Pilgrims All



A History of St. Augustine Parish
Minster, Ohio

Pilgrims All

A HISTORY OF SAINT AUGUSTINE PARISH MINSTER, OHIO 1832 - 1982

Sesquicentennial of
First Mass in Minster

LOUIS A. HOYING
RITA M. HOYING
DAVID A. HOYING, C.PP.S.

© 1982 Louis, Rita, and David Hoying

Published by St. Augustine Parish, Minster, Ohio, 1982
Printed by Messenger Press, Carthagena, Ohio
Cover printed by Mercer Color, Carthagena, Ohio

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

ACKNOWLEDGMENTS

We are indebted to the following people, without whose help this history could not have been written. We express our sincere appreciation to:

Rev. T. E. Blantz, C.S.C., Archivist, University of Notre Dame, Notre Dame, Indiana.

Rev. Dominic Gerlach, C.PP.S., Archivist, St. Joseph's College, Rensselaer, Indiana.

Pfarrer W. Wilken, Pastor, Gemeinde St. Vitus, Visbeck, Oldenburg, Germany.

Mr. Dwight Laffin, Clerk of Courts, Mercer County, Celina, Ohio.

Rev. John Spatt, C.PP.S., Pastor, St. Augustine's, 1963-73, Montezuma, Ohio.

Miss Connie Schafer, Secretary, St. Augustine's, Minster, Ohio.

Mr. Luke Knapke, Organist and Director of Choirs, St. Augustine's, 1945-48, 1950-81, Minster, Ohio.

Miss Velma Schmieder, Historian, Minster, Ohio.

The late C. H. Dickman III, Minster, Ohio, who left a legacy of historical inquiry to his descendants.

Sister Mary Linus, C.PP.S., Archivist, Salem Heights, Dayton, Ohio.

Mr. Witold Liskowiak, Ecclesiastical Decorator, Liskowiak Studios, Milwaukee, Wisconsin.

Rev. Milton Ballor, C.PP.S., Archivist, St. Charles Seminary, Carthagena, Ohio.

Dan A. Bennett, Bridge Engineer, Auglaize County, Wapakoneta, Ohio.

Mrs. Elsie VanOss, Librarian, Stallo Memorial Library, Minster, Ohio.

Mr. Leroy H. Kruse, Auglaize County Recorder, Wapakoneta, Ohio.

Rev. W. A. Jurgens, Chancery, Diocese of Cleveland, Ohio.

Rev. Lawrence Schmieder, Mrs. Mary Fortman, Miss Anna Dahlinghaus, Rev. Albert Reed, Mr. David George, Mr. Don Tolzman, Rev. Edmund Hussey, Mr. Thomas Feldman, Mr. Alfred B. Fischer, Rev. Matthias Schmit, Mr. Ernest Nagel, Brother Joseph Meierdirks, SM

Especially the authors wish to thank the Minster Historical Society for the very substantial grant that greatly aided the publication of this book.

We convey our special thanks to Rev. Joseph Pax, present Pastor of St. Augustine's, for his wholehearted support and encouragement, and also to our fellow parishioners for their interest in the project.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

PICTURE ACKNOWLEDGMENTS

FRONT COVER

Father Joseph Pax, C.PP.S., St. Augustine.

AERIAL VIEW

Brother Gregory Frantz, C.PP.S.

CHAPTER III

All pictures used with permission of the Ohio Historical Society, Columbus, Ohio.

CHAPTER IV

Rèsè, Purcell — *A Gateway to the Priesthood,* Archdiocese of Cincinnati Archives.
Fangmann, Rohenkohl — *History of St. Boniface Parish, New Vienna, Iowa,* courtesy of Anita Walgenbach.
Records of St. Boniface Parish, New Vienna, Iowa, courtesy of Clarence Vaske.

CHAPTER V

Homestead in the Wilderness — V. Boeke.

CHAPTER VI

Mrs. Dickmann — Genevieve and Bernadette Dickman.
Seating Plan — St. Augustine Archives.
Juncker — *A Gateway to the Priesthood,* Archdiocese of Cincinnati Archives.
Böhmer — *Atlas of Putnam County,* courtesy of the Putnam County Historical Society; Alfred Schimmoeller, trustee.
Duveneck — Used with permission of the Cincinnati Art Museum, Cincinnati, Ohio
Mrs. Duveneck — Used with permission of Frank B. Duveneck, West Palos Altos, California.
Drees — *Minster Post,* 1939.

CHAPTER VII

Brunner, Wittmer, Van den Broeck — St. Charles Seminary Archives.
Convent (three doors) — Velma Schmieder.

CHAPTER VIII

Canalboat — Elsie VanOss.

CHAPTER IX

Rectory (purchased in 1860) — Minster Historical Society.
St. Theresia School for Girls — Velma Schmieder.
Van den Broeck — Mae King.
St. Augustine Church, 1874 — Velma Schmieder.
Interior St. Augustine Church, 1874 — Alfred B. Fischer.
Goehr (Göhr) — Elizabeth Finn.
Goeke — *Auglaize County Atlas,* 1917.
Schmieder, Schmieder — Velma Schmieder.
Stueve — *Centennial.*
Bells — Father Pax.

CHAPTER X

Malin — St. Charles Seminary Archives.
Clock — Father Pax.
Glorification of the Holy Trinity — St. Augustine Archives.
Fleisch — St. Charles Seminary Archives.

CHAPTER XI

Rectory, 1906 — Minster Historical Society.
Painting, Convent Chapel — Salem Heights Archives.
School Fire — Dorothy Riethman.
Betz — Salem Heights Archives.
Hummer, Meyer — St. Charles Seminary Archives.
Interior of Church, 1911; Mission Cross — St. Augustine Archives.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

CHAPTER XII

Schuette, Koenn, Mueller — St. Charles Seminary Archives.
Ship Mass, Celebration Mass — *Minster Post.*
Zimmerman — Salem Heights Archives.
St. Augustine Church, 1948 — George Brown.

CHAPTER XIII

Meyer — *Minster Post.*
Interior of Church, 1955 — Herman Dillman.
Interior views of Church — St. Augustine Archives.
Spatt — St. Augustine Archives.
Front Entrance, Rectory — Father Pax.
Altar in Forefront, Mass Attendance, Minster Ceiling — St. Augustine Archives.
Anniversary Mass, Social, Historical Display — St. Augustine Archives.
Collection for Tornado Victims — *Community Post.*
South Entrance Windows, Precious Blood Windows — Father Pax.
Mass for the Deaf — *Community Post.*

CHAPTER XIV

Horst — *Centennial.*
Knapke, Knapke, 1907 Men's Choir, 50th Anniversary — Luke Knapke.
1900 Choir — Robert Hoying.
Boys' Choir — Ernest Nagel.

CHAPTER XVI

Cholera Memorial, Souls in Purgatory — Father Pax.
Mr. and Mrs. Steinemann — Margaret Steinemann.
Procession to the Cemetery — *Community Post.*

CHAPTER XVIII

Schuwey, Spaeth — St. Charles Archives.
Thieman, Schultheis, Miller, Reed, Kistler, LaManna — submitted personal pictures.

CHAPTER XIX

Luers — *Gateway to the Priesthood,* Archdiocese of Cincinnati Archives.
Austermann, Drees, Reichert, Dwenger, Dickmann, Russ, Russ, Meyer, Russ, Nipper, Goldschmidt, Meyer, Rapp, Wagner, Meyer, Barge, Knapke, Moorman — St. Charles Seminary Archives.
Sliemers — Rose Sliemers.
Hm. Goldschmidt — Sister Catherine Frances Goldschmidt, SNDdeN.
Frereicks — Mathilda Helmsing.
Olberding, Schmieder, Moorman, Heinl, Albers, Schmieder, Eiting, Wyen, Wolf — submitted personal pictures.
Osterloh — St. Charles Seminary Archives.
Drees, Enneking, Enneking, Woehrmyer, Luckman, Fritz, Bertings, Nunlist, Sperber, Telinde — Salem Heights Archives.
Piening — Missionary Servants of the Most Blessed Trinity Archives.
Bornhorst — Lavina Bornhorst.
Schunck, Schoenherr, Lehmkuhl, Schmitmeyer — submitted personal pictures.
Gudorf — Mrs. Aloys Bertke.
Moorman, Goldschmidt, Goldschmidt, Halsema — submitted personal pictures.
Wahl — *Refining His Silver.*

Page 355

Window of St. Augustine — Father Joseph Pax, C.PP.S.

Pictures not acknowledged were either taken by the authors or are from their personal archives.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

DEDICATION

This work is dedicated to the many sons and daughters of the Parish of St. Augustine, who heeding their Master's call, have followed in the footsteps of the Lord.

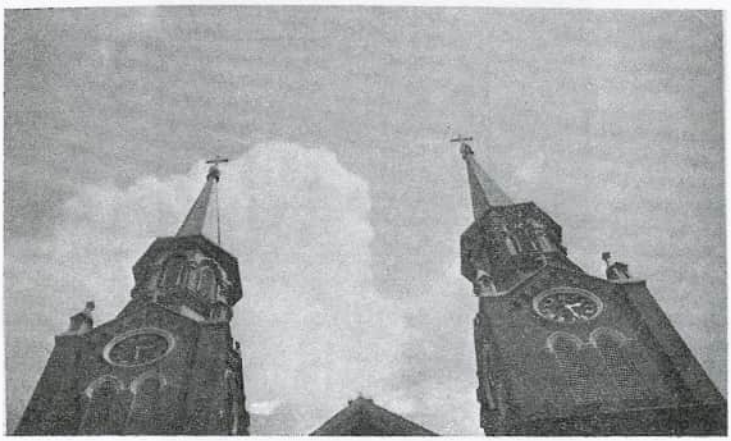
Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

In the beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that has been made. In him was life and the life was the light of men. And the light shines in the darkness; and the darkness grasped it not.

There was a man, one sent from God, whose name was John. This man came as a witness concerning the light, that all might believe through him. He was not himself the light, but was to bear witness to the light. It was the true light that enlightens every man who comes into the world. He was in the world and the world was made through him, and the world knew him not. He came unto his own and his own received him not. But to as many as received him he gave the power of becoming Sons of God; to those who believe in his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Gospel of St. John
Chapter I, Verses 1-13

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Like watchmen so silent — Do the twin towers stand
Through quiet and turmoil — O'er St. Augustine land
May they ever rise tall — Before time's ebbing sand
Their crosses the pathway — Unto His loving hand.

Louis A. Hoying

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

In Memoriam



LOUIS A. HOYING (1920 - 1982)

As this book was going to press, St. Augustine parish and the entire Minster community were saddened by the death of its principal author. Louis A. Hoying, after a brief illness, died at his home in Minster on March 21, 1982 at the age of 61.

Luckily the manuscript was completed and now, after only a slight delay, it sees the light of day, a fitting memorial to a great man, perhaps too little appreciated during his lifetime. He is thus assured a place in the memory of his fellow parishioners, of the present and future generations. The famous line of the Roman poet, Horace: *Exegi monumentum aere perennius,* "I have erected a monument more enduring than bronze," can well be applied to him, for *Pilgrims All,* I am sure, will be read as long as St. Augustine parish exists.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Louis A. Hoying was born on April 10, 1920. His early education was in Minster. He graduated from Minster High School as salutatorian of the class of 1937. In 1943 he received a degree in Chemical Engineering, with a major in Metallurgy, from the University of Cincinnati. After serving with distinction during World War II as Lieutenant (J.G.) aboard the destroyer, Douglas H. Fox DD 779, where he saw active combat in the Pacific, he came in 1947 to the University of Notre Dame and while there received a teaching fellowship. Here he earned two Master degrees in quick succession, an M.S. in Chemical Engineering in 1949 and an M.S. (Ed.) in Economics in 1950.

The listing of degrees earned does not begin to tell the story of his accomplishments. The number of professional societies to which he belonged and the civic and religious activities he took part in reflect the wide range of his interests.

He was extremely interested and well-versed in Church, state and local history, education, genealogy, horticulture, botany, poultry breeding, sports, and other interests. He contributed articles to a number of professional journals. He was active at various times in scouting, baseball, and local high school affairs. He served in an advisory capacity for the renovation of St. Augustine Church, 1958-62; as a religion teacher, 1963-69; and a member of the Parish Council and Ecumenical Commission, 1972 - 76.

Since 1947 he actively pursued his interest in local history, and this present work bears testimony to the thoroughness of his research. In the past few years he was increasingly in demand as a speaker for local organizations. Before his illness he was planning other projects related to local history.

In 1955 he married Rita Fortman and they had seven children. To those who know the family it is no surprise that his wife, Rita, and son, David, collaborated in producing this work; for to an amazing degree he shared his many interests with the family, and encouraged them to develop other interests also.

The work on this book absorbed a major portion of his interest in these past few years. It was truly a work of love — love for the Minster heritage, love for the Minster community, love for his parish, and love for the Church.

I will remember him as a man of deep faith, a devoted family man, a loyal parishioner, a true scholar, and, most of all, as a dear friend. *Requiescat in pace*!

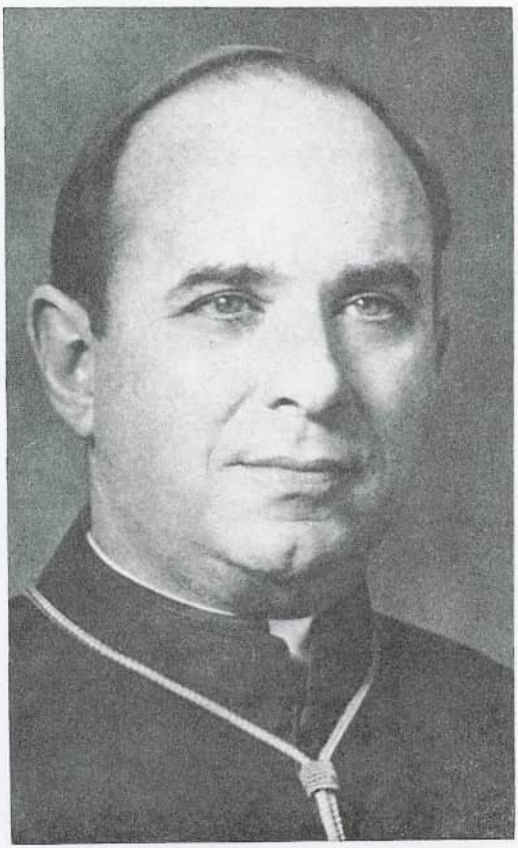
Rev. Joseph M. Pax, C.PP.S.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



His Holiness Pope John Paul II

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Most Reverend Joseph L. Bernardin
Archbishop of Cincinnati

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Archdiocese of Cincinnati

Office of
The Archbishop
100 East Eighth Street
Cincinnati, Ohio 45202
513/421-3131

September 29, 1981

To the People of St. Augustine Parish:

My dear people:

In 1982 we celebrate the 150th anniversary of the first Mass being celebrated in Minster.

It is not by coincidence that this event falls within the Sesquicentennial celebration of the founding of your city. From its very beginning, the history of the Church and the history of Minster have been intertwined, providing progress both for the Church and for the city.

With publication of "Pilgrims All," a fine history of your parish has been prepared. I am sure that it will chronicle the development of the parish community and its influence in all areas of community life. Through this work, you will be able to see the continuing faithfulness of the people of Minster to the God who has shown His love to all of you in so many ways. This response continues now in you and will be continued in your children. May this book be a source of inspiration in that journey of faith.

With cordial good wishes, I remain

Sincerely yours in Christ,

+Joseph L. Bernardin

Most Reverend Joseph L. Bernardin
Archbishop of Cincinnati

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Dr. Reinhard Lettmann
Bischof von Münster

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

DER BISCHOF VON MÜNSTER

4400 MÜNSTER, Domplatz 27
Postfach 1366

18. August 1981

Grußwort

des Bischofs von Münster, Dr. Reinhard Lettmann,
zum 150jährigen Jubiläum der Pfarrei St. Augustine
zu Minster / Ohio (U.S.A.) im Jahre 1982

Liebe Mitchristen der Pfarrei St. Augustine!

In großer Mitfreude nehme ich Anteil an der Jubiläumsfeier Ihrer Gemeinde. Dabei weiß ich mich Ihnen auf besondere Weise verbunden, da die Gründerväter Ihrer Pfarrei Auswanderer aus dem oldenburgischen Anteil des Bistums Münster, dem sogenannten Oldenburger Münsterland, waren. Ihre Heimat waren Ortschaften, deren Bevölkerung sich bis heute durch eine herzliche Menschlichkeit und vorallem durch einen tief wurzelnden Glauben auszeichnet: Damme, Neuenkirchen, Handorf, Holdorf, Steinfeld, Vechta, Oythe, Visbek, Lutten, Lohne, Langförden, Bakum, Dinklage, Goldenstedt, Cloppenburg, Garrel und Löningen. Nicht nur ihren Pioniergeist und ihre Tüchtigkeit haben Ihre Vorfahren im vergangenen Jahrhundert mit nach Ohio gebracht, sondern vor allem den christlichen Glauben, so daß schon im Jahre 1832 die erste hl. Messe im damaligen "Stallowstown" gefeiert wurde, nach ehe ein Kirchbau in Angriff genommen werden konnte.

Heute nun dürfen Sie sich auf eine ansehnliche Tradition unseres katholischen Glaubens in Ihrer Mitte besinnen. Dabei können Sie sich vor Augen halten, daß mehrere Generationen in St. Augustine Kraft und Hoffnung im Glauben der Kirche gefunden haben. Im Zeichen des Kreuzes und in der Gemeinschaft mit dem auferstandenen Herrn haben sie die Lasten des Lebens getragen. Als getaufte und österliche Menschen sind Ihre Vorfahren gestorben und eingegangen in die ewigen Freuden.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Wir Christen der Gegenwart sind nur kleine Mosaiksteinchen inmitten des großen Bildes vom wandernden Gottesvolk. Dabei dürfen wir dankbar bekennen, daß wir den Glauben, der unser Leben trägt und sinnvoll macht, empfangen haben. In der langen Abfolge der Generationen ist er über Jahrzehnte und Jahrhunderte hinweg auf uns zugekommen: unverdient und als Geschenk. Aber dieses Geschenk nimmt uns in Pflicht. Es will und muß seine Kraft entfalten in einer lebendigen Gemeinde, die offen ist für ein Wachsen im Glauben, Hoffen und Lieben. Und so wird sich auch das Leben in Ihrer Pfarrei gestalten müssen: geprägt vom Gebet und der Anbetung Gottes; von der wachen Bereitschaft, Christus dort nachzufolgen, wohin er uns gestellt hat. Möge die Fürbitte des hl. Augustinus Ihnen Mut und Kraft geben für den Weg in die Zukunft!

Ich wünsche Ihnen, Ihren Seelsorgern und Familien, daß Sie im Jubiläumsjahr 1982 verstärkt die Freude des Glaubens erfahren und die Treue Gottes preisen, der sich "erbarmt von Geschlecht zu Geschlecht über alle, die ihn fürchten". (Lk 1,50)

Mit herzlichen Segenswünschen

Ihr

+ Reinhard Lettmann

(+ Reinhard Lettmann)

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

TRANSLATION

Beloved fellow Christians of St. Augustine Parish!

With great rejoicing I take part in the Jubilee celebration of your parish. On this occasion I acknowledge the special way in which the founders of your parish, emigrants from the Oldenburger Territory of the Bishopric of Münster, the so-called Oldenburger Münsterland, are related to you. Their homeland was the villages of Damme, Neuenkirchen, Handorf, Holdorf, Steinfeld, Vechta, Oythe, Visbek, Lutten, Lohne, Langförden, Bakum, Dinklage, Goldenstedt, Cloppenburg, Garrel, and Löningen, where the inhabitants, then as now, were distinguished by a loving nature. It was not from the pioneer spirit or sturdiness which your fore-fathers brought with them to Ohio in the past century, but above all because of their Christian faith that the first Holy Mass was celebrated in Stallostown in 1832, even before the building of a church could be started.

Now today you can recall such an eminent tradition of our Catholic faith in your midst. On this occasion you can recall that several generations at St. Augustine's have found strength and hope in belief of the Church. In the Sign of the Cross and in union with the Arisen Lord they have borne the trials of life. As baptized and redeemed men your forefathers have died and entered into eternal joy. We Christians of the present are like small mosaic stones in the midst of the great picture of the migrated people of God. Therefore, we can thankfully acknowledge the faith that we have received that makes our life bearable and meaningful. In the long succession of generations over decades and over centuries, it has descended upon us, as an unearned gift. But this gift places us in obligation. It will and must entail the spread of His power in a living community, the opportunity is for growth in faith, trust and love. And so you must shape the life in your parish: Resolved in prayer and the worship of God; from the awakened willingness to follow Christ wherever he has placed us. May the intercession of St. Augustine give you strength and courage for the journey in the future.

I wish that you, your priests and your families in the Jubilee Year 1982, fully come to know the joy of faith, and glorify the true God, whose "mercy is from generation to generation on those who fear him." (Luke 1, 50)

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Karl Julius Thamann
Nellinghof-Schierberg
2846 Neuenkirchen

Nellinghof, den 30.1.82

Der Heimatbund für das Oldenburger Münsterland möchte Ihnen die herzlichsten Glückwünsche zum 150 jährigen Bestehen Ihrer Heimatstadt Minster-Ohio ausprechen. Wir freuen uns mit Ihnen, dass Ihre Gemeinde in diesem langen Zeitraum eine so blühende Entwicklung genommen hat. Die Augen des Herrn Stallo haben nicht getrügt, als er diesen Standort für sich und seine Freunde auswählte. Unsägliche Mühen haben die Pioniere auf sich genommen. Fester Wille, Kraft und Gemeinsinn, verbunden mit einer tiefen Religiösität haben diesen grossartigen Aufbau ermöglicht und alle Strapazen und Rückschläge überwinden helfen. Der Wille der Auswanderer aus ihrem Heimatland, wo noch quälende Hörigkeitsverhältnisse und enttäuschende Heuerlings-und Dienstverhältnisse sowie wirtschaftliche Not herrschten, auszuziehen in eine neue Heimat, die ihnen Selbstständigkeit, Eigentum und grössere Freiheiten versprach, gab den Menschen die Kraft und das Gottvertrauen gemeinsam ihr Ziel zu erreichen.

Wir Südoldenburger sehen mit grossem Respekt und tiefer Hochachtung auf die Gründer von Minster-Stallostown. Wir empfinden jedoch auch Trauer, dassdamals von 1830 bis 1850 über ein Drittel der Menschen unserer Heimat, des alten Amtes Damme, die Familien verlassen mussten, um in Amerika neu zu beginnen.

Zweimal hatte ich das grosse Glück Ihre schöne und lebenswerte Stadt Minster besuchen zu dürfen. Trotz der so weiten Entfernung und trotz der 150 jährigen Trennung hatte ich das Gefühl unter Oldenburger Münsterländern zu sein.

Ihr Jubiläum gibt uns Anlass, eine Reise von Südoldenburg zu unseren Verwandten nach Ohio zu unternehmen. Wir bedanken uns von Herzen für Ihre Gastfreundschaft. Wir freuen uns auf das Treffen mit Ihnen. Wir werden Gelegenheit haben uns gegenseitig über unsere Familien und die Lebensverhältnisse zu informieren. Unser Zusammentreffen möge Ihnen Anstotss sein auch uns in Südoldenburg zu besuchen. Sie sind uns von Herzen in der alten Heimat willkommen.

For juge sau schöne Stadt Minster un for dei Lüe, dei dorin wurnt, wünsket wi van Hetten for dei Zukunft masse Glück un Gottes rieksten Siägen.

Karl Julius Thamann
Vorsitzender des Heimatbundes
für das Oldenburger Münsterland

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Karl Julius Thamann
Nellinghof-Schierberg
2846 Neuenkirchen

Nellinghof, den 30.1.82

The "Heimatbund für das Oldenburger Münsterland" wishes to extend to you its heartiest best wishes on the occasion of the 150th anniversary of the founding of your hometown, Minster, Ohio. We rejoice with you that your community has achieved such flourishing growth during this period. The eyes of Mr. Stallo did not err when he selected this location for himself and his companions.

The pioneers took upon themselves indescribable difficulties. Steadfast determination, strength and community spirit, combined with a profound piety made possible this splendid development, and enabled them to overcome all hardships and setbacks. The emigrants' decision to leave their home, where they were during miserable serfdom and depressing conditions of servitude as well as economic want, for a new land which promised them self-sufficiency, property and greater freedom, gave the people the strength together with confidence in God to attain their goal.

We south Oldenburgers look with great respect and profound regard upon the founders of Stallostown-Minster. We feel regret however that during the years 1830 to 1850, more than a third of the people of our homeland, the former district of Damme, had to leave their families in order to begin anew in America.

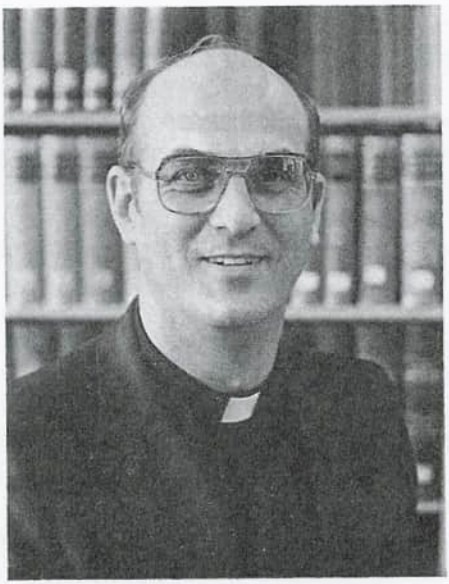
Twice have I had the good fortune to be permitted to visit your splendid and comfortable village of Minster. In spite of such a great distance, and in spite of the 150 year separation, I had the feeling of being among Oldenburger-Münsterlanders.

Your Sesquicentennial gives us occasion to undertake a journey from southern Oldenburg to our kinsmen in Ohio. We thank you from the heart for your hospitality. We look forward with pleasure to meeting you. We will have the opportunity to exchange information about our families and our lives. May our visit also serve as the impetus for you to visit us in southern Oldenburg. We will be genuinely happy to see you in your former homeland.

For your so fair village of Minster, and for the people who live there, we wish from our hearts great good fortune and God's choicest blessings for the future.

Karl Julius Thamann
Chairman
Heimatbund für das Oldenburger Münsterland

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Very Reverend John Kalicky, C.PP.S.
Provincial Director, Cincinnati Province, Society of the Precious Blood.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

SOCIETY OF THE PRECIOUS BLOOD
CINCINNATI PROVINCE

PROVINCIAL HOUSE
431 EAST SECOND STREET
DAYTON, OHIO 45402
513:228-9263

Dear Friends in the Lord:

The priests and brothers of the Society of the Precious Blood join me in extending sincere congratulations to you -- each and every member of the Christian Community of Minster -- as you share in the joyous ceremonial events marking Minster's Sesquicentennial Year.

One special ceremony will center on a Liturgy of Thanksgiving to God for His providential blessings and benefits through these 150 years. The decor of the site of the service, the psalmody of praise, the careful preparation of liturgical details -- all will surely be well-suited to the occasion.

Meanwhile the minds of many will turn back through fifteen decades of years to try to picture the simple and rugged pioneer setting for the first-ever Mass offered in the Minster community.

Time -- notably 150 years of time -- brings changes. And the pace of change, accelerating in these past three or so decades, indeed, has affected all communities. But life is ever characterized by change and growth, as is apparent in this present historical account. The Minster community quite evidently has been most successful in adapting to changes and in facing new challenges.

For nearly fourteen decades of years, the Society of the Precious Blood has been closely associated with the Christian Community of Minster, sharing in its life and growth. And it is our hope and prayer that this cherished relationship may long endure into the future.

Again, with congratulations and cordial best wishes for a grand Sesquicentennial Celebration, I remain

Sincerely yours in Christ,

Fr. John Kalicky, C.PP.S.

The V. Rev. John Kalicky, C.PP.S.
Provincial Director

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Sister Canice Werner, C.PP.S.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

THE SISTERS OF THE PRECIOUS BLOOD

GENERALATE

4000 DENLINGER ROAD
DAYTON (TROTWOOD), OHIO 45426
TELEPHONE: 513-837-3302

October 26, 1981

Rev. Joseph M. Pax, C.PP.S.
Pastor, St. Augustine Church
48 North Hanover Street
P.O. Box 93
Minster, OH 45865

Dear Father Pax and Parishioners,

Congratulations! The 150 year history of the Catholic community of St. Augustine Parish is impressive; it is reason to celebrate. We, The Sisters of the Precious Blood, who have been a part of the on-going story of God's people in Minster, join you as you celebrate.

We remember, rejoice, and give thanks for God's blessings throughout these 150 years. God who is faithful has guided and guarded you. With the Psalmist we pray:

> "We will celebrate your love forever, Yahweh,
> Age on age, our words proclaim your faithfulness."
> (Ps. 89:1)

We remember, rejoice, and give thanks for the 150 year history of communal worship and family prayer, the continuing Catholicity of your community. We praise Him for the ministry of priests, especially that of the Fathers of the Precious Blood, and the life giving presence of The Sisters of the Precious Blood which has motivated and enriched your spiritual and civic lives. We remember, rejoice and give thanks for the 150 year tradition of cooperative family work effort. The beauty of your productive countryside is witness to the Christian truth that work unites people and helps form community.

You have been gifted and graced these 150 years. You are now being called and challenged as you celebrate your sesquicentennial. As you await in hope the on-going blessings for which you pray, you are asked also to share that which you have received. I join my prayers and those of all the members of our Congregation asking that the grace and peace of God our Father and of our Lord Jesus Christ may keep you personally faithful and make you faith-filled witnesses to the message of the Gospel.

Sincerely,

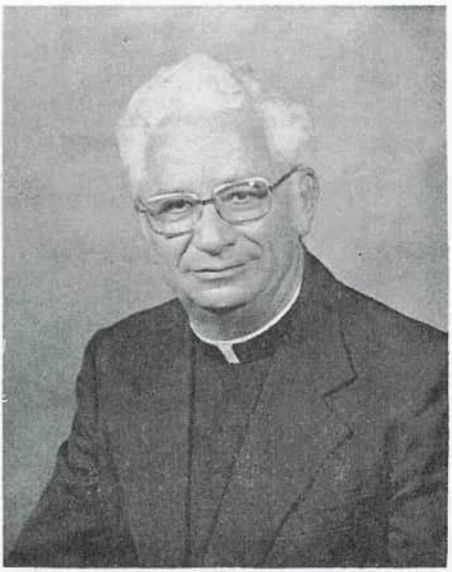
THE SISTERS OF THE PRECIOUS BLOOD

Sister Canice Werner, cpps.

Sister Canice Werner, C.PP.S.
President

SCW/bmc

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Reverend Joseph Pax, C.PP.S.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

FOREWORD

At the first Minster Oktoberfest weekend in 1975 a display of historical materials sponsored by St. Augustine Church was tremendously popular. It elicited frequently heard comment: "This should be published in book form." From that time on a book of some sort became practically inevitable. Luckily the temptation to take the easy way out, and just present in book form the displayed materials, was resisted. Instead, the authors of this present work gathered not only what was displayed in 1975 and in subsequent Oktoberfest displays, but also added to it much new material, the result of lengthy and painstaking research, extending over a period of many years. We are, therefore, most pleased to see this book published, and most grateful to the Hoyings for providing such a complete, accurate, and informative account.

Beginning with Charlemagne's conquest in the eighth century of the territory which many of the parishioners of St. Augustine's consider their homeland, the authors have carefully identified many diverse factors that have had a part in making St. Augustine Parish, Minster, Ohio what it is today. This book should certainly make the people of this parish more aware of their unique Catholic German (more specifically, *Plattdüütsk*) heritage.

The Church faces a great challenge today, not only to preserve the faith of our fathers, but to become a more effective sign to the world of the value of this faith. The second Vatican Council called for genuine renewal. This is a task which faces each individual parish. Understanding the past, we of St. Augustine parish, will be better equipped to actively carry out in our own unique way the renewal called for. This book tells us where we have been and should assist in charting the future.

God gives his gifts to members of his Church for the good of all. To the authors of this book he has given a very special gift, and — who can say? — perhaps it is one of the greatest of the gifts. They have used it well. Certainly their contribution is a considerable one for which we must indeed be grateful.

October 25, 1981
Solemnity of the Consecration
of St. Augustine Church

Father Joseph M. Pax, C.PP.S.
Pastor, St. Augustine Church

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Aerial view of St. Augustine Church with Rectory to the right and Parish Center for Religious Education between the towers.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

TABLE OF CONTENTS

Chapter I	Synopsis	1
Chapter II	Our Roots Grow Deep	5
Chapter III	Beginnings	13
Chapter IV	First Mass in Stallostown	40
Chapter V	Village Life	49
Chapter VI	The Era of the Weltpriester	61
Chapter VII	The Arrival of the Society of the Precious Blood	80
Chapter VIII	The Mission Center	98
Chapter IX	Father Kunkler	105
Chapter X	Fathers Nigsch, Voag, and Malin	135
Chapter XI	The Early Twentieth Century	155
Chapter XII	The Years of Social Change	181
Chapter XIII	Restoration and Renewal	193
Chapter XIV	Choir	219
Chapter XV	Societies and Sodalities	229
Chapter XVI	Cemetery	232
Chapter XVII	Church Sextons	243
Chapter XVIII	Pastors of the Mission and Parish of St. Augustine	244
Chapter XIX	Parishioners of St. Augustine's Who Became Priests, Brothers or Sisters	252
Chapter XX	Minster Area Roads	288

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Addenda:

Constitution of 1836 293

Agreement with Bishop Purcell, 1837 300

Agreement with St. John bei Leistenschneider 314

First Recorded Marriages 316

First Recorded Baptisms 318

First Recorded Deaths 322

List of Deaths in 1840 324

List of Deaths from the Cholera Epidemic of 1849 325

Parish List of 1836 329

Enumeration of Youths, 1852 335

Parish Census of 1863 340

U. S. Census 1850-1980 346

Vital Statistics 1833-1980 347

Bibliography 350

Quotation from *The City of God* 354

Authors 356

Corrections and Additions 357

Flag of Minster, Ohio 358

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

I

SYNOPSIS

The pioneer town of Stallostown was founded in 1832 by a group of German immigrants under the leadership of Franz Joseph Stallo. Many of these settlers came from the provinces known as Oldenburgisches Münsterland. These people brought with them an intense Roman Catholic faith that had been established by Charlemagne, when he founded the Abbey Werden, among the Saxons, in the year 800 A.D. This faith had been strong enough to withstand, in a hostile environment, the early schisms, the trials of the Reformation, and the Thirty Years War.

So it was with joy that Mass was celebrated at Stallostown late in the fall of 1832 by Father Frederic Résé, and a mission begun on Christmas day in 1833 by Rev. Prof. J. W. Horstmann, the untiring priest, physician, and teacher from Osnabrück who served on foot as a missionary to the Catholic people of northwest Ohio during this early period.

In the year 1835 the first church was completed in the North Park. It was forty feet wide, sixty feet long and sixteen logs high. A building of such size in the wilderness could have, in probability, been referred to as a *Münster* or important church by the Platt düütsk speaking inhabitants. Perhaps, because of this, or more likely the fact that the immigrants had formerly been subject to the Bishop of Münster politically and ecclesiastically as residents of the Münsterland, the name of the village was changed in 1836 from Stallostown to Münster, with the ensuing designation of the mission as St. Augustine.

Rev. Prof. Horstmann and succeeding pioneer priests continued to care for the congregation, and the renowned French missionary and personal representative of the Bishop in the northwest part of the diocese, Father Louis Navarron, took charge in 1844. The coming of the Miami and Erie Canal; the cutting of the oak forests; and the arrival of Irish laborers and Prussian coopers from Westphalia had caused a rapid population growth to take place in the region, and accordingly the *Catholic Telegraph* of June 1, 1844, listed St. Augustine's as having 261 families or 1,288 souls. Soon Father Navarron appealed to Bishop Purcell for German-speaking priests to take over in the area, and after some difficulties were

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

overcome in 1845, Father Francis de Sales Brunner, the Provincial of the Society of the Precious Blood, and Father John of the Cross Wittmer come to Minster. Father Brunner was actually in charge of affairs for several months in 1846, but was primarily engaged in spreading the good work of the Society and in building the Convent of Mary Help of Christians at Maria Stein, Ohio. Thus for a brief period St. Augustine's served as a "mother" church for the Society of the Precious Blood, and accordingly the congregation came under the loving and dedicated guidance of this Society.

A new brick church was begun under the administration of Father Wittmer in 1848, and despite a cholera epidemic that turned Minster into a "dying village" and took 250 lives during the following summer, work progressed satisfactorily, and on November 11, 1849, Father Gavienzel, as representative of Bishop Purcell, dedicated the new structure. Father Maximillian Homburger, with daring abandon, attended the sick and dying during the cholera scourge, but emerged untouched by the dreaded disease.

In 1851 the erection of a convent began but work progressed slowly. It was not until the autumn of 1852 that the Sisters took permanent possession of their convent dedicated to Our Lady of the Visitation, and began the perpetual adoration of the Precious Blood of Jesus in the Blessed Sacrament of the Altar. Since that memorable day mere words cannot fathom, nor express, the magnitude of the prayers and sacrifices that the sisters have cheerfully offered to the Precious Blood for the good of the people of St. Augustine's.

Father Andrew Kunkler, a capable and pious man, began his long administration of the parish in 1852. A new rectory was soon constructed, and the first Mission was conducted. St. Theresia School for girls was erected in 1867, and in 1874 the church was enlarged. The length of the building was increased by twenty feet and the steeple razed. Inspiring twin towers were built on the west by Anton Goehr. It was not until 1901, however, that the main entrance to the building was moved to the tower end and the present sanctuary added. Father Kunkler labored in Minster for thirty-three years before leaving as a missionary to the state of Missouri where he died unexpectedly soon after. He was buried in St. Augustine Cemetery and a beautiful monument, that gracefully dominates the entire graveyard, was erected in his honor. Many dedicated pastors and their assistants have guided the spiritual welfare of the parishioners since the time of Father Kunkler, and all are remembered as exemplary men of God.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

St. Augustine's Choir was organized in 1907 as a permanent church organization, and was soon recognized for its excellence throughout the Diocese. The choir continues to serve in this honored tradition.

The church has been renovated several times since the turn of the century. In 1922 the front step approach was completed, and in 1927 the interior was redecorated. A major renewal project was undertaken by Father William Meyer in 1957. Stately marble altars with a reredos overlay in mosaic and mosaic Stations of the Cross, all designed by Prof. Rudolf Scheffler, and patterned after Dürer, guided the theme of the redecoration. Upon completion, a strikingly beautiful church interior was dedicated to the greater Glory of God.

St. Augustine's is a consecrated place of worship, and this honor and blessing was bestowed upon the people of the parish on December 7, 1931, by Bishop Albers, through the unceasing efforts of Father Sixtus Meyer. A consecrated church is a church that has been solemnly set apart as a place of service to God. There are very few parishes in the Diocese that have been so singularly honored.

A history must of necessity be more than the telling of administrative events or the story of brick and mortar. It must be concerned with the sacrifices of the priests, brothers, sisters; the dedicated labor of the teachers, organists, choir members, servers, lectors, ushers, sextons and helpers; the guidance of the counselors; the prayers of the faithful. It must be the story of the people of God. A parish must have vitality and it must bear fruit. Some measure of this can perhaps best be seen in the number and excellence of the sons and daughters of the parish, who, following in the footsteps of Bishop Dwenger and Bishop Luers, have given themselves to the service of Jesus Christ.

CHRONOLOGICAL HIGHLIGHTS

1832 — Stallostown founded. First Mass celebrated by Father Résé.

1833 — Christmas Mass celebrated by Father Wilhelm Horstmann, later founder and first pastor of St. John's, Glandorf, Ohio.

1834 — Bishop Purcell visits Stallostown — Mission of Father Horstmann officially established.

1835 — First church built of logs in North Park.

1836 — Stallostown Mission called St. Augustine and formerly established as a parish. Name of town changed to Münster in church records.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

1844 — French missionary Father Louis Navarron arrives.
1845 — Fathers of the Society of the Most Precious Blood take charge. Fathers Francis de Sales Brunner and John of the Cross Wittmer stationed at Minster.
1848 — Sisters of the Society of the Precious Blood arrive in Minster to teach.
1849 — Minster called a "dying village" as 250 parishioners are victims of cholera.
1849 — November 11, 1849, large brick church on present site dedicated by Rev. Gavienzel as representative of Bishop Purcell.
1852 — Our Lady of Visitation convent dedicated and Father Andrew Kunkler begins his 33 year pastorate.
1856 — Bishop Purcell visits St. Augustine's and an avenue of trees is planted on South Hanover Street in his honor.
1867 — St. Theresia School for Girls built.
1874 — Twin towers erected, stained glass windows and new Stations of the Cross emplaced.
1901 — Second renovation of church completed under Father Aloys Malin. Main entrance changed to west side.
1911 — New convent built during administration of Father Eugene Grimm.
1922 — Father Sixtus Meyer supervises building of front step approach.
1927 — Interior of church redecorated.
1931 — Bishop Albers consecrates St. Augustine's. St. Theresia school building demolished.
1932 — Centennial of village celebrated.
1947 — Side entrances built.
1948 — Front approach landscaped, stone steps and entrances built, Father Otto Mueller, Pastor.
1951 — Twin tower superstructure renewed.
1963 — Third renovation and reconstruction completed under direction of Father William Meyer.
1969 — Main altar placed in sanctuary forefront. Celebrant at Mass faces people in accordance with instructions of Vatican II Council.
1971 — New rectory completed, Father John Spatt, Pastor.
1972 — Parish Council established in accordance with directives of Sixth Archdiocesan Synod.
1975 — Religious heritage of Community emphasized under leadership of Father Joseph Pax.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

II

OUR ROOTS GROW DEEP

After Charlemagne had subdued the heathen Saxons he set about to Christianize them. To aid in his efforts he selected, in the years 775 and 776, talented youths, twelve to fourteen years of age, from among the defeated tribesmen and sent them to Uetrecht to study for the priesthood under St. Liudger, the Benedictine, who later became the first Bishop of Münster. Gerbert from Fischbechi was one of those selected.

Gerbert, the Abt Castus, returned to his homeland as a priest and missionary to the Abbey of Visbek under protection of the Frankish King, Louis the Pious. The mission cell at Visbek became the mother church for the parishes of the Lerigau, Fenkigau and Dersigau, which later became in most part the Grafschaft Vechta and Grafschaft Cloppenburg. The Saxons of this region were descendant from the original Saxons of the Völkwanderung, from the mouth of the Elbe, and the absorbed noble *Chauci* described by the Roman historian Tacitus.[1] The *Chauki* name is still evident today in the forms Koke, Koken, Kokenge, and Kokenmuhle.



Abbey Corvey

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

The Abbey Visbek was transferred to the Abbey Corvey in the year 822. Churchwise, the mission territory surrounding Visbek, was placed under the rule of the Bishop of Osnabrück in the year 1077.

Jutta, the daughter of the Graf of Vechta, Herman III, in the year 1252, sold the territory of Vechta to her brother, Otto II, Prince-Bishop of Münster (1247-59), when the family was left without a line of succession.[2] Thus Vechta became politically aligned with the Bishopric of Münster but remained under the Bishop of Osnabrück in the religious domain.[3]

The Graf Tecklenburg, in like manner, sold the territory of Cloppenburg, including Wildeshausen, to the Price-Bishop of Münster, Otto IV, in the year 1400. Cloppenburg also remained in the religious domain of the Bishop of Osnabrück. The territories of Vechta and Cloppenburg became known as Oldenburgisches Münsterland, and their rule by the Bishopric of Münster politically became known as the *"Niederstift."*

The suppressor of the Anabaptists and the executioner of John of Lieden, Franz von Waldeck, the Prince-Bishop of Münster (temporal) and the Bishop of Osnabrück (spiritual Ordinary), allowed the Reformation to spread into Oldenburgisches Münsterland in 1543, thereby hoping to establish a worldly principality of his own making. The Münster cathedral spiritual hierarchy ordered him to prevent the Reformation from growing in the territory, but he instead sent Lutheran ministers to replace the Catholic priests in the parishes that refused to accept the new church ordinance of Herman Bonnus, the Diocese of Osnabrück Superintendent, which called for the Mass to be celebrated in Low German.

Political intrigue centered around the seat of the Bishop of Münster for the next half century. In 1566, Bernard von Raesfeld, who had replaced Wilhelm von Ketteler in 1553, resigned as Bishop and was replaced by Johannes III, the Graf of Hoya, who also became Bishop of Osnabrück, as Johannes IV, at the same time. The Graf of Hoya also ruled as Bishop of Paderborn. The Bishop's seat in Münster was left vacant in 1574, and the question soon arose as to whether or not the Evangelical or the Catholic faith should prevail in the diocese. The leading candidates for this important office were the Protestant prince, Henry of Saxony and the Catholic duke, Ernest of Bavaria. The reluctant duke, William of Jülich of the House of Cleves, who preferred the throne of the Duchies of Berg and Cleves, was also an heir apparent. Duke Julius of Braunschweig-Wolfenbüttel was active in the support of Henry of Saxony. Adrian von Steinberg, who hoped to gain the

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

assistance of the Oberst, George von Holle, who had previously served the Emperor of the Holy Roman Empire, Charles V, as commander-in-chief of the forces of the Empire from the Rhine to Frankfort, undertook a journey to Jülich to influence Duke William, because he thought that the Bishopric of Münster should not be given up lightly. John William, brother of the Duke, now became Bishop and held the office until 1585, when finally Ernest, Duke of Bavaria, Archbishop of Cologne, Bishop of Lüttich (Liége), Administrator of Hildesheim and Freisingen, and a staunch Jesuit supporter and counter-reformationist, assumed the dignity of the office.

Ferdinand, Duke of Bavaria, Archbishop and Metropolitan of Cologne, Bishop of Lüttich (Liége), Paderborn, Hildesheim and Freisingen, became Bishop of Münster in 1612 as Ferdinand I. In the year 1613, the Archbishop of Cologne, Elector of the Holy Roman Empire and Metropolitan, Ferdinand of Bavaria, once again proclaimed the Catholic faith to be the religion of Oldenburgisches Münsterland, and with the help of General Vicars Hartmann and Nikolartius, who "visited" the whole territory, expelled the Protestant influences.[4] The right of visitation included the use of troops if necessary. The Peace of Westphalia, following the Thirty Years War, assured in 1648 that the territory would remain Catholic.

Vechta and Cloppenburg territories were transferred to the Bishop of Münster, churchwise, in the year 1668, and until 1803 remained both politically and religiously aligned with the Bishop of Münster. In 1803 they were politically reattached to the Grand Duchy of Oldenburg as a result of secularization forthcoming from the treaty of Lüneville, signed between Napoleon and the Emperor of the Holy Roman Empire, Francis II, in the year 1801.

An analysis of church records, cemetery tombstones, naturalization records of Mercer County, and the Census of 1840 show that the majority of the first settlers of Stallostown in 1832-33, including Franz Joseph Stallo, the founder, came from Oldenburgisches Münsterland. Thus the German heritage of the parish of St. Augustine can be traced back to the *Heimat*; the Catholic heritage back to the mission abbey on the banks of Fishbrook, founded as a result of an edict by Charlemagne; and the present name of the community to the Bishopric of Münster.

The following towns and villages in Oldenburg and neighboring Hannover were frequently mentioned as places of emigration by the first settlers.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

1 Wildeshausen	13 Lutten	25 Neuenkirchen
2 Twistringen	14 Oythe	26 Löningen
3 Altenoythe	15 Vechta	27 Hukelrieden
4 Friesoythe	16 Bakum	28 Essen
5 Garrel	17 Vestrup	29 Quakenbrück
6 Cloppenburg	18 Lohne	30 Ankum
7 Crappendorf	19 Dinklage	31 Bersenbrück
8 Cappeln	20 Diepholz	32 Alfhausen
9 Emsteck	21 Steinfeld	33 Kloster Lage
10 Visbek	22 Holdorf	34 Vörden
11 Langförden	23 Handorf	35 Hunteburg
12 Goldenstedt	24 Damme	36 Ostercappeln

The numbered location of these places can be located on the map of Oldenburgisches Münsterland found on page 9.

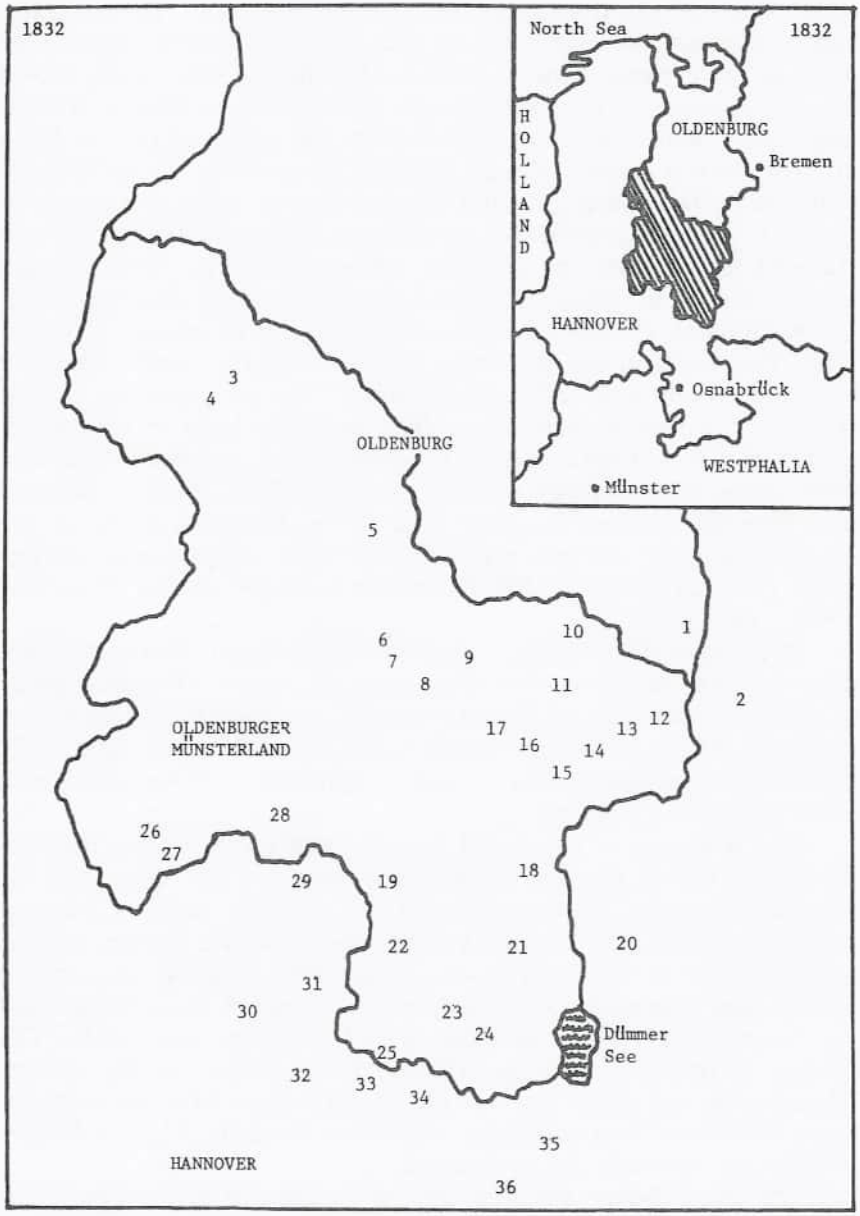
A sprinkling of immigrants came from Baden, Bavaria, Westphalia, Holland, Switzerland, and a number of smaller principalities such as Hesse-Cassel and Hesse-Darmstadt. A few of the immigrants, who listed their place of origin to be in Hannover, were in fact Oldenburgers who had gone there to possibly make emigration easier. Local authorities in Oldenburg disapproved of mass departures because the young men involved, even though they had completed their military training, constituted the heart of the military defense plans of the grand duchy. Village authorities were instructed by the ducal government to exert pressure, and told to employ tactics that would make the prospective emigrants ashamed to depart.

The situation was similar in Hannover, but because of internal high-level political dissension brought on by the fact that the supreme ruler, the King of England, William IV, was an absentee monarch, the problem appears not to have been as acute.

Occasionally emigrant men actually dressed as women, and then posed as wives of other men to facilitate the process of emigration. A few left without visas and bargained for unlisted passage with ship captains at the port of embarkation, and then, by changing ships at an obscure West Indies port, it was possible for them to enter the United States as emigrants from the port of change.

Yet, it was not too difficult for the farmers, tenant farmers, hand-workers, day laborers, merchants, and indentured servants to obtain a passport to leave the old country, and the numbers that emigrated attest to this fact. Youths who had reached the age of seventeen years, and who were subject to military service,

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

could in 1848 obtain a pass to leave the country provided that they would promise to return for later induction. Many left under these conditions with no thought of ever returning. Money for the passage to America was obtained in many different ways. Some sold most of their possessions at public sale while others simply asked for public alms. Undesirables were encouraged to leave and were aided in some instances with funds from the dog-head tax. A large number earned enough money to leave by working in the Holland fisheries or by laboring on the construction of dikes and canals in Holland. A few signed on as sailors aboard Dutch ships and traveled as far away as Surinam before returning. Money could also be earned by joining the peat gangs that went yearly to Denmark, Holland, Poland, and other countries to cut and dry peat for fuel. The work in the wet bogs was particularly harsh. The day began at sun-up and ended at sun-down. The gangs, under the direction of a leader or *Macker,* lived near the bogs in temporary peat huts. Their food consisted of speck, bread, and beans seasoned with herbs. The journey on foot to Poland took three weeks and was dreaded because the start had to be scheduled early in the season when the weather was still very cold. A good peat worker could clear as much as 200 Thalers in a single season. This was a very tidy sum.

Heuerleute, Tagelöhner, and *Dienstboten* (small tenant farmers, day laborers, and servants), who were the worst off economically of all the inhabitants of the old country, emigrated in the greatest numbers. Many of these obtained funds by working in the greatly depressed home-based flax industry, spinning and weaving linen exported to the tropics.[5]

The break-up of the feudal system, inheritance rights, the subdivision of farms, the slow growth of industry in the towns, and the burdensome taxes, all contributed to an existing state of low economic potential. The tenant farmer, who owed the greater part of a day's labor to the peasant or farmer who supplied him with a cottage and a small piece of land, could only work his holding early in the morning or late at night, and his return was small. The farmer in turn was heavily taxed and was subject to the church Prince or to the noble Graf or Baron, who in accordance with ancient Germanic laws generally held titles to all land in the *Bauerschafts* or territory he controlled.

The day laborer suffered the most. He was solely dependent on work offered to him and in many instances did not even own a cottage, but lived in a shed or barn under some agreement with a tenant farmer or a *Zeller.*[6]

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Emigration for the professional class was a difficult task, not because of the laws involved, but because of the social pressure applied. Newspapers asserted the fact that the duties of the priest, teacher, doctor, veterinarian, druggist, and midwife should be directed toward those who remained in the homeland and not to those who had left.

REFERENCES

1. None of the early Germanic tribes, who descended from the Kurgan immigrants from the area of Southern Russia about 3000 B.C., were known by the Saxon name until the people called the Aviones, from near the Elbe Estuary, began their warlike raiding and expansion about 200 A.D. The weapon used by this tribe was the *sachs* — short sword or knife — hence the word *Sachsen* or Saxon. These people merged with the Chauken and became the noble or ruling class. The Chauken in earlier times had been raided by the Frisians, who became established as a seafaring people on the North Sea coast about the time of the decline of the Phoenician era about 350 B.C. The Frisians traded with the Phoenician sea captains and gained navigational knowledge from them. The most prized articles of barter were captured, blue eyed, flaxen haired Chauken maidens, much admired by the Mid-Eastern potentates as bearing a kinship to the gods. Anthropologists postulate today about the Phoenician encounter; and present as evidence the presence of the genetic factors for dark hair, brown eyes, and dark skin that occasionally arise in the Saxon-Chauken descendancy which is otherwise known for its predominance of blonde hair and blue eyes.

   Anthropologists are not in agreement as to the origination of the Germanic peoples with reference to the Kurgans mentioned above. Some believe that during Upper Palaeolithic times Europe was populated by a Primary Caucasian, or white race, from the southern shores of the Mediterranean, who crossed over on land bridges resulting from the very heavy ice build-up and the corresponding lowering of the sea level. Three groups of Caucasians then developed as the Mediterranean, Alpine, and Nordic (tall and depigmented) peoples. When the ice melted during the Mesolithic culture period, northern Europe was permanently inhabited by the Nordic type. A Corded Ware Pottery, Single Grave culture developed in Central Europe during the Mesolithic period. The people of this culture spoke an original Indo-European language. With the arrival of the Neolithic Revolution, when food gatherers became food producers, and with the development of the Bronze Age, the Corded Ware culture spread northward down the Elbe and merged with the northern Megalithic peoples. Both groups were secondary Nordic types, the Corded Ware people leaning to the Combe Capelle variety, while the other group was Cro-Magnon in nature. A language difference existed, but in time the Indo-European speech prevailed with some modification, and the amalgamation of the cultures resulted in the growth of the Germanic people, and the founding of the Germanic language.
2. Her first marriage with the Grafen Heinrich von Tecklenburg (d. 1248) was childless. Her second marriage with the Grafen Walram von Mondschau, from Eifel, was likewise not blessed with offspring.
3. The towns of Damme and Neuenkirchen, however, did not come under the political rule of the Prince-Bishop of Münster. They remained under the rule of the Prince-Bishop of Osnabrück until 1801. Parish records of St. Boniface,

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Neuenkirchen, list the parishioners as citizens of one or the other countries. From 1801 until the conquest in 1803 by Napoleon Bonaparte, these towns were under the technical rule of King George III of Hannover and England. On April 1, 1805, the King of Prussia took formal but provisional possession. However, from 1807 to 1813, the French reoccupied the area and the Kingdom of Westphalia was formed. On October 26, 1814, the Kingdom of Hannover came into being after the defeat of the French. The Congress of Vienna in 1815 reorganized Europe, but it was not until 1817 that the revisions were put into effect concerning Damme and Neuenkirchen. In any event, these towns were solidly a part of Oldenburg after 1821 when they were placed under the Bishop of Münster ecclesiastically. The many chnages in rule caused a great amount of confusion, and emigrants from this area sometimes used a double address for their place of origin in the homeland. The Thieman family history in Minster, Ohio, records the following address as the place of origin: Oythe, Osnabrück, Amt Vechta, Grossherzogtum Oldenburg, Königreich Hannovern. This address lists three different political states, but from family traditions, handed down from generation to generation, it is known the Thieman immigrants considered themselves to be Osnabrückers.

For the border town of Neuenkirchen in Oldenburg, the situation was a troubling one and changed slowly, as can be noted from a notice in the local church records: "Died and buried in the year 1828. Note: In everlasting memory of the unfortunate dismemberment of this parish on 30 November 1828, next year the dead will no longer be noted under a heading as Hannoverian as you have found up to now, but only as Oldenburgian; henceforth the distinction *Hannover, Oldenburg,* will be superfluous because the Hannoverians belong partly to the parish in Vörden and partly in Lage."

4. General Vicar Johannes Hartmann, personal representative of Archbishop Ferdinand, arrived in the fall of 1613 and soon was entangled in bitter and sometimes bloody confrontations with the Protestant clergy, school masters, and town officials, who did not want to give up their positions of income and power. The situation was further complicated by the declarations of certain nobles who remained steadfast to the Lutheran and Calvinist doctrines. The renewal of the Catholic faith progressed slowly but surely with the help of the Jesuit Fathers and later the Franciscan-Observant clergy. General Vicar Petrus Nikolartius was in charge in 1622 and reported progress being made in Vechta. The year, 1624, found the greater part of the citizens of the Münsterland attached to the Catholic Church, but there were still "heretics" to be found in 1850, especially among the nobles.
5. The linen market had deteriorated because the British cotton, produced by the machines of the Industrial Revolution, was much cheaper. The collapse of the linen industry in Oldenburg had added to the woes of a general depression then in existence, and had made the lot of the *Heuerleute* unbearable. The linen market failure altered the whole social structure of the area.
6. A *Zeller* or *Colon* was a peasant who farmed a relatively large amount of land. A peasant with smaller land holdings was called a *Kotter.* These peasants were either *Eigenhörig* or *Hofhörig* to the *Landesherrschaft,* or directly to the church or a noble. The *Landesherrschaft* or government of the Münsterland was the rule of the Prince-Bishop of Münster. The *Eigenhörige* and his family were bound by blood to the land and its ruler. The *Hofhörige* and his family were personally free, but were bound to the *Hof* or farm which in turn was bound to the sovereign.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

III

BEGINNINGS

Franz Joseph Stallo was born May 2, 1793, in Sierhausen, Parish of Damme, Kreis Vechta, Oldenburg. In keeping with family tradition he studied at the Carolinium Gymnasium in Osnabrück, became a school teacher, and taught until about 1815 at Grandorf, Parish of Damme, Oldenburg. Stallo also learned the trade of printing and bookbinding; and was noted for his horticultural expertise. The practice of burning-off the moors for the production of buckwheat, a related evergreen reforestation project, and his success in bee culture brought him a measure of acclaim. Stallo performed electrical experiments on information gleaned from treatises brought to him for binding and it is thought that he was on the verge of inventing the telegraph. He also experimented with a balloon flight over Damme which was not successful. He was versed in the English language and could sustain a conversation in this tongue.

Stallo became interested in America through a poem he received from a friend. He printed the poem *"Lied aus Amerika"* or "The Song from America" by Hölstrup, and distributed it throughout the neighborhood in both Hannover and Oldenburg.[1] Government officials, who were eager to suppress any large scale emigration, took action against Stallo;[2] and his business in Damme suffered to such an extent, that following his own advice, he decided to emigrate to America. Stallo family history recalls that on Sunday, April 24, 1831, Stallo with his ailing wife and five children left "Germany" for Amsterdam to embark for the New World. Upon arrival at Amsterdam his wife was fatally stricken and she died there at the age of thirty-eight. Stallo secured a nurse, with the surname Bramlage, for the children, and undaunted the group set sail for America on the sailing ship, Jano, on May 2, 1831, arriving in New York, June 19, 1831.[3] They continued on to Cincinnati and arrived at this final destination on July 27, 1831.

In Cincinnati Stallo gained employment in the print shop of a Mr. Phillips,[4] following his bookbinding trade. Here, Stallo became a good friend of William H. McGuffey, who later published the famous series of readers. The ready access to the printing press

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

was an invitation to Stallo and he flooded his former neighborhood in Germany with propaganda concerning the excellent opportunities and conditions in the Ohio region. Soon a considerable number of farmers, carpenters, and artisans began to arrive in Cincinnati in 1832 from the land of the wooden shoe and windmill, particularly from Damme and Twistringen. The conditions there were not favorable to the immigrants as the frontiersmen were ill-disposed to the ever increasing number of "Dutchmen" arriving daily. Catholic immigrants were particularly frowned upon because of the suspicion that they were part of a plot by the Pope to take over the Mississippi River Valley and create a Papal domain in America.

The new arrivals were restless and disappointed in Cincinnati and soon questioned Stallo about where they should go. Stallo proposed the founding of a town or colony, a dream which he may have harbored long before his departure from Damme.[5] Accordingly, a group of the young Germans met in Cincinnati, and designated Stallo and a Mr. Beckmann to find a suitable locality for the establishment of such a colony. On September 1, 1832, a stock company was formed to purchase land in Mercer County,[6] and Stallo was designated as the man to carry out the conditions of furnishing money, purchasing the land, and laying out the town.

Stallo accompanied by six men; of which we know only the names of Johann Bernard Feldmann, Johann Herman Surmann, Heinrich Joseph Cordesmann, and Johann Friedrich Rohenkohl; proceeded to the U. S. Government Land Office at Piqua, Ohio.[7] Here Stallo purchased 1200 acres of Congress land in Mercer County and Shelby County for $1.25 per acre. The dates of the purchases were September 28, October 3, and October 15, 1832. The opportunistic Stallo perhaps anticipated the future extension of the Miami Canal from Dayton northward and the probable fact that the canal would pass through or near the site chosen for Stallostown.

The site for the proposed town was comprised of the following contiguous parcels, purchased on September 28, 1832.

SE¼ of Section 27 Township 7 South, of Range 4E
SW¼ of Section 26 Township 7 South, of Range 4E
NE¼ of Section 34 Township 7 South, of Range 4E
NW¼ of Section 35 Township 7 South, of Range 4E

This land had been part of the six mile tract ceded to the United States — lying within the Indian Lands above Ft. Loramie — at the treaty of Greenville in 1795.

Stallo drew a plat which divided the 640 acres into 144 numbered shares. Seventy-two shares were laid out east of Main Street,

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

the central divider; and seventy-two shares west of it. Each share consisted of ten lots lettered "a" to "k" beginning at Main Street, the letter "j" not being used. The ten lots formed a continuous strip of land perpendicular to North. He calculated the price of each share to be about $8.50, depending on the final service costs. He named the town "Stallostown."[8] Immediately the settlers began to trickle in to the new village although the random drawing for the 144 lot shares, according to the paid membership of the stock company, did not take place until April 14, 1833, in Cincinnati, Ohio.[9] The Minutes of the Common Pleas Court, Mercer County, Celina, Ohio, lists the following names of the shareholders and the lot shares which they drew:

Share Lot No.	
1	H. Woebkenberg
2	Shnite [Schneider]
3	J. H. Borger [Boerger]
4	Henry Evers
5	J. H. Steinmann [Steinemann]
6	Heirs of F. J. Stallo
7	A. Theising [Thiesing]
8	F. Fortman
9	J. H. Summers [Sommer]
10	John H. Schaden
11	Sewermann [Surmann]
12	Anton Martin
13	Herman Busch
14	J .B. Ortman
15	F. Fortman
16	J. H. Meskers [Mescher]
17	J. H. Tonke [Tauke]
18	F. Fortmann
19	Frederick Baumgertner
20	H. Mohlmann
21	M. E. Gausepohl
22	Anton Haverbeck
23	Hermann Beckmann
24	Heirs of F. J. Stallo
25	F. Jargens [Jurgens]
26	John Zimmer
27	J. B. Meyer
28	F. M. Busse
29	John Zimmer
30	J. H. Steüve [Stueve]
31	B. Teemann [Thiemann]
32	Hiers of F. J. Stallo
33	H. Mohlman
34	J. H. Beuke [Boeke?]
35	John H. Busch
36	F. Heckman
37	Heirs of F. J. Stallo
38	Sylvseter Uchlert
39	Heirs of F. J. Stallo
40	F. Rhonekole [Rohenkohl]
41	J. H. Warnke [Warnecke]
42	J. Heitman
43	J. Harmsen [Harmes]
44	G. Newmann [Neumann]
45	J. C. Storts
46	George Gotliff Beyers [Drier]
47	B. H. Busse
48	Joseph Sewermann [Surmann]
49	C. Teeman [Thiemann]
50	John B. Kuper
51	J. H. Busch
52	B. H. Busse
53	W. Meyer
54	F. Rhoenkohl [Rohenkohl]
55	George Charles Smith
56	Peter Gremtish [Grentish]
57	F. Meusie [Mersze]
58	J. H. Westjohann
59	Heirs of Herman H. Quatman
60	B. Mourker [Mucker]
61	Heirs of F. J. Stallo
62	F. H. Heckman
63	Daniel Haben
64	John W. Roof
65	H. Woebkenbergh [Woebkenberg]
66	Heirs of F. J. Stallo
67	J. H. Borgher [Boerger]
68	J. C. Albes [Albers]

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

69 John H. Gehvins [Gerwers]
70 Heirs of F. J. Stallo
71 F. B. Feltman [Feldmann]
72 B. A. Kuper
73 M. Engel Gausepohl
74 Heirs of F. J. Stallo
75 J. A. Tholking
76 Cademen [Cordesmann]
77 J. H. Suermann [Surmann]
78 J. H. Summer [Sommer]
79 C. L. Neümeister
80 F. Buschmann
81 B. A. Ruper [Kuper]
82 J. C. Ahlers [Albers]
83 G. Fryling [Frilling]
84 B. Kramer
85 J. F. Siggins
86 H. Bohlke [Wolke]
87 F. Rhonekole [Rohenkohl]
88 Gertrude Stueve
89 Zimmer
90 J. W. Roof
91 F. L. Busse
92 Heirs of F. J. Stallo
93 F. Rhonekole [Rohenkohl]
94 J. Bruns
95 F. H. Fryling [Frilling]
96 F. H. Westjohann
97 H. Meyer
98 John Schap [Schäper?]
99 John H. Summer [Sommer]
100 F. M. Westjohann
101 C. F. Neiter [Nieter]
102 B. H. Borgerding
103 John Schaden
104 Heirs of F. J. Stallo
105 F. A. Stubbe
106 John H. Wilkin
107 Anton Kramer
108 B. Rollinghouse [Rottinghaus]
109 M. G. Stüve [Stueve]
110 John Touke [Tauke]
111 M. G. Fryling [Frilling]
112 Simon Elliott
113 H. Snider [Schneider]
114 Francis John Heckman
115 Heirs of F. J. Stallo
116 F. H. Feltman [Feldmann]
117 Heirs of F. J. Stallo
118 J. G. Tauben [Tobens]
119 John Zimmer
120 B. Wisel [Wessel]
121 Christian Telle
122 George H. Bohmen [Boehmer]
123 F. S. Romback
124 J. Luke
125 F. H. Teeman [Thiemann]
126 Heirs of F. J. Stallo
127 F. B. Tangmann [Tangemann]
128 Henry Zumbrinch [Zumbrink]
129 F. Fortman
130 J. Sürmann [Surmann]
131 John H. Gekken [Goecke]
132 Charles Seimer [Seimers]
133 John Gerhard Beckman
134 B. F. Frederich [Friedrich]
135 John W. Roof
136 John W. Roof
137 J. H. Feltman [Feldmann]
138 John H. Tonke [Tauke]
139 John H. Pelster [Pelzer]
140 H. H. Mohlman
141 G. H. Thies
142 Peter Thiel
143 Rinehard Borghsted [Borgsted]
144 John D. Uhlhorn

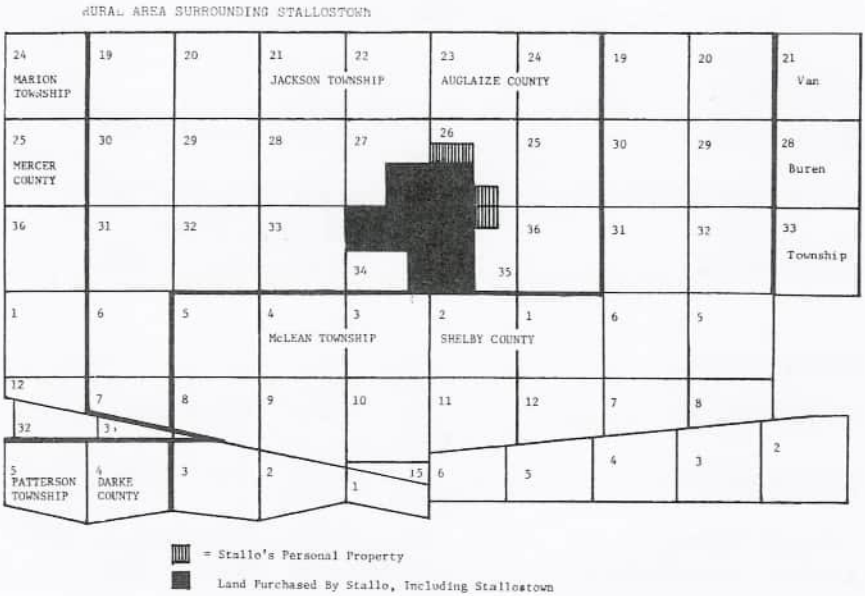
It is interesting to note that Share Lot 112 was purchased by Simon Elliot who at the time was a resident of St. Marys, Ohio.

