Organist Lorene Shaw in the Sanctuary.



Ruth Brown and the Youth Choir in the 1950s.

September 7, 1954.

Ron Tracy has served as senior choir director since 1972. Weekly rehearsals are held and a special program in the form of a cantata-pageant is usually presented at Christmas or Easter.

Youth Choir

Ruth Brown organized the first youth choir in 1955 and was director for many years. During the mid 1980s, Joy Creighton accepted the responsibility for continuing the work and she and her daughter, Tara Woods, now share the duties. The Youth Choir sings during the worship service on the second Sunday of each month. Children of all ages are welcome to sing and to join in at choir practice.

Organists and Pianists

Our organists are Joy Creighton, Ron Tracy who started in 1966 at age 14, and Mary Yockey. Mrs. Lorene Shaw served as the organist for 42



Organists and Pianists: Joy Creighton, Debbie Heaton, Tara Woods, Mary Yockey and Ron Tracy.

years and holds the record for longevity. Debbie Heaton and Tara Woods are our pianists.

Our first organ was a hand-pumped model purchased while we were still in the old brick church. The first electronic organ was purchased in 1949, and our current instrument is a Baldwin, installed in 1981.

The Constitution of 2005

In late 2004, seven Church Council members found themselves defendants in a civil suit. As a result, it was necessary for the congregation to take a special vote to cover these members under the church liability insurance policy. The constitution at that time did not provide for the protection of our leaders and teachers with a provision for indemnification. The attorney for the congregation advised the Church Council that the constitution should be revised to include such a provision.

Church Council appointed John Baker, Joe Hitchcock and Jan Tollefson to a committee to review the then-current church constitution. That constitution was based on an old American Lutheran Church (ALC) model adopted well before the 1987 merger into the Evangelical Lutheran Church in America (ELCA). At that time the “old” constitution was amended to recognize affiliation with the ELCA, but a completely updated constitution was never adopted. More recently the old constitution and bylaws were amended to clarify officers’ duties and to define voting eligibility for members.

The *Model Constitution for Congregations of the ELCA* included a section on indemnification that met our needs. The Constitutional Committee reviewed the old constitution and the new model constitution section by section. The Committee also discovered that the ELCA churchwide constitution required that, “when a congregation wishes to amend any provision of its governing documents, the governing documents of that congregation shall be so amended to conform” to the ELCA standards. Therefore, the Committee determined that the only course of action to constitutionally provide for indemnification of our leaders and teachers was to adopt

an entirely new constitution based on the ELCA model.

The new constitution was adopted by an overwhelming vote of the congregation in December 2004 and ratified by the congregation on January 9, 2005. The Southern Ohio Synod Council approved the new constitution on February 12, 2005.

The new constitution did not change our affiliation with the ELCA and most other provisions are very similar to the old constitution but provide more clarity.

The most significant differences involve the sections dealing with local governance. The congregation remains the basic governing authority with specific powers designated to the Congregation Council that has general oversight of the life and activities of the congregation. The Congregation Council consists of the president, vice president, secretary, treasurer, financial secretary, and seven other members of the congregation. One-third of the Council members are elected by the congregation each year to serve for a three-year term. The officers are elected by the members of Council to serve for terms of one year and may serve only two consecutive years in the same office. The Council has a discretionary spending limit of \$5,000 for any one item and an aggregate limit of \$10,000 before a vote of the congregation is required.

The constitution requires the establishment of an Executive Committee, Nominating Committee, Audit Committee, Mutual Ministry Committee, and a Call Committee when a pastoral vacancy occurs. The bylaws require the Congregation Council appoint the following standing committees: Education, Evangelism, Stewardship, Worship and Music, Church Property, Finance and Investment, Cemetery, Scholarship, Mission Fund, and Youth Ministry. The duties of each committee are found in the continuing resolutions of the Congregation Council. Each of the standing committees has from five to seven members. This new committee structure involves more participation and input from members in these various areas and enables members to use their gifts and talents where they can be most effective.

At the annual meeting in November the congre-

gation adopts the budget and elects Congregation Council members for the upcoming year. An election is also held to choose members of the Nominating Committee who will select candidates for the next November election.

At the annual business meeting in February the congregation reviews the final reports of council, pastor, officers and other organizations of the church for the year just ended.

The transition to a new constitution has at times been a struggle for some of our members. However, the vast majority of the congregation recognize the advantages of the new constitution and have willingly accepted the new opportunities available. We now have a modern constitution in conformance with the ELCA model and, with reliance on the Lord's blessings, our congregation will continue to serve God in a unified spirit.

Following is the preamble of the Constitution.

We, baptized members of the Church of Christ, responding in faith to the call of the Holy Spirit through the Gospel, desiring to unite together to preach the Word, administer the sacraments, and carry out God's mission, do hereby adopt this constitution and solemnly pledge ourselves to be governed by its provisions. In the name of the Father and of the Son and of the Holy Spirit.

Church Finances

General Checking Account

All receipts such as offering, gifts, etc. are collected and recorded by the financial secretary and deposited to the general checking account. The financial secretary is also responsible for maintaining a record of each member's offerings. The treasurer makes all disbursements, expenditures and fund transfers out of the general checking account. A report by the treasurer of the activity in this account is presented monthly to Council and annually to the congregation. The balance in this account on December 31, 2007, was \$12,686.

The treasurer is also responsible for accounting and reporting on the activity in each of the church funds. The Finance/Investment Committee is responsible for the investment of these funds.

Building Reserve Fund

The Building Reserve Fund consists primarily of funds remaining from the addition of the church annex and other gifts designated for building and repairs. These funds are available for building maintenance expenses such as painting and roof repair or replacement. The balance in the fund on December 31, 2007, was \$24,769.

Campership Fund

The Campership Fund is financed through designated contributions and is used to pay the cost of sending young people to summer church camp. The balance of this fund grows slowly over the course of a year until camper fees are paid, usually in March, and the majority of funds are expended. If this fund is insufficient to pay for all the fees, the Congregation Council has traditionally supplemented the cost from the general fund. The balance in the fund on December 31, 2007, was \$1,851.

Cemetery Funds

The Cemetery Endowment Fund

On May 25, 1939, a not-for-profit corporation was formed with the name, *Cemetery Endowment Fund of the Evangelical Lutheran Peace Congregation*. The purpose of the corporation as stated in the incorporating documents was to receive gifts and bequests and thereby establish an endowment fund, the proceeds of which were to provide for the maintenance and improvement of the cemetery owned by the Evangelical Lutheran Peace Church Congregation.

The fund began with a modest balance invested in U.S. government bonds, but grew appreciably over the years from the generous gifts and bequests of church members. However, a determination was never sought from the IRS for a tax-exempt status. Tax returns were not filed in the name of the fund and no federal tax identification number was ever issued. All of the funds



The Lutheran Cemetery and parking lot prior to the 1920s.

intended for the cemetery endowment fund were invested in the name of Peace Lutheran Church and using the church's tax ID number. The cemetery endowment fund was thus reported along with the other funds of the church. There was no longer a need to continue the separate not-for-profit corporation because a cemetery fund was established as part of the Evangelical Lutheran Peace Church Congregation which is itself a not-for-profit corporation.

