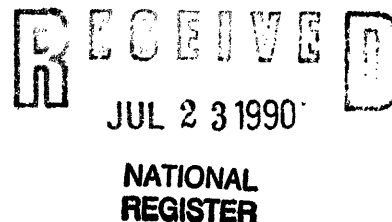


United States Department of the Interior  
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National Register of Historic Places  
Multiple Property Documentation Form



This form is for use in documenting multiple property groups relating to one or several historic contexts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. For additional space use continuation sheets (Form 10-900-a). Type all entries.

A. Name of Multiple Property Listing

Churches as Cultural Indicators of the Pennsylvania German Settlement of  
Montgomery County, Ohio

B. Associated Historic Contexts

1. Lutheran and German Reformed Churches as Cultural Indicators of the Pennsylvania  
German Settlement of Southwest Montgomery County, Ohio (1804-1900)
2. German Baptist Churches as Cultural Indicators of the Pennsylvania German  
Settlement of Montgomery County, Ohio (1804-1900) (not submitted)
3. United Brethren in Christ (E.U.B.) Churches as Cultural Indicators of the Pennsylvania

C. Geographical Data German Settlement of Montgomery County, Ohio (1804-1900) (not submitted)

At this time, material is being submitted for B1 only (Lutheran and German Reformed churches). The geographical area included in the associated historic context consists of Miami, Jefferson, Jackson, and German townships. At the present time, there are no known Lutheran or Reformed churches in Jackson Township which meet the Registration Criteria given under Section F, Part IV. These townships are located in southwest Montgomery County, Ohio.

☐ See continuation sheet

D. Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this documentation form meets the National Register documentation standards and sets forth requirements for the listing of related properties consistent with the National Register criteria. This submission meets the procedural and professional requirements set forth in 36 CFR Part 60 and the Secretary of the Interior's Standards for Planning and Evaluation.

Franco Ruff  
Signature of certifying official  
State Historic Preservation Office  
State or Federal agency and bureau

July 10, 1990  
Date

I, hereby certify that this multiple property documentation form has been approved by the National Register as a basis for evaluating related properties for listing in the National Register.

Patrick Andrews  
Special Keeper of the National Register

9/6/90  
Date

## E. Statement of Historic Contexts

Discuss each historic context listed in Section B.

### LUTHERAN AND GERMAN REFORMED CHURCHES AS CULTURAL INDICATORS OF THE PENNSYLVANIA GERMAN SETTLEMENT OF SOUTHWEST MONTGOMERY COUNTY, OHIO (1804-1900)

This context statement will discuss the importance of nineteenth century Lutheran and German Reformed churches in the history of southwest Montgomery County. It contends that:

1. The Lutheran and German Reformed churches are strong cultural indicators of the settlement of the area by Pennsylvania Germans.
2. The Lutheran and Reformed represent a dominant mainstream group among the Pennsylvania Germans which had many different ideas and traditions from the more separatist German Baptist groups.
3. The Lutheran and Reformed history of constructing union churches until the 1830-1860 period and the later disbanding of these union churches beginning about 1830 and accelerating after 1860 mirrored national social trends. In the United States, the problems of settling a vast frontier tended to bring about the cooperation of groups with widely disparate interests. After 1830 (and especially after 1850) growing individual interests saw the lessening of social cooperation which manifested itself most tragically in the sectionalism which resulted in the Civil War.
4. Events in church history such as the conflict over the use of the English language in the Lutheran and Reformed churches are reflections of larger concerns over the loss of cultural identity experienced by the Pennsylvania Germans (and other groups) in the nineteenth century. How they gradually resolved those concerns documents the gradual assimilation of this group of Pennsylvania Germans into the emerging national character.
5. Changes in architectural form and style represent changes in people's ideas on the proper way to build a church. They also document changes in the level of resources available to a congregation as well as changes in the concept of the church's basic purpose.

The period of significance is 1804, when Pennsylvania German settlers first began to move into the area, to 1900. While it is difficult to establish an ending date for a significant cultural presence, after 1900 improvements in transportation and communication tended to cause the decline of ethnic cultural traits and the blending of these cultural groups into a more nationally homogeneous culture.