Next, Stallo drew up an agreement outlining the description of the town, the street and alley specifications, the lot description, and the payment conditions concerning costs and expenses; but before it could be carried out, Stallo was stricken with cholera, and he died intestate on July 26, 1833, in Stallostown.[10]

A lengthy court procedure which lasted several years between the Stallo heirs and the shareholders ensued; but finally all of the designated lot owners or their heirs gained legal title to their land.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Only about fifty percent of the original shareholders ever arrived in the village of Stallostown. A good number died in Cincinnati, Dayton or other places on their way to the village. A few settled elsewhere. The Mercer County Court awarded Lot 61 to G. H. Lammermuhle on February 9, 1838, and Lot 70 to Caspar Göhr in April 1838. These two settlers had filed a complaint earlier claiming that they had paid for the lots but no record had been kept by Stallo.



The following is a summary of the original land entries and early land transactions which relate to the first parishioners of St. Augustine's and other settlers who lived in the rural areas of what is now Jackson, German, Washington, Pusheta Townships, Auglaize County; McLean Township and Van Buren Township, Shelby County. The listing is by name of the grantee, acreage, date acquired, and name of the grantor. The letters US indicate Congress lands sold by the United States Government. The letters OH indicates canal lands sold by the State of Ohio.

JACKSON TOWNSHIP

SECTION 6

Bernard Meyer	40 acres	March 20, 1835	
	OH		

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Anton Brandewie	160	acres	March 20, 1835
	OH		
Joseph Hausfeld	49.73	acres	March 20, 1835
	OH		
John H. Brandewie	80	acres	January 25, 1838
	Mercer Co. Court		
Bernard Tangeman	49	acres	May 9, 1839
	John H. Steineman and wife		
Francis Venner	160	acres	June 25, 1858
	OH		

SECTION 7

Henry Rolfes	83.60	acres	June 1, 1852
	US		
Joseph Brandewie	40	acres	March 5, 1849
	J. H. and J. R. Dreese		
Henry Rolfes	76	acres	June 1, 1853
	US		

SECTION 19

Clem Hausfeld	80	acres	May 6, 1847
	US		
Clem Hausfeld	40	acres	May 6, 1847
	US		
Clement Vehorn	40	acres	December 21, 1847
Anthony Schwinefuss	49.97	acres	May 27, 1847
	US		
John Burns	49.97	acres	May 3, 1847
Leon Steltzer	99.94	acres	June 3, 1846
	US, Entered by John F. Bosche at Sandusky, January 16, 1845.		
Nicholas Fullenkamp	100.21	acres	April 16, 1846
Leopold Steltzer	100.22	acres	June 3, 1846
Bernard Smith	80	acres	1848
Henry Dursten	80	acres	1847

SECTION 20

John Mor	40	acres	October 30, 1833
Henry Ross	40	acres	February 15, 1834
Henry Kempker	40	acres	September 21, 1835
	OH		

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

I. D. Bucker	40	acres	November 22, 1834
Gerhard H. Limmermihle	80	acres	November 21, 1834
Valentine Sheriker	80	acres	December 17, 1834
	OH		
Isaac Statter	80	acres	December 15, 1832
Daniel G. Lamb	80	acres	February 16, 1833
	US, Entered by John H. James at Piqua in 1833		
Daniel G. Lamb	80	acres	February 19, 1833
	US, Entered by John C. Torner at Piqua in 1833		
Henry Lahoulte	40	acres	December 27, 1833
	US		
Adam David	40	acres	1834

SECTION 21

John Metsker	40	acres	August 30, 1833
Jno. C. Wm. Cammen	40	acres	September 3, 1833
	US		
Henry F. Tunnemann	80	acres	September 23, 1833
Bernard Oatman	80	acres	February 28, 1834
	US, Entered by James Hay November 5, 1832		
Francis H. Toman	40	acres	February 28, 1834
Theodore Schammiell	80	acres	October 17, 1833
Diederick Hugeman	40	acres	March 9, 1847
Gerhart Kizer	40	acres	June 12, 1847
Diedrick Bedinghouse	80	acres	September 20, 1833
Christian Benner	40	acres	January 19, 1834
Jno. Henry Barhorst	40	acres	April 14, 1834

SECTION 22

James Major	160	acres	June 11, 1825
Frederick Seaman	80	acres	October 24, 1832
	US		
William Burner	80	acres	October 24, 1832
	US		
William Burner	160	acres	October 24, 1832
	US		
Moses Cornell	80	acres	December 18, 1826
	US		

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

John Bowen	80	acres	December 15, 1826
	US		
Anton Murkeheide and John B. Frederick	80	acres	December 4, 1833
	John	Bowen	

SECTION 23

Joseph Enneking	40	acres	October 14, 1833
Carl Gausepohl	40	acres	October 14, 1833
	US		
Carl Gausepohl	80	acres	October 14, 1833
	US		
Geo. Henry Christian Major	80	acres	October 8, 1832
	US		
Anton Fredk. Wm. Bulmanhan	80	acres	October 12, 1832
	US		
Anton Fredk. Wm. Bulmaker	80	acres	May 13, 1834
	US		
John Hart. Bakeman	80	acres	October 8, 1832
Berd. H. Adelmeyer	80	acres	October 14, 1833
Berd. H. Adelmeyer	40	acres	October 14, 1833
Herman B. Klins	40	acres	October 14, 1833

SECTION 24

John B. Fredericks	80	acres	October 20, 1833
Herman Henry Stieve	40	acres	January 9, 1835
Henry Gauspohl	40	acres	December 30, 1834
John Henry Freling	40	acres	October 16, 1833
Herman Tunnis	40	acres	December 11, 1834
John Enneking	40	acres	October 14, 1833
Henry Enneking	40	acres	October 14, 1833
Francis Langer	40	acres	December 7, 1833
Francis Hillman	40	acres	December 17, 1833
Benjamin Nolan	40	acres	February 8, 1834
Bernd. Pening	40	acres	December 7, 1833

SECTION 25

Wm. Sunderland	160	acres	October 22, 1832
Wm. Sunderland	80	acres	October 22, 1832
Bernard H. Bergman	160	acres	August 2, 1833
Michael Drees	160	acres	September 4, 1833

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

SECTION 26

John B. Kramer	80	acres	September 10, 1833 US, Recorded by Henry Beckman October 9, 1835
John Gerd. Taubeco	80	acres	October 19, 1832 US
Henry Moorman	40	acres	October 8, 1832 US
Herman H. Mohrman	40	acres	July 5, 1833
Francis Joseph Stallo	80	acres	September 28, 1832 US
Francis Joseph Stallo	160	acres	September 28, 1832 US
Francis Joseph Stallo	40	acres	September 28, 1832 US
John G. Taubeco	40	acres	October 19, 1832 US
John B. F. Kolenge	40	acres	September 6, 1833 US
John B. Walke	40	acres	US

SECTION 27

William Ferrell	80	acres	September 24, 1832 US
Jacob Hurtle	80	acres	September 24, 1832 US
Bernard H. Kuper	40	acres	October 20, 1832 US
Lemuel Roots	40	acres	October 23, 1832 US
Andrew Gant	40	acres	November 23, 1832 US
Bernard H. Busse	40	acres	October 15, 1832 US
John Fredk. Rohenkohl	160	acres	October 3, 1832 US
Francis Joseph Stallo	160	acres	September 28, 1832 US

SECTION 28

John Wm. Weldeln	40	acres	September 9, 1833

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Andrew Gant	40	acres	November 23, 1832
Wm. Weldeln	80	acres	September 4, 1833
Wm. Weldeln	40	acres	September 4, 1833
Clemens A. Middleboch	40	acres	September 10, 1833
Francis Henry Spreche	80	acres	September 10, 1833
Henry Durston	80	acres	July 5, 1833
Arand Henry Lures	80	acres	July 5, 1833
	US		
Arand Henry Lures	40	acres	August 13, 1833
	US		
Herman Henry Panschar	40	acres	July 5, 1833
	US		
Henry and Joseph Enneking	80	acres	March 8, 1833

SECTION 29

John Mohr	80	acres	September 10, 1833
	US		
John B. Albas	40	acres	March 6, 1847
Jno. B. Albas	40	acres	October 9, 1833
Herman Henry Holtfocht	80	acres	March 3, 1833
	US		
Jane Statler	80	acres	March 3, 1833
Joseph Vinter	40	acres	October 10, 1833
Henry Rolfes	40	acres	October 1, 1833
Herman H. Quartmann	40	acres	October 10, 1833
Anton Boocher	40	acres	December 7, 1833
Lawrence Leppert	80	acres	July 18, 1833
Henry Darston and H. H. Holtfecht	40	acres	March 3, 1833
	US		
Ferdinand Welterer	40	acres	July 18, 1833
	US		

SECTION 30

Henry Knapke	160	acres	December 20, 1833
Michael Schubert	99.96	acres	October 23, 1834
	OH		
Gerhard Henry Dwenger	99.96	acres	October 23, 1834
	OH		
Dedrick Hinders	99.70	acres	December 20, 1833
Henry Helmsing and Bernd. Blackker	99.70	acres	December 20, 1833

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Joseph Nieman	80	acres	October 12, 1833
John H. Sourman	40	acres	October 12, 1833
Henry Rolfes	40	acres	October 1, 1833

SECTION 31

John H. Sourman	40	acres	October 12, 1833
John Ahlert Osterloh	40	acres	October 14, 1833
Herman H. Westjohn	40	acres	October 2, 1833
John A. Osterloh	40	acres	July 30, 1846
John H. Steinmann	49.92 US	acres	October 16, 1833
Herman H. Dohrmann	49.92 US	acres	August 21, 1846
Henry Worman	99.84 US	acres	1846
John H. Darlinghaus	50.07 US	acres	November 13, 1846
Bernard F. Tongeman	50.07 US	acres	August 6, 1846
John G. Shulmiller	100.14 US	acres	March 3, 1834
John G. Shulmiller	40 US	acres	March 3, 1834
John Henry Osterlok	120	acres	October 14, 1833

SECTION 32

John Wm. Roof	80	acres	1833
John Younker	80	acres	September 10, 1833
John B. Linins	40	acres	September 24, 1833
John B. Linins	80	acres	September 24, 1833
Henry Grushopf	40	acres	September 24, 1833
John Hiteman	40	acres	October 12, 1833
John Joseph Maur	40 US	acres	October 12, 1833
John Joseph Maur	80 US	acres	October 12, 1833
Charles Elbert	40	acres	October 29, 1834
John Bennet Foska	40	acres	October 30, 1834
John M. Melcher	40	acres	October 29, 1834
Garrid H. Feltemann	40	acres	October 29, 1834

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

SECTION 33

John Mohr	160	acres	July 23, 1833
	US		
V. Shriker	40	acres	February 28, 1834
	John Mohr		
Charles Burhart	80	acres	July 18, 1833
John Wm. Roof	80	acres	1833
John Hergensother	80	acres	August 1, 1833
Adam Wienner	80	acres	August 1, 1833
	US		
Andrew Lippert	80	acres	March 25, 1835
	Adam Wienner		
Francis H. and Bernd. H. Shepper	80	acres	July 26, 1833
Jno. Henry Bramelege	40	acres	December 24, 1832
Bernard Arns	40	acres	July 30, 1833

SECTION 34

Francis Joseph Stallo	320	acres	September 28, 1832
	US		
Jno. Herman Surmann	160	acres	October 3, 1832
	US		
James G. Furrow	80	acres	June 12, 1832
	US		
Bernard Denneman	40	acres	September 6, 1834
	James G. Furrow		
Francis Jos. Stallo	80	acres	October 3, 1832
	US		

SECTION 35

Isaac Miller	80	acres	October 30, 1832
	US		
Francis Joseph Stallo	40	acres	October 15, 1832
	US		
John H. Feldeman	40	acres	October 19, 1832
	US		
Francis Joseph Stallo	320	acres	October 3, 1832
	US		
John H. Feldman	80	acres	October 19, 1832
	US		

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Nancy Miller	40	acres	November 1, 1832
	US		
John Foukman	40	acres	August 9, 1833
John R. Tonke			February 28, 1837
	John H. Gavis		
John Pelzer	80	acres	March 28, 1837
	John H. Gavis		
Henry Tonke	40	acres	July 15, 1836
	John H. Feltman		
John H. Goesman	40	acres	January 9, 1837
	William Murdock Adm.		

SECTION 36

Bernard Meyer	80	acres	September 6, 1833
	US		
Bernard Meyer	40	acres	September 6, 1833
	US		
Tobias Drees	40	acres	September 9, 1833
	US		
Isaac Miller	80	acres	October 30, 1832
	US		
Bernard Toba	40	acres	August 9, 1833
	US		
Martin Wickman	80	acres	1833
George Ebert	40	acres	January 9, 1833
Bernard Schuyler	80	acres	July 5, 1833
Frederick A. Stubbe	80	acres	October 10, 1833
	US		
Bernard A. Cooper	80	acres	December 7, 1833
Marg. Hallit	40	acres	January 11, 1836
	Mathias Wickman		

GERMAN TOWNSHIP

SECTION 3

Henry Klatte	September 10, 1832

SECTION 9

Jno. Henry Steinemann	January 9, 1845

SECTION 18

Henry Schulte	August 4, 1835

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

WASHINGTON TOWNSHIP

SECTION 22

Henry Gudorf			October 14, 1834

PUSHETA TOWNSHIP

SECTION 26

George Kuhn			December 20, 1834
John Kuhn			May 23, 1835

SECTION 29

Joseph Hemmert			September 4, 1834

McLEAN TOWNSHIP

SECTION 1

Harmon Fisher	40	acres	August 6, 1834
	Levi Line		
Jonathan Hilt	80	acres	November 27, 1833
	US		
Jonathan Hilt	40	acres	November 27, 1833
	US		
Jonathan Hilt	40	acres	October 16, 1835
	US		
Samuel Herrod	40	acres	October 8, 1835
	US		
L. S. Line	40	acres	September 10, 1834
	Samuel Herod		
J. V. Saurman	40	acres	January 1, 1836
	Peter Passage		

SECTION 2

J. F. Sommer	40	acres	August 16, 1837
	J. H. Summer		
T. J. Sommer	40	acres	August 16, 1837
	J. H. Summer		
J. Caspar Somer	36 2/3	acres	August 24, 1839
	D. J. Somer		
John F. Sommer	21	acres	August 24, 1839
	D. J. Somer		

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

SECTION 3

Bernard Kramer	80	acres	October 9, 1835
	US		

SECTION 4

Wm. C. Ayres	160	acres	October 8, 1835
	US		
Henry Vermine	40	acres	June 25, 1835
	Drees and Kramer		
C. E. Reueker	30	acres	January 27, 1835
	C. E. Henry		

SECTION 5

W. C. Ayres	20	acres	March 25, 1837
	J. H. Varuke		
H. H. Wehrman	40	acres	January 1, 1838
	H. Anthony Wehrman		
Gotfried Höyng	120	acres	October 26, 1833
	US		
H. H. Gudenkauf	40	acres	April 16, 1846
	US		
Carl Höyng	80	acres	July 5, 1848
	US		
H. H. Gudenkauf	40	acres	January, 1845
	US		
Gotfried Höyng	40	acres	January 16, 1846
	US		
Henry Poeppelman	40	acres	April 17, 1840
	Francis Lange		
W. W. Krosa	40	acres	August 10, 1835
	W. W. Johnston		

SECTION 9

C. Uptmore	40	acres	April 4, 1836
	H. J. Cordesman		

SECTION 10

James G. Furrow	13	acres	December 29, 1834
	Daniel C. Flinn		
James G. Furrow	80	acres	September 25, 1834
	John Boher		

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

James G. Furrow	213	acres	December 29, 1834
	Daniel C. Flinn		
James G. Furrow	160	acres	December 29, 1834
	Daniel C. Flinn		
Alfred Vorhees	160	acres	November 27, 1833
	US		

SECTION 11

James C. Furrow	160	acres	December 29, 1834
	Daniel C. Flinn		
H. B. Hubble	40	acres	June 13, 1834
	Imal Lottimore		
H. B. Hubble	40	acres	May 21, 1834
	Jacob F. Meyers		
Hez. B. Hubble	—	acres	August 31, 1833
	Jacob P. Meyer		
William Prelleman	71	acres	December 2, 1833
	Christian Prelleman		

SECTION 20

Bernard Macke	40	acres	March 4, 1836
	Henry Decker		
B. Quelman	40	acres	February 3, 1836
	Henry Decker		
Francis Rused	40	acres	June 6, 1838
	Henry Decker		
Bernard Enneking	40	acres	November 6, 1837
	Henry Mull		
J. H. Haskamp	40	acres	November 14, 1835
	OH		
B. Quiberman	40	acres	August 18, 1835
	J. H. Wieghebring		
B. Queleman	40	acres	February 3, 1836
	Henry Decker		
Ferd Watercutter			1830

SECTION 30

F. S. Dulraber	88	acres	March 20, 1835
	OH		
F. S. Dulraber	94	acres	March 20, 1835
	OH		

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

SECTION 31

Bennel Baumer	165	acres	May 11, 1835
	J. R. Griffis		

SECTION 32

Bernard Barhorst	40	acres	March 20, 1835
	OH		
Frans Daney	40	acres	August 17, 1835
	Bernard Barhorst		

VAN BUREN TOWNSHIP

SECTION 28

Edward Jackson	80	acres	
	OH		
Henry Klein	—	acres	May 20, 1839
	OH		
J. H. Trimpe	—	acres	May 20, 1835
	US		
Aren Mayer	80	acres	May 14, 1835
	Joseph Young		

John Seimer [Siemer], B. Feltman [Feldmann], John H. Pelster [Pelzer], Joseph Sewerman [Surmann], and others were granted acreage purchased for them by Stallo in Sections 34 and 35 by the Mercer County Court in 1836 in accordance with the settlement of Stallo's estate and the petition filed by the above.

All the names in the foregoing tabulation are listed as recorded. The listing is not definitive.

The following name interpretations can be made in the above listings with but little chance for error.

Dursten — Dorsten
Mor — Mohr
Ross — Russ
Limmermihle — Lammermuhle
Sheriker — Schurger
Statter — Stadtler or Stattler
Lahoulte — Schulte
Oatman — Ortmann
Toman — Thamann
Schammiell — Schemmel
Stieve — Stueve
Freling — Frilling
Tunnis — Tonnies
Foska — Vaske
Langer — Lange
Pening — Piening
Taubeco — Tobens
Kolenge — Kokenge
Walke — Wolke
Weldeln — Wendeln

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Hugeman — Hagemann
Kizer — Kaiser
Seaman — Siemer
Burner — Berner
Bakeman — Beckmann
Fredericks — Friedrichs
Grushopf — Grieshop
Denneman — Dannemann
Prelleman — Prillermann
Tonke — Tauke
Bedinghouse — Bedinghaus
Middleboch — Middelbeck
Cooper — Kuper
Burns — Bruns
Spreche — Sprehe
Lures — Luers
Albas — Albers
Leppert — Lippert
Sourman — Surmann
Worman — Wehrmann
Linins — Liening
Vermine — Wehrmann
Shepper — Schäper
Krosa — Kruse
Holtfocht — Holtvogt
Toba — Tobe
Quiberman — Quebbemann
Mayer — Meyer

The site chosen for Stallostown was on the old Indian trail[11] which had snaked through the wilderness from Ft. Miamis (Ft. Wayne), past Peter Loramie's Store to Upper Piqua Town, the future site of Colonel Johnston's farm on the Great Miami River, where it divided three ways. One trail went south along the east bank of the Great Miami River to its junction with the Ohio River, and one trail went southwest to an old Indian Village on the Scioto at Circleville, Ohio, while the third trail headed east toward Pickawillany.

The trail through the site of Stallostown was also the western extension of the old British traders' trail from Logstown to Pickawillany called the "Wilderness Trail." The Indians also called it the "Big Thunder" or war trail. How closely Main Street of the Stallostown plat followed this trail is not presently known.[12] The Mercer County commissioners were petitioned by the village in 1837 to reroute the state road through Minster along the Section Line, or Main Street, from a point north of the village where it left the Section Line, to a point south of the village where it would rejoin the old road near the Shelby County line. There were other petitions made along this road in 1837 to improve the route for the wagoners. Previous to the arrival of the settlers, the old trail and the subsequent road had been traveled by a host of important historical figures.

LaSalle probably followed the trail or portage from the St. Marys River to Loramie Creek, when he explored the Ohio country in 1669. In any event, a map was published in France in 1673 showing the Ohio area in detail. Celeron de Blainville and his chaplain, Father Bonnecamps, passed through on September 20,

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

1749, on their return to Quebec with a French party after they had placed lead plates at various points on the Ohio River claiming the Ohio territory for the French. Colonel Langlade and his French forces, including Ottawas and Ojibways, came down the trail in 1752 and destroyed Fort Pickawillany, the British trading post at the Standing Stone[13] at the mouth of Loramie Creek; and cannibalized the Twightwee Miami Indian chief and king, Old Britain. This was in reality the first battle of the French and Indian War.

Loyal French Indians traveled through in 1763 when they moved south to battle the Indians friendly to the British near the old site of Pickawillany. This was the last battle of the French and Indian War according to certain historians. Other scholars prefer to designate it as part of Pontiac's Conspiracy. The results of the battle were not decisive, but it effectively ended the tenuous Ohio occupancy of the French-aligned Miami tribe, and ushered into the area the Shawnee supremacy.

Captain Henry Bird took the trail north in the summer of 1780 as commander of the British and Canadian Forces on his return to Detroit with prisoners taken on the raid into Kentucky. This was one of a series of skirmishes in the West during the Revolutionary War. Bird took this trail so as to obtain a supply of meat at "Loramier's Post" as he called Peter Loramie's Store in his diary. Bird was forced to leave his two cannons at Loramie's.



Peter Loramie



General Josiah Harmar

Daniel Boone, in March 1778, was brought north on the trail on horseback after being captured by Chief Blue Jacket at Blue

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Licks, Kentucky. On the journey from Chillicothe Town (near Xenia, Ohio) to Detroit, Boone along with twenty-seven salt-making companions were in the custody of Chief Black Fish. Boone's companions were sold to Governor Hamilton, the notorious British hair buyer, at Detroit, but Chief Black Fish refused 100 pounds sterling for Boone and returned to Chillicothe with the sole captive.

Colonel Benjamin Logan and his 150 mounted Kentuckians — a part of General George Rogers Clark's expedition of late November 1782 against the Shawnees — after destroying the British source of supply or Peter Loramie's Store, chased a group of Indians north on the trail. Peter Loramie escaped at this time, probably to the little Shawnee Village of Chief Black Fish at Wapakoneta[14] or to the Tawa Towns on the Auglaize River. He later returned to rebuild his old post; and his store was again destroyed by order of General Wayne shortly after the building of Ft. Recovery in 1794. Loramie was now banished from the country under penalty of death by General Wayne.[15] A large fortification was soon built on the site of Loramie's Store by the forces of Wayne.

General Josiah Harmar with Colonel Hardin and Colonel Crawford, in a foray against the Miamis and Shawnees in 1790, while following the trail to the Ft. Miamis (Ft. Wayne) area camped overnight just north of the village limits of present Minster. On their retreat south, after being defeated by Little Turtle, they followed the same trace that they had established on the way to the battleground.

Indian Chiefs from the South and Southeast took the trail north to the "Au Glaize" at the conjunction of the Auglaize and Maumee Rivers near Defiance, Ohio, in October 1792 to attend the greatest of all Indian Councils ever held. Chiefs of all tribes of the Northwest, representatives of the Seven Nations of Canada and of the Twenty-seven Nations beyond Canada, Chief Cornplanter and forty-eight chiefs of the Six Nations of New York (Iroquois and Mingo), three men of the Gora Nations, plus many other chiefs were present for this Council assembled to discuss the problem of the "white man."

Forces of General Anthony Wayne, on a two-pronged offense from Ft. Greenville and Ft. Recovery against the Indian Confederacy — which ended in the Battle of Fallen Timbers — moved north on the trail on July 28, 1794. General Wayne advanced in two columns, cutting paths through the forest as the troops moved forward, to confuse the Indians about his intentions. In a dispatch he said he cut one road toward Miami Town (Ft. Wayne), and one toward the foot of the rapids on the Maumee to mislead and

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

deceive the Indians; but he intended to follow neither, pushing between them instead. The western prong of his advances followed the route from Ft. Greenville to Shane's Prairie on the St. Marys River and then proceeded toward the Grand Au Glaize. The eastern prong moved from Ft. Recovery east to Ft. Loramie, camping there overnight before moving on to the Auglaize River. The victorious forces returned in unison to Ft. Greenville on November 1, 1794, moving south on the trail, after having camped the previous night at Girty's Town (Ft. St. Marys). General Charles Scott, Captain William Wells, and Lieutenant William Henry Harrison accompanied General Wayne.

Many Indian chiefs from the North and East took the trail on their way to the peace settlement and the signing of the Greenville Treaty in 1795.



General Anthony Wayne



Black Hoof

General William Henry Harrison, during the War of 1812, used the trail as part of the main supply route from Cincinnati to Ft. Meigs and the North. Ft. Barbee (St. Marys), Ft. Loramie, and Ft. Amanda served as depots and transfer points along the route. General Harrison passed through numerous times along with other notable military and political personalities of the period. Great quantities of munitions and supplies were transported after Captain Collins and his Butler County riflemen opened a road from Ft. Loramie to Ft. Barbee.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Quaker missionaries came north to Wapakoneta in 1794 to instruct the Indians in the neighborhood in religion and the practical arts. They continued in this endeavor, except for a short period during the War of 1812, until the Indians were resettled. The first vocational school for Indians in the whole Northwest was established by the Quakers at Wapakoneta about 1830. The principal Quaker missionaries were Isaac and Henry Harvey.

Bishop Benedict A. Flaget and other French missionaries from the Bardstown, Kentucky, Diocese, which had been established in 1808, traveled the trail when visiting the scattered Catholic pioneers in the old Northwest. The military post at St. Marys, Ohio, was a stop on their itinerary as early as 1818. Bishop Edward Fenwick accompanied by Father Frederic Baraga, who later became Bishop of Sault Ste. Marie, journeyed northwest through the future site of Stallostown in 1831 on a project undertaken to gather information on the religious needs of the Northwest. The canonization of Bishop Baraga is now being actively promoted because of his pious and holy service to the pioneers of the Michigan Upper Peninsula from 1832 until 1868.

Father John Austin Hill, a Dominican, while a resident in Cincinnati during 1822 or 1823, made an excursion north to the Toledo area. He may well have passed through the future site of Stallostown as it would have been on the most likely and direct route to his destination. Father Hill died in 1828 as Pastor of Canton, Ohio.

It is also certain that the following used the trail, some regularly, others at various times before the founding of Stallostown: Chief Blackhoof, Chief La Demoseille, Tecumseh, The Prophet, Chief Pontiac, Chief Blue Jacket, Chief Little Turtle, Tarhe the Crane, Chief Winnemac, Captain Logan (Spamamelake), Peter Cornstalk, Spy Buck, Bright Horn, Captain Johnny, Simon Kenton, Simon Girty and brothers James and George; Alexander McKee, the British Indian Agent; Colonel John Johnston, the United States Indian Agent; General Isaac Shelby, General James Winchester, General Green Clay, Major Hardin, Colonel Barbee, Colonel Richard Johnson and his mounted Kentuckians; Peter Loramie, Peter Felix, Francis Duchouquet, Johnny Appleseed; Jesuit missionaires to the Western Ohio Indians after 1669; Scottish fur traders from Canada after passage of the Quebec Act of 1774; plus many others of note.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Tecumseh



The Prophet



Little Turtle

The first Post Road was established to carry mail between Troy, Piqua, St. Marys, Ft. Wayne, Ft. Defiance, and Ft. Meigs by the Act of Congress on March 3, 1819. It followed the Wilderness Trail through the site of the future Stallostown. This road was part of what the early surveyors called the "Detroit Road." The first mail carrier of record to make the 400 mile round trip was Thomas Driver of Piqua. The roads of this period were such by name only. They were often impassable during the wet seasons;

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

and vegetation quickly obscured the original hacked path through the forest making the use of a compass mandatory. Large trees in the roadway were cut off only short enough to allow for high-wheeled wagons and carriages to pass over the stumps. Travel was slow and precarious.

A group of the pitiful, starving remnant of the once proud and fierce Shawnee septs, on their way west to the Indian Territory on the Kansas River from the reservation near Wapakoneta, rode their ponies down the trail; and according to local tradition camped on the hillsides at the southern outskirts of Stallostown in the late fall of 1832 or the spring of 1833.[16] Accounts of similar movements of the time recall that even the accompanying dogs were a forlorn and rejected lot.

At the time of the founding of Stallostown not everyone in the country was concerned about land or Indians. Newspapers of the day featured items about the foundering of slave ships on the Eastern Shore. They spoke of the "Great War" and then referred to the War of 1812. They contained advertisements offering six cents reward for the return of runaway indentured apprentices. Politics, canals, county electoral conventions, stolen horses, fur purchases, and patent medicines were all duly noted.

REFERENCES

1. The poem praised the opportunities and freedom available in the United States and denigrated the conditions in Germany. The pamphlet was condemned, two hundred owners were jailed, and all available copies were destroyed. An underground version of the poem appeared later in Oldenburg. Franz Lohmeyer was credited with authorship of still another version printed in 1833.
2. The colorful and often eccentric Stallo was in trouble with the Oldenburg authorities because of "seditious pamphlets" he had written expressing his liberal views in religion and politics. He was arrested and jailed several times and his press was confiscated. — Wolfgang Fleischhauer, *German Communities in Northwestern Ohio, Canal Fever and Prosperity,* Manuscript, p. 6.
3. The Niedersachsisches Archives in Oldenburg gives the information that Franz J. Stallo with five children emigrated in 1830 as a leader of a group of about twenty people, — Letter, July 10, 1976.

   Ostendorf says that Stallo, according to the official register of Damme (*nach dem Amtlichen Register*) came alone to Cincinnati in 1830 and assumes that he returned after one year to take his wife and children across to America. Johannes Ostendorf, *Zur Geschichte der Auswanderung aus dem Alten Amt Damme (Oldb.) insbesondere nach Nordamerika, in den Jahren* 1830-1880, *Oldenburger Jahrbuch für Geschichte und Heimat Kunda,* XXXXVI-XXXXVII (1942-1943) Oldenburg, 1943, p. 171.

   Notations made in 1833 by John Martin Stallo, the son of Franz Joseph Stallo, in an old 1821 German geography, are the basis for the 1831 dates of departure and arrival. Ostendorf is in disagreement with Stallo family history on the death of Stallo's wife, the former Catharina Schaiper. Ostendorf says

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

that she died on April 2, 1831 in Damme. The family history of Pastor Zu Höne by Otto Zu Höne, San Francisco, 1968, confirms the April 2 date.

4. The name of the shop is given as Truman and Smith by Rattermann. While at Truman and Smith, Stallo invented a book trimming or paper cutting machine. Rattermann the famous German-American historian left much unpublished material.
5. This proposition was announced from the pulpit in Cincinnati.
6. Other places were also investigated. Stallo was very impressed with several sites in Illinois but they were not recommended because of Indian troubles arising from the Black Hawk War. Indiana was also visited.
7. The "Piqua" land office, or more precisely the Piqua District Office of the Northwest Ohio Land Office was moved to St. Marys, Ohio, February 23, 1833. On April 1, 1833, the office was moved to Wapakoneta. Later it was moved to Lima, Bucyrus and Upper Sandusky, in that order.
8. This name was chosen by the first settlers before they had left Cincinnati in 1832 for the wilderness site. The following notice from the *Piqua Gazette*, December 22, 1832, enforces the fact of the early naming of this town as Stallostown:

TO THE PUBLIC

The undersigned is late from Germany; and wishes to inform the public that from long and actual experience he has a certain and actual cure for that awful dread to mankind.

CONSUMPTION

Persons afflicted by the disease need not fear deception. If they direct a letter to the undersigned, St. Marys, Mercer County, Ohio, inclosing Three Dollars in the same, they will receive an answer from him, which will put them in possession of everything requisite; or he can be consulted at his residence one and fourth miles from Stallostown, in said county.

CHRISTIAN WILLIAM SUDHOLTZ

Stallostown, December 17, 1832

9. The first settlers to arrive in Stallostown in the fall of 1832 with Stallo and his two eldest sons were:

Gerhard Surmann and family (3 sons, 1 daughter)
Feldmann and Family
Beckmann and family
Friedrich Gerwers and family (wife and 2 sons)
Heinrich Quartmann and family (a tailor with wife and 3 children)
Rohenkohl and family
Tauke and family (wife)
Joseph Cordesmann
J. Busse, who followed shortly after Stallo, adds the names of:
Bramlage with 2 sons and 1 daughter
Kemper, unmarried, a tailor
Friedrich Sommer, unmarried
Bernard Busse

The Stallo group left the blacksmith shop of Von Seggern on Woodward Street in Cincinnati, in a procession of pairs for the canal boat dock with banners and a sign displaying the words "Colonie of Stallostown." Three sons of Surmann who were musicians led the group with violin, clarinet, and trumpet. The entourage was met at the Main Street bridge by a large group of people wishing them farewell. The colonists proceeded to Dayton by boat and then to

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Piqua by wagon. They left Piqua very early in the morning, after a layover of one day, and arrived at Stallostown late in the afternoon. Since there were no houses in Stallostown the men lived in the wagons while log cabins were built for Stallo and Cordesmann. During this period, the women and children stayed in the neighboring cabins of the families Flint, Farrel, and Boone, who were the only previous inhabitants of the entire township. When the first cabins were completed the women and children returned to Stallostown. Stallo now cut the lower branches of a giant beech tree in the center of the village and put up a sign with the name "Stallostown." Soon the neighboring squatters came to the village and laughed: "Here is a town but there are no houses"! Their glee was short-lived, however, since by January 1, 1833, there were fifty-two inhabitants at Stallostown. The majority of these citizens, however, did not live within the village proper. All of the first group that came with Stallo, with the exception of Cordesmann, had purchased land — or had land purchased for them by Stallo — in sections adjacent to the village, and that is where they built their first log cabins. For further information on the settlement consult *Der Deutsche Pionier,* the journals of *Der Deutscher Pionier Verein,* Cincinnati, Ohio.

10. The date is reported in the August 10, 1833, issue of the *Saturday Herald,* St. Marys, Mercer County, Ohio, as July 23, 1833, with the age given as about forty-five years.

    On the 11th day of June 1833, Mercer County Surveyor, Robert Grant, found the Stallow (sic) Town Plat to be carefully executed. Corner stones were planted at the center of town on NE corner of Lot 36, SE corner of Lot 37, SW corner of Lot 108, and NW corner of Lot 109.

    F. J. Stallow (sic) appeared before Justice of the Peace, Henry M. Helm, at St. Marys on the 11th day of June 1833, and acknowledged the above plat to have been done according to his order and request.

11. This was an old trail indeed, and while no trace of the Paleo cultures exist, confirmation of its use by the Archaic and later Woodland Cultures, such as the Adena and Hopewell, can be ascertained from the Thieman burial site, and the material from the Fort Loramie and Duwel village sites.

12. Historians indicate that Harmar altered the route of the Old Indian trail since it was customary for a military expedition of any magnitude to hack the most convenient path through the wilderness. General Wayne, a few years later, followed Harmar's path through the village. Certainly the military road built in the War of 1812 took the most efficient route and eliminated the mud holes that engulfed whole wagons.

13. The word Miami has been translated from the Indian to mean "Standing Stone."

14. The word "Wapakoneta" is derived from the name of the Chillicothe Sept Shawnee Chief Waughbaughcoonithe, who lived near this village beyond the age of 114 years. Waughbaughcoonithe means clear or white-bottom river. The chief may have lived, before moving to the Auglaize river, at the original Wapakoneta located on a small stream emptying into the Mad River. This Wapakoneta was a small Shawnee village without a council house two and one-half miles south of present West Liberty, Ohio. It was in the ideal location for a "white-bottom river" to exist. Spring water, flowing from limestone caverns and containing much calciferous material, would easily have been the source for the formation in the bed of the stream of a white marl precipitate, formed with the aid of bacterial action. A marl formation of similar nature can be seen today at Cedar Bog near Urbana, Ohio.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

15. Soon after Loramie's store was destroyed in 1782, the British assisted James Girty in establishing a trading post at the St. Marys River portage. This trading post was called Girtystown. Girty was supplied with large sums of money by the British. For seven years he had a monopoly in the area fur trade with the Indians. He became edgy about the intentions of the American army and moved to the Maumee River in 1790. At this time, Peter Loramie, who had great influence with the Shawnees, rebuilt his post to restore the loss of British influence in the area. Loramie was not in sympathy with the Americans or the American Revolution. Historians frequently refer to Loramie as a British trader.
16. Colonel James B. Gardiner, Indain Commissioner from Lebanon, Ohio, was in charge of the movement of the Shawnee and Ottawa Indians from the reservations at Wapakoneta, Lewistown, and Hog Creek to their new home across the Mississippi. On September 19, 1832, the Lewistown Indians, under the direction of Colonel James McPherson, moved to the banks of Turtle Creek, near Hardin, Ohio, and were joined there a few days later by the unruly Wapakoneta Shawnee who were delayed because of drunkenness. The assembled Indians now moved on to Greenville, Ohio, and then to Richmond, Indiana, where they were joined by about one hundred Ottawas, all now under the direction of Colonel James McPherson. About seventy to eighty Shawnee refused to leave the reservation at Wapakoneta with the first group. Captain Robb was sent to get them, but they did not catch up with the main contingents until about forty miles distant from the Mississippi River. The Hog Creek Shawnee, a more sober and thrifty lot, did not go west until the summer of 1833.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

IV

FIRST MASS IN STALLOSTOWN

The first priest to offer the Holy Sacrifice of the Mass at Stallostown was Father Frederick Résé, who was later to become the first Bishop of Detroit. Résé was born 1791 at Weinenburg, Hannover, and died December 29, 1871, at Hildesheim, Hannover. We read of the event of the first Mass in the following account taken from the history of *German Catholic Immigration* by Emmet H. Rothan.[1]

"The colony was settled in the late summer of 1832. Since the settlers were not accompanied by a priest it was a month before the first Mass was read in Stallo's cabin by Father Frederick Résé who visited the colony."

Father Résé was active among the German Catholic immigrants in the Diocese of Cincinnati[2] and took part in establishing the *Leopoldinen-Stiftung,* an international association for aiding the missions. As the first German priest in the Northwest, he sought out German Catholic settlements and assisted them whenever possible under the direction of Bishop Fenwick.

Prior to the first Mass by Résé and in the weeks following, Stallo gathered the settlers together under the trees, as he had done on the very first Sunday after arrival, for services of thanksgiving. It is likely that the pioneers themselves persuaded Stallo to start this practice as they surely missed the *Hochamt* or High Mass, a religious and social event, to which they had eagerly looked forward to each week in their native villages. At the Sunday services in Stallostown, Stallo read the Gospel before preaching a sermon. It is remarkable that he did so because he had left the Catholic Church in Germany and only recently had re-kindled his faith through the urgings of his friend, Father Résé, in Cincinnati.

Father John Baptist Vincent De Raymaecker, O.P. was born in Louvain, Belgium, May 25, 1796, of Flemish parents. He received the Dominican habit for the Province of Holland in Rowe, December 9, 1820. He made part of his novitiate at sea under Father John A. Hill while on his way to Saint Rose's, Washington County, Kentucky, where he arrived in September. He made his religious profession on December 12, 1821, and was ordained by

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Bishop Frederick Résé



Father Stephen T. Badin

Bishop Fenwick on March 2, 1822. Shortly following his ordination he went to Ohio and was present for the installation of Fenwick in Cincinnati. His account of this ceremony is the only first hand record of the event in existence. Father De Raymaecker was soon stationed at the German Community of St. Joseph's, Somerset, in Perry County, Ohio, from where he served as missionary to far flung communities in the wilderness before and after spending the year 1827 and 1828 in Europe for the repair of his broken health.[3]

Father Vincent De Raymaecker ministered to the colonists of Stallostown, very likely in late November 1832, and was appalled to find that Stallo was reading the Gospel at Sunday services. He believed that since Stallo was not an ordained priest he was not permitted to do so. Father De Raymaecker threatened to place the entire congregation under ecclesiastical interdict if Stallo persisted in his ways. The people were dismayed, but Stallo stated that as long as the village was without a priest he was correct in doing what he did. After De Raymaecker departed, the congregation disregarded his admonitions and Stallo continued to read the Gospel on Sundays as usual.[4]

Mr. Johann Heinrich (John Henry) Steinemann, an early settler of Stallostown, states in *Der Deutsche Pionier* that, "the first priest, who, however, remained only a short time, was the Rev. Mr. Bandon (sic) of Ft. Wayne, who sent us the Rev. Mr. Horstmann."[5] This priest undoubtedly was the Rev. Stephen Theodore Badin, the venerable Sulpician missionary.

Father Stephen T. Badin was the first priest to be ordained in the United States. He arrived as a subdeacon in 1792 along with

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Father Flaget and other Sulpicians as a refugee of the French Revolution.[6] After ordination on May 25, 1793, he served in the Bardstown, Kentucky, mission territory for twenty-five years before returning to France in 1818. Bishop Flaget of Bardstown immediately appointed him his Vicar General, and Father Badin worked with zeal recruiting men and funds in Europe for the American missions. Whether or not he was in contact with Father J. W. Horstmann at Osnabrück during this period is open to speculation.[7] In 1828 Father Badin returned to America, at the age of sixty years, and went to Detroit where he was beseeched by the Potawatomie Indians of the St. Joseph River Valley to come to their aid. Father Badin went to live in the cabin of Chief Pokagon and there began his missionary work in Northern Indiana. Bishop Fenwick, the first Bishop of Cincinnati, officially appointed him missionary to the Potawatomies in 1830. Father Badin also served the Catholic settlements in Bertrand, South Bend, Chicago, Ft. Wayne, and Logansport.[8] He visited scattered settlements along the proposed line of the Wabash and Erie Canal and his priestly activities extended into Ohio.[9]

Father Badin celebrated Mass in Ft. Wayne on Christmas day in 1832 and soon after left for Kentucky to seek Sisters for his proposed school and orphanage in Northern Indiana. He had returned to Ft. Wayne before October of 1833.[10] Following the normal route of travel from Ft. Wayne to St. Marys and then down the "Detroit Road" to Cincinnati, Father Badin would have passed through Stallostown on his way to Kentucky. He probably followed the same route on his return to Ft. Wayne as he could likely have visited with Father Résé, who had been named the administrator of the Diocese of Cincinnati following the death of Bishop Fenwick. It was known at this time that Father Résé was to be named the first Bishop of Detroit; and that part of the Indian mission territory of Father Badin in Michigan would fall under the jurisdiction of Father Résé as Bishop of Detroit.

It is related that Father Badin in journeys from South Bend and Ft. Wayne to Kentucky and Cincinnati, never losing a chance to do missionary work, visited Catholic settlements in Ohio whenever he could find them.[11]

An account of a visit to Stallostown by Father Badin is given by Editor H. Wohlgemuth in the *Minster Post* of March 4, 1898. Father Badin could speak no German, but enlisted the aid of young Cordesmann, the Mass server, who knew a little English. Badin read the Word of God to Cordesmann in English and then asked the young man to translate the message into Low German for the

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

congregation. The people marvelled at the apparent genius of the young interpreter in their midst.

Thus the account of Mr. J. H. Steinemann can be substantiated, and it can be asserted from the available information that the third priest to offer the Holy Sacrifice of the Mass in Stallostown was Father Stephen T. Badin.

Father Badin purchased 564 acres in 1832 for the establishment of a school and orphanage in Northern Indiana and rebuilt an old log chapel for the use of the trappers and farmers near the site.[12] This land now forms the nucleus of the University of Notre Dame and the Log Chapel is now a celebrated land mark. Father T. Badin died in Cincinnati in 1853, at the age of eighty-five years, and was buried at Notre Dame, Indiana, beneath the aisle floor of the Log Chapel.

Father Professor Johann Wilhelm Horstmann of Osnabrück with a group of followers left Antwerp on the sailing ship, Columbus, September 7, 1833.[13] They arrived in Detroit by way of New York on November 27, 1833.

Father Horstmann and a companion, Mr. Johann C. Kahle, departed from Detroit for Cincinnati, traveling through the towns of Defiance, Ft. Jennings, Wapakoneta, Piqua, Troy, and Dayton. They arrived at the residence of Bishop Purcell on December 12, where they were graciously received.[14]



Archbishop
John Baptist Purcell

Bishop Purcell directed Father Horstmann to establish a mission in the vicinity of the recently settled Stallostown if possible, but he eventually decided to buy property in Putnam County, the

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

present site of Glandorf, not liking the location and prospects of Stallo's settlement.

Father Horstmann, after leaving Cincinnati, proceeded once again to Detroit, but on his journey northward stopped at Stallostown arriving in late December. The arrival of the priest brought great joy to the settlers especially after Father Horstmann had sent a messenger to Father Collins at Dayton for the loan of church utensils necessary for the celebration of Mass.[15] After celebrating the Holy Sacrifice of the Mass on Christmas Day in 1833 in the cabin of Mr. Voltke,[16] Father Horstmann left for Detroit promising the colonists that he would return. The fifth priest to offer the Holy Sacrifice of the Mass in Stallostown was Father Edward T. Collins of Dayton, Ohio. Bishop Purcell, who evidently had a fatherly interest in regard to the German settlers, directed Father Collins to visit the congregation at Stallostown as soon after New Year's as possible. After his visit, Father Collins wrote to the Bishop on January 27, 1834, and praised the zeal and piety of the good people of the community and commended their efforts to build a church. Father Collins promised to return to Stallostown at Easter time, provided a German speaking priest could not be directed to do so. He also recommended that a German speaking priest be permanently assigned to the congregation since it had grown to about 500 souls.

Father Emmanuel Thienpont, a Belgian, traversed the Miami and Erie Canal route about 1834 or 1835 as a missionary and worked at Tiffin, Ohio.[17] In 1836, he was made pastor of Dayton, Ohio, and continued to work along the canal. He very well may have visited Stallostown/Minster during his journeys in the area.

Father Horstmann's Christmas Mass marks the beginning of the Stallostown Mission[18] which ended with the establishment of the parish on November 1, 1836; when a constitution was drawn up by Father Horstmann for the people and signed by himself, approved by the incumbent and newly elected trustees, and signed by Father Francis Bartels the now resident pastor.[19] This constitution was penned by Father Horstmann in Latin, a German translation was written alongside, the author unknown. A copy was forwarded to Bishop Purcell by Father Bartels on November 2, 1836, with approval assured.

REFERENCES

1. Emmett H. Rothan, *German Catholic Immigrants in the U.S.*, 1830-1860.
From an analysis of early accounts, this Mass could not have taken place within the village limits; but rather in the double log cabin, with a porch built

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

of round tree trunks, which Stallo erected on the eighty acres he purchased for himself immediately east of the town. The location of this cabin is described by Mr. J. H. Steinemann in *Der Deutsche Pionier,* Vol. I, 1869-1870, pp. 147-152.

2. John G. Shea, *History of the Catholic Church in the United States,* Vol. III, 1808-1815 to 1843, pp. 630-631.
3. Victor Francis O'Daniel, O.P., *The Dominican Province of Saint Joseph.*
4. H. Wohlgemuth, *Minster Post,* Numbers 49-52, Feb. 11 to Mar. 4, 1898.
5. *Der Deutsche Pionier,* 1866, pp. 147-152.
6. Shea, p. 267.
7. Father Résé was actively engaged in obtaining Father Horstmann for the Cincinnati Diocese, and perhaps for the Stallostown Mission in particular, as statements by Teacher Böhmer, the second school teacher in Stallostown, hint. A letter written in 1832 and preserved at Glandorf, Germany, gives this information:

Cincinnati, O.
Dec. 6, 1832

(Résé to Horstmann)

Allow me to write to you somewhat indebted because I have not answered your friendly letter promptly. My debt lies, however, in the many and daily increasing duties. Your first letter I received in a Mission far away from Cincinnati and it was handed to me by our pious bishop who since that time has passed away. The entire burden and responsibility of the diocese rests now entirely upon me. I have received your four letters which thanks to the carrier arrived at the same time.

Countless hordes of Germans have flowed over here this year mainly from your area. It appears that Mr. Stallo has said and written more than he should have. Many weep and complain here mainly soon after their arrival and wish then that they for the main part were back (in Germany), in addition to that they lack finances and they must resign themselves to their fate. Many pick up sickness in all manner since they haven't acclimatized themselves beforehand. The remnant which continues to live are then very well satisfied because here good wages and an abundance of food and drink reign. Cincinnati is ordinarily their meeting place from where they flow in all directions. Those who arrive with money are rather well because of it as long as misfortune stays away, for the most part they become poor and then first through much hard sweat must earn money so that they can buy land and then throughout the rest of their life have hard times. The next generation however is luckier — so that one in the old proverb must believe entirely: *"Chi sta bene in casa non si muova."* These common Italian words mean: ("Who from home is well-off henceforth has no desire to change.")

In the interior we are also badly lacking churches and religious education and because the Catholics must distribute themselves so far apart in the endless forests this evil is not easily remedied without millions. The only thing to help this evil is time. Besides, none of the German theologians or school teachers could be retained here. Mr. Ferneding, who I had here for awhile as teacher in our German free school, then went to Kentucky the neighboring diocese with other candidates. No priest from Germany will depart until his reception here is secure since he anticipates so much misery and perhaps fail in his whole purpose.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Mr. Stallo started a school here, but after a few weeks gave it up because it was costing him money. I have started here a German and an English school for seminarians, alone I have come scarcely as far as chopping the firewood for this winter.

Oblige all the reverends the kindness to make all of this known there so that not one of my good native people be misled through false information. America is a very good land, especially for poor people if they enjoy good health, otherwise it is not what so many excited heads visualize.

In the interior part of the bishopric exists a great mixture of people from different nationalities and there is no region where three tongues, French, German, and English is not required. A missionary who is not familiar with these tongues will remain a bungler for many years and his life weary. There exists in these lands yet no seminary, that is independent, that has revenue for all purposes, so therefore our people must attach themselves to a college so that the Seminarians by teaching in college earn what their costs in the Seminary are besides other expenses. Since the English language is foreign to them they can during a long time profit nothing in these institutes.

The people of the diocese are poor while the state does nothing for them. Churches must above all else be built, the priests supported; and the Catholics of the interior are also poor especially the new immigrants. If we could obtain priests here, and perhaps here and there a small church built where the situation warranted, then the word of God would spread quickly, yet by themselves priests should be well satisfied with the lot they have in Europe.

I hope that my long silence has not made you discouraged, write to me again soon, perhaps by the first sight of your first writing I will recognize from whom every line came and you will make me very happy. If you wish to depart, now and then send me all the details, and trust that I remain your eternal reverend very devoted servant and friend.

Friedrich Résé
Administrator
Diocese Ohio,
Michigan and the Northwest.

Résé bemoans the fact that many immigrants seem to have been misled by Stallo. Pressure was also applied in the homeland by opportunists who worked amongst the populace encouraging and assisting, for a fee, those who wished to leave. The father and brother of Stallo formed a company to promote such departures. The immigrant had to be fearful of being ripped-off at home; at the port of departure, which was usually Bremen or Amsterdam; and at ports of arrival in America such as New York, Baltimore, Mobile and New Orleans.

Baltimore was a particularly treacherous place because of the Plattdüütsk speaking turncoats who met ships upon arrival and directed the embarking passengers to bars, dives, and gambling dens. Immigrants were advised in the homeland that once in Baltimore they should get on a wagon for the west as quickly as possible.

8. Thomas T. McAvoy, *Catholic Church in Indiana* 1789-1834, p. 177.
9. Father Badin stayed in the log cabin of the late Charles Murray when he visited St. Marys, Ohio in 1834. (*History of St. Aloysius Parish,* Carthagena, Ohio, 1878-1928). The Baptismal Records of Father Badin record two baptisms at Dayton, Ohio. (Notre Dame Archives).

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

H. A. Rattermann states that Father Badin was the principal frontier priest that visited Sallostown on a regular basis, in *Der Deutsche Pionier,* Vol. VII 1875-1876, pp. 2-16.

10. McAvoy, p. 185.
11. *Ibid.,* p. 193.
12. In 1686, the chapel of Saint Marie deLac was built by Father Claude Allouey near present South Bend, Indiana. This chapel served the local Potawatami Indians, as well as the French trappers and settlers, until the British seized the area in 1759 and sent all Catholic priests back to Quebec.
13. *Pastoral Blatt,* 1866-1925, September 22, Number 9. Article on Wilhelm Johann Horstmann by F. G. Holweck, p. 129. The party consisted of Johann F. Kahle, Wilhelm Gulker, Christian Strope, Matthias Bockrath, F. Wishman, Friedrich Bockrath, Ferdinand Brodeick, Dr. Bunte (physician) and a housekeeper for Father Horstmann. Father Horstmann, a professor at the Carolinum in Osnabrück, became disgusted with the philosophy of enlightenment being taught there. This disgust was a major factor in his decision to emigrate.
14. Lawrence Mossing, *A Historical Study of the Sanguinists and the Early Catholicity of Northwestern Ohio,* 1844 to 1870. Dissertation presented to Pontifica Facultas Theologica Canisiana, Innsbruck, Austria.
15. John H. Lamott, *History of the Archdiocese of Cincinnati,* 1821-1921, p. 154.
16. The correct spelling of the name is Wolke. The cabin was located at the northwest corner of Main and Fifth Streets.
17. Father Thienpont was ordained January 20, 1833, at Cincinnati after attending St. Francis Xavier Seminary which had been opened on May 11, 1829, by Bishop Fenwick.
18. Bishop Purcell visited the Mission in 1834 and entered into an agreement with it on October 30, 1834.
19. This document is preserved in the archives of the University of Notre Dame. The Trustees were Fangmann, Drees, Rohenkohl, Panscher, Bovendieck, Suermann, Richter, Wehrmann, and Stüve. The newly elected were Fangmann, Panning, Dieckman, Roof, Busse, and Adelmeyer. This document, as well as many of the early Church records, is difficult to read, particularly when the authors wrote in the German script. We know that the writing instrument employed for this document was a quill pen; but frequently it seems that the pioneer documents were written with the blunt end of a woodman's axe.

    Johann Fangmann was also the *Kirchenprovisor* and *Kassenführer,* or treasurer, from 1835-1837. Gerhard Heinrich Panning took over as *Kassenführer* in 1837. The first treasurer was Johann Bernard Arns in 1833, followed by Johann Tauke in 1834.

    Johann Fangmann, with his son-in-law Johann Friedrich Rohenkohl, founded a Catholic colony in the "Far West" in 1843, at Wilson Grove, Iowa. It was first known as Fangmann's Settlement, but was later called New Vienna, in honor of Leopold, Emperor of Austria, who had contributed much to spread the Faith in the area through the Leopoldine Society. The colony was founded at Wilson Grove upon the advice of Bishop Loras. A log church dedicated to St. Boniface was erected in 1848, and soon five prosperous congregations branched from this first German settlement. Rothan, p. 67.

    The five original families that settled at New Vienna were:

    Johann Fangmann, a widower

    Franz Fangmann and wife Maria Anna (Hellmann) and 1 child

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Agnes Fangmann, a sister of Franz
(Both Franz and Agnes were children of Johann)
Johann Friedrich Rohenkohl and wife Catherina (Fangmann), and child Anna Maria 18 months old
Johann Friedrich Rohenkohl and wife Maria Gertrud (Riemann)
(They are the parents of the above Johann Friedrich. This Friedrich was one of the first settlers of Minster in 1832.)
Johann Heinrich Tauke and wife Rebecca Maria (Ellerhorst), and 1 child, Maria
Heinrich Wichmann and wife Catherine (Hellmann), and 1 child born enroute to Iowa City
Gerhard Hellmann and 25 year old son Heinrich (who later married Agnes Fangmann)

— New Vienna Parish Records.

The ox-wagon trip to the territory of Iowa took one hundred days. The party first stopped at Iowa City, but they were disappointed in the possibilities there. They then turned northward to Dubuque and Wilson's Grove, a fine two hundred acre stand of virgin timber. Fangmann and his associates left Minster because good land was no longer available for relatives expected to arrive from Germany.



Johann Fangmann



Johann Friedrich Rohenkohl

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

V

VILLAGE LIFE

Little has been written concerning the day to day life of the early settlers at Stallostown, but there is a goodly amount of information available on the manner of life in the homeland from which they came. The climate, flora and fauna of Oldenburg and neighboring Hannover were similar to that which the settlers found at Stallostown. The winters were not as cold in the old country; and the summers were cooler there, with almost daily brief afternoon thundershowers; but the marshes and prairies were similar regardless of the seasons except for the presence of quantities of peat, used for fuel, which were absent in Stallostown. The chief difference the immigrants found in America was the magnificence of the tall timber, resulting from the rich soil. In Germany the Napoleonic wars and previous conflicts had so denuded the countryside of sizable trees — used for building fortifications — that before a tree could be harvested a new one had to be planted.

Regardless of the locale, the ever present concern was the growing of grain for bread. All else, except the practice of their Roman Catholic faith which took prime importance and around which life was centered, was relegated to a lower position. The common greeting between persons engaged in labor in the field was *"Gott hülpe!"* (God help you!), and the usual reply was *"Gott loon't!"* (God rewards us!). Every harvest was a time of toil and also of thankfulness to God for insuring the continuance of life.

The harvest season best exemplified the importance of family life to the *Münsterländers* of Oldenburg and their neighbors in Hannover. The manor farm or *Bauerschaft* system was conducive to the perpetuation of strong family ties and the *Besspapas* and *Bessmammas,* or grandfathers and grandmothers, were as much a part of the family group as the newborn arrivals. After the harvest was completed a time of celebration was enjoyed. *Hölsken* or wooden shoe dances and feasting with the favorite *Botterkoken* and *Schinkenbrot* (butter cake — ham and bread) in evidence, along with beer and wine to quench the thirst after the days of sweaty toil in the field, were always embellished with laughter and song. Feasts of this nature were always attended by entire families. Celebra-

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

tions were a time of joy, a time of hope, and an opportunity for the marriageable to become acquainted.

In Oldenburg weddings were memorable events in farm and village life; the whole community having planned months in advance for the ceremony. Timeworn customs, such as the visitation of the *Gastebitker*[1] or gaily decorated wedding invitation proclaimer came into play, all pointing to, or reinforcing, important myths which aided in the establishment of the social climate. Prior to a wedding the church was decorated with flags and evergreens, and since most occurred in the spring and summer a large outdoor arbor of poles and evergreens was constructed for the banquet. Young maidens prepared a crown of evergreens and flowers for the bride and everyone dressed in their best for the Nuptial Mass. A curious custom involved the bridegroom, but it underscored the fact that although he was leaving the ranks of the young single men, he was still dependent on them in many ways, as cooperation was the key to successful life in the *Dorf* or village. If the bridegroom did not offer to treat his fellow youths the evening before the wedding to a draught of beer, they would build, during the night, enormous hay stacks before the entrance of his home, thus hindering his exit in the morning.[2]

Because of close family ties and reverence accorded the married state, the birth of an illegitimate child was the greatest evil that could happen to a daughter of any family, particularly if the father of the child refused marriage. The mother forever forfeited her opportunity of becoming married, and she was relegated to a life of virtual serfdom, performing only menial work in the fields. The parents of the woman also suffered enormously, usually condemning themselves to a life of withdrawal and shame; so great was the esteem held for the Sacrament of Marriage.

Although parents, particularly those with holdings of wealth, frequently "arranged" marriages, there was a great freedom exercised in the choice of a partner. This is an extraordinary fact, for this freedom did not hold true in many parts of Europe at the close of the feudal age.

The villagers, farmers, and laborers in Oldenburg and Hannover all were dependent to some degree on their fruit trees and garden. Pears, apples, quince, peaches, plums, cherries and grapes were grown. Vegetables, including potatoes, cabbage, beets, beans, carrots, peas, lettuce, kohlrabi, pickles, gurkens, spinach, rhubarb, and turnips were cultivated. Currants, gooseberries, blackberries, and strawberries were the brambles planted. Horses, sheep, and cows were kept; but the chief animal of importance was the pig,

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

which supplied the main source of meat and fat. Geese were husbanded as a source of feathers for the featherbeds or *Federdecken* and also were fattened for a festive meal on Christmas. Wheat, barley, rye, and buckwheat were the grains grown for food and drink.[3] Bees were the providers of honey, the sweetener used in place of sugar. Flax was grown to be spun into a coarse linen. The villagers in Stallostown were also dependent on the same sources for a large part of their food supply and clothing, and Father Horstmann's constitution for the parish, written in 1834, includes the promise to any prospective resident pastor of eight units of land for a garden and pasture.

The settler housewife from the *Münsterland* never used great amounts of herbs or seasoning in her culinary endeavors as was the common practice of the cooks of many other European cultures. Her seasoning was plain and comparatively mild. The widely used *Ssipel* (onion), *Salbei* (sage) for seasoning sausage, and *Bohnekrüüt* (summer savory) for flavoring string beans were usually grown in the garden plot. *Ssoppenkrüüt* or *Petersilgen* (parsley) and *Schnittlauch* or *Snittlook* (chives) were also cultivated. *Knuflook* (garlic) was rarely grown. Medicinals were gathered for the most part from the wild, but *Teewermut* or *Wörmken* (Artemisia absinthium) was a medicinal herb grown in the garden for use as a tonic and anthelmintic. The sugar for the larder of the immigrant housewife came from the robbing of wild beehives and from the boiling of the sap of the sugar maple.

Pennyroyal (*Menthus pulegium*) was hunted in the open woods and tied into small bunches. These bundles were then hung in season in the cabin doorway to ward off flying insects such as flies and mosquitoes. Tansy (*Tanacetum vulgare*) was grown for its beauty; it was also dried and powdered and used as a repellent for ants and other crawling insects.

The immigrants from Germany usually brought with them a large trunkful of personal belongings; two or three cloth bags or sacks containing bedding, blankets, clothing; and always a light gun or fowling piece. The love for shooting and hunting was ingrained in the transplanted *Münsterländers*; and the most popular amusement was the *Schützenfest,* or the shooting match, always preceded by a parade of the contestants. The shooting master led the parade on horseback, accompanied by a brass band when available. Various targets with elements of increasing difficulty were placed above, behind, or on a log barrier. Shooting continued until all targets were dropped and a king selected. Occasionally none of the shooters could hit the most difficult target. In this case a

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

König or king was not crowned. Following the match the reigning king selected a queen of his choosing and a celebration was in order.

The deer, wild boar, partridge, and rabbit hunted on the heaths, moors, and forests between the *Hunte* and *Hase* in the old country were also to be found near Stallostown. However, because of the distances involved, and the immensity of the forest, and the fact that the light guns brought over were inadequate to the task, the immigrants seldom ventured far from their cabins for fear of becoming lost in the *Busk* or woods. They depended in part on the Scotch-Irish frontiersmen, who were excellent woodsmen, for their supplies of venison, bear meat, and turkey. Squirrel and racoon were part of the regular diet, but grouse, quail, rabbit, and wild duck were not considered to be worth the shot.

It is possible that the lives of the inhabitants of Stallostown were brightened by an occasional glimpse of the beautiful Carolina paroquet. This native bird ranged as far north as Lake Erie in the beginning of the 19th century. The body plumage of the Carolina paroquet was bright green, while the head was yellow shading to orange near the bill. It was about the size of the mourning dove but much more attractive. It had a bill and tongue similar to the chattering parrot.

When the early settlers wished to move about the village they had to walk as other means of transportation were at a minimum. A few immigrants had horses, but wagon paths from farms where they existed could only be used in fair weather. Oxen were preferred for plowing the cleared land because they were slow and deliberate and could be easily stopped. These traits made plowing between the stumps an easier task. However, at times it was necessary to hitch three spans of oxen before the plow in order to break open the first furrow in the virgin soil. The use of a sleigh or mudboard during the winter and spring seasons eased the transportation problem somewhat for those with draft animals. It is not uncommon to read reports of couples walking twenty or thirty miles to Stallostown to be married or of families walking great distances to attend Holy Mass. Regular trips were made to Piqua on foot for milling services. The pioneer carried a sack of grain on his back and returned with flour. Droves of pigs were driven through the forest to the canal head as far away as Dayton in the first years after settlement. It was not long, however, before the better wagon roads, stages, and livery stables changed the situation, and travel was accomplished by genuine horsepower. The building of roads was accelerated by the need for transporting farm products

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

to market as more and more of the virgin forest was cleared for crop production. Yet, by present day standards the roads of the time could be considered as abominable.

In late fall, after the potatoes were in the root cellar, the sauerkraut and snibbled beans safely in the crock or barrel, the hogs butchered, and the firewood split for the winter the pioneer farmer had little to do until spring. The winter was therefore spent in clearing the land by cutting and burning.



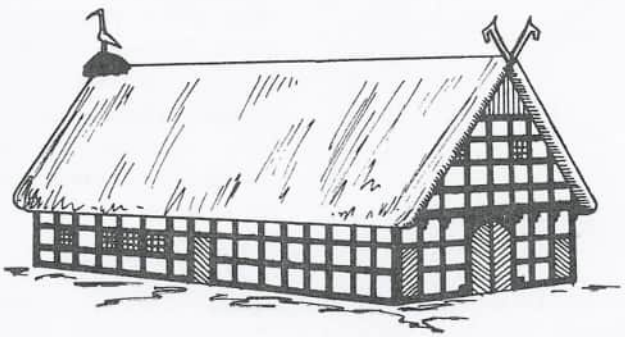
The clothing that our ancestors wore was the Hoot - **hat,** Slippe - **tie,** Heimd - **shirt,** Jööl - **vest,** Büxen - **pants,** Strump - **stockings,** Holsken or Klompen - **wooden - shoes,** Sludderhoot - **bonnet,** Mantel - **shawl,** Kleed - **dress,** Schotten - **apron.**

The clothes worn by the immigrant pioneers could be classified as Dutch. The long dresses of the women were drab, occasionally brightened by white lace trim. Bonnets of hand-woven straw or hickory bark were sometimes worn by the women when they went to church, replacing the traditional cloth bonnets. The men wore blue or black pants, seamed about a foot above the shoes and held in place by suspenders, a bold striped shirt, a vest which sometimes was bright blue or yellow, and a Dutch type visored cap. In cold weather a greatcoat and muffler helped them to keep warm and the cap was replaced by a *Zippelmutze* of tasseled knit design; woolen knit stockings were usually encased by a pair of wooden shoes. The wooden shoes were soon replaced by leather boots in the wilderness, but their use continued on many farms for at least seventy years. The village of Stallostown and later Minster was the home of a considerable number of wooden shoe craftsmen.

Frequently persons in Stallostown with the same surname had the same first two given names. The father in a particular family was usually known by the second given name and the son by the first given name. For example, if the given names were Johann Heinrich, and in that order, the father would be known as Heinrich and the son as Johann. When the father died the son

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

then became commonly known, if he was worthy, by the name by which the father had been commonly known. Also certain given names were repeatedly used within a family or surname grouping. Thus it was possible for a number of people in the village with the same surname to have the same two given names, and in the same order. This often caused confusion. Nicknames were given to distinguish these people from one another. These nicknames, placed before the surname, often indicated the place of abode, the place of origin, physical characteristics or occupation. Thus nick names like *Swatte* (black hair), *Lampenlichter* (lamplighter), *Ostsiet* (east side), *Herumabüxen* (wide pants) were in use. Of course, nicknames were also given and used without pretext or reason.