On January 9, 2005, the members of the cemetery endowment fund corporation voted to wind up and dissolve the endowment corporation.

The Cemetery Fund

In a continuing resolution, the Congregation Council officially re-established the cemetery fund as a fund of the church, restricting it to the extent that only the earnings from the fund investments could be expended for cemetery operations or improvements.

The Cemetery Committee appointed by the Congregation Council maintains a checking account for transaction of cemetery business. Earnings from the cemetery fund are transferred as needed to the operations checking account. The Investment Committee is responsible for the investment of all church funds including the Cemetery Fund. The Cemetery Fund balance on December 31, 2007, was \$554,486.

The Cemetery Improvement Fund

The Cemetery Improvement Fund is a separate non-restricted account that had a balance of

\$10,650 on December 31, 2007.

It should be noted that the cemetery itself has always been wholly owned by the church with responsibility for operations vested exclusively in the Congregation Council and an appointed Cemetery Committee.

General Fund

The general fund or general treasury, as it is sometimes called, consists of funds accumulated by the church over time. There are no restrictions on these funds, which are used to cover any shortfall or for special expenditures approved by Council (within the limits of its authority) or by the congregation. The balance in the fund on December 31, 2007, was \$193,124.

Mission Fund

The constitution states that "This congregation shall have a mission fund that will operate as specified in this congregation's continuing resolutions. The purpose of the mission fund is to provide for mission work beyond the operational budget of this congregation." The by-laws and a continuing resolution of the Congregation Council provide for a Mission Fund Committee that oversees the distribution of funds, and guidelines that set limits for the Committee. All undesignated gifts and bequests are directed to this fund. The balance on December 31, 2007, was \$11,562.

Remembrance Fund

For many years bequests and memorial gifts to the church were held in various investments segregated by the name of the donor or honoree. Administering and accounting for these small funds became unwieldy, so in 1974 Council voted to consolidate most of these funds into the Remembrance Fund. Subsequently, all undesignated memorial gifts have been allocated to this fund. The Remembrance Fund is used to acquire tangible assets needed for use in the

church, such as a piano, typewriter, computer, copier, etc. The balance in the fund on December 31, 2007, was \$15,999.

Scholarship Fund

The Scholarship Fund was started in 1991 by Edith B. Freeh to help the youth of Peace Lutheran to attend college. Additional donations were made in 1992 by Ralph and Fannie Berry, and in 1995 by Sara Vance in memory of her mother, Patricia A. Vance. Each of these gifts specified that the donated funds be invested and that the interest be used to fund scholarships. The most recent contribution was received from the Fannie Berry Trust in 2003. Although it was not required by the bequest, Council decided to continue distributing only the earnings from the investment of this gift.

Scholarships are available to the confirmed members of Peace. The donors specified that the selection of scholarship recipients should be based on both academic achievement and involvement in the life of the congregation. A Scholarship Committee was formed by continuing resolution of the Congregation Council in 2005. Each year this Committee reviews the scholarship applications and submits recommendations for scholarship awards to the Council.

Many scholarships have been awarded to deserving students of the congregation. Typically, from three to six scholarships are awarded each year to graduating high school seniors. When earnings permit, scholarships are also awarded to members who are continuing their college education. On December 31, 2007, the balance in the scholarship fund was \$300,466.

2007 Congregational Report

Our report to the ELCA and Southern Ohio Synod for the year ending December 31, 2007, included the following information.

Baptized members	448
Confirmed members	399
Communing members	202
Voting members	199
Average weekly worship	

attendance	121
Giving by members	\$131,271
Investment earnings	\$39,679
Total income	\$170,950
Total assets	\$2,897,594
Indebtedness	\$ -0-
ELCA benevolence and special offerings	\$12,252
Gifts to local charities	\$1,810
Donations to the Orphanage In Bariadi, Tanzania	\$8,825
Other donations	\$5,701
Total benevolence	\$28,588

Outreach Projects at Peace

The Evangelism Committee sponsors a number of activities throughout the year that involve the participation of many of the members of our congregation. These activities include: parade floats, a booth at the Brown County Fair, family and friendship days, adult bible studies, distribution of tapes of services to shut-ins, workshops for adult life issue education (sponsored by Stephen Ministry), prayer teams, an updated church pictorial directory, church open house, community breakfast and craft show, and clothing ingathering for First Lutheran Church Clothes Closet in the Over-the-Rhine neighborhood of Cincinnati.

Throughout the year our church supports:

- The Agape Christian Council in Brown County
- Bariadi Orphanage in Tanzania
- College scholarships for high school graduates from Peace
- ELCA World Hunger
- Filling Home of Mercy
- First Lutheran Church in the Over-the-Rhine neighborhood of Cincinnati
- Helping Hands in Georgetown
- Lutheran Memorial Camp
- Neediest Kids of All
- St. Vincent de Paul
- Sardinia food pantry
- Wernle Children's Home in Richmond, IN

Peace hosts ecumenical services and events with other churches during the year including a Palm Sunday service, community picnic, community bonfire and wiener roast, and a “Support Our Troops” Rally.

In considering our efforts at stewardship and outreach, it’s important to remember that there is always more to be done. We should keep in mind Rev. Frey’s advice in the anniversary program for August 6, 1961.

Surely the Lord has been good to us. He has preserved and blessed this congregation for these many years, and we confidently await His blessings in the future. It is only meet and right that we should show our gratitude by our service to Him, and our gifts for the extension of His Kingdom. Let us not forget to be thankful.

Appendix A – 2007 Church Officers and Lay Leaders

Officers

PresidentJoe Hitchcock
Vice President.....Dwayne Sawyers
SecretaryDan Wagel
TreasurerSandy Baker
Financial SecretaryMelissa Jewell

Members of Council and Committee Liaisons

Josh Jewell.....Cemetery
Ken WagelChristian Education
Bob JohnsonChurch Property
Joe HitchcockEvangelism
Sandy Baker.....Financial/Investment
John Hertlein.....Scholarship
Stan Geiser*Stewardship
Dan WagelWorship and Music
Brian StephanYouth Ministry
Terry Holland
Melissa Jewell
Dwayne Sawyers

*Following the death of Stan Geiser, Bob Verville was elected to take his place.