The Pennsylvania German migration represents the largest ethnic group to come into Ohio in the first half of the nineteenth century. In 1850, thirty-eight percent of Ohio's non-Ohio born residents were from Pennsylvania, and the majority were of Pennsylvania German background (Wilhelm 1982:25 and 37). Three areas represent the

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primary settlement of the Pennsylvania Germans in Ohio. The most heavily concentrated area is an east-west belt known as the "Backbone Region" located between the Connecticut Western Reserve in the north and the Old Seven Ranges and the United States Military District toward the south. This belt includes the counties of Mahoning, Columbiana, Stark, Wayne, Ashland and Richland counties. A second area "parallels the old Zane Trace, terminating rather abruptly along the eastern side of the Virginia Military District in Pickaway County" (Wilhelm 1982:39). The third is located in the Miami Valley north of the Symmes Purchase which includes Montgomery County (Wilhelm 1982:37-39).

Several denominations, including the Lutherans, the German Reformed, the German Baptists, and the United Brethren (E.U.B.), were represented in the move west. The first United Brethren in Christ (E.U.B) congregation in Ohio located in Montgomery County in or around Germantown about 1805. The German Baptists, also known as Dunkers or the Brethren, settled in Ohio during the first years of the nineteenth century, primarily in Montgomery and Miami counties.

The German Baptists seemed to have been more predominant in the northern half of the county, while the Lutherans and German Reformed seemed to have been most numerous in the southern townships, including Jefferson, Miami, Jackson and German. The Lutherans and German Reformed, who were very similar culturally and doctrinally, looked askance at the German Baptists and the United Brethren whom they viewed as sectarians (Allbeck 1966:19).

The German Reformed and the Lutherans represent a different cultural group from that of the more separatist religions such as the German Baptists. In German principalities, the Lutherans and German Reformed were often state churches and, therefore, their members were a mainstream group who held governmental positions and were a majority in their principality. They came to America as individuals for economic reasons and arrived without a clergy. In contrast, the German Baptists immigrated in groups and came primarily for religious reasons. In their homeland, they were viewed as "nonconformists" and "fanatics" and they came to America to escape the persecution they experienced in the old country. The various Baptist or Brethren were generally minority groups and lived their lives outside of the mainstream. Quiet and pacifistic, they took no part in government or commercial activities, a cultural pattern which was carried to the American colonies (Gunnemann 1981:51-55). Beers, in his 1882 history of Montgomery County describes them as:

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"...an agricultural people, quiet, unoffensive, and unostentatious, taking little or no interest in governmental affairs and few of them, especially among the older members, casting a vote. A great many strictly oppose a collegiate education, or even a high education of the masses, on religious grounds, and are, therefore, looked upon as out of harmony with the spirit of the age...(60)

This was in great contrast to the Lutheran and Reformed, who took a great interest in governmental affairs and who contributed considerable manpower to the Revolutionary War effort in the American colonies. According to Faust (1909:124), they "together represented the strong counter-current in Pennsylvania, opposing the views on state and religion held by Quakers, Mennonites, Pietists, Moravians, and numerous other non-resistant, non-office holding sectarians."

In the eighteenth century, the Lutherans and Reformed rapidly became the dominant cultural group in colonial Pennsylvania. In fact, it is this group, the Lutherans and German Reformed, who make up the primary group which we think of as the Pennsylvania Germans.

In contrast to the Lutherans, Reformed, and the various German Baptist groups which originated in Germany or other European countries, the United Brethren in Christ (E.U.B.) was created on American soil. The United Brethren was founded in 1800 by Phillip Otterbein, a German Reformed, and Martin Bohm, a Mennonite pastor in Pennsylvania. The United Brethren were most akin to the Methodists and maintained a close working relationship with that English-speaking denomination. A revivalistic group, which made good use of the camp meeting to gain followers, they were viewed with coolness by the Lutherans and Reformed, who generally rejected the emotionalism of the revival.

The heaviest concentration of German Reformed and Lutheran settlers in Montgomery County was in the southwest part in the above mentioned townships. The 1806 journal of the Reverend Paul Henkel, a prominent Lutheran missionary, indicates the heavy Lutheran/Reformed presence in the southwest part of the county. Settlement was particularly concentrated in German Township, although in 1806, the year of Henkel's visit to the Germantown area, no church had yet been constructed (Prince 1914:202-205).