Oldenburg farmhouse with stork nest on top.

One problem left in the homeland by the pioneers was the stork shortage. In Oldenburg storks were welcome additions atop the thatched roofs, bringing good luck, but a decline in the number of frogs caused by the building of canals and drainage ditches had created a food shortage for the birds. Whether or not the storks were missed by the settlers in their new home can only be surmised; but it is known that the drainage problems were not left behind, and they continued to be a troublesome part of the life of the villagers. Although no river or stream existed, the choice of the site for Stallostown may have been governed by the desire for good drainage. The land chosen by Stallo[4] was on summit ground between the Maumee and Miami watersheds, and ditches could have been constructed, but pockets of swamp-land within the village boundaries caused considerable drainage difficulties. The erection of a wind-mill to drain the land was considered by the settlers, but the forest was found to be too dense for the passage of suitable winds. A steam mill was also considered but it was too costly to

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

construct. A good well was not available in Stallostown until Surmann from Spreda, Langförden, Oldenburg, dug one in 1836.

The greatest burden to bear for the immigrants in the new village of Stallostown was the absence of a permanent priest. It was taken for granted that a community of Catholic people without a priest of their own was a community not in fact, but in name only. This old tradition had already been deeply ingrained in the hearts of the Münsterländer forefathers as early as the time following the opening of the Thirty Years War. Then, when a great shortage of Catholic clergy developed in Southern Oldenburg, students with only a few months of theological training were given pastorates, some apparently without regular ordination, and then with the blessing and approval of the vicar general administered to congregations for as long as thirty years or more. Although this precedent could not be followed in America, and while the absence of a pastor was lamentable, the log church in Stallostown was the center of village life, and the tower and bells were symbols of faith visible to all. Song and music played a great part in the liturgy, and the reverence held for the Saints was important and at times cultish. St. Vitus was a favored Saint, and the feast days in May of St. Pankratz, St. Servatz and St. Bonifatz — the *Eisheiligen,* or *Streng Heern* (Ice Saints or Stern Lords) — which marked the end of the spring frosts were observed. St. Patrick's feast day, March 17, was the day designated to sow early garden vegetables; Good Friday was the time to plant potatoes, and if it did not rain on this day the fall nuts would be free of worms; June 24, the feast of St. John the Baptist, was the day to plant pickles; August 10, the feast of St. Lawrence, was the day on which to sow turnips and so on. Verses composed in the homeland were recited to help remember the feast days and their significance. For example:

De dat woll Rüben aten,
Scholl Laurentius nicht vergêten.
Those who wish to eat turnips,
Should not forget St. Lawrence.

The immigrant family often prayed together. Morning prayers, the Angelus, prayers before and after the five meals eaten each day, and evening prayers — *as boven de groot Doer vann Heven güng sinnig weder to* — were reverently recited.[5] The Rosary was said by the family and often by a neighborhood gathered together in times of storm, disaster, and peril. It was also a favorite prayer in beseeching God's mercy and forgiveness for the benefit of the sick and the Poor Souls.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

The presence of the devil was a recognized fact, and evil was personified in this demonic character, but there was no great attention paid to the *Hexen* or witches prominent in other German cultures. The faith of the immigrant Oldenburgers was of a positive nature with complete trust and reliance in a benevolent God. *Hexerei* was not taken seriously by the majority of the people.

Children in Stallostown anxiously awaited the arrival of *Pelsnickel* or St. Nicholas on the eve of his feast day, December 6. Woodenshoes were set out in anticipation, including one filled with hay for the good steed of the popular Saint. Good children received such things as apples or sweets in their shoes. Occasionally only a stick was left in the shoe of an unruly and subsequently unhappy youngster. Decorated Christmas trees and Santa Claus were unknown to the settlers. The *Kristkindken* or *Kindjees* (the Christ Child) would go from home to home bringing gifts on Christmas eve. Families would gather and sing Christmas carols while they waited for his arrival.

Traditionally it was held by some that the Christ Child came from the direction of the setting sun in the *W*est as *W*einachten or Christmas began with a *W*. Accordingly, *E*aster began with the rising sun in the *E*ast.

The relationship with the Lutheran Community at New Bremen, Ohio, in the early years was excellent in keeping with the practices of the homeland. Since the taxes or *Zehnten* for the churches in the old country were collected by the state, and since the nobility in some communities who administered them were Protestant, it had been possible for these Protestants to be on the governing board of Catholic parishes as supervising patrons following the re-establishment of the Catholic faith in Oldenburgisches Münsterland. This possibility was theoretically feasible up to the time of the Secularization in 1803. Also, the principle of *"simultaneum mixtum"* had prevailed for a long time following the ouster of the Reformation in certain localities in Oldenburg. At Goldenstedt, for example, church services were held at which the Mass was read by the Catholic priest, and the organ was played by the Catholic school teacher while the choir and its director were Lutheran. As the services began the priest prayed the Catholic Confiteor while the choir sang the Lutheran Kyrie. The priest then intoned the Gloria alone. The Lutheran choir followed with *"Allein Gott in der Höh"* (God Alone in the Highest) while at the same time the Catholic Epistle and Gospel were read aloud by the priest. The service continued in this manner until the Elevation of the Sacred Host at which time the choir remained silent. After the

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Mass was completed the Catholic priest preached a sermon, followed by songs and psalms by the Lutheran choir.

At Dinklage, Oldenburg, from the end of the seventeenth century until 1815, citizens of the Lutheran and Calvanist faiths living in the community attended Mass in the Catholic church, except on Christmas and Easter when they would travel to Badbergen, Quackenbrück, or Gehrde in Hannover for Divine Services. They were baptized, married, and buried by the Catholic pastor during this period of time. In 1815 a ruling forbade the priest to perform these functions in regular fashion, but he could still perform a marriage without surplice and baptize children in the home of the Protestant parents. Evangelical burials were now officiated by the Catholic sacristan and school teacher; the Catholic pastor could attend but without stole and surplice. These practices continued at Dinklage from 1815 until about 1850 when an Evangelical church was built at Wulfenau under the guidance of the Evangelical pastor of Cloppenburg.[6]



HUNGERDOEK
Brought from Damme, Oldenburg to Ohio by Maria Anna Elizabeth Brörman in 1867.

The *Hungerdoek* or *Smachtlappen,* a fasting cloth of linen lacework, was traditionally hung in the village churches in the Diocese of Münster on Ash Wednesday to remind the faithful of their Lenten obligations. This custom began at the close of the sixteenth century. The cloth served as an inspiration for the parishioners to meditate on the Redemption, and to aid in this endeavor similar cloths were sometimes displayed in the individual homes. In some villages, while the Passion of St. Luke was read at the Mass on Wednesday of Holy Week, the church bells were rung and the *Hun-*

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

gerdoek was allowed to fall to the floor of the sanctuary as the celebrant read the verse, "And the sun was darkened and the curtain of the temple was torn in the middle." The cloth was allowed to remain on the floor until the end of the Mass and the departing faithful then proclaimed in the village, *"Dat Hungerdoek ist fallen"* — the cloth of penance has fallen — and the beginning of Passiontide was thus noted. The *Hungerdoek* were displayed during Lent in pioneer homes in the Minster area.

Practices established in the homeland — and nurtured in the new world — of significant importance to village life were the great sacrifices made for the education of the youth of the community; and the acceptance of the Medieval principle of gratuities for the poor, widows, and under-privileged.

The early settlers, including the women, were for the most part literate and fairly well educated. A few were exceedingly well educated and some had mastered *Plattdüütsk, Hochdeutsch,* and English both in writing and speech. The ordinary villager, however, had great difficulty with the English language. United States immigration information cards attest to this fact. Destination points were given, for example, as St. Cennati, Junitat Stats, Cincenaty, and the like.

Because of the uprooting of ancient ties the early settlers left in the homeland the sense of place. It is difficult a century and a half later to follow the history of the town that was etched into the land; the history possibly evident from diverse sources such as gravestones, monuments, markers, sketches, maps, architectural styles, place names, daguerreotypes — which came into existence in 1839 — or physical artifacts. The absence today of non-verbal historical material compounds the difficulties of definitive research.

REFERENCES

1. In America the custom of the *Gastebitker* was taken over by the prospective bride and groom who personally visited neighbors and relatives to extend an invitation to their wedding.
2. Customs varied from village to village. The customs of the people living on the *Geest* or highland differed from those living on the moor or heath. Old traditions were of greater importance and were developed in more symbolic detail by the people of the moors. *Kränzen* (Wedding Wreath), *Kilmer* (Baptism and First Communion). *Fastnacht* (Shrove Tuesday), *Pfingsten* (Pentecost), and *Osterfeuer* (Easterfire) customs were maintained century after century with little change.
3. Very little white bread was eaten in the Münsterland. Wheat flour was expensive and scarce. Blackbread or pumpernickel baked with rye meal was a staple in the diet. The poor quality of the bread was a known fact all over western Europe. The Papal Delegate to the conference gathered for writing

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

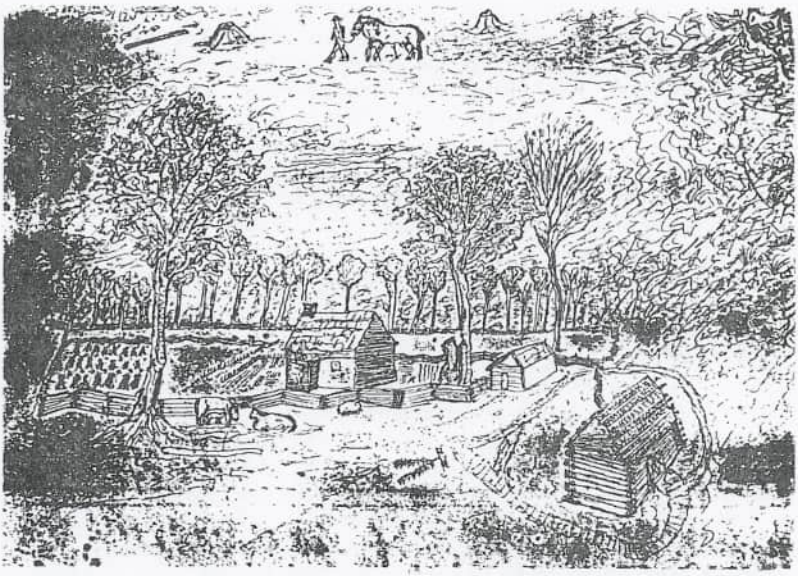
the Treaty of Westphalia, following the Thirty Years War, wrote that the bread or *panis westphalorum* could in no way be compared to the *panis angelorum,* the bread of the angels. Coffee in Oldenburg was made from ground parched grain with a small amount of chicory added. The brew left from the previous day was used to mix the dough for the morning *Buckwietenpannekauken mit vier Ogen* (Buckwheat pancakes mixed with pieces of 1½" by 1½" speck.) The early settlers in the Minster area took particular delight in taunting their relatives in the homeland about the fine white bread they ate daily. This was particularly irritating to the homefolk and it was frequently mentioned in articles appearing in the *Vechtaer Zeitung* (Vechta News) as being an exaggeration on the part of the emigrants.

4. A letter of Heinrich Joseph Böhmer, written to the *Sonntags Blatt* in Vechta in 1834, suggests that the site chosen was not favorable to Stallo, but that it was chosen because his fellow committeemen were tired of running around in the woods and it was getting late in the year. Purcell upon becoming Bishop and after being informed of the condition of the chosen site, did not approve of it or of the rash and unwise dealings of Stallo. Later, Bishop Résé of Detroit, when new communities were being formed in his diocese, warned that planning should be thorough and wise and not precipitous like the founding of the Stallostown of F. J. Stallo. Although much of the village site was swampy and without natural drainage, the clay soil itself was also a detriment as it was of the impermeable type. Wöhrmann, one of the early arrivals, after building a cabin on the highest point of his lots, awoke one morning after an all night rain and found that he was surrounded by water. His family was soon put to work building a dike around the cabin. Early in the spring of 1833, Stallo, Beckmann, Rohenkohl, Cordesmann, and young Surmann went to Ft. Recovery for the purpose of buying land to resettle the colony.

   The mosquito problem was very great in Stallostown. The face and hands had to be covered outdoors, even in hot weather, for protection against the swarming pests. The faces of oxen and the heads of horses were also wrapped in cloth to prevent bolting of the animals and to ease their misery.
5. — "as above the great door of Heaven sensibly closes once again."
6. Clemens Heitmann, *St. Catharina, Dinklage,* pp. 26-31.

   The practice of *Simultaneum* also existed at Neuenkirchen until May 1, 1891, when a Protestant church was completed there. In 1651 a church directive from the Bishop of Osnabrück created a dual system of church usage in ten parishes of Vörden, Guterslöh, Badbergen, and Neuenkirchen. The decree stated that all parishes who were under the direction of an Evangelical pastor in the year 1624 could remain Protestant and all others would be Roman Catholic. However, if it could not be determined what faith the pastor held in 1624, the particular parish could be divided between the two faiths. Economics dictated against the building of additional churches, thus both confessions came to worship in the same building in the four parishes mentioned above.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



HOMESTEAD IN THE MERCER COUNTY WILDERNESS
Sketched by a pioneer woman circa 1835.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

VI

THE ERA OF THE SECULAR OR WELTPRIESTER

Father Johann Wilhelm Horstmann came regularly to the Stallostown Mission, which he had founded, until April 1835. Holy



Present home of Marie Ortman. Father Horstmann celebrated Mission Masses here beginning Christmas Day 1833.



Artist's conception of the log church.



Maria Angela (Drees) Dickmann. She served as church laundress until her death February 11, 1861.

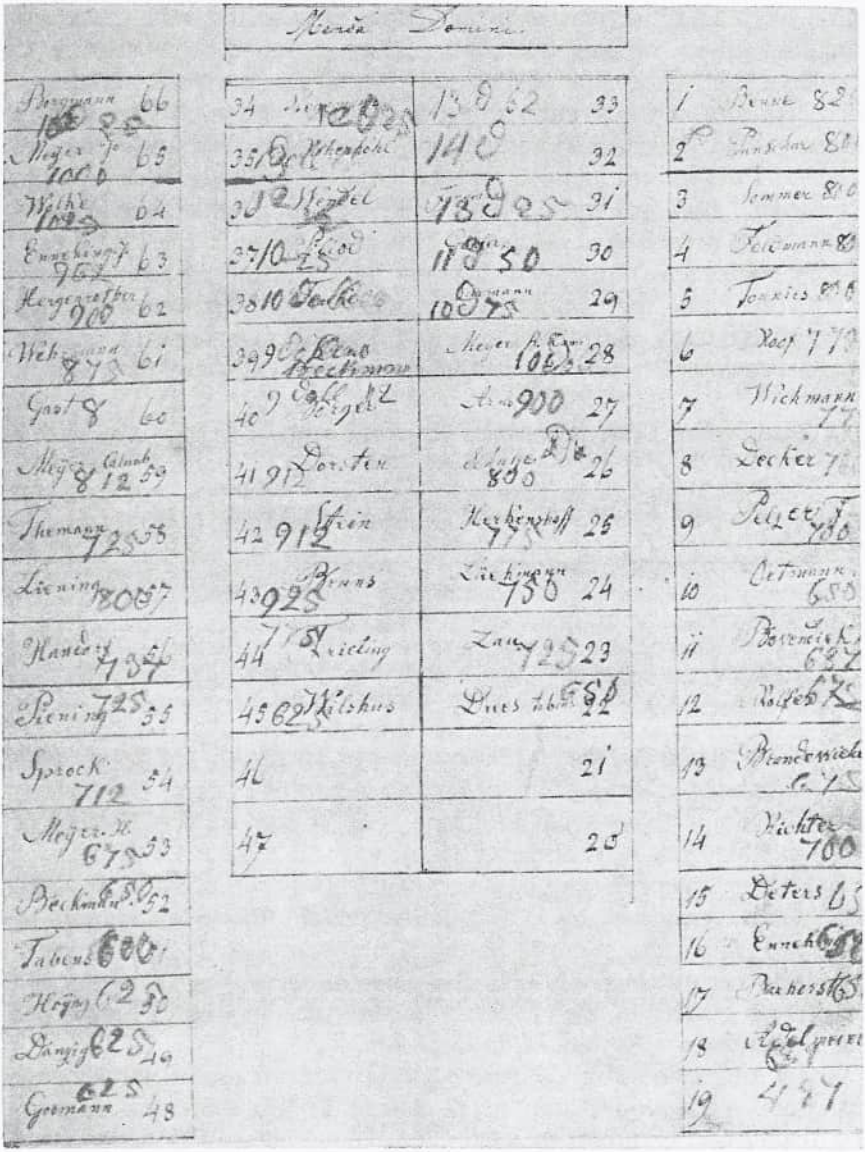
Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Mass was celebrated and the Sacraments administered once a month, usually on Sunday, in the Wolke cabin at the northwest corner of Main and Fifth Streets. This cabin was acquired by Carl Heinrich Dickmann (Diekmann) I upon his arrival in 1836, and it was here that Maria Angela Drees, the future Mrs. Dickmann and Mrs. Johann Herman Kalvelage had sewed the vestments worn at the first funeral Mass celebrated in the log church in 1835. Many volumes have been written about Father Horstmann. He was born near Glandorf, Kreis Osnabrück, in the town of Overfehrden *circa* 1780. He began his schooling at Warendorf and continued his studies for the priesthood at Münster.[1] He was ordained by the Bishop of Osnabrück and began his teaching career as a chaplain and tutor at the Haus Havixbeck at Münster for the noble family von Twickel. At the time of his emigration he was serving as Professor at the Gymnasium Carolinum in Osnabrück.[2] Holweck says that because of the great love he had for his countrymen who were leaving for America in ever increasing numbers, he decided to build a colony in the New World so that he could care for their spiritual needs.[3] Father Horstmann was a learned man and the acquired knowledge along with the personal traits of character so necessary in a pioneer, coupled with a strong financial position, made him an ideal leader.[4] Father Horstmann was a qualified priest, teacher, engineer, agronomist, surveyor, and physician. Nothing could deter him from his sacerdotal duty in serving the Catholic pioneers in the missions he established or attended at Minster, Petersburg, Wapakoneta, and other settlements. He was a frugal man plagued with ill health, but he was always ready to bring the services of the Church to all in the area on his regular visits, regardless of the difficulty of travel or the hardships of the season.

Father Horstmann kept rather complete records of his activities in comparison with many of the other early mission priests. He recorded the births, deaths, and marriages at Stallostown in the church books. He also recorded marriages in the years from 1835 to 1836 at the Mercer County Courthouse in St. Marys, Ohio. In the Clerk of Courts, Records of Certificates, 1824-38, page fifty-one, Father Horstmann's permit of January 17, 1834, from Hamilton County to perform marriages is recorded with the date of April 4, 1835.

Father Horstmann was instrumental in the building of the first log church in Stallostown located in the North Park. It was forty feet wide by sixty feet long and sixteen logs high. The seating plan for this building shows a total of sixty-six benches with five seats per bench, or a capacity of over 330 souls. Plans

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Seating plan of the log church, late 1830's.

for this church were probably made in 1833 and work begun in 1834, but it was not finished until 1835.[5] A bell for the church was purchased in Cincinnati in late 1836. A steeple was added to the front by Caspar Göhr in 1837. Bishop Purcell pontificated at a Mass on Passion Sunday, April 5, 1835, in Stallostown.[6] People

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

came from all directions to attend Mass despite the rain and snow that had fallen the previous night. They marched in procession to the log cabin where the Bishop had stayed the previous night and escorted him with hymns of praise to the church. The Bishop baptized two infants and confirmed a class of eighty instructed by Father Horstmann. One hundred twenty persons received the Eucharist. Bishop Purcell gave a sermon in English and Father Horstmann preached in German. This celebration in the log church in the wilderness must have brought to the mind of many immigrants the same memories that the well-known German-American poet, Heinrich A. Rattermann, recalled in his poem expressing the recollections of Divine Services he attended in Germany as a youth.

Zum hohen Dom in meinen Jugendjahren,
Bin ich an manchem Feiertag gegangen,
Wohen nich zogen, wenn die Glocken klangen
Musik und sang und fromme Beter-Scharen.

O Alma virgo! klangs aus Frauenmunde
So wundersuss: Spes alta cordis mei!
Das weckte mir im Innern selig Sehnen.
Wo solcher Sang dringt aus dem Herzengrunde,
Ruft es die Andacht wach zur Mater Dei,
Und aus den Augen quellen meine Tränen.

Many times to the cathedral in my youth — On feast days when the bells called — Music, song, a legion of prayers from pious worshippers — The souls longing — Devotion to the Mother of God — Filled my eyes with tears.

Father Joseph Brand came to the Stallostown Mission in April 1835, and remained until November 1835. Little is known of Father Brand. The records of the Archdiocese of Cincinnati mention only his name along with the place of service as Minster.[7] He signed his entries in the church records with the title of Pastor, as did his successor Father H. D. Juncker.

Although not directly related to church affairs, a stage route was opened between Piqua and St. Marys in late 1835 thus improving travel and communications. The bishop could now send information to the missionary priests without lengthy delay.

Father Henry Damian Juncker, D.D., came to the congregation at Stallostown in November 1835, and remained until September 1836. He had been at Stallostown earlier for a brief period in September 1834, as the marriage records of the parish and Mercer County Clerk of Courts records attest. At the Mercer County courthouse on page forty-eight of the Records of Certificates, 1824-

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Bishop Henry Damian Juncker

38, the permit to perform marriages issued to Rev. H. D. Juncker on April 2, 1834, is recorded as of April 6, 1835. Father Juncker was born at Fenetrange, Lorraine, August 22, 1809, and was ordained to the priesthood at Cincinnati, March 16, 1834.[8] He was consecrated Bishop of Alton, Illinois, on April 26, 1857, at Cincinnati, Ohio. He died at Alton, Illinois, on October 2, 1868, and was buried there.[9] Father Juncker was active in mission work in central Ohio. He built several churches and established many parishes including the first parish in Columbus, Ohio.

It was during Father Juncker's stay that the community was saved from starvation through an ecumenical gesture by the Quaker settlement at Covington, Ohio. The crops of 1835 were a failure at Stallostown, so the benevolent Quakers sent a large wagon drawn by four horses and loaded with grain to aid the suffering settlers. The grain was distributed by Johann Wilhelm Schölling, a shoemaker who lived on North Main Street.

Father Franz Anton Bartels came to the Stallostown Mission on September 21, 1836. Father Bartels was recruited by Bishop Purcell for this particular mission. He promptly, with the help of Father Horstmann, began the establishment of St. Augustine's as a permanent parish. The constitution of November 1, 1836, for the congregation at Stallostown, drawn up by Father Horstmann for the people, designated that Father Franz Bartels was now the pastor (pro tempore, beginning September 21, 1836). The constitution also provided for the missions of St. John bei Leistenschneider, now Maria Stein, and also Greenville.[10] A further

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

agreement with the settlers at St. John was signed December 26, 1836.[11] This document provided that the Holy Sacrifice of the Mass would be celebrated for the three months of January, February, and March 1837; once each month and if at all possible on Sundays determined by the Reverend Pastor for a stipend of $25.00. Ratification of an agreement made by the parishioners with Bishop Purcell on September 20, 1836, and agreed to by Father Bartels, was accomplished when it was signed by Bartels and the adult male parishioners of St. Augustine's on November 25, 1837. This agreement in effect ratified the constitution, with which it agreed substantially, and the parish was thus permanently established.

The agreement with the Bishop is the first known document solely bearing the name of the village as Münster although census, birth, and death records in the church books dually mention Münster/Stallostown as early as 1836.[12] The constitution drawn up by Father Horstmann included both the church government and also the functions of the schoolmaster. It outlined the duties of the pastor and stipends to be paid for his services. It is recognized as an outstanding example of early church constitutions in the United States.

The agreement with Bishop Purcell is a lengthy document or contract outlining the rights and duties of the person of Pastor, Franz Bartels; also the rights and duties of all his legitimate parishioners in the community and also of the attached missions; the rights and duties of the present and newly arrived parishioners; and the rights and duties of the esteemed descendants of the governed parish. Thus the organization of the parish was completed and its new role as a mission center was begun.

The patron of the parish mentioned in all of the above documents was St. Augustine. It is possible to conjecture here who the patron, St. Augustine, was meant to be (the documents only read: *"Gemeinde ad St. Augustinum"*). St. Augustine of Canterbury, the Benedictine missionary from Monte Cassino sent to England by Pope Gregory the Great, was one of a long line of missionaries under the rule of St. Benedict who gained sanctity while working with the Saxons, Frisians, and other Germanic tribes. St. Boniface and St. Liudger followed in this tradition. St. Augustine of Canterbury would seem to be a logical choice, but traditionally the patron saint honored by the parish has been St. Augustine of Hippo, a great Father and Doctor of the Church.

A boys' school, to which girls were admitted several years later, was built north of the future site of the log church

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

in 1833 on the Catholic school parcel[13] set aside for this purpose by Stallo when the village was planned. The builder of the school, Johann Bernard Kokenge, was given the final payment of $50.00, in arrears, on December 5, 1836, by the parish trustees. The first teacher of this school was a Mr. Tögemann. Franz Heinrich Sprehe was hired as school teacher and director for $40.00 the semester or quarter in 1836. At this time three quarters of study comprised the school year which began in September and ended in May. Heinrich Joseph Böhmer,



Heinrich Joseph Böhmer

after helping out for three months in 1836, replaced Franz Heinrich Sprehe in 1837, and taught for two additional years. There were about ninety boys and girls attending school at this time. Sprehe returned to his old post in 1839, but was again replaced in 1840, this time by Johann Heinrich Schemmel. The boys' school in Stallostown and later Minster was in the beginning a private school supported and built by private subscription.

The first organized system of public education was inaugurated in Ohio in 1825, when a law was passed that required county commissioners to assess a tax upon property of one-half mill upon the dollar, the proceeds to be used for the school fund. The school fund had been established in 1821 when townships were divided into school districts, and the raising of funds was authorized to build schools, and to pay any deficit accruing from private schooling of children whose parents were too poor to pay their share of the school expenses. The public school funds were grossly insufficient especially in rural areas where valuation was low. It was not until about 1840 that the state system of public education became established to any extent in Northwestern Ohio, but the basic inade-

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

quacies of insufficient funds, unqualified teachers, and poor attendance remained.

It was stipulated in 1836 that the school teacher in Stallostown be paid $1.00 per year per pupil. However, an agreement in 1837 called for a flat payment of $150.00 per year. The money was to be raised by a free will contribution of the parents after the amount per student had been predetermined. Pupils living more than one mile from the school would be liable for the levy after completion of their ninth year, while those living closer would be liable after their eighth birthday. This levy was applicable to all eligible children of the parish whether they opted to attend the school or not. Father Bartels was designated as the collector of this levy. The parish asked for $.66⅓ per child per semester in 1838 to pay the salary of Teacher Böhmer. The first semester ran from July to November of that year.

The teachers were also hired as church sacristans, organists, and infrequently as *"Kassenführers"* who collected and kept records of the pew rental for a percentage based on the going rate of interest on capital.

When the first public school funds were obtained for the boys' school, and later the girls' school founded in 1848, is not recorded in the parish books but the first payment probably occurred soon after the year 1840. The advance funds allotted to District School No. 1, German Township, were paid by the county to the school treasurer who usually doubled as Minster Village treasurer. The public school funds were administered by the parish trustees who functioned as school directors. The teacher of the school also held the title of director. A meeting was held each year on December 28 in the school house to prepare the annual school and parish report. The common school money was sometimes supplemented by parish funds as the salaries paid the teachers were above the norm since they also instructed the children in their religious faith. Each year the church treasurer met with the school treasurer, who was also the village treasurer, and they adjusted their respective books in accordance with expenditures made and tax monies applicable.

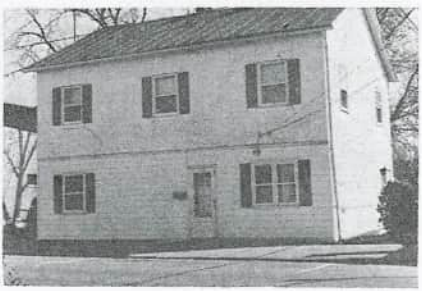
This pseudo-parochial school arrangement continued until about 1852 when a new State of Ohio Educational Constitution went into effect. There is evidence that suggests a separate school board was in operation for a few years previous to this date but it is certain that the operation of the schools passed to a separate newly elected board of directors in 1853. An annual meeting of the citizens or voters of School District No. 1, German Township, took

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

place on April 11, 1853, and three directors were elected according to the Ohio State Constitution. Johann Paulus Schmieder was elected to a three year term with a total of forty-five votes; Johann Friedrich Rümping was elected to a two year term with thirty-four votes, and Clemens Stüve was elected to a one year term with thirty-three votes. Bernard Heinrich Nienberg became clerk of the board replacing Theodor Heinrich Hutt. One of the first actions taken by this board in 1853 was the building of a four room brick school at the southwest corner of Fifth and Lincoln Streets on land



School building of 1853 (now an apartment building on North Lincoln Street).



Rectory of 1837 (now an apartment building on West Fourth Street).

purchased from Bernard Heinrich Nienberg for $85.00. The money for the lot was taken from the building fund. A tax levy of four mills per dollar of property valuation for the building fund and one-half mill for operation of the school was passed by the citizens. When work lagged on the construction of the school in the late summer of 1853, due to cancellation of brick contracts and a scarcity of bricklayers, a room for school purposes was rented from Heinrich Elbert at a cost of $4.50 per month. From the start, the new school housed only the boys of the parish. A number of the girls of the parish now attended St. Mary's Institute under the guidance of the sisters. Other girls continued to be taught in the girls' school located on Lot 40, Block C, on North Lincoln Street across from the North Park, but they were now taught by a male teacher who was hired to replace the nuns who had taught there earlier. (The founding of the girls school is described in detail in Chapter VII.) However, at some time after 1855 and before 1867, boys of the parish and girls of the parish not attending St. Mary's Institute came to classes at the same building at the southwest corner of Fifth and Lincoln — whether the girls attended in the same classrooms as the boys or in separate classrooms is not clear. Reading,

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

writing, arithmetic, grammar, and geography were taught five days per week. Male teachers in 1853 were paid approximately seventy-five cents per day based on enrollment. This amount was soon increased and in 1854 the teachers were hired on the basis of $200.00 per year for three semesters of school work or nine months of teaching.

The school directors and church trustees often met in joint session in the years following the establishment of the public school board according to the new Ohio Constitution, and collaborated in the hiring of teachers. The selection or approval of the school head or principal teacher rested with the Pastor, by tacit agreement or understanding, at least up to time of the planning for the proposed high school and the building of the Union school in 1894-95, if not longer. A similar situation evolved during the same period at Glandorf, Ohio.

The teachers were well paid as evidenced by the agreement made in 1855 with Teacher Rollman who received a total of $300.00 per year as teacher and part time custodian; and with Carl Michael Scherzinger who received $400.00 per year as teacher, sacristan, and organist.

The building of the first parsonage was begun on Lot 43, Block D, in 1837. The records of Carl Heinrich Dickmann I, a master carpenter and cabinet maker, who had taken his journeyman training under Master Röhrs in Prague and Master Löhn in Bilin, disclose that on August 10, 1835, he made a plan for the traditional half-timber frame building at a cost of $2.00. Lot 43 had been purchased by the parish in early 1837.[14] Seventy-five cents was paid for the deed in April of that year but the deed was not recorded until September 3, 1838. Lot 44 was also purchased in 1837. Johann Gerhard Luckman was entrusted with the actual recording, and he was reimbursed in the amount of $2.62 that he had paid to Reilly in St. Marys for recording the deeds to the newly purchased cemetery acreage and the two church lots.

Johann Gerhard Luckman, C. H. Dickmann I, Gerhard Heinrich Paul, and Johann Heinrich Herkenhoff were the chief workmen on the parsonage project. Local craftsmen furnished iron, nails, stone, boards, bricks, oak posts, and hinges. Sand and stone were hauled into town by horse and wagon. Gerhard Luckmann and a Mr. Johns built a fence around the lot and Hermann Heinrich Stüve constructed a barn on the property in 1838 for $50.00.

Father Bartels, after his arrival in Stallostown, lived in the home of Franz Pelzer awaiting the completion of the parsonage. Room rent was $3.00 per month paid by the parish.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Other entries from the records of C. H. Dickmann I, written in German script, were the following church related items;

1835		
May 5	Made plan of high altar, pulpit, cupboard and communion railing	$ 6.00
June 13	Wood for same	$ 18.00
	Labor to complete	$ 79.00
August 10	Made plan for parsonage	$ 2.00
August 24	Made plan for confessionals; made plan for benches: and material, all	$ 5.50
September 19-26	Labor on above	$ 7.00
October 5	Paid by Johann Fangman in Stallostown	$117.00
December 10	New board for pulpit	$ .18¼
1836		
April 5	Step for Altar	$ .31¼
	Brought from Cincinnati for pews:	
	5 dozen hinges	$ 5.00
	5 packages screws	$ 2.50
	1 package screws	$ .58
	Freight to Piqua and bringing it here	$ 5.42
June 21	Completed pews contracted for in October, 1835, labor and material, 62 pews at $2.37½	$147.25
November 28	Paid by treasurer of church	
1837		
July 10	Bench for school; 6 large windows in parsonage with glass at $3.43¾	$ 20.62½

The financial obligations of the mission and early parish were met in part through loans obtained from parishioners usually at a rate of six percent interest. The pew rent money, registration fees for the new arrivals, collections, levies, and subscriptions were not enough to defray the cost of the building program in the early years. The following is a tabulation of the loans obtained:

July 26,	1835	$ 50.00	Bernard Heinrich Adelmeyer
	1835	67.00	Bernard Asmann
July 17,	1836	150.00	Johann Theodor Wessel
June 18,	1836	130.00	Jacob Melchior Pilliod

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

August 16,	1836	100.00	Johann Bernard Sprock
December 5,	1836	100.00	Johann Caspar Thomann
March 1,	1837	100.00	Heinrich Göetemöller
March 1,	1837	50.00	Anton Möller
September 15,	1838	60.00	David Meyer
January 23,	1838	50.00	Bernard Gausepohl

Additional money came from the sale of village lots, which had been acquired by the church through purchase or donation. It is an impossible task to trace the number or history of the lots but Father Bartels was paid $10.00 for the paperwork in transferring such church property to Father Herzog when he arrived in 1838.

Contrary to popular later day misconceptions church services were not as spartan in 1837 as might have been expected. In this year red silk robes were purchased for the mass servers and white robes were on order. Candles for light and for the altar were in abundant supply. A notice was posted by Father Bartels encouraging singing in church:

NOTICE

The following parishioners have volunteered on Sundays and Holydays to lend and promote church singing after _____. Their places in the church are in the benches No. 33 and No. 32. The dues for each place for 1837 are $1.00.

Their names are:

1. Franz Heinrich Sprehe (will pay semi-annually 50¢)
2. Johann Bernard Friedrichs
3. Wife of Carl Dickman
4. Michael Drees
5. Wife of Michael Drees
6. Wife of Hermann Heinrich Stüwe
7. Wife of Hermann Tönnies
8. Johann Theodor Ahlers

Once a month the *Klingelbeutel* was passed for a collection for the benefit of the poor of the parish. A total of $49.28 was obtained in 1837 in this manner. This was a respectable sum when compared with total parish expenses of $979.55¾ for the year, which included the cost of the parsonage, all salaries, plus school and church outlays.

A popular subscription was undertaken in 1838, and with the funds collected a monstrance was purchased for $60.00. Although the first reference to an organ at St. Augustine's does not occur until about 1840, it can be assumed that an organ or melodeon was obtained when the log church was completed or soon thereafter.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Missionary priests when establishing a parish looked upon the acquisition of an organ as a top priority item.

The records give no indication of the priestly character of Father Bartels, but from information available we are able to tell that he was an able and efficient administrator.

Father Bartels baptized John Joseph Enneking, son of Johann Joseph Enneking and Ann Margaretha Bramlage, on August 6, 1838. Enneking became an internationally known painter, noted for his use of brilliant color.



John Joseph Enneking

His early artistic inclinations were encouraged by his guardian, Peter Gast, after the death of his parents. With the help of Gast, he was enrolled at Mt. St. Mary College in Cincinnati to study drawing. When the Civil War broke out, Enneking enlisted on September 23, 1861, at Minster with the Union Army and was subsequently severely wounded and captured in 1862 at the battle of Princeton. Following a long convalescence, Enneking went to Boston in 1863 to study lithographing under a Professor Richardson but soon lost interest in the endeavor. After some work in pastels and oils and an unsuccessful business venture he went abroad in 1873 to study figure and landscape under Lehr in Munich. He then painted briefly in Venice before going on to Paris to continue his studies under Bonnat and Daubigney. Enneking returned to the United States for the Centennial of 1876 and opened a studio in Hyde Park district of Boston where he continued to paint until his death on November 25, 1916. He was buried as a Unitarian. Enneking excelled in painting New England landscapes, depicting

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

not so much a transcription of a setting as the expression of a thought or mood. This he accomplished with a unique artistic use of bright color. His chief contribution to American art was in the medium of the pastoral landscape. Spring blossoms, summer clouds, Indian summer atmosphere and winter scenes were his favorite subjects. His best works include *November Twilight, Mill Pond, December Thaw, Red Oak, Calf in the Lane, Afterglow, The Obersee* and *In Apple Blossom Time.* Enneking won many awards and citations and was esteemed by his fellows. The Boston Museum of Art features a permanent gallery of his paintings. Enneking was honored in 1977 when the United Nations Children's Fund chose *Pond in Winter Twilight,* an oil landscape painted in 1876, for use on one of its holiday greeting cards.



John Joseph Enneking,
"Pond in Winter Twilight."

Frank Duveneck was born the son of Bernard Decker (died 1849) and Katherine Siemers[15] in Covington, Kentucky, on October 9, 1848. He was adopted by Squire Joseph Duveneck who had married Katherine Siemers Decker after the death of her first husband. Frank Duveneck was a frequent Minster visitor in the homes of relatives and friends. Traditional accounts also furnish the information that Frank, as a young child, lived for several years on a farm near Minster with his mother.[16]

Frank Duveneck was the outstanding figure in the Munich chapter of American Art. Duveneck possessed true sense of the artistic in the mediums of etching, sculpture, and painting, exhibiting a unique technique. He was an excellent art teacher. Twachtman, Alexander, and Chase were disciples of Duveneck. Many young American artists studied under his direction at Munich, Florence, and later in Cincinnati, Ohio, when he became head of

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Frank Duveneck **by Joseph R. DeCamp, 1912, Cincinnati Art Museum, gift of Joseph R. DeCamp.**



Katherine (Siemers) Decker Duveneck

the Art Academy. Currier and Whistler were influenced by his new technique in etching which he developed late in his career. The Cincinnati Art Museum possesses a large collection of his works.

Father Bartels left St. Augustine's in late 1838 and was replaced in December of the same year by Father Henry Herzog, who had previously labored in Pennsylvania.[17] Father Bartels died in New Orleans on August 25, 1839.[18]

The administration of Father Herzog was a stormy one. Born in Münster, Germany, he was ordained July 14, 1833, by Bishop Kenrick in Philadelphia. Father Herzog labored diligently for seven years serving the Minster parish as well as attending, at times, distant missions such as Petersburg. Unfortunately, Father Herzog by the year 1845 was the only priest remaining in the area. At this time he took care of the parishes at Minster, St. John, St. Rose, St. Henry, Ft. Loramie, and St. Joseph.[19] Father Herzog was a tempestuous man with uncanny knack of stirring up trouble and antagonizing people. The parishioners of Minster were so frustrated by the fall of 1844 that Bishop Purcell called upon Father Louis Navarron, the French missionary who had built St. Valbert's in 1839, to step in temporarily and quiet the troubled waters.[20] Records do not indicate that Father Herzog was officially removed as pastor as his term of service is always listed as ending in 1845

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

with the coming of the Society of the Precious Blood. After leaving Minster, Father Herzog was accepted into the Diocese of Dubuque by Bishop Matthias Loras and was stationed at Burlington, Iowa, before the end of 1845. Herzog remained in Iowa only a short time, and after his return to Ohio trouble continued to dog his relationship with the village of Minster. In January 1848, Father Herzog, now pastor at Ft. Jennings, tried to open a school or gymnasium and threatened to build his own church in opposition to the priests of the Society of the Precious Blood. Forbidden by Bishop Purcell to celebrate Mass in Minster he persisted in doing so. However, in the long run no permanent effect was noted from these endeavors. Father Herzog was temporarily established at St. Joseph, Mercer County, in 1849 and was reported as doing well. He is reported in the census of 1850 as living in the home of Frederich Sowalter in Granville Township, Mercer County, Ohio. He died in Minster on March 8, 1853. The place of his burial is unknown, but it probably was in St. Augustine Cemetery as his death is recorded in St. Augustine's register.

Father Louis Navarron, with the impossible task of administering to the French settlers of Darke and Shelby County as well as the German settlers of Mercer County, labored for a year under frustrating conditions, meanwhile seeking German speaking priests from Bishop Purcell to aid him in his work. Bishop Purcell finally heard his plea and made arrangements with Father Brunner of the Society of the Most Precious Blood. Soon one or two German Fathers of the Society were resident in Minster.[21] The baptismal book of Father Navarron from 1840-45 was incorporated into the records of St. Augustine's during the time he served in the parish.

During Father Herzog's stay tragedy struck the community when 102 persons died in the three month period of July to October 1840. Whether all of these deaths can be attributed to the typhoid fever epidemic, which is known to have prevailed at this time, or to other causes remains to be established. Whatever the cause, the tragedy is comparable to the cholera epidemic which struck the village later in 1849. Typhoid fever was an ancient slow-developing disease, well known to the settlers, and would have caused little furor other than the recognition of its killing potential. Cholera, on the other hand, was a strange new disease which had not reached Europe proper until about 1826. It was a quick killer, and the tales and superstitions concerning it struck great terror into the hearts of the immigrants. A popular misconception concerning the disease centered around the belief that mists or "vapors" arising from the swampland were the critical cause for

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

the spread of the malady. Great effort, including the firing of canons, was therefore employed to dispel the fog whenever it arose during an epidemic.

Politics in Minster at this time did not suffer the same degree of unrest as occurred in the religious sphere or in the domain of public health. Parishioner Johann Michael Drees was nominated as a candidate for the United States House of Representatives in 1843 by the District Democratic Caucus. The Whigs nominated the popular James Watson Riley. Drees, born in Garrel, Oldenburg, and a blacksmith by trade, had been elected Minster's first mayor,



Johann Michael Drees

April 27, 1839, with a vote of 19 to 1. The election took place in the cabin of Carl Heinrich Lau. Johann Michael Drees was re-elected mayor in 1840, and again in 1869.

REFERENCES

1. *Der Wahrheits Freund,* April 20, 1843, p. 261.
2. Michael E. Leach, *Called to the Vineyard,* p. 8.
3. Holweck, *Pastoral Blatt,* p. 129.
4. Leach, p. 8.
5. Lamott, p. 154.
6. The Bishop, in a written account of this visit, gives the date as April 5, 1835. Purcell returned to Minster for another visit in December 1840, and was accompanied by Father Henni.
7. Lamott, p. 397.
8. Father Juncker was the first priest ordained from the Athenaeum or Seminary founded in Cincinnati, Ohio, by Father Résé. This seminary was later to be-

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

come St. Xavier University. Junker was in Cincinnati in 1834 as pastor of Holy Trinity Church, when a cholera epidemic raged in the city.

9. Lamott, p. 353.
10. The Greenville mission was known as St. Jacob.
11. St. Augustine Archives, Minster, Ohio. This document was signed by Father Bartels, by Johannes Liestenschneider and Johann Möller for St. John's, and by Bernard Heinrich Busse and Bernard Heinrich Adelmeyer for St. Augustine's.

    Mercer County, Ohio, Deed Records state the following: Bernard Heinrich Liening and wife Catherine Maria of Shelby County to Trustees of Catholic Church, St. John's Settlement, 40 acres for $120.00, September 9, 1835. Recorded March 9, 1836.

    Many of the facts gathered for this history were painstakingly gleaned from uncatalogued archives of St. Augustine's. Continuous footnote reference to this uncatalogued material would be repetitious and serve no useful purpose. Only when the material presented is of significant importance, contradictory to previously published information or controversial will a reference to the archives henceforth be noted.
12. NOTICE is hereby given, that a petition will be presented to the Legislature of Ohio, at their next session, praying a special act to authorize the recording of a town plat drawn from actual survey by the County Surveyor, in place of one heretofore recorded in the name of Stallostown, and acknowledged by F. J. Stallo, acting as assistant agent for a German Company, but never was surveyed, — and also for altering the name of said town to *Minster*. Stallostown, Mercer County, October 8, 1836 — *Western Piqua Curier,* October 22, 1836.

    An act was presented on December 28, 1836 by William Medill, Speaker of the House of Representatives, to admit to record the survey of the county surveyor, Justin Hamilton, and to change the name of Stalloostown (sic) to Minster. The survey and plat of Hamilton was to be ever after taken and received as the only true survey and plat of the town. The Act passed and was enacted.
13. Adams and Roman Streets were not laid out in the early years, therefore an early legal description of Lot 40 and an adjacent lot to the east of the present North Park stated that they extended from Main Street to the Catholic school lot. This description can be interpreted so as to place the location of the boys' school in the northern part of the North Park. Lot 42, Block B, transactions do not indicate the presence of a school on this lot at anytime. The school in all likelihood, was located west of Lot 42, Block B, on the northern perimeter of the Catholic school parcel.
14. The purchase of Lot 43, and similarly Lot 44, included the property from Main to Ohio Streets. Soon after the parish had acquired Lots 43 and 44, three feet along the northern boundary of Lot 43, Block A and B, and three feet along the southern boundary of Lot 44, Block A and B, were set aside as a public walkway. In 1850 the six foot walkway in Block A was sold to the Corporation of Minster for one cent. The six foot walkway in Block B is still the property of the parish according to the recorded information available.
15. Katherine Siemers immigrated to Minster in 1834 with her mother Maria Adelheide Rasche and step-father Johann Heinrich Harmes. They came from Vechta, Oldenburg. Mrs. Harmes died in Minster August 18, 1840. Soon thereafter Mr. Harmes died somewhere along the road to Piqua, Ohio. Katherine Siemers and her sister, Margaretha Siemers, then walked barefoot to the home of relatives in Covington, Kentucky. They had become very unhappy with

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

their lot in the Minster home of the people who had taken them in when they were orphaned. Katherine and Margaretha left behind in Minster their stepbrothers and sisters, including Rosina Maria Harmes who was born in Minster June 10, 1836. They were placed in the homes of relatives. Katherine and Margaretha married brothers, Bernard and Heinrich Decker. The Decker brothers were from Damme, Oldenburg, and were taught in the school in Grandorf by Franz Joseph Stallo. Joseph Duveneck was from Vestrup, Oldenburg.

16. Duveneck was related to Joseph Decker, a parishioner of St. Augustine's, who married as his second wife, Mary Anna Meyer, daughter of Johann Heinrich Friedrich Meyer and Anna Maria Enneking. Anna Maria was a relative of the painter John Joseph Enneking. She was born December 8, 1821 in Damme, Oldenburg, the daughter of Johann Bernard Enneking and Maria Angela Lamping. The first wife of Joseph Decker was Maria Catherina Steinemann, the daughter of John Henry Steinemann, who was one of the early settlers of Stallostown and builder of the cemetery chapel.
17. Father Herzog was appointed pastor of Haycock Run, in Bucks County, Pennsylvania in 1833. He remained there until 1837 when he was transferred to Shippensville and Eisenmans Settlement in Venango County. He was transferred to Pittsburgh on March 1, 1838, to take care of the Germans there. Father Herzog was in Reading, Pennsylvania, by October 1, 1838.
18. Lamott, p. 355.
19. Paul J. Knapke, C.PP.S., *American Province, C.PP.S., Volume II,* p. 85. 1844 would be a more accurate account of the year when Father Herzog found himself to be the sole priest in the area. Father Herzog lists six baptisms by Reverend Bösewald in the baptismal record of St. Augustine's for the month of March 1845.
20. *Ibid.,* p. 85.

    Father Navarron was recruited in France in 1838 by Bishop Purcell. In all, seven saintly and zealous French missionaries were recruited by Purcell for the Ohio county: Fathers Projectus Joseph Machebeuf, Jean Baptist Lamy, Claude Gacon, William Cheymol, Louis Navarron, Louis Amedeus Rappe, and Louis de Goësbriand. Machebeuf, Lamy, Rappe and de Goësbriand were later to become great bishops of the church in America. Machebeuf, Lamy, Navarron, Gacon and Cheymol came to Cincinnati in company with Bishop Purcell and two other non-French priests in 1839. Rappe and de Goësbriand arrived in Cincinnati in 1840, but not together.
21. Paul J. Knapke, C.PP.S., *American Province, C.PP.S., Volume II,* p. 87.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

VII

THE ARRIVAL OF THE SOCIETY OF THE MOST PRECIOUS BLOOD

Father Maria Francis de Sales Brunner of the Society of the Most Precious Blood (C.PP.S. — *Congregatio Pretiosissimi Sanguinis*) was brought to America with a small group of followers, eight priests and seven lay brothers in all, by Bishop Purcell when the need for German speaking priests became desperate in the Diocese



Father Maria Francis de Sales Brunner, C.PP.S.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

of Cincinnati. Father Brunner had written earlier to Father Henni, the chancellor of the Diocese, to explore the possibility of transferring his order to the New World, and in 1843, after negotiations, an invitation was extended by Bishop Purcell for Father Brunner's group to come to this country. The band arrived in Cincinnati on December 31, 1843, and they were assigned to the troubled mission at St. Alphonse, Peru, Ohio.[1]

The Society of the Most Precious Blood was founded August 15, 1815, at St. Felix in Giano, Italy, by Saint Gaspar del Bufalo[2] to spread devotion to the Precious Blood of Jesus through missions and devotions in the parish churches. The garb of the order was a black cassock, and the priests wore a mission cross on a gold chain hung around the neck. Pope Gregory had approved the Rule of the Society in 1841.[3] Father Brunner had joined the order on April 13, 1838, after having followed a life of seeming uncertainty.[4] His baptismal name was Nicholas Joseph and he was born January 10, 1795, at Beiburg, Canton Solothurn, Switzerland.[5] He was ordained into the Benedictine Order in March 1819, and served as a professor of theology and master of novices. The life of the Benedictines seemed to him not to be strict enough, so he entered a Trappist monastery at Mt. Olivet (Oelenberg) in Upper Alsace; but due to religious suppression by the French authorities he had to flee. In the next years he worked with the exiled Trappists and Capuchin monks. He founded a school in 1832 at Castle Loewenberg, Switzerland, to prepare young boys for missionary work. Here at Castle Loewenberg he was joined by his widowed mother, Anna. Dissatisfied with his lot, Father Brunner decided to go to Rome to seek a missionary appointment in Africa. His mother accompanied him.

Father Brunner was a very pious man troubled with the conditions of the times. The French Revolution had left a lasting mark on the populace, and the evils of liberalism had infected even the ranks of the clergy. It seems that he could not find a solution to what he considered to be an oppressive burden of worldly sin.

While in Rome, Anna Brunner was attracted to work begun by Gaspar del Bufalo and subsequently she enrolled in the Archconfraternity of the Precious Blood. In the fall of 1833, she returned to Loewenberg and founded there an order of Sisters dedicated to devotion to the Precious Blood. Later, Father Brunner also returned to Loewenberg to teach and conduct missions in the neighboring cantons. After having met a priest of the Precious Blood Society on a second trip to Rome in 1838, he was inspired with a desire to join the Precious Blood order. The redemption of man

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

tempering the fire of the zealots in the Mercer County race incidents of 1846 is not known. When the four hundred freed Negro slaves of John Randolph of Roanoke, Virginia, arrived by canal boat in Minster on their way to the thirty-six hundred acres of land bought for them by Judge Leigh near St. Henry close by the Wattles colony, they were met by a band of citizens with clubs and pitchforks and they were refused permission to land. Previously, they had been denied debarkation by a town authority at Piqua. The barges now left Minster and proceeded to New Bremen where once again they were turned back. Mr. Cardell, a white overseer in charge of the Negroes, then directed the barges to unload near a small pond that was now dry. The only pond in the area known to have been along the canal route was the Goeke Pond site north of Minster located in Section 22.[13] A county-wide mass meeting was then organized to remove the colonists. Cardell tried to negotiate but failed in his attempt to gain three days of grace — in which time a solution might be found. At night a mob of armed whites took Cardell into custody and surrounded the camp. Cardell was forced the next morning to make arrangements for two canal boats to pick up the Negroes immediately. The group now went south to a place near Piqua and eventually broke up into small groups. The freed Randolph slaves, after much hardship and resentment, found homes in places such as Van Buren Township, Shelby County, near Rumley; in Quaker settlements to the west of Piqua; and finally in the towns of Sidney, Piqua, and Troy. The Sidney "Aurora", an area newspaper, condemned the Mercer countians for selling land, for constructing buildings for money, and also for pocketing money for provisions scarcely two weeks before the arrival of the Negroes. The Randolph group met with disaster, not so much on account of their color, as on account of their status. The German settlers were generally terrified at the sight of Negroes, but they should have been somewhat accustomed to their presence since at the time about eighty families lived in the Wattles Colony in Mercer County, and Negroes had also located in Van Buren Township, Shelby County. The Randolph group were certainly not the first Negroes to come to Minster via the canal. However, resentment against freed Negro slaves was reaching a peak in Ohio at the time. A Cincinnati newspaper had printed an editorial denouncing the practice of conscience-stricken Southern slaveholders freeing their slaves in their will or earlier; and ventured the opinion that eventually an avalanche of freed slaves would descend on Ohio and that they would then not be able to take care of themselves. Ohioans thought that slavery was a southern problem

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

through the Precious Blood of Jesus was the answer to his personal search. He became a priest of the Society and set up a seminary for future members at Loewenberg.[6] It was from Loewenberg that he left to accept the invitation of Bishop Purcell and the assignment to St. Alphonse.

Three sisters arrived in the United States in July 1844 from Loewenberg and eventually took up residence at Wolfscreek, present day New Riegel, Ohio. Soon priests of the Society were conducting missions at Thompson, Norwalk, Chippewa, Wolfscreek, Sandusky City, Cleveland, Avon, Tiffin, Randolph, and St. Alphonse. In addition to serving regularly the people at St. Alphonse and Wolfscreek, they also visited Liverpool to administer the sacraments.[7] By June of 1845 the Society in America numbered nearly fifty members of whom only six were priests.[8]

Wherever Father Brunner or his priests went the compelling will to build manifested itself immediately. So it was at Minster in 1845. In the fall of that year, Father Brunner purchased land for a convent six miles west of Minster near St. John. Immediately after the purchase the construction of the house was begun. Father Wittmer, the building expert, was temporarily located at Minster in charge of St. Rose and St. John in 1846 and was engaged in expediting the work on the convent. Father Brunner himself took charge of affairs from March to May 1846, coming to Minster from Wolfscreek. In September of 1846, Father Wittmer again was located at St. Augustine's, and Fridolin Baumgartner was sent to Minster to study for the priesthood under Father Matthias Kreusch.[9] It is difficult to determine at any given time who was actually pastor of the parish of St. Augustine from 1845 to 1852 because of the policy of Father Brunner to shift personnel often, for short periods and without notice. Also, when Father Knapke in his history of the order simply states that a certain priest "took charge of affairs," it is not clear at times whether he means "in charge of the parish" or "in charge of the affairs of the Society in the area." It is known from the records of the Society and the parish that the following were at Minster during the period, 1845-52:

Francis de Sales Brunner
John Van den Broeck
(The "Dutchman")
John of the Cross Wittmer
Anthony Meyer
Augustine Berger
Maximillian Homburger
Andrew Stiefvater
Joseph Bildstein
Matthias Kreusch
Rochus Schueli
Nicholas Gales
Peter Wilhelmi
Andrew Dambach
Jacob Ringele
Stephen Falk

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Father John of the Cross Wittmer, C.PP.S.



Father John Van den Broeck (Van den Brock), C.PP.S.

Engelbert Ruf
Peter Anthony Capeder
(who spoke Romansh)
Patrick Henneberry
Andrew Kunkler

This is practically, with a few omissions, the entire roster of the priests and seminarians of the Society of the Most Precious Blood in America at the time.[10] This is not surprising as Minster served as headquarters for the Society on several occasions and was the center of mission activity for Northwest Ohio. Father John Van den Broeck was the first priest placed in charge of the parish in 1845. He also was in charge of the neighboring community at St. John. His record of baptisms at St. John begins in October 1845.[11] Father Wittmer was in charge of St. Augustine's periodically. His expertise as a builder caused his presence to be needed whenever construction problems were encountered . Thus he was at Minster in 1848 during the construction of the church.[12] As the history of this period from 1845 to 1852 unfolds, an attempt will be made to tell who the pastor was during the important events if the information can be documented.

What part the Precious Blood Fathers at Minster played in

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

and that, therefore, the South should take care of its freed slaves and not send them to the North. The Negro had no fear, however, of taking care of himself, as a statement by a member of the Wattles Colony would attest. This Negro simply stated that it would be no problem at all, since now he only had to look out for himself while previously he also had to take care of a master.[14]

The European love for solemn processions was nurtured with the arrival of the Precious Blood Fathers. Thus, it soon became a practice that on the feast of Corpus Christi the parishioners of St. John's would march in solemn procession with the Blessed Sacrament from their church to Minster, praying and singing all the way. The people of St. Augustine's returned the visit on the octave of the Feast. The order of the procession was alternated in some years.

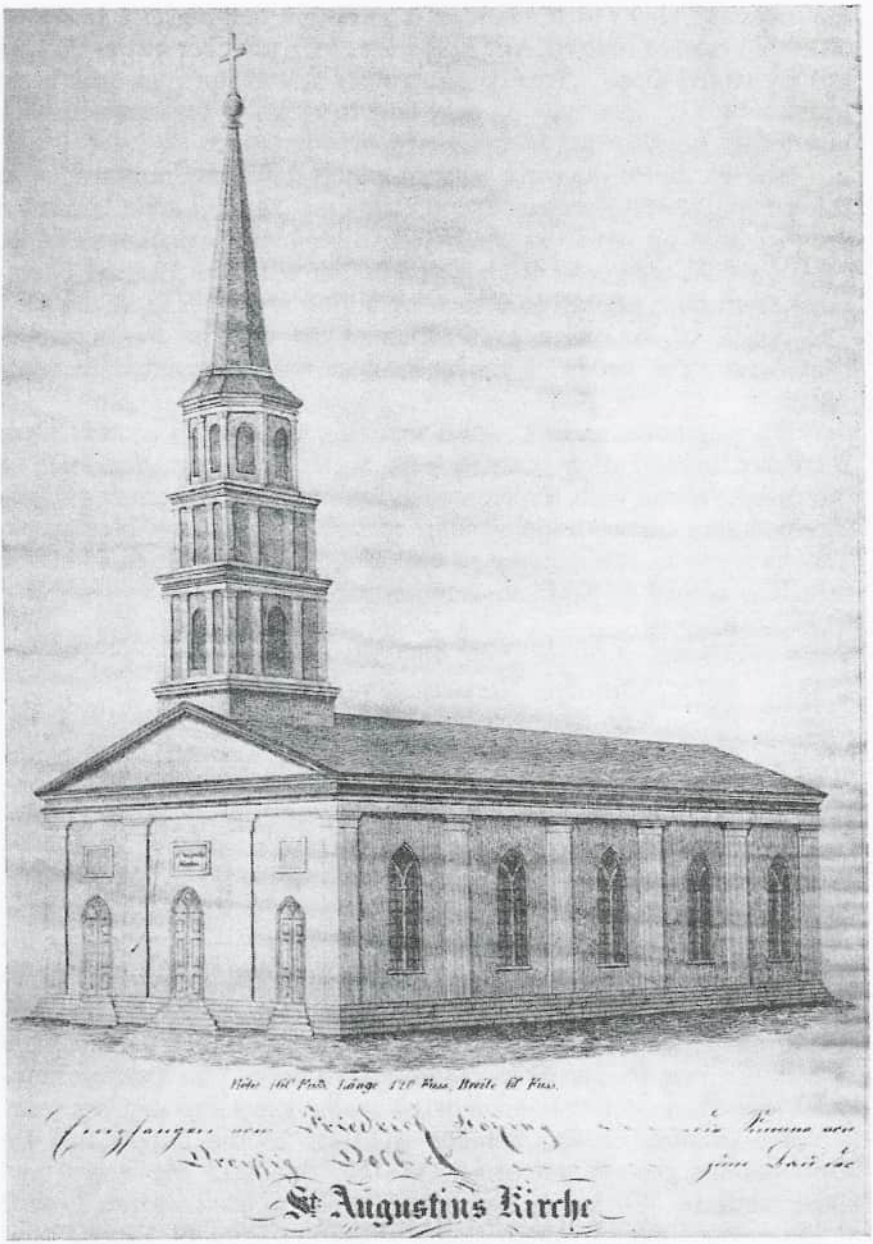
St. Augustine parish was a growing institution at this time. Increased immigration coupled with better transportation such as the canals; along with the expanded farming and the cutting of the virgin timber caused a burgeoning of activity in the old Northwest. The increase in the number of children in the parish can be seen from the record of baptisms for the period.[15]

Year	*Number of Baptisms*	*Administered by Fathers*:
1845	15	Van den Broeck
1846	68	Van den Broeck, Wittmer, M. Kreusch
1847	81	Van den Broeck, Capeder, M. Kreusch
1848	52	M. Kreusch
1849	47	M. Kreusch, Meier (Meyer), Wittmer, Berger, Homburger, Ruf, Kunkler
1850	58	Ganther, Kunkler, Meier (Meyer)
1851	61	Kunkler, Gales
1852	52	Kunkler, Gales, Capeder, M. Kreusch, Wittmer

Records indicate the death rate was high, averaging thirty to forty per year. In the year 1849, the year of the cholera epidemic, the greatest number of marriages took place, a total of thirty-one, but none occurred in the month of July. The average number of marriages for the above listed period were fourteen per year.

The increase in the number of youth in the parish and the accompaning growth potential added to the need for a new and larger church. Work was begun in 1847 on a brick church located at the present site on North Hanover Street. Lots 44, Block C and Block D, had been purchased from Johann Gerhard Surmann and wife for $200.00 in 1837, and Lot 43, Block C and D, had been purchased from Johann Heinrich Harmes for $90.00 also in 1837 for

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



St. Augustine Church, 1848

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

the site of a future church and rectory. This combined property was deeded to Bishop Purcell on January 20, 1838, and officially recorded September 3, 1838. The church was laid out on these parcels. A purchase of ten feet of land from the south side of Lot 45, Block D, was made from Johann Heinrich Surmann and wife on October 5, 1850. This strip cost $80.00. Lot 42, Block D, to the south, was later purchased from Herman Heinrich Panschar on June 16, 1860, and Lot 41, Block D, was acquired from Panschar by the Society of the Precious Blood on July 6, 1861. Archbishop Elder sold a parcel of land, twenty-three feet and eight inches wide, from the south side of Lot 43, Block C, to Rudolph A. Rulmann on November 30, 1903.

Captain Heinrich Richter, a canal boat proprietor, was paid $15.00 on September 2, 1847, for the delivery of the plan for the church. Captain Richter had undoubtedly obtained this plan from an architect or master builder located somewhere along the canal, but his identity is not known. The *Baucommittee* or building committee was composed of Herman Heinrich Stüve, Herman Heinrich Stetskamp, Bernard Heinrich Busse, Johann Heinrich Vocke, Herman Heinrich Wehrmann, and Johann Herman Kalvelage. The superintendent of the building was Bernard Anton Wendeln.

The church entrance and tower were located by plan on the east end of the lot facing the alley because most of the parishioners at the time lived east of the church site. A total of 512,781 bricks were bought from J. H. Steinemann, Bernard Ortman, and Wilhelm Finke for $1,380.16. The brick masonry was done by Betz and Keyth of Dayton, Ohio, at a cost of $1,472.59. The cornerstone was laid in place by Johann Herman Kalvelage, the local stone mason.[16] The carpenter work was done by Theodor Barlage and Jonathan Hisey at a cost of $2,725.00; plasterwork by William Jones at a cost of $700.00. Lime was purchased from Bernard Dirksen, and Wilhelm Oldiges and Bernard Heinrich Adelmeyer were the exterior painters, according to the history written by Father Albert Voag in his Chronik of 1895. The total cost of the building was $18,287.21.

Money was borrowed from parishioners, The Piqua Bank, and the Minster Fire Company and Association in the total of $2,080.00. This principal and interest when repaid totaled $2,776.16. The remainder of the building costs were obtained as follows:

$2,787.44 — 1847 Collection, St. Augustine.
$5,826.31 — Subscriptions taken, 1848 — payable until the year 1856.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

$1,010.35 — Collections taken up in Cincinnati as follows:
December 30, 1848 — J. H. Steinemann — $349.50.
March 18, 1849 — B. A. Wendeln — $455.60.
July, 1849 — H. A. Wehrman — $205.25.

Collections were also taken up at Berlin, St. John, St. Joseph, St. Rose, and Kapella. Individuals from Berlin, Troy, St. John, St. Rose, Kapella, and Wapakoneta also contributed sizable amounts.

A breakdown of partial costs was as follows:

$ 365.00 — Canal boat freighting.
$ 568.00 — Stones and sand — supplied by Joseph Sommer, E. Benson, Christian Hinse.
$ 107.50 — Lime — Purchased from Bernard ("Pottgebäcker") Dirksen, who burned 1,750 bushels of limestone in his pottery kiln on North Garfield Street.
$ 130.38 — Lime — Furnished by William Hetherington, Holtzerman and Dettmer.
$1,599.96 — Wood, planks, and shingles —
$345.00 by boat, Captain Richter.
$447.00 planks, shingles, poplar wood, veneer and furniture, by boat, from Toledo.
Remainder furnished by Herman Witte, Clemens Stueve, Johann Klopf, R. H. Koop and Co., Gordon and Scott, Herman Heinrich Stetskamp, Gottlieb Drier, C. H. Tangeman and Co., Anton Berting.
$ 272.00 — Windows and doors — Bernard Heinrich Adelmeyer for construction.
$ 50.00 — Window glass brought by Captain Richter.
$ 72.18¾ — Tinwork — Richard O. Diam.
$ 22.50 — Nails — Made in Minster by Herman Heinrich Zumbrink.
$ 265.19 — Nails — Made in Minster by Johann Michael Drees.
$ 30.60 — Copperwork, copper sphere for tower — Herman Heinrich Zumbrink.
$ 16.25 — Goldleaf — Gold brought by Captain Krumberg.
$ 520.50 — Decorative interior painting — Ulrich Tandrop.
$ 63.00 — Painting — Rahmuhsen and Burgund.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

$ 70.13 — Linseed oil, paint, painting the tower — Wilhelm Oldiges and Bernard Heinrich Adelmeyer.
$ 4.00 — Painting of dial faces.
$ 21.72 — Paint — Gerhard Heinrich Heman.
$ 2.37½ — White lead — Johann Bernard Liening and Anton Berting.
$ 25.00 — High Altar — wood from Johann Anton Göhr.
$ 5.00 — Construction of altar — Bernard Heinrich Adelmeyer.
$ 100.00 — Construction of communion rail, gallery steps, side altars — Wilhelm Oldiges and Bernard Heinrich Adelmeyer.
$ 475.00 — Organ — John Clohs.
$ 125.00 — Sanctuary lamp — From Grenough.
$ 118.00 — Clock, time piece and works — Bernard Heinrich Adelmeyer.
$ 600.00 — Bells — purchased through Franz Heinrich Sprehe.
$ 11.75 — Baptismal font — Theodor Meiners.
$ 258.21 — Constructed pews — Bernard Heinrich Adelmeyer, Wilhelm Oldiges, Johann Anton Göhr, Heinrich Rathweg, Theodor Meiners.
Number of pews in log church, 66 x 5 = 330 spaces.
Number of pews in new church, 108 in nave x 4.5 + 2 in gallery x 10 = 506 spaces.
$ 7.75 — Holy water basin and pitchers — Joseph Busse.
$ 7.00 — Table — Heinrich Rathweg.
$ 37.12½ — Stoves and flues — Anton Berting.
$ 125.00 — Chandelier — Grenough.
$ 2.00 — Domes — Schnelle in Bremen.
$ .25 — Bringing dome to church — Tangemann.
$ 2.78 — Construction of footscrapers — Johann Stern.
$ 13.68 — Locks — Simpson and Defrees.
$ 9.30 — Two gilded box lights.
$ 3.00 — Water drainage pipe — Joseph Busse.
$ 4.00 — Leveling ground — Albert Hesling.
$ 32.11 — Fencing — Joseph Bushing [Büssing].
$ 20.00 — Pictures printed — Klauprech and Menzel's Lithograph Co., Cincinnati, Ohio.
Stations of the Cross — Purchased by the St. Theresia's Verein.