Committee Chairs

Cemetery.....Josh Jewell
Christian EducationKen Wagel
Church Property.....Bob Johnson
EvangelismJoe Hitchcock
Financial/InvestmentJohn Baker
ScholarshipJohn Hertlein
StewardshipStan Geiser
and Bob Verville
Worship and Music.....Debbie Heaton
Youth MinistryBrian Stephan

Sunday School Superintendent

Nikki Tracy

Appendix B – Memorable Dates

1832	German-speaking congregation organized and log church built.	1947	Rev. Paul Frey was ordained here.
1852	Old Brick Church dedicated.	1948	New carpet and church shrubbery installed. David Frey preaches first sermon here.
1897	The church pews, still in use today, were added.	1949	The first electric organ installed.
1899	The cemetery was enlarged.	1951	Rev. David Frey ordained here.
1912-13	Present church was built.	1952	120 th anniversary of congregation.
1914	Rev. Wm. F. Frey was ordained and installed.	1954	The first robed choir. 40 th anniversary of ordination and installation of Rev. W.F. Frey.
1916	The reed organ was purchased. (approximate)	1955	Junior Choir organized.
1918	The granite baptismal font was purchased.	1960	Parish Hall dedicated.
1926-27	The iron fence in front of the cemetery added.	1962	Church storm windows installed.
1927-28	The hollow between the cemetery and the road filled.	1967	New light fixtures and main entry doors to sanctuary installed.
1932	The Centennial of Peace congregation celebrated. Guest speakers include former pastors, Juilfs, Braun, Harman and Albrecht, as well as Dr. Poppen, Dist. Pres. and Rev. John Braun, who was born here.	1968	Rev. Frey retired after 54 years of service at Peace.
1933	Peace congregation was incorporated under articles of incorporation dated January 2, 1933.	1971	Air conditioning and speaker system installed.
1936	Electric lights were installed.	1977	Tapped into the new Brown County Rural Water Service, eliminating reliance on well and cistern water.
1937	The frame parsonage north of the church was sold and the new red brick one was built.	1975	Installed second bath in parsonage.
1938	25 th Anniversary of present church building. Rev. Albrecht, speaker.	1979	Lutheran Book of Worship hymnals purchased.
1939	25 th Anniversary of the installation of Rev. Frey. Dr. J.A. Dell, who installed the pastor, was speaker.	1981	Baldwin organ purchased.
1939	Cemetery endowment fund established.	1982	150 th anniversary of Peace. Old Brick Church memorial dedicated.
1943	The American and Christian flags were presented to the congregation.	1986	New carpet installed.
1944	Paul Frey's first sermon here.	1991	Pew cushions purchased.
		1992	Gazebo dedicated.
		1994	Parsonage garage built.
		1995	Repairs and improvements in parsonage.
		1997	Access Improvement Facility dedicated. Parking lot blacktopped, concrete walk to gazebo added, and new furnaces installed.
		2004	First Stephen Ministers commissioned.
		2005	New constitution adopted.

Appendix C – Pastors

1832	Rev. Gerhardt, church founded
1832-1835	No pastor or no record
1835	Rev. Henry Diefenbach
1844-1846	Rev. Henry Mosebach
1846-1855	Rev. Peter Anthes
1855-1856	Rev. I. Kissel
1857-1860	Rev. A.H. Seipel
1860-1861	Rev. Gilles
1862-1868	No pastor or no record
1869-1870	Rev. J.B. Mantz
1870-1872	Rev. Theodore Deichmann
1872-1873	No pastor or no record
1874-1875	Rev. J. F. Maltzhan
1875-1877	No pastor or no record
1877-1882	Rev. C.A. Betzler
1882-1886	Rev. George Reif
1886-1888	Rev. C. Lieb
1888-1896	Rev. Herman Juilfs
1896-1897	Rev. A. Dettmer
1897-1903	Rev. Adam J. Braun
1903-1906	Rev. E. Harman
1907-1913	Rev. E.H. Albrecht
1914-1968	Rev. W.F. Frey
1968-1974	Rev. Howard Nolte
1975-2003	Rev. Donald Hare
2003-2004	Rev. John Place, Interim
2004-2007	Rev. Roger Lawrence
2007	Rev. Gerhard Kraus, Interim

Notes

¹ Although the title page of the 1913 history credits a “committee” without listing names, most of the organization and writing was probably the work of Pastor Albrecht.

² Many of the towns and villages listed by founding members of the church are within a thirty-mile radius of Pirmasens, in the state of Rheinlandpfalz, Germany.

³ The Alsace-Lorraine area has changed hands between Germany and France many times over the years as a result of wars and treaties. An apocryphal story, which could have some basis in truth, says that many of those living in Alsace-Lorraine, responded to the frequent political changes by keeping both French and German flags on hand. Some reportedly also had both French and German spellings for their family names.

⁴ This is the name used when the first constitution was adopted in 1844.

⁵ Two examples are: Friedrich A. Kress, born 6/7/1831 and died 7/15/1834, and Valentin Dahl, born 5/14/1781 and died 6/6/1834.

⁶ Rev. Diefenbach, at age 67, was living with his wife, Anna Maria and children at New Market. Early in the morning of October 7, 1837, he left home on horseback, planning to preach at the Arnheim Church, visit a relative near Locust Ridge, then meet with another congregation at Williamsburg. After leaving Arnheim where he held a service and collected some money for mission work, he was never heard from again. He never appeared at the home of his relative in Williamsburg. After an extensive but unsuccessful search, it was assumed that he had been murdered and robbed. Many years later a descendant of his made another attempt to solve the mystery and he found a record of a “lost man” in Pike Township which described Rev. Diefenbach perfectly. He appeared at a brick house on the road just back of the present Grant Lake. This house was then a tavern and inn. He explained that he was ill and asked to be cared for, but died within a short time. He rode a good horse, carried saddlebags, and had a gold watch.

Because of his dress, people at the inn believed him to be either a judge or a preacher. No further identification was ever given by the tavern keeper who hastily buried the traveler in a small cemetery across the field from the tavern. This man was probably Rev. Diefenbach. The story concludes with the early report which the minister's wife gave the parent church. Records of Rev. Diefenbach's earlier life and a copy of a portion of the journal he kept on his trip from South Carolina to Philadelphia to be examined for the ministry is in the archives.

⁷ The reference to the first and second of the three subscriptions being "for the building of the church" is confusing. The church was built in 1834 and, judging from their later financial behavior, it's doubtful that the congregation would have carried any debt. The subscriptions may have been for other expenses related to the building or furnishings. More likely, the subscriptions were for the purchase of land and a parsonage since this seems to have been the next major project.

⁸ The first parsonage was located just east and north of the intersection of Tom Shaw and Fite-Hauck Roads, now on property owned by Lake Waynoka adjacent to the Vernon Creighton farm.

⁹ There is no mention of "Lutheran" until 1875. The early church affiliation, if any, was probably German Protestant.

¹⁰ This is one of those fascinating fragments of our history that raises questions we may never be able to answer. Surely there must have been more to the split in the congregation than a sophomoric encounter between two visiting pastors.

¹¹ In some Reformed churches, the "classis" is a church governing body for a local district, usually made up of pastors and elders.

¹² Rev. Anthes may have left the ministry or encountered some unknown difficulties in later years. Several references in the Miami Synod Minutes culminate with this entry in the Minutes for 1878.

The case of Rev. Peter Anthes having been

referred to the Western District Conference, the conference at its first meeting after the synod of 1877, made efforts to obtain a satisfactory explanation from that brother for his habitual absence from the meeting of the synod. These efforts, however, proved unavailing, and under date of November 13th, 1877, the secretary of the conference notified me of the fact. After a delay, which I believe will not be censured by the synod, I published, in obedience to instructions from the Ministerium, the results of the proceedings of conference in the case, with the announcement that "Rev. Peter Anthes has no further connection with this body."

