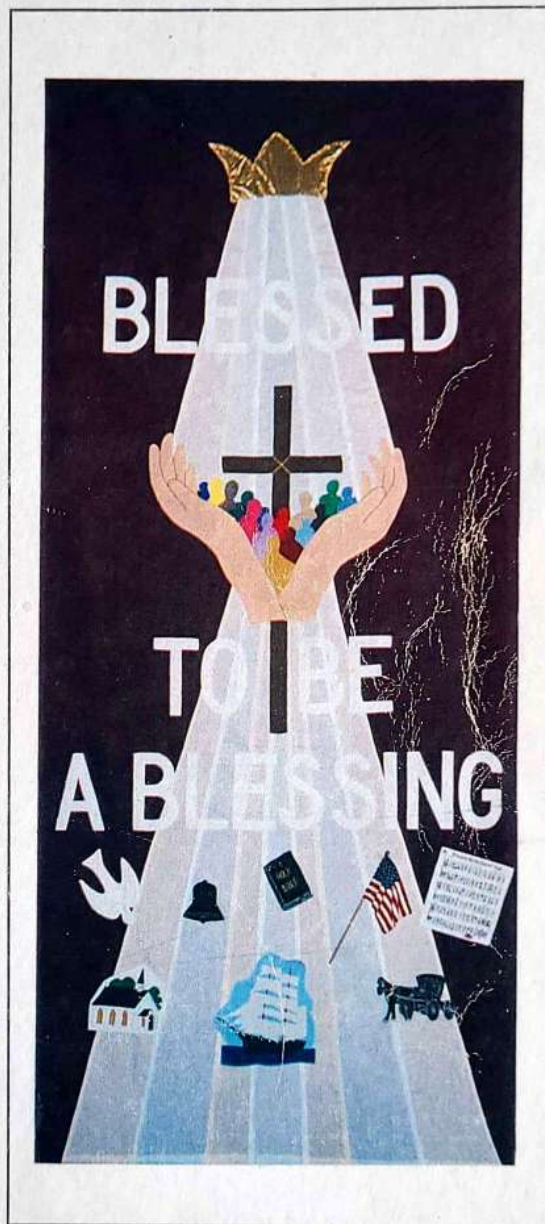


St. Paul
Lutheran
Church



1848 - 1998

Celebration banner designed by Marilyn Brown

A History of
St. Paul Evangelical Lutheran Church
of Columbus (Clifty and vicinity)

2555 South 300 East
Columbus, Indiana 47201

The 150th Anniversary Celebration
September 27, 1998

Written by: Harry McCawley
Compiled by: Donna (Forster) Sasse

Dear Friends in Christ,

The history that you are about to read is a history of God's people. In many respects, it is no different than the churches we read about in the Scripture, like those at Ephesus or Corinth or Thessalonica. There was a beginning of the Church in those places and then a life and history of the people.

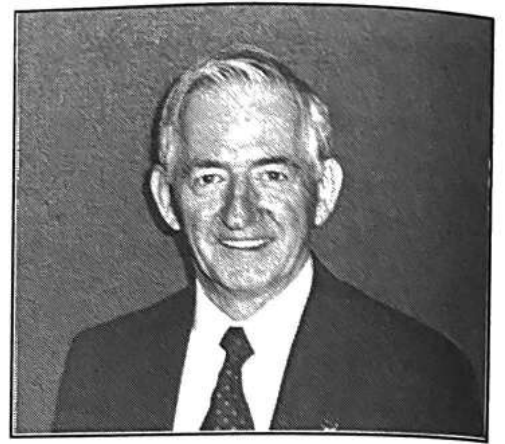
The Church starts when people are led by God's Spirit to delight in hearing the good news of Jesus Christ and His salvation. They so enjoy the new life in Christ that they want to rejoice in it, hear more of it, and make sure it is passed on to future generations of their own families and also to others.

Each generation goes through the struggle and determination to keep this message of hope alive and strong and they have the promise of the power of God's Spirit for that very purpose.

Like some of the churches of the Scripture, congregations today also have their problems. We too have had our ups and downs. That's because the Church is always made up of sinners. Yet we are made new again and again through the forgiving work of Christ and thus are always called "the saints" of God.

If there is a goal for us as the Church of Christ today, it is that we focus our life and ministry on task and privilege of sharing the Gospel of the saving work of Christ with our children and grandchildren and with others in our community. That not only gives us a part of helping the Church to grow, but insures that St. Paul Lutheran Church will be here for many years to come.

This is my prayer!



Pastor William Stache

Pastor Stache

Brothers and Sisters in Christ,

I constantly feel honored to serve the Lord as your Director of Christian Education. I love to be among you and share with you the greatness of the Lord and His love for you. I have seen over and over the blessing of the God by our fellowship and study of God's Word.

When I took the position of the DCE here at St. Paul in the summer of 1993, I filled the role of Minister of Youth and Education. I've been working with the Board of Education and the Board of Youth Ministry. I also work with our Synod's Indiana District, to accomplish various congregational services and youth ministry opportunities.

Your life in the Lord is my main concern. My goals focus around your family-based faith formation process. This means that it is vital that you, as parents, take on a proactive role in developing the faith of your children as they grow to adulthood. I feel that it is my task to assist the families of our church to interact with the Word of God and the body of believers, to live out the Great Commission with joy and excitement.

The challenges of sin and the world drive me to build you up, so that you are equipped in faith to stand firm against the devil. This includes giving youth a positive self concept about being Christians, so that they grow to be bold witnesses in the faith. It also means giving youth experiences to give their faith away to others through serving people and helping them to bring others to Christ. Most importantly it means involving all of us in the Word of God, where we grow in our relationship with God.



Marty Hasz

With His Love,
Brother Marty

FOREWORD

I must confess that when asked to write a history of St. Paul Church and its congregation, I knew little about either subject.

Most of the information upon which this history is based comes from a huge stack of papers and books handed me by Donna Sasse.

It was pretty heavy stuff - minutes of church meetings dating from 1852, letters translated from German into a stilted English, genealogies of church families and earlier histories written for various anniversary celebrations.

As I read through the material, trying to assemble it into some sort of order, I found myself falling into a trap familiar to most researchers.

I was judging the 150 year history of a people and an institution in the context of my very limited 57 years of experience.

It was difficult enough mentally stepping away from air conditioning, interstate highways, prescription and over the counter drugs, television, amusement parks and e-mail to attempt to understand a culture in which trips between Columbus and Madison could take three days and people communicated by writing letters and talking to each other.

But, especially as I read through the church minutes, I found myself judging the people of St. Paul.

When I came upon repeated references to members not meeting their required contributions, I viewed the congregation as being too consumed with money.

When I observed the time it took for change to take place - 31 years to make the complete transition from German to English for church services, 123 years until women members would be given full voting rights - I judged the congregation to be reactionary and averse to change.

I am not sure at what point it happened but there came a time when I realized this was a history lived by other people in other times.

It is when the conditions of those times are considered that the history of St. Paul and its people is best understood and appreciated.

Simply to live past the age of 40 in much of that time was an achievement. The other amenities of life did not come easily. In fact, most of those things intrinsic to frontier life for the Clifty community were the result of a communal environment. These people survived and prospered with the help of one another.

In many respects, the church was their community. It was the one thing which could bring them together, socially as well as spiritually.

For the community to survive it was essential that the church be sustained. In that light it is easier to understand how members were expected to contribute their fair share and why departures from the congregation were so discouraged.

I was especially struck by the slow pace of change in so many matters. For instance it was not until 1907 that the issue of conducting church services in English was raised and even then, the transition went only so far - an even split of services in the two languages. It would not be until 1938 that all services would be conducted in English.

While it is easy to understand the frustration of those who wanted different customs only to wait years before their wishes were adopted, I found myself appreciating the wisdom behind the so-called procrastination.

Consider first that the only language known to most members of the first St. Paul congregation was German. The majority of the people the members associated with were German and visitors from outside were rare. There also was not a lot of time to learn a new language. It was inevitable that the children of these pioneers would be raised to speak the language of Germany.

Instead of abruptly changing customs such as this because a larger group of members preferred English, the congregation elected to evolve into the changes, keeping a measure of the past for the older members while giving them a sample of the future and accommodating younger members.

I choose to look at this approach as one of compassion - something that is often overlooked in any process of change.

Throughout the history of St. Paul there is this attitude of genuine caring for each other - for those among them and for those who had gone before them.

-Harry McCawley
July 1998



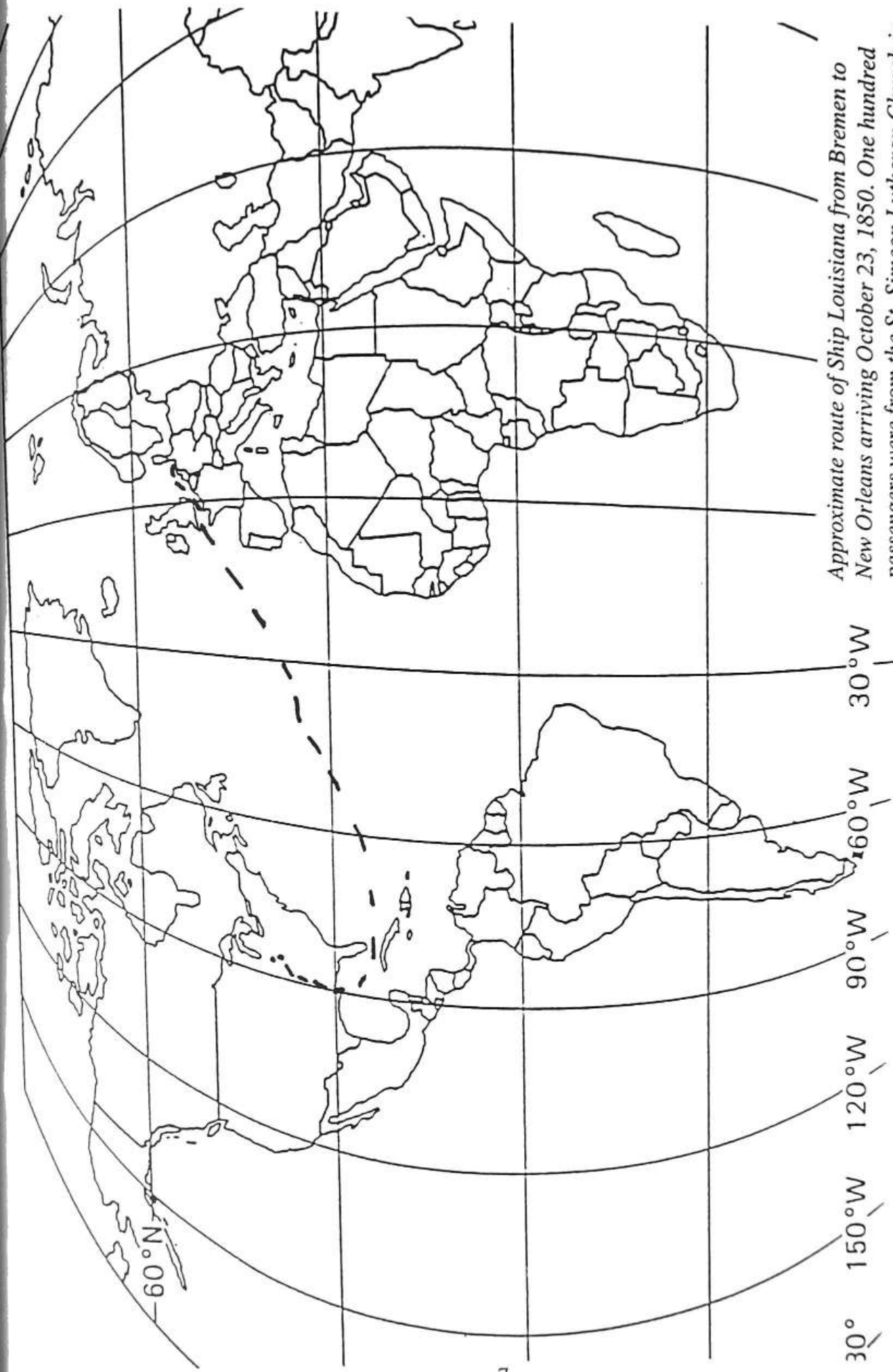
PREFACE

The emphasis of this history book is to be on the wealth of genealogical information we now have on some of the more common family names at St. Paul Lutheran Church at Clifty. Since April 1989 when Hans-Günter & Edith Lichte located the Scheidt name at Clifty, they have sent me wonderful documentation linking these Clifty families to their own parish St. Simeon Lutheran Church in Gohfeld, Germany which is a small village made up of farm communities adjacent to Lohne, Germany the sister city to Columbus, Indiana!

Not only do we see the origins of the Scheidt, Wehmeier, Reinking, Fischer, Schulz, and Nolting names, but also similarities in lifestyles and occupations. And foremost is the strength of our common roots in the Lutheran faith even down to the design of the Clifty Church building to the mother church in Gohfeld.

May all who read this book have a much better understanding of the fortitude and bravery it took to establish this small Lutheran Church in the farming community along the banks of Clifty Creek. Because many more will now know their genealogical roots, they can carry on with the strength of their forefathers serving the Lord into the 21st century. Because they were - we are now — Blessed To Be A Blessing.

Donna (Forster) Sasse
July 1998



Approximate route of Ship Louisiana from Bremen to New Orleans arriving October 23, 1850. One hundred passengers were from the St. Simeon Lutheran Church in Gohfeld, Germany which was made up of the farming hamlets or communities of Jöllenbech, Depenbrock, Melbergen, & Bischofshagen.



The baptismal font at St. Simeon where most of the immigrants to Clifty were baptized.

St. Simeon Lutheran Church, Gohfeld Germany. Scheidt, Reinking, Schnatzmeiers & Nolting families were members before immigrating to America.



22 February 1854

Dear parents,

"I could fill a book with this terrible treatment. But the results I can tell you, that of the 110 dead on our ship most died of thirst.

"Mrs. Hageman died on the 15th of November, her son on the 21st, as did Fritz Kulmann. In one week three brothers died, all big strong men; when the sick cried for water they got nothing. In the morning the ship had to be scrubbed: if someone hadn't done it well enough, he got nothing to eat the next day.

"When we arrived in New Orleans we went straight to the German Society and brought charges against the captain and the whole crew and they were immediately arrested.

Two days after Christmas we took the steamer to St. Louis but covered only 10 hundred miles (sic) before we had to lie at anchor for 14 days.

"Everything is dear here, more expensive than in Germany. There are no problems like at home.

"I don't discourage anyone from going to America but neither would I encourage anyone.

"Many greetings from your ever-loving son. Say hello to all friends and relations for me. "Write again soon."

August Dreseler

* * *

The reality of the "Land of Opportunity" was far removed from the myth chased by millions of Europeans in the mid-19th century.

Tales such as the one recounted by August Dresler above were the exception to most Atlantic crossings but many of the conditions he wrote about were accepted as the day to day commerce of life. Children died, food was spoiled, passengers were crammed into narrow confines, toilets were primitive and ship crews were indifferent.

Within the letter are glimpses into the history of a people who had left an old land for a new one.

There is a quick acknowledgment that this new home was not all the newcomers had imagined it to be ("everything is dear here, more expensive than in Germany") but there is also a recognition that things were also bad in the old country ("there are no problems like at home").

There was ambivalence as to whether this land was suited for everyone ("I don't discourage anyone from going to America, but neither would I encourage anyone.").

The passengers were not exactly friendless in this new country ("When we arrived in New Orleans we went straight to the German society.") and there was a destination beyond their port of entry ("Two days after Christmas we took a steamer to St. Louis.")

Save for the horrific loss of life on the voyage of this particular ship, August Dreseler's letter could well have been written by any one of a particular group of immigrants who would come to America in the mid-19th century.

* * *

Many of them landed in New Orleans, took steamers up the Mississippi River north to St. Louis then eastward to Ohio River ports such as Cincinnati, Ohio and Madison, Indiana. From these places they would follow overland routes north to a land that would become the home for themselves and their descendants.

It would be called Clifty in what was then a young county named after a military hero, Gen. Joseph

Bartholomew.

Here they would eventually settle and with time come together as the congregation of a church ... St. Paul Lutheran Church.

Much of the history of St. Paul Lutheran Church is tied to a province in Germany called Lohne Gohfeld. Even today, separated by more than 150 years in time and thousands of miles in distance there is still a link between the church in Bartholomew County Indiana and the German community that was then called Gohfeld Parish.

It is in the names ... Nolting, Scheidt, Wehmeier, Linnenschmit just to mention a few. The spellings may have changed over the years but so much of what is St. Paul today is because of what was Gohfeld Parish in the early 19th century.

The history of the church in Gohfeld Parish goes back many centuries. According to one document dated to the year 1035, Bishop Sigibert from Minden (approximately 15 miles to the east of Lohne) had traveled to Gohfeld to consecrate a small church.

It was on that land some seven centuries later (1735) that another church would be built, St. Simeon. The building still stands today, a lasting link between the people of Gohfeld and Clifty.

It was in that church that many of those who crossed the ocean and settled in Bartholomew County were baptized and worshipped.

Ironically, the baptismal font that was used for the baptism of those who would be among Clifty's first settlers is still in use today in Gohfeld Parish.

That it is still in use some 150 years later is something of an accident. Actually the font was a historical treasure in the mid-19th century. The font was originally given to the church in 1618 and served the congregation for more than 300 years until 1931 when a new font was installed.

Comparatively speaking that second font had a much shorter life. It was replaced in 1958.

It was the desire of an elderly member of the church in 1991 to return to the symbolism of the past that led the congregation on a search for the original font, which had been consigned to the attic in 1931. Over the years the ornate treasure had been painted several times, disguising any information about its origins.

So many years had passed by that time that many members of the congregation had come to believe the font only dated to the 18th or 19th century.

During the restoration process, each coat of paint was removed until the original oak surface was displayed. It was then that the congregation learned a historic treasure of some 300 years had spent the past half century gathering dust in an attic.

* * *

Many of the early members of St. Paul had come to this country by a well established route. Whole families boarded ships in Europe, crossed the Atlantic, landed in New Orleans, came north to the Ohio River and then to Southern Indiana.

The land and culture they left behind actually shaped their lives in the future.

In the mid-19th century, all of Germany was experiencing terrible economic problems. For three years from 1846 to 1848, farm crops were wiped out by a great drought. While much of Europe was progressing into the industrial age, Germany lagged behind.

A sense of procrastination would inflict a damaging toll. Because German businesses were slow to bring machines into their operations, the country lost a competitive edge in spinning and weaving.

The drought not only took an economic toll but inflicted deep personal wounds in German farm families. Farming was not just a means of making money in communities like Gohfeld Parish. In many ways the farm defined who the families were.

Indeed the farms bore family names. In Gohfeld Parish the custom of identifying farms by family names dates from before record-keeping was initiated around 1650. The names of those family farms ring familiar bells in Bartholomew County today.

Often the land took precedence over the people. For instance, the person who held the right to farm a piece of land was referred to by the name of the farm. That in turn became the family's surname which was passed down through the generations. When there was no son to succeed a head of the family, the widow or daughter could marry, but the new husband would have to adopt the name of the farm as his surname.

The names of some of these family farms are familiar in Bartholomew County today.

One farm in Melbergen can be traced back to 1568 and a man named Heinrich Scheidt. It retained the Scheidt name through the generation of Carl Wilhelm Scheidt who married Anne Marie Catharine

er. Carl Scheidt died in 1844, leaving a widow and six children. Due to high taxes and maintenance expenses the family was forced to sell the farm. Eventually they migrated to the United States along with other members of the Gohfeld Parish.

Today, all the Scheidt families at St. Paul Clifty are direct descendants of that family.

A second Scheidt family farm was located in Depenbrock. In 1782 a woman named Anna Marie el Scheidt married Johann Daniel Fischer. Because of the rites of heritage, Fischer took the Scheidt name because she was the one who owned the farm.

The couple had nine children. The seven oldest came to America. One died and the youngest remained in Germany.