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The early churches built by these settlers were union churches, jointly built by the German Reformed and Lutherans. The tradition of building union churches can be traced back to Germany. Unionism had been common in the denominationally diverse Upper Rhine Valley, and in some areas of Germany, the government tried to force the permanent union of these two denominations until ca.1830 (Voight 1988:P.C.) (Nelson 1975:60). In the Upper Rhine Valley, a union church was called a "'simultaneum,'" meaning an agreement for the "'simultaneous religious exercise of different communions in the same church building'" (Nelson 1975:60). The denominations agreed to share the cost of erecting and maintaining the church, although they usually held separate services (Nelson 1975:60).

The German Reformed and Lutherans who immigrated to America in the eighteenth century often continued this European tradition. Perhaps half of the early churches built on the Atlantic seaboard were union churches (Nelson 1975:61). This was generally an economic measure since these early settlers usually lacked funds an an adequate ministry. In Ohio, the practice appears to have been even more common. According to the Reverend J. P. Hentz:

"It was...the almost universal custom of these two denominations, wherever they lived in the same community, to build union churches, and to worship in the same sanctuary. And this they often did when they possessed sufficient wealth and numbers to erect separate churches and maintain themselves as separate congregations." (1882:10-11)

Research on the German Reformed and Lutherans in Montgomery County seems to substantiate his claim. All the churches in Miami, Jefferson, Jackson, and German townships, as well as in other areas of the county, seem to have begun as union churches. Until ca.1860, union churches continued to be common, weakening the individual identity of the two denominations.

The demands of settling a wilderness encouraged cooperation between groups with widely disparate interests and this mood was reflected in interdenominational relations. "The common battle against infidelity promoted generally good relationships with other denominations" (Nelson 1975:109). In areas where the Lutheran church lacked strong support, they nurtured close relations with the

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Episcopalians. While Lutherans tended to disdain Methodist revivalism, the Methodist clergy sometimes joined Lutheran synods, and the Reformed and the Presbyterians, who were similar in doctrine, sometimes built union churches. Until 1836, the Lutherans and German Reformed made many attempts to permanently unite the two denominations. Relations with the United Brethren tended to be cool, however, and relations with the Baptists were not particularly friendly (Nelson 1975:110) (Wentz 1955:93).

The evangelistic spirit encouraged by conditions on the frontier led to the great popularity of revivalism. An outgrowth of the Great Awakening, it spread throughout the western frontier in the early years of the nineteenth century (Allbeck 1966:12). Despite differences of language and the basic conservatism of the Lutheran and Reformed doctrines, they were not immune to the attractiveness of the revival and its effectiveness in gathering new members. Some Lutherans and Reformed did adopt revivalism, abandoning "religion of forms" in favor of "religion of the spirit." Despite the negative effects of the evangelistic movement on the Lutheran and Reformed churches, however, there is ample evidence that the church fathers worked hard to maintain their historic identity. This struggle was a direct result of their fear of losing their "Germanness", a fear which was reflected in the conflict over language, which was the major area of disagreement among the Lutherans and Reformed in the early nineteenth century.

English made a quick entry into churches as pastors and congregations attempted to keep the younger generation, who often spoke little German, from leaving the church fold. Although the Lutheran Pennsylvania Ministerium insisted that it would retain German, its western missionaries were finding it necessary to preach in English, and by 1810, the Pennsylvania Ministerium was allowing English services at its convention. In 1807, the New York Synod adopted English as its official language. English was rapidly becoming the favored language both in the more settled Atlantic seaboard states and on the western frontier, a practice which was severely criticized by those who saw it as destructive to historic church identity (Nelson 1975:97). Not everyone was so ready to give up the German language, however, and many retained it. Two methods developed to preserve the German language: German newspapers and German schools. Both efforts generally included members of many German-speaking denominations, illustrating clearly the interrelationship of the preservation of German denominations

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specifically and the German culture generally (Nelson 1975:98). In spite of energetic efforts to retain German, it quickly became obvious that English was to become the dominant language.

The question of language was sometimes an area of conflict in the Montgomery County churches just as it was in many Lutheran/Reformed churches at this time. Although English was introduced at a fairly early date, the record is not clear as to when German ceased to be used in these churches - in some it continued to be present until a surprisingly late date.