Despite problems between Father Brunner and the Bishop[17]

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

and the terrible scourge of the cholera in 1849, work progressed satisfactorily on the new church, and it was dedicated on November 11, 1849, by the newly ordained Father Gavienzel, a convert to Catholicism, as representative of Bishop Purcell. The sermon for this occasion was delivered by Father John Henry Luers, a former parishioner, who recalled that in his youth he had helped to shingle the first log church and it was work on this church that God had blessed by calling him to His service and the priesthood. The young protege of Father Kunkler, Joseph Dwenger, was also in attendance for the dedication. The building of this magnificent church was truly a remarkable accomplishment and stands today as a testament to the steadfast faith of the early pioneers.

The *Vorstehers* or Trustees during the building of the church were:

1847 Johann Michael Drees, Clemens Hausfeld, Bernard Heinrich Adelmeyer, Anton Berting, Franz Heinrich Sprehe — Administrator of the Vorstehers.

1848 Johann Michael Drees, Bernard Heinrich Adelmeyer, Tobias Drees, Johann Heinrich Steinemann. Herman Anton Wehrmann, Anton Berting.

1849 Johann Heinrich Joseph Wendeln, Herman Anton Wehrman, Johann Bernard Tobias Liening, Johann Paulus Schmieder, Johann Heinrich Steinemann, Johann Friedrich Rümping.

1850 Bernard Anton Wendeln, Heinrich Dorsten, Johann Bernard Tobias Liening, Johann Paulus Schmieder, Joseph Sommer.

1851 Heinrich Knapke, Johann Michael Drees, Georg Brune, Johann Paulus Schmieder.

The year 1849 soon became a year of sorrow for inhabitants of Minster. The Asiatic cholera epidemic, which was spreading across the country, struck with fury beginning in June and reached its destructive peak during the months of July and August. Nearly 250 people of the community died of this dread disease in the summer of 1849. Whole families were wiped out; many children became orphans and were separated from their relatives. Business and travel were halted as well as construction on the new church. The month of July was very sultry and stifling calm, weatherwise. At times, a smutty rain, seemingly poisoned with cholera germs, fell from very low hanging clouds according to the tale of an eye witness as reported in the writings of the beloved Father Henry

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Drees. During July and August, the deaths were so rapid that bodies, in crude coffins, were gathered twice each day and taken to the cemetery for burial without benefit of mourners or religious services. A simple sign, such as a piece of white cloth hung on the front door, indicated to the collectors the presence of another victim or victims. In the western part of St. Augustine Cemetery, now marked by a memorial erected in 1937, the deceased were buried four tiers deep in two trenches each seven feet wide. The collected coffins were buried twice a week by Joseph Büssing, who lived three miles west of Minster, with the aid of a Mr. Rümping and two other helpers. Theodore Dickman, who was a lad at the time, later recalled that on one day he counted twenty-seven lamp-black coffins stacked among the hazel bushes at the cemetery waiting for burial. In July apparently two of the priests of the Society of the Precious Blood at Minster were ailing with the disease, but with the help of the grace of God they recovered. The sick and dying of the parish were attended by Fathers Wittmer and Homburger. Father Wittmer, as Pastor, appealed to Father Brunner for help and Father Augustine Berger was sent to Minster.[18] Father Kunkler attended the victims at St. John. It was here that he discovered that the mother of Joseph Dwenger, Maria Catherina Wirdt Dwenger, was dying with the disease, leaving a very sick young son to be alone in the cabin. Father Kunkler took young Joseph to the Sisters at the convent at Maria Stein, where he was reared and instructed, and later rose to become the second Ordinary of the Diocese of Ft. Wayne, Indiana. Bishop Dwenger in the funeral oration for Father Kunkler eloquently remembered this occasion and the words of Father Kunkler, *"Komm, Kind, ich sorge für dich."* (Come, child, I will take care of you!). Bishop Dwenger then went on to say that this poor child now stood in the pulpit and mourned his father.

The sacrifices of the Precious Blood Fathers during the cholera can best be described in the tribute Knapke gives to Father Homburger[19] in his history of the Society: — "as the cholera spent its fury upon the hapless residents of Minster, the valiant Father Maximillian Homburger assisted the stricken with zealous and reckless abandon. Although he persisted in his heroic labor of love on foot or horseback for more than six weeks and almost without interruption he emerged unscathed by this dreaded disease." As a twelve year old lad, John Henry Steinemann, son of J. H. Steinemann, often brought the priest on sick call by horse and wagon to the home of the afflicted sufferer. Many funeral Masses were served by young John Bernard Kramer during the cholera siege.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

The difficulties arising from the cholera had little detrimental effect on the total growth of the parish. An increase of sixty families occurred in the period, 1849-50. There was a substantial mobility rate in the parish from 1833 until the period of the Civil War. It was particularly high during the cholera years. Some newly arrived families found the going too difficult and returned to Cincinnati. Others went into the deep South for a few years but they eventually returned to the area. Land opportunities, when they opened up in Iowa, Nebraska, Kansas, Missouri, and Wisconsin, lured some families westward. A few hearty souls joined the gold rush to California in 1849. The number of departures were approximately matched by the number of new arrivals from 1836 until the year 1849 when a surplus of new families arrived.

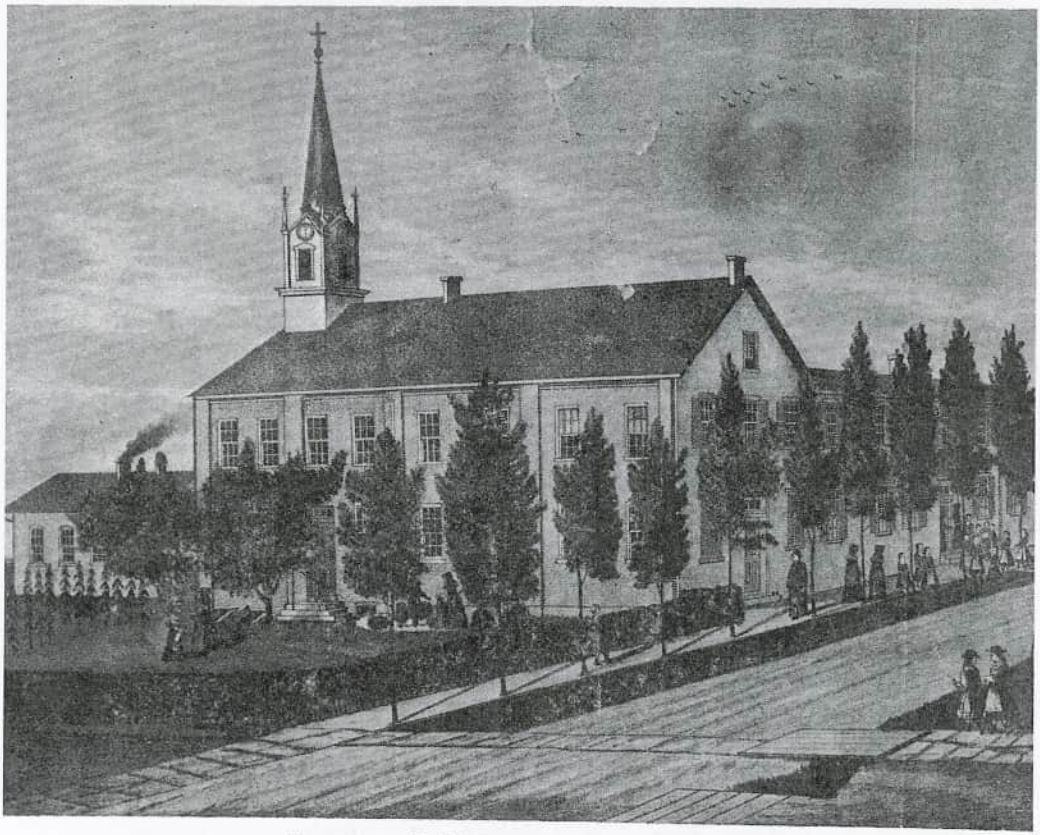
Three sisters of the Society of the Precious Blood came to Minster from Maria Stein in the fall of 1848[20] to take charge of the education of the girls of the parish, who had been attending the boys' school founded in 1833. The able lay teacher of this school was Johann Heinrich Schemmel.[21] The sisters were without a convent so they were forced to live in a private home which also served as the school. This was located on the west side of North Main Street, Lot 54, Block A. One of the trio, Sister Adelaide Schmerge, was a former public school teacher from Buffalo, New York, who had recently entered the community.[22] The sisters were not accepted by all of the people of Minster, but Father Brunner was determined that they should remain and aid in the education and edification of the young souls who were entrusted to them. In a letter to Father Matthias Kreusch at New Riegel, Ohio, dated October 3, 1848, Father Brunner wrote: "If this work is of God, and I have no doubt that it is, then God will bless it, even if the beginning is difficult and discouraging. Divine Providence will move the hearts of friends to provide for the sisters, should the means of living fail them."

It was a difficult time for the sisters, not only because of the opposition to their stay, but also because of the crowded living conditions to which they were subjected. When the cholera struck in 1849, the Sisters were summoned to their convent at Maria Stein and in obedience they left Minster. They returned after the epidemic to the former home[23] of Teacher Schemmel, who had died at the age of thirty-three years on July 19, 1849, a victim of the cholera, and it was there that they renewed their teaching efforts with the girls. This school was located on the west side of Lincoln Street, opposite the North Park on Lot 40, Block C.

The instruction by the sisters was entirely in German for the

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

first years, but beginning in 1851 the sisters were sent to receive tutoring in English from the Notre Dame Sisters at Dayton, Ohio. This was done because the sisters were paid by the school board with public funds and the state required instruction in English.



Convent of "Our Lady of the Visitation"

Father Brunner soon put the Brothers of the Society to work on the construction of a convent for the Sisters in Minster. He purchased land on the north side of Fifth Street between Lincoln and Hanover Streets and work was begun in 1851. Although the work lagged when the brothers were engaged in field work to the great dissatisfaction of Father Brunner, the large brick convent and chapel was far enough along in the late fall of 1852 for dedication as the convent of "Our Lady of the Visitation" (*"Maria Heimschung"*).

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Convent of "Our Lady of the Visitation." Shown are three sets of doors — (L to R) public door to chapel, private door to convent, and "poor door" where the poor received alms and help.

The first Superioress of the Visitation Convent was Sister Kunigunda Wehrle. She later related that when she arrived in Minster only one room was furnished and there were only two beds. The sisters had little to eat and often were without flour. They could buy only rice and barley; they cooked rice and vegetables one day and barley the next. Only one table was available in the new convent, and after the priests had finished eating, the sisters ate what was left. They took refuge in prayer and were often helped miraculously. Sister Clara Meisen, after she became the Superioress, placed special trust in prayer to St. Joseph in difficult times and was heard as the convent grew in size and influence. It is difficult to understand the hostility shown to the early sisters by the comparatively prosperous Minster villagers, unless the unfounded derogatory reports, circulated in Alsace and Upper Rhine in 1838 concerning the Society of the Precious Blood, had colored the vision of the immigrants.

With the dedication of the convent and chapel in 1852, the sisters began the Perpetual Adoration of the Precious Blood of Jesus in the Blessed Sacrament of the Altar, a practice started in the spring of 1843 by Mother Brunner at the Castle Loewenberg;

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

the perpetuation of which had become her dying wish — perpetual adoration before the Blessed Sacrament to make the Precious Blood fruitful in countless immortal souls.

The trustees of St. Augustine's approached Father Brunner for money to purchase things they wanted in the church in 1851, or for permission to withhold the salary of the priests for awhile and thus obtain the money.[24] They also desired independent and permanent control over the Sunday collections. Father Brunner became disgusted with this attitude as well as the size of the salary paid the sisters, a small amount insufficient to provide proper food and clothing. In disgust he wrote to Archbishop Purcell expressing his willingness to transfer the three sisters if the Bishop knew of a more welcome place.[25] He also expressed the indignant feeling that soon the trustees of St. Augustine's would want the keys to the tabernacle. A favorable compromise must have been reached soon thereafter, for in October 1851 Father Brunner in another letter to the Archbishop stated that there were no problems in Minster.

The cholera epidemic of 1849 and the following years left many orphans in the area. Father Brunner and Father Kunkler, appalled at their numbers, incorporated a girls' boarding school and orphanage in the convent of Our Lady of the Visitation in 1852 to help alleviate the situation. It was soon discovered that the building under construction would be too small to serve both as a convent and an orphanage. According to the account of Sister Octavia Gutman in her *History of the Sisters of the Most Precious Blood,* Father Kunkler, soon after he became Pastor of St. Augustine's, raised funds for an addition to the convent to house St. Mary's Institute,[26] as the girls' boarding school and orphanage was then called. She also narrates that resident girls of the parish also attended school there until St. Theresia School for Girls was built in 1867.[27] Father Kunkler's additional building program at the convent began in late 1853 or early 1854 and continued into the year 1855. The roof was torn off the recently completed kitchen and a second story was built upon it.[28] A wing was added in 1860.

REFERENCES

1. Knapke I, p. 246. At St. Alphonse, Father Joseph Freygangs had split the parish in 1840 when he built a separate mission at Norwalk in open defiance of the order of Bishop Purcell. Freygangs was excommunicated and St. Peter's mission at Norfolk was interdicted in 1841. By 1843 the interdiction had been lifted but friction still remained between the settlers at St. Alphonse and St. Peter.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

2. Sister Octavia Gutman, C.PP.S., *Not with Silver or Gold,* p. 53.
3. Paul J. Knapke, C.PP.S., *Society of the Precious Blood; New Catholic Encyclopedia,* 1967, *XI,* p. 708.
4. Knapke I, p. 157.
5. *Ibid.,* p. 19.
6. *Ibid.,* p. 162.
7. Leach, pp. 47-48.
8. Knapke II, p. 81.
9. *Ibid.,* pp. 87-88.
10. Rochus Schueli, who was ordained in 1853 at Wolfscreek, was listed as a cook in the Census of 1850. Schueli, Stiefvater, Dambach, Bildstein, Falk and Henneberry were candidates for the priesthood who received instruction at Minster during this period.
11. Mossing, p. 139.
12. Knapke II, p. 94.
13. This pond was in reality a gravel pit. A ditch ran from the pit to the canal to drain water that collected after the gravel which was dug by hand was loaded on to wagons driven in to the pit. In later years the pit became a pond, but it is now completely filled-in.
14. The Census of 1850 shows that Minster soon had its token black, William Turner, a cook at the Vocke Hotel. Later a black barber, Hamilton White, resided in Minster, and he is so listed in the Census of 1870.
15. Mossing, p. 138.
16. *Centennial,* p. 21.
17. In a letter to Bishop Purcell, Father Brunner asked Bishop Purcell not to take away Minster and St. John. Knapke II, p. 94.
18. Knapke II, p. 120.

    During the cholera epidemic, after the church in Loramies was closed, families from that settlement brought their dead to St. Augustine Cemetery for burial and a subsequent Requiem in the local church when that practice was still being observed. This fervent activity may have aided in the spreading of the disease, and it increased the work load of the beleaguered priests. The sick who were dying with the cholera had to be visited twice by the attending priest. On the first call the Sacrament of Extreme Unction was administered. Holy Viaticum could not be given until the time of the second call when the continuous vomiting had subsided just prior to death or infrequently, recovery.

    The *Vechtaer Zeitung* of November 8, 1886, gives the account that the pioneers upon the onset of diarrhea drank sassafrass tea as a remedy. If the individual then broke out with an itching rash over his entire body he was likely to recover. Those who were not as fortunate went on to their untimely death!
19. Knapke II, p. 119.
20. *Centennial,* p. 27, lists the teachers as Sister Albertina Schleinzer, Sister Victoria Wunderle, and Sister Adelaide Schmerge, accompanied by their superioress, Sister Rosa Schulpf. Sister Rosa returned to Maria Stein after establishing the other Sisters in their new quarters.
21. Gutman, p. 130.
22. Gutman, p. 130.

    Sister Adelaide was of Plattdüütsk extraction. She was born in Riesenbeck, Westphalia, October 16, 1819.
23. This brick structure was built like a school with four rooms and a hallway.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

24. Knapke II, p. 148.
25. *Ibid.*, p. 148.
26. This may be a too liberal interpretation of the German name, but it agrees with a later designation. The name of the school was *Maria Hulp,* a *Platt-düütsk* title meaning, "Mary Help of Christians." This was an imporatnt establishment and was located by map in the *Catholic Encyclopedia Vol. V Education I,* p. 138. The map is entitled, "Catholic Girls' Schools founded in the United States, 1727-1852."
27. Gutman, p. 131.

    The last payment from the common school fund made to the sisters for teaching in the girls' school on Lincoln Street they had staffed since 1848, was on April 30, 1853 when Sister Adelaide Schmerge (E. Schmerge) was paid $49.50 for teaching the spring term. Sister Adelaide was replaced by Conrad L. Niehoff on July 2, 1853, when he was hired for the fall term beginning in September. The spring term of the year 1853 found seventy-three males and sixty-four females enrolled in separate classes in the Minster Schools. Each class was taught by one teacher. The daily attendance was only sixty-two percent of the enrollment in 1853. — Record Book of the Clerk of School District No. 1.
28. Knapke II, p. 182.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

VIII

THE MISSION CENTER

A history of the parish of St. Augustine would not be complete without reference to the mission activity generated from Minster. It is not within the scope of this work to include a detailed history here. There is sufficient material available to write a complete volume on this subject. A detailed history of the mission activities originating from Minster can be found in the following sources:

1. *A Historical Study of the Sanguinists and Early Catholicity of Northwestern Ohio from 1844 to 1870* — A dissertation presented to the *Pontificia Facultas Theologica Canisiana* — Innsbruck, Austria, by Rev. Laurence Mossing, A.B., S.T.L.
2. *History of the Archdiocese of Cincinnati 1821 - 1921* by Rev. John H. Lamott, S.T.D., (Cincinnati: Fred Pustet Co. Inc., 1921)
3. *History of the American Province of the Society of the Precious Blood Vol. II* by Rev. Paul J. Knapke, C.PP.S., S.T.D., (Carthagena, Ohio: Messenger Press, 1968)

There were seven filial parishes founded from Minster, the fourth mother parish out of the city of Cincinnati within the present limits of the Archdiocese.[1] They were, along with their offspring parishes and dates of formation, the following:

1. St. John, Maria Stein, December 26, 1836
2. St. Michael, Ft. Loramie, July 4, 1838
3. St. Rose
   St. Rose, 1839 - - a. St. Sebastian
   St. Sebastian, 1851 a. Precious Blood Chickasaw, 1895
   b. Our Lady of Guadalupe Montezuma, 1903
   ----- b. Nativity BVM Cassella, 1847
4. St. Henry
   St. Henry, 1839 - a. St. Mary Philothea, 1851 - } Holy Trinity Coldwater, 1867
   - - - - - - - - - - - - - - - - -
   ----- b. St. Francis Cranberry, 1858 - }

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

(with
St. Wendelin) - - c. St. Bernard
Burkettsville, 1874

5. St. Joseph
Victoria, 1839 - - a. St. Anthony
Padua, 1852
(with St. Henry) b. St. Wendelin
St. Wendelin,
1856 - - - - - - - St. Paul
Sharpsburg, 1874
- - - - - c. St. Peter
St. Peter, 1869
- - - - - d. Mary Help of
Christians
Ft. Recovery, 1880

6. St. Joseph,
Egypt, 1852
7. Our Lady of
the Rosary
St. Marys, 1854 - a. St. Patrick
Glynwood, 1860
- - - - - b. Immaculate
Conception
Celina, 1864
- - - - - c. Kossuth Mission,
1869

Sacred Heart, McCartyville, 1881, is also listed by Lamott as being founded from the parish of St. Augustine by Father Dominic Schunck, C.PP.S., who lived in Minster at the time. Twenty Irish families in the McCartyville area who were disgusted with the continued prospects of crossing a bothersome swamp on their way to the church at St. Patrick, Shelby County, were banded together by Father Schunck and a church was built in 1882. The German families in the McCartyville area, however, continued to attend St. Augustine's in Minster and were joined by several German families from St. Patrick's who did not wish to transfer to the McCartyville Church.

Not all the missions considered and mentioned in the reference histories in relation to the Minster Center were always directly administered from Minster, but Mossing declares that they associated with Minster for two reasons. First, Minster is the mother

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

church of all the churches in Mercer and Auglaize Counties with the exception of St. Aloysius, Carthagena and St. Theresa, Rockford. Secondly, the Provincial of the Sanguinists or Precious Blood Fathers lived at Minster from time to time and directed mission activities from there. The Minster Mission Center served not only the mission communities in Mercer and Auglaize Counties in the Cincinnati Archdiocese, but also those of Defiance, Allen, and Paulding Counties in the Cleveland Diocese. There were in addition other missions in Darke and Shelby Counties served from the Minster Center. The map, on page 101 locating the missions graphically, shows the extent of the territory covered on foot, on horseback, by *Zwieräder,*[2] and later by canal boat after the Miami and Erie Canal came to Minster in 1843. The canal was opened to Defiance in 1845 thus aiding in the mission work done in the northern counties. The early activity from Minster, 1836-44, was carried on by Fathers Franz Bartels, Henry Herzog, and Louis Navarron. The Precious Blood Fathers came in 1845 when the need for priests became acute. Accordingly, Father John Van den Broeck, as previously noted, was sent by Father Brunner to assume the pastoral and mission duties at Minster upon the plea of Bishop Purcell to the Precious Blood Fathers at St. Alphonse, Peru, Ohio. Not without heroic sacrifice and great difficulty did the missionary work grow. Father Brunner wrote that in 1852 there were three priests, four sisters, and two brothers living in Minster, in addition to the members of the Society living at the convents and the former mission parishes in the immediate area.[3]

KEY TO MISSION CENTER MAP

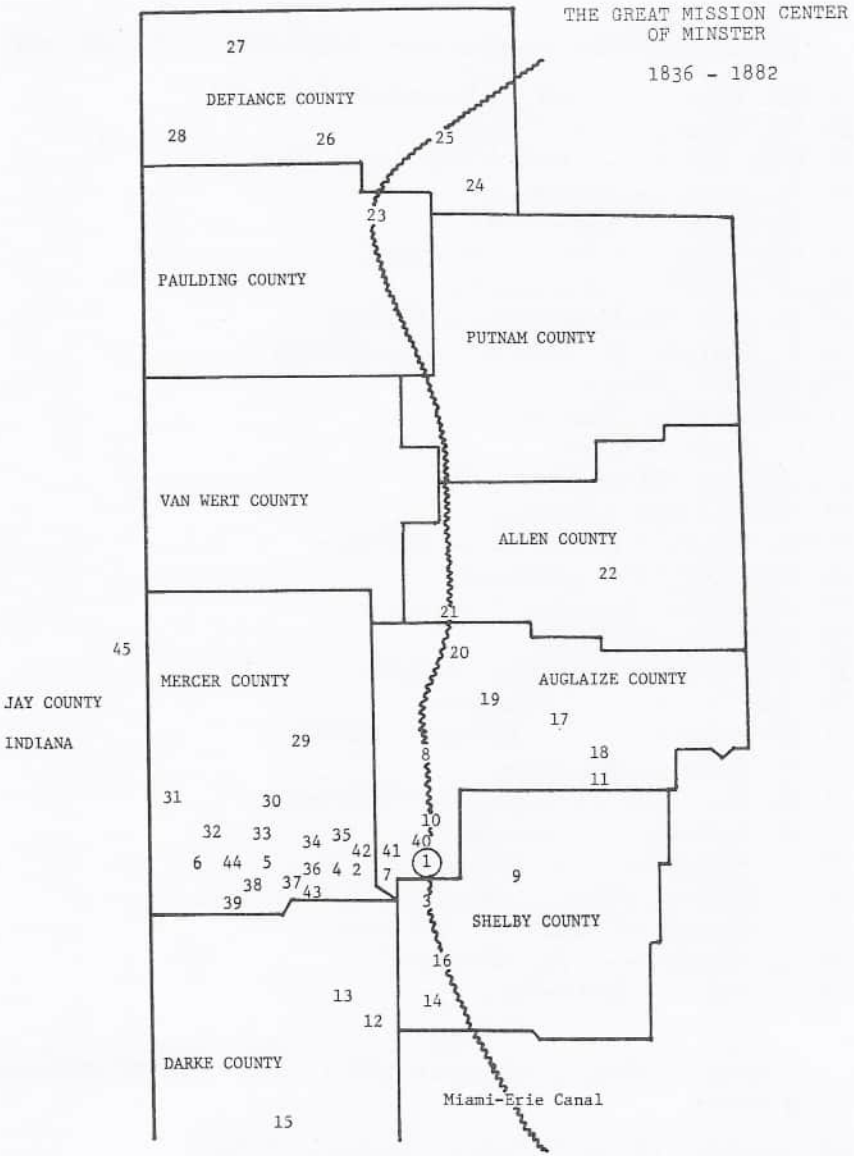
1. MINSTER MISSION CENTER (Stallostown) — St. Augustine

Filial Parishes founded from St. Augustine's:

2. St. John the Baptist, 1836 — Maria Stein (St. John)
3. St. Michael, 1838 — Ft. Loramie (Berlin)
4. St. Rose, 1839 — St. Rose
5. St. Henry, 1839 — St. Henry
6. St. Joseph, 1839 — St. Joseph (Victoria)
7. St. Joseph, 1852 — Egypt
8. Holy Rosary, 1854 — St. Marys

A filial parish is defined in this work as a parish formed by parishioners attending St. Augustine in Minster and subsequently served from Minster by priests in residence at Minster.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Non-filial parishes or missions founded from St. Augustine:

9. Sacred Heart, 1881 — McCartyville
10. New Bremen Mission — 1872 - 1888

Parishes attended by missionary priests stationed at Minster:

11. Sts. Peter and Paul — Petersburg
12. St. Valbert — St. Valbert
13. Holy Family — Frenchtown
14. St. Remy — Russia
15. St. Jacob — Greenville
16. Sts. Peter and Paul — Newport
17. St. Joseph — Wapakoneta
18. St. John the Evangelist — Fryburg
19. St. Patrick (St. Thomas) — Glynwood
20. Kossuth (Mission)
21. Spencerville (Mission)
22. St. Rose — Lima
23. Junction (Mission)
24. North Ridge (Mission)
25. St. John the Evangelist — Defiance
26. Delaware Bend (Mission)
27. Clarksdale (Mission)
28. Hicksville (Mission)
29. Immaculate Conception — Celina
30. Holy Trinity — Coldwater
31. St. Anthony — St. Anthony (Padua)
32. St. Peter — St. Peter
33. St. Mary (St. Dorothea) — Philothea
34. St. Aloysius — Carthagena
35. St. Sebastian — St. Sebastian
36. Nativity of BVM — Cassella
37. St. Francis of Assisi — Cranberry
38. St. Wendelin — St. Wendelin
39. St. Paul — Sharpsburg

Convents attended by priests of the Precious Blood stationed at Minster:

40. Our Lady of the Visitation Convent — Minster
41. Flight into Egypt Convent — Egypt
42. Mary Help of Christians Convent — Maria Stein
43. Gruenenwald Convent — Mercer County

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

44. Himmelgarten Convent — Mercer County
45. Mary's Home — Jay County, Indiana

The Catholics of Dublin Township near Shanesville (Rockford) were also attended from Minster by Father Henneberry of the Society of the Precious Blood in 1856. Father Henneberry attended the following missions or parishes from St. Marys in 1859: Philothea, Shanesville, Acadia (Allen County, Ohio), Lima, Glynwood, Scholltown (Allen County, Ohio), St. Patrick (Shelby County), Wapakoneta, Mary's Home (Jay County, Indiana), and several families along the Dayton and Michigan Railroad.

Father W. A. Jurgens in his *History of the Diocese of Cleveland,* published in 1980, states that Father Peter A. Capeder, C.PP.S., was the first priest to visit Upper Sandusky in 1847. It was near Upper Sandusky, at the present site of Crawford, that Colonel William Crawford was tortured and burned by the Delaware Indians under Chief Pipe. Baptismal registers at St. Henry, Cassella, and Minster indicate that Capeder was at these places in 1847. Perhaps it was a journey between the Mission Centers at New Riegel and Minster that he visited Upper Sandusky. The Precious Blood Fathers ministered to the pioneers at Upper Sandusky for the next twenty years.

According to the thesis of Mossing, Father Christian Frensch, C.PP.S., who was ordained on October 24, 1863, worked as a missionary from Minster and New Riegel before joining the archdiocese in 1869.

The greatest thanks are due the Fathers of the Precious Blood, who with zeal and sacrifice labored in the vineyard of the Lord in Ohio and nearby Indiana. These fathers were a source of comfort and guidance to the Catholic pioneers of various ethnic origins, and in addition they labored successfully in the work of conversion of those not of the faith.

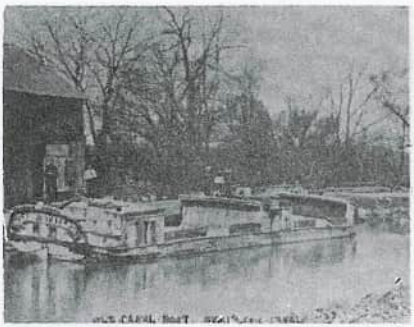
The Negro community of Philothea was a particularly fertile field providing many converts. Approximately five hundred Negro families lived to the west of Minster[4] in Franklin, Marion, and Granville Townships of Mercer County just previous to the time of the Civil War. Carthagena was an important station on the underground railroad and many slaves were aided there on their way to freedom in Canada. The Wattles Colony there numbered about eighty families.

REFERENCES

1. Lamott, p. 154.
2. A *Zwieräder* was a high two wheel cart, without roof or covering, pulled by a horse. They were known as the *Vorsundflutlichen,* meaning that their usage was as old as Noah.
3. Knapke II, p. 160.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

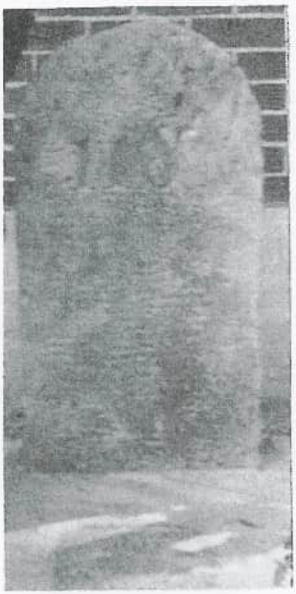
4. *Catholic Telegraph Register,* Cincinnati, Ohio, October 16, 1858. This number may be incorrect. Perhaps five hundred souls would be more accurate.



Canal Boat on Miami-Erie Canal.



Canal Freight House. This building was built by Gerhard Gudde, a cooper. It was subsequently owned by Joseph Fortman and Johann Bernard Barhorst during the active years of the canal.



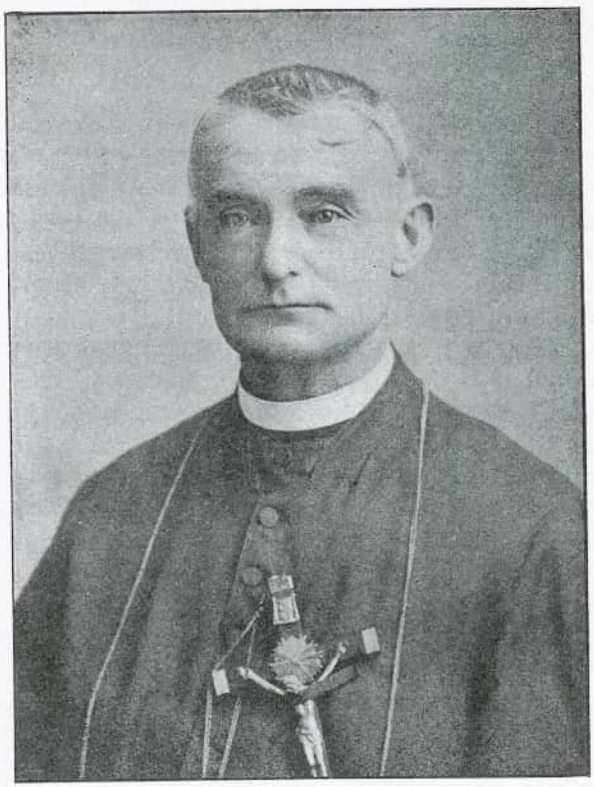
Standing south of Minster this marker indicated 118 miles to Cincinnati by canal.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

IX

FATHER KUNKLER

The beloved Very Reverend Andrew Kunkler, C.PP.S. became pastor of St. Augustine's in 1852. The "good Father Andreas" was born December 4, 1824, in Glottertal, Baden, and arrived in the United States at the age of twenty-one, early in the year 1845.[1]



Father Andrew Kunkler, C.PP.S.

He was ordained to the priesthood by Bishop Rappe of the Cleveland Diocese at New Riegel, Ohio, on February 23, 1848. Canonical dispensation was necessary because candidate Kunkler's age

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

was two years less than the stipulated minimum requirement. He came to Minster as an assistant in 1850 after serving various parishes in the area including that of St. John's at Maria Stein. Father Andrew was a humble and pious priest. He was known as a man of deep faith and prayer, but he was also practical and jovial, and the parishioners placed a great trust in him. He was a friend of all the children and tendered to them a special affection. He was a much sought after confessor often hearing confessions late into the night. Father Kunkler possessed a unique gift of God, the power of healing. Afflicted parishioners were visited in their homes by the saintly man, and after the invocation of prayer and a blessing, seemingly miraculous cures were affected. Sister Mary Octavia Gutman, C.PP.S. has called Father Kunkler, "the American Cure d'Ars", while Father August Seifert, C.PP.S. praises him as, "the most celebrated of all the American missionaries" of the Society of the Precious Blood.[2]

Father Kunkler had many duties other than the guidance of St. Augustine Parish. He was placed in charge of the convent at Maria Stein on March 2, 1855. Following the death of Father Brunner he was elected as the second provincial of the Society of the Precious Blood in America. Father Wittmer served as vicar of the "orphaned" group during the interregnum. Father Kunkler ably managed the affairs of the Society as Provincial from 1861 to 1874. St. Charles Seminary was established under his guidance. He was appointed spiritual director of the Sisters of the Precious Blood, and from 1861 to 1874 under his leadership many new convent buildings and chapels were erected at Maria Stein, Mary's Home, Gruenenwald, Glandorf, Egypt, and Maria Steig. In 1870 three new altars, carved by the expert wood carver, Caspar Stelzer of St. John's, Maria Stein, were installed in the chapel of the Motherhouse at Maria Stein.[3] Father Kunkler opened a Normal School for teaching sisters at Maria Stein in 1862.

Father Kunkler, according to his own account, suffered from poor health which he was unable to cope with at times. He took a leave of absence as pastor of St .Augustine's, and at one period asked to be relieved of his duties as Provincial of the Society of the Precious Blood several times before it was granted, always stating that the burdens of the offices were more then he could handle at the time.

The size of the parish at Minster had grown by 1856 to a total of 310 families.[4] A highlight of this year was a visit on June 15 by Archbishop Purcell. A report of this visitation can be found in the *Catholic Telegraph* of June 21, 1856.[5] Six or seven miles from

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Minster over a hundred horsemen met the Archbishop and escorted him to the village outskirts where they were met by a military company, a band, and large numbers of children and older parishioners. The Archbishop was conducted through an avenue of trees which had been planted in his honor on one of the streets.[6]



Avenue of trees on South Hanover Street in 1955.

Visits by the Archbishop were always grand and solemn occasions. The following accounts of Episcopal visitations to St. Augustine's are taken from the *Catholic Telegraph* and *Advocate*:

Vol. XXIII, July 8, 1854, p. 4

> "On the 20th eighty-six were confirmed in St. Augustine's, Minster. One hundred horsemen from Minster went, with a band of music, four miles on the road to St. Joseph's to escort the Archbishop to their church; and from ten to fifteen hundred persons met him on the outskirts of the town, singing litanies and hymns until we got to the church, whose splendid bell was pealing forth, the while, its notes of welcome."

Vol. XXVII, Oct. 16, 1858, p. 4, Episcopal Visitation.

> "During the past week there were one hundred and fifty persons confirmed in Minster and the congregations that have branched from it. In the congregation of St. Henry and St. Joseph the Rt. Rev. Bishop of Fort Wayne, at the request of the Archbishop, administered Confirmation and preached in German. The Archbishop in English.
>
> One of the most interesting features of the welcome given to their first pastor by this eminently Catholic people was the procession of nearly the entire population of Minster, on foot and horseback, with banners and music, headed by the pupils

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

of the Sisters' Schools dressed in white who presented by their graceful young interpreter, Mary Louise Layrisse, a poetical address and bouquet of flowers to the Archbishop as he entered the town. The ceremony was appropriately concluded in the church."

Vol. XXIX, Sept. 22, 1860, p. 4, St. Augustine's Minster.

"There is no decline of the Catholic spirit which has distinguished the fervent Catholics of Auglaize, Mercer, and Shelby counties since the faith was first preached in them by the deceased Professor Horstmann and the Rev. F. S. Brunner, Superior of the Society of the Most Precious Blood. Processions, banners, music, arches of evergreens and flowers, singing of hymns, *feux de jois* (bonfires), and other such demonstrations of respect for the spiritual authority continue in all this portion of the Diocese, old and honorable traditions. Saturday afternoon and evening of the 8th of September, was, however, most unpropitious for such out-door demonstrations. The rain fell in torrents and the air had a wintry keenness; nevertheless a troop of horse and a band of music braved it all to meet the Archbishop and Very Rev. Mr. Ferneding at Newport, seven miles east (sic) of Minster.

On Sunday, 9th, Solemn High Mass was sung by the Rev. Andrew Kunkler, the worthy superior PP.SS. (sic), Rev. Messrs Stepfather (sic) and Dwenger, and the Student, Mr. Dress (sic), being Deacon, Master of Ceremonies, and Subdeacon. Very Rev. Father Ferneding preached. The Archbishop assisted at the Mass in cope and miter. There were sixty-five confirmed. In the afternoon, there were Pontifical vespers; and in the evening, Benediction of the Most Holy Sacrament in the Chapel of the Sisters, PP.SS. (sic)

Of the uniform military company who did the honors at St. Henry's, one was a young colored man, a convert, who felt evident satisfaction in being able to converse with Father Ferneding in low German which he had picked up in this settlement."

Vol. XXXI, August 27, 1862, p. 276, Episcopal Visitation in Auglaize and Mercer Counties, Minster, Auglaize Co.

"Minster is one of the finished Ohio villages on the Miami Canal. It has population enough to fill a church 120 feet by 60, and is entirely Catholic. Between two and three hundred children attend the school, the girls being under the charge of the Sisters C.PP.S., and the boys under that of an excellent teacher, who is also the church organist. Although Catholics, the people of Minster receive their share of the common school fund; and the Catholic school board very carefully gives their portion to the eight or nine Protestant families in Jackson

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

township, who send their children to some district of German township, showing that where Catholics are in the majority, the much abused division is very practicable.

The whole population of the place turns out to receive the Bishop. Arches are built across the road and long avenues are formed by planting green boughs along the common road. At the present visitation (August 17) the band and a company of about thirty horsemen met the Bishop at Newport, nine miles away, and escorted him to the village. In the middle of the town the clergy, acolytes, school children, among whom are conspicuous the girls of St. Mary's (who presented a grand bouquet and a beautiful address there) met the cavalcade and the Bishop, alighting, vested in cope and miter and walked in procession to the church, where the *Te Deum* was sung and Benediction of the Blessed Sacrament was given. The next day there was a procession between the pastoral residence and the church, both ways. The Bishop celebrated pontifically, Rev. Mr. Stundebeck, S.J., being assistant Priest, and the Rev. Messrs. A. Austerman and B. Stiefvater, Deacon and Subdeacon. *Infra Missae Solemnia* the Rev. Bernard Dickman, C.PP.S. was ordained priest. After Mass, Confirmation was given to seventy-eight persons, mostly children. The choir sang Mozart's Mass No. 12."

Vol. XXXV, June 13, 1866, p. 4, St. Augustine's Minster.

"The usual Catholic demonstrations by which the good people of Minster honor their religion and themselves, were made at the reception of the Most Rev. Archbishop. Similar ones having been already described in former years, we allude to them now to show that the new generation stands in the covenant which its fathers were privileged to make with their God in the fatherland.

Three splendid new altars have been erected in the church since our last visit — the work of M. Schroeder, Cincinnati.

A high school, worthy of the name, has been established under the direction of Dr. Brandt, a distinguished writer and a convert from Lutheranism. He once published a wicked and slanderous book against Catholics — Paul or the Pope, the object of which was to prove that Paul and the Pope teach contradictory doctrines. The first edition was soon devoured by anti-Catholic vultures. But whilst preparing a second, the author, having been compelled to make deeper researches and having received remonstrances, even from Lutheran ministers who pointed out errors of fact and reasoning in the printed volume, the writer honestly abandoned the work in which he was engaged, and coming down from the high places occupied by his grandfather, his father, and himself, gave up bright worldly _____ and prospects to join the Catholic Church

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

with three other Lutheran ministers, one of whom is the learned M. Hunger of Aurora, became reconciled at the same time.

The solemn high mass was celebrated by the excellent Superior PP.SS. (sic) Very Rev. Andras Kunkler, and the German sermon preached by Rev. Joseph Dwenger of the same society, who is doing much good at St. Mary's and Celina. There were eighty seven confirmed.

The Sisters' Boarding and Day school is in a flourishing condition."

Vol. XXXVII, Nov. 25, 1868, p. 1. 4, Episcopal Visitation.

"On Saturday afternoon, November 14th, the Most Rev. Archbishop and Very Rev. Joseph Ferneding were conveyed by Rev. Joseph Dwenger and Brother Bernard in the best carriage in Auglaize County from Piqua to Minster. At Berlin they were met by a company of horsemen and a four horse chariot filled with a brass band and escorted to Minster. There a large number of citizens, who are all Catholics, and two hundred young girls, half dressed in white and half in red dresses gotten up for the occasion, were assembled with the pastor and the sanctuary boys, the church committee and the cross and banner bearers to receive the party in the carriage. After the procession was organized, the choir sang the *"Ecce Pastor Bonus,"* and one of the young pupils of the Sisters of the Most Precious Blood delivered a beautiful address of reverence, gratitude and welcome to the Archbishop, and a splendid bouquet, tastefully, we might say artistically, arranged; and after fitting acknowledgment of the compliment, the Archbishop presented the bouquet to Very Rev. Father Ferneding, who had so largely contributed to the progress of religion in the Archdiocese; at the same time paying a well merited tribute of praise to Very Rev. Andreas Kunkler, Superior of the Society of the Precious Blood, who had just returned from Rome; and to the faithful priests and sisters, school teachers of the community he so worthily governs. On the way to the Church the choir sang the *"Exaudiat"*, and after Benediction of the Blessed Sacrament all retired.

The chief improvement in this congregation is a large brick school house for girls, in which is a splendid hall, unsurpassed, we think, in any literary institution in the country.

It is a delight and a surprise to hear such exquisite and cultivated voices in these country churches. We are not of the priests who go for the exile of female singers from church choirs. We have known men's conduct in choirs as reprehensible — indeed much more so than that of the ladies; and we can see no good reason why the faults of either should lead to the suppression of male or female voices in sacred edifices

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

and ceremonies. In one of the churches we have visited, men sang Vespers on one side of the center aisle and women on the other, and we know not of anything more edifying could have been seen or heard in Rome or London."

Blessed Frances Schervier, founder of the Franciscan Sisters of the Poor at Aachen, Germany, came to America in 1863 and after receiving permission from Bishop John Henry Luers on July 2 at Ft. Wayne, Indiana, founded the Sisters of St. Margaret of Cortona at Hessen Cassel, Indiana. She then met with Bishop



Blessed Frances Schervier, S.F.P.

Juncker, whom she had known in Munich, at St. Joseph College, Teutopolis, Illinois, where several of the Franciscan Sisters of the Poor had arrived from Germany earlier in the year. Later, in July or August after a stay in Cincinnati, Mother Schervier came to Minster to visit her friend, Father Kunkler, and to beg for alms. The Sisters of the Poor of St. Francis from St. Clare's Convent in Cincinnati were invited about 1861 to come to Minster by Father Kunkler to beg for alms in support of their hospital for the poor known as St. Mary's. In 1860 this hospital received over five hundred patients, both Catholic and Protestant alike, many of whom could not afford to pay for any part of their care. Support in Cincinnati was not sufficient to sustain the Sisters in their work. Father Kunkler received the first Sisters with open arms upon

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

their arrival in Minster. Accompanied by lay brothers of the Society of the Precious Blood they called upon farmers and townspeople and soon were overwhelmed with gifts of food and money. Father Kunkler told them to return every year at harvest time and regard Mercer County as their storehouse. They followed his advice and sometimes came in the Spring as well. The Miami and Erie Canal was the means of transporting gifts of grain and other food to Cincinnati. Occasionally the sisters arrived back in the city many weeks ahead of the freighter boats. The smoked meat and large quantities of eggs, rhubarb, and other perishables gathered on the spring trip must have been preserved on the barges with ice for sometimes it was July when the goods finally arrived in the Queen City. When it did arrive a number of wagons were required to bring the stores to the hospital. In later years a sack or two of wheat was collected from each farmer and monetary donations were gathered within the town. The church wardens accompanied the sisters on their tour of the farms and the use of wagons, and later trucks, was donated by parishioners. The Sisters regularly came to Minster for about one hundred years. After the brothers of the American Province of St. Joseph of the Poor of St. Francis established a school for disturbed children at Mt. Alverno, Cincinnati, in 1871, they too regularly came to Minster to beg for assistance. Mother Schervier was beatified in the Vatican Basilica of St. Peter on July 28, 1974, by Pope Paul VI.

Father Kunkler resigned from the pastorate of St. Augustine in the early summer of 1885 having served the community for thirty-five years.[8] It was with sadness that news was received by the people of Minster, many of whom had been baptized, instructed, given First Holy Communion, and married by this saintly man. It is related that Father Kunkler imbued with the spirit of Catholic Revivalism once again desired to return to the mission activity of healing, blessing, and sanctifying. He also hoped that a less demanding routine, scheduled more or less at his own pace, would benefit what he considered to be a declining state of personal health. He went west to Kansas and Missouri not anticipating the rigorous climate, and while preaching in Weston, Missouri, on the evening of December 4, 1889, he suffered a paralytic stroke. He died several days later on December 6 at eleven o'clock in the morning. The last words of his sermon on the evening he was stricken had been — "... Remember, O man, your last end, and you shall never sin."

In accordance with his wishes and upon the insistence of his former parishioners he was brought to Minster for burial. He wanted to lie down among his flock whom he had guided and led

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

for so many years.[9] His remains were brought to Minster by way of Carthagena for the funeral services.[10]

"As the light of the rising sun slowly brightened the gray east", on December 12, 1889, thousands of mourners began their journey from the neighboring parishes to share their sorrow with the people of Minster. The Office of the Dead began at 9:30 A.M. and the Pontifical Requiem at 10:00. Present in the sanctuary were the celebrant, Archbishop Elder, of the Archdiocese of Cincinnati, assisted by Fathers Bernard Dickman, C.PP.S. and Seraphim Kunkler, C.PP.S. Father Seraphim was a nephew of the deceased. The archpriest was Father Henry Drees, C.PP.S., Provincial of the Society of the Precious Blood. The Masters of Ceremonies were Fathers John Van den Broeck, C.PP.S. and Thomas Eisenring, C.PP.S. Also present in the sanctuary were Bishop Joseph Dwenger, C.PP.S. of the Diocese of Ft. Wayne, Indiana, Vicars General J. Albrink of Cincinnati and Westerhold of Cleveland, Fathers August and Joseph Quatman from Cincinnati, Father Franz Quatman from Sidney, Father Jung from Defiance and Father William Bigot from Berlin, Ohio. Thirty-five priests of the Society of the Precious Blood; the pastor of St. Augustine, Christian Nigsch, C.PP.S.; and the assistant pastor Peter Schirack, C.PP.S. were also in attendance.

Bishop Dwenger, a staunch advocate of the parochial school system in the United States, and erstwhile friend of Father Kunkler preached an eloquent sermon.[11] Like Father Kunkler, Bishop Dwenger had the gift of reaching from heart to heart when he spoke. The Bishop spoke of the virtues and service of Father Kunkler, a true priest of God, his holy death and his exemplary life, and of his great love for children. He spoke of the special graces that God had given to Father Kunkler, those of wisdom and insight. He touched on the saintly character of the man saying that he believed Father Kunkler often knew the condition of the soul of the parishioner he was attending, and that on several occasions the state of the soul of the departed person he was praying for was made known to him. At the conclusion of his eulogy Bishop Dwenger broke down completely and the congregation wept unashamedly. Thousands followed the hearse on foot to St. Augustine Cemetery, as Father Andrew himself had done for so many years, and there he was laid to rest among his own.

Father Kunkler accomplished many things while at St. Augustine's as an administrator. When Lot 42, Block D was purchased in 1860, a house thereon, probably built in 1853, became the residence of the priests. The old parsonage built in 1837 was sold

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



To the right of this picture is shown the rectory purchased in 1860. This house was built in 1853.

at public auction in 1861. Mr. Frank Sprehe purchased this building and it was moved to West Fourth Street[12] where it still serves as an apartment building for Russell Bramlage.

Trouble surfaced briefly in Minster in 1852 when a Mr. Mutchler, "a fugitive from Baden," attempted to start a school in opposition to one conducted by the Precious Blood Sisters,[13] and in opposition to the will of the Archbishop. Mutchler, for awhile, won over the majority of the Minster people to his cause and he became disobedient, contemptuous and disrespectful of the priests. His supporters threatened bodily harm to Fathers Kunkler, Capeder, and Gales, and they left Minster temporarily in fear for their lives. By fall, common sense had won over the residents; Mutchler had left town and peace prevailed in Minster.

As a result of the Mutchler incident the parish trustees made public the following declaration in 1853: "It is further declared that all children of the parish belong to our school and the payment which the teacher receives shall be the same as always in District No. 1, and the $100.00 the teacher is paid shall be taken from the free school money."

Sebastian Banholzer, on May 20, 1856, donated a small cannon to the church for use on feastdays and celebrations. The cannon

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

was to be owned by the church but it was stipulated that it could be used by the town for civil celebrations if its return to the church was prompt and certain. J. H. Steinemann donated three cannons to the church on December 14, 1856, under the same conditions of usage. It was customary in Germany and Switzerland to use cannons as noisemakers on Feastdays, Holydays, and at festivals. They were fired at the time of the Elevation of the Sacred Host and were also used at Benediction. They were particularly in use on the Feast of Corpus Christi when the firing of the cannons took the place of the ringing of the bells. This custom is still prevalent in Europe and during the Corpus Christi celebration in 1976 at Fribourg, Switzerland, cannons were fired during the procession from one outdoor altar to another.

A large group of Minster area young men enlisted September 23, 1861, at Minster, Ohio, in the 37th Ohio Volunteer Infantry, the third German regiment from Ohio. The famous 37th Regiment was mustered into service at Cleveland, Ohio, October 2, 1861. The regiment fought at Kanawha Valley in Arkansas, at the Yazoo River, and at Vicksburg. After the fall of Vicksburg the regiment participated in the capture of Jackson and then proceeded to Cherokee Station by way of Memphis and Corinth. Campaigns near Chattanooga, Kingston, and Chattahoochee River followed. The regiment then moved against Atlanta, and after the city's fall and the lively pursiut of Hood's cavalry, participated in Sherman's march to the sea. The regiment was at Goldsboro, North Carolina, during the surrender of Lee and Johnson. It then marched to Washington and was reviewed by President Lincoln. After a short stay in Little Rock, Arkansas, the regiment was discharged August 12, 1865 at Cleveland, Ohio.

The names of the September 23 enlistees to the 37th Ohio Regiment from St. Augustine Parish were:

Angelbeck, Gustave	Died July 22, 1864, Atlanta, Georgia.
Berting, Bernard	Discharged January 7, 1863.
Dorsten, Bernard	
Dorsten, Joseph	Died November 27, 1861, Cannelton, West Virginia.
Enneking, Joseph	Wounded at Princeton, West Virginia, and taken prisoner.
Friedrichs, Anton	Discharged August 20, 1865, Veteran.
Goesmann, Herman	
Kemper, Thomas	

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Plagge, Theodore	Wounded at Princeton, West Virginia, September 22, 1862.
Steineman, Henry	Discharged January 7, 1863.
Tangeman, Bernard	Wounded at Princeton, West Virginia, July 29, 1862, dicharged.
Tangeman, Joseph	Wounded at Missionary Ridge, November 25, 1864.

The following parishioners were also enlistees to the 37th Ohio Regiment but enlisted on other dates:

Barhorst, Clemens	October 5, 1862	Discharged August 20, 1865.
Deiters, John	September 2, 1861	
Heitman, Henry	October 7, 1862	Discharged January 9, 1863.
Kladde, Henry	August 25, 1862	Died June 9, 1865, Millikin's Bend, Louisiana.
Kladde, John	August 25, 1862	Died March 27, 1863, Memphis, Tennessee.
Kladde, John	March 30, 1864	Discharged August 20, 1865.
Meyer, Henry	August 27, 1861	Discharged August 27, 1864, at Cleveland, wounded at Vicksburg, May 19, 1863.
Schaefer, Jacob	August 23, 1861	September 15, 1864, East Point, Georgia, wounded.
Schaefer, Henry	August 25, 1862	Wounded at Vicksburg, May 13, 1863. Discharged January 10, 1865, also served with the 198 O.V.I.
Siemer, Frederic	September 3, 1861	Died July 22, 1864 at Atlanta, Georgia.

The following parishioners served with the 58th Regiment, Ohio Volunteer Infantry:

Dickman, Theodore	January, 1862	December 8, 1862.
Arkenberg, Ferd	October 7, 1861	Supervisor, furnished a volunteer but not drafted - July.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Bergman, Henry	November 4	Died at Naval Hospital, Memphis, Tennessee, May 11, 1863.
Deppen, Bernard	November 14, 1861	Discharged July, 1865, Veteran.
Heilers, Bernard	October 7, 1861	Died at Memphis, Tennesee, July 6, 1862.
Kemper, Joseph	October 10, 1861	
Kokenge, B.	October 7, 1861	1862.
Lange, Philip	October 8, 1861	Died.
Meyer, John Henry	November 17, 1861	Volunteered gunboat service January 3, 1863, 1st Infantry Regiment, Mississippi Marine Brigade.
Paulls, Bernard	October 7, 1861	July, 1865, Veteran.
Paulls, Julius	October 8, 1861	Died at Helena, Arkansas, August, 1862, Mount City General Hospital.
Ronnebaum, - - - -	October 8, 1861	Discharged July, 1865, Veteran.
Tobe, F.	October 8, 1861	July, 1865, Veteran.

Other Civil War soldiers from the parish and their respective regiments were:

Albers, Heinrich		Wounded, lost leg. (Egypt - Parishioner of St. Augustine until 1852.)
Drees, Bernard	September, 1862	118th O.V.I. Regiment, Discharged July 20, 1865, Veteran.
Haverbeck, Herman	September 10, 1861	1st Ohio Light Artillery, Discharged December 13, 1864, Veteran.
Luckman, John		
Piening, Bernard	1861	181st O.V.I. Regiment, Discharged 1865, Veteran.
Poeppelman, Henry	April, 1863	118th Regiment O.V.I., Discharged May 10,

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

		1865. (Egypt - parishioner of St. Augustine until 1852).
Uhlhorn, Henry		
Drees, John	1861	Indiana Cavalry Co. "H", Discharged 1865, Veteran.
Kemper, George		1st Ohio Light Artillery, Died May 13, 1862, Louisville, Kentucky.
Drees, Joseph		118th Regiment, O.V.I. 9th Company.
Nunlist, Uriah		118th Regiment, O.V.I. 9th Company.
Lammers, - - - - -		
Berning, Bernard	August, 1862	Company C, 4th O.V.C., Discharged June 30, 1865, Veteran.
Lambers, Heinrich	August 29, 1862	Discharged at Nashville, Tennessee, February 6, 1863, due to wounds. Died Minster, Ohio March 31, 1863.
Quartman, James	1862	Company C, 1865.
Recton, Henry		
Ullerman, George		
Schneider, Henry		Company K, 47th Ohio Infantry.

The large number of enlistees from Minster indicates a general support for the Union position among the German ethnic citizens of the area. The staunch support of President Lincoln and the Union also existed in German areas to the north of Auglaize County including Putnam County. The German element of Mercer County, however, was "Peace Democratic" in nature and opposed fighting in the Civil War. Mercer County had a large Negro population and the local Germans feared that if the slaves were freed in the South they would descend upon the county in great hordes. They looked askance at the Minster enlistments claiming many were hoodwinked into joining up with the Union Army, perhaps after spending a few hours with the recruiter in the nearby saloon. This observation

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

may shed some light upon the number of desertions recorded from the Ohio Volunteer Infantry. The desertion factor was high in the Civil War, particularly after the draft was instituted and draftees could purchase freedom from service with a sum of money. A number of Ohio counties refused to draft citizens and filled their quotas with volunteers or purchased volunteers from adjoining counties. There was intense emotion demonstrated on both sides of the slavery issue in the area. Lincoln was denounced from the pulpit in at least one nearby church, while the feeling against the Southern "rebels" was expressed in the term *Negermörderen"* or "Negro killers" by the opposite side.

The erection of St. Theresia School for Girls (*"Mädchen Schule"*) was accomplished in 1867 when Father Kunkler desired the separation of boys and girls in the upper four grades of the elemen-



St. Theresia School for Girls.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

tary school.[14] This school was the pride of the parish for many years. Lots 46, 47, 48, Block D, were purchased from William Nienberg and wife on February 7, 1867 as the site for this school. Lot 45, Block D, between the church and future school had been purchased from Ferdinand Arkenberg and wife for $150.00 on December 17, 1866.[15] The cost of erecting St. Theresia's was $7,000.00. The money was raised partly by subscription and partly by a church fair.[16]



St. Theresia School for Girls Cornerstone.

St. Theresia's was founded in principle as a parochial school but it soon operated in fact, if not in name, as a public district school. Sister Attala Missler and Sister Victoria Drees were sent to take higher courses to meet state requirements from the Sisters of Providence at the Academy of St. Marys of the Woods in Indiana, with the approval of Archbishop Elder in the summer of 1888, because the Sisters of the Precious Blood were teaching in public schools at Minster and Glandorf. These sisters returned to instruct prospective teachers in the Normal School at Gruenenwald and later at Maria Stein. The public school certification of Sister Angeline Betz was awarded at Wapakoneta, Auglaize County, in 1879.

Soon after the completion of St. Theresia's, the Sisters in the Minster schools taught both boys and girls in the lower four grades in two divisions, and only girls in the upper two divisions. Boys in the latter divisions were taught by male teachers in the building at the corner of Fifth and Lincoln.[17]

Labor for the construction of St. Theresia's was donated by many parishioners and lumber was donated by farmers from trees personally selected by Father Kunkler. Anton Goehr was the master carpenter. Albert Van den Broeck had the masonry contract

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Albert Van den Brock (Broeck)

and he was assisted by Jacob Van der Horst and Theodor VanOss. Edward Koverman and Bernard Fischer assisted Anton Goehr. Brick was furnished by Bernard Ortman while sand was brought to Minster via the canal boat of Captain Bernard Barhorst from a pit near Lockington, Ohio, according to an account of the building of the school in the *Minster Post* of April 17, 1931.

St. Theresia school building was used until 1896 with the girls' school being its prime function. Following this date it served many purposes, being used as a meeting place, gymnasium, and social center. The second floor was used for religious services during the renovation of St. Augustine Church in 1900. The building furnished school rooms for pupils of the Union Public School, erected in 1895 immediately to the east on the site of the 1853 Boys School building (which was moved to Lot 44, Block B), when it was destroyed by fire in 1905 until its rebuilding and reopening in 1906. Later, when this school became crowded the seventh grade took up residence in St. Theresia's and remained there until the old landmark was demolished in 1931. St. Theresia's second floor served as a gymnasium for the Young Men's League after the turn of the century, and many basketball games were played there with various teams from the nearby area. Father Louis Pottkoetter instituted an athletic program for the young boys of the parish in the late 1920's and it was here in this gym that the Boys' Club played.

Father Kunkler visited Rome and the Schellenberg Convent in

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Leichtenstein in 1868 as Provincial of the Society of the Precious Blood. Bishop Eugene Lachat, the famous Confessor Bishop of Basle, Switzerland, visited with Father Kunkler during his stay at Schellenberg.

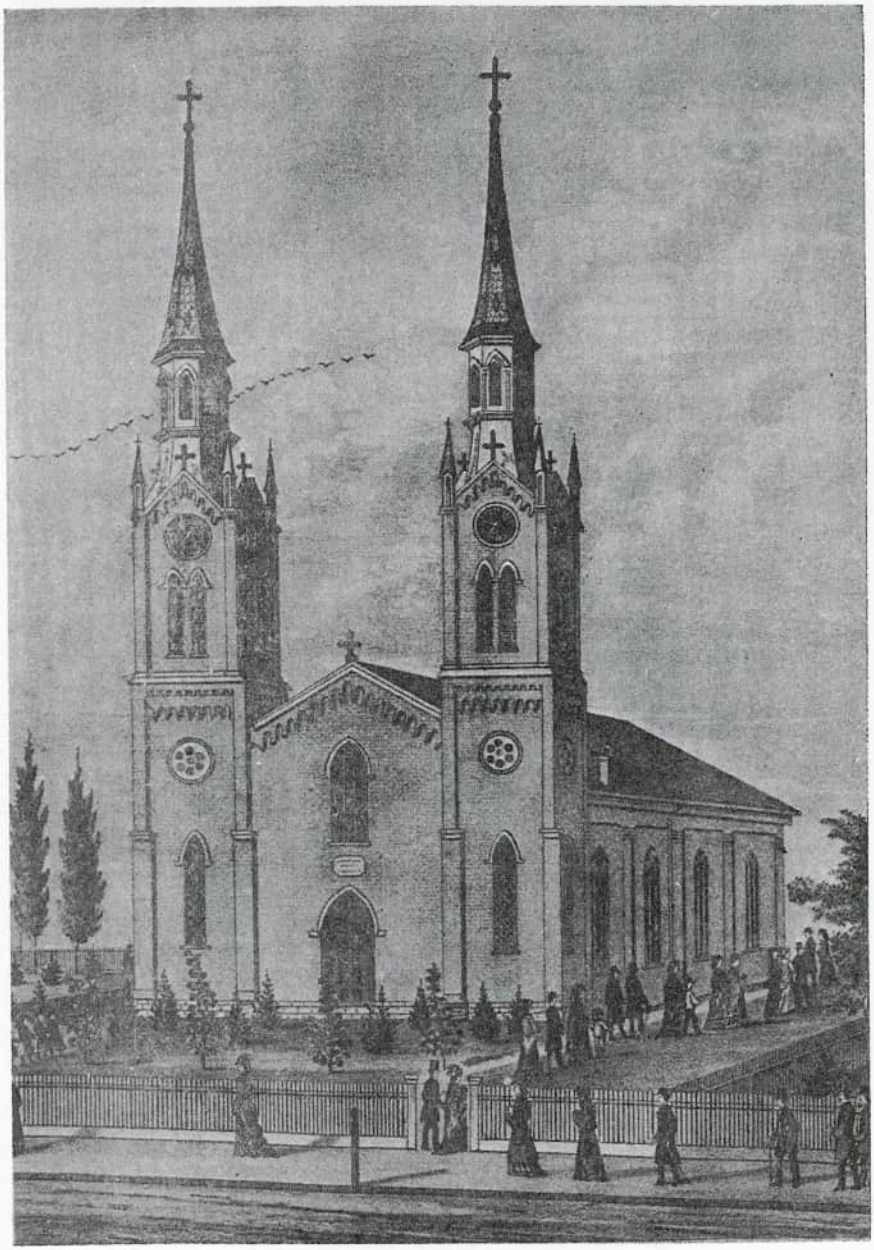
A mission church was erected in New Bremen, Ohio, in 1872 contrary to the wishes of Father Kunkler who warned at the time that "grass might grow over its ruins." The cost of the church was $5,000.00. Pledges were obtained from the parishioners of St. Augustine living in the New Bremen area,[18] and the Protestant neighbors of New Bremen donated $2,000.00 to the building fund. Some members of St. Augustine's living in Minster also contributed to the project although Father Kunkler preached against it. Problems arose from the beginning when too massive a foundation was built and the ultimate bulk of the church had to be reduced to match the remaining funds. This deviation from the plans alienated some subscribers, pledges were not honored when due, and construction was endangered. Bernard Thieman, Frank Thieman, Henry Knob and John Otting took over the payment of the bills incurred and they completed the church. A joint deed with the Archbishop was obtained for the property by the Thieman Brothers.

The assistant priests at Minster celebrated Mass in the mission church at New Bremen once a month until 1885 when attendance became nil and the practice was then discontinued.[19] Improved roads made it possible for the Catholic people of New Bremen and surrounding area to come regularly to St. Augustine, which many still considered to be their home church, without hardship at this time.

When the Lutheran community at New Bremen split over the observance of total abstinence in 1910, the abandoned mission church was sold, after initial resistance by Archbishop Henry Moeller, to one of the dissident groups, Christ Church, for $2,000.00. The Thieman brothers barely recovered the money they had originally provided for the completion of the church and for the assumption of all debts when the mission was closed.

An extensive renovation of St. Augustine Church began in 1874 under the direction of Father Kunkler. The original single tower on the east end of the church was removed and inspiring twin towers, 190 feet high, were built on the west end, increasing the length of the church from 120 feet to 140 feet.[20] The towers were constructed by master builder Johann Anton Goehr, a parishioner of St. Augustine's, who also built many fine churches throughout the Midwest as a designer and contractor. Prominent churches built by Johann Anton Goehr in total or in part were:

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



St. Augustine Church, 1874

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



St. Augustine Church Interior, 1874

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Johann Anton Goehr (Göhr)

St. Joseph Cathedral, Ft. Wayne, Indiana
St. Aloysius, Carthagena, Ohio — 1877
St. Boniface and St. Marys, Piqua, Ohio
St. Denis, Versailles, Ohio
Holy Angels, Sidney, Ohio — 1862
Immaculate Conception, Celina, Ohio — 1864
Immaculate Conception, Botkins, Ohio — 1866
St. John, Maria Stein, Ohio (first brick church)
St. Joseph, Egypt, Ohio — 1878, (original frame church became Anton Goehr's workshop after it was moved to Minster. It is also possible that this building became the first railroad depot.)
St. Joseph, Wapakoneta, Ohio (steeples only)
St. Louis, North Star, Ohio
Mary Help of Christians, Fort Recovery, Ohio
St. Nicholas, Osgood, Ohio
St. Patrick, Bellefontaine, Ohio
St. Patrick, Troy, Ohio
Precious Blood, Chickasaw, Ohio
St. Remy, Russia, Ohio
Sacred Heart, St. Paris, Ohio
St. Henry, St. Henry, Ohio
Sacred Heart, McCartyville, Ohio — 1881
St. Peter and Paul, Ottawa, Ohio
St. Augustine, Napoleon, Ohio
St. John the Evangelist, Delphos, Ohio
St. John the Evangelist, Defiance, Ohio
St. Michael, Fort Loramie, Ohio (last church worked on by Goehr — steeples and loft work only)

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

At St. Augustine the church entrances remained on the east side in 1874 because the public sentiment was against their removal to the towers on the west side. One large bell and a medium sized bell, which were purchased in June of 1851 from the firm of George L. Hanks, 120 and 122 East Second St., Cincinnati, Ohio,[21] and a small bell from Stuckstätte and Bros., a gift of Heinrich Gresshoff[22] in 1876, were hung in the north tower. The large bell was christened, and given the name of St. Peter in a special blessing and anointing by the Bishop, according to tradition. The large bell was embellished in cast relief with the scenes of the Institution of the Eucharist and Christ teaching a group of children. A figure, probably of St. Peter, was also inscribed on the bell.

In 1878 another new large bell was delivered and installed by the firm of Stuckstätte of St. Louis, Missouri. After one month it was taken down and returned to the foundry because it was defective in tone.[23] There are no records available describing the clocks that were placed in the towers at this time, as evidenced by the sketches of the church still extant.

In 1877 pictures for the Stations of the Cross were obtained from various sources, but the frames were bought in Cincinnati from the Gebrüder Schröder (Schroeder Bros.). At the same time Xavier Hefele of Cincinnati frescoed the church interior in an elegant manner with the aid of elaborate stencils. Beautiful burnt glass windows were furnished in 1878 by a firm located in Pittsburg, Pennsylvania. These windows were sponsored by the various societies of the parish and a few private donors who contributed to a special fund. The fund was enriched by a gift of $250.00 from the parish treasury. The three altars obtained about 1866 from a firm in Delphos, Ohio, along with statues purchased from Gebr. Schröder in Cincinnati remained; as well as the old organ, one of the first built in America by Schwarz of Cincinnati.[24] The total cost of the improvements was more than $20,000.00 funded in part by subscription[25] and in part by small loans from numerous parishioners.

Catholicism now flourished in Minster. The year 1882 found three priests and eight brothers living at the rectory. There were forty-five sisters and twenty orphans at the convent, with thirty to forty girls attending St. Mary's Institute.[26]

The first parish mission held in St. Augustine's during the pastorate of Father Kunkler was commemorated by the erection of a large wooden cross near the church entrance.[27] This cross was later transferred to the cemetery, presumably to honor the victims of the cholera epidemic of 1849, where it eventually disintegrated through the ravage of the elements.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



John Henry Goeke



Dr. Johann Paulus Schmieder



Joseph Edward Schmieder



Clement August Stueve

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

A group of infants who were destined to become prominent politicians were baptized at St. Augustine's during the first half of Father Kunkler's pastorate. John Henry Goeke, who served as a United States Congressman from the Fourth Ohio Congressional District in both the 62nd and 63rd Congress, was baptized October 29, 1869. Joseph Edward Schmieder, baptized January 17, 1868, was the son of Dr. J. P. Schmieder who was twice elected an Ohio State Senator serving from 1881 - 1885. Joseph Schmieder became an Ohio State Representative, serving in that capacity from 1897 - 1901. Clement August Stueve was baptized November 29, 1855. He was elected to the office of Probate Juldge of Auglaize County, serving the terms from 1903 - 1909.