¹³ A short article from the *Ripley Bee and Times* of 12/8/1886 – reprinted in the *Historical Collections of Brown County, Ohio* – outlines the early history of the German Protestant Church (sometimes referred to as Lutheran) in Ripley. Their building was purchased from a Presbyterian congregation in 1837, but the church was plagued with financial, organizational, and membership problems from the beginning. The Ripley Church of the Nazarene used the building for many years, beginning in 1935. In 1948, when the membership of the German church was down to about four members, both the Church of the Nazarene and the Ripley Masonic lodge were interested in the church building. The question then arose as to who owned the property and who would be able to transfer a valid title. In 1949 the members of the Ripley church merged with Peace and the trustees at Peace were authorized to "deal with the property of the German Lutheran Church as it seems best and according to the wishes of the surviving members of the former Lutheran Church of Ripley in so far as it is possible." Rev. Frey worked diligently in an effort to determine whether a synodical organization owned the property and who, if anyone, would be able to pass legal title. The entire exercise appears to have been futile and in 1959 Peace congregation voted to turn over all claims to the property to the Nazarene congregation in Ripley.

¹⁴ Another small mystery. Why would having their names on a church record be "disadvantageous." Could it have had anything

to do with taxes or other assessments?

¹⁵ This is from the 1913 history, probably written by Pastor Albrecht, who seems to be a bit peeved at Rev. Betzler's poor spelling and record-keeping. (In the 1913 history the spelling is "Baetzler.")

¹⁶ The Augsburg Synod was a conference of some independent Lutheran congregations in several states which was active from 1879 to 1902. Additional information can be found in the archives.

¹⁷ During this anniversary year (2007) two pipes from this organ are on loan from the Brown County Historical Society in Georgetown. We have no details about the first organ, but we believe it was ordered from Germany and used in the old brick church.

¹⁸ Locust Creek was near what is now Chatham, Kentucky, but the community no longer exists. The successor congregation is St. Paul church at Chatham. Locust Creek, Chatham, and Augusta are probably references to the same church.

¹⁹ The 1855 constitution appears to have been replaced by a revised version of the constitution of 1844. It would be interesting to see what the differences were in the two constitutions but there is no known copy of the 1855 edition.

²⁰ Rev. Adolph William Dettmer – born November 10, 1856 in Stadhagen, Germany. Attended schools in Germany, spent several years in Australia as agent for a firm in Luneburg, Germany, and as a teacher in a parochial school, and decided to study for the ministry. He returned to Germany in 1889 then came to America in 1890, graduated from seminary at Afton, Minnesota, and accepted a call to Lindsay, Nebraska. He married Miss Louise Holz in 1893. Soon after his marriage, he was forced to give up his work due to sickness. In 1896 he resumed work and accepted a call to Arnheim, where he died on September 7, 1897 at age 40. Obituary by Rev. Adam J. Braun.

²¹ Early Lutheran churches, and today's Lutheran Church – Missouri Synod and the Lutheran Church – Wisconsin Synod, the Roman Catholic church, and many protestant evangelicals forbid

membership in Freemasonry because they believe it is a deistic religious organization that does not require belief in the triune god who is accessible only through Jesus Christ. Specific religious beliefs (such as faith in Jesus Christ or the triune God) are not necessary to become a Mason and anyone who believes in God is welcome to join. Freemasonry does not consider itself a religion, and a Mason is instructed that his membership in the Order is not to interfere with his duty to his God, himself, his country, his family, and his neighbor. The ELCA does not encourage but does not prohibit membership in the Masonic Order. Dual membership in Masonry and the church is acceptable in main-line American Protestant churches such as Baptist, Methodist, Presbyterian and Episcopalian. Peace Church currently has a number of members who are also affiliated with freemasonry.

²² Rev. A. J. Braun – died Lutheran Old Folks home in Toledo age 88, served 60 years in Arnheim, Phillipsburg, Reading, St. Mary's, Venice, Elmore and Graytown, Ohio and in Zelienople, PA. Obituary, Lutheran Standard 8/15/1961.

²³ Pastor J.E. Harman – oldest of eight sons, born Anna, OH 5/3/1876, graduated Capitol Seminary 1900 – served in Arnheim, Celina, Evansville, finally for 19 years at Peace Church, Cleveland. Died 5/18/41. Obituary, Lutheran Standard.

²⁴ We have not been able to locate any information on this "unpleasantness." It may have been the result of money being committed without proper authorization.

²⁵ According to council minutes for November 17, 1912, the Franklin township board of education was paid 15 cents for the coal used during each Sunday service. The school building was sold to St. Mary's Catholic church and was moved to their property where it currently is used as a storage building.

²⁶ The windows were purchased from the Von Gerichten Ecclesiastic Studios, 549-557 South High Street, Columbus, Ohio. A letter dated April 15, 1914, indicates that we may have been slow in paying.

Sometime last February you sent us a

check for \$50.00 on account of the church windows and our Mr. Culp informed us that if we would write to you, you would send us the balance, and we would be very much pleased to receive the same so we can close the account.

As it has been almost a year since we furnished you these windows, we would appreciate very much to have this account settled.

Thanking you for past favors, we are,

Very respectfully

The Von Gerichten Art Glass Co.

²⁷ Edward Henry Albrecht, age 74, died September 20, 1945 at his home in Columbus, Ohio. Born in Canton, Ohio, October 15, 1870, graduated from the Seminary of Capital University in 1898. He married Rebecca Althaus in 1899 and had four sons and one daughter. His first call was to Washington, KS. Other calls followed to Payne, OH; Arnheim, OH; Monessen, PA; North Tonawanda, NY; and Steubenville, OH. He retired in 1936, moved to Columbus, OH, became a member of Trinity Lutheran Church and served as a supply pastor nearly every Sunday during his retirement.

²⁸ A second suit had also been brought by the heir's mother (a member) against seven well-respected and devoted council members. Currently these suits are pending in the Brown County Courts.

²⁹ Roger S. Lawrence served as a Pastor for nearly 30 years. He was a graduate of Bowling Green University and the Evangelical Lutheran Theological Seminary with a Master of Divinity with highest honors. He did his graduate work for his STM degree (Master of Sacred Theology) at Trinity Lutheran Seminary. In addition to Evangelical Lutheran Peace Church, he served pastorates at St. Paul Lutheran Church in Coldwater, Ohio; Trinity Lutheran Church in Circleville, Ohio; Zion Lutheran Church in Hartford City, Indiana; and David Evangelical Lutheran Church in Canal Winchester, Ohio. Soon after his retirement, on September 13, 2007, Pastor Lawrence suffered an untimely death. His funeral service was held at David Evangelical Lutheran Church in Canal Winchester. A

memorial service was held at Peace Church on September 26, 2007.

³⁰ The Inner Mission League (later known as Lutheran Social Services) was started in 1926 to promote local mission work and social services. In 2006 the name was changed to Graceworks Lutheran Services. The organization provides a variety of social services including adoption, birthparent counseling and home studies, credit counseling, job training, senior companion services, assistance for families in need, and Bethany Village Retirement Community in Dayton, Ohio.