In the 1830 Constitution and the 1852 By-Rules of the Salem Church (Ellerton Union Lutheran and Reformed) were written in both English and German. The 1830 Constitution stated that "Preaching in the English language was allowed when deemed useful and necessary", indicating that this congregation was resisting any shift towards the use of the English language (Salem Ev. 1976:10). From 1809 until 1826, the Germantown congregation "worshipped in the German language exclusively" (Hentz 1882:84), but after that time both languages were used. Writing about 1882, Hentz, the pastor at that time, stated that "about four-fifths of its members prefer the English language in public worship, and about one-fifth adhere to the German. Not many years hence no more German will be required" (1882:84-85). It is not known when German ceased to be used in the Germantown Lutheran service, but the 1909 Centennial windows have dedication inscriptions in both German and English.

The use of German also lingered in the St. Jacob's Lutheran Church in Miamisburg. According to the church history, the Reverend F.W.E. Peschau, who served from 1900-1916, conducted two German services a month. With his death in 1916, the congregation had difficulty in finding a pastor who could preach not only in English, but in German. They finally secured the services of Reverend J. S. Herold, who could minister in both languages. In Miamisburg, however, the necessity to hold German services was prompted at least in part by new immigration for the history states that "many had come directly from the old country" (Light 1964:n.p.).

As stated previously, these churches were originally union churches, but social change in the United States and the resulting shifts in denominational attitudes led to the eventual separation of the congregations of all but one of these churches by the end of the nineteenth century. By 1830, the period of interdenominational cooperation was beginning to give way to denominational

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particularism mirroring changes in the national scene. During the first quarter of the nineteenth century, the demands of rapid internal expansion and threats of foreign aggression had demanded that a spirit of cooperation prevail in all endeavors. But after 1830, sectional and other individual interests emerged creating conflict in every aspect of the country's social and economic life. The manufacturing North, the cotton-growing South, and the new West all pursued their own interests generally at the expense of the other sections (Wentz 1955:95). These national attitudes quickly spread to interdenominational relations. According to Wentz (1955:96):

"Sectionalism was marked by sectarianism. By 1830 the tendency toward union or cooperation among churches had run its course. The evangelical impulse of the beginning of the century was differentiated and diffused. Each had its own method of doing work, usually inherited from an honorable past and associated with godly and heroic fathers. Loyalty to one's own church once more came to be regarded as a virtue. This brought about a new period in American church history. The churches began to recover their historical perspective.... Schism was almost regarded as a virtue."

In these years, many new sects arose reflecting the schismatic mood of the religious community, while traditionally close relationships between other denominations were discontinued. The "Plan of Union" of the Presbyterians and the Congregationalists disappeared, and the Baptists and Methodists began to replace their jointly operated benevolent societies with ones associated strictly with their own denominations. After 1844, the German Reformed Church began to resurrect its own historic identity, which resulted in struggles within the church itself and an ugly dispute with the Dutch Reformed Church (Wentz 1955:99).

The Lutherans were somewhat slower in responding to this new denominational self-consciousness. "Even til the middle of the nineteenth century, the symptoms of reviving Lutheranism in the Pennsylvania synod were but relatively weak, few, and far between. The Agenda of 1842 still contained the union formula of distribution of the Lord's Supper and revealed unionistic and Reformed spirit everywhere" (Bente 1919:113). By the 1850's, the move towards historic Lutheranism was in full swing, however, and by 1865 many of the Lutheran and Reformed congregations had terminated their union agreements and were building their own churches.



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In southwest Montgomery County, the German Reformed and Lutherans usually parted ways when congregational numbers or building conditions demanded the construction of a new building. The split generally occurred in the 1860's, but there are instances of it as early as 1830 and as late as the 1900s. The Germantown church was the first of this cluster of union churches to part ways, but their split was over a personal matter rather than over doctrinal differences (Siebert 1909:20-23). St. Jacob's in Miamisburg separated in 1861 after the death of the Lutheran minister, Henry Heinecke. Isaac Reiter, the pastor of the German Reformed congregation both at St. Jacob's and St. John's at that time, did not approve of union churches. He "took a dim view of the more easy going Lutherans, considering them too worldly, and...opposed to real vital godliness" (Light 1964:n.p.). At St. John's, the two groups decided to separate after their church was condemned about 1860. The Reformed went to Miamisburg, and the Lutherans built a new building about 1862 (St. John's 1949:8).