At this point in the narrative a reflection on the accomplishments of the missionary priests — Résé, Badin, Horstmann, Bartels, Juncker, Navarron, Brunner, Wittmer, and Kunkler is certainly in order. The biblical reference to "giants in the land" can easily be applied figuratively to these men of faith and courage. Their Christian commitment and devotion will ever appear in greater dimension as the years advance.

REFERENCES

1. Knapke II, p. 257.
2. Gutman, p. 187.
3. *Ibid.*, p. 199.
4. Knapke II, p. 260.
5. Knapke II, p. 258 and St. Charles Seminary Archives.
6. This street was either Main or South Hanover from the church to the cemetery. The council of the village was asked by the church trustees in 1884 for permission to plant trees on this same South Hanover Street and the petitioners asked for measured lines on which to plant them. Permission was granted on November 3, 1884. An examination of the old trees on this street about 1940 showed evidence that the trees were not all of the same age group or in the same line. The earlier planting may not have been too successful due to the stray cattle, horses and sheep that frequently invaded the village in the earlier years.

   Older parishioners remember a double row of trees lining both sides of South Hanover Street. The rows nearest the street were cut down at the turn of the century in the block between Third and Fourth when the maintained right of way was widened. The remaining trees in this block were kept only after great effort was exerted by interested citizens to counteract the influence of several landowners who wanted most of the trees removed. Most of the surviving trees nearest the right of way in the block between Second and Third were cut down in the 1930's when a new gas line was laid in this block, and curbing was installed as a WPA project.

   Majestic old silver maples still line both sides of the street in a single row over part of the length of the block between First and Second streets. The oldest remaining trees are spaced about thirty-eight feet apart, the distance stipu-

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

lated by the town council in 1884. Indications are that a double row of trees were never planted in this block and the trees still standing are from the planting of 1884 and later additions.

7. Habig, M.A., O.F.M., *Saints of the Americas,* pp. 58-60.
8. The departure of Father Kunkler was an abrupt affair. He announced that he was leaving the congregation as pastor at an early Sunday morning Mass because of continuing confrontation with the owner of a local dance hall. At the conclusion of the Mass he hurriedly left for Maria Stein in a horse and buggy that had been readied by one of the sacristan brothers, before the trustees could talk to him.
9. Gutman, p. 257.
10. The pallbearers who accompanied the body of Father Kunkler from Weston, Missouri, to Kansas City, Missouri, were Rev. C. Schaaf, Peter Bless, Frank Wanderstaag, Mike Trudersheim, Henry Hendricks, Vincent Roelle, and Matt Noll.
11. An account of this sermon can be found in Gutman, pp. 257-262.

    Bishop Dwenger's recommendations for a parochial school system in the United States had been adopted, in most part, by the Third Plenary Council held in Baltimore in 1884. Because of this action he is sometimes referred to as the "father" of these schools. Bishop John Nepomucene Neumann, who was canonized as the first male American Saint in June 19, 1977, had established the first parochial schools in the United States in the Diocese of Philadelphia before his untimely death in 1860, is recognized as the founder or proto-pioneer of the system. After he became Bishop of Ft. Wayne, Dwenger earnestly promoted the parochial schools and at the time of his recommendations to the Baltimore Council had established over seventy such schools in the Ft. Wayne diocese.
12. *Centennial,* Minster, Ohio, p. 23.

    Father Kunkler is sometimes given credit for building a new rectory. He himself wrote that a new priest house would be a certainty in 1861. Parish records indicate that money was spent for bricks, lumber, and labor but do not support the actual building of a new rectory. The existing house acquired when Lot 42, Block D, was purchased for $200.00 from Panschar was in all likelihood remodeled and enlarged and considered as new. There were eight rooms in the "new" priesthouse.
13. A reference to the Mutchler incident can be found in an article published in the *Catholic Telegraph,* Vol. XXI, August 21, 1852, p. 4.

    "Episcopal Visitation — Very Rev. Mr. Ferneding having gone to Minster on Saturday to prepare the candidates for confirmation and console the truly zealous and excellent Catholics of that place for the trouble (though but of a few weeks standing) occasioned by the introduction of a school-master against the will of the worthy Pastor. We are assured by the men who were parties to this improper transaction, that they meant by it no harm. We hope so, but they can now understand that in the election of teachers, the will of the Pastor is to be the guide of every congregation. The teaching of the Church would soon become of no effect if a schoolmaster could give with impunity his views of religion to the youth confided to his care. There were other and not less serious objections to the individual dismissed on this occasion by the Archbishop from Minster."

    The problems and oppositions the Precious Blood priests and sisters encountered in the parish in the early years after their arrival could well have been grounded in a communication or language crisis. The Precious Blood

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

fathers did not encourage the use of the *Plattdüütsk* or Low German dialects, but in fact, suppressed their popularity. Whether or not this was done wittingly or without forethought, it aggravated the condition that bred resentment and bitterness. Oldenburgers, Westphalians and Hannoverians took great pride and satisfaction in the speaking of *"use Mauderspraoke"* or "our mother tongue."

14. Among the beloved and respected teachers of this school, Sister Mary Josephine Boetsch, C.PP.S., Sister Mary Victoria Megel, C.PP.S., Sister Mary Mansueta Graf, C.PP.S., Sister Mary Angeline Betz, C.PP.S., and Sister Mary Cecilia Lang, C.PP.S. are often mentioned and still occasionally remembered by the oldest parishioners. The sisters who taught at St. Theresia's are listed in the records of their Society as being assigned to the District School.

    St. Theresia's was intended for young girls of the parish, particularly those in the upper four grades (five to eight). The boys of the parish continued to attend school in the public school building erected in 1853 at the southwest corner of Fifth and Lincoln Streets. Previously, during 1848-49 and again in the years 1852-53, all the girls in the parish attended the school founded by Father Brunner, and staffed by Sisters of the Precious Blood, and located in private homes in the community. During the fall quarter of 1853 and the entire school year of 1854, the school for girls was taught by a male teacher. When St. Mary's Institute building construction at the Visitation Convent was completed in 1855 some resident girls of the parish attended school there. It is possible a few may have enrolled there as early as 1853 with the arrival of the first orphans.

    Teacher Rolmann was hired in 1855 to replace Conrad L. Niehoff, who had taught the girls' school in the year 1854 according to the records kept for the District School No. 1 of German Township by the clerk, Theodor H. Hut. Sometime after 1855 and before 1867, the girls of the parish not attending St. Mary's School enrolled in the boys' school at the corner of Fifth and Zwiebrücken (Lincoln) Streets, a practice very much disliked by the pastor, Father Kunkler. It is not certain whether the girls were taught at this location by the sisters or by the male teachers.

    Society of the Sisters of the Precious Blood records shows that from 1852 - 1867 two sisters were assigned to the District No. 1 School, Minster, Ohio; but as indicated, the records of Clerk Theodor H. Hut show that no sisters were paid for teaching the fall and winter terms of 1853, the entire year of 1854, or the spring term of 1855 when the records end. It seems very likely that two Sisters of the Precious Blood, paid by funds from District School No. 1, taught in the boys school at Fifth and Lincoln Streets soon after 1855. Ferdinand Menges and Henry Renfort were hired in the fall of 1862 as teachers of the District School for the winter quarter. There are numerous indications that the parish community was seriously divided in 1853 over the construction of the new boys' school, the hiring of male teachers for the girls' school, and the enrollment of girls in St. Mary's School.

15. Albert Voag, *Chronik der St. Augustine Gemainde zu Minster, Ohio,* 1895, page number not given.
16. *Centennial,* Minster, Ohio, p. 23.
17. Information on the schools in Minster, Ohio, taken from *Sadler's Catholic Directory, Almanac and Ordo.*

    1865 St. Augustine School Boys and Girls — 280.
    1868 St. Augustine School Boys and Girls.
    1869 St. Augustine School 4 divisions — 400.
    1873 St. Augustine School 4 divisions — 400.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

1875 St. Augustine School 4 divisions — 400.
1876 St. Augustine School 4 divisions — 400.
1879 St. Augustine School 4 divisions — 400.
1882 St. Augustine School 250 boys, 250 girls, 2 lay teachers, 4 sisters.
1883 St. Augustine School 170 boys, 178 girls, 4 lay teachers, 4 sisters.
1885 St. Augustine School 239 boys, 252 girls, 4 lay teachers, 4 sisters.
1886 St. Augustine School 495 4 lay teachers, 4 sisters.
1887 St. Augustine School 495 4 lay teachers, 4 sisters.
1889 St. Augustine School 199 boys, 212 girls, 4 lay teachers, 4 sisters.
1890 St. Augustine School 173 boys, 220 girls, 4 lay teachers, 4 sisters.

[The decline in students in 1883 can be attributed in part to the depression of 1883 and to the emigration of parishioners to Kansas and Nebraska]

1865 Boarding School of Maria Hüelf.
1868 Boarding School of Maria Hüelf.
1869 Boarding School of the Visitation Sister Agatha.
1873 Boarding School of the Visitation Sister Agatha.
1875 Boarding School of the Visitation Sister Agatha.
1876 Boarding School of the Visitation Sister Agatha.
1879 Boarding School of the Visitation Sister Agricola Missler.
1882 Boarding School of the Visitation Sister Agricola Missler, 36 students.
1883 Boarding School of the Visitation Sister Agricola Missler, 40 students.
1885 Boarding School of the Visitation Sister Agricola Missler, 38 students.
1886 Boarding School of the Visitation Sister Agricola Missler, 38 students.
1887 Boarding School of the Visitation Sister Agricola Missler, 38 students.
1889 St. Mary's Institute, Sister Coletta, Directress, 30 boarders, 30 orphans and destitutes.
1890 St. Mary's Institute, Sister Salesia Weisenberger, Directress, 30 boarders, 30 orphans and destitutes.

The following lists of Sisters of the Society of the Precious Blood are from the Archives of the Society, Salem Heights, Dayton, Ohio. The lists are not complete or necessarily without error, particularly in the years 1852 to 1867.

Teaching Sisters of the Society of the Precious Blood
Minster Boarding School and Orphanage
St. Mary's School

1853 - 55 Sisters Concordia Dörr, Thecla Helzinger — Music.
1855 - 57 Sisters Adelaide Schmerge, Thecla — Music.
1857 - 58 Sisters Adelaide, Aloysia Galeziot, Thecla — Music.
1858 - 61 Sisters Christina Grimmer, Thecla — Music.
1861 - 64 Sisters Christina and Attala Schemmel — Music.
1864 - 70 Sisters Christina, Stylitta Sommers, Attala — Music.
1870 - 74 Sisters Christina, Salesia Bowes, Attala — Music.
1874 - 76 Sisters Christina, Rosa Nageliesen, Attala — Music.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

1876 - 77 Sisters Christina, Rosa, Angeline Betz, Attala — Music.
1877 - 80 Sisters Christina, Mary John, Rosetta Brodman, Attala.
1880 - 82 Sisters Christina, Mary John, Rosetta, Victoria Megel — Music.
1882 - 83 Sisters Christina, Emilia Dellerman, Rosetta, Victoria.
1883 - 84 Sisters Rosa Nageleisen, Lucy Ellerbrock, Rosetta, Victoria — Music.
1884 - 85 Sisters Rosa, Kostka Noel, Clementine Enneking.

Teaching Sisters of the Society of the Precious Blood
Minster, Ohio, District School No. 1
and St. Theresia's School — founded 1867

1848 - 49 In 1848 the school was opened and was taught by Sisters Albertina Schlinzer, Victoria Wunderle, and Adelaide Schmerge.

During the time of the cholera in 1849 the school closed and was reopened in 1852.

1852 - 56 Sisters Louisa Wunderle and Albertina Schleinzer.
1856 - 59 Sisters Louisa Wunderle and Crisilda Reis.
1859 - 63 Sisters Louisa Wunderle and Donata Wessels.
1863 - 67 Sisters Louisa Wunderle and Cantionelle Wunderle.
1867 - 70 Sisters Louisa Wunderle and Innocentia Schalk.
1870 - 71 Sisters Josephine Boetsch, Cecilia Lang, Innocentia Schalk.
1871 - 73 Sisters Cecilia Lang, Mansueta Graf, Innocentia Schalk.
1873 - 74 Sisters Cecilia Lang, Victoria Megel, Innocentia Schalk.
1874 - 77 Sisters Cecilia Lang, Victoria Megel, Mansueta Graf.
1877 - 78 Sisters Cecilia Lang, Victoria Megel, Mansueta Graf.
1878 - 79 Sisters Victoria Megel, Angline Betz, Mansueta Graf, Attala Schmmel.

18. Organizers of the proposed church in 1871 were H. Knob, M. German, H. Gauckstedt, J. Hausfeld, L. Dorfer, B. Thieman, F. Thieman, F. Otting, W. Storck and J. Worst. The property for the church on South Walnut Street was purchased in 1871.
19. Voag, *Chronik* (page number not given). Occasional Masses may have been celebrated in New Bremen until 1894.
20. *Souvenir, Dedication of St. Augustine Church,* June 2, 1901, no page number given.
21. These bells had hung in the single tower at the east end of the church built in 1848 and were purchased through Franz Sprehe, the secretarial administrator of the board of trustees.

    There was at least one bell in the steeple of the old log church and the sacristan in 1837 was paid 12½¢ for tolling it the day before the funeral of a deceased member. What became of this bell is not known. It may have been returned for recasting when the 1848 purchase was made. At the time it was common practice to do so, the old thus being reborn in the new.

    In 1966 it became apparent that the largest bell, St. Peter, which had developed a crack prior to 1942, was no longer serviceable. The use of the bells was now discontinued and an electronic carillon, purchased from I. T. Verdin Co. of Cincinnati in 1967, took their place with cartridges as follows:

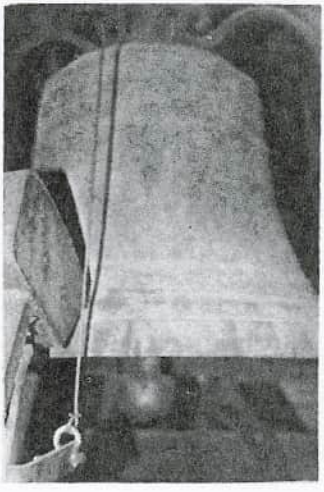
    One cartridge containing three bell peal for weekday and Sunday Masses.
    One cartridge containing toller bell.
    One cartridge containing Angelus bells.
    One cartridge containing special toller bell for use at the passing of a member of St. Augustine Church.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

The cost of the installation was $3,685.00. The 2000 pound cracked bell was lowered from its swinging mountings and blocked; and the hour strike on the clock was transferred to the medium sized bell. All the old bell ringing equipment was also removed from the tower at this time.



The largest Bell, St. Peter





The two smaller bells.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

22. Voag, *Chronik* (no page number given).
23. *Ibid.* (No page number given).
24. *Ibid.* (No page number given).
25. *Ibid.* (No page number given).
26. Knapke II, p. 183.
27. *Centennial,* Minster, Ohio, p. 23.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

X

FATHERS NIGSCH, VOAG AND MALIN

Following the resignation of Father Kunkler, Father Henry Drees, the Provincial of the Society of the Precious Blood, designated Father Christian Nigsch, C.PP.S. to be the next pastor of St. Augustine's. Father Christian was a brother of Father Francis



Father Christian Nigsch, C.PP.S.

Nigsch, also a Sanguinist. Christian Nigsch was born January 26, 1848, in Blous Vorarlberg, Austria. He was ordained to the holy priesthood on March 17, 1878 and he died in Minster, Ohio, of pneumonia on November 25, 1890, having served as pastor in Minster for five years.[1] He was buried in St. Augustine Cemetery, Minster, Ohio. Archbishop Elder of the Archdiocese of Cincinnati celebrated the Pontifical Requiem on November 28, assisted by the Provincial of the Society of the Precious Blood, Father Henry Drees. More than thirty priests of the Society were in the sanctuary as Father Eisenring, a friend of Father Christian from the time of their early student days, preached the funeral sermon.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Members of St. Boniface Benevolent Society to which Father Christian had belonged led the sorrowful procession to the cemetery accompanied by a great number of friends and parishioners.[2]

Father Christian Nigsch was a very popular man socially. He would always stop and greet people on the street whenever he met them, and he was always able to strike up a conversation or discussion. Whenever he found himself as part of a task group Father Christian was not autocratic when it came to affairs of duty, but when he formed a plan he was able to stick to it, and was usually successful in carrying it out with authority. With respect to his priestly life he was a true shepherd of souls, a disciplinarian, and a fearless speaker from the pulpit, all in keeping with the tradition of the Society of the Precious Blood and his ethnic origin.[3]

Father Christian was an accomplished musician and a great lover of Caecilian music. He often attended choir practice and took a keen interest in the accomplishments of the church choir. Sometime after John Horst became organist and choir director, as well as head of the District Boys' School in 1880, St. Caecilia's feast day was noted each year with a special observance by the choir. Customarily in the evening of that day a festive dinner was held in the home of John Horst. Father Christian was always welcomed as guest of honor.[4] The old organ was in need of replacement at this time but Father Christian was unable to rally the parish to purchase a new one, the old organ apparently having a sentimental tie with the people.

The primary attention of Father Christian was turned to the reduction of the $14,000.00 church debt which he had inherited. He was successful in reducing it by the amount of $10,000.00 before his untimely death. Elizabeth Arkenberg donated Lot 45, Block C, to the church on April 11, 1887.[5]

A three story brick building for St Mary's Institute was erected by the Sisters of the Precious Blood to the east of the convent in 1888. This institute, a girls boarding school and orphanage, was also referred to as "The Academy"[6] at this time. The girls of St. Mary's Institute who now came from all parts of the nation were educated in the genteel manner of an eastern finishing school and received excellent training in academic subjects as well as arts and crafts. They were educated in both the German and English langauges. When Bishop Elder advised the sisters that the girls should receive additional vocational training as future homemakers, another unit of the school was planned. A two story frame structure with porches and railings in keeping with the spirit of the "gay

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



St. Mary's Institute Building erected in 1888.

nineties" was soon underway. This buildnig housed the family kitchen, a spacious dining room — which no longer was called the refectory, a model laundry, a junior and senior sewing room, and bath and play rooms. An airy cellar afforded space where the girls could store their samples of canning and jelly-making, and where the care of stored fruits and vegetables could be learned. This structure became known as the "children's house." The farms and orchards of the local convent furnished food for the sisters and children at this time. The food was plentiful but the variety was not extensive. Breakfast always consisted of oatmeal and milk in copious quantities along with an occasional piece of speck or fatback. The noon and evening meals were planned around the supplies available. Fried potatoes, corn bread, bacon, ham, vegetables, and white bread were the main dishes served. Morning and afternoon lunches consisted of milk and white bread spread with jelly, preserves, or molasses. Cookies were an occasional treat on Sundays and on special occasions. Apples were plentiful in season.

The annual May day outing to the Maria Stein Relic Chapel was always anticipated eagerly not only for the privilege of making a pilgrimage to the holy shrine, but also for the large cookies that were provided for the girls in abundant quantity. A nutting party to the woods of the Convents at Egypt and Himmelgarten on October 18, the feast of St. Bridget, was another festive occasion

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

for the girls and the ride in the farm wagons drawn by great draft horses and driven by the brothers was always a happy occasion.[7]

At the turn of the century the convent, chapel, school, barns, orchards, and gardens of the sisters occupied an entire block in the village. The sisters, with the aid of the brothers and four hired hands, also tended a farm over 180 acres at the northwest corner of the village. The county recorder listed the title to this farm as belonging to Andrew Kunkler and Company.

St. Mary's Institute or Academy continued for many years as an important educational facility until the growing acceptance of girls into the public high school system in the United States made its function obsolete. The sisters could not economically establish a high school program within the Institute. Subsequently the policy of the school was changed and the eventual decline of the institution became certain. Orphan girls and remaining boarding students, when they finished the elementary level, were now sent and accepted in the Minster Public High School established in 1895.[8] This action left little time to the students for the study of needlework, plain and fancy sewing, embroidery, vocational arts, and culinary pursuits. Convent routine was upset and the physical structure of the old buildings became a handicap as new aspirations arose with the flowering of the technological age. Plans for a new convent physical plant were in order.

Father Christian, soon after his arrival, erected an iron fence around the front yard of the rectory in keeping with the popular practice of the time. It was Father Christian who conceived the idea in the spring of 1890 of a memorial for Father Kunkler to be erected in the cemetery. He obtained $1,500.00 in pledges for this undertaking but the parish soon split over the type of monument to be selected. Some wanted a sculptured likeness of Father Kunkler while others desired a memorial cross. In accordance with the characteristics of his personality, which preferred to lead instead of being led, Father Christian made the decision and contracted with a firm in Lima, Ohio, for the design and erection of a memorial cross for the sum of approximately $1,500.00.[9] Little did Father Christian realize at the time that he was ordering his own memorial as well. He was stricken with a fatal illness late in the fall of 1890.

Immediately following the death of Father Christian, a new pastor, Father Albert Voag, C.PP.S. arrived at St. Augustine's, having been appointed to the post by the Provincial of the Society of the Precious Blood, Father Henry Drees. Father Albert Voag was born February 16, 1847, at Ohmenheim O. A. Neresheim,

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



First Communion Class of 1890.



Father Albert Voag, C.PP.S.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Wuerttemberg and was ordained to the holy priesthood May 17, 1879. He died August 2, 1918, at Fort Wayne, Indiana. He was buried in the community cemetery at Carthagena, Ohio.[10] Father Albert assumed the duties at Minster on December 2, 1890, and remained until his transferral on Febraury 2, 1897.

Father Albert was similar in many respects to his predecessor, Father Christian. He was a determined priest ever ready to condemn evil wherever he encountered it. He preached against the abuses he found in the parish without hesitation, and he is quoted as having stated that "If I have anything to say, I'll come out with it; but I cannot hate."[11]

He spoke in fluent German and his farewell address to the parish was long remembered for its eloquence and feeling.

From the history of the parish, written in 1895 by Father Voag, it can easily be discerned that he had an overwhelming desire to replace the old organ — *"Leider ist mit ihr bald ausgespielt"*[12] — are the words he used to express its decrepit condition. Father Albert undertook a whirlwind campaign to obtain a new organ and within one week he had raised in the neighborhood of $2,500.00 for the new instrument. Henry Pilcher's Sons of Louisville, Kentucky, installed a two manual pipe organ with tracker action and hand pumper that was soon recognized as the finest in the entire Midwest.[13] Father Albert extended an open invitation to one and all to come and listen to the excellent tonal quality of this organ.

Father Albert proceeded to reduce the $4,000.00 debt he inherited and to him befell the task of collecting the pledges obtained by Father Nigsch for the memorial to Father Kunkler.[14] The monument was finished and dedicated in the spring of 1891. Further details of this memorial can be found in the chapter entitled, "The Cemetery." In 1893 a new roof was placed on the rectory and the building was remodeled. The twin towers of the church were repaired and repainted at a cost of $700.00 and St. Theresia School was renovated. When the new Union School was being planned in 1892 an attempt was made by Father Voag to gain the support of Archbishop Henry Elder in changing the complete status of the school system in Minster from public to parochial.

Father Voag opposed the erection of a new eight room Union School on district land fearing that the classes in St. Theresia's, so-called parochial school, would be transferred there upon its completion. St. Theresia school in 1892 was operated entirely from state and local taxes and it was governed by the school board of District No. 1. The school board at this time rented the four classrooms in St. Theresia's taught by sisters of the Society of the Pre-

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

cious Blood. It also rented one classroom in the Visitation Convent, also taught by a sister, and operated two classrooms in the District School building taught by male teachers.[15] There were approximately three hundred fifty children enrolled in the schools. The pastor of St. Augustine's had no direct control over the material education of the youth of the parish. Father Voag asked for a directive from the Archbishop to clarify his status as Superintendent of the so-called parochial school in Minster. He desired positive authority but was fearful of trouble unless an unmistakable authorization by the Archbishop could be obtained. Rather than have a completely independent public school system built and operated on district land, Father Voag desired a parochial system, or at least a new school building, built by the parish on parish land and rented to the school board of District No. 1. It seems Father Voag was unaware of the historical development of the school system in Minster, and the fact that the pastor of St. Augustine had no valid claim to the title of school Superintendent of the District School. The title of Superintendent of St. Theresia School was a possibility, but only as long as the school was not operated by the District Board. Father Voag's predecessors had some problems with the same school situation, and the compound difficulties arising therefrom may have been one of the reasons for the resignation of Father Andrew Kunkler in 1885 as pastor of St. Augustine's. The school plans of Father Voag met with much opposition on the part of the parishioners and the schools remained public.[16]

The church was desecrated on the night of October 28 to October 29, 1891. The ciborium which contained Sacred Hosts was stolen after the thieves had broken into the church. This crime was never solved.[17]

Father Voag experienced a difficult time when a parishioner of means built his own brick-lined and tiled graves on a site chosen by himself in St. Augustine Cemetery in defiance of the established cemetery rules. This parishioner became incensed when his plans were thwarted and publicly castigated Father Voag for whipping six youths of the parish as a disciplinary measure. Father Voag threatened a law suit against this individual for defamation of character, but cool heads prevailed and no public action ensued.

Father Albert Voag was followed as pastor on February 2, 1897 by Father Aloys Malin of the Society of the Precious Blood. Father Malin was born May 10, 1853, at Mauren in the Principality of Leichtenstein and was ordained to the holy priesthood on June 24, 1876, by Archbishop Purcell. He died August 2, 1918, and was buried at Carthagena.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Father Aloys Malin, C.PP.S.

Father Aloys was of gentle and kind demeanor, dedicated to his work; a man who believed gentle persuasion, reason, and kindness were superior to force in accomplishing his goals. There are people still living in St. Augustine parish today who remember Father Aloys. Their recollections, which of necessity are from their early youth, portray Father Aloys as a sincere loving person for whom they possessed great admiration.

Father Malin, purchased a tower clock on August 10, 1897, for the sum of $650.00. The clock was designed by Mathias Schwalbach, the famous clockmaker of Milwaukee, Wisconsin. This clock required special manufacturing as it was larger than any in the Schwalbach catalogue and the design varied from the standard. The eight black clock faces were six feet, seven inches, in diameter, and the hours were struck on the largest bell in the tower — with



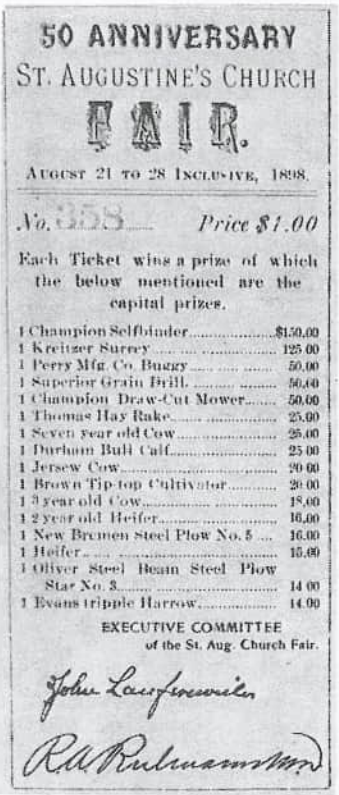
Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

one blow designating the half hours — by means of wire cable and a hammer device. The Roman numerals on the clock face were gilded for contrast. The records of the Schwalbach Company show the completion date of the installation as 1903, but the original contract with Father Malin states that the clock would be installed no later than October of 1897. The installation was actually completed in November 1897, being held up because the parish requested a bond of satisfactory performance. This bond was executed and signed by Schwalbach and his four sons in the amount of $650.00. The cost of the clock was met by a donation from St. Theresia Ladies Society. Father Grimm wrote a letter to Mathias Schwalbach on August 27, 1906, praising the satisfactory service of the clocks and offered a testimonial to other congregations interested in purchasing a similar clock.[18]

The six years of Father Malin's service to the people of St. Augustine's was highlighted by the second comprehensive renovation of the church. The groundwork for this undertaking took place in the month of August 1898, when for one week a very successful church bazaar or fair was held and a sum of $5,000.00 was cleared.[19] Raffles were held in conjunction with the fair with large prizes such as a piano, furniture, farm machinery, livestock, and quilts as the attraction. People came from far and wide for the festivities. An excursion was run with the help of Agent W. W. Combs of the Lake Erie and Western Railroad on the route from Ft. Recovery to Minster. This route had stops at St. Henry, Coldwater, Celina, St. Marys, and New Bremen.[20] The train was met in Minster at the depot by the city band. Fairs or socials of this period featured food, soft drinks, beer, cigars, raffles, games of chance, and the new confection, ice cream.[21] There were parades, fireworks, cakewalks, exhibitions, contests, and always music by the choir or the cornet band.

With the money obtained from the fair it was decided to place a new roof and ceiling in the church.[22] A meeting of all parishioners was held on Sunday afternoon, April 30, 1899, in the church and proceedings were approved but the congregation decided against placing any pillars in the church interior. A contract was let to William Duden of Lima to do the work for $6,555.00. The firm of DeCurtins Bros. of Lima were to furnish the plans and superintendency. William Duden because of financial difficulties was unable to fulfill the contract and it was given to Thomas Ward of Lima. On June 25, 1900, in a serious accident Mr. Ward fell from the church building and died from the injuries received. His widow attempted to complete the contract but finally on July 13, 1900,

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



50 ANNIVERSARY

ST. AUGUSTINE'S CHURCH

FAIR.

AUGUST 21 TO 28 INCLUSIVE, 1898.

No. 358 *Price $1.00*

Each Ticket wins a prize of which the below mentioned are the capital prizes.

1 Champion Selfbinder	$150.00
1 Kreitzer Surrey	125.00
1 Perry Mfg. Co. Buggy	50.00
1 Superior Grain Drill	50.00
1 Champion Draw-Cut Mower	50.00
1 Thomas Hay Rake	25.00
1 Seven year old Cow	25.00
1 Durham Bull Calf	25.00
1 Jersey Cow	20.00
1 Brown Tip-top Cultivator	20.00
1 3 year old Cow	18.00
1 2 year old Heifer	16.00
1 New Bremen Steel Plow No. 5	16.00
1 Heifer	15.00
1 Oliver Steel Beam Steel Plow Star No. 3	14.00
1 Evans Ripple Harrow	14.00

EXECUTIVE COMMITTEE
of the St. Aug. Church Fair.

John Laufenweiler

R. A. Rubenacker M.D.

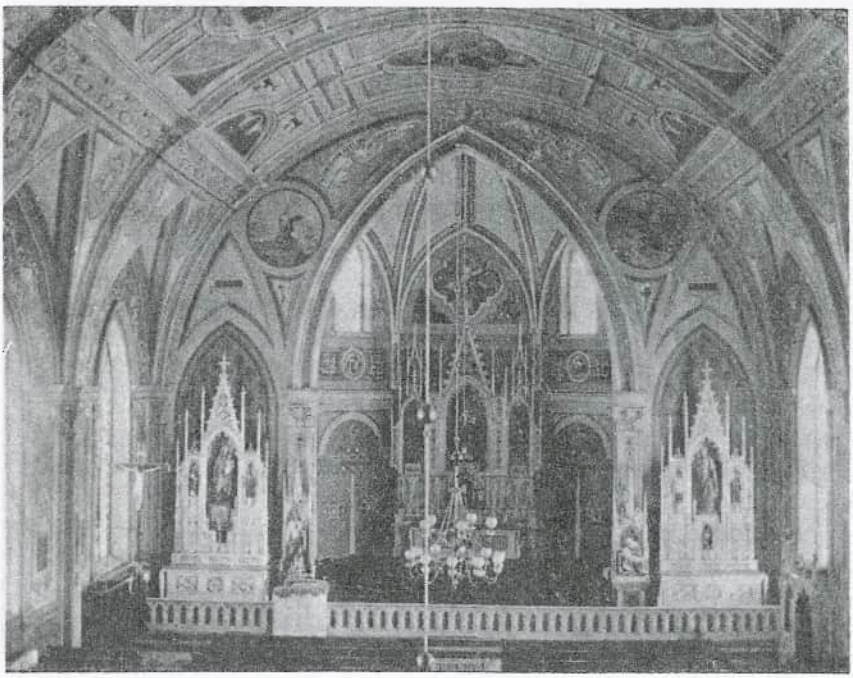
DeCurtins Bros were given the contract of Ward in addition to the superintendency. It was during the month of May 1900, when the altars, pews, and organ had been removed from the church, and the old roof had been torn off that the congregation decided to make the renovation complete. By a vote of four to one at an election held Ascension Day, May 24, 1900, in the Town Hall the parishioners decided to change the entrances from the east end by the alley to the west end facing North Hanover Street.[23] A new addition for a sanctuary and two sacristies on the east end were added to the plans.

A new floor and foundations to replace the tile floor of 1848, new pews, and frescoing of the interior were also approved by the majority. Later the choir loft with its concave shape was also included. Father Malin canvassed the parish obtaining subscriptions to underwrite the work. A contract was given to DeCurtins Bros. of Lima for the addition on the east and for the new entrances at a cost of $5,700.00.[24] The following smaller contracts were also let:

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Heating System, Theodore Scheed, Bluffton, Ohio	$2,250.00
Decorating, DeCurtins Bros., Lima, Ohio	$3,350.00
Pews, Grand Rapid School Furniture Co., delivered March 28, 1901	$2,120.00
Windows in Sanctuary, Artistic Glass Painting Co., Cincinnati, Ohio	$ 540.00
Pulpit	$ 650.00
Organ dismantling and reassembly	$ 200.00
Plan changes	$ 650.00

A grand total of over $24,000.00 was the expenditure for the complete remodeling and decorating program. The entrances and the sanctuary additions are still in evidence today as well as the



roof and the barrel shaped dome with the seven painted masterpieces, although their appearance has been altered to some degree by the renovation begun in 1957. Only photographs are available today of the appearance of the interior following completion of Father Malin's program. For a complete description of the renovation the article by Herman Sitt, the designer and sculptor, who was familiar with every detail will be included here.[25]

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

The Interior of the Church
(By Herman Sitt)

For many years past it had been deemed necessary that some repairs and alterations should be made on the church. The roof began leaking and the constant danger from fire, caused by the improper location of the flues — or more correctly speaking — of the sacristies caused not little anxiety. At last designs were solicited and the one submitted by DeCurtins Bros. of Lima, Ohio, was accepted.

It was by no means an easy task to span an arch over a church of such dimensions but all difficulties were successfully overcome by constructing immense self supporting steel trusses of which there are five in number; the result of which is that the people of Minster may justly be proud of a church, the roof and ceiling of which is unequaled by any church for miles around.

On entering the edifice the observnig visitor will find himself surrounded by a richness and brilliance of color which will certainly make a deep and pleasing impression. He will of course direct his eyes upward as it is in the ceiling where one expects the Artist to center the best creations of his genius. I do not think that the fair critic will not be pleased with what he sees in the "Minster Ceiling." The architecture of the same as of the entire interior is in the free Renaissance style. Prominent girders, resting on elaborate pilasters, divided the ceiling in five distinct panels. The center panel, of course, is the principal one and is largely occupied with a picture, twenty by fifteen feet in dimension, representing the Glorification of the Holy Trinity. God, the Father, the Son, and the Holy Ghost are seen in the distance in all their glory, surrounded by the Blessed Virgin, St. Joseph, and the apostles, while below we behold a congregation of Saints testifying to the greatness of God. Many of the saints may be easily recognized — the one kneeling below being St. Augustine. Surrounding this painting are four angels singing praises to their Creator. To the right and left in the semicircles are also placed angels, growing out of rich ornamentation and guarding shields, emblazoned with monograms of the Mother of God. Directing our gaze to the east and west of the center panel we find six more pictures of large size representing the Annunciation, the Nativity, Christ in His Agonies on the Mount of Olives, the Crucifixion, Christ being borne to the tomb, and the Resurrection. These are masterpieces, surrounded by profuse ornamentation. The predominating color of the ceiling is a mild gold tone.

The walls are enriched by pilasters terminating into elaborate capitals, surmounted by an effective frieze running the full

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



"Glorification of the Holy Trinity".

length of the church. The space above the windows contains rich ornamentation with Cross, Crosier, and Emblems of the Pelican, Eye of God, Beehive, Censer, Chalice, Ten Commandments etc.

The walls facing the worshiper are adorned with two beautifully impressive pictures — St. Monica praying for the conversion of her son Augustine and St. Augustine meditating upon the greatness of God.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

The sanctuary is very rich in appearance, the principal feature being a representation of Christ as King of Heaven and Earth — a picture of great beauty. We also perceive in the Sanctuary the Emblems of the four Evangelists and Emblems pertaining to the Most Holy Eucharist, surmounted by fitting inscription.

The interior dimensions of the church in its present state are 162 feet long, fifty-seven feet wide, and fifty feet high and seats are provided for about 840 people. A very important improvement was made by adding a sanctuary to the church and locating the entrance from the East to the West end; a change, without which the church, in spite of the most elaborate decoration, would not have been what it ought to be and is today. The people of Minster may certainly feel proud of their church now and owe much thanks and gratitude to their pastor Rev. Aloys Malin, whose untiring efforts and working for a good cause, in conjunction with Rev. Liberat and the Building Co. deserves the greatest praise and credit.

May the church stand many years as an outward sign of the spirit and fervor of the Catholics of Minster, a beautiful monument to the glory of God.

May we all at the Dedication services and for all time to come, know and feel the spirit of that most beautiful song of praise: "Gloria in Excelsis Deo, et in terra pax hominibus."

The masterpieces in the ceiling described by Sitt were painted on canvas by J. Vittur. Father Paulinus Trost has tentatively been given credit for the paintings of St. Monica and St. Augustine. The murals above the windows were done by Henry Becker according to Becker family tradition.

Father Malin also obtained subscriptions in 1901 for ornate Stations of the Cross which were to be placed along the newly frescoed walls. The subscription for one station was $143.00. These stations were slow in arrival and were not blessed until, May 1903.

The dedication of the renovated church took place before a Solemn High Mass on June 2, 1901. Monsignor Boniface Russ, a native son of the parish, Provincial of the Society of the Most Precious Blood, was the celebrant designated by Archbishop Elder. The sermon was delivered by Benedict Boebner, C.PP.S., Rector of St. Joseph College, Rensselaer, Indiana. The combined choirs of St. Augustine's and St. John's, Maria Stein, accompanied by Professor Hengen's orchestra and the organ, sang at Solemn High Mass which began at 10:00 in the morning. A musical program was also given at the Vesper service in the afternoon. The procession to the church

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

for the dedication was assembled at the convent and was led by various groups including the Knights of St. John and the Minster Cornet Band. Children dressed in white escorted the clergy to the church.[26]

Father Malin left St. Augustine's in June 1903, and Father George Fleisch took charge of the parish from June 18, 1903, until August 9, 1903, during the interregnum preceding the appointment of Father Eugene Grimm as pastor.



Father George Fleisch, C.PP.S.

At the turn of the century, under a basic agricultural economy, many families in the parish of St. Augustine had unmarried servants living with them in the household or on the farmstead. The male servant was known as a *Knecht* and the female servant as a *Magd.* These servants often were orphans or near relatives of those they worked for. Their pay was small and many worked for no more than their keep. Younger servants were often hired out by their parents for a specific length of time or indenture. The census of 1895 lists all the servants in the parish who were still considered to be members of their native parishes. Likewise servants from the local parish who worked in other communities were still considered to be members of St. Augustine's, and some were listed beyond the majority age of twenty-one. There were also many multiple family units in the parish in this period. Widows or

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

widowers and their younger children often lived in the homestead dwelling with a married son or daughter or on the farm of one of their older children. Unmarried brothers and sisters frequently stayed on the home place with the family of a married sibling.[27] Work, especially on the farm was rather primitive and relatively unmechanized. Many helping hands were considered to be a blessing. The McCormick reaper had replaced the scythe and the cradle, but it still took many hands to attend to the output of this and similar machines.

REFERENCES

1. Lamott, p. 387.
2. Voag, *Chronik,* (no page number given).
3. Preaching was an art that reached its zenith in the German Church about this time. It became so important that at times the charge was made that the pulpit and not the altar was the principal reason for the existence of the Church
4. *Souvenir,* 1901, (no page number given).
5. St. Augustine Archives. No mention of a gift was made when the deed was recorded on May 5, 1887. A sale price of $336.00 was listed.
6. It may be of interest to note here that the assistant priests at St. Augustine's, in addition to their parish duties, were chaplains of the Convent of the Visitation and also instructed in both the Academy and St. Theresia School for Girls.
7. Sister Adelaide Waltz, C.PP.S., *The Voice of Praise,* unpublished manuscript, p. 546.
8. The first class graduated in 1899. The names of the graduates were Alfred Inderrieden and Odelia Mittler. The graduates in 1900 were Estella Wernsing, Luetta Steinemann, Rose Koester, and Charles Drees.
9. *Souvenir,* 1901, (no page number given).
10. Lamott, p. 388.
11. *Souvenir,* 1901, (no page number given).
12. "There are not many songs left in it."
13. St. Augustine Archives.
14. *Ibid.*
15. The teachers of the boys school in the District School Building in the fall term of 1892 were Principal John Horst and Bernard Sherman. The teaching sisters were Angeline Betz, Hildebertha Stall, Olivia Schupp, Augustine Garvey and Ursina Dorenkemper. Sister Alma Magnus replaced Sister Ursina in 1893. John Horst began his term of service in 1880 and was assisted over the years by Aloys Roessner, J. Henry Reitmeyer, Frank Hackman and Bernard Sherman. Horst retired in the spring of 1895.
16. The Cahenslyism turmoil of 1891, coupled with the factional dispute between Irish and German bishops over "Americanization", and the stand in July 1890, of Archbishop John Ireland of St. Paul in defense of the public schools in the United States, had created a climate that would have made the establishment of a parochial school appear at this time as a foreignizing influence contrary to the principles of good citizenship espoused by Pope Leo XIII. There were now second generation native born Americans in the parish who must have looked with disdain upon the attempt by certain leaders of the Catholic German

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

immigrants in the United States, who had arrived after the Civil War to preserve a German National identity. The parishioners of St. Augustine could identify with a German "nationality" or heritage but not with the ideals of a German "nationalism", the preservation of which was dependent on the parochial school. Archbishop Elder was in favor of the mutual cooperation of all national groups within the church in the United States with eventual union and amalgamation into a united and indivisible American Church. It was this church the Protestants admired.

How the foregoing conditions influenced Archbishop Elder's decision regarding a parochial school in Minster is not known — he did not pursue the issue.

Thirty-four $500.00 bonds were sold and a new eight room public school was completed by contractor, Bernard Kokenge, in the summer of 1895 at the southwest corner of Fifth and Lincoln Streets. The old school building built in 1854 was moved across the street to Lot 43, Block B. The new school housed approximately four hundred boys and girls of the community. These pupils were divided into primary, intermediate, and grammar divisions. The teachers were: F. J. Boerger, T. W. Sullivan, and B. J. Raterman; Sister Angeline Betz, Sister Hildebertha Stall, Sister Dulla Nutto, Sister Alma Magnus, and Sister



Minster High School Students, 1895 - 1896.
Teacher Boerger at extreme right.

Gratis Pratt. Teacher Boerger also taught a high school curriculum from which classes were graduated in 1899 and 1900. The next high school graduation did not occur until 1909 according to existing records. In 1909 the High School

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

received a first grade rating from the State of Ohio. The graduating class of 1909 was: Frank W. Dine, Charles J. Kaiser, and Lawrence Steinemann.

In 1901 the teachers were assigned as follows: Professor F. J. Boerger, Superintendent - High School; T. W. Sullivan, Grammar A, Boys: B. J. Raterman, Grammar B, Boys and Librarian; Sister Angeline Betz, Grammar A, Girls; Sister Rosamunda Schlaechter, Grammar B, Girls; Sister Alma Magnus, Intermediate; Sister Olga Wisser, Primary A; Sister Dulla Nutto, Primary B; Sister Lioba Rosinhahn, Primary C.

The Board of Education in 1901 was composed of John Laufersweiler, President; John Wernsing, Vice President; William Nienberg, Secretary; Frank Fischer, Treasurer; C. F. Herkenhoff; and C. A. Schmieder.

17. Voag, *Chronik* (no page number given).
18. St. Augustine Archives.

The ingenuity of the Schwalbach design was in the fact that the clock mechanism could be placed anywhere in the church, even in the basement, and that by a system of cables and levers any number of faces could be actuated in any location desired. The Schwalbach clocks were pendulum operated with a one to eight day winding required. The clock in St. Augustine's was electrified when advanced technology made this improvement possible.

19. The success of this fair was credited to the efforts of the executive committee consisting of: John Laufersweiler, Dr. Rudolph A. Rulmann, William Nienberg, John Horst, and Matthias Goeke.
20. The Minster Branch of the Norfolk and Western Railroad is a direct descendant of the Fremont and Indiana Railroad, which was incorporated in Ohio on April 25, 1853, to build a railroad from Fremont, Ohio, to Union City, Indiana. After going into receivership on April 4, 1871, it was reincorporated on April 12, 1872, as the Lake Erie and Louisville Railway. The track was completed to Saint Marys, Ohio, on July 29, 1873. With the panic of 1873 the railroad went into receivership. The railroad came out of the receivership known as Lake Erie and Louisville Railroad.

During the summer of 1877 work was started on the ten mile branch south of St. Marys to Minster. A turntable and engine shed were built at Minster. The operation of this branch started on January 28, 1878. The rails were laid at standard gauge.

The Lake Erie and Western Railway was formed on August 7, 1879, by the consolidation of the L. E. & L. and the Indianapolis and Sandusky.

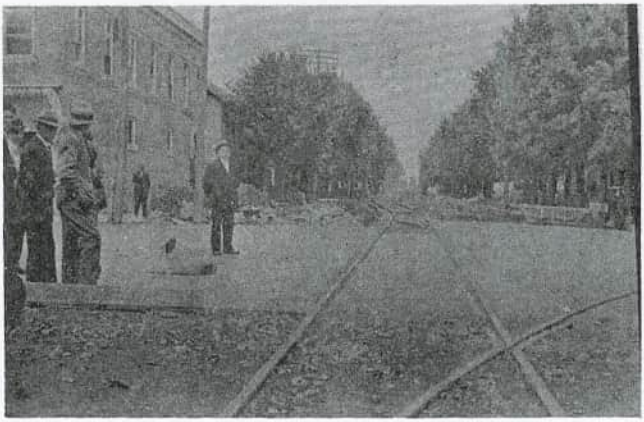
After a major change in management the railroad was reincorporated on February 9, 1887, as the Lake Erie and Western Railroad.

Following the death of Calvin Brice in December of 1898, the railroad came under the control of the New York Central; but it still retained its old name.

On December 28, 1922, the N. Y. C. & St. L. and the Lake Erie and Western along with several other railroads consolidated to form the New York, Chicago, and St. Louis Railroad Co. On October 16, 1964, the merger of the Norfolk & Western and N. Y. C. & St. L. was completed. - - - Condensed from *The Nickle Plate Story,* by John A. Rehor, Kalmbach Publishing Co., Milwaukee, Wisconsin, by Dan Allen Bennett.

The railroad was an important outlet for the products of the area at the turn of the century. Shipments of products to the large cities, such as New York as well as many other points in the Eastern half of the U.S., included machinery, barrels, woolen articles, grain, flour, hides, pork, veal, eggs, butter, quail, squabs, partridge, poultry, waterfowl, rabbits, and cigars.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Interurban track.

The Western Ohio Railroad Company, an electric trolley line, came to Minster in 1902 and operated passenger and freight services until January 18, 1932. At the heighth of its usefullness in 1912 the train schedule listed an early morning coach and a late night coach leaving Minster for St. Marys. From 8 A.M. until 10 P.M. the cars were scheduled to depart every two hours. At St. Marys connections could be made for Wapakoneta or Celina. At Wapakoneta connections could be made for Lima and points north and also for Sidney, Piqua, and points south. Fares were very economical.

The tracks of the Western Ohio line were laid down the center of Main Street. The depot and switching were located on Fourth Street in the first block east of Main and the ticket office was located at the northeast corner of Main and Fourth in the Frank Fischer Novelty Store. In early 1911 the line was extended to Ft. Loramie where it terminated at the depot and switching on Water Street .

When the Western Ohio Railroad discontinued service in 1932 the agent in Minster was Alfred B. Fischer. The last agent at Ft. Loramie was Ruby Rieger who had taken over the duties of her father when he had died several years earlier.

"Tooneyville," a truck equipped with iron wheels, plied between Minster and Ft. Loramie when regular coach service was discontinued between the towns in the 1920's. Brushes were placed before the front wheels to clean the track as the truck proceeded. The driver of "Tooneyville" was Martin Romie. "Tooneyville" provided transportation for local persons who wished to transact business or make a social call, and also carried freight and mail. Pupils from Ft. Loramie who attended Minster High School also traveled on "Tooneyville" during the school year.

The prosperity brought about by the development of the oil industry undoubtedly played a significant part in the success of the fair. In the 1890's many oil and gas wells were drilled in the Minster area. On November 26, 1896, newspapers heralded attention to the "Big Oil Strike in Minster" - - - The Dayton Oil Co. had drilled a successful well one-half mile west of Minster flowing at 160 barrels per day. Another well one and one-half miles west was producing at seventy-five barrels per day. The Dayton company expected several more wells to come in shortly.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

21. Ice cream was introduced into the United States in 1806 during the presidency of Thomas Jefferson, but it did not become popular until a century later.
22. St. Augustine Archives. The church wardens at this time were George VanOss, John Brandewie, Joseph Albers, Joseph Busse, Henry Horstman and Anton Riethman. Architect Joseph Altenbach of Sidney came to Minster, March 17. 1899, to examine the church in order to make an estimate of cost and to examine the advisability of a slate roof and to study other changes.
23. *Souvenir,* 1901, (no page number given).
24. St. Augustine Archives.
25. *Souvenir* 1901, (no page numbers given). The article by Sitt was written in 1901.
26. *Souvenir,* 1901, (no page numbers given).
27. These practices were derivative from the Leibzucht privileges and guarantees carried over from the feudal age in Oldenburg.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

XI

THE EARLY TWENTIETH CENTURY



Father Eugene Grimm, C.PP.S.

Father Eugene Grimm, C.PP.S. arrived in Minster during the month of August 1903, to assume the duties of shepherd of the flock from St. Joseph's College, Rensselaer, Indiana, where he had been a professor of Greek, Latin, and Classics for ten years. Father Grimm was born September 14, 1864, in Kirchdorf, Amt Leutkirch, Wuertemburg, Germany. As a youth he emigrated to the United States and completed his novitiate under Father Christian Nigsch in Minster from December 31, 1883, to September 1884. He then entered the Seminary at Carthagena to study theology and was ordained to the holy priesthood on St. Patrick's day, March 17, 1889. He died at the Alexian Brothers Hospital in Chicago, Illinois, after a lingering illness, on December 28, 1921. Following his death, the body of Father Grimm was brought to Celina, Ohio, by rail for interment at St. Charles Seminary. Father Hubert Seiferle, C.PP.S., chaplain of the Alexian Brothers Hospital, was the lone escort. Father Anthony Paluszak, C.PP.S. and Father George Hindelang,

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

C.PP.S. met the cortege and the body of Father Grimm was now brought to Minster for the funeral Mass after arrangements were made by the parish trustees. The solemn Pontifical Requiem was celebrated at 9:00 A.M. January 2, 1922, by Archbishop Moeller who also preached the eulogy. The Archbishop was assisted by Father Hindelang, Provincial of the Society of the Precious Blood. Father Sixtus Meyer, C.PP.S. and Father Richard Schwieterman, C.PP.S. were the deacon and sub-deacon respectively. More than eighty priests attended the services. The St. Augustine Men's Choir under the direction of Anthony H. Knapke sang the Requiem assisted by soloist Father Justin Henkel, C.PP.S. of Collegeville, Indiana. A luncheon was served by the ladies of the church societies at the Eagle Hall following the Mass. Over seventy-five "machines" were assembled in the afternoon to transport the funeral entourage to Carthagena for the burial in the cemetery of the Society.

Father Grimm's death had saddened the community at the height of the Christmas season and the church wardens requested that the celebration of New Year's Eve be held at a low level in respect for the deceased pastor.[1]

Father Grimm's stay at St. Augustine's was accompanied by an unusal popularity.[2] He had an interest in all, regardless of age or station in life. He was strict and yet pleasant; he was a scholar of merit who preached well in either German or English.

Many interesting and amusing anecdotes have survived from Father Grimm's time, such as the fact that Father Grimm was a user of snuff in copious quantity, and it became a practice of the students at St. Joseph's College to borrow his text books for study before examination time. Where snuff dust was found between the pages was a likely place for the source of examination questions. Father Grimm was once invited to speak in the village church of St. Michael, Ft. Loramie, Ohio. The pastor asked him to speak on the subject written on the folded piece of paper that was handed to him as he entered the pulpit. Father Grimm found nothing on the paper — *"Hier ist nichts! Dort ist nichts! Und aus nichts hat Gott der Welt gemacht!"* (Here is nothing! There is nothing! And of nothing God made the world!") His sermon — the Creation — was eloquent.

A deep religious faith was evident in all of his activities and his example was always worthy of the respect that he held. Father Grimm celebrated his Silver Jubilee as a priest of God on March 17, 1914. A solemn jubilee Mass was celebrated in St. Augustine church at 9:00 in the morning with an organ prelude by Professor Boerger of Indianapolis, a former organist of the parish. The choir

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Father Grimm's Jubilee Celebration, March 17, 1914.

under the direction of A. H. Knapke sang the Mass of St. Lucia. The city band joined the choir in a musical program. Over 150 girls, dressed in white, were present as selected representatives of the children and greeted Father Grimm in English and German. In the afternoon the Knights of St. John escorted the Jubilarian to the Crescent Theatre, where a program of appreciation was held. Various organizations presented Father Grimm with gifts and the parishioners gave him $500.00 in gold for a trip to Europe.[3]

Fathers of the Society of the Precious Blood preached a Holy Mission in the parish from April 9 to April 15, 1916.

The village and parish mobilized in 1917 after the entry of the United States into World War I, and many young men were called into service. A good number of these served overseas with the expeditionary forces. There was no German sentiment evident in the community. The study of German was discontinued in the schools and the *Minster Post* was entirely printed in English on Oct. 18, 1918, for the first time. A service flag measuring six feet by ten feet, and an American flag measuring six feet by nine feet were dedicated in the church on Sunday afternoon October 4, 1918, after Vesper Service by Father Raphael Schmaus. Earlier, at the morning High Mass, the pastor, Father Eugene Grimm, made an eloquent appeal to the patriotism of the parishioners and recommended the purchase of Liberty Bonds. Father Grimm quoted from Matthew, Chapter 22, verse 21, . . . "Render therefore to Caesar the things that are Caesar's and to God the things that are God's," and followed with an enthusiastic appeal emphasizing the duty imposed by God to support earthly governments.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Following the Vesper dedication, the large flags were hung in the rear of the church and over a thousand parishioners marched in procession to the cemetery where a newly developed section was consecrated by Father Mentink of Troy assisted by Father Francis Striegel. The service was closed with a sermon by Father Raphael Schmaus. Father George Meyer of McCartyville and Father Edward Depenbrock of Glynwood attended the ceremony.

After the Armistice the names of those who served in World War I were inscribed on a parish honor roll.

General Joseph Theodore Dickman was born October 5, 1857, at Dayton, Ohio. He was the son of Theodore Dickman who returned to Minster with his family in 1861. Theodore had grown up near Minster on a farm just south of the village. It is said that the Dickman and Feldman log cabins stood side by side on the post road to Ft. Loramie. Theodore Dickman enlisted on January 8, 1862, as a First Lieutenant with the 58th Regiment, Ohio Volunteer



Theodore Dickman, Civil War.



General Joseph Theodore Dickman.

Infantry, and served with this unit until his resignation December 8, 1862. Young Joseph Theodore Dickman attended school in Minster from 1864 until the time his father moved to Wapakoneta soon after he became sheriff of Auglaize County in 1872. Theodore served as sheriff from 1872 until 1876 and became Treasurer of the county in 1877. Joseph attended St. Marys Institute (now the University of Dayton) and then taught country school on the East

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

C. J. Laufersweiler
Phone 12
AGENT FOR
Buick Automobiles, Tires and Accessories
High Speed Oils and Gasoline.
MINSTER, OHIO

The Star Beverage Company
Manufacturers of the famous Wooden Shoe Beverages and Sodas
MINSTER, OHIO

The RABE Lumber Company
DEALERS IN
Lumber, Lath, Shingles, Glazed Sash, Doors, Blinds, etc.
Wire Fencing, etc.
MINSTER, OHIO

DANIEL RITTER Furniture
Phone 73
UNDERTAKING and EMBALMING
MINSTER, OHIO

Ladies and Chidren's Wearing Apparel
A complete line of
Dry Goods, Notions, Furnishing Goods, Groceries, Jewelry, etc.
Theo. B. Steinemann
Grain Elevator and Corn Sheller
MINSTER, GHIO



1917--HONOR ROLL--1918
St. Augustine's Church
MINSTER, OHIO

Ahrm, Charles
Athmer, Henry
Bachman, F. Clement
Bachman, Frank
Bensman, Lewis
Brandeuvil, Edward
Brandeuvil, H. John
Brandeuvil, Arthur
Bernhold, Robert
Beckrath, Joseph
Brandewie, Ben
Busse, H. Charles
Busse, Andrew
Berning, Clemens
Backman, Walter
Beusman, Elmer
Beusman, Albert
Boecker, Bernard
Depweg, Leonard
Duwel, Joseph
Eiting, Henry
Friroft, Frank
Fortman, Anthony
Frey, Alexander
Fiely, F. Lawrance
Goeke, Clarence
Gerwels, Elmer
Gerwels, Joseph
Gephart, Albert
Gephart, Robert
Horst, Raymond
Herkenhoff, Alferd
Hunninghake, John
Hackemoeller, Joseph
Ihle, Curt *
Jakob, Hrban
Kemper, Joseph
Kaiser, B. Lawrance
Koetter, E. Bernard *
Koetter, Robert
Kuhn, Anthony
Kuhn, Augest
Kohnen, Charles
Kohnen, H. Harry
Kramer, Andrew
Lampert, Ben
Laufersviler, Casstus
Laufersviler, H. Maurice
Meyer, E. Edwin
Meyer, Victor
Otting, Charles
Otting, William
Oldiger, Theodore
Roettgerman, Frank
Reithman, Julius
Reithman, Lewis
Reinders, John
Ripploh, August
Ripploh, Harry
Rohlfing, Albert
Rohlfing, Elmer
Rohlfing, Stanley
Schuler, Peter
Schaefer, Andrew
Schaefer, Clarene
Schmieder, Sylvester
Schwemer, H. Joseph
Stueve, Henry
Stueve, John
Schules, Alferd
Sommer, Edward
Schneider, Lewis
Schneider, B. Frederic
Schunck, P. Edward
Schulte, Walter *
Sherman, Frederic
Thobe, Henry
Thieman, Charles
Vahle, A. Frank
Vallo, Elmer
Vallo, Osker
Winkler, Leonard
Weber, Anthony
Woehrmeyer, Willard
* DIED IN SERV-CE

Schmuecker Clothing Company
Hats and Furnishing Goods
Custom Tailoring
MINSTER, - OHIO

August Schunck & Son
JEWELERS
Solid Gold and Gold Filled Jewelry, Watches, Diamonds Silverware, Cut Glass and Novelties, Columbia Grafonolas, Schaff Bros. Player Pianos. Our Specialty:
Reliable Goods at Right Prices
Your trade solicited.
MINSTER, OHIO

J. J. DUES MACHINE CO.
Established 1884
Engines, Threshers, Clover Hullers, Corn Huskers, Self Feeders, Tractors, Plows, Feed Cutters.
Engine and Thresher Supplies
MINSTER, OHIO

L. B. RULMANN
Fancy Groceries and Fresh Fruits
A SPECIALTY
OUR MOTTO:
Qualty and Good Service
Phone 174
MINSTER, OHIO

Where Quality Counts
PURVIS Drug Store
The Prescription Druggist
Service, Experience
MINSTER, OHIO

Henry Kuhlman & Co.
dealers in
Boots and Shoes
also
Millinery
and Fancy Notions
MINSTER. OHIO

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

side for one year. Tradition says the school was known as the Deiters School located on Schmitmeyer-Baker Road. Joseph was graduated from West Point in 1881; and after service against Geronimo; against Pancho Villa on the Mexican border; and the taking of Peking, China and the Phillipine Insurrection; he participated in the Santiago campaigns in the Spanish American War. During World War I he commanded several army corps in France. He was named a Brigadier General May 15, 1917, and on November 18, 1918, was assigned the command of the Third Army organized for the occupation of Germany. He was named a Major General of the regular army October 6, 1921. A troop carrier during World War II was named in his honor.

Following WW I an ornately carved *scamnum* or *sedilia* was given to the parish by master wood carver, Louis Toth, a non-Catholic, in thanksgiving for public condemnation by the priests of St. Augustine's of local prejudices originating from speculations of distrust arising from national origins.



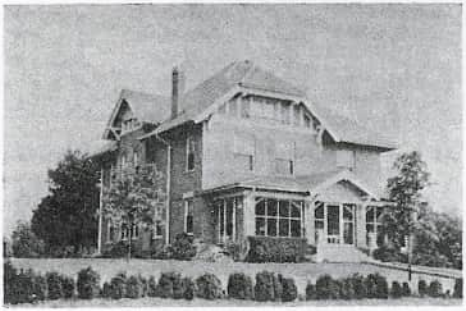
Easter Decoration, Early 1900's, St. Augustine Sanctuary.



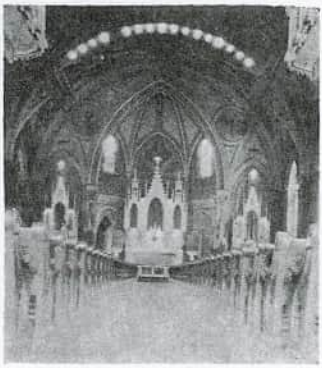
Painting that hung above the altar in the chapels of the new and old convents. It was brought over by Fr. Brunner and was a copy of the original that hung in the chapel at Löwenberg Castle.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

During Father Grimm's eighteen years as pastor many improvements were made. A new priest house was built in 1906 at a cost of approximately $14,000.00. This sum was quickly oversubscribed.[4] This rectory was built on Lot 42, Block D, on the same site as the previous structure.



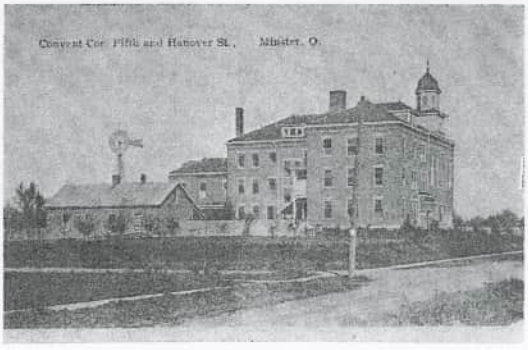
Rectory built in 1906.



Interior of Church, Passion Sunday, 1911.

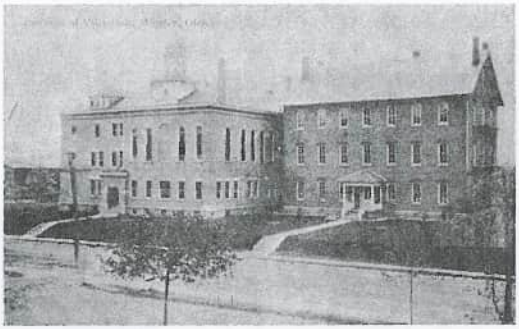
In January 1911 the church was illuminated with the placing in the ceiling of one thousand or more open electric light bulbs. A carved altar rail of wood and marble, donated by an anonymous member of the congregation, was installed in 1912, and in 1913 a new baptismal font was placed in the church.

A beautiful new convent and chapel were erected by the Sisters of the Precious Blood beginning on February 15, 1911, after most of the old structures built in the years 1851-60 were torn down. The L-shaped frame building sometimes referred to as the "chil-



New Convent built in 1911, west view.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Convent next to St. Mary's Institute.

dren's house" was left standing. The building known as St. Mary's Institute erected in 1888 was used as a convent and chapel during the interim. The building contractor was Nicholas Altweis of Fostoria, Ohio. The new convent was dedicated December 22, 1911, as the convent of "Our Lady of the Annunciation."[5]

Additional welcome improvements occurred at St. Augustine's when a motor was added to pump the organ about 1910 and a blower to provide "wind" was purchased in 1917.

The Union or common school building finished in 1895 burned to the foundation on February 3, 1905, at 7:30 in the morning. C. H. Dickman, the clerk of the Board of Education entered the burning building and retrieved the current school records, but the old records were lost in the inferno. The school board immediately began plans for reconstruction, and since the loss was partially covered by insurance it was necessary only to issue bonds in the amount of $10,000.00. The contract was awarded to William Brod-



School Fire.



Father Chrysostom Hummer, C.PP.S.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

beck, St. Marys, Ohio, for the sum of $16,937.32. While reconstruction was going on pupils attended school in St. Theresia's, in the north sacristy of the church, in the Minster Fire Insurance building at the Northeast corner of Lincoln and Adams Streets, and possibly according to traditional accounts in the old boys' school building which had been moved to Lot 43, Block B. An additional school room was rented in the convent for the September term. The new building opened its doors March 12, 1906, but was not fully utilized until September 3, 1906, the beginning of the fall term.

The teachers of this term were: Hugo J. Anthony, Superintendent; F. J. Boerger, Principal; and Sisters Angeline Betz, Felicia Kehl, Theonilla Thom, Anna Poiry, Dula Nutto, Alarda Riffle, Symphorosa Baer, and Philomena Paluszak.

While Father Grimm was hospitalized before his death, and until Father Richard Schwieterman was appointed as pastor on February 3, 1922, Father Chrysostom Hummer acted as a pro-tempore pastor. The only note we have of Father Hummer's stay reports that, according to Father Grimm's wish before his death, there would be no new pew rental for the year 1922. All pew holders would retain the seats held in 1921.[6] This action effectively



Father Richard Schwieterman, C.PP.S.



Sister Mary Angeline Betz, C.PP.S. Sister celebrated her Silver Jubilee of teaching in Minster, December 22, 1911. An elaborate Jubilee Program was given in her honor.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

marked the end of "pew auction" initiated by Father Horstmann when he designated this method to raise the funds required to pay the salary of the pastor and custodian in the Constitution of 1836. With pew auction the more desirable seats went to the wealthiest bidders and the practice became determinant in establishing social status. After the pew auction was discontinued, different seats had different rates assigned to them, but this was generally not established by previous auction prices but by location or in some instances by the financial condition of the pewholder. Parishioners now rented and occupied definite seats, often on the basis of historical family usage. The only exception to this rule that was tolerated applied at the Children's Mass on Sunday morning. At this Mass adult parishioners could occupy any seat not being used by the children but were expected to contribute twenty-five cents. It was not until the time of Father Otto Mueller in 1947 that all seats were priced equally and any seat could be occupied at random.

Father Richard Schwieterman, C.PP.S. who had been an assistant priest at Minster, November 10, 1910, to June 7, 1917, was named pastor on February 3, 1922. The people of Minster were happy at his return. He was born August 11, 1883, at St. Sebastian, Ohio, and was ordained to the holy priesthood on October 25, 1910. His first sermon at St. Augustine's as pastor was on the theme, "The shepherd will lay down his life for his sheep." On the evening of St. Valentine's Day, February 14, 1922, Father Richard did lay down his life in this manner as he was fatally shot while on a sick call to a deranged man in the community.[7] Before his death Father Richard made no charges or accusations concerning his assailant, only proclaiming that he was happy to die in the service of God who had ordained him as a servant to perform the charitable action he had been called upon to perform.

The largest crowd ever to assemble in Minster up to this time gathered for the funeral on the morning of February 17. The solemn Requiem was sung by Father Hindelang, the Provincial of the Society of the Precious Blood, and according to the latest promulgation of the time no sermon was preached. The *Minster Post* reported that an estimated two thousand people crowded under the roof of St. Augustine's for the funeral Mass. At the time of the death of Father Eugene the interior of St. Augustine's was draped in black and white streamers, and just two days prior to the time when they would have been removed word was received to leave them in place because of the death of Pope Benedict XV.[8] They were still in place at the time of the death of Father Schwieterman and remained so for the mourning period proclaimed in his memory.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

The Congregation also placed black and white streamers on the rectory and on the exterior of the church in memory of one they considered to be their martyred pastor.

Father Richard was buried on the afternoon of February 17, 1922, at Carthagena in the cemetery of the Society. Today Father Richard is remembered by a beautiful edifice at St. Joseph's College, Rensselaer, Indiana, which houses the priests and seminarians of the Society of the Precious Blood Community. This building, known as Schwieterman Hall, was dedicated Saturday, June 8, 1968.



Father Sixtus Meyer, C.PP.S.

Father Sixtus Meyer, C.PP.S. came from Ft. Wayne, Ind. as pro tempore pastor on Wednesday, February 22, 1922. Father Sixtus had previously been an assistant priest at St. Augustine's and was know for his piety and earnestness. Father Sixtus was born July 3, 1877, in Stattinghausen Hannover, Germany. He was ordained to the holy priesthood on June 14, 1906. He remained at Minster as pastor from 1922 until 1935 when he was appointed chaplain of the Marywood Convent at Frank, Ohio.