³¹ The first Ohio sales tax was enacted in 1935. Sales tax stamps were to be issued to the customer with each sale of goods and services. Businesses bought the stamps from the state and gave them to customers in an amount equal to the sales tax paid on each transaction. Consumers could give their stamps to schools or charities and those organizations could send them to the state and collect three percent of their face value. The stamps became an important source of income for many organizations but the program was discontinued in 1962.



“... My Dear Old Church”

Childhood Memories

By
Edith Bohrer Freeh
1986



July 25, 1900 — November 26, 1990

Preface

Senior members of the congregation of Peace Lutheran, on one occasion, were asked to reminisce about their early church memories.

As I thought about doing that, I found that there were so many memories to choose from that I couldn't decide on just one. I chose rather to write about the incidents that I could remember. Hence this manuscript.

It seems that when we reminisce about our Peace Lutheran Church in Arnheim, we speak mostly about the old church building across the road - how it was built, how it was arranged and heated; a stove on each side of the room which, though red hot, could barely dispel the intense cold. One must sit near it. I wonder who was responsible for starting the fire, sweeping, and other janitorial services. I have been told that Mr. George Yockey was janitor for many years.

I do not remember that any evening services were held since there was no lighting system. I believe there were oil wall lamps on both sides of the church which would have given off a faint and eerie light in a room of that size. I do know, however, that a singing school was conducted in the evening there for a time by a Mr. Koonz. Albert attended, and I have the song book that he used.

In the summer the church was cooled by means of the open door and windows and by palm leaf

fans in the hands of the worshipers. If one were a small person sitting between two wielders of fans, one could sometimes have too much of a good thing. Seems that the fanners thought they were favoring the small one, but the poor child sat there fearful that at any moment he could be banged on the nose by one of the fans, and he sometimes was!

There were styles in fanning. There was the nervous fanner who fanned with short, fast movements, and there was the calm fanner who used a slow, steady rhythm. Fanning must have been a female function. I don't remember seeing any men who used a fan. If you owned a good palm leaf fan you took it with you. But there were fans provided which were stuck in the bookracks on the backs of the pews. These fans were made of cardboard on a stick. They had pretty pictures on them, and were usually furnished by a merchant or a funeral director as a means of advertising! But the stylish fan was one that folded accordion fashion. These fans could be carried delicately and displayed with pride. They were mostly white and of various designs. I believe there were black fans, too, which could be carried by mourners or the elderly. Fans made nice gifts that were practical as well as pretty.

We reminisce, too, about the fact that the men sat on the right side of the church, and the women on the left. (I have heard the expression, “The sheep upon the right, and the goats upon the left.” I hope it didn't apply to the church goers.)

Sometimes we mention the fact that women

wore hats. It is true that all women and girls wore hats. Even babies wore caps or bonnets. One couldn't go to church without a hat. And what creations some of them were! There were hat makers in the towns who were kept busy at their craft of creating hats to complement the looks of all the females. (Sally Long and Mrs. McClain supplied the hats around Sardinia.) They used artificial flowers and berries, ribbons and laces, in various ways -- sometimes a single rose, a dozen poppies, or dainty sprigs of forget-me-nots or daisies. Winter hats were of felt or velvet with adornments of ribbons or feathers. Veils attached to the hats were sometimes worn, too. They were of net, plain or with silky chenille dots or of a lacey design. They covered the face and seemed to be anchored at the tip of the nose or the chin. If at the chin, they had to be delicately shoved up by the wearer in order to take communion. There were narrow brims or wide brims. Those worshippers sitting back of a wide brim were often aggravated because they could not see the preacher even though he was on a rostrum higher than the floor level. Youngsters who couldn't understand a thing when sermons were in German (and maybe at other times, also) could remain relatively quiet by observing the styles and decorations of the hats in front of them. Children wore hats with streamers of ribbon hanging down the back. I remember having a Panama straw with blue ribbons. Often a piece of elastic was attached and fit under the chin to keep the hat from blowing away when wearers became active.

But of more importance than the building, it seems to me, are the people who came there, the people who wanted to keep alive the faith of their fathers for their own sake and for the sake of their children. We have talked about how they came from the countryside in various rigs or walked; how the horses were hitched to the railing in front of the church; how they stamped their feet to rid themselves of flies in the summer and to keep warm under the blankets thrown over their backs in the winter; how they had to be slapped with the reins or a "buggy whip" to keep them moving on the way to church, and how eager they were to get going when church was over, even to the point of having to be restrained. One could wrap the lines around the

whip in its socket at the dashboard, and let the horse take out for home, maybe at breakneck speed, but it knew the way.

Usually in summer when the women arrived they were carrying a bunch of flowers, raised in their yards and gardens, with which to decorate the graves of their loved ones. This they did before entering the church, after exchanging a few words with others on the cemetery. The men gathered at the hitching posts to talk over the prospects of a crop or the need for rain, or the new moves made by neighbors, or such. The children had been sent into the church upon arrival so they wouldn't be late for Sunday School.

There was usually a day in summer when the women went in to give the church a good cleaning. The men went too with their scythes to mow the cemetery and do other odd jobs. Each family did (or did not do) the mowing of the family lot in the cemetery. "Cleaning" the graves consisted of removing the shells which were the pad for covering the mounds, pulling weeds, planting flowering plants, smoothing the sand in which to replace the shells. Some lots were well cared for, others neglected.

Mothers in church sometimes anticipated the restlessness of their small children, and took along a sack of crackers or cookies or candy which they would dole out as the need arose. For a time, at least, the child would sit quietly as it consumed the goodies. After church one could tell where a child had been sitting by the crumbs left on the bench.

There was no drinking fountain or well from which to drink. If thirsty, one waited to get home to quench one's thirst. There was no rest room either. So one waited also. Oh, there was a little building out back which one could use in an emergency. But the embarrassment of leaving the church to go there helped quell an imaginary necessity. I wonder if facilities are now often used just because they are there.

Funerals were held in the church. The casket was taken to the church in a "hearse" which was a glass-enclosed wagon drawn by a pair of matched horses, usually black, sometimes brown, or even white. The hearse was black and decorated with black tassels. Caskets were black, too, except that sometimes white ones

were used for children. They could be seen easily through the glass sides of the hearse. To a child, a funeral was a frightful scene to behold. Mrs. Josephine Knight was a funeral director in Sardinia, as was Mr. E.P. Calvin. There was a period of mourning for the family of the deceased. Women wore black for a year -- black dresses, hats, a veil, gloves.

A good neighbor family was stricken with the then fatal "consumption." Nearly every year the hearse would visit their home where a loved one had been taken by the disease after a long period of coughing and weakness. Mother was often called upon to go help "lay out" the body, which meant washing and dressing the body for the undertaker. There had been the father, mother, Laura, Sarah, Willie, Emma, almost one each year. If the deaths were in the winter, our teacher at No. 9 school allowed us to go to the window to see the hearse and followers come down the road which is now Faul Road. I didn't want to see, but felt compelled to look at the sobering sight. A few years later I was honored by the family request that I play the organ for the funeral service. I dismissed my pupils at Biehn school so that I could attend. Somehow the three younger members of the family, Lizzie, George, and Hattie escaped the epidemic. I spent many happy times in that home. Hattie took me fishing, my first and only time, on a hot summer afternoon at the pond on Albert's land. I wouldn't put the worm on the hook. I think Hattie was disgusted with me. I took home the one little fish we caught. One Christmas Emma gave me a shoe box filled with popcorn. Nestled within the kernels, I found a child's cup and saucer which I prized then and still do after about 75 years. At other times when I visited, I was treated to a piece of pie, usually plum, my favorite.