In contrast, the Ellerton union was not dissolved until 1886 and it appeared that the Reformed congregation at first resisted the split (Salem Ev. 1976:10). Slifer's was the most unusual, however. When Drury wrote his history of Montgomery County about 1909, it was still a union church. In 1896, they even jointly hired a Dayton architect and remodeled the earlier building into a beautifully styled turn-of-the-century church. In recent years, Slifer's has continued to not follow the usual denominational patterns. In the 1950s they decided to become Presbyterian.

By studying the German Reformed and Lutheran churches, it is possible to document changes in the form and style of the buildings through time. These changes were the result of: (1) changing social conditions as the frontier gave way to a more mature society, (2) the increasing financial security of the congregations, and, (3) changes in the American image of how a church should look. The first church was generally built of log. The log church in Germantown, built as a union church in 1810, is the only log church known to remain from the early period. (This church is listed on the National Register as part of the Gunkel Town Plan Historic District). As soon as the congregations were able, they built more permanent brick buildings. Most of these churches were simple, gable-front buildings, a form utilized by many denominations in this period in Ohio and elsewhere. The best remaining example of this type is Stettler's Church, constructed in 1857. The Lutherans and German Reformed built a somewhat larger version of this type in

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Ellerton in 1860, but it has been heavily altered. Slightly more elaborate was St. John's, completed by the Lutherans about 1862. It shows Greek Revival influence in detailing, although much of its original appearance has been obscured by later remodeling.

There are two exceptions to this early form. One was the 1830 Germantown church, which was a tall, elaborately-styled building with round-arched windows on the stepped gable front which featured a central tower and steeple. Believed to be the finest church for many miles around, it proved to be structurally unsound and had to be rebuilt in the 1860s. The second was the circa 1830 Miamisburg church, which is said to have been two stories in height.

By the mid-1860's, the look of new churches changed as the Gothic Revival caught on in this part of the country. Since the 1840s, the Gothic Revival had been promoted as the proper style for churches by such organizations as the English Camden Society. In 1847, the New York Ecclesiastical Society was founded and immediately began the publication of the "New York Ecclesiologists," an Episcopalian journal which disseminated information on proper church architecture. The Society was soon receiving requests for church designs from all over the country (Loth and Sadler 1975:60-61). The exact impact of these designs on church architecture is not known, but undoubtedly they provided models for numerous churches of many denominations built in this period.

In the years after the Civil War, new influences would appear on the American scene which would influence the look of the Montgomery County churches:

"Architects of European training introduced continental Gothic forms; native designers caught up in the current of eclecticism, produced increasingly individualized interpretations of the Gothic; and local contractors and country carpenters, often freely combining elements from pattern books, created spirited church buildings, plain or fancy according to demand. Romanesque Revival, Italianate, Second Empire, and Queen Anne were often employed, so that the ecclesiastical architecture in the last quarter of the nineteenth century was as richly varied as the domestic (Loth & Sadler 1975:121).

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With the renewed interest in their historical identity and rich liturgical traditions which had developed by the 1860's, the churches in Montgomery County turned to the Gothic Revival as the best architectural expression of their religious beliefs. They turned away from the more simple forms and built churches with tall Gothic windows, towers, and spires to complement the new liturgical emphasis. The simplest Gothic Revival building is that of the German Reformed in Farmersville which was erected about 1870. It retains the simple one-story, gable-front form, but has tall, pointed-arch, Gothic windows.

The Germantown and Miamisburg churches were built mostly in the 1860s, but they were not fully completed until between 1870-1880. With their tall central towers topped by graceful spires, they achieve a simple Gothic elegance which credits the good taste of their builders. Very similar in style and plan with a second-story sanctuary, they appear to have either been modeled on the same plan and/or were constructed by the same builder. St. Jacob's was designed by a local builder and member, Henry Groby, and was built by himself and his brother, David. The building was completed, except perhaps for some interior finish work, by 1873. The Germantown church was built between 1867-1870, except for the spire which was built in 1880, so it could easily have been modeled on the Miamisburg church. Interestingly, both of these churches later had twin spiral staircases added in the foyer sometime in the nineteenth century, but the exact date of those alterations is unknown.

The Reverend Christopher Albrecht, who was pastor in Miamisburg when St. Jacob's was built and who is said to have been very instrumental in achieving the construction of the church, was also pastor in Ellerton when they built their Gothic Revival church in 1886-1887 (Salem 1965:n.p.). While different in plan from the Miamisburg and Germantown churches, it resembles those churches in its simple, but elegant Gothic styling and, in particular, in its tall, slate-covered spire. Slifer's Church is the only one of these churches which is known to have been designed by an architect. It was designed by Dayton architect, William Blum, in 1896, and features large round-arched windows instead of the pointed arched Gothic style windows.