Years later Anna Marie Engel Scheidt visited her family in Clifty and during that 1868 visit she died and was buried in a small cemetery on the east side of St. Paul church. At least three of her grandchildren have descendants in the Clifty congregation today. Her modern day descendants in Clifty have a very real link to the Gohfeld of today. The great-granddaughter of the youngest child who stayed in Germany, has been instrumental with her husband in establishing a historical link between the two congregations.

More about that later.

* * *

There did not seem to be much future for farming in Germany in the midst of the drought, especially for young people.

But the drought was just one of the factors behind a huge wave of young people leaving the country at mid-century.

Many young people left because they were unlucky enough not to have been the oldest male child and were without heritage rights.

Some young men departed to avoid military services while others were simply looking for adventure and change and America represented the greatest change of all.

It also represented cheap land, especially in the newly created states like Indiana. Children without heritage rights in Germany would have the opportunity to buy and own their own land in Indiana.

The early immigrants were far from the dregs of society. One early account described the young Germans as "hardy, possessing an indomitable perseverance, frugality and a strong determination to prosper."

Many of their descendants in Bartholomew County today are described in the same manner.

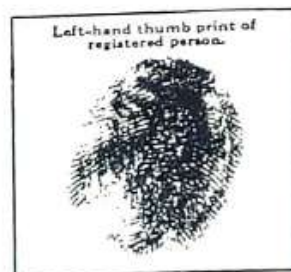
The extent of the German immigration to America in the mid-19th century can be best determined by numbers. In 1820, 986 German immigrants registered. The number had jumped to 8,311 in 1835. The



In the small cemetery to the right of St. Paul Lutheran Church is buried Anne Marie Engel Scheidt, the great-great-grandmother of Edith Lichte.



Hans-Günter and Edith Lichte



NOTE.—The issuance of this registration card does not relieve the registrant from full compliance with any and all laws and regulations now existing or hereafter made concerning the conduct of alien enemies.

7-1102

Henry Arnholt immigrated to America in 1869 settling in the Clifty area where the name evolved from Arnholtzer to Arnholtz to Arnholt. He is the grandfather of Edwin, Richard, and Walter Arnholt members of St. Paul.

real waves came between 1844 (20,731 registered) and 1854 (215,009).
By 1860, 1,276,000 people of German birth lived in the United States.

* * *

The national migration was mirrored in Gohfeld Parish, an area made up of smaller farming communities such as Bischofshagen, Depenbrock, Jöllenbeck and Melbergen.

From 1835 to 1843, 13.8 percent of the Gohfeld Parish emigrated to America. It was a tremendous loss for the parish (and a tremendous gain for the new country) because most of those who set off on new lives were between the ages of 15 and 28.

The departures were by families and groups. For instance when the ship *The Louisiana* landed in New Orleans on Oct. 23, 1850 it had a passenger list that included 221 Germans. Of that total, 100 were from Gohfeld.

The voyage of the *Louisiana* is an important one in the history of St. Paul and the Clifty community. The descendants of many of those who arrived on board the vessel live in the Clifty area today. Included on the passenger list were four Wehmeiers, six Scheidts and 13 Noltings.

There was a sense of adventure, fear and tragedy in that crossing of the *Louisiana*. One of the Gohfeld passengers, 15 year old Wilhelmine Nolting described the ocean voyage she made with her parents and two younger brothers in unsettling terms ... "*unusually strong storms. The ship was so jarred and shaken that passengers were convinced they would never see land again.*" Indeed the young girl wrote that most of her time on ship was spent praying that the family would see land.

They did and the family followed the familiar route up the Mississippi to the Ohio River and eventually to Clifty.

It was a land journey that took a toll. Six weeks after the arrival in Bartholomew County, Wilhelmine's mother died. The daughter wrote relatives that she had died of homesickness.

But with the deaths came new lives. The newcomers from Gohfeld who had settled in the Clifty area produced offspring. It was five years after their 1843 arrival that the baby of Johann and Anna Kollmeier was baptized at Clifty. It was also in 1848 that Carl Dietrich and Anna Marie Engel Laag (1844 arrivals) watched as water was poured over their baby's head at Clifty.

* * *

Weather wasn't the only thing that posed a danger to the Germans bound for the land of opportunity. In 1868 Richard, William and Herman Arnholt, the sons of William and Louise Fehring Arnholt, boarded the vessel *Junior* at the port of Bremen for the trip to New York.

Their accommodations for the first day of the voyage weren't exactly first class. Each young man was deposited in a flour barrel.

Because Richard had been serving in the German military and William and Herman were old enough to be drafted, there was a concern within the family that they would not be allowed to leave Germany.

That concern was legitimate. Hidden inside the barrels the boys could hear authorities push rods between the barrels in a search for stowaways. It was not until the ship had left territorial waters that the boys emerged safely from their hiding places.

* * *

Births were a natural factor in the growth of the Clifty population, but the mail service was also responsible.

Passenger list of the ship Louisiana which left Bremen, Germany and arrived in New Orleans October 23, 1850. Normally the trip took 59 days. Names in the rectangles were from the Gohfeld parish made up of the farming communities of Jöllenbeck, Depenbrock, Melbergen & Bischofshagen.

SHIP	LOUISIANA
FROM	STURM, SUSANNA
TO	FLITT, PHILIPP
ARRIVED: 23 OCTOBER 1850	STUCKEN, C. WILH.
	ERLEBACH, WILH.
	KOENIG, ADOLF
	HOLM, L. DOROTHEA
	STROCKEL, FRIEDRICH
	VOEBEL, CARL
	ERDEGEN, AUGUST
	BRUNF, W. E. LUDWIG
	BOHRISCH, FR. WILH.
	PL. INGERBOD, C. WILH.
	BECKING, IL. WILH.

□ = from Gohfeld, part
 Jöllenbeck = Jöll. Nr.
 Depenbrock = Dep
 Melbergen = Mel
 Bischofshagen = Bi

KLUFF, K.	10 M FARMER	11000 USA
A. WILHA	20 F FARMER	11000 USA
MILHELMINE	2 F CHILD	11000 USA
ROEBLING, WILHELM	16 M FARMER	11000 USA
MUSCHROEDER, ANTON	20 M FARMER	11000 USA
LOUISE	71 F WIFE	11000 USA
BLONC	4 F CHILD	11000 USA
BLONC	2 M CHILD	11000 USA
HESSLING, WILHELM	26 M FARMER	11000 USA
SCHMIDT, J. HEINRICH	30 M FARMER	11000 USA
JUSTHOFMEIER, ADOLPH	31 M FARMER	11000 USA
LUNNICH, ZODOTIAS	51 M FARMER	11000 USA
ORL. HEINRICH	28 M FARMER	11000 USA
MILHELMINE	24 F FARMER	11000 USA
ERDEL	24 F FARMER	11000 USA
MILHELMINE	22 F FARMER	11000 USA
LOUISE	22 F FARMER	11000 USA
SIOBCKE, C. F.	32 F FARMER	11000 USA
ENGEL	32 F FARMER	11000 USA
ENGEL	6 F CHILD	11000 USA
HEINRICH	06 M INFANT	11000 USA
C. FRIEDRICH	26 M FARMER	11000 USA
HANKE, FRIEDRICH	18 M FARMER	11000 USA
POITSENKONEN, GOTTLIEB	24 M FARMER	11000 USA
TEPKE, ANNA, WILHA	52 F FARMER	11000 USA
GOTTLIEB	14 M FARMER	11000 USA
KRIESE, LOUISE	26 F FARMER	11000 USA
OT. H. G.	3 F CHILD	11000 USA
ANRUTH, H. H.	18 M FARMER	11000 USA
STUCKE, HEINRICH	23 M FARMER	11000 USA
KOHLWANN, JOH.	16 M FARMER	11000 USA
DEIERLEIN, S.	28 M FARMER	11000 USA
ANNA	52 M FARMER	11000 USA
31 F FARMER	15 M FARMER	11000 USA
MOETING, KARL	31 F FARMER	11000 USA
M. F.	59 F FARMER	11000 USA
MILHELMINE	15 F FARMER	11000 USA
DIR. HEINRICH	13 M FARMER	11000 USA
CARL HEINRICH	20 M FARMER	11000 USA
KLUSKE, WILHELM	29 M FARMER	11000 USA
LOUISE	32 F FARMER	11000 USA
LOUISE	8 F CHILD	11000 USA
KLOOKE, HEINRICH	5 M FARMER	11000 USA
GOTTLIEB	09 M INFANT	11000 USA
KILHILH	02 M INFANT	11000 USA
FISCHER, DANIEL	39 M FARMER	11000 USA
A. MARIA	32 F FARMER	11000 USA
HEINRICH	7 M CHILD	11000 USA
FRIEDRICH	7 M CHILD	11000 USA
CARL	3 M CHILD	11000 USA
DANIEL	1 M CHILD	11000 USA
KOHLMEIER, C. H.	50 M FARMER	11000 USA
AL. WILHA	50 F FARMER	11000 USA
MOLTING, HEINRICH	46 M FARMER	11000 USA
ANNA, WILHA	40 F FARMER	11000 USA
LOUISE	17 F FARMER	11000 USA
ENGEL	16 F FARMER	11000 USA
FRIEDRICH	12 M FARMER	11000 USA
HEINRICH	12 M FARMER	11000 USA
DIRSSTOTT	6 M CHILD	11000 USA
MILHELMINE	03 F CHILD	11000 USA
U. U	10 F FARMER	11000 USA
SCHMIDT, HEINRICH	40 M FARMER	11000 USA
BAURLOTTER, G.	42 M FARMER	11000 USA
MATHILDE	36 F FARMER	11000 USA
ENGEL	10 F FARMER	11000 USA
HEINRICH	15 M FARMER	11000 USA
CAROLINE	8 F CHILD	11000 USA
CHRISTINE	5 F CHILD	11000 USA
JULIETTA	06 M INFANT	11000 USA
MISTRING, HEINRICH	23 M FARMER	11000 USA

OLDM, HEINRICH	37 M WIFE	11000 USA
A. C. GEORGE	42 F FARMER	11000 USA
D. HEINRICH	10 M FARMER	11000 USA
H. HEINRICH	8 M CHILD	11000 USA
ANNA, CHRISTINE	5 F CHILD	11000 USA
HESSING, ANNA	23 F FARMER	11000 USA
INGENHORN, H.	32 M FARMER	11000 USA
AUGUST	40 M FARMER	11000 USA
JACOB	29 M FARMER	11000 USA
GEORG	14 M FARMER	11000 USA
PHILIPP	22 M FARMER	11000 USA
JOHANNES	23 M FARMER	11000 USA
WADNER, EVA	24 F FARMER	11000 USA
SCHIEDER, CASPAR	10 M FARMER	11000 USA
HUNFIS, FRIEDRICH	16 M FARMER	11000 USA
JACKLFR, HANZ.	36 M FARMER	11000 USA
HICHEL, JOHANN	12 M FARMER	11000 USA
KATHARINE	14 F FARMER	11000 USA
PHILIPP	48 M FARMER	11000 USA
CARL	20 M FARMER	11000 USA
WAGS, D. H.	25 M FARMER	11000 USA
TAUBEMEIER, JOHANN	26 F FARMER	11000 USA
SCHLES, MARGARETHA	29 M FARMER	11000 USA
FLER, H. E. LOUIS	19 F FARMER	11000 USA
FUGE, H. W.	29 M FARMER	11000 USA
STRIMING, G. H.	27 M FARMER	11000 USA
JOH. HEINRICH	16 M FARMER	11000 USA
HEINRICH	45 F FARMER	11000 USA
CASPAR	11 M FARMER	11000 USA
ELISABETH	22 F FARMER	11000 USA
FLATIE, ANGELO	29 M FARMER	11000 USA
ERHARDT, ANTON	24 M FARMER	11000 USA
HELLMANN, FRANZ.	23 M FARMER	11000 USA
ARIS, JOHANN	25 F FARMER	11000 USA
MARIE	3 M CHILD	11000 USA
KLAUSHEIT, FRIEDRICH	29 M FARMER	11000 USA
RAUSCH, HEINRICH	39 M FARMER	11000 USA
OTTENBER, F. A.	31 M FARMER	11000 USA
ZEILMANN, WILH.	21 M FARMER	11000 USA
MULFELDER, FR. HEINR.	25 M FARMER	11000 USA
WERTT, FR. ANTON	28 M FARMER	11000 USA
MARIA	24 F FARMER	11000 USA
E. E. H.	1 M CHILD	11000 USA
YOLLE, HEINRICH	64 M FARMER	11000 USA
LOUISE	51 F FARMER	11000 USA
WILHELM	19 M FARMER	11000 USA
DANIEL	16 M FARMER	11000 USA
LOUISE	12 F FARMER	11000 USA
CHRISTINE	6 F CHILD	11000 USA
STREIFER, ERSEL	19 F FARMER	11000 USA
HITTSCHET, JOH. GOTTLIEB	24 M FARMER	11000 USA
KRAMMER, FRIEDR.	27 M FARMER	11000 USA
SCHAEFER, CAROLINE	54 F FARMER	11000 USA
GEORG	18 M FARMER	11000 USA
MARIANNE	23 F FARMER	11000 USA
CAROLINE	17 F FARMER	11000 USA
JOSEPHINE	15 F FARMER	11000 USA
GERTRUDE	6 F CHILD	11000 USA
REINER, C. H.	38 M FARMER	11000 USA
A. H. E.	36 F FARMER	11000 USA
C. HEINRICH	5 M CHILD	11000 USA
E. WILHA	2 F CHILD	11000 USA
BOEGELD, C. D.	39 M FARMER	11000 USA
CHRISTINE	32 F FARMER	11000 USA
CARL	7 M CHILD	11000 USA
HEINRICH	5 M CHILD	11000 USA
FR. WILHELM	1 M CHILD	11000 USA
FRIDRICH, JOH. FR.	48 M FARMER	11000 USA
LOUISE	43 F FARMER	11000 USA
ENGEL	19 F FARMER	11000 USA

A S O E X	O C C U P A T I O N	F R I E S
16 M	UNKNOW	11000 USA
13 M	UNKNOW	11000 USA
9 M	CHILD	11000 USA
7 F	CHILD	11000 USA
4 F	CHILD	11000 USA
1 M	CHILD	11000 USA
50 F	UNKNOW	11000 USA
18 M	FARMER	11000 USA
16 F	UNKNOW	11000 USA
20 F	UNKNOW	11000 USA
17 F	UNKNOW	11000 USA
15 M	UNKNOW	11000 USA
12 M	UNKNOW	11000 USA
9 F	CHILD	11000 USA
4 M	CHILD	11000 USA
35 M	FARMER	11000 USA
25 F	UNKNOW	11000 USA
09 F	INFANT	11000 USA
35 M	FARMER	11000 USA
36 F	UNKNOW	11000 USA
12 M	UNKNOW	11000 USA
7 F	CHILD	11000 USA
4 M	CHILD	11000 USA
1 F	CHILD	11000 USA
35 M	FARMER	11000 USA
5 F	CHILD	11000 USA
2 F	CHILD	11000 USA
01 M	INFANT	11000 USA
20 M	FARMER	11000 USA
26 M	FARMER	11000 USA
18 F	TLR	11000 USA
22 F	SVNT	11000 USA
45 F	M FARMER	11000 USA
15 M	UNKNOW	11000 USA
12 M	UNKNOW	11000 USA
9 M	CHILD	11000 USA
68 M	WOMAN	11000 USA
30 F	UNKNOW	11000 USA
6 F	CHILD	11000 USA
26 M	JNR	11000 USA
21 F	UNKNOW	11000 USA
21 F	UNKNOW	11000 USA
21 F	UNKNOW	11000 USA
25 M	STB	11000 USA
16 M	MOIT	11000 USA
26 M	FARMER	11000 USA
17 F	UNKNOW	11000 USA
35 F	INT-II	11000 USA
5 M	CHILD	11000 USA
4 F	CHILD	11000 USA
20 M	LADR	11000 USA
3 F	CHILD	11000 USA
38 F	UNKNOW	11000 USA

100 passengers from Gohfeld
 121 from elsewhere
 221 total

Letters back to Germany led more family members to board ships. For instance, Carl Heinrich Scheidt arrived in the Clifty area around 1845 and nine years later was joined by his sisters, brothers and an assortment of uncles, aunts and cousins.

The letters from Clifty were newsy, including the good with the bad. Great detail was given as to the accumulation of land, money and animals among the German settlers. Many of these letters survive today thanks to the descendants of their recipients in the Gohfeld Parish.

For instance, these excerpts from letters written in 1866 by Johann Carl Frederick Fischer to Johann Daniel Scheidt, his brother in Germany, speak of daily life - and death - in matter of fact terms:

Dear brother,

"It was my habit to answer short in time, but our sister in law, Engel Hagemeier, fell in sickness and died. Now she is in heaven...."

"Her youngest son Karl, just two months ago came back from Texas and he personally nursed his mother till she died and took care of the burial and a grave stone ... price \$50.

"The reason Engel died was, she got a baby. She left six children - the youngest went with her into the grave. They left 80 acres farmland and more than \$2,000."

Dear brother,

"I wrote about Karl Wehmeier who has six horses but he owns only four of them. He also has six donkeys and will get a seventh if he has luck. So, all together he will own 11 animals. He owns 160 acres of farmland. How many cows and pigs? It's impossible to write all this.

"Samuel owns no land but three cows. He rented his rooms and eight acres of land. His eldest daughter married the son from old Mrs. Scheidt. He is the owner of 80 acres of land and two horses. Engel lives, in spite of their marriage, at her father's for he is very sick and it seems that he will not get back his health. He has the water sickness but he has an income out of money he loaned out.

"I myself sold out my farm and one year ago I moved to a place Dientrich Kemena lived before, but when we were there just three weeks my wife became sick and our little child too, who died at one year. The reason? "Red Ruhr" (dysentery).

"Then we moved back to that place we lived before. There we bought 60 acres placed near a river like the 'Werre.' When the water comes high it's flooding 40 acres from our farmland but not more.

"I'm running my farm with two horses and a mule. My place is near the Hermann-Tiemeier place. He owns two horses and 50 acres of land. Friedrich owns two horses and a foal but still no land. He has a little money, how much I don't know."