A custom at that time that I liked was the tolling of the church bell at the time of a death of a member of the congregation. The bell was sounded once for each year of a person's life. Anyone within hearing distance could count the number of sounds, and know if the deceased were young or old, and speculate on who might have died from knowing who was desperately ill at the time. Hearing distance was around three miles, depending on the direction of the wind.

We always had a "Children's Day" in summertime. Poems were assigned to be memorized, and group songs were prepared. We usually had a rehearsal so that we'd know when our time came to respond, and where to stand, and such. It always seemed to me that I got the longest poem. The worst time in this recital came just before our time to speak. Our hearts pounded, our palms sweat. We kept going over our first lines. And then standing alone before all those people, some of whom were craning their necks to see, was torture. What relief it was to be able to return to one's seat having finished without having to be prompted. And what a blessing to see the smiles of our families and to know that we wouldn't be criticized when we got home. There was always a feeling of embarrassment for those who forgot their lines, or who broke down and cried. I still have one of the service booklets with my name written by the poem assigned me in the handwriting of the Rev. Albrecht. As we grew older we thought that we were "too big" to recite. We had to rebel strenuously to be excused. But as a very small child, before I could speak plainly, I have been told, I sang vigorously, "My Chuch, My Chuch, My Dear Old Chuch," omitting the r sound.

There were Sunday School picnics held in cleared woodlands in the community. Women took their best specimens of cooking which were offered in smorgasbord fashion on snowy white tablecloths spread upon the ground. (In later years, tables were provided.) Everyone enjoyed the food in the open air and unusual surroundings. Women exchanged recipes; kids had a great time. I remember one picnic for one special food that was provided. It was a salmon loaf made by Josie Gwinner. I thought it was delicious. There were always cakes of many kinds. Women gave excuses for their not being as good as they should have been.

After the food was enjoyed and the remains cleared away, a program of sorts was provided. There were games, sack races, egg races, and such; there was speaking and singing. At one picnic Alma Stotler and I, who had been away to summer school, were asked to do a stunt of some kind. We paraphrased our Alma Mater song and actually sang "We're a nuisance to Miami, our college old and grand." We stood on a

platform of a few boards and clapped our hands for accompaniment. It is amusing that we remember certain things from the past, and forget those of greater importance.

It always seemed to me that the rich people of the congregation lived at Ash Ridge. There were the Gwinners, Schweikerts, Stephans, Potts, Seips (they owned a store!). And there were the Philip Schweigkarts who lived near the church. Doubtless there were others, but the families named gave me that impression at the time.

The offerings were taken by passing a plate. Offerings must have been small. Money was scarce. Nickels and dimes were given. When more money than offerings provided was needed, council members would visit the homes of members to solicit funds. Sometimes they would come away with 25 cents. More often with more. There was an idea that one must pay at least \$1 a year to keep one's membership! It must have taken a lot of work to raise the \$6,000 or so that was needed to build the new church. I still have the receipt for my \$1 contribution to the "Church Building Fund" signed by W.A. Hanselman, dated July 22, 1917. In lieu of money to "pay the preacher" some farmers contributed bushels of potatoes, freshly butchered meat, a chicken now and then, a ham, eggs, fruit, whatever was in plentiful supply at the time. There must have been a seasonal surplus of food in the parsonage at times.

We do have a list of the preachers we've had over the past 150 years. How many do you remember, and what do you remember about them and their wives and families?

The Rev. Juilfs I know of through hearsay, and because some of his children have lived in this section of the state, and because he is buried on our cemetery. Loy Juilfs lived in the White Oak neighborhood. He died in a fire which destroyed his home. One of the boys was mechanically minded. He had an auto repair shop in Sardinia when autos were first being used. He invented a stapler, and went into business in Cincinnati to manufacture them. The company is now known as SENCO. Clara Juilfs came back to church occasionally, after they had moved away. There were John, Otto, Herman,

and Wm., Albert, Elsha.

The name of Rev. Dettmer I've heard often. He was buried in the church cemetery also.

My memories of the Rev. Adam J. Braun are mostly hearsay, since I was only three years old when he left. He had baptized me. I had heard that when he preached he became angry which showed in the reddened condition of his face. When I was older and heard him on a return visit, I found that it was true. He had a son, John, who has been here to preach for us.

I can well relate to the Harman Family. To me, a kid of three to six, Rev. Harman seemed tall and handsome, with very large brown eyes. Mrs. Harman (Mame) was petite, wore glasses, and liked to dress beautifully in silks and satins and laces, with a watch pinned at her shoulder. There was a kind of brogue to her speech. She was a "city girl" and had never lived in the country. She must have had many adjustments to make in the old parsonage down the road. But she had courage. They had two daughters, Ruth, and Grace. It was when Ruth was a baby that Mrs. Harman put her out on the front porch floor to coo in the sunshine. A while later when she went to check on the baby, she was horrified to see a blacksnake coiled near the child, also soaking up the sunshine. How to get the baby away from the snake without arousing it was Mrs. Harman's problem. She solved it ingeniously, I think. She slipped onto the porch with a heavy crock which she turned over the coiled snake, keeping it confined while she quickly snatched up Ruth and took her inside. (Lest you wonder about the snake - - someone came along later and disposed of it.)

Mrs. Harman was my first Sunday School teacher. It seems that pastor's wives were expected to teach a class. Mrs. Harman had the beginners. In those days all classes were held in the open church. Certain places were designated for the various classes. There was a busy hum of voices from all corners. One had to learn to shut out the voices of other teachers and classes and to concentrate on one's own. The beginners' class sat on the front bench. We swung our little legs which couldn't reach the floor as we listened to our teacher. Usually we were given a pretty Bible scene on a card. It illustrated the story the

teacher used. We could take the picture home with us. Our pennies for the offering were tied in the corner of our handkerchiefs. Handkerchiefs were squares of cotton or linen. Many were decorated with embroidery or with lace around the edge. Often the lace was hand made, crocheted, knitted, or tatted. Everyone, it seems, carried a handkerchief. They were often used as gifts and were treasured and used by the recipients. We could sit on that front bench through church or go back to our families. We often just sat there. Later our class was located on the right side in front of the rostrum. When we were a bit older we had our class on the left side below the choir.

Some who were with me in that class by the choir were: Esther Hanselman, Faye Brown, Charlotte (Lottie), and Margaret Miller. Boys must have had a class of their own. We had another teacher. The Harmans left when I was six. Other teachers that I remember were Josie and Charlotte Gwinner, Mrs. Ada Schweickart. The preacher always taught all the adults in the center section of the church. Materials used were picture cards for beginners, leaflets and books for older classes. The books contained pictures, a story, scripture, and questions. When we finished the lessons in the book for our class, we turned back to the first lesson and started again.