If you look closely at the type of alterations and the dates of these alterations, you find that they tend to occur at certain points in time and reflect social change and, oftentimes, corresponding changes in church function. After 1870, the United

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States entered a period of rapid economic growth. This "age of big business" was a time in which church membership grew twice as rapidly as the general population with the result that the churches also prospered. According to Wentz: "The wealth of the nation was reflected in church finances in the 1870-1910 period. All over the country old and outgrown church buildings were replaced with large and expensive structures. Expensive church adornments and elaborate furnishings became the order of the day" (1955:174).

Changes in the Montgomery County churches in these years illustrate what was happening nationally at this time. Germantown and Miamisburg congregations made countless changes, including expanding to the rear of their churches to accommodate new pipe organs and to provide additional altar space. Stained glass windows were added, as were richly embellished lecturns, pulpits, altars and pews, replacing earlier simple church furniture and testifying to the growing wealth of the population and the increasing emphasis on fine liturgical appointments. The Farmersville German Reformed church added a square tower to the right front corner to give their church a high style appearance. Changes continued to be made in the twentieth century.

Another period of major change in the pattern of church construction and expansion came in the period of the 1950s and early 1960s.

Church expansion, often parallel to the increase in population and frequently exceeding it in growth rate, entered a boom period both in membership and church-building. A "religious revival" seemed evident not only in churches filled with worshippers but also in the favorable nods given by public officials and secular organizations to religious practices generally. The voluntary support of religious institutions was considered a responsibility not only of adherents to particular religious faiths but of the society as well. The decade of the Fifties ended with 69% of the nation's people listed as church-affiliated, up from 43% in 1910 and at a level not reached again." (Gunnemann:1977:14).

The accompanying baby boom and the growing emphasis on education also necessitated the construction of education annexes. It is uncommon to find a healthy congregation of any denomination which did not make some kind of classroom/office addition in this period.

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Many new churches were also built in these years. In recent years, however, few new churches or additions have been built by the more conservative groups, such as the Presbyterians, Lutherans, or Methodists, reflecting the growing popularity of the evangelistic groups. Most of the new buildings have been built by the up-and-coming Pentecostal, Southern Baptists, the Church of God, and the Assemblies of God. Unfortunately, most of these new churches are rather unremarkable architecturally.

In conclusion, the Pennsylvania Germans of the Lutheran and Reformed faiths were the dominant early settlement group in southwestern Montgomery County, and the churches built by the children of these early settlers are the best reminders we have of the ethnic character of the early period. No one has yet to be able to clearly define the exact appearance of a Pennsylvania German house. By the time the Pennsylvania Germans came into this area, their house types had been heavily influenced by the Scotch-Irish and English and are not as easily identifiable as those of settlers coming directly from Germany or Wales, for example. The "Germanness" of the Lutheran and Reformed denominations, however, makes them an almost certain indicator of the German presence, and the early founding dates of these congregations in southwestern Montgomery County indicates the presence of the Pennsylvania Germans.

In the past, those of us documenting the built environment have made little use of churches as cultural indicators. We have made exceptions for the more unusual sects such as the Mennonites and Shakers, but we have often ignored the messages that the more commonplace denominations have had to offer us. We have generally understood little of the cultural baggage which the presence of denominations such as the Presbyterians, Methodists, and Lutherans indicates, and we have known little of how these groups have changed (or refused to change) through time as social ideas have changed. Through exploring the presence of these denominations and their cultural impact, we will develop a better perspective of the social history of our geographical areas of study.

### G. Summary of Identification and Evaluation Methods

Discuss the methods used in developing the multiple property listing.

A secondary literature search examining the history of the German Reformed, the Lutheran, the German Baptist, and the United Brethren in Christ denominations was conducted to gain insight into the differing cultural patterns of these groups. Their European origins and colonial history was also examined. County and community histories were used in order to determine the geographical distribution of these denominations in Montgomery County. Also included were congregational histories of the Lutheran and Reformed churches in southwest Montgomery County. This literature search indicated the presence of a cluster of Lutheran/Reformed church in the southern part of the county. These churches were located and their architectural features were recorded and documented.