Dear brother, brother in law, sister and sister in law:

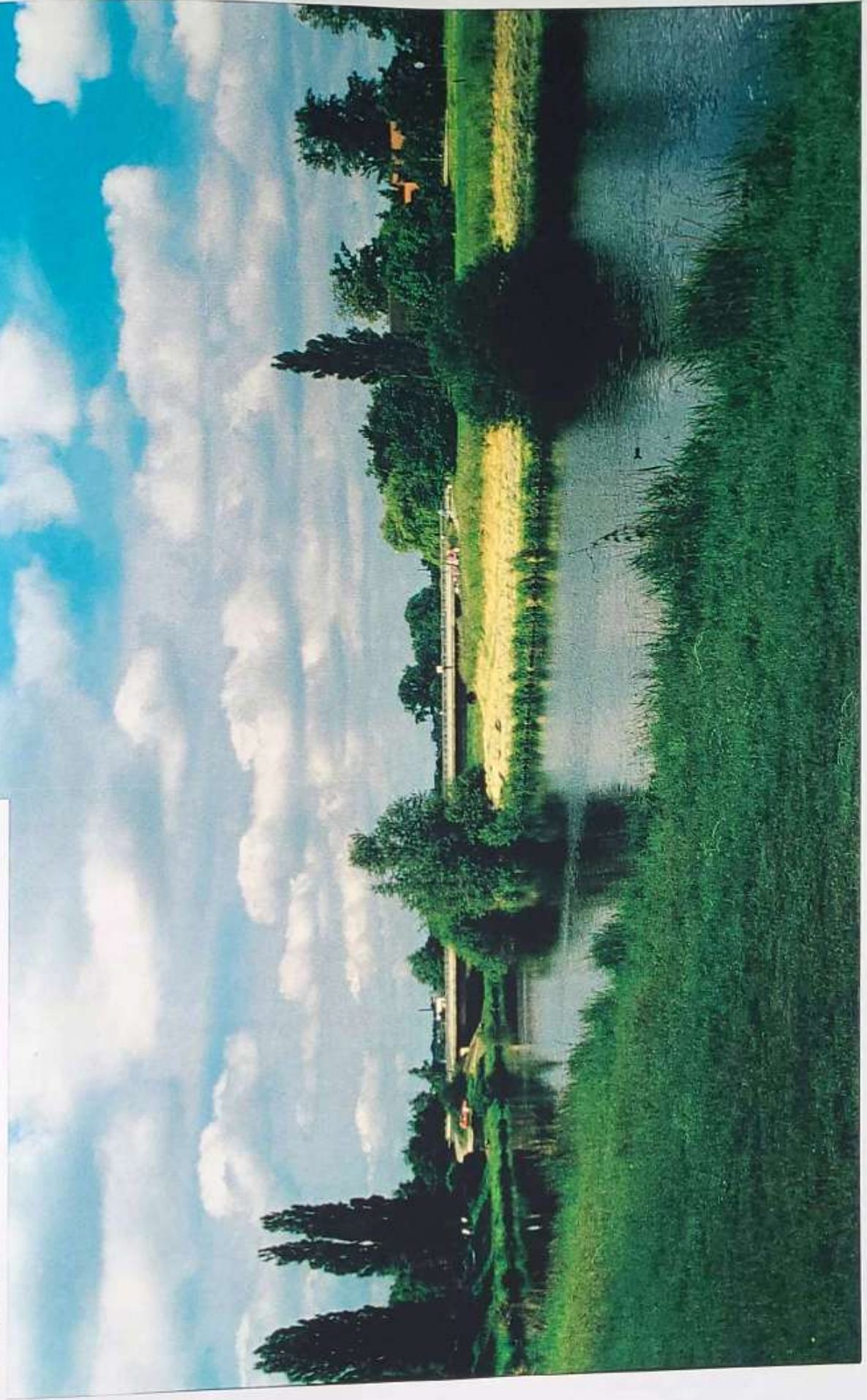
"Here in America it's not as you imagine. A person here lives in rented rooms or houses or farmland. He is his own boss. He pays 30 percent or he pays cash and what he repairs for his own money he gets back. He lives on the farmplace and nobody has to give order to him."

* * *

While the ocean voyage was unsettling to many of the newcomers, the short trip between the ports on the Ohio River and the Clifty area was also treacherous and demanding.

The most popular Ohio River port was Cincinnati, site of a large German community but, equally important, a place where the newcomers could buy the cheap farmland in Indiana. Clifty was a popular buyer's zone for the Germans. Early Bartholomew County maps point out a large number of parcels owned by D.Z. Scheidt.

In 1866, Karl Fischer (Scheidt) wrote to relatives in Germany, he had "60 acres place near a river, like the "Werre" (River in Gohfeld, Germany). This river and Clifty Creek in Bartholomew County were thought by German immigrants to be similar.



The most common route from the Ohio River to Bartholomew County was through Madison. In the first half of the 19th century, roads were virtually impassable for most of the year. Goods such as clothing, salt, whisky, nails and "other indispensable articles" were carried the distance of approximately 40 miles by pack horses.

The settlers came on wagons or horses and the younger ones walked the distance.

It was not a pleasant trip. Although the surrounding forests were beautiful they were also deadly. The forests and damp climates were primary causes of the "ague." The undrained swamps were ideal breeding places for mosquitoes, which contributed to several outbreaks of malaria.

Some of those conditions were outlined in the 1888 History of Bartholomew County.

"The most troublesome of all diseases was the ague. No one escaped the chills and fever occasioned by the miasma then common in all new countries in this latitude. At times entire families and settlements were prostrated by it. It greatly discouraged many of the newcomers and drove some back to the lands they had left, while others wanted to get away from its reach but were too poor. The disease was not contagious but all were so exposed to its causes that few escaped.

"The bottom lands were full of malaria which floated on every breeze and penetrated every system. The sufferer first became stupid and morose, then began to turn yellow in the face and about the eyes, felt a pain in the side and an ache along the back and in the head: and then periodical shocks came, first of chill and then of fever. When having the 'shake' no cover could keep him warm; his teeth chattered and he felt most woebegone and miserable. The fever was intense and often resulted in delirium; all efforts to allay it were in vain."

* * *

In 1819, an early settler in Jennings County, John Vawter, wrote of a journey into the southern portion of what two years later would become Bartholomew County. His party arrived at Clifty Creek which he described as *"beautiful and sparkling, adding that it was lined with beech, honey-locust, sugar trees and blue ash."*

This was the land upon which a people would build a church.

By the time John Vawter had come upon Clifty Creek, that area and all the land that would make up Bartholomew County had been visited repeatedly by others, chiefly members of the Miami, Delaware and Shawnee Indian tribes who roamed the land that was Southern Indiana.

According to some records, of the Miami tribes, the Indians had their own name for Clifty Creek - "Es-the-nou-e-ne-ho-neck."

Vawter was part of an ever-growing collection of white settlers who began establishing settlements in the area in 1819 and 1820.

Among those first settlers were Joseph Cox and his family who are recognized as the first permanent inhabitants of Bartholomew County. He and another early resident, Judge William Jones, are said to have laid out the old Madison State Road - a path that would be of immense importance to the Germans who would move into the Clifty area years later.

Bartholomew County was formally organized in 1821 and towns almost immediately began springing up within its borders. The first township laid out that same year was Sandcreek and the Society of Friends established the town of Azalia in 1824

Clifty would not be settled for several years, a delay that may have been the result of the area's reputation.

Rev. N.S. Dickey, a Presbyterian minister in Columbus in the 1850s recalled tales told by his father: *"In my boyhood days, I often heard of the Hawpatch and Clifty region as the finest and the richest the world afforded but where it was considered folly to try to live as almost continued sickness must be*

endured which sooner or later, generally, would end in death."

Much of the development of Bartholomew County in general and the Clifty area in particular can be traced to the coming of the railroad from Madison.

In much of the early 19th century, goods and people made their way north from Madison by a combination of rugged trails and swollen waterways. Ferry operators, who transported goods north, unloading them at the east fork of the White River in Columbus, provided the main means of delivery. However, it was an inefficient system. The trip of 40 miles from Madison to Columbus often took several days.

In 1836 construction began on a rail line between Madison and North Vernon. It was not a simple task. At one point on the line the engineers had to cut through 7,012 feet of solid rock. It became an engineering feat but it would pay dividends that would be enjoyed by future generations. In 1843 the line was ordered expanded from Rockcreek to Clifty, a distance of eight miles. When it was completed in 1845 George W. Branham bought a tract of land on the line and laid out a town site, calling it Elizabethtown.

Elizabethtown would be joined by other towns along the railroad. Many of them were abandoned to the fate of "ghost towns."

One of those communities with which the Clifty Germans became familiar was Goldsboro, about a mile from the land on which the St. Paul church would be built. People quickly gave Goldsboro distinctive nicknames ... "Wigg's Switch" was one early reference but the most common was "Wigg's Station."

After the Civil War the town became a center of activities for the Knights of the Golden Circle which was composed of people who had sympathized with the South during the War.

Another small hamlet that developed along the railroad was Shawneetown, a sawmill settlement in Sandcreek Township northwest of Elizabethtown.

While towns like Azalia and Elizabethtown survived, villages such as Wigg's Station and Shawneetown became ghost towns.

* * *

Those eight miles of rail line not only led to the creation of towns but also opened the Clifty area to the coming wave of German immigrants.

Among the first to settle in the Clifty area were the families of John Dietrich Kollmeier (also spelled Kollmeyer in other accounts) and John Henry Fischer, German Lutherans who had landed in America in 1841.

They were to be the welcoming committee for successive caravans of German immigrants, giving them "every possible assistance, housing them in their log cabins and financing them until they were able to reestablish themselves."

It was this spirit of taking care of one's own that marked much of the early history of the German community. It also gave the immigrants a common identity, a fact which would later make them targets of bigotry and discrimination.

* * *

Sometimes the common identities linking the Germans of Clifty were carried to unusual lengths. Take the "Believe It or Not" story of the Fischer and Whipker families who were among the first settlers in the Clifty area.

John Henry and Wilhelmina Fischer had married in Cincinnati in 1843 shortly after arriving in America. Wilhelmina had been declared a widow when her first husband, a Mr. Whipker, had been

reported missing in action during the Prussian War.

After they arrived in the Clifty area the couple purchased land for their farm. Eventually they were joined by another contingent from Germany and one among those purchased land next to them.

Wilhelmina was shocked to learn that the man who was their new neighbor was also her first husband. He had survived the war.

* * *

By the time most of the Gohfeld emigrants began arriving in the late 1840s and early '50s, a German religious community had already been established in the area around Bartholomew County.

The Clifty Lutherans naturally gravitated to the Lutheran community at White Creek where a congregation had been founded in 1840 by the Rev. Carl Frinke. According to an early history of St. Paul, Rev. Frinke "*ministered to the spiritual, physical and emotional needs of those early settlers, preaching in their cabins and in a Baptist Church, located on what is now known as the William Bick Farm.*"

Although the land around Clifty would become identified with the Germans, there were people of other faiths, some who tried to convert the Lutherans.

The Brush Creek Christian Church, located on the corner of what is now the intersection of roads 250E and 275S, was used by a number of congregations before it was razed in the early 20th century.

In a 1928 history of the Christian churches of Bartholomew County the presence of the German neighbors was noted in this passage, "*The land was mostly owned by Germans whom we did not win for our plea, and who have a church of their own on Clifty.*"

By 1848 the population in the Clifty neighborhood grew to the point that it was deemed necessary to create a Lutheran church for the community.

At first St. Paul Evangelical Lutheran Church existed only in name and congregation. Rev. Frinke continued his role as long distance minister to the flock and services were held in a public schoolhouse located about two and a half miles northeast of the church's present location.

Still, the beginning had been made in 1848. The minister belonged to another congregation and the church was actually a school; however babies were baptized, couples were married and people worshipped God under the auspices of St. Paul Evangelical Lutheran Church.

Records from that first year still survive. Four babies were baptized in 1848, the first two on May 11.

The records from those first baptisms reveal a communal attitude about child-raising. Christoph Heinrich Fischer and Johann Heinrich Laag each had three godparents. Anna Maria Elisabeth Kollmeier, baptized Nov. 5, 1848 in the "church Baptistry", had five godparents.

Just as the German Lutherans of Clifty, White Creek and other German settlements saw themselves as a communal unit, so too did those outside the faith who lived around them. At times they would become scapegoats, easy targets to blame for inexplicable disasters.

It happened early in their settlement period to the Germans of Clifty.

In 1849 Bartholomew County was struck by a cholera epidemic. Especially hard hit by the disease was the small nearby settlement of Elizabethtown where some 20 people died of the disease during the months of July and August.

The tragedy was brutal. One early history described the dead being placed on wagons and hauled out of the town to Donaldson Cemetery, "*sometimes three or four at once.*"

Whole families were wiped out. William Hogue, who operated an important tavern and stagecoach

Note: Three different spellings of Rev. Carl Frinke's name have been found -

Frinke

Fricke

Frincke

The Clifty records generally spelled the name Frinke.

stop on the Madison Road, was felled by the disease. So were five of his children.

The epidemic coincided with the arrival of more German immigrants in Bartholomew County and one account ascribed the disease to the *“German immigrants who came here from New Orleans by way of the Mississippi and Ohio rivers.”*

Whether there was any basis to the charge was and is impossible to determine. It is a demonstration, however, of how those in Bartholomew County’s German community had to deal with a communal stereotyping.

It would not be the last time they would be judged unfairly on the basis of their homeland.

* * *

From 1848 to 1852 the congregation worshipped in their makeshift quarters, but the life of a religious community was maintained.

On August 15, 1851 the members witnessed the first marriage of St. Paul. It was a union between “Heinrich Reinking, farmer, single” and “the maiden Maria Scheidt,” in the schoolhouse. The ceremony was conducted by “Rud. Klinckenberg, pastor,” according to church records.

Rev. Klinckenberg had followed Rev. Frinke as pastor of the White Creek church and as such had inherited his duties in ministering to the flock at Clifty. According to the history of St. John Lutheran Church, White Creek, Pastor Frinke had accepted a call to St. Paul’s Church in Indianapolis in 1851. He walked the entire distance from Bartholomew County to Indianapolis.

Finally in 1852, the congregation of St. Paul at Clifty called its own pastor, Rev. J. Rauschert. In addition the church made its first land purchase, acquiring from John R. and Mary Kollmeier a tract of 14 acres for \$100. A log church was built on the land as well as a log cabin for the minister.

Among the first services to be held in the new church were two funerals. Both Kasper Heinrich Geilker and Christoph Heinrich Kamper had been born in the parish of Gohfeld, Germany. They died within four days of each other in December 1852. The cause of their deaths was simply listed as “winter fever.”

In 1852 the membership adopted its constitution. Article II of the document noted that *“public services shall be conducted in both the German and the English language.”* Indeed in those early years most communication within the Clifty community was in German, especially since so many members of the congregation had arrived only recently in the new country. Early minutes of church meetings were written in German as well.

The ties to the old country were strong as evidenced by the signatures on that first document. Some 43 of those names belonged to emigrants from Gohfeld-Lohne.

J. Rauschert, Pastor	10. Heinrich Fering	Gottlieb Budde
1. Johann Dietrich Kollmeier	11. Heinrich Richter	18. Heinrich Held
Johann Heinrich Fischer	12. August Geilker	Wilhem Eickmeier
2. Carl Heinrich Wehmeier	13. Friedrich August Kiel	19. Carl Rasche
3. Friedrich W. Heeper	Friedrich Schneider	20. Henry Baurichter
4. Heinrich W. Reinking	14. Heinrich Scheidt	21. Henry Laag
5. Johann Friedrich Kollmeier	W.M. Spuhler	22. John C. Kollmeyer
6. Carl Kloke	15. Hermann Fler	Georg Schumm, Pastor
7. Carl Baurichter	16. Heinrich Armuth	Karl Vetter
8. Carl Nolting	17. Friedrich Begemann	23. August Linnenschmidt
Ernst Keiser	Friedrich Fischer	24. Heinrich Kollmeier
Carl Schwarze	_____ Fischer	W. Henke
9. Hermann Tiemann	Friedrich Meier	25. C. Wehmeier

- | | | |
|---------------------------|--------------------------|---------------------------|
| 26. Samuel Wehmeier | Henry Schulz | Heinrich Kobbe |
| 27. Carl Fischer | 33. Hermann Nolting | Wilhelm Rottmann |
| 28. Heinrich Linnenschmit | 34. John Nolting | Heinrich Wind |
| Heinrich C. Obermark | Herman Wind | 38. Heinrich Held |
| Charles Lowe | August Schulz | Peter Zurbrugg |
| Carl Schulz | Herman Arnhold | Krist Zurbruch |
| 29. Henry Bogeholz | 35. Heinrich Reinking | Johann D. Fischer |
| Heinrich Tiemann | 36. F. Wilhelm Vogelsang | 39. Johan Laag |
| 30. Henry Armuth | Ernst Lehmkröger | 40. Carl Geilker |
| 31. Wilhelm Scheidt | Wilhelm Arnholz | 41. Wilhem Geilker |
| Karl Arnholz | Dietrich Arnholz | 42. Daniel Scheidt |
| 32. Fritz Siekmann | 37. Carl L. Scheidt | Friedrich Obermark |
| | | Friedrich Schulz |
| | | 43. Heinrich Schnatsmeier |

S 15.

Diese Gemeinde hat bisher oft jedes Jahr bei ihrer
 Wahl einen Ausschuss zur Wahl der Gemeindeverwalter
 und diejenige Person, die die Gemeindeverwalter
 hat.

J. B. Fischer
 Johann Friedrich Kollmann
 Johann Heinrich Fischer
 Carl Hermann Schmeier
 Friedrich W. Heppel
 Heinrich M. Reinking
 Johann Friedrich Kollmann
 Carl Braunschweig
 Carl Nolting
 Ernst Meiser
 Carl Schwanze
 Hermann Tiemann
 Heinrich Jentzen
 Heinrich Schulte
 August G. Schulte
 August Heil
 Friedrich Schmeier
 Heinrich Jentzen
 W. M. Spuhler
 Hermann Fischer

Heinrich Fischer
 Carl Fischer
 Friedrich Heppel
 Johann Heppel
 Heinrich Heppel
 Heinrich Kollmann
 Carl Rasche
 Hermann Braunschweig
 Henry Laag
 John C. Kollmann
 Johann Kollmann
 Carl Kollmann
 August Linnenschmit
 Heinrich Kollmann
 H. Henke
 C. Wehmeier
 Hermann Schmeier

Guineus-Oberstadt v. p. f.
Friedrich Lorenz

Carl Fischer
Heinrich Linnenschmidt

Guineus-Abendmarkt
Carl N. Schulz
Henry Bögher
Friedrich L. Schumann

F. W. Klein-Gelesang
Ernst Schenk
Adolf Schulz
Dietrich v. d. Hagen
Karl L. Schmidt

Henry Arneth
Adolf Schulz

Thomas J. Hobbe
Wilhelm v. H. ...
Heinrich Mind

August Schulz
Friedrich v. d. Hagen
Guineus v. d. Hagen
Guineus v. d. Hagen
John v. d. Hagen

Guineus Gold

John v. d. Hagen
Friedrich v. d. Hagen
Friedrich v. d. Hagen
Friedrich v. d. Hagen
Friedrich v. d. Hagen
Friedrich v. d. Hagen

Guineus v. d. Hagen
August Schulz
Guineus v. d. Hagen
Guineus v. d. Hagen

Guineus v. d. Hagen
Friedrich v. d. Hagen
Friedrich v. d. Hagen
Friedrich v. d. Hagen



Christopher and Wilhelmine (Nolting) Schnatzmeier

* * *

Family, farming, religious worship and education were all critical elements in the pioneer settlement of Clifty. As was the case with their life in Germany, the work ethic of the early Germans demanded a great care for the land.

Illustrative of that work ethic was a story told by Wilhelmine Nolting Schnatzmeier who lived with her husband Christopher on a farm northwest of Columbus in the late 19th century. Each Sunday the family would go to St. Paul Clifty for church services, their mode of transportation was on foot. Mr. Schnatzmeier had a herd of horses he used for work on the family farm, but he chose to give them rest on Sunday. That meant the family would have to walk 10 miles to church and 10 miles back. Wilhelmine rebelled at the distance and the problem was resolved when they joined St. Peter's Lutheran Church in Columbus. The horses still rested on Sunday, but the walk was a lot shorter.

Children in the congregation were taught in a makeshift parochial school almost from the founding of the church. In fact, the school was to produce one of the congregation's earliest pastors.

In 1855 Rev. Rauschert left the area. As a result, the church was without a minister for a short period due to a shortage of ministerial candidates. However, instead of having to call someone from another community, the congregation was able to enlist the parochial school teacher, A. Zagel. At first he only conducted reading services, but along the way he studied for and eventually passed the examination necessary to become a Lutheran minister.

Shortly after the former teacher was ordained and installed, the congregation authorized the construction of a log schoolhouse (25 X 19 feet with four windows) in 1856.

The new building served several purposes. Because of the growth in church membership, the original log cabin church (only four years old) was deemed unsuitable for the large crowds attending services. The school building served as a temporary church immediately after its construction was completed.

In 1857 the church acquired an additional three acres of land from John Richard Kollmeier for \$25 and erected a "spacious frame church." The building, constructed by Francis Pfeiffer, was dedicated May 30, 1858.

* * *

The minutes of early church meetings (translated from German) deal primarily with the minutiae of day to day life. They are specific as to the nature of a world that was without electricity, automobiles, radio or television, but they also reflect a group of people who needed each other to survive and succeed.

Mixed in with major decisions, such as the vote to build the school house in 1856, are routine (but important) matters, such as the resolution that "each congregational member be held to furnish a half cord of wood for the pastor's use."