The class in the choir space consisted of young ladies who also remained in their places to act as the choir. There was another set of Miller girls in that class; Edith, Millie, Pearl; Alta and Marie Yockey, Lorene Seip, Sadie Brown, Sadie Schmidt. There were some men in the choir, too. There may have been some Yockeys, Millers, Clarence Stephan. I used to sit there below the choir and wish that I could grow up to be a "young lady" and be in the choir. I never made it! Not even when we went into the new church. I was still just a kid. I did get into the choir class after confirmation, however.

There was an organ up there on the rostrum in front of the choir. It was operated by foot power. I believe that Etta Miller, Edith Miller, Alta Yockey were organists, and later Lorene Seip. Do you know that we once had a pipe organ? We used to have one of the pipes at home after the organ was dismantled. The pipe was of a soft lead and a foot or so long. The organ was

operated by a bellows at the back of the instrument. This bellows had to be operated by hand. I think that Rev. Juilfs played the organ. It was the highly desirable privilege of a boy to be allowed to sit behind the organ to be ready to work the bellows when the organ was being played. And woe unto the boy who fell asleep back there during the service! I have been told that Florence Weisbrodt and Harry Bohrer were two of the boys who worked the bellows.

It always intrigued me to think about our church having had a pipe organ. I wondered how it might have looked. A few years ago I saw one of its kind in the Hayes Museum in Fremont, Ohio. It was a cabinet-like affair with the pipes across the front of it, above the keyboard.

To get back to the Harmans. Mrs. Harman invited her class of little ones to the parsonage for a birthday party for Ruth. We were each to take a doll along. There must have been 10 or 12 of us. We were mostly around five years old. The entertainment was for us to carry our dolls, form a line, and march down to the store in Arnheim and back. On the way we had to go through the covered bridge. I was frightened when I looked down and could see the water in the creek below us through the spaces between the sturdy boards that made the floor of the bridge. I don't remember if we went into the store. I believe that John Dunn was the owner of the store. His two daughters, Verda and Iloa, were in the group. On the way back through the covered bridge, pebbles kept falling from above. As we looked up we could see some of the "bad boys" of Arnheim perched in the rafters. They were dropping pebbles and spitting at us. Maybe some of them were Rockey boys. Their father had a blacksmith shop in Arnheim.

When we got back from our march in the hot sunshine we were ready for something cool, and we got it! Josie and Arch had taken me to the party, so they were there to help make the ice cream. And such ice cream it was! I have never eaten any as good. I asked afterward why it was so different from any I knew of. Josie said that it was because the ingredients had been cooked before they were frozen. I suppose we had cake; I suppose there were presents; I suppose we went home sometime; only the ice cream stands out in my memory.

The Harmans left in 1906. They went to Celina, Ohio and later to Cleveland. At the time of my graduation from high school, they sent me a Sunday School hymnal.

The Albrechts came after the Harmans left. They had four boys and one girl. Christian and Eddyth were near my age. Vernon, Luther and Lewis were younger. Mrs. Albrecht was tall and slender and dignified, but pleasant. Rev. Albrecht was of stocky build. He had a black mustache and always wore a swallow-tail coat which set him apart, and may have been amusing to some. Every Sunday he would make his announcements. (There were no bulletins then.) He would always say, "God willing, there will be services next Sunday."

Eddyth and I became good friends. She was pretty and I admired her. She often wore a gold bracelet. I was happy when, as a Christmas surprise, I received one about like hers. The family would sometimes go home to dinner with us after church. Then Eddyth and I would enjoy dolls, a wagon and a swing while chasing off the boys from our favorite play places. We both had taken piano lessons. That was a common interest, also. We always had so much to tell each other on Sundays that I'm afraid we did a lot of whispering when we shouldn't have. One time her father stopped in his sermon and looked down at us. We were mortified, and rightly so.

One summer Rev. Albrecht held services on Sunday afternoon in Sardinia, in the old white Presbyterian church that stood on the corner where the present brick church stands. Eddyth acted as organist. They would come by our house in their surrey (I think it had fringe), and take me along. On a few occasions Eddyth wasn't able to go. I would try to play the hymns on the organ. It must have been an awful attempt since I had trouble remembering to work the foot pedals with my feet while I tried to play the organ with a piano touch. (Much, too much later, I learned to drag my fingers over the keys.) I can still squirm when I think of trying to play an unfamiliar hymn. I was just a beginner, you know.

It was while the Albrechts were here that it was decided to build a new church. A site was selected across the road from the old building.

Philip Schweickart donated the land. The old building was torn down so that brick from it could be used for the inner walls of the new building. The bricks had to be cleaned of mortar and such. Volunteers were to do the work. So men, when they could, worked. Women worked, too. I didn't get to because I was in school, but Josie worked several days along with others. Much volunteer work was done which kept the cost of the building down.

When we had no building, services were held in the school building in Arnheim.

Many problems arose with the building of the new church. The Architect, Mr. E.P. Calvin of Sardinia, wanted to put in a slanting floor. He had to be talked out of that. Most of us knew little about church architecture besides the four walls we were accustomed to in the old church. Rev. Albrecht supplied the knowledge of what would be suitable. It was he who obtained the beautiful window, Christ in Gethsemane, which had been made in Germany and was on display at the World's Fair in Chicago. No doubt he directed the buying of the other art-glass windows also.

We'll never know how much effort he put into this building, or what problems he suffered through. One family (maybe there were others) objected to the use of a decorative granite cross which was to have been placed in the front wall. They said that it was too much like the Catholics. The cross had been purchased, but its placement had to be abandoned. Later I saw it lying in a bunch of weeds back of the church. I never knew what became of it, finally.

As sometimes happens when a minister has a building program, so many hard feelings are aroused that he feels it best to leave. That same year (1913) the Albrechts left and went to Monessen, Pa. Eddyth had been so distressed at all the bickering going on in the congregation that she said she'd never come to Arnheim again. I don't know that she has. She thought that the name of the church should have been War rather than Peace!

October 8, 1913 was set as the day for the corner stone laying of the new church building. Rev. Harman was the guest preacher.

On Saturday evening Arch and Albert each

hitched a horse to a buggy to go to meet the Harmans at the railroad station in Sardinia. Two buggies were used because the whole family was coming, and there would be luggage, too.

I had gone to bed by the time they got back to the house at 10:00. (There was no TV to keep us up!) I had heard them come and get settled for the night. On Sunday morning we were all getting up, having breakfast, and getting ready for church. But Mrs. Harman didn't come downstairs. She was with Ruth who was sick with a high fever. Someone told me to go up to see her before I went to church. I went as far as the door and looked in. She was just lying in bed, not paying any attention to anyone. Mrs. Harman stayed with her while some of us went off to church. We used to joke about Mrs. Harman's having a new dress to wear, and not getting to wear it.