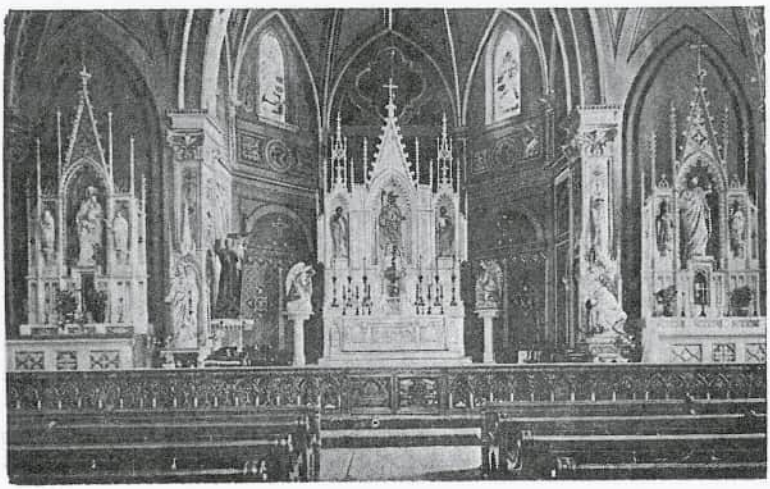
The thirteen years of Father Sixtus Meyer's service to the

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

congregation were not without their misunderstandings or perhaps lack of communication, but the parish was blessed in many ways by the prayers and sacrifices of this humbly religious man who seemed to take upon his own shoulders the burden of the sins of the entire parish and the sacrifice needed to make atonement for them. Father Sixtus was often seen reading his breviary or praying while walking under the beautiful linden trees growing on either side of the church. He frequently made visits to the Blessed Sacrament throughout the day and his chair in the sanctuary was always occupied when other priests were conducting services. The approach of night would find Father Sixtus praying at the cemetery for the welfare of the souls of the deceased. But like his namesake, Father Anthony Meyer who in 1850 refused to grant absolution because of late Saturday night dancing in the parish, he was considered by some to be too rigorous.[9] He continually sought out young men for the priesthood and he was singularly pleased when a candidate announced his intention of entering the novitiate. He was interested in the farm problem of the time and served as an Ohio delegate to the convention of the National Federation of German American Catholics. As if it were possible Father Sixtus attempted to effect the sanctification of the whole population of the community and he worked unceasingly toward this end. He repeatedly encouraged the reading of the *"Handpostille"* of R. Leonard Goffine, O.P., which was a handbook of sermons, as a means toward this goal.

He preached vehemently against the excesses of the period and the practices he considered to be immoral. This was the age of the roaring twenties and sweeping social changes were taking place, as historically happens following a great war. Even the small rural communities such as Minster were touched by the actions of gangsters, rumrunners, and the effects of the Volstead Act. Jazz, the saxophone, the Model T followed by the Model A in 1927, short skirts, bathing beauty contests, cigarettes, the gin flask, and the multiplying use of cosmetics were forerunners of changes still evolving fifty years later. The industrial revolution was now altering observance of the church calendar and the sacredness of Sunday was being questioned by entrepreneurs. Emphasis was changing from the "City of God" of St. Augustine to the "Secular City" described in 1965 by Harvey Cox. Eugene V. Debs and the socialism he espoused were still a lingering issue and the communistic dialectic materialism of Karl Marx was on the ascendancy. The theater and the novels of Hemingway, Dreiser, Huxley and Cabell were instruments in the revolution of manners and morals. Infidelity

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Interior, 1927.

and birth control were not only mentionable, they were now becoming fashionable. All of these things were factors in the shift taking place toward a secular materialism still rampant today. Values were changing and to Father Sixtus, educated in the scholastic tradition of St. Thomas Aquinas and the "rule" of Father Brunner, the changes were not for the better. A new universal standard was being adopted and indeed it was a lower one.

The assistant pastor, Father Pottkoetter, took up the cudgel regarding local practices. Before the arrival of the automobile, merchants in Minster remained open before and after Sunday Masses as an aid to farmers who needed supplies. With improved transportation this practice was no longer deemed necessary but it still persisted. Father Pottkoetter in his sermons attempted to force the closing of the stores in Minster on Sunday and tried to make Minster a "Saturday night town."

Father Sixtus early in his pastorate set a goal to see the church of St. Augustine's become a consecrated place of worship. He undertook a program of renovation to insure that this goal would be realized. When the village cut a new grade for North Hanover Street in 1922, imposing steps of Bedford limestone were placed from the street to the front entrances. Stone-mason Louis Ley of Minster supervised the work on this project. The steeple cornices were painted and the large spheres and crosses were gilded in August of 1922 by steeplejack, William O. Beebe, of Columbus, Ohio. A new boiler was installed to furnish heat for the church in February 1924.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

A white marble mensa of Gothic design, crafted in Italy, was purchased from Benziger Brothers, Cincinnati, in 1924 for the main altar in accordance with the requirements for consecration. The center panel of Bianco Puro marble depicted the Last Supper in sculptured relief. A group of parishioners met on March 30, 1924, and decided to seek subscriptions for the payment of the mensa, and by the time it was emplaced on May 10, 1924, the sum of $3,775.00 had been collected. This amount was presented to a much surprised Father Sixtus who had been unaware of the fund drive. The mensa was consecrated by Bishop Albers in July 1924.

A redecorating program was begun in 1927. Mr. Bruno Liskowiak of Milwaukee, Wisconsin, was given the contracts for painting the walls and ceiling, varnishing the pews, washing and cleaning the Stations of the Cross, decorating the sanctuary in gold leaf and appropriate liturgical designs, repairing plaster, and retouching and oiling the paintings in the ceiling.

Paintings of St. Matthew, St. Mark, St. Luke, St. John, King David, St. John the Baptist, Melchizedek and Malachy were placed on the sanctuary walls surrounding the altar. Pictorial emblems of St. Francis Xavier, St. Elizabeth of Hungary, the Sacred Heart of Jesus, the Blessed Virgin Mary, St. Agnes and St. Charles were added in the ceiling proper, and on the front walls facing the congregation paintings of St. Monica, St. Augustine, the Holy Family, and the Rosary were artistically emplaced.[10]

After the repair work was begun the plaster of the sidewalls was found to be in very poor condition, particularly near their base, and subsequently they were covered with canvas as required. The total cost of the several contracts was near $4,275.00. Before the redecorating was begun in the sanctuary a concrete foundation was poured under this area for support of the marble steps to the altar and for the white floor of Alabama marble.

Suggestions for the redecorating scheme were made by Father Paulinus Trost, C.PP.S. the erstwhile artist of the Society of the Precious Blood.[11] Father Sixtus underwrote his remodeling program in part with loans from members of the congregation.

On the night of July 23, 1927, the Hoying-Westerheide Hardware Company warehouse caught fire late at night and threatened the entire Minster downtown business block because of the wind and the quantities of roofing, pitch, turpentine, and oil stored on the premises. Father Sixtus Meyer read the prescribed prayers for protection from fire after arriving on the scene. The wind quickly abated and all the adjoining buildings were saved without damage. A similar answer to prayers for protection occurred

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

earlier in the decade when the town of Maria Stein was spared after the attending priest asked for God's mercy when the tile plant fire there threatened the community. A strong wind abruptly changed direction during the recitation of the prayer.

St. Augustine Congregation burse for $6,000.00 was presented to Archbishop McNicholas in November of 1929. This burse was for the education of young men to the priesthood, with preference to be given to the sons of the parish. St. Augustine Orphan Society loaned the congregation $5,000.00 to make possible the gift of this burse.

The year 1929 saw the stock market crash and the beginning of the Great Depression which troubled St. Augustine parish and the entire nation for next decade. Many families barely subsisted during this trying period. Money was scarce and factory workers were reduced to a few days or weeks of work per year. Barter, potato soup with barley, and carrot coffee came into vogue.

Clothing was sewed for the needy by the ladies of the local Red Cross Society from cotton furnished by the American Red Cross. When welfare funds became depleted, the Community Welfare organization directed by the village council undertook a relief program in the winter of 1932, whereby needy married men in the village could obtain a measure of relief by working for two-day periods on the streets of the village at a rate of $2.50 per day, payable in groceries or coal.

Steeple repair was started once again on April 7, 1929, by contractor Robbins. New crosses of gold copper were put in place on the towers when the old wooden ones were found to be beyond repair. The old crosses were badly perforated with woodpeckers holes. Local tin smiths, Hoying-Westerheide Hardware Company, fabricated the heavy copper crosses, and they were gilded with pure gold leaf before being lifted into position by Robbins. Storm glass was placed over the stained glass windows by the Window Glass Sales Agency of Hartford City, Indiana, at a cost of $1,485.00 in 1930; and new electric lights of a reflector type were hung from the ceiling. On July 2, 1931, the church wardens decided to allow a demonstration organ to be installed, on a conditional basis, in St. Augustine church, by the Lituristic Organ Company, an infant industry that had found a home in the old cigar factory building on Jackson Street in Minster. If the organ was found to be satisfactory, and if money could be raised to pay for it outside of the church treasury, the wardens would accept it.[12]

The organ company came upon financial difficulties and became bankrupt; the manager D. M. Larson, allegedly forged three

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

notes in the name of the congregation and Father Sixtus Meyer as Pastor. In a trial held in Common Pleas Court, Auglaize County, Wapakoneta, Ohio, he admitted to forging the one note for $6,225.00 for which he was being tried, and the demonstration organ became a casualty.

The Diamond Jubilee of the dedication of the present church was celebrated in 1924. A church fair was held July 19, 20, 21 at the Eagle Park after facing a few obstacles.[13] The county health officer, Dr. Hunter, asked for a postponement because of the smallpox epidemic that prevailed; and fears were raised concerning a possible protest demonstration by the Lord's Day Alliance, a group active in the county, who were trying to enforce the Sunday Blue Laws.[14] The committee had planned a dance as the finale for the celebration but were advised against it by the chancellor of the Archdiocese.[15] He wrote suggesting that the dance not be held because of the solemnity of the occasion and the possible dangers involved.

The fair was successful and raised $7,700.00. That was a good sum considering that $1,500.00 in prizes were given away and a sum of $1,000.00 had to be paid in advance to the Gooding Rides Company for rental of a Ferris Wheel, Merry-go-round, and Ocean Dip. One feature of the fair was a baseball game between New Bremen and Celina. Additional refreshment stands were erected near the playing field by the enterprising committee and the city band was in evidence. The ball game was preceded by a parade from downtown to the Eagle Park by various units of the Second and Seventh District Commanderies of the Knights of St. John.

There were 397 families in the parish in 1926 of which 375 were English speaking. Preaching in German was still scheduled once a month. The average contribution per family to the church in this year was $36.82. The vital statistics reports fifty-three baptisms, twenty-eight burials, and ten marriages plus one mixed marriage. There were 401 school children, forty-one first communicants, and 126 were confirmed during this year.

The following societies and sodalities were active at the time: Holy Childhood, Society of Aid to the Missions, Holy Guardian Angel, St. Aloysius, Children of Mary, Blessed Gaspar, Young Men's League, St. Rose, St. Monica, St. Augustine, St. Boniface, Knights of St. John, Holy Rosary, Most Precious Blood, Sacred Heart League and the Scapular of Mt. Carmel.[16]

St. Theresia School for Girls was demolished in 1931 to make way for a new public high school. Archbishop John T. McNicholas

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

signed a forty-nine year lease giving the local Board of Education the use of the ground for this purpose.

The prayers of Father Sixtus were answered on December 7, 1931, when the Auxiliary Bishop of Cincinnati, Joseph H. Albers, consecrated St. Augustine Church. There are very few churches in the Archdiocese which have been so solemnly set apart for the worship of God and it was indeed a great honor to have this blessing bestowed on the people of the congregation.[17] At the time of the consecration of the church the altar was consecrated to St. Augustine and holy relics of St. Vitalis, St. Urban, and St. Vincent were entombed in the marble mensa. The relics were sealed by a cement mixed by the Bishop with Gregorian water (a mixture of holy water, oils, salt and wine). Twelve consecration crosses with candle holders, honoring the twelve apostles, the foundation stones of the New Jerusalem, were placed where the walls of the nave were anointed with sacred chrism. The candles on these crosses are lighted each year on October 25 in celebration of all consecrated Precious Blood churches. This is a communal celebration that takes the place of a particular anniversary celebration of the individual consecrated churches.

The funeral of Werner H. B. Laufersweiler, who died at the age of thirty-one, early in the height of a nationally famous career, was held December 23, 1933, with subsequent burial in St. Augustine Cemetery. "Woody" thrilled millions of sport fans across the country with his series of N.E.A. syndicated "Brushing Up Sports"



Werner Henry Balthasar Laufersweiler

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

illustrations covering the American sport scene. More than two hundred daily newspapers carried this series. He was also a sports writer, and on occasion furnished special annotated cartoons to the nation's newspapers under the captions: "Mother Goose in Sports," "Golfers You Have Met," and "Foxy Phann." He signed all of his drawings "By Laufer," the name by which he was known to his many avid fans. The Minster High School baseball team, after winning sixty straight games, was the subject of a Laufer cartoon in 1931, thus gaining the local school a bit of national attention.

The last several years of Father Sixtus Meyer's pastorate were uneventful as he continued as head of St. Augustine's until the arrival of Father Vitus Schuette in 1935.

If a symbolization of the period were to be drawn, perhaps the glimpse of a rather large man in biretta and cassock darting very positively and briskly about the parish in a fully-equipped Model T Ford, with eyes glued intently to the road, and with both hands in firm grasp of a steering wheel draped with a huge rosary, would be appropriate.

The 1930's saw the zenith of transcendental mysticism flower in the ethnic church in America and St. Augustine's experienced this phenomenon in all its glory. The belief or perception that God was present in all human events was reinforced by symbol and ritual. God not only had a finger in all things, He, in fact, intervened with a whole hand in the lives of the faithful. Anagogically speaking, the triumph of Marguerite was the greater because of the horror of the damnation of Faust. This period was also the advent of the rise of the importance placed on the political issues of freedom and man as espoused by Father John Courtney Murray; the labor and social encyclicals, *Rerum Novarum,* and *Quadragesimo Anno;* and the social Gospel which was to culminate in the Decrees of Vatican II some thirty years later.

Following the cycle of the church year, which begins with the Season of Advent, some of the practices and religious events which a parishioner of St. Augustine's participated in or was witness to can be recalled. These happenings were a result of a long tradition and inspirational belief in the dignity of man and the mercy of a benevolent but just God. They deeply affected the personal life of the people involved and their relationship with their neighbor. They were rooted in a deep faith and observance of ritual beyond question. Some of these practices still exist in the parish today, but many have been long passed into obscurity. Their passing is also accompanied by a trend toward viewing such events as the

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

birth and death of Jesus as mere abstractions instead of real life events that they certainly were.

At the beginning of Advent there was a special interest aroused concerning the coming of the Saviour. Because of the earlier emphasis placed on the feast of St. Nicholas by the Germans, and because of its place in the church calendar soon after the start of the Advent season, December 6, there were in practice no particular rules of penance observed; only a prayerful expectance prevailed awaiting the Great Event. Goodness was considered necessary if Christmas was to have any meaning.

The Christmas festivities with Midnight Mass, the large beautiful crib, and the huge evergreen tree before the front steps of the church with Santa in attendance[18] were celebrated with German overtones, although the *Klingenbeutel* and the German sermon were no longer in vogue.

The singing by the congregation at the Christmas morning Masses, from old dog-eared, thumb-printed hymnal cards, of *"Ihr Kinderlein Komm't,"* and the inspirational rendition of *"Stille Nacht"* by the combined choirs at Midnight Mass were never to be forgotten by those in attendance. When walking home in the comforting peace of a softly falling snow, many a parishioner joined in reverie with Father Franz Grüber and his little band of fellow communicants at the mountainside chapel in Oberndorf, Austria, when the strains of "Silent Night, Holy Night" were first whispered to the world with guitar accompaniment.

The closing of Forty Hours in February was a magnificent occurrence. For three days vigils had been kept in Church by entire school classes participating together for one-half hour periods and joined by their elders. The reception of the Sacraments was a practice that all followed on this occasion. Vigil lights were placed on the communion rail and the altars in great numbers in memory of the deceased, and for the expiation of their sins. At the close of the Devotion the sanctuary was always filled with visiting priests including the good Father Raphael Schmaus in full white beard. The younger children sometimes referred to Father Schmaus as "the Apostle." Forty or more acolytes in red cassocks, reserved for this day, and with white surplices carried the traditional candles. The procession was led by three youngsters in special cassocks, also reserved for this occasion, carrying the symbols of Faith, Hope and Charity. Uniformed Knights of St. John preceded the celebrant who carried the Blessed Sacrament under the canopy or the *Himmel.* The refrain, *"Libera nos Domine,"* from the Litany of the Saints, lingered long into the following week. The sanctuary

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

was always decorated, particularly with gigantic flowing ferns the Sisters carefully nurtured on the second floor of the public school. The *"Grosser Gott,"* sung triumphantly by every member of the parish, was a climax that can only be experienced. No description of Forty Hours Devotion can ever do justice to its real significance to the faithful. This was after all the beginning of the "Age Triumphant" for the church in America.

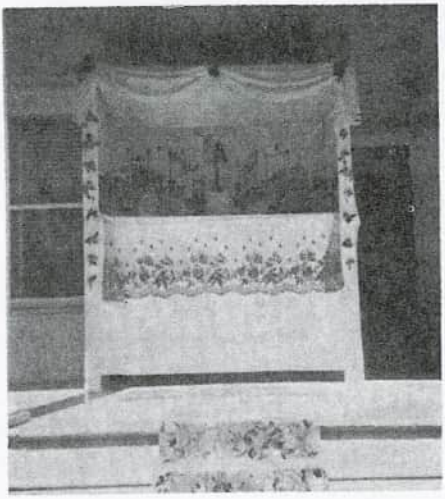
Lent began with the burning of palms, reserved from the previous Palm Sunday, by the sexton for the ashes that were to be placed on the foreheads of the penitent people on Ash Wednesday. Lent was an austere season of penance with evening devotions, sermons, abstinence, fasting, private visits to the cemetery, and candy jars for the young. The time for the 6:15 Mass in the morning was sometimes set earlier at 5:30 A.M. so that all workers had an opportunity to hear Mass on the weekday. Weddings were prohibited during Lent and social gatherings were curtailed, even on Sundays. Dancing and card playing were frowned upon during this Holy Season. There were always devotions, such as the "Way of the Cross," for children on Friday afternoon following the close of school for the week. During Holy Week[19] all the statues in the church were completely covered with purple cloth. Holy Thursday was liturgically noted with exposition of the Blessed Sacrament after the last morning Mass. Good Friday was observed strictly, sometimes with a black fast. As a time-worn rule, no food from living creatures was eaten; a thin soup of white beans and potatoes with a few dried prunes being typical fare. Holy Communion was received only by the dying on this day. The *"Tre Ore"* or *"Three Hours"* liturgical observance was really a three and one-half hour service if parishioners expected to get a seat within the church. Radios remained silent in many a home in the parish throughout the day on Good Friday as the sound of secular music was considered inappropriate.

Saturday morning at 5:00 A.M. the promise of the Resurrection was renewed as the Easter Fire was lit in an old iron pot out in the open before the front entrance to the Church. The words *"Lumen Christi"* echoed and re-echoed throughout the neighborhood and the wooden *Klappers* that had called the faithful to services for the past two days could now be put away for another year. Easter morning services were always a joyous event with the statue of the Risen Christ as the Lamb of God in evidence on one of the side altars. The making of one's Easter duty became the subject of exhortations from the pulpit in the weeks following Easter.

The joyous processions around the block following the 8:00

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

A.M. Mass on the three Rogation days were soon to come. The Litany of the Saints and special prayers for fair weather, protection from the elements, and a good harvest were intoned. Corpus Christi again brought a day of special liturgy in honor of the Sacred Host. The observance of Corpus Christi originated through the influence of Blessed Juliana of Liege in 1246. At St. Augustine's outside altars were placed at two different locations near the church. In earlier years one of the sites was located at the flag pole in the North park. A procession with the Blessed Sacrament left the church with school boys and girls dressed in white strewing flower petals as they walked. The Litany of the Saints was sung as the procession, with all the people in the church in double rank, proceeded to the first outdoor altar at the residence of Sylvester Froning at the corner of Fifth and Hanover where Benediction was



Outdoor Corpus Christi Altar.

celebrated. The procession then went to the second altar usually located on the East side of the elementary school where Benediction was repeated. The worshippers then returned to the church for the final Benediction and the singing of *Grosser Gott.*

Throughout the year there were many devotions held on a regular basis such as the recitation of the Rosary before the 10:00 A.M. High Mass on Sunday (a practice still evident today in the village churches of Oldenburg), the special prayers for the conversion of Russia, prayers for the protection of the children from polio, novenas, and the Vesper service on Sunday afternoon at

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

2:00 P.M. preceded by a one-half hour instruction by the pastor for all the children.

The week-long mission, held at irregular intervals[20] was a time of special grace. There were very early Masses in the morning followed by a brief inspirational talk and devotions with an instructive sermon every evening. The men and women were separated for certain sessions relating to the Sixth Commandment and the mission fathers spared no effort in pointing out the weakness of man and the wrath of a just God. Religious articles were made available for a modest sum by the ladies sodality. It was a time of renewal, the opportunity for which might never again be repeated for the individual. Because of this, services were not missed for fear of eternal damnation, and there was a true, distinct joy at the Solemn Close when one had persevered and "made the mission."

All masses were read in Latin and the Requiem Masses for the dead with the blessing of the catafalque were always of special mystical significance: the Church, from her vast store of merit, bestowing the same upon one of her children in the church suffering was a sobering but comforting event. The Solemn High Masses on special days were always of inspiring beauty. The music, the priests in full vestment, the senior servers, and the congregation serving God in a most solemn way pointed to the Hope without which all would be meaningless.

First Holy Communion for all children in the first grade of school and Solemn Holy Communion for those in the eighth grade were practices of the time. The reception of First Holy Communion at an early age was begun at St. Augustine's in 1916. Prior to this date, Solemn First Holy Communion was received by the carefully instructed young boys and girls of the parish in the Spring at the approximate age of thirteen or fourteen years, and generally at the eighth grade level. This Sacramental event was a symbol of maturity and marked the end of schooling and the beginning of the permanent work age for many of the youths. Confirmation followed First Solemn Holy Communion prior to 1916, but it was usually received sometime in the years between First Holy Communion and Solemn Holy Communion during the approximate next quarter century that the Eucharistic practice of both First and Solemn Holy Communion were celebrated. The months preceding the rite of Confirmation were apprehensively used for catechetical study in preparation for the Bishop's examination. At this examination preceding the administering of the Sacrament, the Bishop walked up and down the middle aisle of the church asking questions of the awed youngsters.[21] The reception of Solemn Holy Communion was

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

discontinued in 1954, and the First Holy Communion date was transferred from May to October in the same year.

A Notre Dame victory on the playing field, in the late twenties and early thirties, was looked upon by the subway alumni across the United States and by many of the local parishioners as a victory of a minority over all the oppressive forces of evil power. It was a sign to the faithful that eventually the WASP (White, Anglo-Saxon and Protestant) majority and the establishment would have to recognize the strength of the Catholic Minority. It was also a comfort to know excellence could be achieved in public competition and that this excellence would help overcome the threats of the Klu Klux Klan and its counterpart, the Black Legion, which had considerable power in the northern and eastern part of Auglaize County and in adjoining Allen County.

Catholicity in St. Augustine Parish in the 1930's meant much more than a mere adherence to a set of religious beliefs. It meant that one belonged to a strong community, a complete sub-culture with a subdued feeling of "us" against "them." Yet, it was difficult to be a good Catholic in this period because of the personal sacrifices involved in living up to the highest moral code during the time of a great depression, and also the fact that being a member of a minority group often brought social and economic discrimination in dealings with the outside community. The reward was great however; the reward of belonging to a chosen community — God's favorite and favored people.

From the beginning of the parish the centuries old greeting of *"Gelobt Sei Jesus Christus!"* with the ensuing acknowledgment of *"Allezeit bis Ewigkeit Amen!"* was reserved for greeting the priests and sisters. The late 1920's and 1930's witnessed a change in the greeting to the English form of "Praise be Jesus Christ!", and the answer to "For now and forever, Amen!." When the 1940's arrived the praiseworthy salutations had disappeared altogether from common usage. The reverence for the sacred was now in decline while the adulation of the profane was beginning its long term ascendancy.

REFERENCES

1. *Minster Post,* December 30, 1921. They also requested all business places to close during the funeral.
2. People who still remember Father Grimm always point to this popularity, yet when a collection was taken on November 27, 1920, at the suggestion of the church advisors to help ease the burden of his long hospitalization, only $202.00 was realized. One of the substitute priests kept a notebook of this period in the

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

rectory office and after he had noted the sum penned these words: "Talk is cheap and easy if it doesn't cost anything."

3. *Minster Post,* March 20, 1914.
4. St. Augustine Archives.
5. Gutman, p. 313.
6. St. Augustine Archives. This practice of pew auction was not without its pitfalls. The pews in the church from 1848 until 1901 had doors which could be fastened from the inside. Occasionally when a parishioner, who had paid no pew rent, attempted to gain entrance to a partially filled rented pew the occupants would lock the door and thus prevent him from doing so. It became a diversion for some to remain in the gallery or rear of the church and discover who was locking out whom. The practice of pew letting was an old custom that had prevailed in England and Northern Europe. The first historical evidence of such practice can be traced to the year 1455 in England. In its earlier adaptation the practice limited the rental of pews to only certain families, and in some cases on a perpetual family basis. The faithful who did not rent pews stood or sat on chairs for the services.
7. *Minster Post,* February 17, 1922, p. 1, and February 24, 1922, p. 1. An account of this crime can be found in most leading metropolitan newspapers of this time across the entire nation. Ohio newspapers carried the story with banner headlines.
8. *Minster Post,* February 24, 1922, p. 1.
9. The Code of Canon Law commissioned in 1904 by Pope Pius X, and in preparation for thirteen years under Cardinal Gasparri, was finally released for a year of trial before it became official in 1918 under Pope Benedict XV. This legalistic document, considered by its authors to be the definitive and final codification of law, if strictly interpreted and enforced, certainly would seem harsh to parishioners accustomed to a past history of benevolent pastoral concern.
10. St. Augustine Archives. The paintings of the Holy Family and the Rosary were executed by Father Paulinus Trost, C.PP.S. The paintings of St. Monica and St. Augustine had already been in place since the rebuilding of 1901.
11. St. Augustine Archives.
12. St. Augustine Archives.

    The Lituristic organ was a radio amplification instrument, the first of its kind in the world. The organ proper and the pickup microphone were in a sound proof box in the basement of the church. The speakers were located behind the altar and also behind the organ console located in the choir loft. Powerful loud speakers in the towers broadcasted the chimes and carrillon register of the organ as far distant as Ft. Loramie or New Bremen. The new organ was given a public tryout on December 13, 1931. Mr. A. H. Knapke, organist and choir director of St .Augustine's, and Prof J. E. Hammond, organist and choir director for Bishop Noll of Ft. Wayne, were at the console. Interested visitors were present from Lima, Dayton, Cincinnati, Toledo, Columbus, and Ft. Wayne. The organ company claimed radio amplification music was more fitting for the church purposes than music from a pipe organ because of the improvement in sound produced by the reeds used in the radio process as contrasted with the old style pipes. Anna Marie Farno was at the console for nightly carrillon concerts broadcast from the towers in the week following January 1, 1932. — The above notes were gleamed from the *Minster Posts* of June 26, 1931, December 18, 1931 and January 2, 1932.
13. St. Augustine Archives.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

The Jubilee committee consisted of F. Puthoff, C. Heckman, J. Woehrmyer, W. Helmsing, and C. H. Dickman.

14. The Sunday Blue Laws were not enforced in Minster because their Jansenistic background was not compatible with the local culture. The policy of non-enforcement was taken advantage of by prominent theatrical touring groups, and particularly by such famous circuses as Hagenbeck-Wallace, Sells Floto, 101 Ranch, and others. Non-compliance with the Blue Laws was part of a typical German-American attitude nationwide. Other traditional complaints by this minority were concerned with the lack of liberty, monopolies, bankers, and war-mongering.
15. S. Augustine Archives.
16. 1926 Annual Report — St. Augustine Archives.
17. The rite of consecration consists of: 1. the lustration which signifies the expulsion of every evil from the house of God; and the formal possession of the church by the Bishop when with his crosier he inscribes the Latin and Greek alphabets on the beam of a St. Andrew's cross that has been placed on the floor of the presbyterium, or nave, with sand and ashes. 2. The burial of the relics in a "sepulchre" in the table of the altar. 3. The consecration of the church and altar. 4. The Mass of dedication.
18. The *Minster Post* of December 29, 1922, reported that on Christmas Eve Evening Devotions and Benediction were held in the church, and the American Legion sponsored its first Christmas tree located at the base of the front steps. The tree was donated by Charles Sommer. Santa Claus distributed treats in the southwest vestibule to all the kids. One hundred treats were also taken to Maria Stein; and the convents were not forgotten.
19. The German heritage of the community immediately became apparent during Holy Week or *Stille Weken.* Holy Thursday was referred to as *Gründonnerstag.* Good Friday as *Stille Freetag,* and Holy Saturday as *Karsamstag. Gründonnerstag* derived its name in Germany from the *Seben Krüüter* or mixture of seven green herbs traditionally gathered by the children and unmarried young women of the household on this day. These herbs were eaten uncooked, but were washed or steeped for a time with boiling water. Different herbs were gathered in different localities but the principal ones were: *Gundelkraut* or ground ivy, *Ogentrost* or eyebright, *Himmelschüssel* or primrose, *Sauerampfer* or garden sorrel, *Pfeffermünz* or peppermint, *Baldrian* or corn salad (valerian), *Katzenwurz* or cat thyme, *Pimpernus* or bladdernut (the young leaves of this shrub), *Hahnenfuss* or crowsfoot, *Brunnenkresse* or watercress, *Bibirnell* or burnet saxifrage, *Thymian* or thyme, and *Kerbel* or chervil. According to German folklore, ground ivy and the chervil were the herbs of the gods of the nether world because of their aromatic aroma and taste. The young leaves of the bladdernut bush and burnet saxifage were known as *Pestkraüter* because of their use in attempts to ward off the ravages of the plague or black death. Folk myth traditionally recalls that grass, leaves, and herbs were at the feet of Christ when He was betrayed by Judas Iscariot. Seven herbs were also growing at the foot of the Cross and their leaves and the calyxes (chalices) of their flowers absorbed the blood and tears of the Savior. Although their names are not always mentioned in the folklore, *Ehrenpreis* or veronica speedwell, and *Thymian* or thyme were universally considered by the faithful to be two of the herbs certainly at the feet of Jesus. Thyme derives its name from the Greek word *Thyein* meaning "to make a sacrifice" and the significance of veronica is self-explanatory.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Many of the herbs mentioned are native only to Eurasia and several, in the light of today's knowledge, are designated as medicinals. A few are now considered to be unsafe for human consumption. The pioneers and their descendants not finding the traditional herbs in the Ohio wilderness were content to celebrate *Gründonnerstag* by gathering and eating dandelion shoots. The religious significance of eating greens continued to be important to them as a symbol of sharing in the approaching Sacrifice of the Saviour on Calvary.

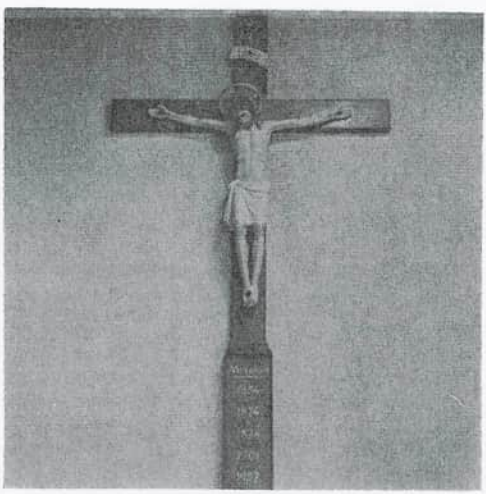
The information in this footnote was gathered in part from many sources including the *Fastenbuch,* Waisenfreund, 1940, Worthington, Ohio.

20. Father Leo H. Sponar, C.PP.S. and Father Lionel E. Pire, C.PP.S. conducted a mission at St. Augustine December 8 - 15, 1929.

A lengthy Mission was begun on the morning of February 8, 1935 at the opening of Forty Hours Devotion. This mission under the direction of Father Henry Post, C.PP.S. and Father Leo Vogt, C.PP.S. closed solemnly Sunday evening, February 24, 1935. The first week of instructions was directed toward the married people; while during the second week attention was given to the unmarried of the community.

Father Leo Vogt, C.PP.S. and Father Henry Druffel, C.PP.S. conducted a mission November 3 - 10, 1940.

The mission cross in the vestibule of the church is inscribed with a list of years during which a mission was held: 1854, 1874, 1878, 1901, 1957, 1962, 1978. This is not a complete listing, as there were missions in 1921 and 1935.



Mission Cross.

21. This question period was often surprising and sometimes comical. One youngster when questioned by Bishop Albers concerning the three most important parts of the Mass, quickly answered, "the Offertory, Holy Communion, and the collection."

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

XII

THE YEARS OF SOCIAL CHANGE

Although the pace was barely perceptible from day to day, great changes were taking place in the social structure of the country and the community in the years from 1935 to 1955. Social critics, the New Deal, the rise of unionism, World War II, the increase in mobility of persons and things, TV, the media revolution, the emphasis on the tactile, and the rate of growth in scientific and industrial expansion brought new gods to worship as the old way of life and Christian faith were ever challenged anew.

St. Augustine Parish was not to be spared the challenges, but the people were thrice blessed during this period when the pastors sent to guide the destiny of the parish proved to be sturdy, capable men. They were unlike the proverbial ostrich and did not have their heads buried in the sand, nor were they modernists preaching an avant-garde gospel. They were confident men of God with a faith that did not waver, and they constantly reminded the parishioners that it was the love of God and not the will of man that would lead to salvation. The transitions of the time came about without rancor or strife. When in 1965 the Vatican II document, The Decree on the Apostolate of the Laity, charged the pastors of the world — "to test all things and hold for what is good" — it seems as though they were speaking of the example of Father Schuette, Father Koenn and Father Mueller who had faithfully served the Minster community many years before the promulgation of the decree.

Father Vitus August Schuette, C.PP.S. was born September 21, 1878, in Stelle, near Twistringen, Hannover. He was ordained to the holy priesthood on June 23, 1904. He came to St. Augustine's as pastor on January 16, 1935, from New Riegel, Ohio, after appointment by Very Reverend Ignatius Wagner, Provincial of the Society of the Precious Blood, and died at St. Elizabeth Hospital, Dayton, Ohio, October 12, 1939, after having sustained a fatal fall at the rectory in Minster. He was buried in the cemetery of the Society at Carthagena, Ohio.

During Father Schuette's tenure, the organ was rebuilt in 1939. The operation was changed to an electro-pneumatic action, and

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Father Vitus August Schuette, C.PP.S.

a new console and a few new pipes were added. New pews were also placed in the choir loft at this time. Other improvements of this period included decorative bronze chandeliers in the nave of the church, the addition of a stoker to the boiler in 1938, and the placement by the National Cornice Company of extensive copper work on the towers at a cost of $3,200.00. The copper was chemically treated to a dark hue after fabrication,[1] and it took many years before it developed the desirable green-gray patina so reminescent of the ancient cathedrals of Europe. Niekamp Brothers thoroughly cleaned the interior of the church in 1937.

The annual Sidney Deanery Holy Name Rally was held in Minster on October 10, 1937, with thousands in attendance. Forty-three parishes from five counties were represented. Following the parade, the marchers gathered at an altar erected at the northeast corner of the church where a sermon, renewal of the Holy Name pledge and Benediction were given. The rally and parade, promoting reverence for the name of God, was also a public display of Catholic strength and solidarity.

The community in the middle 1930's witnessed the visits of German Nazi sympathizers who came to Minster to fathom the possible favorable German sentiment and support that could be counted on in the parish by Hitler in the event of a German inva-

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

sion of the United States by way of Canada. These people came disguished as tourists, painters, and teachers in the art of *Knüppel* lace. A prominent future leader of the Nazi regime was among their numbers. Certainly these espionage agents found out that there was absolutely no support that could possibly be obtained for their political cause, but the information and photographs they gathered were used later as propaganda tools in Germany. Pictures of Minster and St. Augustine's twin towers, along with similar pictures taken in other small towns in the Midwest,[2] were used in pamphlets issued by the Nazis in an attempt to dupe their fellow countrymen in believing that a grass root support of their movement existed in the United States, particularly in communities of people with decided German ancestry.



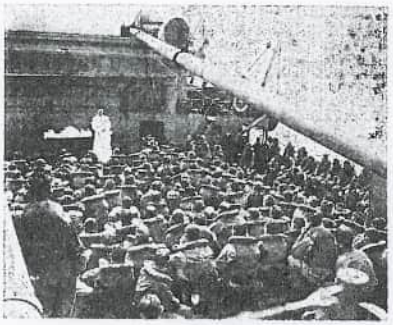
Father Theodore Koenn, C.PP.S.

Father Theodore Koenn, C.PP.S. arrived at St. Augustine's in late October 1939. He was born December 31, 1885, at Stryker, Ohio, and was ordained to the holy priesthood May 10, 1916. He died at St. Rita's Hospital, Lima, Ohio, on August 14, 1948, and was buried in the cemetery of the Society at Carthagena, Ohio, following a Solemn Requiem Mass.

This good man had the task of shepherding the parish through the difficult years of World War II. There were no members of the parish killed in action during the war, but Father Koenn was the

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

celebrant for the funerals of several young men of the parish who died while in the service of their country within the United States, namely, Robert Weiskittle, Herbert Steineman and Paul Ramsey. They joined with Bernard Koetter and with Walter Schulte,[3] who died overseas during WW I, in giving the last full measure of devotion in the defense of freedom. Bernard Koetter lies buried in the Oise-Aisne National Cemetery in Soissons, France, while the grave of Walter Schulte is in the Arlington National Cemetery, Washington, D.C. Curt Ihle a parishioner from New Bremen also died in service in WW I. He was stricken with influenza at Camp Custer, Battle Creek, Michigan, and succumbed in October 1918.[4] Anthony Knapke, initially missing in action in the Korean War; and Vernon Seger killed in action in the war in Vietnam and buried in St. Augustine Cemetery were to follow in making the ultimate sacrifice for God and Country. Lt. James Brandewie, a Navy Pilot, killed in the U.S. in 1964 in a jet plane which crashed as it was taking off, is also buried in St. Augustine Cemetery.



Pictured are members of the crew of the USS Henry Bergh, attending Mass aboard ship wearing their life preservers during the war in the Pacific. Father Evaristus Olberding of Minster, chaplain with the 301st Naval Construction Battalion, is shown preaching.

The war years were a time of prayer and sacrifice for those on the home front as well as those on the battle front. Families prayed for the safety of their warriors who had left to defend the cherished freedoms threatened by wanton actions of the fascist dictators, and the saintly intercessions of Sister Antonia were of comfort to all. Blackouts and rationing of food and energy were easy enough to bear, but the absence of loved ones was an oppressive burden that only faith and trust in God could overcome. On the home front, civil defense organizations, relief units, and groups, like those under the direction of Mrs. Amelia Schmieder who made cord rosaries for thousands of servicemen, functioned in the spirit of

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Sister Mary Antonia Zimmerman, C.PP.S.

charity. Local women volunteered for work in the factories, and children collected scrap metal for the defense industry and gathered milk weed pods in the fall to be used later as kapok in naval life jackets. The calm and assurance exemplified in the gentle person of Father Koenn were a great asset to the people of the parish in these troublesome times. The end of the war, when it finally arrived, was joyously welcomed on VE and VJ days by the ringing of the church bells, impromptu special services, and Holy Masses of Thanksgiving.

Scarcity of material and labor made even the thought to undertaking any improvements impossible during the war years, and only urgent repairs were made. Parish income in the excess of that required for operating expense was used by the parish trustees to purchase War Bonds during this period. The clock and bell ringing systems were repaired and electrified in 1942, and in 1943 George Carson completed necessary repairs on the steeples. Before the war began, Father Koenn had engaged Brinkman Floor Covering of Minster to place padded covers on the kneelers, and this improvement was greatly appreciated especially by the elderly.

A Catholic Rural Life Day Symposium was held on Corpus Christi Sunday in 1945 with specially planned religious, economic, and social programs. Rev. Harold Diller, C.PP.S., a leader of the Catholic Rural Life Movement in the United States, was the prin-

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

COMMUNITY LIFE DAY

St. Augustine Parish

Minster, Ohio

Corpus Christi Sunday

1945

Catholic Rural Life Service

Fathers of the Precious Blood

PROGRAM

MORNING

9:30 Flag Raising
Star Spangled Banner
Minster School Band
Miss Rita Magoto — Director

RELIGIOUS

10:00 SOLEMN HIGH MASS
Rev. Theodore Koenn, Celebrant
Rev. Harold Diller, Deacon
Rev. Paul Denzel, Subdeacon

11:00 CORPUS CHRISTI PROCESSION

Order of Procession

Cross bearer and acolytes

National Colors and Banners of Men's Societies: American Legion, Boy Scouts, Knights of Columbus, Holy Name, St. Augustine Orphan, Knights of St. John, Eagle Lodge. (All men of parish follow above.)

National Colors and Banners of Ladies' Societies: St. Monica, St. Rose, Ladies' Auxiliary of Knights of St. John, Ladies' Auxiliary of American Legion, Children of Mary, (All ladies of parish follow above.) C.S.M.C., Guardian Angel, Choir, Children in white, Altar Boys. Clergy with Blessed Sacrament.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

AFTERNOON

ECONOMIC

2:30 (School Auditorium)

Introduction

"Rural-Urban Interdependence"

Rev. Harold Diller, C.PP.S., Director of Catholic Rural Life Service — Fathers of the Precious Blood.

"Your Community"

Rev. Lawrence Tebbe

Pastor, St. John's, Fryburg, Ohio.

"Modern Educational Trends"

Fred J. Behrns,

Superintendent of Minster Schools.

"The Agriculture Industry in Minster Community"

Daryl Sharp, Vocational Agriculture Instructor

Harvey Schmiesing and Richard Kaiser.

EVENING

SOCIAL

8:00 (School Auditorium)

Under direction of The Workers of the Grail

Loveland, Ohio

Folk Dances.

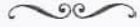
Demonstration team of Minster High School and Immaculate Conception High School, Celina, Ohio.

Community Singing

St. Augustine Choir

Prayer of

The Christian Family



O God, Source and Giver of all things, Who dost manifest Thy infinite majesty, power and goodness in the earth about us, we give Thee honor and glory.

For the sun and the rain, for the manifold fruits of our fields, for the increase of our herds and flocks, we thank Thee. For the enrichment of our souls with divine grace, we are grateful.

Supreme Lord of the harvest, graciously accept us and the fruits of our toil, in union with Christ, Thy Son, as atonement for our sins, for the growth of Thy Church, for peace and charity in our homes, for salvation to all. Amen.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

cipal speaker. The Catholic Rural Movement, promoting the family farm and cooperation between town and country, was a noteworthy undertaking, but it experienced difficulty in developing in the very rural areas that it attempted to serve.

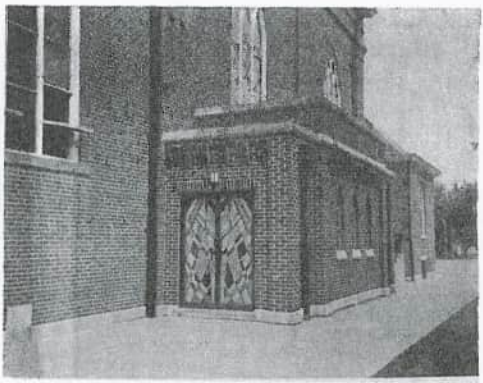
Father Otto Mueller, C.PP.S. was the next pastor to assume



Father Otto Mueller, C.PP.S.

the post at St. Augustine's arriving August 1945. Father Mueller was born February 20, 1893 in Neuenberg, Baden, Germany. He was ordained to the holy priesthood December 29, 1918, and died in Chicago, Illinois, August 10, 1959. He was buried, following a Solemn Requiem Mass, in the cemetery of the Society at Carthagena, Ohio, on August 14, 1959.

Father Otto was an affable priest, beloved by the parishioners. As a lover of music he was an ardent supporter of the choir, often joining with them in song. A program of improvement of the physical deficiencies that had accumulated during the war years



Side entrance.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

was undertaken by Father Mueller, and from 1947 to 1950 side entrances were added to the church. Father Paulinus Trost, in his notes on the redecorating plan undertaken in 1927, had suggested that side entrances would be of benefit, and their construction had been debated thereafter, but no action had been forthcoming. The new side entrances enabled the elderly and infirm to enter the church more easily, shortening the distance from car to portal. The front steps built in 1922 were deteriorating badly because of moisture problems and they were now replaced by a terraced landscaped step design of stately granite filled with brass railings.[5] A. M. Strauss was the architect for this work and the contractor



St. Augustine Church, 1948.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

was V. A. Sheets and Son. The plantings were by Leonard's Nursery of Piqua, Ohio. A house for the use of the church organist was built by architect and contractor Joseph Melcher of Minster in 1948. Extensive steeple repair was completed in July and August of 1951 by Carson. The cost of the side entrances and front step project was over $90,000.00 and the cost of the parish house, $22,000.00.[6]

Fathers Hugh Ulrich and William Staudt of the Society of the Precious Blood Mission Band conducted a mission at St. Augustine's February 1 - 15, 1948.

The centennial observance of the laying of the cornerstone of the church was celebrated with a social and homecoming on August 29, 1948. Father Seraphin W. Oberhauser was the celebrant at a Solemn High Mass of thanksgiving and Father Joseph



Fr. Paul Knapke, C.PP.S., Deacon; Fr. Provincial Seraphin W. Oberhauser, C.PP.S., Celebrant; Fr. Edward Moorman, C.PP.S., Subdeacon; Fr. Othmar Missler, C.PP.S., Master of Ceremonies.

Kenkel[7] of St. Joseph College, Collegeville, Indiana, addressed the congregation. The social was held in the church parking lot with music furnished by the Minster High School Band.

St. Augustine church was commended in April 1948 by the pioneer aviatrix, Blanche Noyles, head of the air marking section of the Civil Aeronautics Administration (CAA) for the saving of the lives of at least six lost airmen who were safely guided by the large yellow air marker painted on the north slope of the church

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

roof. The marker consisted of the letters | M-I-N-S-T-E-R | in large block form.

Important sociological changes developed in the parish during Father Otto's stay. Prior to WW II both birth and death were events that usually occurred in the family home. Wakes were held in the home and neighbors stood watch at night over the coffin of the deceased. Relatives of the deceased were notified by the same neighbors by means of a personal visit, or if the relatives lived too far distant by telephone or telegram. A flower arrangement was placed on the front door of the home of the departed as a silent directive for the benefit of the mourners who called to pay their last respects. The funeral procession proceeded on the morning of the day of burial from the home to the church with family, neighbors, and other mourners in attendance. Following the funeral, the mourners assembled at the home of the deceased for a dinner which had been prepared by the neighbors, who had gathered there the day before to make the necessary preparations.

Infants were helped into the world by doctors on house call, and by capable midwives who exhibited great skill and knowledge in their profession.[8] As the 1950's dawned, the locations of birth and death were transferred, if possible, to the nearby hospitals or nursing homes. Death was no longer looked upon as an event of family and community relationship, but as an obscene act, the consequences of which were to be avoided as much as possible or viewed from the greatest distance attainable. Vatican II corrected this outlook later in part with changes in the liturgical rite of burial with emphasis on the joy of the final union of the soul and body with Christ. Birth in a hospital increased the chances of the survival of the infants, but it also reduced the intimate attachments essential to family relationships between husband and wife, mother and child, and the complex relationships involving earlier children. The ultimate effect on the nuclear family, resulting from the change in the pattern of the beginning and ending of life, is now a matter of concern among professional sociologists.

Another casualty of the times was the old fashioned wedding reception held at the home of the bride. This celebration was of great importance especially to the rural folk of the parish. In the "country," before the advent of paved highways and the automobile, neighbors gathered in advance to butcher chickens and a beef — pies and cakes were baked in great quantity, the barn and threshing floor were cleaned in preparation for an old-fashioned

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

barn dance, and plans were made to feed the many horses who would bring the guests to the wedding by carriage.

The social upheaval following WW II also brought an end to the old ethnic customs of visitation or *Besuch*. In earlier times families visited friends, neighbors, and relatives on a regular and frequent basis. Uncles, aunts, first cousins and sometimes distantly related cousins interchanged visits; conversation, companionship, camaraderie, special food and drink marked the goodness of the household gatherings. Every child had a favorite "uncle" and eagerly looked forward to the visits at his "place." The tribal aspects of the custom of visitation also had their practical element. Important agricultural information, health care facts, tools, recipes, seeds, plants, yeasts, and similar items were passed around much in the manner of an extension service. Family ties were cemented and the basis of a mutual aid society was existent.

REFERENCES

1. St. Augustine Archives.
2. Photographs of towns used, among others, were from Holstein, Nebraska; Bremen, Ohio; Frankford, Missouri; Leipsic, Ohio; Westphalia, Missouri; Hanover, Kansas; and Emden, Missouri. The picture of St. Augustine Church was taken from the hill then present on the east side of South Frankfort Street in the first block south of Fourth Street.
3. Albert J. Schulte also died in action in France on October 7, 1918, and was buried in St. Augustine Cemetery, September 25, 1921, but he was not a parishioner at the time of induction. He entered service from Cincinnati, Ohio.
4. Joseph Thobe, Jackson Township, St. Joseph's, Egypt, Ohio, also died in service.
5. The *Minster Post* of September 16, 1949, reported the brass rails in place and in use.
6. St. Augustine Archives.
7. Father Kenkel was a son of St. Joseph Parish, Egypt, Ohio.
8. There are many people now active in the parish who were born with the help of midwives such as Josephine Knostman and Anna Bensman.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

XIII

RESTORATION AND RENEWAL

Father William J. Meyer, C.PP.S. was assigned to St. Augustine's in August of 1953, coming to the parish from Milford Center, Ohio. He was born August 23, 1902, in Bloomington, Illinois, and was ordained to the holy priesthood May 10, 1934. He celebrated his Silver Jubilee while at Minster in 1959 with a High Mass of



Father William J. Meyer, C.PP.S.

Thanksgiving, and an all-day reception for members of the parish. He left Minster in August of 1963 to assume his newly assigned duties at Cole Camp, Missouri. Father Meyer died April 26, 1972, at Hill City, Kansas, and the Solemn Requiem High Mass and burial took place at St. Charles Seminary, Carthagena, Ohio, on May 1, 1972.[1]

Father Meyer was an excellent speaker and fund raiser. He made every effort to become acquainted with all the members of the parish, and made several visitations during which he personally called at every home in the community. Frequently he would drop in unannounced at some home in the parish for lunch

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

and was always welcomed. He was an enthusiastic advocate of sports having played with ardor on the athletic teams at the seminary during his years of study for the priesthood. He frequently played ball with the children on the school playground during recess. Father Meyer was always concerned that the Mass schedule and hours of Confession were adequate so that the opportunities of receiving the sacraments were available to all without hardship. The sick and shut-ins eagerly looked forward to visits from him knowing that he took a special interest in their welfare. Father Meyer was blessed with the ability of discovering, by adroit questioning, where the parishioners stood on a particular issue, and with subsequent appraisal, he used this information in formulating his decisions to which he adhered with great tenacity.

Although he was not what could be described as an extraordinarily pious person, his spiritual life was unquestionably true to the spirit of the priesthood, and his religious example left no doubt that he was dedicated in going about the labor of Christ in the community. Father Meyer was aware of the fallacies in the philosophy of the "hip" generation long before the term was popularly applied to this ascending group culture, and he did not address himself to it in the pulpit in an oblique manner; nor did he underestimate the influences of the new materialism on the people of the parish for whom he held a sincere but often inexpressible esteem.

Father Meyer regarded the use of the Low German language and other relative traditions as alien to the American culture, and he discouraged their use whenever he encountered them. He was particularly determined to uproot the old usage of the word "parsonage" as translated from the German word, *Pfarrhaus*. Father Meyer regarded himself as a rector and not a parson.

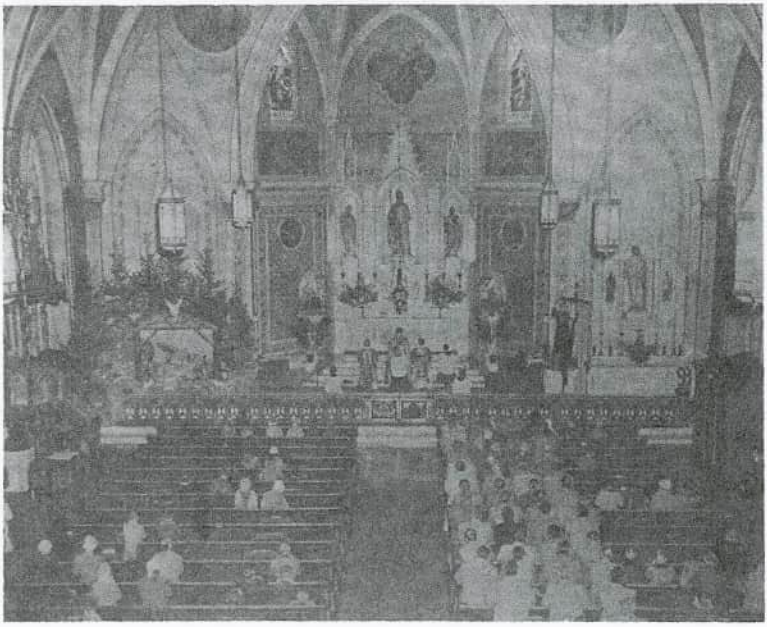
St. Augustine Parish was the host for the annual Holy Name Rally held on October 14, 1956. Men from the parishes of the Sidney and St. Marys deaneries, embracing Mercer, Auglaize, Shelby, Darke, and Miami Counties participated in the parade and the Benediction of the Blessed Sacrament held at the Athletic Field. The address was given by Father Meyer. More than 10,000 people participated in the activities on this occasion as the weather was most favorable. The northern deaneries publicly observed Holy Name Sunday annually for over thirty years, beginning the tradition in the early nineteen thirties.

Father Meyer, late in the fall of 1955, initiated plans for the renovation and remodeling of St. Augustine Church, the need for which was becoming more apparent each day. On March 3, 1957,

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Holy Name Rally, October 14, 1956



Interior, 1955

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

he appointed a committee of advisors to assist him in carrying out these plans.[2] The preliminary discussions were centered on the necessity of tuckpointing the entire brick and stone works, and the placing of new altars in the Sanctuary. The old wooden altars, with the exception of the marble mensa of the main altar, had originally been placed about 1866 on the west end of the church, and had been moved in the renovation of 1900 to the new sanctuary added on the east. The wood in the altars had shrunk considerably over the years and large cracks had developed; distortions and deterioration were visible upon close inspection. Certainly the people felt a great attachment to them, but it was evident that a more worthy setting for the celebration of the Holy Sacrifice of the Mass would be necessary.

As the days passed and after inspections by the committee and by qualified professional engineers and contractors, it soon developed that the repairs to the church would have to be more extensive then originally anticipated. The roof of the church was settling downward, and the inside brick walls of the double-tiered side-wall construction were being pushed outward. It was apparent that the load of the roof would have to be redistributed on the iron trusswork. Many other defects such as faulty plaster in the sanctuary, defective wiring throughout the church, and an outdated heating system were also noted. A complete renovation was deemed to be in order and work proceeded accordingly. The scope of the project can best be grasped from a tabulation of all the work finally completed. These are the projects that were carried out:

The twin towers were repaired, new copper spheres were placed under the crosses and the towers, crosses, spheres, and clock numerals were gilded. New slates were placed on the roofs where needed, and the snow guards were inspected and reinforced.

The clocks and bell ringing systems were repaired.

The roof load was redistributed on the iron trusses by means of an ingenious system of cables and turnbuckles devised by the Wellman Bros. The interior brick side walls were rebuilt above the dome.

The brick and stone work of the entire church was tuckpointed and waterproofed. The old mortar was first ground out before the new mortar was laid and pointed.

The stained glass windows were repaired as necessary, new dedication titles in English were placed, and new Saints were added in the center panels of several windows. (St. John Bosco and St. Gaspar). The bulk of this window work was completed in 1954.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Complete new electrical wiring was installed inside and out and modern type ceiling lights with increased candlepower were placed. All outside wiring was put underground where possible.

A new heating system with the exception of the boiler was installed.

New roofs were placed on the very leaky side entrances and the walls were replastered.

New microphones and speakers of the highest available quality were purchased for the sound system.

Copper gutters and downspouts with copper ornamental fasteners were placed on the towers and church proper.

A new blower and rectifier were installed on the organ. A screen was placed before the pipes in the choir loft. The depth of the choir loft was also shortened and the floor was carpeted.

Confessionals of stained oak were built in the rear of the church. New oak doors were hung in all the interior locations as required.

The foundation of the front steps was redesigned to allow for proper drainage. The stone steps were removed for the installation of the redesigned foundation, then replaced, and caulked with a butyl compound.

All the old plaster was removed from the sanctuary walls, expanded metal was put in place and the sanctuary was replastered. The ceiling of the church proper was repaired. A plaster frieze was placed in the vault above each window between the wall and ceiling. This frieze was fastened only to the wall so that expansion and contraction cracks could not be seen from below as they developed.

New sidewalks were poured adjacent to the sides of the building.

The entire church interior was painted in the bluish-gray tones embellished with colorful bands of flat enamel and metallic gold. The paintings in the ceiling were removed, cleaned, and retouched by Prof. Rudolf Scheffler.

A new communion rail was purchased, fabricated of marble and bronze. A foundation for the rail was necessary as the step approach from the congregation side was reduced from two steps to one.

New oak pews were purchased including pews in the choir loft.

New mosaic stations of the cross were commissioned.

Wood carved statues by Leopold Moroder of Oberammergau, Germany, were hung in pairs on the walls of the sanctuary; namely St. Monica, St. Augustine, St. Gaspar, and the Sacred Heart.

Red Altico marble wainscoating and Vermont marble floor trim were placed in the sanctuary.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Bronze tabernacles and candlesticks were purchased. A matching lectern and sedilia were also added to the sanctuary.

A new marblette floor was poured in the church proper, in the rear vestibules, and on the steps leading to the choir loft in each tower. The floor was of the ground and polished aggregate type with brass expansion strips — similar to Terazzo but with a plaster base instead of a concrete base to prevent cracking.

The crowning achievement was the placement of the marble altars, designed by Witold Liskowiak, with beautiful and inspiring mosaic reredos panels and wrought bronze baldacchinos. Italian Botticino marble statues, sculptured in Pietiosante, Italy, by Mioczi Studio, representing the Blessed Virgin and St. Joseph, were set before the reredoses of the side altars respectively. Before the main altar reredos, a Blue Belge marble crucifix with an Italian Botticino marble corpus, also sculptured by Mioczi Studio, was hung.

The principal contracts and agreements with rounded cost figures were as follows:

Tuckpointing and Waterproofing — Wellman Bros., Coldwater, Ohio	$40,000.
Decorating Interior — Liskowiak Studio, Milwaukee, Wisconsin	35,000.
Marblette Floor — Goetano Lococo, Milwaukee, Wisconsin	12,000.
Pews	12,000.
Interior Electrical and Lighting — A. L. Heinl, Minster, Ohio	9,000.
Heating System — Wilkens Plumbing and Heating, Minster, Ohio	8,000.
Loftwork — Wellman Bros., Coldwater, Ohio	8,000.
Front Steps Renovation (including lighting, restrooms, and engineering fees)	80,000.
Altars — Liskowiak Studio, Milwaukee, Wisconsin (Mosaics by August Wagner, Berlin, and marble by Milwaukee Marble Co., Milwaukee, Wisconsin	38,750.
Communion Railing — Liskowiak Studio, Milwaukee, Wisconsin (Marble by Milwaukee Marble Co., Milwaukee, Wisconsin, Bronze work by Arnold Hedler, Milwaukee, Wisconsin	8,700.
Stations of the Cross — Liskowiak Studio, executed by August Wagner, Berlin, West Germany	14,000.
Tabernacles and Altar Bronze Work — Arnold Hedler, Milwaukee, Wisconsin	10,700.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

The total cost of the building program from 1957 to 1963 was $350,000 or more; all paid for by the generous gifts and pledges of the people of the congregation. In addition to these expenses, Archbishop Alter's assessment for the reconstruction of the Cathedral of St. Peter in Chains in Cincinnati was also met; and $20,000 was expended for the purchase of a twenty acre addition to the cemetery. W½ part Lot 43, Block C, and W½ Lot 42, Block C, were purchased in 1966 from the Board of Education for use as a parking area. The parishioners of St. Augustine had not only met their obligations, they had in fact exceeded them by their splendid generosity.

Certainly there was dissatisfaction shown in some quarters as is frequently the case when a project of this kind is undertaken, but the project succeeded because it had the support of the people as evidenced by their financial aid, and also because of the wholehearted support given to the project by Archbishop Alter. From the beginning, it was the intention of all concerned to preserve anything of great artistic value or worth. Immediately, the paintings of J. Vittur in the ceiling and the stained glass windows in the side walls were exempted from change. The stations of the Cross in existence were made of replica plaster and had no particular value other than a sentimental one. As mentioned earlier, the wooden altars were beyond effective and worthy repair. The old pulpit and communion rail, although exhibiting inherent artistic value, were not of great worth since in design, form, and texture they did not match the existing altars, and the difficulty of incorporating them into a new design became a serious problem. The pulpit also posed an additional acoustical dilemma because sound emanating at pulpit height caused as much or more reverberation in the nave than sound originating at floor level.

The question of the marble mensa of the old altar was difficult to resolve. It possessed certain desirable qualities. Designs for new altars were obtained from many of the leading designers in the United States including the firm of Rambusch in New York City. A few of these designs had the option of retaining the old mensa. Father Meyer and his advisors had previously spent much time and effort in an attempt to educate themselves and become familiar with church designs and practice. More than twenty-five churches, cathedrals, and seminary chapels were visited in Ohio and Indiana over a period of several months in an effort to investigate the results of recent renovations, and to personally evaluate new altar designs and church art work. The current trend in Europe at the time had been toward the abstract and several ex-

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

amples of this art form, particularly at the Franciscan Seminary at Centerville, Ohio, were studied. A consensus soon developed that rejected the abstract and bizarre. An interior was anticipated without bric-a-brac or pseudo-works of art that would disturb the visual silence desired. The altar was to be the focal point of the design; all eyes upon entering the church were to be immediately attracted to the altar, the place of Sacrifice. With this in mind, and after four or five full-color sketches by Rambusch and other leading designers available in the United States were rejected, the design by Liskowiak Studio, Milwaukee, Wisconsin, was finally accepted after minor changes were incorporated. Due to sanctuary geometry a canonical problem concerning the correct number of altar steps had to be resolved, since at this time there was no hint of the coming liturgical freedoms resulting from the degree of the Vatican II Council.

The altar design by Liskowiak of marble and mosaic with a bronze baldacchino was simple in line, but it possessed an elegance conducive to prayer and quiet. The marble of the reredos was of rich Red Spanish Altico framed by slender columns of Blue Belge. (The Red Altico marble actually obtained was of exceptionally fine quality, and it had been reserved at the quarry for church columns). The mensa was of massive creamy Italian Botticino embellished with mosaic inlays. The steps were of light domestic marble with kickplates of a dark hue from Vermont. The wainscoting was also of Red Altico with feathery white veins. The existing sanctuary floor of White Alabama marble was retained in the design.

The construction of the altars was begun in August and they were dedicated on Christmas Day, 1958, at a Solemn High Mass with Father William Meyer as celebrant. The altars had previously been consecrated on Dec. 23 by Msgr. John Brinker, head of the St. Marys Deanery. The relics placed in the main altar were those of St. Vitalis, St. Urban and St. Vincent; while those placed in the side altars were those of St. Emeritus and the Holy Christians.

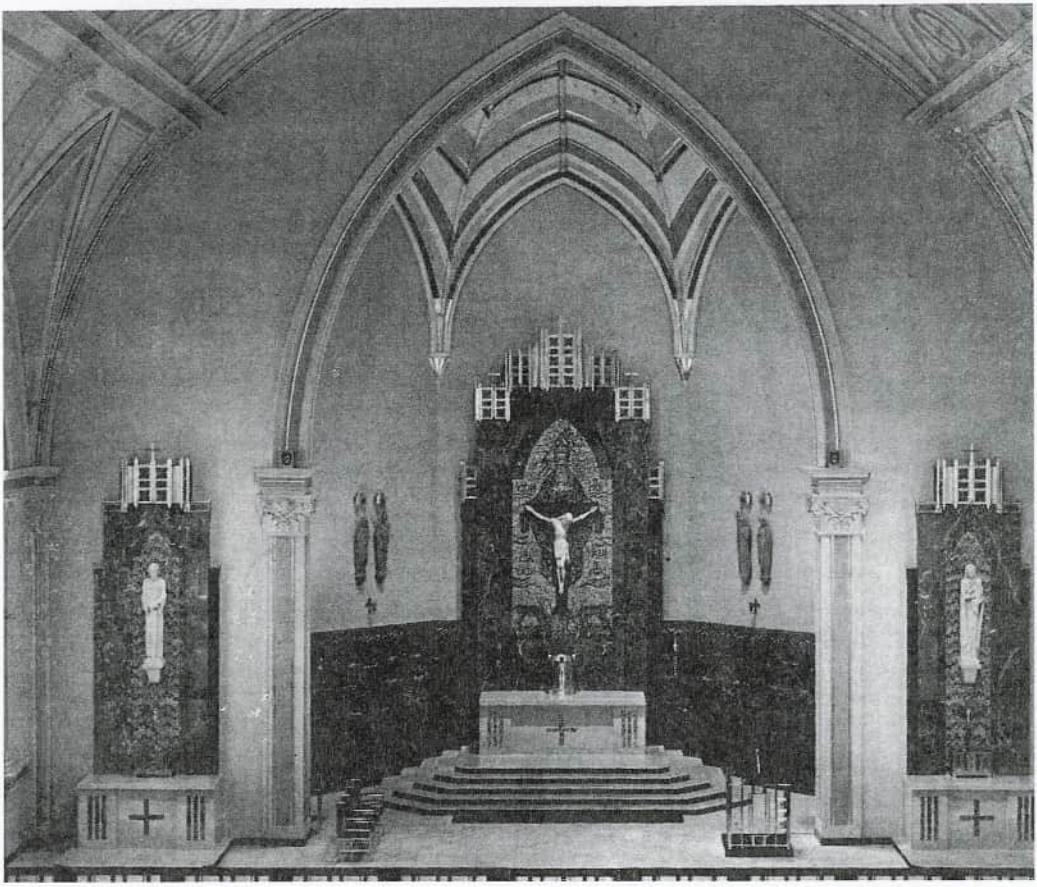
Beautiful and humbly attractive mosaic Stations of the Cross, designed by Prof. Rudolf Scheffler and framed in Blue Belge marble, were executed along with the altar mosaics by the firm of August Wagner in Berlin in the Allied Zone of West Germany. The building in which they were crafted was on the boundary between the Allied and Communist zones, and it actually became part of the Berlin Wall when it was built in 1961. A certain amount of anxiety arose at the time for fear the stated policy of Krushchev to incorporate the Soviet Zone of Berlin into the East German

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Republic would immediately be carried out, and the Communists would then interfere with the shipment of the mosaics to the United States.

A description of the theme of the altar mosaics, by Louis A. Hoying, taken from the church bulletin of April 26, 1965, follows:

"The theme of the mosaic on the reredos of the central altar is taken from the famous painting of the *Blessed Trinity* by Albrecht Dürer. Dürer was a renowned German painter who died in the early 16th century. The mosaic and superimposed crucifix depict God the Father, Christ the Son, and the Holy Spirit. A triple crown further symbolizes the three Persons in one God ruling over the universe. The three tiered crown may also be considered as representative of God ruling over the three divisions of the Church: the Church militant, the Church suffering, and the Church triumphant. Behind the crown a golden triangle again emphasizes the Holy Trinity; God the Father giving Himself to us through His Son, Jesus Christ, and it is with Christ through the Holy Spirit that we are returned to the Father.



Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Stemming from the foot of the Cross anchored to the earth, a fountain depicts the 'Water of Life' or the seven Sacraments instituted by Christ by which we are nourished just as the two deer or hinds, which are symbolic of all mankind, are being nourished. The waters also signify the Blood of Christ flowing from the Cross to the vine and the wheat, the aspects under which we receive the Body and Blood of Christ in Holy Communion.

The Alpha and Omega on the sides of the Chi-Rho find their scriptural basis in Apocalypse 21:6. Christ, God and man is the beginning and the end of all things. The Chi-Rho is the first two Greek letters in the name of Christ, and have been used as a signature to represent Him since the time of the first Christians.