The minutes also reflected the attention to detail so prevalent in the German culture.

Some examples:

"Resolved that every sixth man bring firewood for the school."

—Nov. 7, 1856

"Resolved that strangers who wish to bury their dead on our cemetery pay a one dollar fee for the grave."

—Jan. 4, 1857

"Resolved that in the future we will use only genuine wine at the Lord's Supper."

—March 15, 1857

"Resolved that the dead were to be buried according to a row, without difference, belonging to the congregation or not."

—Dec. 13, 1857

"August Kiel requested a plot on the cemetery for himself and his family to build a 'todtenkeller.' This was not granted."

—Sept. 25, 1859
Incidentally, the translation for a "todtenkeller" indicates it was a "basement for the dead ones," or a shrine where family members go down into the ground to sit by the buried one.

* * *

Much of the business of the church according to these early minutes was devoted to local matters. One can only wonder if there were other discussions - unrecorded - of what was taking place around them - a country headed on the path to a Civil War.

Matters of national importance were brought before the members, but only as they affected the church. On June 21, 1857 St. Paul affiliated itself with the Missouri Synod. The first local delegate to the Synod was Henry Nolting.

There is only one vague reference to the cataclysmic War between the States in church minutes and that had to do with the congregation's relationship to the Synod. During a meeting following services Sept. 22, 1861, the congregation discussed the question of whether to send a delegate to that year's Synodical convention. *"After considering this matter it was finally resolved to ask the honorable Synod to excuse the congregation for not sending a delegate to this year's convention because in these stressful days it is impossible for the congregation to raise the travel expenses for a delegate."*

The war and the issue of slavery that precipitated it certainly touched the lives of the Clifty congregation.

The nearby town of Azalia was an important "station" on the Underground Railroad. Escaped slaves from the South were quartered there while awaiting transportation to the next "station," with an eventual destination of safety further north.

Sometimes the escaped slaves stayed in the area. Nell Gaston, a granddaughter of William Hogue - the tavernkeeper who died in the cholera epidemic of 1849 - recalled that a Negro woman appeared at the tavern one day. She was looking for shelter from her pursuers.

The Hogue family not only granted her shelter that night but provided a permanent home for her. Over the next five years she worked at the tavern. Tragically she was recognized one day by a traveler who reported her to authorities. She was arrested and returned to her owner.

And then there were those who went to war ... men like Henry Christopher Nolting.

Henry Nolting had come to America at the age of 12 on the ship Louisiana. In 1861 he and his brother enlisted with Company Gm 33rd Indiana Infantry.

Today his story reads like some unending nightmare but it was actually a common tale for those who fought on either side in the War between the States.

Henry Nolting fought in battles at Wild Cat and Crab Orchard, Ky., Lexington, Cumberland Gap, Thompson Station, Resaca, New Hope Church, Kenesaw Mountain, Peach Tree Creek, Atlanta, Averbosboro and Bentonville.

He was critically wounded at Thompson Station, a time he would later recall in a letter to his family at Clifty.

"The night after the battle with dying men all around me and myself wounded ... with no friend to offer assistance, was the saddest experience of my life."

He would also serve several months in Libbee Prison, a prisoner of war compound, and for one three month stretch survived on a cracker a day.

He survived the war however and returned to Bartholomew County where he married Mary C. Fischer.

One wonders how many times those Civil War battles flashed through his mind.

* * *

Although most of the membership of St. Paul lived in the Clifty neighborhood, it also drew a sizable group from the Lutheran community in Columbus.

The 10-mile trip was an obvious hardship for those families (with, or as was the case in the Schnatzmeier family, without horses) but they had more than distance to overcome. To reach the church, the Columbus residents had to cross Clifty Creek at the aptly named "Fatal Ford."

The crossing would be a frightening presence in the lives of Clifty residents for many years.

One account passed to Donna Sasse by her great aunt Dorothy Schnatzmeier Owens reflected that fear. She recalled for her niece that her grandmother Wilhelmine Nolting would occasionally take her to see another relative Fred Nolting who lived at the Nolting farm on the banks of Clifty Creek.

During one visit a sudden storm came up and Wilhelmine was concerned Clifty Creek might be flooded at the ford where they needed to cross on their way home. Mr. Nolting assured them the trip would be safe; but during the crossing water came into the buggy and Dorothy recalled that she saw her grandmother "turn white with fright."

Today Dorothy (Mrs. Victor) Nolting lives on the Fred Nolting farm. Victor Nolting was Fred Nolting's grandson.

Because of the dangerous conditions the Columbus group elected to start their own church. In 1858 St. Peter's Evangelical Lutheran congregation was created.

In a tragic irony, the wisdom of that decision was demonstrated on Nov. 15, 1879 when a woman and her two children fell into the water and drowned while trying to cross "Fatal Ford."

In 1863 the congregations of the two churches elected to share a pastor; a decision that created some logistical problems, one relating to "Fatal Ford."

The new pastor for both churches - G. Kuechle - lived in Columbus. The issue came to a head at an 1864 meeting at which the Clifty congregation demanded that confirmation instruction for Clifty children be held at Clifty. According to the minutes, the pastor objected to that arrangement because it would be difficult for him to cross Clifty Creek; an opinion the Clifty congregation countered by maintaining that it would be more dangerous for the children to cross the creek to come to the pastor.

There is no record in the minutes as to how the matter was resolved, but the two churches stopped sharing a minister a year later when St. Paul called Rev. G. Schumm to the parsonage.

* * *

St. Paul was to be touched by another war in the second half of the 19th century. In a sense this was a lot closer to home for most of the congregation who had been born and raised in Germany.

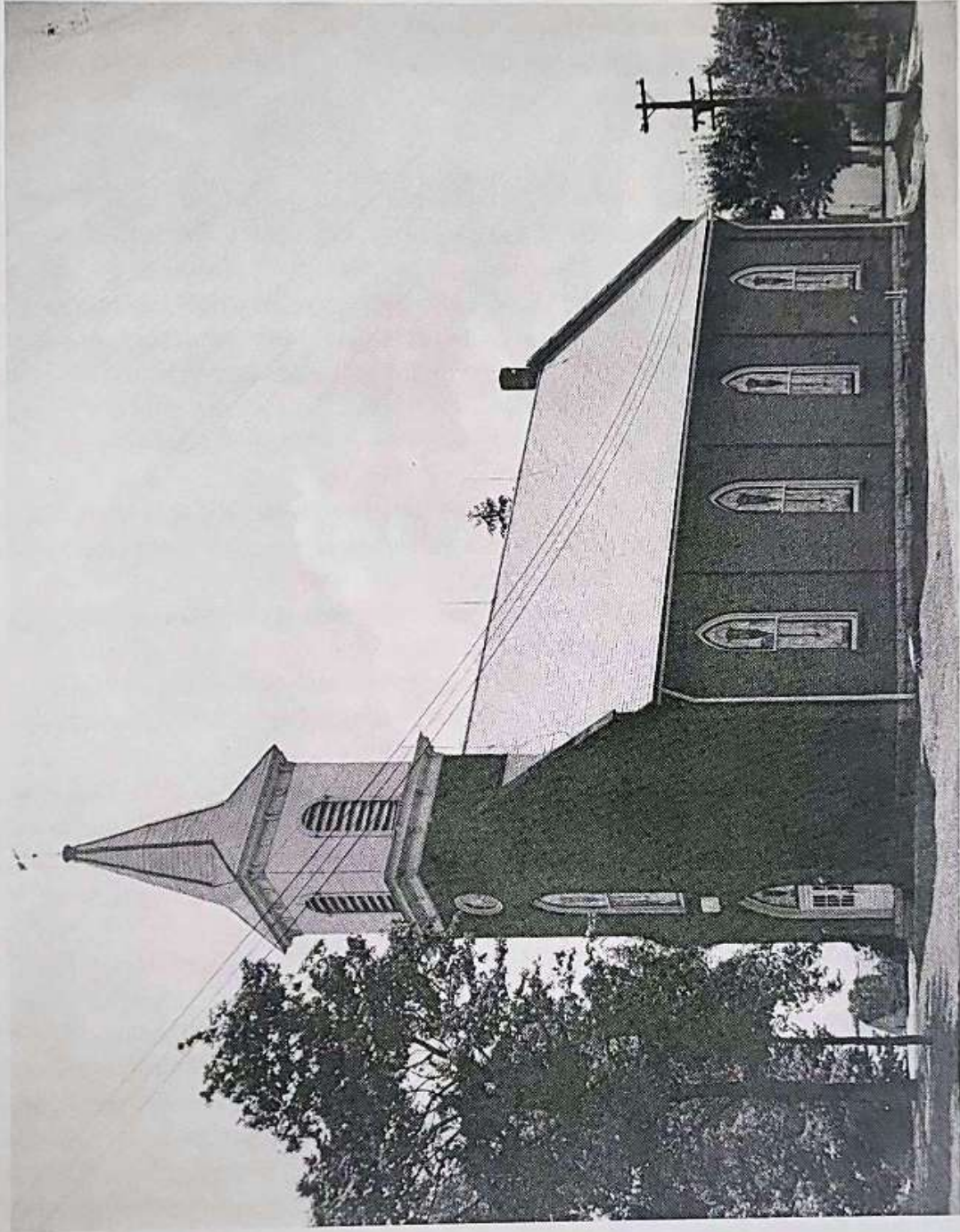
The Franco-Prussian War of 1870 fueled another period of heavy immigration. In many instances, relatives who had stayed behind in Germany crossed the Atlantic for a new life in Bartholomew County.

The growth in the congregation plus the aging of the early members led to the decision to set aside land for a new cemetery in 1876.

The break out of the Franco-Prussian War in 1870 was but one of the major developments for the church that year. The members called a new pastor, August Heitmueller. Until his call the church had dealt with the problem of frequent turnover in the clergy. Rev. Schumm had been the longest serving pastor, remaining five years.

Rev. Heitmueller brought a measure of stability to the congregation, serving as pastor for 16 years until his death in 1886.

It was shortly after Rev. Heitmueller's death that the church embarked on a unique experiment. It



St. Paul Lutheran Church at Cliffy prior to the addition of a narthex in the early 50's.

authorized teacher H.F. Mensendiek to teach in public schools. This unusual arrangement between church and government actually began in 1870 when August Linnenschmidt sold one-half acre of land for \$75 to Columbus Township for the building of a school at Road 300 East and Road 150 South.

Some 10 years later another half-acre of land was sold by Henry Held Sr. and a teacherage was built across the road from the school.

The school closed as a parochial school in 1950 but continued operation as a public school until 1954 when the Bartholomew Consolidated School Corp. was created. The school building was sold that same year to the Columbus Grange #2174/The National Grange, Patron of Husbandry.

* * *

Time had begun to take a toll on the frame church that had been built in 1858. In 1887, almost 30 years later, the church leadership decided to build a brick church, contracting with the Columbus construction firm of Brockman and Keller.

The decision process was a long one. Church elders debated the cost and visited numerous other churches in the area, looking for one they could use as a model. The elders were impressed particularly with a church at Waymansville but modified their plans somewhat because members of the building committee especially liked the steeple at St. Peter's in Columbus.

The new church was opened in 1888 but some long standing customs were changed, apparently because of pride in the beautiful new building with its gothic design.

One change especially hit hard at the farmers in the congregation who were told that the spitting of chewing tobacco in the new church was strictly forbidden and "*whoever cannot chew without having to spit must simply cease to chew tobacco during services.*"

Although recorders of church minutes were faithful in recording disagreements or dissension at church meetings, there is no record of a protest over the spitting ban.

The new church also provided the congregation with an opportunity to do something with the old building. It was converted into a classroom for the preparation of children for confirmation, known as the "instruction room" and later the "ladies aid room."

While such titles might seem quaint in today's society, they were in keeping with the customs of the time. For example, when the new church was opened, children 16 and younger sat in the front pews. Women had a designated seating area on the left side of the church and men were assigned the right side of the building.

* * *

The difficulty in sustaining a church was a constant source of frustration for the congregation throughout the 19th century and into the 20th. Minutes of the meetings frequently refer to discussions about the pay for the pastor; he usually having to point out that it was difficult to live on his salary, the members responding that there was hardly enough to meet the salary as it was.

In-kind contributions such as firewood to heat the parsonage helped, but the process was a struggle. For a number of years the elders elected to be excused from sending a representative to the meeting of the Synod and instead gave the money to the pastor.

Moreover, the congregation was undergoing a demographic change. At the turn of the century, immigration from Germany basically had ceased, and many members had started an exodus of their own to Kansas, Nebraska and Oklahoma.

In some instances there was the question of whether the money problems were the result of philo-

sophical differences. In 1889 when the church agreed to pay a portion of the teacher's salary with the county, several members apparently refused to contribute. According to the minutes of one meeting it was resolved "that after fruitless admonition they be taken into church discipline and be denied the Lord's Supper."

* * *

Some messages in the church minutes were ill disguised suggestions for the pastor. In the Oct. 9, 1890 meeting it was resolved "that from now on the pastor speak the Lord's Prayer audibly at the close of Divine Services."

* * *

At the turn of the century, growth in church membership was primarily from within the congregation. Those early years of the 20th century appear to have been quiet ones, but the church and its members were about to enter a troubling period.

Although the Bartholomew County of World War I is sometimes pictured as insulated from the convulsion going on around the world, the reality is that local residents were fed a steady diet of war news, even before the United States entered the conflict.

Much of it came through local newspapers such as the Columbus Evening Republican. Each night large headlines were stretched across the top of the front page, more often than not recounting information about the conflict.

The reporting was not entirely objective. German forces were derisively referred to as Huns, and editorial cartoons appearing just below that large Page One headline were direct attacks on the German leadership. War bond drives were patriotic events. Anyone not contributing risked public censure. In fact, one employee of a Columbus furniture company was threatened with being tarred and feathered when he refused to have a portion of his pay directed to the bond drive.

Against that backdrop, those transplanted Germans who had lived most of their lives in the Clifty area also had to live with the designation of "enemy aliens." They were not interned (as were Japanese-Americans during World War II), but they had to live with the stares of people who had been their neighbors.

The hurt was deep and personal. Describing her grandparents, Christopher and Wilhelmine Schnatzmeier, years later Dorothy Owens recalled, "*Grandpa and Grandma were both very hurt when they were labeled 'enemy aliens.' The word enemy bothered them greatly because they had never hurt anyone in their lives.*"

The mistrust came close to erupting into violence, especially over an incident in 1918 when a Bartholomew County soldier named Peter Daum died of pneumonia in Camp Dodge, Iowa. His body was returned to Bartholomew County and members of his family sought to have him buried at St. Paul.

The exact details of what happened next are cloudy but the Rev. K. Firnhaber initially declined to approve the service, arguing later that he needed permission from a higher authority because Daum was not a member of St. Paul.

Rumors about the incident spread throughout Bartholomew County. A story appeared in The Evening Republican repeating a rumor that Rev. Firnhaber had denied the rites of burial because Daum was an American soldier preparing to fight German soldiers.

Emotions ran high. According to one account Rev. Firnhaber, fearful of a potential lynch mob, hid in a cornfield when Bartholomew County officials visited his home. Ironically their purpose for the visit was to offer him protection against such a possibility.

Rev. Firnhaber's account of the incident appeared in the newspaper the next day, and the explanation served to calm emotions throughout the county.

* * *

Even though America was primarily a land of emigrants, the German community was easily identifiable. At St. Paul and other Lutheran churches, services often were conducted in the German language.

Whether it was in response to pressures from others in the community or the natural evolution of a social group in which old customs died out with the passing of the original members, the congregation of St. Paul began a gradual change to English in 1907.

In 1916, the elders voted to have "English morning services on the first Sunday of the month, with the exception of High Festivals."

Still, the switch from German to English was undertaken very carefully. On Oct. 2, 1921, the elders "resolved to have English services every other Sunday."

In 1922 Pastor F. Wambsganss announced that "during Lent he would preach in German in the morning and in English in the afternoon."

Attesting to the fact that the congregation did not rush into matters, it would be another seven years (Jan. 1, 1929) before the next step was taken. English services would be conducted on three Sundays each month. However, Christmas and Pentecost services would continue to be in German.

The issue was sealed Jan. 1, 1938 when, according to church minutes, "it was decided to have English services every Sunday forever and those who desire German services were requested to make arrangements with Rev. Nau to have German services if they were suitable."

* * *

The period immediately following the First World War saw a great many other changes in the church. Some of them dealt with the physical surroundings. During the pastorate of Rev. F. Wambsganss from 1920 to 1923 the entire church was remodeled and decorated, and a furnace was installed in the church basement.

The process of change continued with the arrival of Rev. P.G. Nau. If anything, it was accelerated.

Rev. Nau would serve St. Paul for 22 years. In that time

Stained Glass Windows

As part of the 80th birthday celebration of the Clifty congregation, stained glass windows were given in honor of or in memory by some of her members.

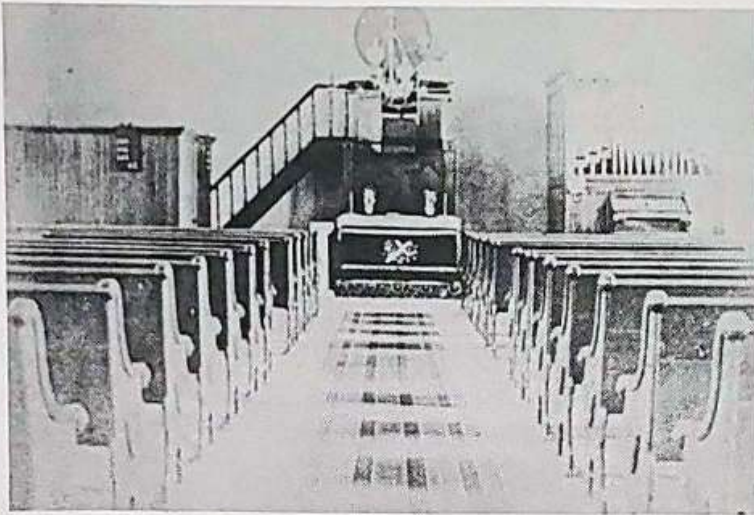
According to a 1928 article in The Evening Republican "ten art glass windows were installed in the church building yesterday in preparation for the celebration".

Windows were given in memory of:

Charles and Elizabeth Wehmeier - a farm couple who lived where their granddaughter Dorothy (Mrs. Floyd) Arnholt lives today at the corner of 100 S (Dunn Road) and road 300 East. Direct descendants of Charles and Elizabeth who are members of the Clifty church today are the families of Bernice Krieg, her children Bill Krieg and Judy (Mrs. Robert) Pitman.

Hanna and Louise Whipker - two unmarried sisters who lived in the family farmhouse where their great, great nephew Henry Whipker lives today at the corner of 100 S (Dunn Road) and Road 250 E. Direct descendants of Hanna and Louise who are members of the church today are the families of Dale Arnholt, his children Mary Shaffer and Tim Arnholt and Dorothea Nolting and her son Don Nolting and his children Keith Nolting and Nina Loesch.

Mr. & Mrs. Christopher Seeger - a farm couple who lived in the large 2-story red brick home on South Gladstone Avenue just outside the Columbus city limits. Today the home is occupied by Bob & Delores Niemoeller. The Seeger children were Mabel (Mrs. Harry) Day and Margarethe (Mrs. Clarence) Nolting. Earl Nolting was the direct descendent



Church Interior 1924



Interior of St. Paul Lutheran Church at Clifty on Palm Sunday April 7, 1963.



Church Interior 1937



Church Interior 1998

the congregation agreed to:

- Have a telephone put in the parsonage in 1924.
- Organize a Ladies Aid Society in 1924.
- Establish a Sunday school in 1926.
- Install stained glass windows as part of the 80th anniversary celebration in 1928.
- Add electricity in 1929.
- Organize a Walther League Society (later known as St. Paul Youth) in 1932.
- Install a new Hammond electric organ in 1937.
- Organize the Women's Missionary Society in 1943.