☐ See continuation sheet

### H. Major Bibliographical References

See Continuation Sheets

☐ See continuation sheet

Primary location of additional documentation:

- ☒ State historic preservation office  
☐ Other State agency  
☐ Federal agency

- ☐ Local government  
☒ University  
☒ Other

Specify repository: Dayton & Montgomery Co. Library, Montgomery Co. Historical Society, Wittenberg University, Germantown Public Library

### I. Form Prepared By

name/title	Claudia Watson	date	December 1, 1989
organization	Independent	telephone	513-855-6910
street & number	37 E. Jefferson Street	state	Ohio
city or town	Germantown	zip code	45327

I. Name of Property Type \_\_\_\_\_

II. Description

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III. Significance

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IV. Registration Requirements

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☐ See continuation sheet

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☐ See continuation sheet for additional property types

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LUTHERAN AND GERMAN REFORMED CHURCHES AS CULTURAL INDICATORS OF THE PENNSYLVANIA GERMAN  
SETTLEMENT OF SOUTHWEST MONTGOMERY COUNTY, OHIO (1804-1900)

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Property Type: Log Church

### Description:

The log church is the earliest form to be built by the Pennsylvania Germans in southwest Montgomery County. The only known log church is a two-story, side-gable structure with doors on the front two center bays and with a two-story rear wing. Other buildings may be only one story in height and may have either a side or front facing gable. It is unlikely that any of the original interior fabric will still be evident. The exterior will most likely be hidden by clapboard or aluminum or vinyl siding.

### Significance:

The log church is the earliest known church type in Montgomery County. It is significant for its association with the heavy Pennsylvania German settlement of southwest Montgomery County in the early nineteenth century. It was the earliest church type built by the Lutherans and German Reformed, who together represent the dominant cultural group of the Pennsylvania Germans. It also illustrates the spirit of interdenominational cooperation that existed between the Lutherans and German Reformed in the period before ca.1860. Interdenominational cooperation was common among many different Protestant groups in the United States in this period, and the Lutherans and German Reformed enjoyed particularly amicable relations. These jointly constructed and maintained churches were called "union" churches, and it would be unusual to find a log church built by Pennsylvania Germans of these denominations which was not a union church.

### Registration Requirements:

This property type meets item A of the National Register Criteria which states that it is "associated with events that have made a significant contribution to the broad patterns of our history." It also meets item C which states that it embodies "the distinctive characteristics of a type, period, or method of construction." In



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addition, it meets item A of Criteria Considerations (Exceptions) which states that a church is eligible for the National Register if it is "a religious property deriving primary significance from architectural or artistic distinction or historical importance." This type would be grouped under the ARCHITECTURE, EXPLORATION/SETTLEMENT, RELIGION, ETHNIC: EUROPEAN, AND SOCIAL HISTORY areas of significance.

To be eligible for the National Register, this property must have been constructed to serve as a place of worship for Lutheran and/or German Reformed Pennsylvania Germans. In its present state, the building should retain its original dimensions, including height and depth, and should still exhibit enough of its original fenestration so that its original appearance is clearly expressed. Because of the rarity of this type, siding, either clapboard or artificial materials, is acceptable. Integrity of setting and location is desirable, but is not required.

Property Type: One-Story, Temple Front Church

### Description:

This type is a very plain, one-story, gable-front church of frame or masonry construction. This building may either have one or two symmetrically placed front entrances. It may have some Greek Revival or Gothic Revival features. It appears most commonly between 1830-1860, but may appear later.

### Significance:

This type often represents the first permanent church built by the congregation. It is a solid building, but frequently lacks much exterior ornamentation. It is the dominant church type until the increasing liturgical awareness of denominations and the increasing wealth of congregations brings about the replacement of this form by new buildings constructed in the Gothic Revival style after ca.1860.

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Some of these churches are "union" churches, built by the Lutherans and German Reformed, and represent the generally congenial relations between Protestant denominations in the period before ca.1860. The Lutherans and German Reformed enjoyed particularly good relations, since they were doctrinally close and had been accustomed to building union churches even in their ancestral German homeland. Some of these union churches were dissolved long before the more usual ca.1860 period, however, and may actually represent the separation of the two denominations.