When we returned from church, we found that the doctor had been called. A red card had been tacked on the house which proclaimed a quarantine! Ruth had diphtheria! We were shocked. No one could go in or out. The men were allowed to go about their work if they would sleep in the barn. It was decided that Rev. Harman would go on to town and take the first train back home. I was to go stay in town with an uncle. But I was in the eighth grade and didn't want to miss school. After a few days in town, I went back to No. 9 school and stayed at the Chris Maul home by the school building. I liked that arrangement because I was close enough at the Maul's that I could go there at noon for a hot lunch. I remember that there were always two dishes of potatoes on the table. When I asked Margaret why, she said that Ed didn't like onions in potatoes. The rest of us did, so she always had them both ways. Another advantage for me was that I could look across the field and see home, and talk to Arch and Albert when they came by.

I don't know how long the quarantine lasted -- maybe three weeks. Finally it was lifted. The Harmans went home, the house was fumigated, and I went home. While the Harmans were there, little Grace nagged Albert to shave his mustache. When he finally did, she didn't like the result and begged him to "put it back on again."

I had intended to stop writing here. I was thinking that everyone knows about the Frey family. But then I considered the fact that Rev. Frey was our pastor for 54 years and lived among us for five more. That period of time covers more than a generation. When I considered that these words might be read by another generation, I decided to include a bit of information about the beginning of the Freys in our midst.

Rev. Frey came to Arnheim in 1914 right out of the seminary. He had grown up on a farm. Therefore he was knowledgeable of farm life and farmers' problems, and fit right in with the predominantly farming community. He was never at a loss, however, when speaking with other, professional people.

The Rev. Dell came over from Kentucky to install the new pastor. I remember one thing that he said: "If you want to help your young pastor, pray for him." Many must have heeded his words. I know one little girl who did.

The congregation seemed to approve of their new pastor and his preaching. He amazed all by using no notes. There were embarrassing moments each Sunday when memory failed and he had to stammer through a thought he was trying to express. No doubt the preacher was "roasted" at some dinner tables for that slight flaw. But who is perfect? His speech improved in time.

Rev. Frey lived in the old parsonage alone for seven years. His meals and laundry were provided by Mr. and Mrs. (Dola) George Yockey and daughter, Emma, who lived on another hill north of Arnheim. He used a bicycle to get about. Later a Model T Ford was used. I believe his salary was \$1200 a year. (Actually \$500 a year)

At some time in those years, Rev. Frey was asked to supply the congregation in Kentucky which was without a pastor then. Gradually, it seemed that he was making more trips to Kentucky than were necessary for the stated purpose. He even began writing verses about his visits there in a little hand-done pamphlet which he called, appropriately, "Tidings of Peace". The verses were about a bunny going to Kentucky, and his adventures there and along the way.

Then one day he brought home from Kentucky a

school teacher as his bride. The first time I saw her at church was after the service as she came down the front steps. Her hair was black and she wore a pink plaid tissue-gingham dress. She made a beautiful picture. Much, much later I told her about my first impression of her. It pleased her that I remembered. I'm glad now that I told her. It would be good to do more of that kind of "telling."

After a while there were more occupants of the parsonage. There were Paul, David, Robert. It is said that little Robert remarked, "We want a girl. We have enough boys!" So, Miriam was born, and Anne after that. The family must have lived in the old parsonage for 16 years until the new one was built in 1937. The change in living conditions must have been overwhelming.

It seems there had been no confirmation class for a while, so those who were older and had waited to be confirmed, along with those who were now 14 and of age to be, were brought together for Rev. Frey's first confirmation class. Mabel Prine (Allman) was the oldest. I was the youngest. Our catechism class met on Saturdays in what is now the "upper level" but at that time was the "Sunday School room," where a few classes could meet apart from the church proper and be shut away with the lowering of a partition. This room was heated by a wood-burning stove. The pastor built the fire and kept it going so we could be reasonably warm. One boy who sat near the stove kept falling asleep and had to be awakened by the teacher.

When time for our confirmation day drew near, the girls began to talk about what to wear. The older girls decided on white dresses, white shoes, and long white gloves. The dresses would be home made in most cases and be ankle length. I fear I was a bit of a rebel. I was only 14, just a kid in my opinion, and had never worn "grownup" clothes. Besides, I wanted something I could wear again, and I wanted shoes I could wear to school. I compromised by having my aunt make my dress a little longer than I usually wore, and I got a pair of low-heel white shoes with black patent fronts. I did wear white gloves for the occasion. I still have them although they are no longer white as they were then. A white ribbon bow adorned the plait down my back, and a delicate gold chain and

cross given me by two aunts was my jewelry. We assembled at the parsonage and walked together the short distance up the road to the church. The spiritual values of that day remain in our hearts as each of us perceived them. An additional high-light of the day for me was seeing three of my Catholic friends and neighbors there to observe my confirmation. They had to obtain permission of their priest to attend.

On the Sunday before confirmation day we had examination day. Our pastor spent the time in asking questions of us to show that we had learned about our duties as Christians and members of the church. This questioning took place before the congregation. How our palms sweat as we hoped to get a question that we were able to answer. I sat on the front bench with Esther beside me.

Many memories of our Pastor Frey and his family could be written. They would be memories of friendship, encouragement and help in many times of need. A remarkable family!

I shall now end this saga of EARLY memories which were written lest they be forgotten as time goes by.

Afterword 2-15-86

If a book may have a Foreword why may it not have an Afterword?

An Afterword might consist of thoughts that were remembered too late to be included within the body of the manuscript as is the case with this one.

Other memories occur to me. One is concerning communion. It was not given as frequently as today; probably four times a year. Some did not always take communion. I've heard the expression, "I'll not go today. I went last time."

Then there was the custom of announcing one's intention to partake. The pastor sat on the front bench using a book in which to record names. Members went up to him, one at a time, and gave him their name. Was that done to keep any who were not members from communing or was it just to have a record of those who did?

There was also the custom connected with the digging of graves. Neighbors gathered at the cemetery with shovels and picks to dig by hand the grave of a neighbor or other friend. Albert was efficient at the job, and was often called upon.

Mr. Florence Seip, Lorene's father, was good to supply and arrange flowers for the church services. For our confirmation day, he had garlands of flowers on both sides of the arch from the top to the floor, as well as both sides of the window above the altar, with lettering over the window, "In His Service."

We did not have socials or festivals to "raise" money as other denominations did at that time. It was thought by Lutherans that members should support the work of the church; that others should not be asked to help.

Quilts or comforts were sometimes made to be sold or to be given to the pastor. Members could have their names embroidered on blocks for a fee of 5 or 10 cents. Often others would ask to have a name included and were allowed to. Some of those quilts still exist. One is in our case of memories in Frey Hall. It was put there by Rev. and Mrs. Frey to whom it had been given. Another is owned by Mr. and Mrs. Robert Schneider of Lynchburg. It had been owned at one time by Robert's father, Mr. Adam Schneider.

While I stayed in Sardinia at the time of the quarantine, my aunt made me a dress of white serge. It had a "Norfolk" top with a red leather belt and red tie. I was very happy to have and wear it.

Single names of persons mentioned herein refer to members of my own Bohrer family.



Edith Freeh, 1949