Although some of the changes might be considered a matter of routine by later generations, they were not taken lightly by the German Lutherans of Clifty in the years following World War I.

In many respects, much more was taking place than the installation of a telephone or heating the building with a furnace.

A way of life was changing.

The spirit of individual independence that was sweeping the world in the "roaring 20s" also was being felt at Clifty, but it was running into the established order that had been followed for decades by the older members of the congregation.

There was the very practical question of how the church would support itself. For years the members had operated on a percentage system in giving to the church, but in a 1925 meeting the congregation debated the question of making donations optional.

There were actually two motions put before the members. One was to leave it up to individual members as to how much they wanted to give to salary and expenses of St. Paul and a second as to how much they wanted dedicated to the Synodical budget. Both measures were defeated, but voices were raised in support of freedom of choice. There were eight out of 36 votes for making local donations voluntary and 12 of 37 for voluntary Synodical gifts.

Still, there was a measure of understanding about individual hardships. Members in arrears were a staple on the church books. In 1931 the congregation voted to cancel arrears for 1930 but to hold members to their pledges for 1931.

That action could have been an acknowledgment of the Great Depression. There would be other references. In a later 1931 meeting Rev. Nau agreed to have his salary lowered by \$100 because of "this period of depression." At the same time the total church budget was lowered to

of this family and his widow Gladys is a member of St. Paul today.

Fred & Alvina Schulz - a farm couple who lived in the original Schulz home on Road 150 S just north of the church and today is occupied by their great grandson David Burbrink. Later this couple moved to a home that was located just south of the church on Road 300 E. Direct descendants of this couple are the families of Bernice Krieg, Bill Krieg, Judy Pitman, Herschel Scheidt, and Pastor Robert Schulz.

Henry & Mary Nolting - a farm couple who bought a farm in 1877 on Road 100 S (Dunn Road) east of Road 400 East. Their direct descendants who are still members of the Clifty congregation are the family of Doug Scheidt and David Newkirk.

Other windows were presented by:

Ellen Lowe - a domestic worker who lived with her half sister Bertha Lowe Steinkamp on Road 250 E. Her direct descendent is Alberta Steinkamp (Mrs. Robert) Eggersman.

William & Amelia Lowe - a farm couple who lived in the house just west of the church on State Road 7 where John & Barb Hackman live today. They had no children but Amelia's great nieces and nephews are all of the Forster families in the congregation, Lydia (Mrs. Ray) Miller, and Imogene (Mrs. Herschel) Scheidt.

Charlie & Adaline Wiegand - a brother and sister of Amelia Lowe who lived on the farm owned today by their great nephew Charles Forster. Their direct descendants are Lydia Miller, Imogene Scheidt, and all of the Forster families.

The stained glass windows in the narthex were given in memory of Earl

\$2,800.

Later it was resolved "that the pastor and teacher pay their own service charges and electric light bill and also pay their telephone bill."

There is a sadness to the individual stories. The minutes from the meeting of Feb. 15, 1932 form a litany of human hardships.

"Most of those who were in arrears were not present (they had to give excuse). (One farmer) said he would pay as soon as he sold his wheat. He was urged to pay very soon, and upon promising to do so, his promise and excuse were accepted."

"(Another) said he had no work and no money. Excuse accepted."

"(A carpenter) promised to pay the next Saturday, and said he had not paid because of his lack of work. Excuse and promise were accepted."

"The finance board reported that many had made substantial reductions in their pledges and that only \$2,630.50 had been pledged."

It would not be until 1940 that the congregation would see the light at the end of the tunnel. The church budget had been raised to \$2,945, and Rev. Nau was making as much as he had made eight years earlier.

* * *

The spiritual health of the flock superseded money worries. In an April 1941 meeting the elders resolved to buy 112 new hymn books, even if it meant borrowing the money.

At that same meeting the Ladies Aid Society proposed the instruction room either be remodeled or a new building erected for the use of the different societies of the congregation, "especially for the use of the young folks."

Those seeds planted in 1941 were slow to grow. It was not until a meeting in 1945 that a "committee consisting of Ben Wehmeier, Marcus Nolting, Aug. Arnholt, Ben Meier and Ben Forster was appointed to submit a plan for the building of a Parish hall before or to be completed by 1948."

Three years later, Memorial Hall was dedicated, a tribute to the servicemen of St. Paul.

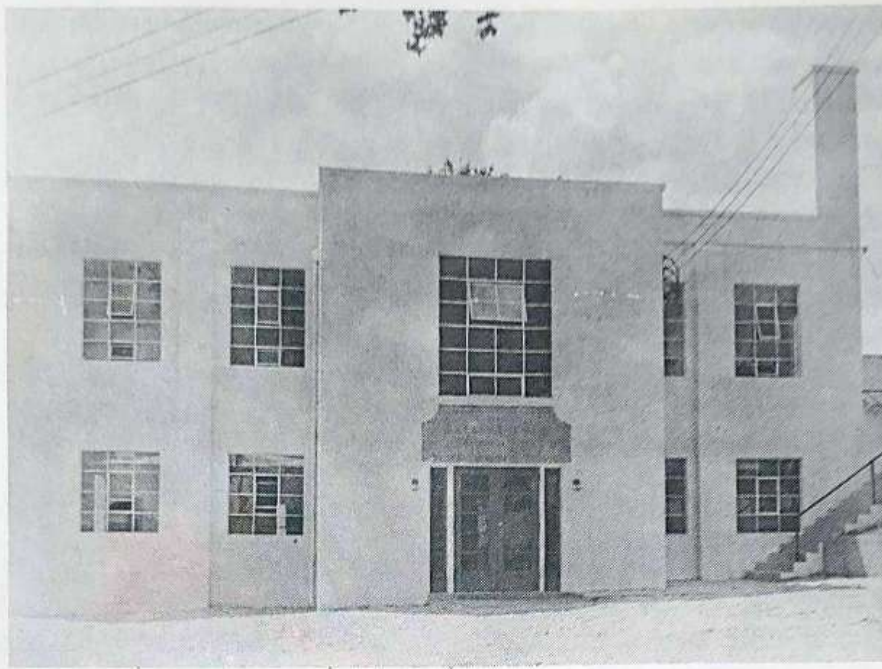
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When war broke out in 1941, there were few questions

Nolting by his wife Gladys in the early 1990's. Earl was the office manager for a group of orthopedic surgeons in Atlanta, Georgia before retiring to his home congregation at Clifty. Above the inner entrance to the nave the stained glass window was given by the Sunday School. No account of the Christ Praying In Gethsemene window has been found.



One of the stained glass windows installed in the sanctuary for the 80th anniversary of St. Paul Lutheran Church in 1928.



The Memorial Hall completed in 1948.



The Fellowship Hall dedicated November 1978.

here or around the country about the "loyalty" of German-Americans. The suspicions and fears of World War I were a thing of the past as the congregation of St. Paul went to war.

Church minutes reflect the spirit of patriotism. Special collections for the Army and Navy were conducted from the church.

In October 1942 the members ordered a "plaque or plaques for the names of the boys in U.S. service, including the First and Second World War veterans and servicemen."

In November of that year the elders were told "Mr. Fred Finke wished to enter the service as a chaplain and to do so he would have to be ordained. The congregation called him as an assistant pastor" to meet that requirement.

Boxes were sent regularly from the church to servicemen and in April 1943 a house to house canvas for the Army and Navy Commission was conducted.

The church bought war bonds.

* * *

The years following World War II witnessed a number of changes that would play a significant role in the future development of the church. Rev. Nau, who left in 1945, was followed by Rev. Eric Metzdorf.

In 1947 the congregation created a separate board of Christian education. The school had undergone a transition from that first log cabin but so had the background of the students. In 1948, for instance, there were 34 children enrolled, but only 12 of those were Lutherans.

In 1949, the church elders voted to "have the board of education investigate the matter of establishing a Lutheran school or of consolidating with the school of St. Peter's in Columbus." It was the first mention of a merger with St. Peter's.

The parochial school closed in the Spring of 1950. C. F. Daberkow served as the last teacher at the school.

Issues relating to education in the St. Paul congregation were not always clear cut. For instance a motion "to decide whether we are in favor of maintaining a Christian Day School or not" was carried by only a 32-30 margin.

A year later the members resolved that "this congregation shall maintain an elementary school if possible." If possible was underlined.

In 1954, the school committees of St. Paul and St. Peter's came to an understanding that St. Peter's Lutheran Church would accept children from St. Paul at a tuition cost of \$133 per child. At the same time the St. Paul members established a school fund to help pay the tuition for their children to attend St. Peter's.

In the meantime participation in the Vacation Bible School continued to grow. At a 1955 church meeting Rev. Carl Geist, who had assumed the pastorate two years earlier, reported that 100 students had enrolled in that year's program, a number far in excess of expectations.

In 1961 the church launched a library which had been started by Emily (Mrs. Elmer) Schroer in memory of her son Dean Schroer who died at the age of 24. It would be sustained by a library fund which would receive donations from members.

* * *

The role of women in the church also was evolving into one of greater participation. The 1950s were certainly different from an earlier period in which worshippers were seated by sex, women on the left, men on the right.

In 1954, a new women's group was established under the name of "Tri-W" (Willing Women Workers) to serve as an altar guild, arranging for flowers and cleaning the communion vessels and altar linens.

It would not be until the mid-60s that women were allowed to attend voters' meetings and hold certain offices. In 1971 women gained the right to become voting members at the age of 21.

That evolutionary change was but one of those to emerge from the post World War II period.

In 1953 members were allowed to give in sealed pledges, according to their abilities. It had been 29 years since the issue of individual choice had first been raised.

In 1955 a part of church history ended. The coal shed at the rear of the parsonage was removed.

Some traditions were still maintained. For instance members of the church were asked to volunteer their services to tear down the barn on church property and salvage any material that could be used in the construction of a garage for the minister's car.

* * *

During the pastorates of Rev. Paul Frisch and Rev. Karl Lepper, church services and customs were addressed.

Questions concerning communion, first raised by Rev. Frisch in 1957, led to a churchwide discussion about the use of individual communion serving cups in 1962. As had been done before, the membership elected to make changes in phases. In 1963 it was decided to offer communion twice a month, given by common cup on the first Sunday and by individual serving cups the third Sunday. That process was sustained when two Sunday worship services were approved in 1965 - the common cup would be used for communion at both the first Sunday services and individual cups on the third Sunday services.

It would be another 21 years - January 20, 1986 - before the congregation would officially adopt individual glasses for communion at all services.

Other intrinsic changes were made in the '60s:

- Confirmands had written instead of oral exams.
- Youth served as acolytes and ushers.
- Church services were broadcast on Columbus radio stations beginning in 1966.
- A tape recorder was purchased so that church services could be recorded and provided to shut-ins.
- A Boy Scout chapter was introduced.

With the resignation of Rev. Lepper in 1968, the congregation called Rev. William Stache, a native of Wisconsin who was serving a congregation in Armour, South Dakota. He would become the longest serving pastor in the history of St. Paul.

Five years later, on Sept. 30, 1973, the congregation celebrated the 125th anniversary of the church.

Preparations for that celebration began in 1971 with a renovation of the church which included moving the altar forward, the organ to the back of the church and the baptismal font to the right side. New carpet was installed, the pews refinished and the entire church painted and redecorated.

There were other progressive changes.

Pastor Stache began a series called "Little Sermons," which were to help small children understand the theme for that Sunday's service. In 1973 the church participated in its first Easter Sunrise service. A His and Hers club met for the first time in 1976.

In 1977 the church underwent a dramatic change in appearance. The process actually began in May 1976 when the members voted "to have the church house removed in the near future." The near future was a year away. Every building but the church itself was razed, and construction began on a new educational/fellowship building. At the same time a new sound system was added to the church.

The new Fellowship Hall was dedicated Nov. 19, 1978. The dedication stone carried a simple but meaningful message - "To the Glory of God."

With a brand new building for social and educational purposes and a reinvigorated church, St. Paul entered the 1980s with visions for the future and respect for the past.

On May 21, 1981 at a special voter meeting Mary Beth Glick made a motion that the church set aside funds to operate a "pre-school." The motion was passed by the membership.

It had been only 10 years earlier that women had been given the right to vote on church matters.

In July 1982 the church directed its attention to another age group by discussing the need for a Lutheran Youth Director.

Church directories were published in 1976, 1981, 1986, 1990 and 1995 and included photos of members.

In 1986, 36 new lots were laid out in the lower cemetery.

In 1987 the Ladies Aid and Lutheran Women's Missionary League combined their organizations.

A computer and printer for the church office were purchased in 1989.

As to spiritual development, Pastor Stache led the congregation through a two-year Bible study, the Bethel Series, support of Forward in Remembrance, and Alive in Christ as well as beginning a Prayer Meeting Group throughout the 1980s.

The church has maintained an involvement outside the congregation, supporting Cedar Lake Lodge, World Relief and Lutheran Bible Translators. The Sunday School has provided assistance for the American Indian mission efforts of Wind River Lutheran Church in Wyoming, and St. Paul Youth are active in attending national Youth Gathering meetings.

The decades of the '80s and '90s have been a time for celebrations and observances. The spiritual and cultural legacies of Martin Luther and Johann Sebastian Bach were observed by the congregation on their 500th and 300th birthdays. In 1987 the 100th anniversary of the church building was marked and in 1988 the 140th anniversary of the congregation was observed. Pastor Stache was recognized by his flock in 1990 on the occasion of his 30th anniversary in the ministry.

* * *

From the days when Rev. Carl Frinke began ministering to the spiritual needs of the Germans of Clifty, church finances have been a guiding element in the physical development of the congregation.

St. Paul would never have been described as a wealthy church and in many periods both the pastor and the congregation had to sacrifice to make ends meet. The Great Depression was especially hard on church finances, and it would not be until the 1940s that a measure of fiscal stability had been re-established. Even then church budgets rose incrementally.

In 1983 the church received a gift from the estate of W. Alfred Schaefer that equaled the budgets in some of the years of the past decade - \$49,000.

True to its cultural heritage, the congregation elected to set up a fund of \$30,000 to be used for missionary purposes beginning with gifts to the congregations in Nashville, North Vernon and Shelbyville as well as to the seminary in Fort Wayne.

Appropriately the fund was named in honor of the donor - the late W. Alfred Schaefer.

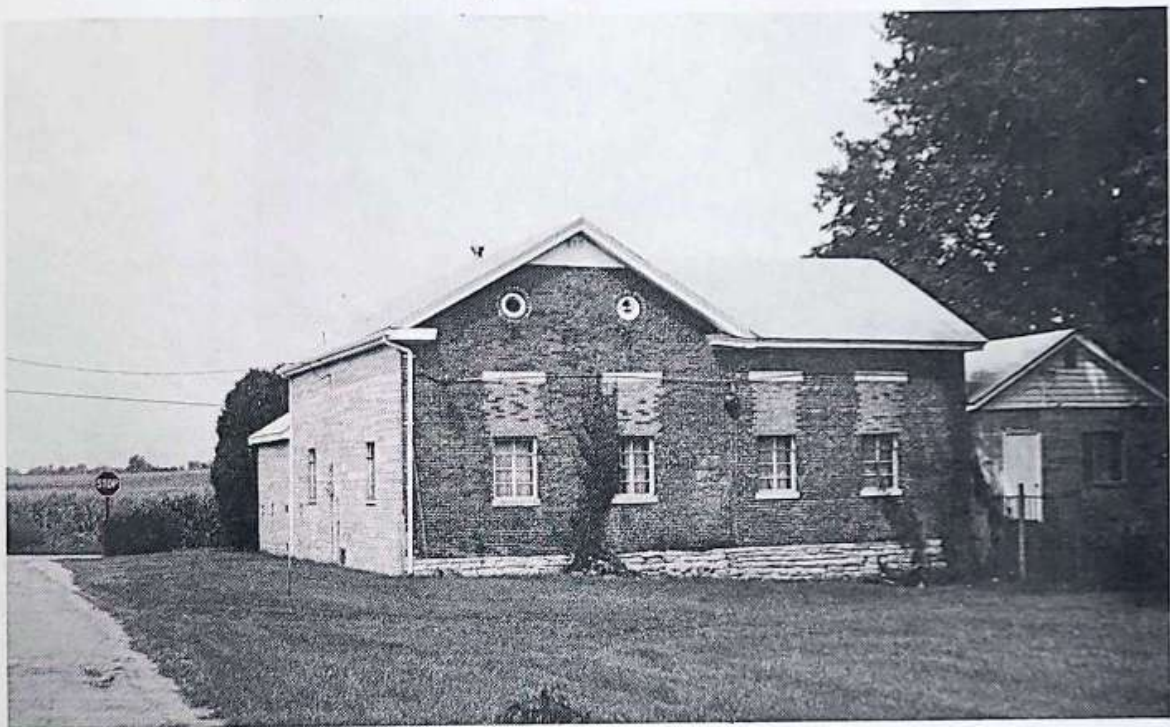
In 1989 the church received an even greater gift, the estate of the late Dora Fischer, valued at more than \$450,000.

From that estate the congregation was able to establish a fund out of which disbursements could be made for the benefit of persons who qualify for financial help.

It also provided members with the opportunity to fill a long held wish - the purchase of a new pipe organ for the church. In April 1990 a committee of Bruce Nolting, Bruce Pollert, John and Donna Sasse, Taffy Schroer, Doreen Stache, and Connie Weichman recommended the purchase of a 15-rank Dobson pipe organ. It was installed and used for the first time at services in December of 1991.



St. Paul Lutheran Church (Clifty). Note the "instruction or confirmation building" at the rear built of lumber from the second church building.



Former school operated by St. Paul congregation and Columbus Township from 1870 to 1950. Today the building serves as the Columbus Grange #2174 at Road 300 East and Road 150 South.

The church's old organ was given to the Prince of Peace Church in Martinsville.

Other important gifts were to be given the church. One extremely important contribution was provided in 1985 by Jim Strietelmeier who translated the church records of 1848 to 1923 from German into English.



*The Dobson
15-rank pipe organ
donated by the
Dora Fischer
Estate.*

* * *

In the 1990s the congregation of St. Paul continued its growth from within but also reached out into other communities:

- A Bibles for Russia project raised more than \$800, enough to send 1,416 New Testaments to Russia.
- The church became one of the early members of Housing Partnerships, Inc., a Bartholomew County organization dedicated to building new houses or refurbishing existing ones to be made available for low income residents.
- Acting on a wish made by the late Dora Fischer, the church purchased equipment for the weekly broadcast of a 30 minute program on radio station WWY.
- In another fulfillment of one of the provisions in the will of Dora Fischer two funds for the needy were established: St. Paul Support and Support Outside St. Paul.

- The preschool celebrated its 10th anniversary in 1991.
- A children's choir for grades three through eight was organized.
- Youth groups for high school, junior high and fifth and sixth grades were established.
- Martin Hasz, a Concordia River Forest graduate from Calvary Lutheran Church in Southport, Indiana, was installed as Director of Youth and Christian Education.

In this, the 150th year of its existence, the congregation of St. Paul Lutheran Church at Clifty consists of 429 souls (baptized). There are 320 communicants.

There have been changes through those years but there has always been a sense of who these people are and what they believe.

On March 23, 1986, the congregation voted to accept the philosophy developed by a study/planning group consisting of church members.

The seven points are a definition of a people - 150 years ago and today:

1. Because we are a Lutheran Church Missouri Synod congregation, we want to maintain a ministry true to the inspired word of God in all its purity.
2. Because we are a Christian congregation, who believes in salvation through faith in Jesus Christ as the true Son of God, we want to share this faith with others through personal witness, church worship services and world mission efforts, in order to win souls for Jesus.
3. Because we are a mixture of rural and urban members from all walks of life, we want to maintain a caring, friendly, family oriented congregation that offers a back to basics church to persons in search of a traditional church lifestyle in an historical setting.
4. Because we are devoted to educating our members from birth through adulthood in the truths of the Bible and its meaning for our lives today, we want to continue to expand our Bible study efforts for children, youth and adults.
5. Because we are responsible for our fellow church members and their spiritual well being, we want to strive for 100 percent participation by our members in worship services and Bible study classes which foster spiritual growth and active discipleship.
6. Because we are aware of our responsibilities to God, who has given to us freely and open handedly a wealth of talents and blessings, manifested materially and spiritually, we want to give of our riches to help maintain and promote his work here on earth.
7. Because we look to the future and plan for growth - spiritually and physically - according to God's will, we want to set aside our own selfish desire to stay the same and reach out with our unique qualities to minister to those in our community and throughout the world.