The words 'Holy-Holy-Holy' underline the universality of the Church; they are taken from the Sanctus, an ancient prayer used by the Jewish people in their synagogue services long before the birth of Christ. They are therefore related to the Promise, and the Fulfillment, and the continuing Sacrifice as Christ in the Mass, acting with His Mystical Body again offers himself to God with us and for us.

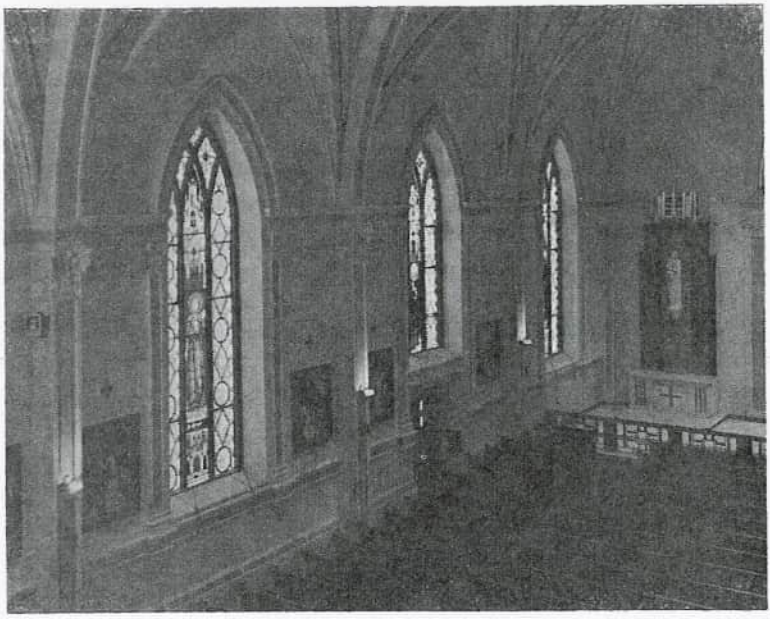
The mosaic background, done in many beautiful colors, above the auxiliary altars represents the aurora borealis. It is indicative of the Eternal Flame of Christ. The artist, Prof. Rudolf Scheffler, who assisted Witold Liskowiak in designing the side altar mosaics in conjunction with the main altar mosaics, was inspired by the Italian *Fiume* on the palace tapestries so admired by King Victor Emmanuel. Scheffler during his stay in Italy was befriended by King Victor and was commissioned by him to execute several paintings.

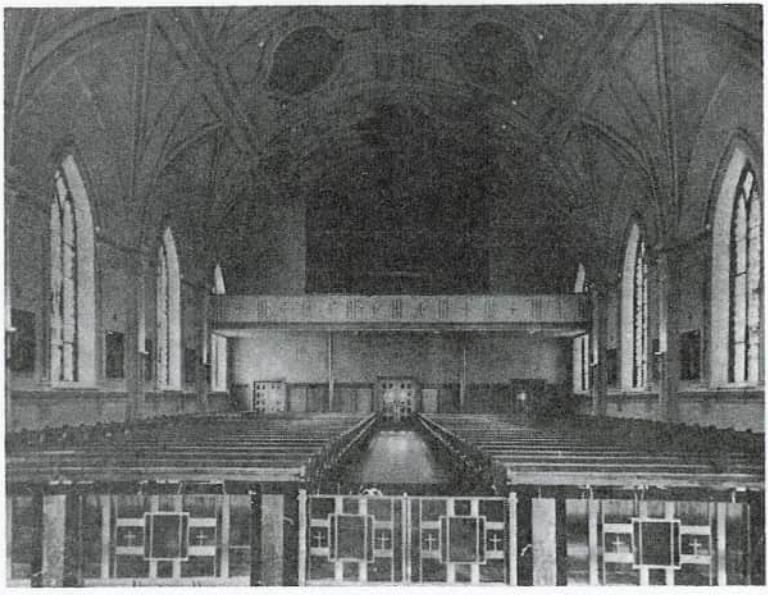
Certainly in St. Augustine's sanctuary we have a beautiful and inspiring setting for the greatest of all dramas, the Holy Sacrifice of the Mass. Let us come 'to the altar of God' and rejoice for 'our help is in the Name of the Lord.' "

St. Augustine Parish was indeed fortunate in obtaining the services of Liskowiak Studio and its fine artists, and it is only proper to include here a summary of their achievements in ecclesiastical decoration. Mr. Witold Liskowiak, the son of Bruno Liskowiak who had decorated St. Augustine Church in 1927, and Prof. Rudolf Scheffler, formerly of Dresden, who assisted him, both work in the tradition of fine medieval artisans.

They actually experiment and then draw their designs directly on the walls to avoid the stiff artificiality of mechanical methods. They carefully paint even the small border designs rather than use stencils or manufactured design papers which sometimes are glued to church walls by modern decorators. Among churches Mr. Liskowiak has decorated the most notable are: St. Raphael Cathedral, Madison, Wisconsin; Holy Angels Cathedral, Gary, Indiana; and St. Anne Cathedral, Great Falls, Montana.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com





Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Witold Liskowiak attended the National Art School, Poznan, Poland, and studied further at the Layton School of Art, Milwaukee, Wisconsin. He founded Liskowiak Studio in 1941 and is still actively engaged in church decoration. Liskowiak planned the basic decorating scheme of the church here at St. Augustine's.

Rudolf Scheffler began his art studies at the Royal Academy in Dresden, entering on a scholarship at the age of 15. He later became a professor at the Dresden Academy of Fine Arts. He won the *Prix de Rome* and also a special award to study Fresco. Portraits painted by him hang in Windsor Castle. He came to this country as head designer for the Ravenna Mosaic Company of St. Louis, and designed the mortuary chapel there in which Cardinal Glennon is buried. Among his numerous projects in the United States, the best known are the mosaics in the famous apse of the Church of the Immaculate Conception, Waterbury, Connecticut; and his outstanding murals in the State Office Building, Main Hearing Room, Columbus, Ohio. There are few artists of Professor Scheffler's caliber who have been engaged in the decorating of churches in this country.

Father John Spatt, C.PP.S. was appointed as pastor of St. Augustine Parish in August of 1963. He was born Dec. 31, 1917, in Detroit, Michigan, and was ordained to the holy priesthood May 9, 1943. He celebrated his Silver Anniversary at Minster in 1968.



Father John Spatt, C.PP.S.

Seven months after his arrival in March of 1964, a gale force wind, lasting over a period of three days with gusts estimated at up to 80 miles per hour, weakened the towers of the church. Reinforcement of major proportions was necessary and the Wellman Bros. of Coldwater were given the job of making the towers structurally sound.

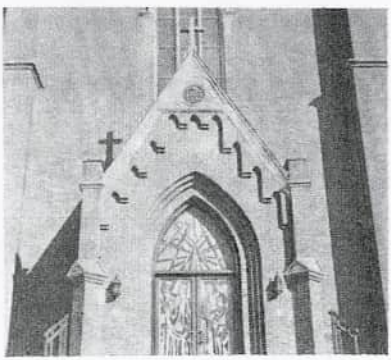
St. Mary's Institute was razed in 1963 and the Convent of the Annunciation followed in 1972. Apartments were built by Born-

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

horst and Hoying, Contractors, on the site where the old buildings once stood. The Sisters of the Precious Blood remaining in Minster took up residence in the apartments.

On April 4, 1965, a new high school was dedicated in Minster. This high school was built on the north side of Seventh Street, between Hanover and Main, on a spacious campus. Land was bought from several sources including the St. Augustine Orphan Society.

New voices were added to the organ in the years 1968-72, plus a new console and additional reservoirs. The present organ boasts thirty seven ranks of pipes, with 2287 individual pipes, of which 1074 are from the original organ of 1896. New sash was placed around the stained glass windows, and the spouting, gutters, and cornice were repainted in 1973. Beautiful glass doors were also hung at the church entrances at this time.

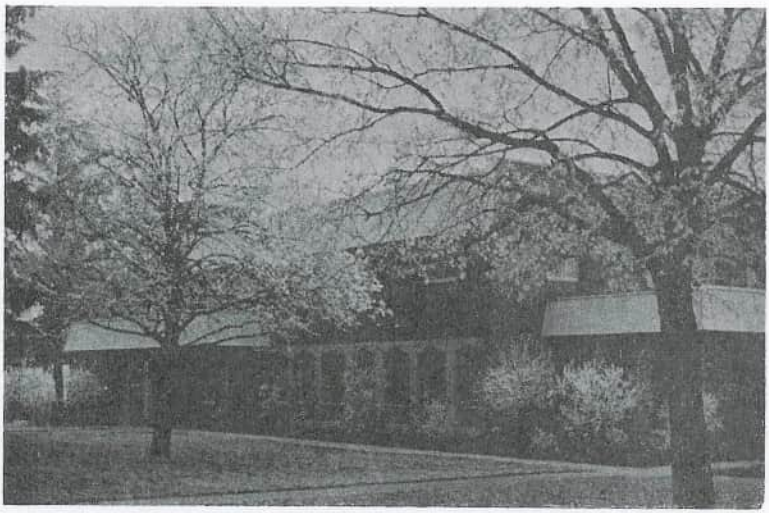


Front entrance, new glass doors.

The dedication of a new rectory took place in 1971. This rectory, built on the old site, provided much needed room for office space. Meeting facilities in the basement available for the various organizations of the parish and community youth groups, and also serviceable as classrooms for religious instructions were incorporated into the design. The primary purpose of a rectory was not overlooked, and the priests of the parish were given a modern living facility with an attached spacious garage that was desperately needed.

The associate pastor, Father Raymond Schultheis, inaugurated a redesigned CCD or Confraternity of Christian Doctrine religious education program for the high school students in the autumn of 1963. The teachers were volunteers who concurrently studied special preparatory courses taught at St. Charles Seminary, Cartha-

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Rectory, built in 1971.

gena, Ohio and at various parishes in the deanery, including Minster. The teachers were not paid for the first few years, but a minimal fee was later given to help cover personal costs involved such as books, visual aids and babysitting fees. Classes were held on Monday evenings in the public school buildings during the school year and attendance was excellent. Ninety five percent of the enrolled students attended the sessions each week. Seminarians from St. Charles Seminary regularly were added to the roster of the teachers.

Father Spatt was successful in introducing the changes brought about by the decrees of the Vatican II Council emphasizing renewal in the church. There were no great problems encountered in the parish as a result of the changes. Of course, with the new emphasis on personal decision making and a relaxed informal attitude, an easy excuse was found by some to drift away from their obligations. The elderly accepted the renewal, including the liturgical change from Latin to English, with stoic graciousness. The emphasis from the ideal of a blind obedience, which in reality entailed no moral decision on the part of the believer, to that of personal decision responsibility in matters of penance, charity, sacrifice — and ultimately salvation — was accepted and uncertainties were shouldered in faith.

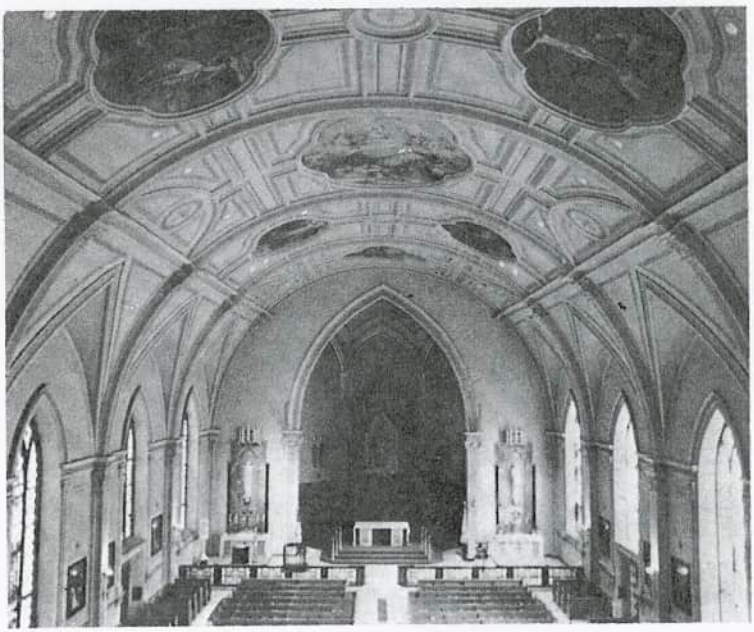
The central or main altar mensa was taken from before its reredos and set in the forefront of the sanctuary, and the celebrant

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com





Altar moved to forefront of sanctuary.



The "Minster Ceiling".

of the Mass faced the people for the first time on Dec. 21, 1967, as the spirit of *aggiornamento* or renewal continued in the church.

The problems facing Father Spatt, and likewise his parishioners, are still facing the faithful today. The doctrines of positivism, relativism, behaviour modification, scientism, and multimedia manipulation are changing the lives, not only of the young, but also of the old. Scientism is destroying the remnants of meta-

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

physics and a renewed interest in the occult is destroying logical reasoning. The child is now being educated in and for the society instead of in and for himself, and there is a loss of traditional freedom of private instruction because only the state can afford the costs of progressive education. The doctrine proclaiming that there is nothing good or bad in itself and its corollary stating that there are no universal or objective standards to distinguish good ends from bad ends, make distinction between right and wrong difficult, and value judgments are not then true or false but only show the emotive state or subjective preferences of their adherents. Thus stealing becomes as good as earning if enough prefer it so. Two popular quips demonstrate the change in moral attitude; "better red than dead", and "if you can't beat 'em — join 'em" are familiar expressions of the time.

A parish council was formed at St. Augustine's as directed by the Sixth Archdiocesan Synod convened by Archbishop Bernardin. The results of an election held in May 1972 named the following to this advisory and governing body.

Members at Large:
Thomas Meyer
Constance Schafer
Mildred C. Piening
James Stechschulte
Thomas J. Froning
Marilyn J. Ahrns
Mary Feldman — youth representative
Michael Ripploh — youth representative

Commission Representatories:
Donald Thieman — Laity
Louis A. Hoying — Ecumenism
Raymond A. Bergman — Finance
Janice Brinkman — Communications
Luke Knapke — Worship
Herman Dillman — Missions
Thelma Hogenkamp — Community Affairs
Virgil Moorman — Education

Ex Officio Members:
Sister M. Alicia Meiring, C.PP.S.
Father John Spatt, C.PP.S.
Father James Miller, C.PP.S.

Administrative Secretary:
Norma Purpus

A parish constitution was drafted and formally adopted February 26, 1973. The responsibilities of the council included direction of continual parish renewal, coordination of the talents and energies of the parishioners toward effective action, and action with

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

the pastor as a decision making, policy-forming body in matters of worship, education, finance, building, and development.

Father Spatt was relieved by Father Joseph Pax, C.PP.S. in August of 1973. In keeping with the tradition begun when Father Mueller and later Father Meyer were transferred, Father Spatt was presented with a new automobile as a departing gesture of gratitude from the parishioners of St. Augustine's. The following accounts of parish life were given by Father Spatt on June 10 and July 1, 1973, prior to his leaving, in the weekly Parish Bulletins:

"An account of parish life would be empty if it reported only buildings and finances. The success of a parish is best determined by how the spiritual needs of the parishioners were satisfied and in turn how they responded to serve their parish in matters of Faith. Following is a brief summary of such an account over the past ten years.

SPIRITUAL CARE OF SOULS

No. of Baptisms for 10 years — 583
No. of Converts for 10 years — 10
No. of Confirmations for 10 years — 677
No. of Marriages for 10 years — 236
No. of Funerals for 10 years — 289
No. of Masses for 10 years — 16,000 plus
No. of First Masses — 6
No. of Priests' 25th Anniversary — 2
No. of Priests' 40th Anniversary — 1
No. of Priests' Funerals — 1
No. of Marriages 25th Anniversary (kept count only last two years) — 28
No. of Marriages 50th Anniversary (kept count only last two years) — 1
Average No. of visits to St. Marys Hospital per week — 2
Average No. of home calls to sick or confined per month — 40
Average No. of Holy Communions yer year — 200,000
Average No. of Confessions per year — 15,000

PARISHIONERS INVOLVED IN PARISH ACTIVITY AT PRESENT

28 Male Choir Members
50 Girl Choir Members
1 Regular Organist
1 Substitute Organist
6 Ladies to care for Altar
150 Altar boys
80 Women monitors at children's Mass
35 Teachers of CCD
20 Ushers
10 Adult Men Readers

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

6 Boy Readers
20 Members of the Parish Council
1 Sexton of Cemetery
2 Cemetery Workers
8 Officers of Holy Name and St. Monica Societies
Senior Class — Sunday Offertory Procession
3 Suppliers of Baptismal gowns
56 Members of the Parish Commissions
1,000 Boys and Girls in CCD classes
1 Cook and Housekeeper
1 Secretary
1 Family does janitor work
6 Sisters

Several ladies who take care of opening and closing Church on occasion, turning Church lights on or off before or after Church services, taking care of the Sanctuary lamp, helping with singing at Daily Masses, weddings and funerals, getting things ready for Benediction. The ladies who plant and tend the flowers in the front of church. The ladies who prepare and serve meals for special occasions in the Church. Several girls who help with Church work on week-ends. The whole Parish — Mass participation and general interest. Doctors who faithfully notify us of the critically ill. The Police and Fire Department who always call on us when our services are needed and watch over our property. City administration and city workers who take care of our needs when the utilities need attention. The School Board; School Administration; the teachers for their kind cooperation in student related Church programs. The businessmen, and merchants who provide for our needs and assist us in our programs. The *Community Post* for fine coverage of Church related news. The funeral directors for their courtesy in honoring the Church's rites for the dead. I am sure that there are many other persons that we have failed to mention, but to whom we and the Minster parish are sincerely grateful. The parishioners are to be congratulated on their response to the Church. The community of Minster is blessed because of it. Keep up the good work"

"TEN YEARS does not seem to be a long period of time and it all goes by so fast that it seems that not much was accomplished until some sort of record is set down for historical reasons. Here is a hurried and incomplete listing of firsts or new things in the Church and in the Town. Perhaps you can think of many more.

CHURCH: —

Mass in English — Hymn books — Missalettes — Mass facing congregation — CCD program for elementary and high school children — Parish census — Sunday offertory envelopes — Altar turned around — sanctuary built up and carpeted — sound system — six ladies in charge of sacristy and sanctuary — 10 lay readers for Sunday Masses — 6 boy readers for 8:10 a.m. Mass during

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

school and for weddings and funerals — church basement floor installed — coal bin and stoker removed — new gas furnace — concrete ramp and side walks widened for full width of parking lot — parking lot expanded, black topped, and marked — lot purchased in back of John Sebring house for more parking area — reinforcement of inside of both Church towers — Church windows repainted and reinforced — 22 new aluminum doors for Church — new organ console and more ranks of pipes — *new rectory* — monument in cemetery reset — new gates and front entrance to cemetery — hearing aids in confessionls — total participation of congregation in Masses — Parish Council — Parish Mass for silver and golden jubilarians — parish Mass for Memorial Day — afternoon Mass for First Communion — afternoon Mass for Baccalaureate — Communion under both forms — evening Mass on Fridays for weddings — afternoon Mass on Saturday for weddings — evening Mass on Saturday for Sunday obligation — new rite of Baptism — new rite for marriage — new rite for funerals — Offertory Procession — Parish picture books — women monitors at children's daily Mass — full time parish secretary — new electronic bell system for church — new wiring in Church towers and outside Church lights — St. Augustine priest and choir celebrate TV Mass — St. Augustine choir makes record — Church league for men and women in softball and volleyball — alterations in choir loft — adult education courses — the beginning of audio-visual and resource material for CCD.

COMMUNITY: —

New bank — new high school — new library — city income tax — state income tax — golf course — swimming pool — Cable T.V. — Crescent Players — Kiwanis Club — Junior Chamber of Commerce — Senior Citizens — new Post Office — I. E. expands with new product — new office buildings and new foundry for Minster Machine — new apartment dwellings — new streets — Calvary Church — 125 new homes in Minster — City obtained land for new park — a number of small businesses changed hands — new Union Hall — new Union Saving & Loan Company — telephones went on direct dial long distance.

DISAPPEARED: —

Minster Grain Mill — house on cemetery property — convent — old rectory — barn on rectory lot .

PROJECTS UNDERWAY: —

Repair and paint on trim on front of Church — recaulk and repair deteriorating brick, stone and cement — Put water repellent

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

on outside walls of Church — repair window vents on north side of Church — new curbing and black top main cemetery road from entry to monument — run water line from main entry to monument."

Father Joseph Pax, the present pastor of St. Augustine's was born June 18, 1921 at Celina, Ohio, and was ordained to the holy priesthood on May 15, 1947. The principal challenge facing Father Pax is the difficult task of keeping the faith alive in an age of increasing emphasis on the secular with a corresponding lack of reverence for life. Social uncertainty, fostered by the rapid rise and subsequent quick obsolescence of sub-cultures, and nurtured by a near-horizon of shallow mindedness, a characteristic of the dollar-oriented media without historical perspective; and coupled with the evermore persuasive, single, political choice between conservatism and revolution, has given impetus to the growth within the community of evangelical religion and belief in instant salvation.[3] The happy hunting ground of challenge, counter-challenge, and finally accommodation on both sides is no longer a viable process of growth and maturity in the culture of today. An evident polarization in philosophy and religion that tends to work against those who, in the short run, labor in love and charity also presumes to ignore the message of the Gospel that assures final happiness to — "those who hunger and thirst for what is right; they shall be satisfied" — Matthew 5:6.

Father Pax has a keen interest in tradition and value of historical perspective. This volume is the result of the value placed on the German Catholic cultural heritage of St. Augustine's as formalized in the unique historical display sponsored by the parish at the first community Oktoberfest held in the village parks, Minster, Ohio, October 4 - 5, 1975.

CURRENT EVENTS

1974

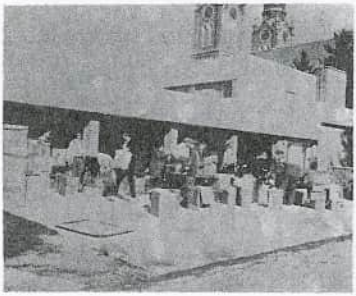
Mr. Joseph Kappel, Director of Religious Education hired by Parish Council. The Director of Religious Education is responsible for all religious education in the parish including the adult program, visual aids, and educational library upgrading.

Constitutional changes in parish organizational structure were made by the Parish Council.

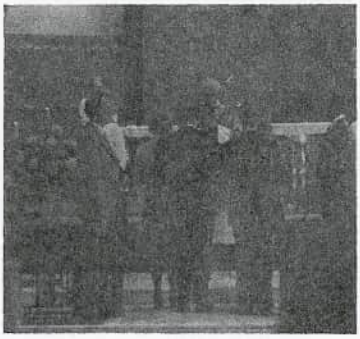
Food, clothing, money, collected by the parish for victims of the Xenia tornado.

St. Augustine's Feast Day celebrated on a Sunday afternoon

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Collection for tornado victims.



Anniversary Thanksgiving Mass.



Anniversary Historical Display.



Anniversary Social.



Christmas Crib.

of October with Thanksgiving Mass and parish gathering. The first such observance of the Feastday occurred in 1973 with a Thanksgiving Mass, followed by a social hour. A historical display was placed in the north windows of the rectory.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

1975

Old center drive curbs removed from Cemetery. New stone laid on driveways and approaches blacktopped at a cost of $13,000.00.

A Building and Maintenance committee named by Parish Council and placed under direction of Albert Freytag.

Front step approach of church recaulked .

First Annual Archbishop's Fund Drive.

Beauty of rectory enhanced with plantings and landscaping by Benanzer Nursery of Coldwater, Ohio. The program was continued into 1976.

Minster Kiwanis Club began Fellowship Sunday. Coffee and doughnuts served after all Masses in the rectory basement on the last Sunday of each month.

1976

Parish saddened by the tragic loss on March 7 of eight teenagers killed in an automobile accident five miles west of Minster. Side pews were removed and the caskets were placed in the church for visitation. The victims were Lester Ranly, Rebecca Moorman, Michael Kemper, Anthony Kemper, Joy Brandewie, Barbara Olding, Scott Westerheide, and Kenneth Sommer. Archbishop Bernardin and Archbishop Elko attended. The funerals were held on March 11. James Quinlin, Jeffrey Bruns and Thomas Meiring were killed in an automobile accident near Celina on December 5, and their funerals were held December 9.

1978

Mission conducted under the direction of Fathers Jack Conley and Michael Stengel of the Passionist Community.

Church interior cleaned and repainted. Parking lot resurfaced.

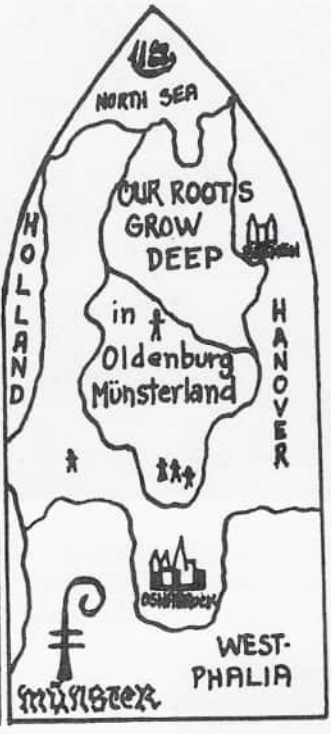
Joseph Kappel departed for diocesan position in Nebraska and Robert Abele hired as Director of Religious Education.

Stained glass windows in north and south entrances dedicated October 1, 1978. Windows designed and executed by Felix Senger, Milwaukee, Wisconsin, and installed by Liskowiak Studios, Milwaukee. The north entrance windows, in blue shades of glass, are historical in nature and depict along the north wall the Cathedral of Münster, a map of Oldenburg Münsterland and environs, and St. Augustine Church as the Mother church of seven neighboring parishes. The two west wall windows depict the coats of arms of the priests and brothers of the Society of the Precious Blood, and the sisters of the Society of the Precious Blood.

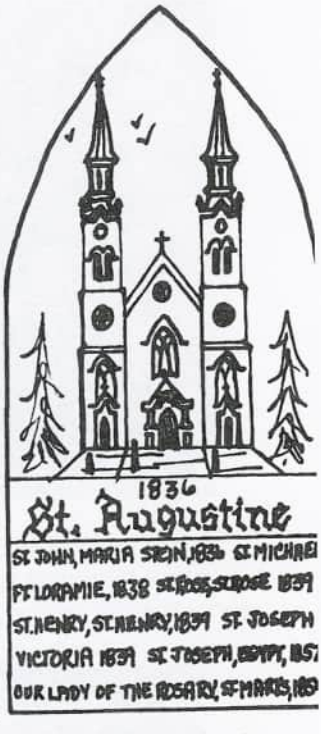
Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Münster

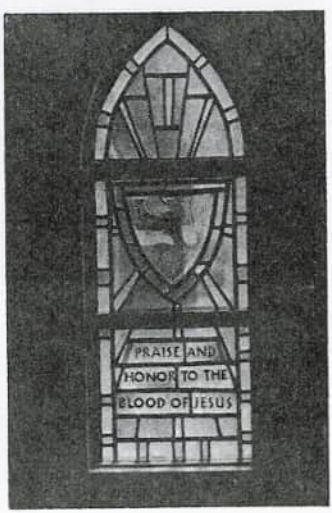


Roots

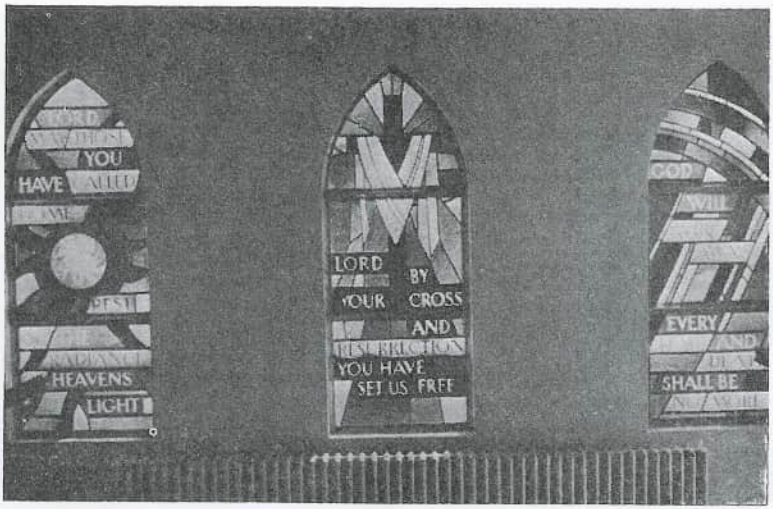


Mother Church





Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



The south entrance windows along the south wall are finished in multi-color glass and have as their theme "Life after Death" and are dedicated to the memory of the deceased of the parish.



Banner made by David Hoying for the Annual German Heritage Mass. "We thank You alone, O God!"

1979

Dr. R. A. Rulmann homestead purchased from Mrs. Justine Sebring for use as Religious Education class rooms and offices.

Front step plantings replaced.

A confessional altered for face to face reception of the Sacrament of Reconciliation. A second confessional was likewise remodeled in 1981.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

1980

Construction of the beautiful stone masonry maintenance building was completed at the cemetery.

Archbishop Joseph Bernardin celebrated Mass for the deaf of the area. The deaf ministry began in 1976 when the Mass was signed by Sister John Michael and Sister Jane Bernadette from St.



Rita's School for the Deaf in Cincinnati. These Sisters have continued to come to Minster about every three months to sign the Sunday Mass for the deaf.

School ground lease, on which Elementary Building is located, renewed with the Minster Local School Board.

Deacon William Krumm engaged as Director of Religious Education.

Sister Ruth Will, C.PP.S., first teacher to earn title of "Catechist."

Candidate age for the reception of the Sacrament of Confirmation changed to young adulthood and option for its reception inaugurated as Archbishop Bernardin confirms class of fifty-two in December.



Ramp built into north side entrance for the benefit of the handicapped and the aged by Baumer Construction.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



1981

Remodeled Religious Education Building made ready for occupancy. Mrs. Kathleen Schmitmeyer named Director of Religious Education. Kenneth Strader from the Retreat Center at Maria Stein conducted a Folk Music Choir once a month at the Saturday evening Mass. Keith Gudorf assumed direction of the choir on a temporary basis on the departure of Strader. June 30 Luke Knapke retires as Music Director and Kevin Samblanet is hired as Music Director beginning August 1, 1981.

REFERENCES

1. The material for this chapter is largely taken from the personal notes of the authors.
2. The committee consisted of Norman Stueve, Howard Warnock and Louis A. Hoying.
3. Calvary Chapel, a fundamental, independent Baptist Church with a large bus ministry was founded in Minster by Rev. Ronald Boldman in 1970. Maranatha Academy, an independent Christian school was later established by this church. Twig branches of the Way International from New Knoxville, Ohio, were started in Minster in 1975, but their influence was short-lived. Disciple salespeople of Rev. Moon's Unification Church made their appearance in the community in 1977, and again in 1980.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

XIV

CHOIR

The available historical information concerning the choir in the parish is not complete. However, it is a fact that the colonists, because of their great love for music and ritual brought with them from the homeland, established a choir of merit as quickly as possible. The choir of Father Bartels mentioned earlier in Chapter VI was established in 1837 and the Music-choir under the direction of Gerhard Heinrich Panning was active in 1840. An account of an appearance of the Music-choir taken from *Der Wahrheits-Freund* of January 16, 1840 follows:[1]

St. John, January 7, 1840, Mercer Co., O.

Esteemed Sir:

Since the celebration of yesterday's feast, the Epiphany of the Lord, made such a deep impression on our hearts, we would like to give you a brief report of the event; and if it agrees with the policy of your worthy paper, so might you wish to record it in the *Wahrheits-Freund.*

The holy Church places before us every year for our consideration on the Feast of the Epiphany of the Lord the ardor, spirit, and perseverance of the three Wise Men who, as soon as they saw the star according to the prediction of the prophets, set out on their journey, came to Jerusalem, and asked about the new-born King of the Jews, saying: "We have seen his star in the East and have come to adore him." We also have seen his star, namely the Christian religion. But when we left our German fatherland and came to this land, it seemed, just as for the Wise Men, that the guiding star had set for us. How dismal the future that lay before us! Let it not be described; that could only be perceived by those brought up in the holy Faith and able to attend daily services.

But the gracious God had mercy on us, and drove away the gloomy clouds; the star which appeared to have set was again seen — yes, even in great brilliance as in Germany itself. For the impassable forest was lighted and the Lord's temple built in which now solemn services would be held. So we had the good fortune yesterday to be able to attend a musical High Mass at

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

which our worthy Pastor Herzog delivered a moving sermon, and in which he admonished his parish children that they should follow the guiding star of the Christian religion, and that God had made us, though most unworthy, tools to spread the reign of his Son, Jesus, in this wilderness.

How the Catholic must rejoice when he realizes how rapidly his religion has spread, and how here, where only a short while before the red forest-dweller danced in a circle before his idols, and where one heard nothing but the sound of the turtle doves or the howling of the thieving wolves — he now adores God in such a solemn fashion and worships in spirit and in truth.

The music was provided by the Music-choir from Minster under the direction of Mr. Gerhard Panning. For this kindness and good will we give our heartfelt thanks.

The Congregation of St. John

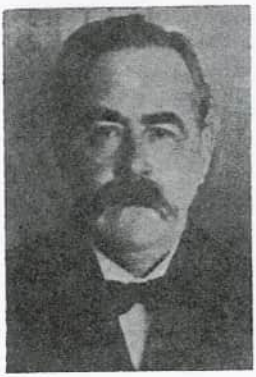
The early choir directors employed by the congregation were kept occupied in many different roles. At times, they served as organist, church custodian, and school teacher in addition to performing the duties of choir master.

Mr. Bernard Niehaus was organist, choir director, school teacher, and church custodian from 1850 until 1852. Niehaus was twenty-one years of age, and unmarried when hired. He boarded in the home of Maria Angela Drees Dickmann.

Carl Michael Scherzinger assumed the four-fold duties in August of 1852. He served for six years until J. Heinrich Renfort came to Minster as organist and teacher in 1858. Scherzinger was temporarily replaced during the summer of 1853 by Conrad L. Niehoff. Renfort served the parish until 1867 when Mr. Carl Becker became organist and choir director. Becker remained until 1870. Church records of the period indicate that a Precious Blood Sister occasionally played the organ when the regular organist was not available. Nicholaus Collett accepted the position as organist and teacher in 1870 and remained until 1873. He was succeeded in these positions by Johann Victor Schiffer, a fine singer.[2] Emil Tidner (Tednor), a teacher born in Poland, was the organist for several months early in the year 1880 following the departure of Shiffer.

John Horst became head of the schools, choir director, and organist in April of 1880, and remained until 1895 when Professor Frank J. Boerger arrived.[3] After seventeen years of dedicated service to the community, Professor Boerger went to Indianapolis, Indiana, in 1912 to assume the duties as music director and organist

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



John Horst



Anthony H. Knapke



Luke B. Knapke



Men's Choir, circa 1910. First row (l. to r.): August Luckman, Professor Frank J. Boerger, Frederick Bensman; second row (l. to r.): Louis Koverman, Joseph Kemper, Paul Froning, Herman Oldiges, Henry Hagedorn, Michael Hartman, Louis Hafner; third row (l. to r.): Henry Ahrns, Bernard Otting, John Hogenkamp, George Niemeyer, Louis Brandewie.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

of Sacred Heart Church. He was succeeded by Anthony H. Knapke. Mr. Knapke served the local schools and the parish well, and the choir gained a widespread reputation of excellence under his direction. His death in the spring of 1943 was a great loss to the community. Charles Kessler, Sister Mary Solina, C.PP.S., Miss Rita Magato, Seminarian Francis Kinney, and Mrs. Bernadine Gudenkauf ably filled the position of organist until Luke B. Knapke, the son of A. H. Knapke, became the organist and choir director at Christmas 1945. Luke B. Knapke took a leave of absence to further his musical education in September 1948. Mr. Adolph L. Morman was then engaged as the organist and choir director. In 1950 Luke B. Knapke once again returned to St. Augustine's as choir director while Adolph L. Morman continued as organist. In the fall of 1961, Knapke became the organist and also retained his duties as the choir director.

St. Augustine Men's Choir was founded under the directive of the United States Bishops in 1907 by Professor Boerger in accordance with the *Motu Proprio* of Pope Pius X, which stated that the choir had a genuine liturgical mission to fulfill, but that only men were capable of properly exercising this function. Prior to this time the choirs of St. Augustine had consisted of both men and women. The first liturgical appearance for the new men's choir was the singing of High Mass on Easter Sunday 1907.

The charter members of the choir were: August Luckman, Louis Hafner, Michael Hartman, Louis Koverman, Herman Oldiges, Sr., Henry Hagedorn, John Haverbeck, Henry Ahrns, Louis Brandewie, John Hogenkamp, George Knostman, Bernard Otting, and Bernard Kramer.[4]

St. Augustine Men's Choir has served the parish in the honored tradition of service and dedication since its founding, its primary objective being the artistic enhancement of divine services for the greater honor and glory of God.

The Choir's musical excellence and professional quality is without equal in the archdiocese. Public performances have been given by the choir for the benefit of the people of the community and to promote the appreciation of fine music. Appearances of the group are always looked forward to with eager anticipation. During the years of A. H. Knapke's leadership a boys' choir regularly joined with the men's choir for the celebration of Solemn High Masses on Christmas and Easter. With the relaxation of church regulations, a young girls' choir now sings with the men's choir under the di-

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

rection of Luke Knapke on special occasions during the church year. A brass ensemble frequently is added to the choirs, and with the organ a most beautiful and inspiring hymn of praise is thereby raised to the Lord.

The membership of the Men's Choir as of June 1, 1981:

James Cull
Ralph Doenges
Ronald Eiting
Bernard Hemmelgarn
Robert Huecker
James Kronenberger
Dennis Meyer
Thomas Froning
Harold Heuker
John Kemper
Robert Knapke
Paul Maltinsky
David Moorman
Gerald Ranly
James Brown
Dennis Hemmelgarn
Nicholas Hogenkamp
Gary Oldiges
Daniel Ranly
Paul Ranly
Donald Schmitmeyer
Jerome Wissman
Richard Kaiser
Richard Kemper
Paul Moorman
Roger Schoch
Bernard Thieman
Melvin Vallo
Leonard Wuebker

Honorary Members:

George Busse
Wilford Herkenhoff
Herman Oldiges, Jr.
Urban Severin
Cletus Zumbroegel
Norbert Eiting

Memorable Events in the History of St. Augustine Men's Choir:

September 1922	It was decided to have the Boys' Choir assist at Christmas.
January 13, 1925	Operetta, "Captain Von der Hum".
August, 1928	Prof. J. Alfred Schehl and his choir of St. Lawrence Church, Price Hill, Cincinnati, sang a High Mass with the Minster Choir and enjoyed a summer outing.
February 10 & 11, 1930	"Old Kentucky Minstrel" presented in Crescent Theatre, Minster.
June 23, 1932	Twenty-fifth Anniversary celebration of Choir. Prof. Boerger from Sacred Heart Church, Indianapolis, guest organist, and Sermon by Father Benedict Boebner, C.PP.S.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

May 21, 1933	Sang at the First Mass of Father Leo Hoying, C.PP.S., St. Patrick, Ohio.
June, 1934	Journey to Indianapolis, Indiana, to sing with choir of Prof. Boerger at Sacred Heart Church.
October, 1935	Sang at dedication of organ, St. John Church, Maria Stein, Ohio.
January, 1938	Sang at dedication of organ, St. Joseph Church, Wapakoneta, Ohio.
January, 1948	Presentation of Operetta, "Mikado".
October, 1951	Presentation of Operetta, "Pirates of Penzance".
1952	First retreat for choir at Milford, Ohio, Retreat House.
June, 1955	Concert and High Mass at Gary, Indiana, in honor of former pastor, Rev. Otto Mueller.
June, 1957	Presentation of Operetta, "HMS Pinafore".
July, 1957	Celebration of 50th Anniversary of Choir, July 28. Nieland's "Missa Festiva" was sung with Father William Meyer as celebrant. St. John's Choir of Glandorf, Ohio, joined in the festivities.
May, 1959	Father William Meyer's 25th Anniversary. Impressive singing at the 10:00 Mass — Nieland's "Missa Festiva". Also presented programs at both the noon and evening dinners.
June, 1960	Sang for Minster Knights of Columbus 40th Anniversary Celebration.
June, 1960	Sang for the 25th Anniversary of Father Paul Knapke.
February, 1961	Combined with "Singing Seventeen" (traveling portion of St. Joseph College Glee Club) for close of Forty Hours Devotion in Minster.
November, 1961	Accepted invitation to join St. Joseph College Glee Club in a joint concert at Rensselaer, Indiana.
May, 1962	Presented a program for the Minster American Legion.
June, 1963, '65 '67, '69	Joined with the Men's Choir of Glandorf for summer celebration, alternately held at Glandorf and Minster.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

February, 1964	Presented a program in the St. Charles Seminary auditorium for the students, faculty, brothers and nuns.
May, 1965	Sang at a banquet in Celina, Ohio, celebrating the 50th Anniversary of Celina Council Knights of Columbus.
April, 1966	Presented concert at St. Charles Seminary.
January, 1967	Sang for Clergy Night at Minster Council Knights of Columbus.
May, 1968	Father Spatt's Silver Jubilee. Choir sang Anniversary Mass, and performed as part of the dinner program.
June, 1968	Choir sang at a Demonstration Mass on the use of music in the new liturgy for the northern one-half of the Archdiocese held at St. Charles Seminary.
September, 1968	Sang for a similar demonstration at Immaculate Conception Church in Dayton, Ohio.
December, 1968	Sang for Father Greg Moorman's 25th Anniversary.
April, 1970	Sang for the closing liturgy of a Catechetical Conference held at St. Charles Seminary.
November, 1970	Traveled to Cincinnati to tape a Mass for WLWD-TV.
November, 1971	Sang at the Bishop's Mass at Ft. Loramie, Ohio, celebrating the Seventy-fifth Anniversary of the Knights of St. John.
January, 1972	Accepted Father David Heinl's invitation to sing for a Mass at Good Samaritan Hospital in Dayton, Ohio, and later performed at a half-time basketball show at the University of Dayton Arena.
March, 1972	Taped first St. Augustine Choir record. Released in August. (300 records sold in three days; additional 200 records ordered in Novembered, 1972, also sold in three weeks).
February, 1974	Combined Concerts with Immaculate Conception Choir of Dayton, Ohio, one Sunday there, one Sunday here. A record was produced from the tapes.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

March, 1975	Sang for Bishop's Mass for the District Knights of Columbus meeting in St. Augustine Church.
October, 1975	Participated in the first German Heritage Mass and Oktoberfest, Minster, Ohio. This has become an annual event.
July, 1976	Special Bicentennial Mass on the 4th. Mixed Choir sang.
September, 1976	Sang for Field Mass at the dedication of Minster's Memorial Field.
October, 1978	Special Mass for the close of the Parish Mission.
April, 1979	Choir entertains at the Heritage Manor Nursing Home, Minster, Ohio.
May, 1979	Sang for Father Reed's 25th Anniversary.

An interesting 1919 entry in the minutes of the Choir called for the expenditure of forty-five cents for three "spit tunes". [No ordinary spittoons for this choir!]

A Ladies' Choir was organized at St. Augustine's in the years immediately preceding the time of the Vatican II Council. This choir sang regularly at the Children's Mass on Sundays and at weddings and funerals. Following the prescription of congregational singing by the Vatican II, "Decree on the Liturgy," this choir was officially disbanded. In recent years a new Ladies' Choir has been faithfully singing for parish funerals.

Luke B. Knapke retired June 30, 1981 and Kevin Samblanet became music director August 1, 1981.

REFERENCES

1. Translation from the German by Luke B. Knapke.
2. *Centennial,* p. 26
3. Teachers assisting Horst during the period 1880-95 in the boys school at Fifth and Lincoln, and teaching the grades 5 to 8, were Aloys Roessner, John Henry Reitmeyer, Frank Hackman and Bernard Sherman. Mrs. George Bernink (Thecla Voss), a widow, was a substitute organist at the time. She lived on South Main St. in the household of the Surmann and Schwoerer families.
4. Historical Sketch - St. Augustine's Men's Choir, Minster, Ohio, July 28, 1957.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

PLATTDÜÜTSK THANKSGIVING SONG

Sung in St. Augustine Church, Minster, Ohio.

Featured in *Heimatblätter,* March 1, 1980, Vechta, Oldenburg.

Erntedank Lied

Dankbaor kaomt hier Diene Kinner,
Du deilst ut mit vuller Hand;
Geefst us, Vaoder, rieken Sägen,
Denn wi trücken ut dat Land.
Dat de Frucht so goud gerott,
Dankt wi Di alleen, O Gott!

Keeken wi uk mangs vertwievelt,
In de Wolken, in dat Weär.
Du hest lenket, Du hest rieget,
Wo't am besten för us wöer.
Stönnst to rechten Tied us bi,
Bleewst in jede Noot us tru!

Säg'n uk wier usse Arbeit,
Säg'n den Hoff un usse Land.
Waohr us, Häer, vör Noot un Üwel,
Unweär, Waoterfloot un Brand.
Jao, wenn alls in Ärgen lich,
Vaoder, dan verlaot us nich!

(Translation) *HARVEST-THANKS SONG*

Thankfully your children come here.
You bestowed with a generous hand;
You gave us, Father, rich blessings
Which we reaped from the land.
That the harvest ripened well,
We thank you alone, O God!

We looked many times, perplexed,
To the heavens, at the weather.
You have directed, you have ruled
What was best for us.
You stood always at our side;
You remained true to us in every need!

Bless, also, our work again,
Bless the farms and our land.
Protect us, Lord, from need and evil,
From storms, flood and fire.
Yes, when all lies in waste,
Father, then forsake us not.



Several Members of the Choir, 1900. (L. to r.) John Hogenkamp, Celia Steinemann, Bernard Kramer, Julia Bornhorst, Clara Hogenkamp, Celia Kramer, John Haverbeck, Bernadine Haverbeck.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Men's Choir, 50th Anniversary, July 28, 1957.

First row (l. to r.): Luke Knapke, Harry Heckman, Harry Eiting, Frank Oldiges, Henry Olding, Louis Hafner, Louis Koverman, August Luckman, Herman Oldiges, Jr., Bernard Froning, Louis Hoying, Sr., Charles Ahrns, Leo Albers, Adolph Mornan. Second row (l. to r.): Eugene Moorman, Nicholas Hogenkamp, Jr., Irwin Morsey, Paul Maltinsky, Norbert Eiting, Urban Severin, Harold Heuker, Paul Moorman, Herman Oldiges, Jr., George Busse, Ralph Doenges, Nicholas Hogenkamp, Sr., Edward Luckman, Paul Ranly. Third row (l. to r.): Leonard Wuebker, Edmund Van Oss, Thomas Froning, Vernon Naber, Richard Moorman, Bernard Hemmelgarn, Bernard Thieman, Richard Kaiser, Roger Schoch, Wilford Herkenhoff, Virgil Moorman, Cletus Zumbroegel.



Boys' Choir, circa 1907-08

Back row: Henry Hoelscher, Leon Goeke, Charles Ahrns

Center row: Ernest Nagel, Henry Meyer, Lawrence Naber, Clarence Goeke, Walter Brinkman, Victor Meyer, Cassius Laufersweiler.

Front row: Mr. F. J. Boerger, Alfred Steineman, Cletus Boerger, Paul Dine.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

XV

SOCIETIES AND SODALITIES

> "Wherever two Germans get together there will be a *Verein* — a society — and if there are three Germans, there may be two societies."[1]

The history of St. Augustine Parish is rich in the tradition of the *Verein* or Society. Special groups were formed and promoted to take care of a particular requirement or function in the parish whenever such need arose. Many of these old societies are now defunct, and at the present time there are only three societies officially associated with the church in accordance with canon law and diocesan regulations. These Societies of the Holy Name, St. Monica, and the Catholic Youth Organizations are designated in the parish constitution of 1973 as service agencies of the Parish Council.[2]

The Holy Name Society was organized in the parish, January 1, 1931, as part of the national men's association to promote honor and reverence to the Holy Name of Jesus, and as an organization to help the parish wherever needed.

St. Monica Rosary Altar Sodality was founded on May 23, 1847, by Father Francis de Sales Brunner as the St. Theresia Ladies Sodality. It was organized for the care, cleaning, and beautification of the church and the financial support of the Altar and Mass needs. Its first officers were: Maria Gesina Feldmann, President; Gertrud Haverbeck, Treasurer; and Maria Angela Dickmann, Secretary. In 1867 the young ladies of the parish withdrew from this organization and formed the St. Rose Sodality for the care of the church interior and for assisting with the supply needs of the pastor. The St. Theresia Sodality became the St. Monica Married Ladies Sodality in 1912. Following in the spirit of Church renewal the two sodalities are now united as the St. Monica Rosary Altar Sodality.

CYO or *Catholic Youth Organization* was founded in the parish, January 24, 1946, with a membership of forty girls and eighteen boys, who met separately under the guidance of Father Anthony Migoni, Assistant Pastor. The first group meeting was held February 7, 1946, in the High School gym.

Guardian Angel Sodality for preschoolers, an old society in the parish annually rededicates the small children to the protection of their Guardian Angels.

The Holy Childhood Sodality for grade school children was reactivated in 1978 by Father Reed after a long period of inactivity.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

The following benevolent and fraternal Catholic organizations are presently organized in the parish with close, but unofficial, ties linking them to the church.

St. Augustine Catholic Orphans Institute (*Waisenfreund*) organized on February 7, 1851 for the primary purpose of maintaining and educating orphan children. The original incorporators of the society were: Johann Michael Drees, Anton Vagedes, Bernard Wendeln, Bernard Heinrich Adelmeyer, Johann Paulus Schmieder, Bernard Anton Kuper, Herman Heinrich Helmsing, Johann Heinrich Steinemann, and Bernard Anton Wendeln.

St. Boniface Commandery #270 Knights of St. John, a fraternal organization founded in the parish in September, 1895.

St. Boniface Ladies Auxiliary #265 *Knights of St. John* organized January, 1932. For a few years following 1900, St. Marys Auxiliary #87 was active before surrendering its charter.

Father Andrew Kunkler Council #2158 Knights of Columbus, a fraternal organization founded in the parish in 1920.

Catholic Ladies of Columbia (CLC) — a women's sorority organized in 1947.

In the past, certain societies were active in the parish which no longer exist. They fulfilled a necessary function in their time and were superseded by more relevant or adaptable societies.

St. Boniface Branch #799 — Catholic Knights of America was founded in 1895 but surrendered its charter several years later.

St. Boniface Benevolent Society was founded in October 1871 to aid the sick and needy and to care for orphans and widows of its deceased members. The first president was Bernard Lammert. The society lost its investments during the Great Depression and eventually closed its operation.

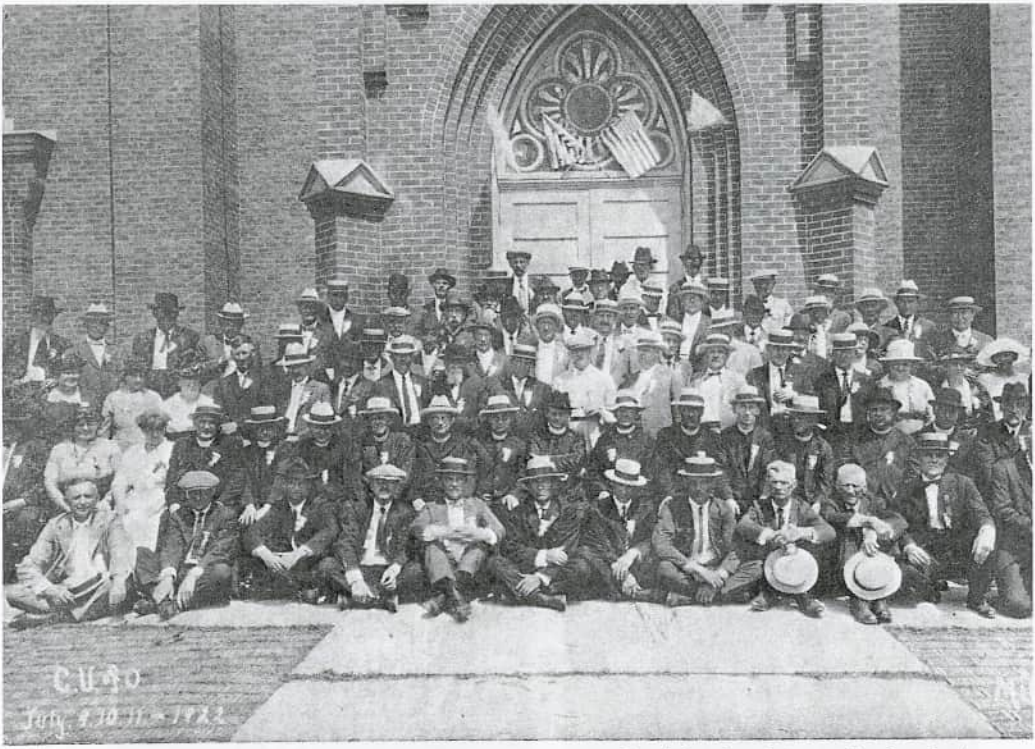
Catholic Union of Ohio (*D. R. K. Staats-Verbandes von Ohio*) was an organization prominent in the time of the socialist movement in the United States circa 1900. The local chapter hosted the State Convention on July 9 - 10 - 11, 1922. The Union was a quasi-political Catholic Action group that promoted the welfare of the working man in opposition to the socialists. Similar societies were organized in Germany at the time with the same goals.

Children of Mary was a high school girls organization. The CYO replaced this society in part. The Children of Mary were active with mission concerns.

St. Aloysius or *Junior Holy Name Society* was a high school boys organization. It was absorbed into the Senior Holy Name Society about 1940. The CYO also replaced this society in part.

Young Men's League was an athletic association, active in the

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



1920's and 1930's, principally concerned with the inter-city basketball competition.

There have also been other sodalities associated with the parish as listed below. There is no assurance that the listing is complete. These groups are inactive with the exception of the Scapular Sodality.

Sacred Heart League.
Society to Aid the Missions (founded by Archbishop Moeller in 1927).
Confraternity of the Most Precious Blood.
Scapular of Mt. Carmel.
Confraternity of the Holy Rosary (Introduced into St. Augustine Parish by Father Bigot of Ft. Loramie in 1892).
Blessed Gaspar.
CSMC (Catholic Students Mission Crusade) — high school students.

Most of the societies and sodaliteis had badges which its members wore on special occasions of the organization. Some also had large banners which were used in parades and processions, and displayed in church for certain occasions pertinent to the organization. The use of the badges and banners was discontinued after World War II.

REFERENCES

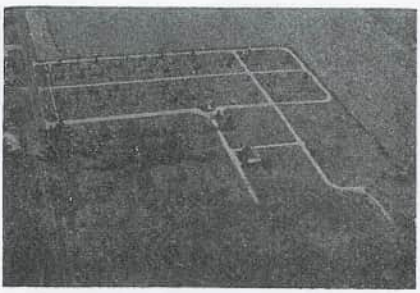
1. Quotation by Mr. Coffinberry, President of the Columbus Maennerchor in *Columbus Citizen,* October 16, 1937.
2. The information on Parish Societies is taken from the history of the parish gathered for the Parish Historical Display at the Oktoberfest, 1975, Minster, Ohio.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

XVI

CEMETERY

The first pioneers in Stallostown, when they fell, were buried alongside the log cabin in which they had lived. This practice soon became outmoded as the number of deaths increased. Accordingly, the first cemetery was established at the Northeast corner of Fifth and Main Streets. The rapid growth of the community and sharp



Aerial view of
St. Augustine Cemetery.



Old part of cemetery.



Old building adjacent to the site of the first cemetery at the corner of Fifth and Main Streets. (Photo 1981. Note cross in original offset brick above doorway.)

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

increase in the value of choice building lots soon made it apparent that this location would not be satisfactory for long.[1] A new cemetery site was chosen in 1836 outside of the village limits on the south, at the foot of Hanover Street. This tract of three acres, in a square, was purchased from Johann Bernard Feldmann by St. Augustine Parish, and the deed was recorded in the name of John B. Purcell, Catholic Bishop of Cincinnati, September 18, 1838. Seventy-five cents was paid by the church treasurer for the writing of the deed in the spring of 1837 but it was not written until January 20, 1838.

This cemetery was one of the few Catholic places of burial in northwest Ohio in the early years.[2] Deceased Catholics from the surrounding region were buried in the cemetery alongside those of the parish who had died.[3] From 1838 to 1842 Irish Catholic immigrants, who were brought north by the contractors when the canal was constructed from Piqua to Deepcut, were buried here. These Irish Catholic laborers lived in shanty camps established at various points along the canal route. Piqua, Sidney, Troy, St. Marys, and Deep Cut were the locations of large camps and a sizable town sprang up at Grand Lake Reservoir when the east wall dam was constructed. However, when hard winter set in and the ground became too frozen to work, it was not uncommon for a group of the Irish laborers to build a few makeshift shelters alongside the particular section of the canal on which they were working. This sometimes occured in the Minster area. The laborers survived, until the next spring thaw and the renewal of the dig, on wild game, hickory nuts, and the provisions they could obtain from the settler farmers by helping them clear the virgin forests.

When the cholera epidemic struck the town in 1849 the bodies of the victims were buried in the cemetery in unmarked mass graves as outlined in a previous chapter. A monument in their honor was erected in 1937. The inscription reads, "In Pious Memory of All Our Cholera Victims, Over 300, Especially in the Year 1849."

A chapel was erected in the cemetery in 1855 by John H. Steinemann in thanksgiving for the recovery of his wife from a serious illness. The building measures twelve feet by eighteen feet and is constructed of red bricks made at the Steinemann brickyard. It is topped by a white spire and cross. A large oil painting, "Souls in Pugatory" brought over from Germany about 1852, is hung behind the white altar. Originally the chapel was used by the priests at funerals during inclement weather. In the early 1950's

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



"Souls in Purgatory."



John H. (Johann Heinrich) Steinemann and his wife Catherina Gertrud Meyer. Steinemann was a native of Holdorf, Oldenburg.

it was restored and is now open to the public on Memorial Day, All Saints and All Souls days.[4] The Steinemann heirs donated the chapel, and a sum of money for its maintenance to the parish in May, 1975.

Relics of the following Saints were placed in the chapel in 1976: Ss. Peter and Paul, St. Bernard, St. Justin, St. Barbara, Ss. Cosmas and Damian, St. Margaret, St. Boniface, St.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Cholera Memorial.



Steinemann Chapel.



Fr. Kunkler Memorial

Concordia, St. Simplicius, St. Fridolin, St. Innocent, St. Lawrence, St. Exsuperantius, St. Cruser, St. Victoria, and St. Purpurata.

These relics were formerly the property of Mrs. Eleanor (Steinemann) Lange and they were bequeathed to the cemetery chapel by her son Jerome E. Lange, Piqua, Ohio, upon his death in 1975.

Nine acres of land were purchased for the sum of $1,000.00 on February 21, 1884, from Theodore and John Dickmann as an addition to the cemetery. This was part of the original eighty acres purchased by Theodor Dickmann upon his arrival from Cincinnati in 1836. This land was consecrated on May 16, 1887 by Father Henry Drees, the Provincial of the Society of the Precious Blood, for Archbishop Henry Elder. At this time, Father Nigsch, the pastor of St. Augustine's, erected an iron fence on the north boundary facing First Street. An imposing monument, near the center of the cemetery was dedicated in the Spring of 1891 in memory of Father Andrew Kunkler, C.PP.S. The following priests are buried around the base of this monument.

Father Andrew Kunkler, C.PP.S. 1889
Father Christian Nigsch, C.PP.S. 1890
Father Edward Jacob, 1923
Father Andrew Hoying, 1976
Father Howard Schmiesing, 1977.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Father Mathias Kreusch and Father Joseph Bildstein are buried in the section reserved for the Sisters and Brothers of the Society of the Precious Blood. There are thirty-four sisters and two brothers buried in this section while one brother is buried near the monument.

Twenty acres of land lying to the west of the dedicated portion of the cemetery were purchased in 1960 from Clarence Walters for the sum of $20,000.00. Five acres of this land was later sold to the Village of Minster for future expansion of the Sanitary Disposal Facility.

The general upkeep of the cemetery has been possible through the use of funds provided by the sale of burial lots. These funds must be used for this purpose as outlined by the Third Plenary Council held at Baltimore. Additional needed funds have been obtained by an assessment of a small yearly sum. This practice began in 1913 when $1.00 was charged to all plot holders for grass mowing costs. A payment of $1.00 by all plot holders to the cemetery fund, payable at the time of pew rent collection, went into effect in 1914. Later an assessment against all families in the parish whether or not they had purchased a lot was effected. The assessment for each married couple was raised to $10.00 per year by the Parish Council in February 1976. Employed single parishioners beyond high school age, widows, and widowers were assessed $5.00 per year. Lot holders not living in the parish were also asked to pay $5.00 per year. The Cemetery Fund is a distinct fund kept separately from the treasury operations of the parish.

The Minster Post of July 3, 1925, printed the sketch of a large multivault mausoleum proposed for the cemetery by the Columbus Mausoleum Co. Nothing came of the venture. At the time the people in keeping with the religious and cultural heritage of the parish considered this method of burial to be alien.

The American Legion and Veterans of Foreign Wars organizations annually decorate the graves of the deceased veterans of the community on the Sunday nearest to Memorial Day. The first Memorial Day service was held May 31, 1920. The graves were decorated in the morning and a parade was held in the afternoon capped by an address in the park by Judge Goeke. For many years, prior to 1976, following a Memorial Mass at St. Augustine's, a parade led by the Minster High School Band proceeded to the cemetery where memorial services, featuring an address by an invited dignitary, were held. The Men's Choir of St. Augustine's also participated in this service which honored not only the dead war veterans but also all the deceased of the parish. The traditional

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



observance of Memorial Day was again restored in 1978 with the celebration of a Field Mass in the cemetery. There are graves of veterans of all major wars, beginning with the Civil War, to be found in the cemetery.

On the Sunday following All Saints Day a procession of parishioners from St. Augustine's slowly walk to the cemetery praying the rosary for the benefit of all of the Poor Souls in Purgatory. A short prayer service is then held, followed with visitation by the marchers to individual graves.

Deceased loved ones are remembered on Memorial Day and All Souls Day by the decoration of their graves with flowers or memorial wreaths, and by the prayers of the bearers.

A map of the cemetery and tabulation of all known gravesites was completed for the parish by David A. Hoying in 1975. A listing of names from a pile of the old grave markers is included in this tabulation which is kept in the parish offices. The gravesite record book for the original cemetery has been lost.[5]

An elected cemetery committee of seven members, serving under the Parish Council, was formed in May of 1976. The purpose of this committee is to assist the Parish Council and the pastor in the establishment of policy, and also to attend to the day to day operations of the cemetery. A set of regulations for the government of the cemetery was submitted by the Cemetery Board to the Parish Council in 1979. This document was adopted by the Council in January of 1980.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Cemetery Caretakers:
Bernard Fischer
Henry Naber, 1896-1907
John Fischer, 1907-09
Joseph Brumbach, 1909-11
Bernard Grothjan, 1911-13 (full time)
H. Horstman, 1911-13 (part time)
Henry Naber 1913-19
Henry Meyer, 1920
Joseph Schroeder, 1921
Herman Sextro, 1922
Lawrence Naber, 1923
Alfred Lampert, 1924-46
Herman Seger, 1946-47
Wilbur Lammers, 1947-53 (summer)
Edward Seger, 1946-53 (winter)
Edward Seger, 1954-76
Edward Seger & Jan Frericks, April 1, 1976 - May, 1978
Elmer Weaver, 1978-81
Greg Bornhorst, 1981

Veterans buried in St. Augustine Cemetery according to the records of the veterans organizations and parish records.

Key: CW — Civil War
K — Korean
R — Regular Service
SA — Spanish American
V — Vietnam
WW I — World War I
WW II — World War II

Henry Ruther	CW	1884	Urban Wetzel	WW I	1956
Matt Coon (Kuhn)	CW	1896	Albert J. Schulte	WW I	1921
Henry Schafer	CW	1875	Virgil Howe	WW II	1976
J. B. Gossmann	CW	1879	Bernard Tangeman	CW	1901
Thomas Kemper	CW	1863	Bernard Piening	CW	1927
Dr. Clemens A. Hoyng[6]	CW	1874	J. Henry Steinemann	CW	1903
			Anton Friedrichs	CW	1917
Henrich Lambers	CW	1863	Frank Horst	R	1915
Roger Frericks	WW II	1967	Raymond Horst	WW I	1966
Herbert Steinemann	WW II	1944	Elmer Vallo	WW I	1945
			William Vallo	WW II	1981
Herman Haverbeck	CW	1891	Charles Otting	WW I	1961
Elmer Bensman	WW I	1981	John Brandewie	WW I	1969
Alfred Herkenhoff	WW I	1941	John Stueve	WW I	1963
August Wilke	WW I	1947	August Sherman	WW I	1955
Joseph Meyer	WW I	1947	Charles Brumbach	CW	1882
Henry Stueve	WW I	1929	Peter Schunck	CW	1914
Lloyd Finke	WW II	1980	Alex Frey	WW I	1961
Charles Busse	WW I	1954	Joseph Pieper	SA	1918
Louis Schneider	WW I	1957	John Schwenzer	SA	1929
Frank Roetgerman	WW I	1980	Paul Ramsey	WW II	1942
Joseph Duwel	WW I	1971	Robert Weiskittle	WW II	1943

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Herman Kalkhoff	WW I	1958
Urban Jacobs	WW I	1959
Andrew Schafer	WW I	1963
Clarence Schafer	WW I	1971
Louis Knuefner	WW II	1971
Joseph Miller	WW II	1977
Joseph Budde	WW I	1980
Walter Olberding	K	1980
Curt Ihle	WW I	1918
Hershmel Cull	WW I	1957
Julius Riethman	WW I	1973
Bernard Drees	CW	1916
Bernard Boecker	WW I	1972
Andrew Kramer	WW I	1952
Julius Wilkens	WW I	1978
Joseph Ruemping		1916
William Hackemoeller	WW I	1919
Charles Kohnen	WW I	1969
Harry Kohnen	WW I	1944
B. Julius VanOss	WW I	1929
Bernard Lampert	WW I	1944
Paul Kerber	WW II	1977
William Kerber	WW II	1953
Edward Schunck	WW I	1966
Fred Schmieder	WW I	1963
Clem Berning	WW I	1967
Anthony Knapke (Memorial)	K	1950
Willard Woehrmyer	WWI	1976
Frank Mehmert	WW II	1947
Edwin Meyer	WW I	1951
Charles Ahrns	WW I	1963
Leo Sommer	WW II	1961
Joseph Schwenzer	WW I	1954
Frank Frierott	WW I	1964
Harry Ripploh	WW I	1957
Theodore M. Oldiges	R	1949
Louis Bensman	WW I	1965
Louis I. Hoying	WW I	1979
Cassius Laufersweiler	WW I	1950
Robert Bergman	K	1969
Virgil Seger	V	1969
Roman Fortman	WW II	1962
Robert Frericks	WW II	1973
Albert Bensman	WW I	1979
William Schwartz	WW II	1975
Vernon Bockrath	WW II	1959
Victor Wyen	WW II	1974
John Brinkman	WW II	1980
Bernard Seger	WW I	1959
Anton Fortman	WW I	1972
John Vernon Schmieder	WW II	1954
Karl Kirsch	WW I	1956
William Heisler	WW I	1969
Dr. Werner F. Schmiesing	WW II	1978
Ferdinand Will	WW I	1975
Richard Moorman	WW II	1968
George Dougherty	WW II	1954
Robert H. Bernhold	WW I	1975
Elmer Gerwels	WW I	1978
George Sacksteder	WW II	1976
August Ripploh	WW I	1964
Robert Roetgerman	WW II	1977
Paul Otting	WW II	1979
Daniel Otting	V	1980
Paul Kitzmiller	WW II	1981
James Brandewie	R	1964
Virgil Winglewich	K	1969

William Thieman, Jr., a native of Minster for whom the Minster Post #6432, Veterans of Foreign Wars is named, killed in action in WWII, is buried in the German Protestant Cemetery at New Bremen, Ohio.

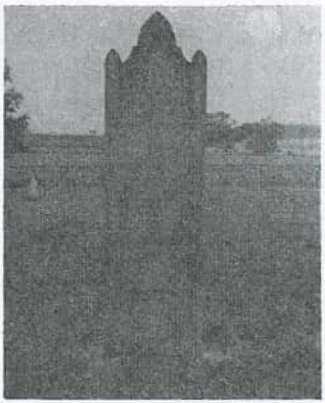
The veteran with the longest term of service who is buried in St. Augustine Cemetery is Theodore Oldiges who served in the Uni-

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

ted States Army from 1908 until 1944. Oldiges served in Africa, the Philippines, and on the Mexican border during the Pancho Villa Affair. He fought in the Argonne in WW I; and retired in 1944 during WW II, as Quartermaster at Ft. Wright, New York.

It is very likely that there are several more Civil War and Spanish-American Veterans buried in St. Augustine Cemetery without record.