## Registration Requirements:

This property type is significant for its association with the heavy tide of Pennsylvania German migration into southwest Montgomery County in the early years of the nineteenth century. The presence of Lutheran and German Reformed congregations which date from the early nineteenth century are the best visible reminder of the Pennsylvania German settlement of this part of the county. This type meets item A of the National Register Criteria which states that is "associated with events that have made a significant contribution to the broad patterns of our history." It also meets item C which states that it embodies "the distinctive characteristics of a type, period, or method of construction..., or...possess(es) high artistic values, or ... represent(s) a significant and distinguishable entity whose components may lack individual distinction." It also meets item A of Criteria Considerations (Exceptions) which states that a church is eligible for the National Register if it is "a religious property deriving primary significance from architectural or artistic distinction or historical importance." This type would be grouped under the ARCHITECTURE, ETHNIC EUROPEAN, RELIGION and SOCIAL HISTORY Areas of Significance.

To be eligible for the National Register, this property must have been constructed to serve as a place of worship for Reformed and/or Lutherans of Pennsylvania German descent. Integrity of design is a very important aspect of the registration requirements for this type. The property must have retained its simple form and original dimensions: its simple rectangular form with temple front must be clearly maintained. Its original fenestration should be intact to the point that the simple symmetry of design is not disrupted. Some

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This property type is significant for its association with the Pennsylvania Germans, who came into southwest Montgomery County in

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the early nineteenth century. These churches are also significant examples of the Gothic Revival style as interpreted by the Lutherans and German Reformed in southwest Montgomery County. This type meets item A of the National Register Criteria which states that is is "associated with events that have made a significant contribution to the broad patterns of our history." It also meets item C which states that it embodies "the distinctive characteristics of a type, period, or method of construction..., or posses(es) high artistic value." It further meets item A of Criteria Considerations (Exceptions) which states that a church is eligible for the National Register if it is "a religious property deriving primary significance from architectural or artistic distinction or historical importance." This property type would be grouped under the ARCHITECTURE, ETHNIC EUROPEAN, RELIGION, and SOCIAL HISTORY Areas of Significance.

To be eligible for the the National Register, the property must have been constructed to serve as a place of worship for the Reformed and/or Lutheran Pennsylvania Germans. Integrity of design, workmanship, and materials are the most important aspect of the registration requirements for this type. Its Gothic Revival styling and other architectural details must be mostly intact. Many of these churches may exhibit a mixture of styles including the Italianate and Queen Anne styles. Additions are acceptable as long as they do not obscure the original appearance for they are important indicators of social change and changes in congregational needs. Integrity of setting is desirable.

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Property Type: Cemetery

**Description:**

This type is a cemetery containing headstones dating from the nineteenth century. The stones may not be architecturally distinct, but they contain the names and sometimes the birthplaces of the people who settled the area as well as names of their descendents. Stones may date from the early nineteenth century, although many more will date from the middle and late nineteenth century. Recent stones may also be present.

**Significance:**

This type contains valuable information about the people who inhabited southwest Montgomery County in the nineteenth century. The headstones can give valuable information about migration patterns including the place of origin of the early Pennsylvania German settlers. While Lutheran and German Reformed churches represent the settlement of these townships by Pennsylvania Germans in the early nineteenth century, cemeteries have the potential to yield further information about this settlement group. For example, it may answer questions about what families came into the area and from what parts of the eastern seaboard they came. Since the group we know as the Pennsylvania Germans were scattered over much of the eastern seaboard by the early nineteenth century, the headstones offer a valuable source of demographic information about this population group. These stones can also provide valuable information about their descendents. Furthermore, the form and written style (for example, the epitaphs which appear on the stones) have the potential to transmit valuable cultural information about traditions and attitudes towards life and death.

**Registration Requirements:**

This type meets item D which states that eligible properties should have "the history of yielding, or potential to yield, information important in history or prehistory." It also meets item D under Criteria Exceptions which states that a cemetery may be eligible if it

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derives its primary significance for its association with historic events, in this case being the ethnic settlement of the area. This type would be grouped under the ETHNIC/EUROPEAN, RELIGION, and SOCIAL HISTORY Areas of Significance.

To be eligible for the National Register, this property must be associated with a German Reformed and/or a Lutheran congregation which was established by the Pennsylvania Germans who settled the surrounding area in the early nineteenth century. It is necessary that headstones dating from the period of the period of significance represent the majority of the headstones in the nominated area.

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