* * *

In the Spring of 1989, the congregation of St. Paul was taken back to the church's roots. The unlikely tour guide was a retired postal official living in the West German community of Lohne-Gohfeld - the birthplace of so many of the early pioneers of Clifty.

For years Hans Günter and Edith Scheidt Reckefuss Lichte had researched their individual families in hopes not just of tracing their past but in establishing links to unknown relatives.

Their search was typical of many genealogical expeditions - countless hours reading over archival records in their own country, and sending scores of letters to other communities where their ancestors may have lived.

Early in their search they determined that some of their ancestors had migrated to the United States in the mid-19th century. They sent more letters to government offices in port cities such as Cincinnati, Boston and Philadelphia, but it was not until an advertisement placed in a genealogy newspaper yielded a response that they got a hint of where their predecessors may have settled.

The discovery came by a circuitous route. The advertisement was spotted by a reader in Florida who

relayed it to the Clifty church where it was posted in a church bulletin. The bulletin in turn was noticed by Columbus residents Janice Scheidt and Donna Sasse, who began a correspondence with the Lichtes.

The letters yielded the information that Edith Lichte's great-great grandmother was Anna Engel Scheidt who visited her children who had settled in the Clifty area around 1850. She died and was buried in the Clifty cemetery on Jan. 29, 1868.

Other members of St. Paul were brought into the genealogy circle. Hans Günter and Edith Lichte not only learned about their predecessors from the people of Clifty, but many members of the local congregation also discovered links to their past.

The correspondence triggered a decision by the Lichtes to follow the path their ancestors had taken in coming to America more than a century earlier.

There was of course a significant difference in the means of transportation. Their journey by air was much quicker and a great deal more enjoyable.

During that 1989 visit the Lichtes were able to meet for the first time their newly discovered relatives. Distant cousins came forth - the Strietelmeiers, the Noltings, the Zurbruggs, the Wehmeiers, the Tiemanns, the Geilkers and of course the Scheidts. The faces may have been unfamiliar to the Lichtes, but their stories were part of the history the couple had been researching for years.

That 1989 visit evolved into something much more than a long distance family reunion. Out of it came repeated visits to the Clifty area by Hans Günter Lichte for additional research but mostly for a renewal of the bonds with other descendants of the families who once farmed the lands of his home. As in his first visit, he did not come alone. In 1992 he was accompanied by his son Martin. Three years later he was part of a group of 20 Lohne area residents who visited Bartholomew County and in 1997 returned again with another group of 20.

The visits brought forth another union, primarily built on the Lohne-Gohfeld-Clifty relationship. In 1994 the cities of Lohne and Columbus agreed to a sister city relationship.

There was also irony in the "second voyages" of the German visitors. Included in the group who visited Bartholomew County in 1995 was a retired farmer named Heinrich Stienkemeier.

Fifty years earlier he had been a soldier in the German Army. He had been captured by Allied Forces during the D-Day invasion and transported to the United States where he and other soldiers were held in prisoner of war camps. Stienkemeier was sent to an army camp on the Bartholomew-Johnson County border - Camp Atterbury, a short distance from the area known as Clifty.

The connection between the two communities was extremely personal. Hans Günter Lichte was given the foundation document for St. Paul Church which included the signatures of 77 of the original members. Searching through church records he discovered that 43 of those pioneers had come from Gohfeld.

There was another connection that the people of Lohne-Gohfeld and Clifty came across in the exchange of information. The design of the St. Paul church building is remarkably similar to that of St. Simeon Lutheran Church in Gohfeld.

It would be difficult for those not touched directly by the relationship of the people in these communities to understand the emotions that must have been felt when they were brought back together.

It would seem that Hans Günter Lichte spoke for several generations when he responded to that first letter from Janice Scheidt ...

His first words were, "My joy is great ...".

Congregation remembers way back when

Top hats and bonnets, shawls and knickers. These were the fashions for folks at St. Paul Lutheran Church a couple of Sundays ago as they celebrated and gave thanks for 150 years as a congregation.

The landmark building along Indiana 7, southeast of Columbus, has served them since 1887.

Between the 8 a.m. service and Sunday school, thoughts and conversation



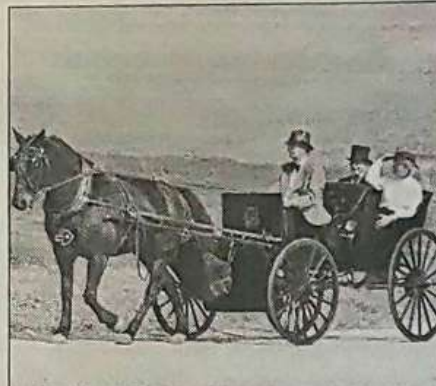
Jennifer Scheidt is content in the arms of her cousin, Elizabeth Scheidt.

centered on admiration for ancestors and their legacy.

One who walked that day was enlightened as to how hard life could be in the "good old days" and commented, "I had no idea it was such a job back then just to get to church."

But all-in-all it was a light-hearted celebration.

"This day has been so much fun, I hate to leave," said Vernice Arnholt as she reluctantly headed for the car and back to the 20th century.



Coachman Floyd Browning and his horse, Freddie, bring the Rev. William Stache and his wife, Doreen, to morning worship at St. Paul Lutheran Church.



Vernice Arnholt, in costume, walks arm-in-arm with her more contemporarily clad spouse, Edwin. The Arnholts celebrated amicably despite their divergent tastes in fashion.



Twentieth-century cameraman Phil Weichman captures a moment past. At left front is Cassie Pitman. Behind her, from left, are Emma Pitman, Katharine Strakis, in the arms of her mother, Jana Forster-Strakis, Mary Forster and Bernice Krieg.



Freddie the carriage horse is surrounded by admirers, including Emily Scheldt.



Rusty Johnson lends his voice to the children's choir.

Texts and Photos by Joe Harpring

Special services were held the last Sunday of each month as part of the 150th anniversary of St. Paul congregation during 1998.

Celebration Sundays

Sunday, January 25, 1998 - Heritage Sunday

Our anniversary celebration opened with a service focused on our anniversary theme, "Blessed To Be A Blessing." It would be a year to rehearse the blessings of God to us, especially in Jesus Christ, to praise and give thanks to Him for them and then to find avenues to give those blessings away to others. The "Blessed To Be A Blessing" banner made by Marilyn (Mrs. Gary) Brown was presented and displayed in the church. Marcia (Mrs. Art) Schwenk led the congregation in singing the hymn "Let Us Ever Walk With Jesus" in German and presented a historical timeline beginning with life in the 1840's in both Germany and America. This timeline was prepared by the youth group and the art work was done by Elizabeth Scheidt. A ship appliqué was added to the banner.

Sunday, February 22, 1998 - Founders Sunday

Members brought completed family genealogical charts for display. Donna (Mrs. John) Sasse gave a historical presentation about several of the early St. Paul founding families. Marcia Schwenk presented a succeeding timeline with the help of two young people dressed in vintage clothing and led the congregation in the German singing of "Let Us Ever Walk With Jesus". A church appliqué was added to the banner. As our congregation was founded 150 years ago, so even to this day we are blessed by God to be the church. God has gathered us by His grace and sends us forth to be a blessing to others.

Sunday, March 29, 1998 - Re-enactment Sunday

Members dressed in 19th century clothing watched Pastor and Mrs. Stache travel from the former church-operated school to the church by horse and buggy. Much picture-taking took place this day. The women were seated on the left side of the middle aisle and the men on the right with the children seated in the front pews on the left. Bernie Krieg gave a historical talk and Marcia Schwenk reviewed the timeline and led the German singing of the hymn. Coffeehour refreshments were made from old-time recipes and served on antique family dishes and trays. A horse and buggy appliqué was added to the banner. This Sunday's celebration was to remind us of the fellowship that we have with fellow Christians in Christ Jesus. The church has always been a place to share our blessings with one another.

Sunday, April 26, 1998 - Confirmation Recognition Sunday

The celebration of the blessing of confirmation brought back to all of us the great gift of strong, saving faith that God has given us through the instruction we received in our confirmation classes. We have come to know the truth about our life with God in Christ and how valuable it is to be strengthened in that faith. All living confirmands of the congregation were invited to the morning services and were recognized according to their classes. The oldest confirmand in attendance was Malinda Schulz Armuth of the class of 1918. Bernie Krieg gave a historical talk and Marcia Schwenk presented the timeline with the help of the young people and the German hymn was practiced. An extended Coffeehour allowed much fellowship among the returning alumni. A dove appliqué was added to the banner.

Sunday, May 31, 1998 - Memorial Observance Sunday

We heard that just as we enjoy the freedoms of being a United States citizen because of the sacrifice of our servicemen, so also God uses the Holy Spirit to bring personal freedom from sin and death through the sacrifice of Jesus Christ. Everyone was invited to bring a flower to church which was arranged by June Brown into one large, beautiful bouquet. All veterans of the congregation were recognized. Marcia Schwenk presented the timeline assisted by two young people dressed in military attire. The German hymn was practiced and Bernie Krieg shared personal experiences as a teen during World War II. After the service the congregation walked to the cemetery and the children placed flowers on the flag-decorated graves of the veteran sons of the congregation. Taps were played by John Schwenk and all departed to the fellowship hall to view war memorabilia including uniforms, pictures, and even a bullet-riddled Bible that saved the life of member Edwin Arnholt. A flag was added to the banner on this day.

Sunday, June 28, 1998 - Artifacts Sunday

Don Nolting and Don Strietelmeier gave a threshing skit and talked about farm life in the earlier part of the century. Marcia Schwenk presented the historic timeline and led the congregation in singing the German hymn. The Coffeehour was highlighted by an extensive display of farm and household antiques owned by Jim and Gayle Loesch. Others displays of pictures, certificates, and similar antiques were shared by the members. A bell appliqué was added to the banner. It was a reminder how the bell called people to the church where they found joy in using the gifts of God to work together for the good of others.

Sunday, July 26, 1998 - Mission Sunday

Pastor Louis Nau who was born and raised at Clifty during his father's 22 year tenure as pastor of St. Paul was the guest speaker. He shared memories of the many church families that helped shape his career as missionary to the Philippines, the Director of Asian Missions for the Lutheran Church - Missouri Synod, and now The Lutheran Hour ministries coordinator for Asia. He concluded that just as God used him to bring the message of salvation to others, so He also wants to use us for that same purpose. Bernie Krieg shared her memories of the former mission festivals during the 30's and 40's. After the services coffee and doughnuts, and later sandwiches, pie, pop and Crackerjack were sold at old-time prices, \$.25 or less on the front church lawn. A Bible appliqué was added to the banner.

Sunday, August 30, 1998 - Musical Heritage Sunday

At the morning services the Adult Choir sang special selections to fit the theme of the day. Bernie Krieg gave another informative review of former choir days. During the afternoon Jan Muth, Director of Music and Organist of St. Paul Lutheran Church in Ann Arbor, Michigan performed an organ concert and hymnfest based on the festivals of the church year. A reception followed the concert. An appliqué of a sheet of music based on the hymn, "Blessed Are The Sons Of God" was added to the banner. The focus for the Sunday was the special blessing that the heritage of Christian and Lutheran music is to God's people. The Word of God touches the soul warmly when the praises of God's truths of life and salvation are sung.

Sunday, September 27, 1998 - Celebration Sunday

Dr. Dean Wenthe, president of the Fort Wayne Seminary and husband of a Clifty daughter Linda (Arnholt) was guest speaker. His message brings to a close the heart-warming, yet challenging theme, "Blessed To Be A Blessing". The hymn practiced all year "Let Us Ever Walk With Jesus"

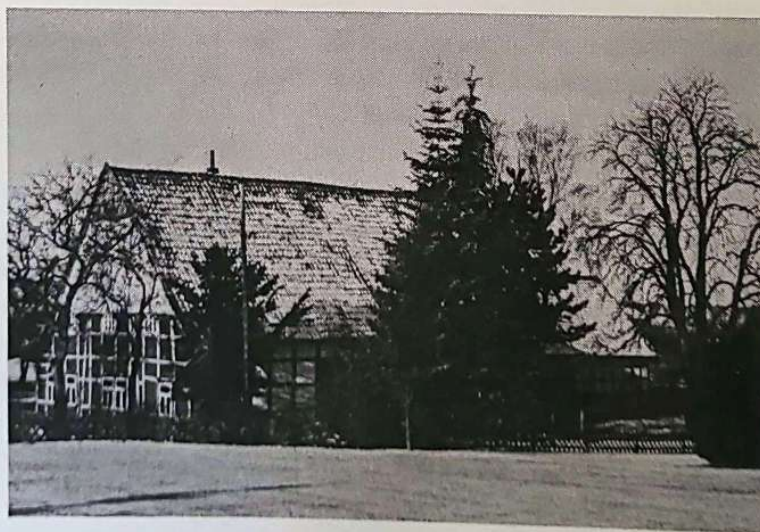
was sung in German. A very special guest was Hans Günter Lichte of the mother church in Gohfeld, Germany. A noon meal was served under a tent on the church lawn complete with a German band. The church history books were for sale and were autographed by Mr. Lichte and Harry McCawley.



Reinking home in Gohfeld Jöllenbeck. Standing in doorway is only Reinking couple to remain. Others immigrated to America.



Farmhouse #11 in Melbergen where the widow of Carl Wilhelm Scheidt and her children lived before immigrating to America in 1850 on the ship Louisiana.



Wehmeier home in Gohfeld, Germany occupied by Dr. Wehmeier, a dentist.

Fellow servants of Christ,

I'm very enthusiastic about our Preschool and it's ministry. We are having some exciting times growing and developing a strong outreach. We have taken a lot of time to make ourselves known in the community and to spread God's love to young families who don't have a church home.

My goal as a director is to encourage our congregation to use our preschool as an outreach and see it as a vital part of our congregation's mission. We have really drawn together a lot of energy and we want to see more people take advantage of this spiritual growth opportunity.

We have a very strong curriculum and well-trained Lutheran staff. The children grow intellectually, socially, physically and spiritually through well designed intentional thematic activities. We believe that our unique schedule of daily prayers, Bible story times, Christian songs and loving environment help to build a child's sense of self-worth and faith formation.

Thank you for being a part of the ministry outreach of the preschool.

In Christ,
Mary Shaffer

STAFF AT ST. PAUL PRESCHOOL

FORMER TEACHERS - Linda (Mrs. Ted) Meier
Althea (Mrs. Tom) Forster
Claire (Mrs. Tom) Bode
Mary Ellen Garn
Donna (Mrs. Bob) Bense
Julie (Mrs. David) Burbrink
Sharon (Mrs. David) Florine

The present preschool teacher is Karen (Mrs. Richard) Kruger with Gayla (Mrs. Michael) Alesandro as her assistant. Enrollment for 1998 - 1999 school year is 24 students with the 3 year olds meeting two days per week and the 4 year olds meeting 3 days per week.

For several years Joan (Mrs. Richard) Wilcox served as the teacher's aid followed by Debbie (Mrs. Curtis) Price. Lorraine Whitson served as financial secretary.

Pre-school Director— 1981 - 1988 Marybeth (Mrs. Myron) Glick
Director Committee — 1988 - 1994 Joan Wilcox, Lorraine Whitson, Margaret (Mrs. Michael) Curry
Pre-school Director —1994 - 1996 Donna Bense
Pre-school Director —1997 - present Mary (Mrs. Carl) Shaffer

SUNDAY SCHOOL TEACHERS

Sunday School Superintendent

Thom Hanson

Sunday School Teachers

Adult Bible Class - Pastor Stache, Marty Hasz, Michael Hackman

High School - Marybeth Glick, Tim Arnholt

Junior High - Marcia Schwenk

Preteen - Lynn Lutz, Star Gaither

Junior - Pat McKale, Marianne Arnholt

Kindergarten / Primary - Jill Scheidt

Nursery - Dawn Satterfield, Amy Purdue

Music Leaders

Bruce Pollert

Taffy Schroer

Doreen Stache

1998 OFFICERS OF THE CONGREGATION

Administrative Personnel

President - Don Nolting
Vice-president - Carl Shaffer
Secretary - June Brown
Treasurer - Jason Schroer
Financial Secretaries - Dean & Donna Hartke

Council-at-Large

Gayla Alesandro
Michael Curry
Gerald Helt

Board of Elders

Bill Krieg
Jim Brock
Philip Pokorny
Phillip Weichman
Dan Schroer
Dennis Peters

Board of Education

Rob Baltus
Tim Arnholt
Linda Scheidt

Janice Scheidt - St. Peter's school representative

Board of Stewardship

Jeff Hittler
Kenneth Bense
Wes Barnett

Organists

Doreen Stache
Bruce Nolting

Pre-school Director

Mary Shaffer

Cemetery Board

Jerry Linke
Marcus Arnholt
Max Nolting

Board of Trustees

Wilbur England
Glen Schurman
Joe Arnholt

William Nolting - caretaker

Board of Evangelism

Art Ramsey
Marianne Arnholt
Marcia Schwenk

Youth Board

Jeff Linke
Natalie Pollert
Janet Hackman

Choir Directors

Bruce Pollert
Taffy Schroer

Pastor's Secretary

Evelyn Petering

DESCRIPTION OF THE BOARDS

Cemetery Board -

The cemetery is in the care of three Trustees who are elected for a three year term. They are responsible for maintaining the cemetery, keeping the records of all the grave sites, and seeing that graves are dug when necessary. No records are available for the gravesites on the eastside of the church. In November 1877 the first burial occurred in the cemetery south of the church for Engel Caroline Wilhelmine Mathilde Scheidt age 3 years, 4 months, daughter of Carl and Caroline (Fischer) Scheidt. The cemetery is available to members of St. Paul/Clifty and their immediate family. At the present time, there are 172 lots with a capacity of eight adult burials per lot. Thirty of these lots are not assigned. There are 370 members buried there now. There is room for expansion to the east of the present cemetery.

Board of Elders -

The Elders of the congregation are assistants to the Pastor in the spiritual care of the congregation. The elders are responsible for the public services of the congregation, insuring that the services are conducted in good order and in honor and praise to our God. Their duties also include calling on those lax in church and communion attendance, offering assistance and comfort to the sick and needy, exercising church discipline when necessary, reconciling disagreeing parties, and providing counsel and constructive feedback to the Pastor.

Board of Trustees -

The Trustees of the congregation respond to the physical needs of the church buildings and property and maintain them in proper operational order. They are also responsible for the signing of all legal documents.

Board of Education -

Marty Hasz, the Director of Christian Education, serves on the board permanently with the elected members who serve a three year term. The newest member reports to the Church Council for one year and the second year member serves as chairperson. One of the most important purposes of this board is to support the work of the D.C.E. They also staff the Sunday School with teachers and plan the annual Rally Day and other appreciation days. Their main goal is to further Christian education at church by encouraging Sunday School attendance and Vacation Bible School participation as well as Christian education in members' homes by promoting family devotions, reading the Bible more frequently, and increasing personal prayer time.

Youth Board -

The St. Paul Youth Board was developed in 1993, when the congregation voted to pursue the search for a Director of Youth. The goal of the board was to work with the Youth Director in implementing ideas to increase the Christian fellowship among the youth of the congregation. Planning participation in Servant Events, District, State, and National gatherings is also carried out. Developing ways to bring unchurched youth to Christ is another goal that is carried out by the Youth Director and Board. There are three members serving on the board on a rotating basis. The first year member serves as a member of the Nominating Committee also. The second year member acts as chairperson, develops the budget for the Youth with the help of the Youth Director, and serves on the Church Council. The third year member serves on the Stewardship Committee. The Board meets on a monthly basis.

Board of Evangelism -

The purpose of this board is to spread the Gospel to as many people as possible. God set our goals and the board responds with visitation to neighborhoods and with people on the streets, as well as with follow-up calls to those who visit our worship service. We have a Friendship Sunday usually in early Fall. Members of our congregation are encouraged to bring friends or acquaintances. The board canvasses neighborhood areas and has started a Bible Study which resumes in the Fall. The three board members are committed to a three year term and alternate as Church Council representative. They meet monthly and give reports and accept new assignments. Sometimes we work with the Board of Elders, the Stewardship Board and Pastor to bring the blessing of God's love in Christ to our community.

Board of Stewardship - The function of this board is to help the members of the congregation put their time and talents and treasures to work for the Lord. The Lord has blessed us with a multitude of gifts and in response to His great love for us in Jesus Christ, we want to manage and use those gifts for the Lord's work. The Board of Stewardship encourages our fellow Christians in the giving of their offerings to the Lord and then prepares the congregation's annual budget on the basis of those gifts.

Church Choirs -

The choirs at St. Paul Lutheran Church are two in number - the Adult Choir and the Children's Choir.

The Adult Choir consists of any adult members interested in sharing their talent of music, singing praises to the Lord. Practicing usually on Wednesday evenings at 7:00 p.m., the Adult Choir sings at least 2 to 3 times a month during the Lenten/Easter seasons, and the Advent/Christmas seasons. The choir also sings during other special services and church celebrations.

Although there has been a men's choir in the past, we now have a small 4 to 8 person mixed voice group, part of the choir as well, that also sings during special services. The Adult Choir totals 20 to 25 members, is directed by Bruce Pollert and accompanied by Doreen Stache.

The Children's Choir consists of any Sunday School children in Grades 3 through 8 that are also willing to share their singing talents with our congregation. The choir, rehearsing for 15 minutes during their Sunday School hour, sings at least 2 times a month throughout the year, except for the month of August, and for other special occasions as well. There are 15 to 20 children in the choir, directed by Taffy Schroer and accompanied by Bruce Pollert.

ST. PAUL'S ANNUAL BUDGET

1927 - \$1,754
 1932 - 2,800
 1933 - 2,260
 1934 - 2,273
 1935 - 2,735
 1938 - 2,805
 1939 - 2,870
 1940 - 2,945
 1942 - 3,000
 1943 - 3,066
 1944 - 3,480
 1945 - 3,415
 1946 - 4,035

1947 - 5,115
 1948 - 5,446
 1949 - 11,928
 (building Memorial Hall)
 1950 - 9,573
 1951 - 10,315
 1952 - 9,135
 1953 - 9,941
 1954 - 8,917
 1955 - 16,677
 (school tuition)
 1956 - 17,886
 1957 - 21,000

1958 - 23,391
 1959 - 25,076
 1962 - 25,050
 1963 - 27,830
 1964 - 27,737
 1965 - 28,987
 1967 - 33,451
 1968 - 37,800
 1970 - 38,640
 1971 - 40,065
 1972 - 41,496
 1973 - 42,862
 1974 - 46,047

1975 - 49,486
 1976 - 52,716
 1977 - 57,219
 1978 - 62,219
 1979 - 76,459
 1980 - 85,285
 1981 - 93,934
 1982 - 101,453
 1983 - 107,040
 1984 - 117,263
 1985 - 117,500
 1986 - 126,764

1987 - 119,991
 1988 - 116,908
 1989 - 131,260
 1990 - 132,258
 1991 - 139,992
 1992 - 142,360
 1993 - 150,495
 1994 - 166,880
 1995 - 183,603
 1996 - 187,138
 1997 - 194,668
 1998 - 211,238

THE LADIES AID SOCIETY

The Ladies Aid Society of St. Paul Clifty was organized February 28, 1924. The Reverend Peter Nau was our spiritual advisor. Throughout its history our Ladies Aid Society has always endeavored to act as an organization which assists the congregation in its work. It has repeatedly contributed money to various purposes and projects such as communionware, carpet or linoleum for the church, a window, altar candelabra, paraments, electric sweeper, and electric lights.

They have supported various charities, orphanages, our two Lutheran seminaries and many missionaries.

Originally membership dues were 25 cents per month and were reduced to 15 cents per month during the Depression Years at which time there were 49 members.

Money was raised by holding bakesales and serving dinners. Members also visited the sick and sewed many quilts for the needy.

In 1987 Lutheran Womens Missionary League merged with the Ladies Aid since they were basically doing the same work. This allows them to serve in a broader sense through the LWML District and International level.

Their motto is "Serve the Lord with Gladness".

The Ladies Aid/LWML meets on the third Wednesday of the months of September through May.

Officers of Ladies Aid/LWML for 1998 are:

President - Bertha Arnholt

Vice-president - Gladys Nolting

Secretary - Virginia Hartke

Treasurer - Irma Nemeth

THE TRI-W SOCIETY

The Tri-W Society was organized in 1954 with the help of Pastor Carl Geist. Since many prospective members had young children, making it difficult to attend an afternoon meeting, there was a request for a night out - fathers could stay home with the little ones. A contest was held to find a name for the new organization. It was decided on Ben Wehmeier's idea - "Willing Women Workers" - thus Tri -W.

On a rotating basis each member is assigned to one of seven service committees which are as follows:

1. Altar Guild - Launder linens, clean pastor and acolyte gowns, change paraments, wash communionware, and arrange for and dispose of altar flowers.
2. Christian Knowledge - Bible topics and devotions.
3. Congregation Knowledge - Send cards to visitors, organize wedding receptions, arrange for light meals to be taken to homes with those recently released from the hospital, help with bereavement meals.
4. Tri-W Fellowship - Assign hostesses for each meeting, arrange Christmas and Valentine activities.
5. Fellowship (Coffee) Hour: Organize hostesses, supervise purchase of necessary supplies.
6. Kitchen - Oversee kitchen order and cleanliness.
7. Project: - Arrange for Christian service, purchase Christmas gifts for shut-ins, make baptismal banners, VBS name tags, etc.

Twenty members meet the first Thursday of the months of September through May.

Officers of Tri-W for 1998 are:

President - June Brown

Vice-president - Evelyn Petering

Secretary - Marianne Arnholt

Treasurer - Joanne Kirby

CIVIL WAR VETERANS

Christopher Heinrich Nolting (Henry C.) and his brother Johann Karl Heinrich Nolting (Charles Jr.) enlisted in the Civil War in Company G - 33rd Indiana Infantry at Indianapolis for a three year duration. Both were born in Jöllenbeck (Gohfeld Parish) Germany and immigrated in 1850 on the ship Louisiana with their parents and sister Wilhelmine.

WORLD WAR I

Edward Arnholt †
 Elmer Arnholt
 Henry Arnholt Jr. †
 Otto Arnholt
 Peter Daum †
 George Fischer †
 Carl Nolting
 Henry Nolting Sr. †
 Marcus Nolting Sr. †
 Carl Reinking †
 Frank Runge Sr. †
 Clarence Scheidt
 Clifford Scheidt
 Martin Schulz †
 William Siekmann †
 Alfred Steinkamp †
 Ernest Tucker †
 Alfred Wehmeier
 Carl Wehmeier
 Elmer Wehmeier

Carl Wichman
 William Wichman

WORLD WAR II

Carl Arnholt †
 Edwin Arnholt
 Francis Arnholt †
 Louis Arnholt †
 Paul Arnholt
 Walter Arnholt
 Ken Christopher
 Lil Christopher
 June Coy †
 Gerald Davis
 Mirko Drnjevic
 Robert Eggersman
 Alvin Fischer
 Henry Fischer
 Karl Forster
 Paul Forster †
 Reuben Hartke

Virginia Hartke
 Don Weiwig
 Miles Kirchner
 Glenn Krieg †
 John Meier †
 Ray Miller †
 Robert Nau †
 Earl Nolting †
 Marcus F. Nolting
 Morris Nolting
 Harry Peters
 Raymond Reed †
 Frank Runge Jr. †
 Francis Scheidt
 Herschel Scheidt
 Dean Schroer †
 Edwin Schuette
 Walter Terkhorn †
 Leonard Urbahns
 Robert Zurbrugg †

† Buried in Clifty Cemetary

SERVICEMEN OF ST. PAUL, CLIFTY

Raymond Arnholt
 Richard Arnholt
 Michael Curry
 Larry England
 Michael England
 Wilbur England

Lynn Forster
 Andrew Gossett
 Mark Grimes
 Matthew Hartke
 David Lange
 Delano Newkirk

Donald Nolting
 Max Nolting
 Brian Purdue
 Colin Scheidt

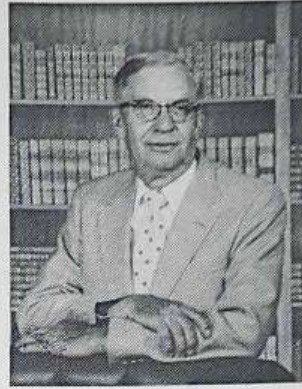
SONS OF ST. PAUL CLIFTY

Four sons of St. Paul's congregation continued their schooling at the seminary to become pastors within the Lutheran Church Missouri Synod.



Ernest Ferdinand Urbahns
"Ernie"

born 2-5-1907 died 1-1984
Retired as pastor in Brazil, Indiana
and moved to Terre Haute, Indiana.
Served as interim pastor at Marshall,
Illinois for five years.



Robert Karl Franz Schulz
"Bobby"

born 11-6-1911
Retired in September 1977 as
pastor of St. Peter's Lutheran
Church in North Judson, Indiana
after serving there for seven years.



Louis Yehling Nau
"Louie"

born 6-25-1928
Guest speaker at St. Paul's 150th
Anniversary Mission Sunday, July 26, 1998
Presently serves as The Lutheran Hour
Ministries Coordinator for Asia



Kenneth Herbert Schroer
born 5-26-1927 died 2-16-1989
Retired in November 1988 as pastor
of Faith Lutheran Church in South
Bend, Indiana after serving there for
twenty years.

PASTORS OF ST. PAUL'S CONGREGATION

Rev. C. Frinke	1848 - 1851
Rev. R. Klinkenberg	1851 - 1852
Rev. J. Rauschert	1852 - 1855
Rev. A. Zagel	1855 - 1860
Rev. E. Rolf	1860 - 1863
Rev. G. Kuechle	1863 - 1865
Rev. G. Schumm	1865 - 1869
Rev. A. Heitmueller	1869 - 1886
Rev. M. Mertz	1886 - 1893
Rev. G. Fischer	1893 - 1905
Rev. K. Firnhaber	1905 - 1920
Rev. F. Wambsganss	1920 - 1923
Rev. P.G. Nau	1923 - Apr. 1945
Vacancy Pastor Rev. A.E. Brauer (of St. Peter's)	Apr. 1945 - Mar. 1946
Rev. E.O. Metzdorf	Mar. 1946 - Sep. 1952
Vacancy Pastor Rev. Roy Guelzow (of St. Peter's)	Oct. 1952 - Feb. 1953
Rev. Carl Geist	Mar. 1953 - Apr. 1956
Vacancy Pastor Rev. Stratford Eynon (of Grace Lutheran)	Apr. 1956 - Mar. 1957
Rev. Paul Frisch	Mar. 1957 - Oct. 1962
Vacancy Pastor Rev. V. Paul Heine (of St. Peter's)	Oct. 1962 - Feb. 1963
Rev. Karl Lepper	Mar. 1963 - Feb. 1968
Vacancy Pastor Richard Tremain (of Faith Lutheran)	Feb. 1968 - Jul. 1968
Rev. William Stache	Jul. 7 1968 - present



Rev. C. Frinke



Rev. R. Klinkenberg



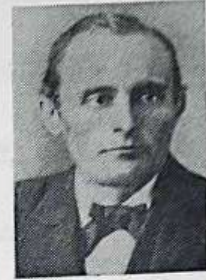
Rev. J. Rauschert



Rev. A. Zigel



Rev. G. Kuechle



Rev. A. Heitmüller



Rev. G. Fischer



Rev. K. Firnhaber



Rev. F. Wambsgans



Rev. P.G. Nau



Rev. E.O. Metzdorf



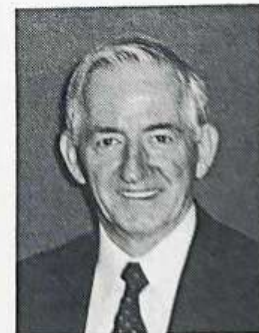
Rev. Carl Geist



Rev. Paul Frisch



Rev. Karl Lepper



Rev. William Stache

TEACHERS AT ST. PAUL'S PAROCHIAL SCHOOL

1848 - 1860	Teacher/Pastor A. Zagel
1860 - 1863	Pastor E. Rolf
1863 - 1865	Pastor G. Kuechle
1865 - 1869	Pastor G. Schumm
1869 - 1870	Mr. Henke
1870 - 1873	Mr. Thomas Kobbe, public school teacher
1873 - 1876	Mr. John Fischer, public school teacher
1876 - 1878	Mr. Wallace and Mr. Bolinger, public school teachers
1878 - 1886	Mr. William Spuhler, parochial teacher
1886 - 1886	Mr. Luther Glick, interim teacher
1886 - 1906	Mr. Henry Mensendiek, parochial teacher
1906 - 1946	Mr. Robert Urbahns, parochial teacher
1946 - 1947	Mrs. E. O. Metzdorf, parochial teacher
1947 - 1948	Mr. Lester Rush, parochial teacher
1948 - 1950	Mr. C.F. Daberkow, parochial teacher

SPECIAL RECOGNITION POSTHUMOUSLY

TO

CARL ARNHOLT - served with his wife Taletha as superintendent of the
Sunday School from 1948 until 1969. Died June 19, 1985

ALMA (MRS. HENRY) SCHULZ - retired in 1961 after serving for 35 years
as choir director and 15 years as church organist.
Died December 23, 1983

ORIGIN OF THE NOLTING NAME

An Excerpt From the Noble Book of Berlin

In the year of 1600 there was a lack of priests in Prussia. Therefore, the cultural department of ministry turned to Sweden because it was known that there were many theologians there. The Swedish Minister of Culture in Stockholm, Herr von Nolting, declared his willingness. He offered first of all his three sons to Prussia, who had just finished their studies in theology. He offered this service on the condition that the sons would be placed in different provinces. The youngest was to stay closest to Herr von Nolting in Pommern.

Prussia accepted the offer and the oldest went to Halte in Westphalia. The second son went to Schlesian and the third oldest stayed in Pommern. Until then, the name of Nolting was not known in Prussia. Pastor von Nolting married a woman in Westphalia. This marriage produced three sons and one daughter. The sons had studied theology also. Pastor von Nolting was called to the court in Berlin in 1726 as a teacher of the royal children. He happily accepted the position especially for his own advantages.

His oldest son was assigned to the parish in Halte. The second son came as a candidate to Herford. The daughter and the youngest son went with him to Berlin. With one of the two sons who stayed in Westphalia, the nobility died out. The reason for this was not listed in the book of noble names. Pastor von Nolting is the original father of the Westphalia family Nolting.

I received this excerpt from the book of noble names from Professor Dr. Pfund from Berlin at Christmas, 1854 as a gift.

Ernst Heinrich Wilhelm Nolting
Born February 17, 1830 at Lerbeck

THE 150TH ANNIVERSARY CELEBRATION COMMITTEE

Bernice Krieg, Chairperson
Walter and Bertha Arnholt
Charles and Etta Faye Forster
Don and Lucy Nolting
Max and Catherine Nolting
Bruce Pollert
Donna Sasse
Janice Scheidt
Dan and Taffy Schroer
Marcia Schwenk
Pastor William Stache
Alice Weichman

The appendix was written by James Strietelmeier of Lilburn, Georgia in 1985.

APPENDIX

Research in the Records of St. Paul's Church at Clifty on my Nolting and Schnatzmeier ancestors led me to Gohfeld Parish in Westphalia, where I was very quickly able to identify many others who moved from the Gohfeld area to Clifty community. This appendix is a brief listing of those families and individuals who were identified. The information listed in this appendix is not a complete family history for these families.

A note on a German custom is required for the reader to avoid confusion in surnames. German farms were named, such as Nolting or Schnatzmeyer. These names were established by the early 1600's. The farms were owned by the nobility, who gave a peasant the right to live on and farm a farm. This right was inheritable and usually passed to the eldest son. If there was no son who could legally inherit it, the widow or a daughter would marry, and the husband received the right. He would change his surname to the name of the farm, and all children of the marriage would receive the new surname. For example, Johann Daniel Hagemeyer married Anne Marie Christine Boegeholz, the heiress to the Boegeholz farm. They and all their children were known by the surname Boegeholz. Another interesting example is that of Carl Dietrich Schulz. His parents' surnames were Fischer and Paulsiek. His father received the right to the Schulz farm by marrying a widow. This custom began to end in the 1800's, causing a period of confusion in tracing surnames. For example, Johann Daniel Fischer married Anne Marie Engel Scheidt who was the heiress to the Scheidt farm. All of their children were baptised with the surname Scheidt, but one daughter, Anne Marie Christine Engel who married Carl Heinrich Wehmeier, was referred to by either Fischer or Scheidt in Gohfeld records. Her brother, Johann Carl Friedrich, was always referred to by the surname Fischer.

The following are individuals who moved from Gohfeld to Clifty:

Johann Heinrich Fischer, born 27 Aug 1813 in Depenbrock, the illegitimate son of Anne Marie Elisabeth Fischer, daughter of Johann Heinrich Fischer.

Johann Carl Friedrich Fischer, born 26 Sep 1819 in Depenbrock. Parents were Johann Daniel Scheidt born Fischer and Anne Marie Engel Scheidt.

Heinrich Wilhelm Reinking, born 25 Dec 1825 in Jollenbeck. Parents were Franz Carl Reinking and Anne Marie Caroline Linnaber.

Ernst Heinrich Gottlieb Schumacher, born 7 Jan 1812 in Jollenbeck. Parents were Friedrich Gottlieb Schumacher born Stremming and Anne Marie Charlotte Schumacher.

Caspar Heinrich Ernst Schulz, born 26 May 1830 in Melbergen. Parents were Johann Heinrich Schulz and Anne Marie Christine Schnatzmeyer.

Carl Dietrich Schulz, born 10 Sep 1834 in Melbergen. Parents were Johann Friedrich Schulz born Fischer and Louise Marie Charlotte Paulsiek.

The following sheets of this appendix are family group sheets for families that moved from Gohfeld to Clifty community. I have included also the family group sheet for Friedrich Wippker, who moved to Clifty from Lengerich Parish in Westphalia.

FAMILY GROUP RECORD

WIFE

HUSBAND

Anne Marie Friederike ALLERSMEYER		NAME	Carl Heinrich Gottlieb BUDE	
	1828	BORN	26 Aug 1826	Depenbrock, Westfalen
		MARRIED	31 Oct 1847	Gohfeld, Westfalen
		DIED		
		BURIED		
Carl Heinrich Allersmeyer		FATHER	Carl Heinrich Gottlieb Budde	
A. M. Christine Elisabeth Ahrenholz		MOTHER	Anne Christine Wilhelmine Rurup	
		OTHER		
		husband/		
		wife		

NOTES: Arrived New Orleans from Antwerp 10 June 1850 on ship "Sea Lion".

Date married and spouse beneath children

#	S e x	CHILDREN IN ORDER OF BIRTH	BORN	WHERE BORN	DIED	WHERE DIED
1	F	Maria	July 1849	Depenbrock, Westfalen		
2	M	Zacharias Heinrich Gottlieb	28 Feb 1854	Bartholomew Co Indiana	7 Jan 1857	Bartholomew Co Indiana
3	F	Anna Maria Christine Engel Karoline	27 Apr 1856	Bartholomew Co Indiana		
4	F	Carl Friedrich Hermann	12 July 1861	Bartholomew Co Indiana	19 May 1862	Bartholomew Co Indiana
5			1863	Bartholomew Co Indiana		
6	M	Friedrich Carl	31 Dec 1865	Bartholomew Co Indiana		

FAMILY GROUP RECORD

WIFE

HUSBAND

Anne Marie Christine Engel ROTTMANN		NAME	Daniel Friedrich FISCHER <i>See next pg for wife #1</i>	
	1821	BORN	28 Mar 1807	Depenbrock, Westfalen
		MARRIED	15 Nov 1845	Gohfeld, Westfalen
Bartholomew Co., Indiana	21 Dec 1878	DIED	26 Dec 1878	Bartholomew Co, Indiana
St. Paul's Cemetery	24 Dec 1878	BURIED	29 Dec 1878	St. Paul's Cemetery
Ernst Heinrich Rottmann		FATHER	Johann Daniel Fischer gen Scheidt	
Margarethe Friedrike Tiemann		MOTHER	Anne Marie Engel Scheidt	
		OTHER	(1) Marie Louise Engel Wehmeyer	
		husband/ wife	10 Apr 1831	

NOTES:

Date married and spouse beneath children

#	s e x	CHILDREN IN ORDER OF BIRTH	BORN	WHERE BORN	DIED	WHERE DIED
1	F	Anne Marie Friederike Christine	13 Jan 1847	Depenbrock, Westfalen		
2	F	Christena May 1872 Friedrich Oberwitte	1849	Depenbrock, Westfalen		
3	F	Wilhelmine	1852	Depenbrock, Westfalen		
4	F	Caroline	1854	Depenbrock, Westfalen		
5	M	Carl HEINRICH 8 June 1884 Caroline Nolting	28 Dec 1855	Bartholomew Co Indiana	31 Dec 1910	Bartholomew Co Indiana
6	M	George WILHELM 1 May 1892 Martha Scheidt	14 Sep 1857	Bartholomew Co Indiana		
7	M	Carl Friedrich DANIEL 22 Apr 1888 Wilhelmine Nolting	11 Feb 1860	Bartholomew Co Indiana		
8	M	Carl Friedrich Heinrich HERMANN	24 Apr 1863	Bartholomew Co Indiana		

FAMILY GROUP RECORD

WIFE

HUSBAND

Anne Marie Christine Engel FRIEDRICHSMEYER		NAME	Caspar Heinrich GEILKER	VLOTHO
Melbergen, Westfalen	6 Feb 1815	BORN	15 May 1809	Gohfeld u. Flote, Wstfl
		MARRIED	25 July 1835	Gohfeld, Westfalen
Bartholomew Co., Ind.	26 Sep 1874	DIED	20 Dec 1852	Bartholomew Co., Ind.
St. Paul's Cemetery	29 Sep 1874	BURIED		St. Paul's Cemetery
Carl Heinrich Friedrichsmeyer		FATHER	Johann Heinrich Wilhelm Geilker	
Anne Marie Louise Kemena		MOTHER	Anne Marie Catharine Schnatwinkel	
(2) Heinrich Nolting 10 Apr 1862		OTHER	(1) Anne Marie Schwibbe 8 May 1834	
		husband/ wife		

NOTES:

Date married and spouse beneath children

#	s	e	x	CHILDREN IN ORDER OF BIRTH	BORN	WHERE BORN	DIED	WHERE DIED
1	M			Carl Heinrich Wilhelm	29 June 1836	Jollenbeck, Westfalen	7 Feb 1865	Bartholomew Co Indiana
2	M			Zacharias Heinrich	3 Sep 1839	Jollenbeck, Westfalen		
3	M			Caspar Heinrich	2 Jan 1842	Jollenbeck, Westfalen	19 May 1862	Bartholomew Co Indiana
4	M			Carl Dietrich	11 Aug 1844	Jollenbeck, Westfalen	12 Nov 1894	Bartholomew Co Indiana
				13 Nov 1872 Marie Nolting	16 Feb 1854	Barthol Co Ind		
5	M			Friedrich August Wilhelm	13 Nov 1847	Jollenbeck, Westfalen		
				3 Sep 1874 Louise Kollmeier				
6	F			Anna Maria Wilhelmine Engel	13 Jan 1850		8 Feb 1870	Bartholomew Co Indiana
				27 Aug 1868 Johan H. Kollmeier				
7	M			Johann Friedrich	28 July 1852	Bartholomew Co Indiana		

FAMILY GROUP RECORD

WIFE

HUSBAND

Anne Marie Louise KEMENA		NAME	Johann Daniel Heinrich NOLTING	
Melbergen, Westfalen	3 Sep 1810	BORN	16 Dec 1803	Jollenbeck, Westfalen
		MARRIED	24 July 1831	Gohfeld, Westfalen
Bartholomew Co., Indiana	23 Aug 1861	DIED	21 Sep 1874	Bartholomew Co., Ind.
St. Paul's Cemetery	25 Aug 1861	BURIED	23 Sep 1874	St. Paul's Cemetery
Zacahrias Heinrich Kemena		FATHER	Johann Friedrich Nolting	
Agnese Engel Krutemeyer		MOTHER	Anne Marie Christine Louise Schmidt	
		OTHER	(2) Anne Marie Catharine Engel	
		husband/	Friedrichsmeyer widow Geilker	
		wife	married 10 Apr 1862	

NOTES:

Date married and spouse beneath children

#	s e x	CHILDREN IN ORDER OF BIRTH	BORN	WHERE BORN	DIED	WHERE DIED
1	M	Christoph Heinrich	12 Aug 1832	Jollenbeck, Westfalen	25 June 1833	Jollenbeck, Westfalen
2	F	Anne Marie Louise Caroline 4 Apr 1858 John Kollmeier	26 Dec 1833	Jollenbeck, Westfalen	2 May 1882 21 Aug 1914	Bartholomew Co Indiana Barthol Co Ind
3	F	Anne Marie Engel 6 Feb 1859 Charles D. Scheidt	18 May 1835 30 Oct 1837	Jollenbeck, Westfalen Melbergen, Wtf	26 Apr 1884 12 Jan 1893	Bartholomew Co Indiana Barthol Co Ind
4	M	Johann Daniel Heinrich	31 Jan 1837	Jollenbeck, Westfalen	31 Jan 1837	Jollenbeck, Westfalen
5	M	Carl Daniel	12 Jan 1838	Jollenbeck, Westfalen		
6	M	Christoph Heinrich	17 Nov 1839	Jollenbeck, Westfalen	9 Aug 1843	Jollenbeck, Westfalen
7	M	Zacharias Heinrich	16 Jan 1842	Jollenbeck, Westfalen	27 May 1848	Jollenbeck, Westfalen
8	M	Samuel Christoph Heinrich	10 Mar 1844	Jollenbeck, Westfalen		
9	F	Anne Marie Engel	3 Jan 1846	Jollenbeck, Westfalen	25 July 1846	Jollenbeck, Westfalen
10	F	Anne Marie Wilhelmine	9 Apr 1847	Jollenbeck, Westfalen	30 Dec 1849	Jollenbeck, Westfalen
12	F	Christopher	22 Sep 1848	Jollenbeck, Westfalen		
12	F	Maria Christena Mathilde Engel	14 Oct 1853	Bartholomew Co Indiana	18 Jan 1883	Bartholomew Co Indiana

FAMILY GROUP RECORD

WIFE

HUSBAND

Anne Marie Catharine MEYER		NAME	Wilhelm Heinrich SCHEIDT	
Melbergen, Westfalen	2 May 1805	BORN	26 Sep 1804	Melbergen, Westfalen
		MARRIED	2 Mar 1823	Gohfeld, Westfalen
		DIED	19 May 1844	Melbergen, Westfalen
		BURIED	23 May 1844	Gohfeld, Westfalen
Friedrich Wilhelm Meyer		FATHER	Hermann Heinrich Scheidt	
		MOTHER	Anne Marie Engel Schneider	
		OTHER		
		husband/		
		wife		

NOTES: A note in the Gohfeld records indicates that the family moved to America in 1850.

Date married and spouse beneath children

#	s/le/x	CHILDREN IN ORDER OF BIRTH	BORN	WHERE BORN	DIED	WHERE DIED
1	M	Carl Heinrich	20 Apr 1824	Melbergen, Westfalen	1 July 1824	Melbergen, Westfalen
2	F	Anne Marie Christine Louise	21 Mar 1826	Melbergen, Westfalen		
15		July 1848 Friedrich Heeper	17 Sep 1825	Melbergen, Wfn	31 Mar 1863	Barthol Co Ind
3	F	Anne Catharine Louise Engel	3 July 1829	Melbergen, Westfalen	1 Mar 1896	Bartholomew Co Indiana
15		Aug 1851 Heinrich Reinking	25 Dec 1825	Jollenbeck, Wn	21 Apr 1905	Barthol Co Ind
4	M	Hermann Heinrich	12 Apr 1832	Melbergen, Westfalen	12 Mar 1834	Melbergen, Westfalen
5	M	Peter Heinrich Samuel	12 Dec 1834	Melbergen, Westfalen	6 Oct 1898	Bartholomew Co Indiana
12		Sep 1856 Caroline Wehmeyer	16 Dec 1836	Depenbrock, Wn	28 Apr 1890	Barthol Co Ind
6	M	Carl Zacharias Daniel	30 Oct 1837	Melbergen, Westfalen	12 Jan 1893	Bartholomew Co Indiana
6		Feb 1859 Caroline Noiting	18 May 1835	Jollenbeck, Wn	26 Apr 1884	Barthol Co Ind
7	M	Carl Ludwig	26 Nov 1840	Melbergen, Westfalen	16 Mar 1900	Bartholomew Co Indiana
1		Sep 1861 Caroline Fischer	1843			
8	M	Johann Carl Wilhelm	13 Nov 1843	Melbergen, Westfalen		

ADDENDUM

The following list contains names of individuals and families who immigrated from the Gohfeld area of Westphalia to the Clifty Community of Bartholomew County, Indiana, and arrived at New Orleans from Antwerp on 10 June 1850 aboard the ship "Sea Lion". The age, sex, occupation and place of origin are copied from the passenger list. All other comments are additions from my personal notes.

NAME	AGE	SEX	OCCUPATION	FROM	REMARKS
Held, Christiana	22	F	merchant	Prussia	married Friedrich Schulz 9 Oct 1851 at Clifty.
Lichte, Carl	20	M	joiner	"	married Anna Maria Hagemeyer 27 Oct 1854 at Clifty.
Hagemeyer, Hch.	19	M	day laborer	"	died 1852 at Clifty.
Geilker, Caspar	42	M	agriculture	"	married 2nd Heinrich Nolting 10 Apr 1862 at Clifty.
" Maria	30	F		"	married August Kiel, died 1857
" Louise	22	F		"	died 1865 at Clifty.
" Hch.	11	M		"	
" Zacharias	10	M		"	died 1862 at Clifty.
" Caspar	7	M		"	died 1894 at Clifty.
" Carl	6	M		"	married Louise Kollmeier 3 Sep 1874 at Clifty.
" August	3	M		"	married Johan Kollmeier 27 Aug 1868 at Clifty.
" Wilhelmine	2 mos	F		"	
Budde, Hch.	54	M	agriculture	"	
" Louise	29	F		"	
" Carl	11	M		"	
" Gottlieb	24	M	agriculture	"	
" Christina	22	F		"	
" Maria	11 mos	F		"	
" Anna	18	F		"	
Backhaus, Hch.	19	M	tailor	"	married Anna Schlute 31 Jan 1855 at Clifty.
Thiemann, Hermann	27	M	tailor	"	died 1906 at Clifty.
" Engel	22	F		"	died 1862 at Clifty.
Johannismeier, Peter	26	M	day laborer	"	
Alesmeier, Friedch.	18	M	"	"	
Kihl, Aug.	26	M	painter	"	from Lengerich, Westphalia. Married Christine Louise Geilker.

CURRENT MEMBERSHIP OF ST. PAUL LUTHERAN CHURCH

August, 1998

Alesandro, Gayla
Arnholt, Dale & Marianne
Arnholt, Edwin
Arnholt, James; Jamie, Shawna
Arnholt, Joseph & Susan; Conner
Arnholt, Kenneth & Marjorie
Arnholt, Marcus & Debra; Kimra, Derika,
Arnholt, Raymond
Arnholt, Rex
Arnholt, Richard
Arnholt, Taletha
Arnholt, Timothy & Angela
Arnholt, Walter & Bertha
Arthur, Joshua
Baker, Jeff & Jill; Benjamin
Baltus, Rob & Tina; Kirsten, Clarissa,
Barnett, Wesley & Becky; John
Bense, Kenneth & Julia
Borcherding, David; David,
Borcherding, Jennifer
Boston, Richard
Brandt, Eldon & Arlene
Broadus, Michael; Brian, Monica
Brock, James & Kathy; Kathryn, Peter
Brown, Gary & Marilyn
Brown, June
Brown, Nola
Brown, Patrick & Pamela; Derick
Burton, Christine
Chandler, Shelley
Cortner, Helen
Curry, Lisa; Ashley
Curry, Michael & Margaret; Jonathan
Davis, Gerald
Eddy, Veda
Eggersman, Robert & Alberta
England, Keith & Stephanie; Katelyn; Zachary
England, Malcolm
England, Wilbur & Bonnie
Exner, MaryAnn
Finke, Ted & Linda; Carla, Marla, Elizabeth, Jessica
Fischvogt, Vorice
Ford, Angela; Andrea
Fordice, Kay; Amanda, Marcus & Sarah Linke
Forster, Betty
Forster, Charles & Etta Faye
Forster, Helen
Forster, Karl & Eileen
Forster, Mary
Gaither, Star; Rusty Johnson, Hahns
Gibson, James; Brittany, Travis
Gibson, John
Gibson, Walter
Glick, Myron & Marybeth; Lisa, Trevor, Brett

Gossett, Kevin & Jennifer; Megan
Gossett, Andrew
Grant, Carmeleta
Griffin, Janet
Griffin, Greg
Griffith, Sandra; Stacy & Stephanie Nolting
Grimes, Mark
Grimes, Tammy
Gutenberger, Debi; Timothy
Hackman, Mary
Hackman, Michael & Janet; Lisa, Brian
Hand, Amy; Hayley
Hanson, Thom & Diane; Amberly, Brittany, Parker
Hanson, Troy & Cheryl; Alexandria, David
Harden, Melissa; Shelby Pugh
Hartke, Dean & Donna
Hartke, Dianne
Hartke, Matthew
Hartke, Marika; Dustin & Leta Bassett
Hartke, Reuben & Virginia
Hasz, Marty
Helt, Gerald & Judy; Frank
Helt, John
Helt, Paul
Henderson, Jeffry
Henderson, Tracey; Ashley
Herr, Bernice
Hischke, John & Dorothy
Hittler, Jeff & Anne; Gregory
Hunter, Chris & Amy
Jones, John & Gail; Chris, Jeannie
Kelley, Cathy; Stephanie Coy, Amberly
Kirby, Robert & Joanne; Matthew
Kirchner, Miles & Mora
Klakamp, Melanie
Krieg, Bernice
Krieg, William & Sharon; Loren, Timothy, Paul
Lange, Hubert
Linke, Jeffrey; Megan, Emma
Linke, Jerry & Ann
Loesch, Ruth
Loesch, Timothy & Nina; Sarah
Love, Brooke; Alexis Bowman
Lutz, Lynn; Kirsten, Kia, Kara
Manley, Greg & Jill; Megan, Marcus, Luke
Mann, Margie; Shawn
Mathis, Roger & Norma
McDaniel, Janeen; Ivy
McDaniel, Zeke
McKale, William & Pat
Meier, Alma
Meier, Phyllis
Miller, Lydia
Mitchell, Kenneth

CURRENT MEMBERSHIP OF ST. PAUL LUTHERAN CHURCH

August, 1998

Mitchell, Linda; Kimberly Luse, Amanda
Mitchner, Gary; Troy, Chad, Kelly
Mitchner, Shelby; Kyle
Moore, Dorothy
Moore, Elsie
Morris, Jane; Adam, Erin, Andrea
Morris, William
Moss, Genie; Carl, Sally, James II, Caleb, Max,
Michael
Nemeth, Irma
Newkirk, David
Newkirk, Woodrow
Nolting, Bruce & Bonnie; Albert, Tyler, Rachel,
Rebekah
Nolting, Donald & Lucille
Nolting, Dorothea
Nolting, Gladys
Nolting, Keith & Nichole; Victor, Jackson
Nolting, Max & Catherine
Nolting, Neil
Nolting, Stanley & Catherine; Travis, Taylor
Nolting, Steve
Nolting, William
Numsen, Sydelle
Nyffeler, Henrietta
Petering, Evelyn
Peters, Dennis
Peters, Phyllis
Pitman, Judy; Emma, Cassandra
Pokorny, Philip & Julie; Andrew
Pollert, Bruce & Natalie; York, Taylor
Purdue, Brian & Annette; Allison
Purdue, Eric & Amy; Austin
Ramsey, Art & Irma
Reinking, Armilda
Runge, Janelle
Runge, Kay
Runge, Mark
Runge, Matthew
Sasse, Donna
Satterfield, Rob & Dawn; Nicholas
Scheidt, Colin & Linda; Matthew, Elizabeth, Katherine
Scheidt Douglas & Linda; Erin, Christopher
Scheidt, Herschel & Imogene; Nancy
Scheidt, Nathan & Joan
Scheidt, Randy & Jill; Leslie, Katie, Todd, Emily
Scheidt, Timothy & Janice; Adam, Jonathan, Alexis,
Jennifer
Scheidt, Virgil & Bettie
Scheidt, Warren & Molly; Travis, Allison
Schroer, Daniel & Taffy; Ryan, Clinton
Schroer, Harold & Isabelle
Schroer, Jason & Laurie
Schuette, Edwin & Evelyn
Schuette, Alex
Schurman, Glen & Dolores
Schurman, Glen Jr.
Schwenk, Arthur & Marcia; Laura, John, Ingrid
Shaffer, Carl & Mary; Dillon, Mason
Shumaker, Wanda
Sickman, Elsie
Sickman, Florence
Sipes, Joyce; Jeremy, Joshua
Skidd, Chester & Maxie; Abraham
Skidd, Gabriel
Skidd, Jacob
Snyder, Gail; Casey
Stache, William & Doreen
Stevens, Nina;
Stitsworth, Beth; Carly & Alex Helt
Stoner, Esther; Cara, Lavender
Stroh, Rick & Lisa; Brandy, Robert
Sullivan, Vernon & Judy; Brian
Swanson, Laurie
Terkhorn, Frank
Terry, Laurelann
Tertocha, Robert; Gabriel, Taylor
Tertocha, Thomas & Gayle
Thompson, Vicki; Stacia & Justin Arnholt
Tiemeyer, Elizabeth
Tillawi, Heather; Grant
Trimpe, Troy
Weichman, Alice
Weichman, Phillip & Connie; Joshua
Whitson, Lorraine
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- C. History of Sandcreek Township Bartholomew County, Indiana by May Adams Arbuckle, 1944
- D. Nineteenth Annual Encampment Grand Army of The Republic G.A.R. / reproduced 1980
- E. Illustrated Columbus, Indiana 1915
- F. The Old Day, The Old Way, and The Old Friends - Being a History and Souvenir of the Christian Churches of Bartholomew County, Indiana by James Small 1928
- G. Let's Go To America - The Path of Emigrants from Eastern Westphalia to the USA Translated by William George
- H. Gohfeld 1993
- I. Allen County Public Library - Fort Wayne, Indiana
- J. St. John Lutheran Church Whitecreek 150th Anniversary Book 1990
- K. Arnholt Family Tree by Anna (Mrs. Gerhardt) Arnholt
- L. Civil War Records (Henry Nolting) by Marge Grimm
- M. Nolting Family Tree by Kenneth Noblitt
- N. History of Nolting Family Reunion by George Nolting, historian about 1945
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FEDERAL REPUBLIC OF GERMANY



Lohne-Gohfeld