The following picture is an example of the old style of tombstone frequently found in the older part of the cemetery. This stone also bears the unique inscription:



Hier Ruhen
Eliesabeth Richter
geborene Kockenge
gest. 6 April 1848
in einen Alter
von 33 Jahren
und ihre 4 Kinder

So Ruhet nun Sanst in euer Gruft
Bis mich der Heiland zu euch
Ich habe herzlich euch geliebt
Eurer Todhat innig mich betrübt
Ach: es war ein harters Leiden
Das ihr so früh mustet von mir Scheiden
Doch dort auf jeden Sternenhöhen
Gibts ein frohes Wiedersehen

Dieses Denkmal witmet
den Verstorbenen derum
sie trauernde
Gatte und Vater
H. Richter

Here reposes
Elisabeth Richter
nee Kokenge
died 6 April 1848
Age 33 years
and her four children

In your tomb now peacefully slumber,
Until I am also called by the Saviour.
Your death grieves me deeply,
I loved you so dearly.
Alas, it was a deep affliction,
You had to depart so soon from me.
Yet, in every heavenly star on high,
A joyful reunion I see.

This memorial dedicated
to the deceased by the
grieved husband and father
H. Richter

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

REFERENCES

1. Lot 96 was offered for sale in 1843 by the sheriff because of delinquent taxes. The sale was advertised in the St. Marys Newspaper. Henry Westjohann and wife sold Lot 96 to John R. Borgstede on July 3, 1850. The deed was recorded October 28, 1851, at Wapakoneta. The first owner of the lot, drawn by lottery in 1833 was T. H. Westjohann. St. Augustine church records do not include the names of T. H. Westjohann or Henry Westjohann as parishioners at any time. The United States Census of 1840 and the Census of 1850 do not list the name Westjohann with reference to the town of Minster or nearby area. It can be concluded from the above that Lot 96, except for its temporary use as a cemetery — perhaps without the knowledge of the owner — was vacant up to the time of the sale in 1850.
2. There were several other early cemeteries located within the parish in addition to the Furrow and Pioneer cemeteries mentioned by Father William Bigot in his history of St. Michael's Parish, Ft. Loramie, Ohio.

   A cemetery was located in Section 8, McLean Township, Shelby County. This cemetery contained about thirty graves. A field stone with the inscription, "H. W. Steele — 1848," marked one of the burial sites. Oral history indicates that some of the graves were the last resting places of area squatters. Whether or not this cemetery was the pioneer cemetery mentioned by Bigot is open to question. A small Negro cemetery was located in Section 4, McLean Township, Shelby County. Oral history rendered by Charles Seger, a patriarch of the community who reached the venerable age of 91 years in 1981, tells about this Negro burial site. As a small child Seger passed this cemetery daily on his way to and from the Dircksen School.
3. For the next 25 years following the establishment of the cemetery it was also the final resting place of all those who died in the community without kin. Thus in the grave-lot fee register of St. Augustine *Gottesacker* the notations, "Henry Wendeln for a strange boy"; "Walter Leonard, by bridge, no parishioner, poor, free"; "Peter Smith, poor"; "John Diebing, poor, free"; "wife of Jac. McKinney, stranger, no parishioner, poor." Another interesting notation is that of a "Hollander child on the canal, no parishioner." Later a penciled name "Pawlus" was written before this notation.

   Years later a potter's field was started in the far southwest corner of the cemetery, presumably on unblessed ground, for the burial of apostates, victims of suicide, and un-baptized children. Perhaps a dozen or so graves were located in this field before its use was discontinued.
4. *St. Marys Evening Leader,* Wed. October 30, 1974.
5. There are several rows of tombstones remaining in the oldest part of the cemetery. The stones do not necessarily mark the graves of the persons inscribed upon them. As a convenience for mowing and upkeep some stones have been placed, over the years, in these rows from their original positions nearby. There were many wooden memorials in the old cemetery. As time erased them the surrounding stone monuments were left in a scattered pattern making it difficult to cut the grass with a mowing machine. The scattered stones were therefore moved and today we find the neat rows. Although the remaining stones do not attest to the fact, approximately one thousand persons lie buried in the oldest section of the cemetery west of the chapel.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

6. Doctor Clement August Hoyng, physician, lawyer, and veterinarian is among those Civil War veterans buried in St. Augustine Cemetery. Born in Vechta, Oldenburg the son of veterinarian and Burgermeister Johann Bernard Heinrich Hoyng, Doctor August graduated from the Gymnasium Vechta in 1852, attended the Ludwig-Maximilian Universitat in Munich from 1852 until 1854 and then studied at Heidelberg. Doctor Hoyng died in Minster September 18, 1874. He was a member of Co. B, 181 Regt., Ohio Infantry, from 1864 to 1865.



Doctor Clemens August Hoyng.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

XVII

CHURCH SEXTONS

Prior to the hiring of the first permanent janitor or custodian in 1924 the sexton duties were performed by various individuals or groups. The position of *"Kirchenküster"* or custodian was mentioned as early as 1836 when several pews were placed at his disposal in the first log church.[1] The constitution for the parish, drafted in 1836 by Father Horstmann, provided that the school master would be hired as the sexton of the church. Teacher Johann Heinrich Schemmel served in this position from 1847 to 1849 at a salary of $75.00 per year. Carl Michael Scherzinger was the custodian during his tenure as organist and teacher from 1852 to 1857. Brother Bernard Gresshoff, C.PP.S. held the position from 1858 until 1874, and he also washed the altar linens. After 1874 the names of the custodians are not regularly listed.

Many of the church related tasks fell under the care of the sisters of the Society of the Precious Blood some time after their arrival; while other duties were taken care of by the brothers of the Society of the Precious Blood whenever they were assigned to the parish. The last record extant mentioning a sacristan brother was in 1922 during the pastorate of Father Grimm. He was Brother Bernard Bilder, C.PP.S.

Members of the parish community were hired as caretakers, bellringers, sacristans and wind pumpers[2] at various times during the period from 1835 until 1924. They functioned in conjunction with the sisters, brothers, and custodian school teachers; or performed the duties unassisted when required.

The church janitors after 1924 were:

Alfred Lampert	1924-58
Clarence Knuefner	1958-69
Fred and Joan Wuebker	1969-73
Herman and Thelma Oldiges	1973-76
Norbert Eiting	1976-

REFERENCES

1. St. Augustine Archives. Rental plan for seats in the first log church.
2. A "wind pumper" or *Blasebalgzieher"* was the person who pumped the bellows of the manual organ providing "wind".

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

XVIII

PASTORS OF THE MISSION AND PARISH OF ST. AUGUSTINE

Stallostown

Father Frederick Résé
Mission Priest, 1832
Father Vincent de Raymaecker, O.P.
Mission Priest, 1832
Father Stephen Theodore Badin
Mission Priest, 1833
Father Edward T. Collins
Mission Priest, 1834

Stallostown Mission

Father Johann Wilhelm Horstmann
1833-34, Mission Priest,
Dec., 1833 - Oct. 30, 1834
1834-35, Pastor pro tempore,
Oct. 30, 1834-35
Father Joseph Brand
1835, Pastor pro tempore
Father Henry Damian Juncker
1835, Pastor pro tempore
Father Franz Anton Bartels
1836, Pastor pro tempore
Sept. 21, 1836 to Nov. 1, 1836

St. Augustine Parish

Father Franz Anton Bartels
Nov. 1, 1836-38
Father Henry Herzog
1838-45
Father Louis Navarron
1844-45 (Bishop's Representative)
Father Francis de Sales Brunner, C.PP.S.
1845-48 (Intermittently)
Father John Van den Broeck, C.PP.S.
1845, 1848-52
Father Anton Maria Meyer, C.PP.S.
1850
Father John of the Cross Wittmer, C.PP.S.
1848-52 (Pro Superior, 1856)
Father Maximillian Homburger C.PP.S.
1848-52
Father Andrew Kunkler, C.PP.S.
1850, 1852-85
Father Xavier Griesmeier, C.PP.S.
Nov., 1875-May, 1876 (During leave of Father Kunkler)
Father Christian Nigsch, C.PP.S.
July 10, 1885-May 25, 1890
Father Albert Voag, C.PP.S.
Dec. 1890-Feb. 7, 1897
Father Aloys Malin, C.PP.S.
Feb. 7, 1897-June, 1903
Father George Fleisch, C.PP.S.
June 18, 1903-Aug. 9, 1903
(Interregnum)
Father Eugene Grimm, C.PP.S.
Aug., 1903-Dec. 28, 1921
Father Chrysostom Hummer, C.PP.S.
1921-1922 (temporary)
Father Richard Schwieterman, C.PP.S.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Feb. 3, 1922-Feb. 14, 1922
Father Sixtus Meyer, C.PP.S.
Feb 22, 1922-35
Father Vitus August Schuette, C.PP.S.
1935-39
Father Theodore Koenn, C.PP.S.
Oct., 1939-Sept., 1945
Father Otto Mueller, C.PP.S.
Sept., 1945-Aug., 1953
Father William Meyer, C.PP.S.
Aug., 1953-Aug., 1963
Father John Spatt, C.PP.S.
Aug., 1963-July, 1973
Father Joseph Pax, C.PP.S.
July, 1973 —

ASSISTANT PRIESTS — ST. AUGUSTINE PARISH

The assistant priests that have been attached to St. Augustine's have all been members of the Society of the Precious Blood. In the early years, the dates listed indicate only a general time of service. It should not be construed that when more than one priest is listed for a given time period that the named priests necessarily served together or continually.

Fathers Engelbert Ruf, Peter Anthony Capedar, Matthias Kreusch, Rochus Schueli, Nicholas Gales, Andrew Dambach, Jacob Ringele, Stephen Falk, Patrick Hennebery, Anthony Meyer, Augustine Berger, Peter Wilhelmi, Andrew Kunkler.
1845-54
Father Maximillian Homburger
1854
Father Rochus Schueli
1854-55
Father Patrick Hennebery
1856-58
Father Joseph Bildstein
1857
Father Jacob Ringele
1858
Fathers Andrew Stiefvater, John Van den Broeck
1860-75
Father Matthias Kreusch
1866-67
Father Xavier Griesmeier
1867
Father Matthias Kreusch
Pastor of St. Patrick, Ohio
Aug., 1873-Aug., 1874
Father Francis Nigsch
Feb. 7, 1874-May 11, 1874
Father George Fleisch
Pastor of St. Patrick, Ohio
1874-75
Father Felix (Joseph) Graf
June, 1876
Fathers Theobold Schoch, Ignatius Selb, Nicholas Gales
June, 1876-Aug., 1879
Father Paul (Johann Peter) Reuter
Pastor of St. Patrick, Ohio
1876-88
Father Peter Kuhnmuench
Pastor of St. Patrick, Ohio
Nov., 1878-June 1879
Father Albert Voag
Pastor of St. Patrick, Ohio
June, 1879-July, 1881
Father Albert Voag
July, 1881-Sept., 1881
Father Cosmas Seeberger
Aug. 27, 1880-Sept. 15, 1880

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Father Rochus Schueli
1880-81
Father Mathias Kenk
1880-Nov., 1885
Father Peter Kuhnmuench
1884-86
Father Rochus Schueli
Oct., 1887-Jan., 1888
Father Erhard Fritz
Pastor of St. Patrick, Ohio
Sept. 5, 1888-Jan. 20, 1889
Father Herman Poll
(Father Poll later became a Trappist and took the name of Father Mansuet)
1888-1889
Father Peter Schirack
Feb., 1889-Nov., 1890
Father Lawrence Schirack
April, 1889-Sept., 1889
Father Lawrence Schirack
March, 1890-July 13, 1891
Father Richard Zoller
1891
Father Erhard Fritz
1891
Father Alphonse Grussi
Dec. 31, 1891-Dec. 31, 1894
Father Norbert Groth
1895-97
Father Julius Heffner
1895-April 3, 1899
Father Rochus Schueli
1897-98
Father Liberat Schupp
Mar., 1899-Sept. 5, 1901
Father Stephen Francis Weigand
Sept. 5, 1901-June, 1903
Father Linus Stahl
June, 1903-Aug., 1906
Father Sixtus Meyer
Aug., 1906-Nov., 1910
Father Richard Schwieterman
Nov., 1910-Jan. 7, 1916
Father Francis Striegel
Jan. 7, 1916-Feb. 27, 1920
Father Anthony Pax
May, 1920-May 23, 1921
Father Otto Weber
May 23, 1921-Nov., 1921
Father Anthony Blaise Paluszak
Nov., 1921-Sept., 1923
Father Mathias Joseph Schmit
Sept., 1923-Sept., 1924
Father Cyril Knue
1924
Father Otto Brackman
Sept., 1924-June, 1928
Father Louis Pottkoetter
June, 1928-June, 1931
Father Hubert Greb
June, 1931-June, 1935
Father Francis Rehberger
June, 1935-June, 1937
Father Othmar Missler
June, 1937-June, 1938
Father Francis Rehberger
June, 1938-Aug., 1941
Father Florian Hartke
Oct., 1938-Feb., 1940
Father Robert Wuest
Sept., 1941-Aug., 1944
Father Henry Langhals
Sept., 1944-Sept., 1945
Father Anthony Migoni
Sept., 1945-July, 1947
Father Richard Dirksen
July, 1947-Nov., 1948
Father Henry Druffel
Nov., 1948-April, 1949
Father Emil Schuwey
April, 1949-Dec., 1952
Father Lawrence Mertes (substitute)
Aug., 1949-Oct., 1949

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Fr. Emil Schuwey



Fr. Donald Vogl



Fr. Donald Thieman



Fr. Raymond Schultheis



Fr. James Miller



Fr. James Smith



Fr. Albert Reed

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Father Raymond Grevencamp
Feb., 1953-June, 1953
Father Paul Wellman
June, 1953-Sept., 1955
Father Donald Thieman
Sept., 1955-Aug., 1958
Father Donald Vogl
Aug., 1958-Jan., 1960
Father Sante Reale
Summer, 1960
Father Raymond Schultheis
Aug., 1960-Jan., 1968
Father Norman Koller
June, 1962-Aug., 1965
Father Clarence Schuerman
Sept., 1965-June, 1966
Father Cletus Dirksen
June, 1966-Feb., 1967
Father Robert Conway
Jan., 1968-June, 1969
Father Rocco Cosentino
(pro tempore)
June, 1969
Father Richard Thiel
1969-70
Father James Miller
(associate pastor)
Feb., 1971-July, 1973
Father James Smith
(associate pastor)
July, 1973-Aug., 1975
Father Albert Reed
(associate pastor)
Aug., 1975-July, 1979
Father Leonard Kistler
(associate pastor)
July 1979-July, 1981
Father Ferdinand LaManna
(associate pastor)
July, 1981 —



Fr. Leonard Kistler



Fr. Ferdinand LaManna

REGULAR HELPERS

Father George Pax, C.PP.S.
Father Mark Dorenkemper, C.PP.S.
Father Lawrence Schmieder

SEMINARIAN-PASTORAL TRAINING PROGRAM

Rick Boyle 1975-1976

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

DIRECTOR OF RELIGIOUS EDUCATION

Joseph Kappel
June 15, 1974-July 15, 1979
Robert Abele
Oct. 15, 1979-June 1980
Deacon William Krumm
1980-81
Kathleen Schmitmeyer
1981

CHAPLAINS
CONVENT OF THE VISITATION
MINSTER, OHIO

Father Paul Reuter, C.PP.S.,
1882-1884
Father Sebastian Ganther, C.PP.S.
1888-1889
Father John Cherry, C.PP.S.
Oct., 1936-Jan., 1937
Father James Tekath, C.PP.S.
1937-1938
Father Walter Roth, C.PP.S.
June, 1938-Sept., 1938
Father Edward Walser
Feb., 1940
Father Cyril Knue, C.PP.S.
May, 1941-Sept., 1941
Father Herman Schweitzer, C.PP.S.
Sept., 1941-July, 1942
Father Alexander Linnemann,
C.PP.S.
July, 1942-Jan., 1944
Father Benno Holler, C.PP.S.
Jan., 1944-Sept., 1944
Father Paul E. Denzel, C.PP.S.
Sept., 1944-June, 1945
Father Joseph Busse, C.PP.S.
June, 1945-Nov., 1955
Father John Baechle, C.PP.S.
(Substitute)
Feb., 1954-Nov., 1954
Father Aloysius Cook, C.PP.S.
Nov., 1955-June, 1957
Father Joseph Maichler, C.PP.S.
June, 1957-Aug., 1959
Father Carl Gates, C.PP.S.
Aug., 1959-Aug., 1961
Father Clayton Noll, C.PP.S.
Aug., 1961-June, 1962

Father John Wittmer, C.PP.S. celebrated his golden jubilee as a priest on November 21, 1891, in Minster, Ohio. Wittmer was associated with the Convent of The Visitation at the time.

BROTHERS STATIONED AT ST. AUGUSTINE'S PARISH

Brother John Anthony Alt, C.PP.S.
Aug., 1883-Oct., 1883
Brother Joseph Augustin, C.PP.S.
1890-94
Brother Fidelis Baker, C.PP.S.
1898-1907
Brother Bernard Bilder, C.PP.S.
1907-March 3, 1923
Brother Bernard was the last brother to be stationed in Minster. He was born in Nordwalde, Westphalia.
Brother Bernard Brinkjan, C.PP.S.
1855
Brother Conrad Düringer, C.PP.S.
Nov., 1889-Nov., 1891
Brother Michael Forester, C.PP.S.
1890

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Brother Vincent Gayer, C.PP.S.
April, 1883-April, 1884
Aug., 1884-Aug., 1888

Brother Joseph Gorbach, C.PP.S.
April 4, 1883-Sept., 1884

Brother Bernard Greeshof, C.PP.S.
Before 1855-Feb. 14, 1899

Brother Bernard died in Minster February 14, 1899 and was buried in the parish cemetery. He was a sacristan for the parish. Brother was born in Schöppingen, Westphalia.

Brother Andrew Gatack, C.PP.S.
Nov., 1856-March, 1857

Brother Charles Herde, C.PP.S.
1878-79

Brother George Heuering, C.PP.S.
1875-82

Brother George Jaeggi, C.PP.S.
1855

Brother Stephen Keberle, C.PP.S.
1867

Brother Andrew Knatz, C.PP.S.

Brother John Kühhuis, C.PP.S.
1894-95

Brother Anthony Lupper, C.PP.S.
1886-April 31, 1890

Brother George Ollinger, C.PP.S.
1881-83

Brother Leo Pfefferle, C.PP.S.
Oct., 1869-May, 1871
1874-77
1885-89

Brother Fabian William Rees, C.PP.S.
May, 1897-July, 1898

Brother Fidelis Ritzi, C.PP.S.

Brother Hyacinth Schropp, C.PP.S.
1890-94

Brother John Schuetz, C.PP.S.

Brother John died in Minster July 6, 1854, and was buried in the parish cemetery.

Brother Jacob Senn, C.PP.S.

Brother Jacob died of the cholera in Minster July 26, 1849. Brother was buried in the parish cemetery.

Bro. Joseph Sgir, C.PP.S.
1866-69
1876-77
1877-Oct., 1897



Brother Cornelius Spaeth, C.PP.S.

Sept., 1905-Dec., 1906

While in Minster, Brother Cornelius organized a server's baseball team, and took the servers on an excursion to St. Joseph's College, Collegeville, (Rensselaer) Indiana.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Brother Adolph Thoma, C.PP.S.
1858-70
Brother Maximilian Werder, C.PP.S.
1855
Brother Anthony Werkmeister, C.PP.S.
1871-81
Brother Nicolaus Werner, C.PP.S.

Brother Ferdinand Zink, C.PP.S.
1890-93
Brother William Zink, C.PP.S.
March 1876-81
Brother John (from Ireland)

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

XIX

PARISHIONERS OF ST. AUGUSTINE'S WHO HAVE BECOME PRIESTS, BROTHERS, AND SISTERS

PRIESTS



Bishop John Henry Luers, Diocesan
First Bishop of Fort Wayne, Indiana

Born — 29 September 1819, Lutten, Oldenburg.
Parents — Arnold Heinrich Luers and Maria Elisabeth Kröger.
Ordained — 11 November 1846 by Archbishop Purcell at Cincinnati, Ohio.
Consecrated — 10 January 1858 by Archbishop Purcell at Cincinnati, Ohio.
Died — 29 June 1871, Cleveland, Ohio.
Buried — Immaculate Conception Cathedral, Fort Wayne, Indiana.

John Henry was born the son of *Heuerleute* Arnold Heinrich and Maria Elisabeth Kröger Luers on Hof Heynk, Lutten, Kreis Vechta, Oldenburg. He was baptized the day following his birth; and his sponsors were Johann Heinrich, the son of the Zeller Heynk, and Anna Maria Lindemann, the wife of Johann Heinrich Luers of Langförden, Oldenburg.

The Luers family emigrated in 1833, and settled near Stallostown. They became parishioners of the Stallostown Mission, and later of St. Augustine Parish. Arnold Luers is listed on the first parish roll recorded in 1836. He and his wife died as members of the parish in 1840; Arnold died August 11, while Elisabeth died August 5. Elisabeth was a sponsor for several baptisms in the early years of the parish.

Young Luers first worked for one of the village merchants who taught him the rudiments of Latin. Later, he hired on as a "whiskey boss"[1] and assistant cook for Görnitz, a canal contractor at Piqua, while the Miami and Erie Canal was being dug in the area. He then entered St. Francis Xavier Seminary in Brown County, Ohio, conducted by the Lazarists. Luers received tonsure and mi-

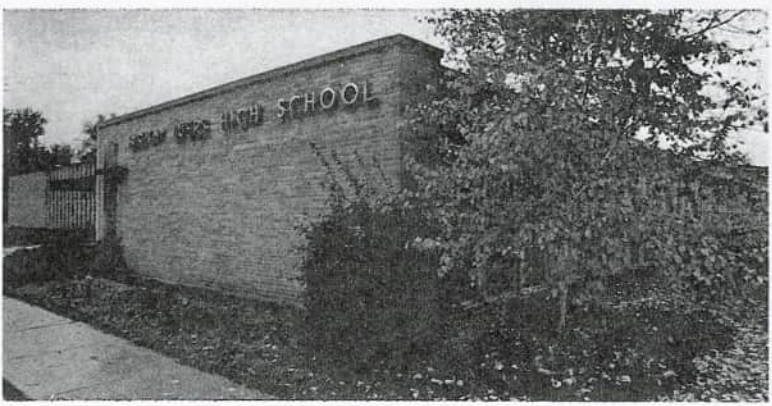
Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

nor orders on February 24, 1846 from the hands of Archbishop Purcell; on November 1, the Feast of All Saints, 1846, he was made a subdeacon; on November 4, the Feast of St. Charles Borromeo, he received the order of deacon; and on November 11, St. Martin's Day, he was ordained a priest by Archbishop Purcell. Father Luers became the first pastor of historic St. Joseph's Church in Cincinnati on December 20 of the same year. Father Luers, while at St. Joseph's, baptized an infant on December 12, 1849 who was later to become Archbishop of the Archdiocese of Cincinnati, namely, Henry Moeller. St. Joseph's under the guidance of Luers soon became one of the largest and most influential German congregations in the city.

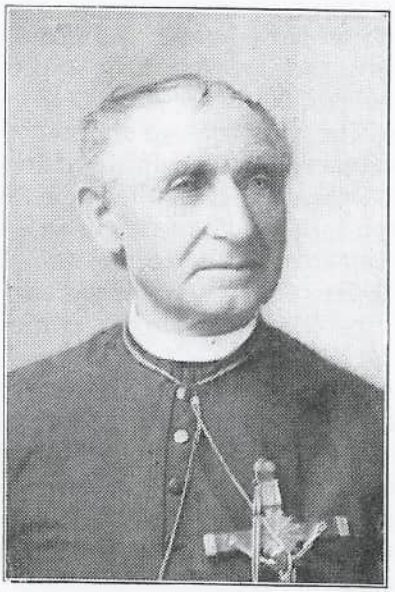
When the See of Fort Wayne, Indiana was established in 1857, Luers was named as the first bishop. He was consecrated ordinary, January 10, 1858, by Archbishop Purcell, with Bishop M. de St. Palais of Vincennes, Indiana, and Bishop G. Aloysius Carrell of Covington, Kentucky, assisting. Bishop M. J. Spalding of Louisville, Kentucky, preached an eloquent sermon on the Christian ministry.

Bishop Luers built several orphanages in the diocese, and was an ardent supporter of Father Sorin and the Holy Cross Fathers at Notre Dame. While on a visit to Rome in 1864, Pope Pius IX instructed him to draw up a constitution for the Sisters of the Holy Cross. Bishop Luers was in attendance at the Provincial Council of Cincinnati, and the Plenary Council of Baltimore. Following his untimely death June 29, 1871, in Cleveland, Ohio, he was buried from the Cathedral in Fort Wayne on July 4, with many bishops in attendance.

A Diocesan high school in Fort Wayne is named in his honor.



Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Father Provincial,
Bernard Austermann, C.PP.S.

Born — 5 April 1824, Everswinkel, Westphalia.

Parents —

Ordained — 13 June 1856 by Bishop Rappe at Thompson (Frank), Ohio.

First Mass — St. Augustine Church, Minster, Ohio.

Died — 6 May 1904, Greunenwald, Cassella, Ohio.

Father Austermann was ordained after only three years of study. He served as the third provincial of the Society of the Precious Blood in America from 1874 until 1880. Father Bernard was instrumental in reducing the staggering debt incurred by the failure of St. Joseph's College, Rohnersville, California, and placing the Society, once again, on a sound financial base.



Father Provincial,
Henry Joseph Drees, C.PP.S.

Born — 15 March 1830, Garrel, Oldenburg.

Parents — Johann Michael Drees and Maria Catherina Högemann.

Ordained — 7 November 1861 by Archbishop Purcell at St. Peter in Chains Cathedral, Cincinnati, Ohio.

First Mass — St. Augustine Church, Minster, Ohio.

Died — 10 October 1909, Mary Help of Christians Convent, Maria Stein, Ohio.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Father Henry came to America with the family in 1833. The Drees family was from Garrel, Kreis Cloppenburg, Oldenburg. Father Henry was baptized March 16, 1830, and his sponsors were Johann Heinrich Delwisch and Maria Angela Drees. Father Drees, a blacksmith by trade, studied for only three years before ordination. However, he remained a man of study the rest of his life. Father Drees served as the fourth provincial of the Society of the Precious Blood in America from 1880 until 1898. Previous to this, he served as rector of St. Charles Seminary, Carthagena, from 1866 until 1880. Under his supervision a new seminary building was constructed in 1876. "Pater Heinrich," as he was known, served as spiritual director for the Sisters of the Precious Blood for many years. He died at Mary Help of Christians Convent, Maria Stein, Ohio, October 10, 1909. A cheerful and witty man, Father Henry was loved by the people for his commonness and for his Plattdüütsk sermons.

Father Augustine Reichert, C.PP.S.

Born — 20 February 1831, Nussloch, Baden,

Parents — Johann Joseph Reichert and Anna Maria Stucke.

Ordained — 21 November 1853 by Bishop Rappe at Wolfscreek (New Riegel), Ohio.

Died — 13 February 1889, St. Joseph's Hospital, Kansas City, Missouri.



Augustine Reichert was a parishioner of St. Augustine's Mission. When St. John's Parish at Maria Stein was established he became a member of that congregation and entered the Precious Blood Community from there.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Bishop Joseph Gerhard Dwenger, C.PP.S.
Second Bishop of Fort Wayne, Indiana
Born — 7 April 1837, near Maria Stein, Ohio.[2]
Parents — Gerhard Heinrich Dwenger and Maria Catherina Wirdt.
Ordained — 4 September 1859 by Archbishop Purcell at Mt. St. Mary's Seminary, Cincinnati, Ohio.
First Mass — 8 September 1859, St. John Church, Maria Stein, Ohio.
Consecrated — 14 April 1872 by Archbishop Purcell at Cincinnati, Ohio.
Died — 23 January 1893, Fort Wayne, Indiana.
Buried — Immaculate Conception Cathedral, Fort Wayne, Indiana.

Joseph Gerhard Dwenger was born in the St. Augustine's Mission territory, on the farm presently owned by Henry Thobe. He was the son of Gerhard Heinrich Dwenger and Maria Catherina Wirdt, both natives of Ankum, Hannover. He was baptized November 10, 1837, at St. Augustine Church, Stallostown. The sponsors were Gerhard Heinrich Dwenger and Wilhelmina Gohmann.

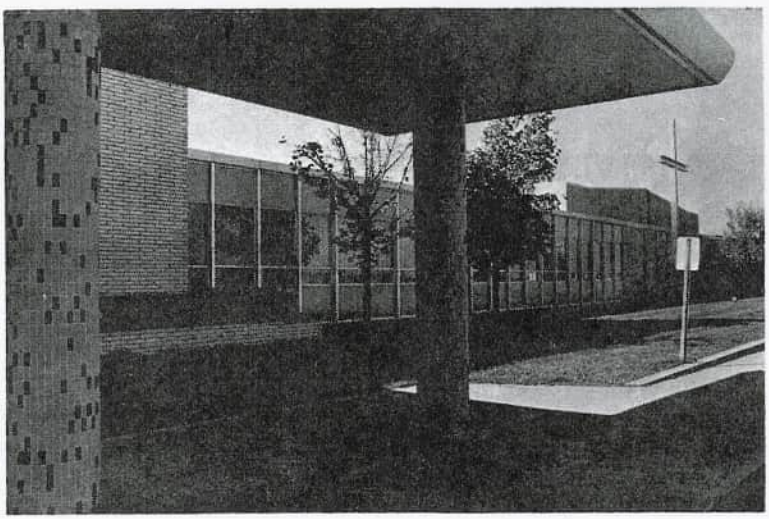
Joseph became a member of the Society of the Precious Blood after preparatory instruction. He was ordained in the seminary chapel of Mt. St. Mary's Seminary, Cincinnati, following his theological studies there. Soon after ordination he was assigned as rector of the Precious Blood seminary at Himmelgarten Convent near St. Henry. With the help of Christopher Schunck, Dwenger secured the old Emlen Institute, which had been founded at Carthagena by Augustus Wattles for Negro youths, when the need arose for a separate seminary in 1861. The new acquisition was named "St. Charles Borromeo Seminary."

Father Joseph accompanied Archbishop Purcell to the Second Plenary Council at Baltimore in 1866 as representative of the Society of the Precious Blood and also as the personal theologian of the archbishop. Dwenger was consecrated bishop at Cincinnati by Archbishop Purcell, assisted by Bishops Toebbe and Borgess, at the early age of 35 years. He became the second Ordinary of the Dio-

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

cese of Fort Wayne, and for the next twenty years developed this backwoods diocese into one of the best managed and flourishing in the country. Bishop Dwenger developed a plan for a parochial school system for the diocese and established nearly seventy schools. His plan was adopted by the Provincial Synod at Cincinnati in 1881, and was later taken up and recommended by the Third Plenary Council of Baltimore in 1885.[3] This work earned for him the title of "Father of the Parochial School System in the United States." However, the recognized and celebrated founder of the parochial school system in the United States is St. John Neumann. Dwenger was chosen as one of the committee of bishops to present the findings of the Baltimore Council to the Holy Father for approval. He made three trips to Rome in this role. When the American College in Rome was in danger of being confiscated by the Italian government, he defiantly ordered the "Stars and Stripes" to be flown aloft on the college flagstaff, and persuaded Secretary of State Blain to file a protest with the Italians. The college was allowed to remain open.[4]

Bishop Dwenger in 1888 sent a call to the Society of the Precious Blood to conduct a school in secondary education. St. Joseph's College opened its doors in 1891 at Collegeville, Indiana, with fifty-four students in attendance. Bishop Dwenger is buried beside Bishop Luers in a tomb beneath the Cathedral in Fort Wayne. A Diocesan high school is named in his honor in Fort Wayne.



Bishop Dwenger High School, Fort Wayne, Indiana

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Father Johann Franz Mohr, Diocesan

Born — 2 February 1839, Minster, Ohio.

Parents — Johann Mohr and Maria Anna Götz.

Ordained — 24 November 1861 by Bishop Juncker at Alton, Illinois.[5]

Died — 16 April 1908, St. John Hospital, Springfield, Illinois.

Father Mohr was appointed pastor of the Cathedral parish in Alton, Illinois. He then became head of the diocese college in Ruma, Illinois. After a short period at the college, Father Mohr was assigned to St. Mary Church, New Berlin, Illinois in January, 1873. Following his death, Father Mohr was interred at New Berlin. Solemn obsequies were by the Bishop of Alton together with sixty-four members of the clergy.



Father Bernard Johann Dickmann, C.PP.S.

Born — 3 October 1839, Minster, Ohio.

Parents — Carl Heinrich Dickmann and Maria Angela Drees.

Ordained — 17 August 1862 by Bishop Rosencrans at St. Augustine Church, Minster, Ohio.

First Mass — St. Augustine Church, Minster, Ohio.

Died — 6 May 1906, Fort Recovery, Ohio.

Father Dickmann, the son of Carl Heinrich Dickmann and Maria Angela Drees was baptized October 5, 1839. The sponsors were Johann Heinrich Zumbrink and Christina Elisabeth Drees. He studied under Dwenger at Carthagena, after beginning classical studies at Himmelgarten near St. Henry. Father Bernard followed Dwenger as rector of St. Charles Seminary, Carthagena in 1863. He was

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

rector until 1866. During his term as rector, Father Dickmann founded Immaculate Conception Parish in Celina in 1864. He also served as rector of St. Joseph's College, Rohnersville, California. Father Bernard supervised the building of three churches — St. John the Baptist Church, Glandorf, Ohio; Sacred Heart Church, Sedalia, Missouri; and Mary Help of Christians Church, Ft. Recovery, Ohio.



Father Wilhelm Anton Menke, Diocesan

Born — 15 September 1845, Minster, Ohio.

Parents — Wilhelm Menke and Elisabeth Börger.

Ordained — 25 March 1871.

Died — 21 September 1873, Good Samaritan Hospital, Cincinnati, Ohio.

Father Menke received a theological degree with honor from the American College in Rome. After ordination he was appointed assistant pastor of Holy Trinity Church in Cincinnati, Ohio.

Father Bernard Russ, C.PP.S.

Born — 21 December 1851, Minster, Ohio.
Parents — Wilhelm Russ and Barbara Litz.
Ordained — 17 May 1879 by Archbishop Elder at St. Charles Seminary, Carthagena, Ohio.
First Mass — St. Augustine Church, Minster, Ohio.
Died — 17 July 1900, Banning, California.



Father Bernard Russ supervised the building of the present church in St .Henry, Ohio during his pastorate there from 1885 to 1897.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Father Provincial Boniface Russ, C.PP.S.

Johann Michael Russ

Born — 12 November 1855, Minster, Ohio.

Parents — Wilhelm Russ and Barbara Litz.

Ordained — 21 September 1878 by Archbishop Purcell at St. Charles Seminary, Carthagena, Ohio.

First Mass — St. Augustine Church, Minster, Ohio.

Died — 13 May 1922, St. Charles Seminary, Carthagena, Ohio.

Father Boniface was given the name Johann Michael at his baptism on November 12, 1855. His sponsors were Michael and Catherine Jakob. Father Boniface was the fifth provincial of the Society of the Precious Blood in America. He served from 1898 until 1914. Prior to his election as provincial, Father Russ taught classics at St. Charles Seminary, Carthagena. He was its rector from 1896 until 1898.



Father Charles William Meyer, C.PP.S.

Born — 25 June 1856, Cincinnati, Ohio.

Parents — Johann Heinrich Friedrich Meyer and Anna Maria Enneking.

Ordained — 30 May 1885 by Archbishop Elder at St. Charles Seminary, Carthagena, Ohio .

First Mass — St. Augustine Church, Minster, Ohio.

Died — 15 March 1929, St. Charles Seminary, Carthagena, Ohio.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Father William Russ, C.PP.S.

Born — 20 April 1857, Minster, Ohio.

Parents — Wilhelm Russ and Barbara Litz.

Ordained — 18 June 1882 by Archbishop Elder at St. Charles Seminary, Carthagena, Ohio.

First Mass — St. Augustine Church, Minster, Ohio.

Died — 5 May 1918, Wapakoneta, Ohio.

Father William opened St. Mary's Novitiate of the Society of the Precious Blood at Burkettsville, Ohio in 1884 amidst great poverty and untold difficulty. He was its superior until 1890. While serving in the dual role of pastor of both Burkettsville and Sharpsburg parishes from 1882 until 1890, he built a new church at Sharpsburg. Father Russ also presided over the construction of the church and school in Wapakoneta, Ohio.

Father Edward Anton Jakob, C.PP.S. — later Diocesan

Born — 15 November 1859, Minster, Ohio.

Parents — Michael Jakob and Catherina Ankenbauer.

Ordained — 29 July 1883 by Bishop Toebbe at St. Charles Seminary at Carthagena, Ohio.

First Mass — 15 August 1883, St. Augustine, Minster, Ohio.

Died — 24 October 1923, LaSalle Hospital, LaSalle, Illinois.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Father Willibald Sliemers, C.PP.S. — later Diocesan
Johann Peter Theodor Sliemers
Born — 20 April 1860, Minster, Ohio.
Parents — Johann Sliemers (Schliemers) and Helena Oldiges.
Ordained — 17 March 1889, St. Charles Seminary, Carthagena, Ohio.
First Mass — 24 March 1889, St. Augustine Church, Minster, Ohio.
Died — March 1934, Nashville, Tennessee.

Father Leopold Linder, C.PP.S. — later Diocesan
Born — 10 January 1863, Donzdorf, Geiplingen, Wuerttemberg.
Parents —
Ordained — 21 June 1891, St. Charles Seminary, Carthagena, Ohio.
First Mass — 28 June 1891, St. Augustine Church, Minster, Ohio.
Died — 1919, Wisconsin.

Father Lambert Nipper, C.PP.S. — later Diocesan
Johann Heinrich Nipper
Born — 6 March 1865, Cloppenburg, Oldenburg.
Parents — Johann Heinrich Nipper and Elisabeth Büssing.
Ordained — 17 March 1889, St. Charles Seminary, Carthagena, Ohio.
Died — 1902, St. Francis Hospital, Cincinnati, Ohio.



Father Nipper immigrated to America with his family in 1868. The Nipper family was from Cloppenburg, Kreis Cloppenburg, Oldenburg.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Father Henry Goldschmidt, C.PP.S.

Born — 11 September 1865, Kirchzarten, Baden.

Parents — Johann Goldschmidt and Agnes Seirer.

Ordained — 26 February 1899, St. Charles Seminary, Carthagena, Ohio.

First Mass — 5 March 1899, St. Augustine Church, Minster, Ohio.

Died — 28 June 1910, St. Anne Hospital, Chicago, Illinois.

Father Thomas Meyer, C.PP.S.
Johann Clemens Meyer

Born — 25 July 1869, Minster, Ohio.

Parents — Christian Meyer and Elisabeth Enneking.

Ordained — 26 April 1895, St. Charles Seminary, Carthagena, Ohio.

First Mass — 5 May 1895, St. Augustine Church, Minster, Ohio.

Died — 15 August 1943, St. Charles Seminary, Carthagena, Ohio.





Father Ildephonse John Rapp, C.PP.S.

Born — 16 June 1877, Altschweir, Baden.

Parents — Joseph Rapp and Cecilia.

Ordained — 23 June 1904, St. Charles Seminary, Carthagena, Ohio.

First Mass — 26 June 1904, St. Augustine Church, Minster, Ohio.

Died — 15 June 1973, St. Charles Seminary, Carthagena, Ohio.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Father Lawrence Julius Theodor Meyer, S.J.

Born — 9 March 1883, Minster, Ohio.

Parents — Christian Meyer and Elisabeth Enneking.

Ordained — 27 June 1917, St. Louis, Missouri.

First Mass — 1 July 1917, St. Augustine Church, Minster, Ohio.

Died — 24 September 1961, St. Alexis Hospital, Cleveland, Ohio.

Father Meyer was a professor of Latin, Greek and English. He served as spiritual director for the Jesuit students at the Jesuit house in Cleveland.

Father Victor Wagner, C.PP.S.

Born — 20 November 1890, Camstadt, Wuerttemberg.

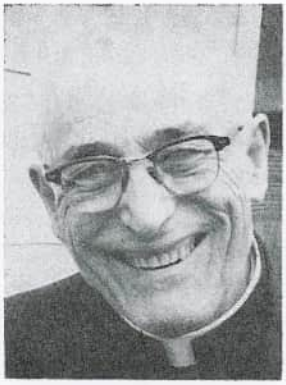
Parents — Victor Wagner and Maria Anna Mathys.

Ordained — 19 March 1917, St. Charles Seminary, Carthagena, Ohio.

First Mass — 25 March 1917, St. Augustine Church, Minster, Ohio.

Died — 17 April 1961, Otis Hospital, Celina, Ohio.





Father Herman Goldschmidt, C.PP.S.

Born — 16 February 1891, Neuhäuser, Baden.

Parents — Andreas Goldschmidt and Stephania Wiederle.

Ordained — 16 May 1920, St. Charles Seminary, Carthagena, Ohio.

First Mass — 23 May 1920, St. Augustine Church, Minster, Ohio.

Died — 1 February 1977, St. Charles Seminary, Carthagena, Ohio.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Father Alfred Henry Meyer, C.PP.S.

Born — 10 November 1898, Minster, Oiho.

Parents — Joseph Frank Meyer and Amelia Knost.

Ordained — 16 May 1926, St. Charles Seminary, Carthagena, Ohio.

First Mass — 23 May, 1926, St. Augustine Church, Minster, Ohio.

Died — 17 April 1961, Fort Wayne, Indiana.

Father Albert John Frericks, C.PP.S.

Born — 25 August 1899, Minster, Ohio.

Parents — Henry Frericks and Anna Catherine Berting.

Ordained — 10 May 1934, St. Charles Seminary, Carthagena, Ohio.

First Mass — 13 May 1934, St. Augustine Church, Minster, Ohio.

Died — 8 January 1964, St. Charles Seminary, Carthagena, Ohio.





Father Richard Edward George Steinemann, C.PP.S.

Born — 17 February 1909, Minster, Ohio.

Parents — Edward Steinemann and Elizabeth Depweg.

Ordained — 12 May 1935, St. Charles Seminary, Carthagena, Ohio.

First Mass — 19 May 1935, St. Augustine Church, Minster, Ohio.

Father Steinemann was an army chaplain in W. W. II and now is Pastor, St. James Church, Maine, Minnesota.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Father Henry Anthony Barge, C.PP.S.

Born — 13 June 1909, Chickasaw, Ohio.

Parents — Sebastian Barge and Rose E. Wissman.

Ordained — 10 May 1936, St. Charles Seminary, Carthagena, Ohio.

First Mass — 17 May 1936, St. Augustine Church, Minster, Ohio.

Died — 19 May 1970, Reed, Ohio.

Father Barge, in W. W. II, was a navy chaplain.

Father Howard John Schmiesing, Diocesan

Born — 15 July 1909, Minster, Ohio.

Parents — Benjamin John Schmiesing and Theodora Mary Herkenhoff.

Ordained — 15 June 1934, Toledo, Ohio.

First Mass — 16 June 1934, St. John Church, Lima, Ohio.

Died — 14 September 1977, Toledo, Ohio.



Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Father Paul Justin Knapke, C.PP.S.

Born — 19 August 1910, St. Francis (Cranberry Prairie), Ohio.

Parents — Anthony Herman Knapke and Anna Elizabeth Hemmelgarn.

Ordained — 12 May 1935, St. Charles Seminary, Carthagena, Ohio.

First Mass — 19 May 1935, St. Augustine Church, Minster, Ohio.

Died — 10 May 1969, Arcadia, California.

Father Paul was Rector of St. Charles from 1959-65 and in 1949 was appointed Community Historian and Archivist. He published several volumes on the history of the Society of the Precious Blood.

Father Evaristus Benedict Olberding, C.PP.S.

Born — 15 November 1910, Minster, Ohio.

Parents — Frank Joseph Olberding and Mary Catherine Lauber.

Ordained — 10 May 1936, St. Charles Seminary, Carthagena, Ohio.

First Mass — 17 May 1936, St. Augustine Church, Minster, Ohio.



Father Evaristus was a chaplain for the navy during W. W. II. He is now retired at St. Anthony Church, Linton, North Dakota.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Father Lawrence Robert August Schmieder, Diocesan

Born — 3 April 1911, Minster, Ohio.

Parents — Robert Charles Schmieder and Amelia Clara Nienberg.

Ordained — 15 March 1936, Mt. St. Mary's Seminary Chapel, Cincinnati, Ohio.

First Mass — 22 March 1936, St. Augustine Church, Minster, Ohio.

Father Schmieder was a Regular Navy chaplain and served in W. W. II. He is now retired in Minster, Ohio.



Father Edward Aloysius Moorman, C.PP.S.

Born — 13 October 1912, Minster, Ohio.

Parents — Frank Moorman and Johanna Luebke.

Ordained — 7 May 1939, St. Charles Seminary, Carthagena, Ohio.

First Mass — 14 May 1939, St. John the Baptist Church, Maria Stein, Ohio.

Died — 12 December 1961, Rice Lake, Wisconsin.

Father Moorman served in W. W. II as an army chaplain.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Father Gregory H. Moorman, C.PP.S.

Born — 22 May 1918, St. Sebastian, Ohio.

Parents — Frank Moorman and Johanna Luebke.

Ordained — 5 December 1943, St. Charles Seminary, Carthagena, Ohio.

First Mass — 12 December 1943, St. Augustine Church, Minster, Ohio.

Father Moorman is presently the pastor of Immaculate Conception Parish, Celina, Ohio.

Father David Anthony Heinl, Diocesan

Born — 1 May 1931, Wapakoneta, Ohio.

Parents — Anthony Lawrence Heinl and Edith Mathilda Wehrle.

Ordained — 25 May 1957, St. Monica Cathedral, Cincinnati, Ohio.

First Mass — 26 May 1957, St. Augustine Church, Minster, Ohio.



Father Heinl is the pastor of St. Remy Church, Russia, Ohio.



Father Thomas Leo Albers, C.PP.S.

Born — 4 May 1940, Minster, Ohio.

Parents — Leo Anthony Albers and Onnolee Makely.

Ordained — 3 June 1967, St. Charles Seminary, Carthagena, Ohio.

First Mass — 4 June 1967, St. Augustine Church, Minster, Ohio.

Father Albers is chaplain at Christ Hospital, Oak Lawn, Illinois.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Father Mark Clyde Schmieder, Diocesan

Born — 3 August 1940, Minster, Ohio.
Parents — Carl Anthony Schmieder and Leona Mary Schmitmeyer.
Ordained — 28 May 1966, St. Peter in Chains Cathedral, Cincinnati, Ohio.
First Mass — 29 May 1966, St. Augustine Church, Minster, Ohio.

Father Schmieder is chaplain at Lebanon Correctional Institution Association.

Father Lawrence Elmer Eiting, C.PP.S.

Born — 12 January 1941, Minster, Ohio.
Parents — Norbert B. Eiting and Eleanor Grogean.
Ordained — 18 May 1968, St. Charles Seminary, Carthagena, Ohio.
First Mass — 2 June 1968, St. Augustine Church, Minster, Ohio.



Father Lawrence is a missionary in Chile.



Father Larry Joseph Wyen, C.PP.S.

Born — 26 March 1942, New Carlisle, Ohio.

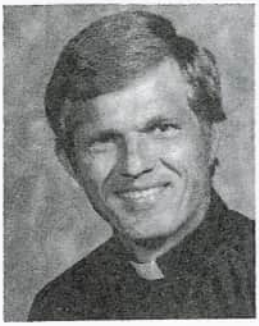
Parents — Victor Anthony Wyen and Cleona Catherine Meyer.

Ordained — 10 May 1969, St. Charles Seminary, Carthagena, Ohio.

First Mass — 11 May 1969, St. Augustine Church, Minster, Ohio.

Father Wyen is a professor at St. Joseph's College, Collegeville, Indiana.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Father John Charles Wolf, C.PP.S.

Born — 3 July 1942, Minster, Ohio.

Parents — Charles Wolf and Leona Westerheide.

Ordained — 10 May 1969, St. Charles Seminary Carthagena, Ohio.

First Mass — 18 May, 1969, St. Augustine Church, Minster, Ohio.

Father Wolf is associate pastor at St. Francis Xavier Church, St. Joseph, Missouri.

BROTHERS



Brother Vincent Osterloh, C.PP.S.

Born — 1 October 1916, Maria Stein, Ohio.

Parents — John Osterloh and Rose Knoth.

Entered — 1932 from Minster, Ohio.

Professed — 31 May 1933, St. Charles Seminary, Carthagena, Ohio.

Brother Vincent is stationed at St. Charles Seminary, Carthagena, Ohio.

SISTERS

The following are those Sisters who were born in St. Augustine Parish and who entered religious life from St. Augustine Parish.

Sister Mary Eugenia, C.PP.S.
Carolina Guthier

Born — 19 July 1839, Minster, Ohio.
Parents — Anton Guthier and Ottilia Lins (or Zins)
Entered — 4 October 1856.
Died — 8 August 1868, Egypt, Ohio.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Sister Mary Attala, C.PP.S.
Elisabeth Schemmel
Born — 1 October 1839, Minster, Ohio.
Parents — Johann Heinrich Schemmel and Anna Clara Maria Rohling.
Entered — 5 September 1849.
Died — 15 January 1880, Minster, Ohio.

Sister Attala was music teacher at St. Mary's Institute in Minster from 1861 until her death in 1880.

Sister Mary Reinildis, C.PP.S.
Philomena Kuper
Born — 4 November 1840, Minster, Ohio.
Parents — Bernard Anton Kuper and Elisabeth Stuntebeck.
Entered — 1 July 1852.
Died — 29 July 1876, Minster, Ohio.

Sister Mary Sincletica, C.PP.S.
Maria Louisa Merser
Born — 26 December 1841, Minster, Ohio.
Parents — Friedrich Merser and Catherina Maria Elisabeth Linnemann.
Entered — 22 April 1859.
Died — 1 July 1859, Himmelgarten, St. Henry, Ohio.

Sister Mary Rosina, C.PP.S.
Elisabeth Guthier
Born — 3 September 1842, Minster, Ohio.
Parents — Anton Guthier and Ottilia Linz (or Zins).
Entered —
Died — 21 October 1874, Egypt, Ohio.

Sister Mary Edmunda, C.PP.S.
Clara Schemmel
Born — 5 November 1842, Minster Ohio.
Parents — Johann Heinrich Schemmel and Anna Clara Maria Rohling.
Entered — 10 October 1849.
Died — 5 October 1918, Maria Stein, Ohio

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Sister Mary Catherine, C.PP.S.
Catherine Kneitz
Born — 1845, Minster, Ohio.
Parents —
Entered — April 1864.
Died — 18 August 1884, Minster, Ohio.

Sister Mary Michaela, C.PP.S.
Bernadina Merser
Born — 17 May 1846, Minster, Ohio.
Parents — Friedrich Merser and Catherina Maria Elisabeth Linnemann.
Entered —
Died — 4 June 1911, Maria Stein, Ohio.

Sister Mary Clothildis, C.PP.S.
Maria Elisabeth Merser
Born — 30 August 1849, Minster, Ohio.
Parents — Friedrich Merser and Catherina Maria Elisabeth Linnemann.
Entered — 5 January 1866.
Died — 24 February 1923, Rome City, Indiana.

Sister Mary Agnes, C.PP.S.
Catherina Hummer
Born — 9 February 1850, New Bremen, Ohio.
Parents — Joseph Hummer and Elisabeth Ringemann.
Entered — 7 December 1862.
Died — 21 June 1917, New Riegel, Ohio.

Postulant Mary Carissima, C.PP.S.
Anna Catherina Russ
Born — 16 August 1860, Minster, Ohio.
Parents — Wilhelm Russ and Barbara Litz.
Entered —
Died — 18 August 1883, Glandorf, Ohio.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Sister Mary Victoria, C.PP.S.
Maria Carolina Drees

Born — 13 March 1863, Minster, Ohio.

Parents — Johann Michael Drees and Maria Catherina Wellerding.

Entered — 24 September 1884.

Died — 13 October 1952, Lourdes Hall, Dayton, Ohio.

The daughter of Minster's first mayor Johann Michael Drees and his second wife Maria Catherina Wellerding, Maria Carolina Drees was born in Minster, March 13, 1863. She was baptized in St. Augustine Church, March 14, 1863 with Johann H. Stuntebeck and Maria Dickmann as sponsors. She entered the convent September 24, 1884 and was sent to the Normal School at Gruenenwald Convent, Cassella, Ohio, to prepare for a teaching career.

By 1888, the need arose within the Precious Blood community for well educated and licensed sisters to teach in the public school and to prepare other sisters for the teaching profession, so Sister Victoria and Sister Mary Attala Missler were sent to the College of St. Mary's of the Woods in Indiana, for further education. Thus Sister Victoria was one of the first Minster women to attend college.

On her return from St. Mary's of the Woods, Sister Victoria helped move the Normal School from Gruenenwald to Maria Stein. She then taught in the following schools — St. Mary's Institute, Minster, Ohio; Convent Normal School, Maria Stein, Ohio; and at Glandorf, Ohio; Garret, Indiana; and Maria Stein, Ohio.

In 1898 Sister Victoria became principal of the Normal School at Maria Stein, and was in charge there until after 1911. On August 9, 1905 Sister Victoria was elected as Directress of Schools for her community. She was in charge of all the schools and educational activities of the Sisters of the Precious Blood. She held this post until August 9, 1911, when she was elected First Assistant to Mother Mary Emma Nunlist, holding this office until 1924. From 1917 until 1924 she was superioress at the Mother House, first at Maria Stein and then at Salem Heights. August 9, 1924 found her elected as Treasurer or Procurator General. She was Treasurer until 1936, and was then appointed superioress at Maria Stein. In 1943 she retired to Salem Heights where she died in Lourdes Hall, October 13, 1952.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Sister Mary Clementine, C.PP.S.
Maria Elisabeth Enneking

Born — 15 May 1867, Minster, Ohio.

Parents — Johann Clemens Enneking and Maria Catherina Hoying.

Entered — 20 September 1883.

Died — 12 January 1945, Minster, Ohio.

Sister Mary Justina, C.PP.S.
Bernadina Bernhold

Born — 4 March 1868, Minster, Ohio.
Parents — Carl Heinrich Bernhold and Maria Elisabeth Vonderheide.
Entered — 21 April 1885.
Died — 7 January 1892, Maria Stein, Ohio.

Sister Mary Zita, M.S.B.T.
(Missionary Servants of the Most Blessed Trinity)
Anna Piening

Born — 24 August 1868, Minster, Ohio.

Parents — Frank Bernard August Piening and Catherina Sprehe.

Entered —

Died — 1 February 1930, San Juan, Puerto Rico.





Sister Mary Sixta, C.PP.S.
Josephina Enneking

Born — 15 September 1869, Minster, Ohio.

Parents — Johann Clemens Enneking and Maria Catherina Hoying.

Entered — 29 March 1890.

Died — 13 September 1944, Celina, Ohio.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Sister Mary Aletha, C.PP.S.
Maria Elisabeth Woehrmyer

Born — 27 October 1871, Minster, Ohio.

Parents — Heinrich Johann Woehrmyer and Anna Maria Schulte.

Entered — 25 December 1894.

Died — 27 June 1941, Maria Stein, Ohio.

Sister Mary Myra, C.PP.S.
Anna Maria Rosa Luckman

Born — 9 September 1873, Minster, Ohio.

Parents — Theodor Luckman and Helena Göhr.

Entered — 26 October 1890.

Died — 20 December 1943, Delphos, Ohio.





Sister Mary Fides, C.PP.S.
Clara Regina Fritz

Born — 22 March 1874, Minster, Ohio.

Parents — Peter Fritz and Gertrud Drees.

Entered — 18 October 1889.

Died — 23 May 1960, Lourdes Hall, Dayton, Ohio.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Sister Mary Pancratia, C.PP.S. Sister Mary Theresita, C.PP.S. Sister Mary Auxilia, C.PP.S.

Sister Mary Pancratia, C.PP.S.
Anna Isabella Berting
Born — 1 October 1885, Minster, Ohio.
Parents — Johann Friedrich Berting and Maria Gertrud Frilling.
Entered — 23 August 1911.
Died — 7 July 1972, Lourdes Hall, Dayton, Ohio.

Sister Mary Theresita, C.PP.S.
Anna Maria Berting
Born — 16 January 1878, Minster, Ohio.
Parents — Johann Friedrich Berting and Maria Gertrud Frilling.
Entered — 8 September 1898.
Died — 20 November 1964, Lourdes Hall, Dayton, Ohio.

Sister Mary Auxilia, C.PP.S.
Eleanora Maria Berting
Born — 11 May 1880, Minster, Ohio.
Parents — Johann Friedrich Berting and Maria Gertrud Frilling.
Entered — 4 July 1908.
Died — 18 March 1963, Lourdes Hall, Dayton, Ohio.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Sister Catherine Marie, O.P.
(Dominican Conventuals Third Order - Adrian, Michigan)
Maria Bernadina Bornhorst

Born — 17 March 1898, Minster, Ohio.
Parents — Bernard Bornhorst and Catherine Mary Sautman.
Entered — 1923.
Died — 10 April 1948, Mt. Carmel Mercy Hospital, Detroit, Michigan.

Sister Mary Rosella, C.PP.S.
Lucille Margaret Schunck

Born — 20 February 1907, Minster, Ohio.

Parents — August Adam Schunck and Josephine Catherine Laufersweiler.

Entered — 15 August 1924.



Semi-retired, works at post office at Maria Joseph Center, and tutors in Math at the Montgomery County Jail several hours a week.



Sister Rita Agnese, S.C. (Sisters of Charity)
Rita Mary Schoenherr

Born — 7 February 1923, Minster, Ohio.

Parents — Matthias Schoenherr and Catherine Ashman.

Entered — 8 September 1947.

Asst. Director of Alcohol and Drug Treatment Program, Bethesda Hospital, Cincinnati, Ohio.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Sister Mary Ann Catherine, C.PP.S.
Inez June Mary Lehmkuhl

Born — 17 June 1932, Minster, Ohio.

Parents — Henry Gerhard Lehmkuhl and Cecilia B. Daniel.

Entered — 15 August 1948.

Principal, St. Anthony School, Falls Church, Virginia.

Sister Dorothy (Mary Donald), C.PP.S.
Dorothy Mathilda Josephine Schmitmeyer

Born — 17 March 1934, Minster, Ohio.

Parents — Leander Bernard Schmitmeyer and Elizabeth Mary Enneking.

Entered — 30 August 1951.



Sister Dorothy was elected Vice-President of the Sisters of the Precious Blood. 20 April 1980.

The following are those Sisters who were born elsewhere than St. Augustine Parish, but entered religious life from St. Augustine Parish.

Sister Mary Wilhelmina, C.PP.S.
Margaretha Vonderheide

Born — December 1839, Dinklage, Oldenburg.
Parents —
Entered — 27 September 1850.
Died — 6 August 1854, Maria Stein, Ohio.

Sister Mary Epiphania, C.PP.S.
Bernadina Vonderheide

Born — 4 June 1843, Dinklage, Oldenburg.
Parents —
Entered —
Died — 30 November 1894, Minster, Ohio.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Sister Mary Seraphina, C.PP.S.
Catherine Vandenbrock
Born — 4 September 1844, Oss, Holland.
Parents — Albert Vandenbrock and Maria Martha von Speenburg.
Entered — 1858.
Died — 19 July 1882, Loretto, Tennessee.



Mother Mary Odelia, F.S.C.C.
(Franciscan Sisters of Christian Charity)
Rosa Wahl
Born — 16 May 1847, Baden.
Parents — - - - - Wahl and Margaretha - - - - .
Entered — First C.PP.S., then F.S.C.C. 9 November 1869.
Died — 28 September 1899, Manitowoc, Wisconsin.

Mother Mary Odelia, the co-foundress of the Franciscan Sisters of Christian Charity, was born May 16, 1847 in Baden as Rosa Wahl. Rosa came to Minster in May 1858 with her mother Margaretha, and a brother and a sister. Rosa attended the boarding school in Minster. Rosa entered the Sisters of the Precious Blood and was stationed at Himmelgarten Convent near St. Henry, Ohio. In April 1868 Rosa's mother left Minster and settled in southern Ohio.

In October, 1866 Rosa left Ohio with Father Joseph Albrecht, C.PP.S., the pastor of St. Joseph Church, Victoria, and his schismatic company of parishioners and Precious Blood brothers and sisters from Himmelgarten Convent. Albrecht was seeking to establish his own religious society and community. This group stopped at St. Nazianzen, Wisconsin, on their way to Rush Lake, Minnesota. The women and sisters were left there while the men went ahead to make preparations. When Father Albrecht returned, Rosa and two other Precious Blood sisters, Josepha Thoenig and Maria Anna Graf, refused to go with him to Rush Lake. These three women along with Teresa Gramlich and Father Joseph Fessler as spiritual director, founded on November 9, 1869, at Manitowoc, Wisconsin, a religious community based on the Rule of the Third Order Regular of St. Francis, the Franciscan Sisters of Christian Charity (F.S.C.C.). Rosa became known as Sister Mary Odelia and took her final vows November 9, 1870.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Mother Odelia was appointed first Mother General in 1869 by Father Fessler, and was then elected to serve in this capacity until 1875. Mother Odelia was again elected as Mother General September 22, 1883, and held this office until August 7, 1891. Mother Odelia died at her community's motherhouse at Manitowoc, Wisconsin, September 28, 1899. She was buried in the community cemetery.

During her terms of office, Mother supervised the building of a motherhouse at Manitowoc, and saw its demise by fire. She also facilitated the amalgamation of a German Franciscan community with her community. As an intellectually gifted woman and a religiously zealous sister, Mother Odelia sought after the improvement of the educational system as best she could. Her greatest achievement was the involvement of her community in the educational vocation field with the founding of numerous schools staffed with Sisters who had received the highest education possible. Mother Odelia said, "Better teachers — better schools."[6]

Sister Mary Annunciata, C.PP.S.
Johanna Gertrud Vandenbrock

Born — 12 March 1851, Maria Stein, Ohio.
Parents — Albert Vanderbrock and Maria Martha Von Speenburg.
Entered — 12 July 1862.
Died — 7 November 1869, Egypt, Ohio.

Sister Mary Emma, C.PP.S.
Philomena Van Oss

Born — 12 July 1850, Oss, Holland.
Parents — Theodor Van Oss and Maria VandenBosch.
Entered — 25 May 1865.
Died — 24 March 1925, Salem Heights, Dayton, Ohio.

Mother Mary Emma, C.PP.S.
Maria Nunlist

Born — 5 June 1857, Erlinsbach, Switzerland.

Parents — Victor Nunlist and Catherina Meier.

Entered — 8 December 1869.

Died — 29 October 1935, St. Elizabeth Hospital Dayton, Ohio.



Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Maria Nunlist was born June 5, 1856 in Erlinbach, Switzerland, the daughter of Victor Nunlist and Catherina Meier. Maria, her father, and her brothers and sisters, immigrated to America and settled in Minster with other members of the Nunlist family. After several years her father moved to Fort Loramie where he died shortly thereafter. Maria was then placed in the convent at Egypt. Here, she entered the Sisters of the Precious Blood, August 17, 1865. She became a postulant December 8, 1869, and a novice April 28, 1872. On April 7, 1876 she became a professed member, and made her perpetual vows February 24, 1889.

Mother Emma served as directress at Fulda, Ohio; Ft. Recovery, Ohio; Nashville, Tennessee; Loretto, Tennessee; Miamisburg, Ohio; Ottawa, Ohio; and Sedalia, Missouri. She served as superioress of the Minster convent in 1897, and then as superioress of the convent at Frank (Marywood), Ohio. Mother Emma was elected Mother General, August 10, 1899, and served until August 9, 1905. During this term, Kneipp Springs in Rome City, Indiana, was founded, construction of a new convent at Maria Stein was begun, and missionary work in Arizona was started. After leaving office, Mother Emma served as superioress at Kneipp Springs until 1906 when she went to Phoenix, Arizona, to serve as directress. On August 9, 1911, she was re-elected as Mother General. This term ended August 9, 1924. The convents at Egypt, Glandorf, Mary's Home, and Gruenenwald were sold during this term. In 1913, San Luis Rey Academy was opened in California, and Salem Heights near Dayton, Ohio, was begun in 1921. Following her second term as Mother General, Mother Emma served as First Assistant to Mother Mary Agreda Sperber. Mother Emma was appointed Vicaress General of her community in 1935. On October 29 of the same year, she died at St. Elizabeth Hospital in Dayton, Ohio as a result of an automobile accident.



Mother Mary Agreda, C.PP.S.
Anna Sperber

Born — 8 January 1868, St. Louis, Missouri.

Parents — John Sperber and Josephine Magdalena Nunlist.

Entered — 11 August 1888.

Died — 30 November 1938, Rome City, Indiana.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Anna Sperber was born January 8, 1868 in St. Louis, Missouri, the daughter of John Sperber and Josephine Magdalena Nunlist. After her father's death, Anna, her mother and sisters, moved to Minster and lived with John August Nunlist and his family. Several years passed and Mrs. Sperber moved to Custar, Wood County, Ohio. Anna returned to Minster when eight years old and attended St. Mary's Institute. Anna had a great love for education for by the time she was twelve years old, she was teaching in the boarding school; and when she was fourteen years old she was a substitute teacher in the public school. On August 11, 1888 Anna joined the Sisters of the Precious Blood. She was received as a novice November 24, 1889, made her profession July 29, 1892, and made her perpetual vows July 31, 1900. After entering in 1888, Sister Agreda continued to teach in Minster. Later she taught in Nashville, Tennessee.

In 1901 Sister Agreda was assigned as secretary-treasurer of Kneipp Springs, Rome City, Indiana. In 1911 she was appointed superioress of the sanitorium, and was elected August 9, 1911, as treasurer of her community. She was re-elected treasurer for another term August 19, 1917. On August 9, 1924, Mother Agreda was elected Mother General, serving until October 1936 after being re-elected in 1930. During her term, Regina High School in Cincinnati, Ohio, was opened; San Luis Rey Academy in California was constructed; and Maria-Joseph Home in Dayton, Ohio, was opened. In 1933 Mother Agreda traveled to Europe returning with the remains of the community's foundress, Maria Anna Brunner. Mother Agreda spent her last days at Kneipp Springs, and died there November 30, 1938. She was buried at Salem Heights, Dayton, Ohio.



Sister Mary Beatrice, C.PP.S.
Agnes Telinde

Born — 15 October 1899, Cleveland, Ohio.

Parents —

Entered — 25 September 1917.

Sister Beatrice was an orphan from the boarding school, St. Mary's Institute. She is retired at Maria Joseph Center, Dayton, Ohio.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Sister Mary Norbertine, C.PP.S.
Esther Gudorf

Born — 6 March 1916, McCartyville, Ohio.

Parents — Louis Anton Gudorf and Anna F. Flaute.

Entered — 21 January 1932.

Died — 28 March 1981, Emma Hall, Dayton, Ohio. She was principal of St. Patrick School, Troy, Ohio.

Sister Mary Emma, S.N.D. de N.
(Sisters of Notre Dame de Namur)
Anna Josephine Moormann



Born — 8 February 1895, Covington, Kentucky.

Parents — Joseph Moormann and Catherine Flottemesch.

Entered — 1921.

Resides at the Sisters of Notre Dame de Namur Provincial House, Cincinnati, Ohio.

The following are those Sisters who were either born in St. Augustine Parish or baptized in St. Augustine Church, but who entered religious life from another parish.

Sister Mary Regina, C.PP.S.
Barbara Reichert

Born — 5 March 1835, Maria Stein, Ohio.
Parents — Johann Joseph Reichert and Anna Marie Stucke.
Entered —
Entered from St. John the Baptist Parish, Maria Stein, Ohio.
Died — 11 March 1924, New Riegel, Ohio.

Sister Mary Raphaela, C.PP.S.
Maria Catherine Klöne

Born — 21 July 1838, Fort Loramie, Ohio.
Parents — Hermann Heinrich Friedrich Klöne and Catherina Bernadina Rieke.
Entered —
Entered from St. Michael Parish, Fort Loramie, Ohio.
Died — 8 January 1919, Maria Stein, Ohio.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Sister Mary Clementine, C.PP.S.
Catherina Osterloh
Born — 20 July 1842, Minster (Egypt), Ohio.
Parents — Johann Albert Osterloh and Josephina Wehrmann.
Entered — 22 February 1856.
Entered from St. Joseph Parish, Egypt, Ohio.
Died — 19 February 1916, New Riegel, Ohio.

Sister Mary Saturnia, C.PP.S.
Maria Volk
Born — 7 May 1843, St. Marys, Ohio.
Parents — Johann Baptist Volk and Catherina Arnoldi.
Entered — 25 March 1858.
Entered from Holy Rosary Parish, St. Marys, Ohio.
Died — 15 August 1917, Frank (Marywood), Ohio.

Sister Mary Fusca, C.PP.S.
Magdalena Blattau
Born — 24 May 1843, Cassella, Ohio.
Parents — Michael Blattau and Margaretha Kron.
Eentered —
Entered from Nativity of the Blessed Virgin Mary Parish, Cassella, Ohio.
Died — 9 September 1918, Gruenenwald, Cassella, Ohio.

Sister Mary Esther, C.PP.S.
Mary O'Donnel
Born — 17 March 1861, McCartyville, Ohio.
Parents — Patrick O'Donnel and Mary Vaughn.
Entered — 20 April 1883.
Entered from Sacred Heart Parish, McCartyville, Ohio.
Died — 15 September 1943, Maria Stein, Ohio.

Sister Esther was superioress at the convent in Minster from 1925 until 1931.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Sister Catherine Frances, S.N.D. de N.
(Sisters of Notre Dame de Namur)
Cecilia Bernadine Goldschmidt

Born — 13 May 1914, Minster, Ohio.

Parents — Xavier Goldschmidt and Catherine Kern.

Entered — 13 October 1931.

Entered from Our Lady of the Rosary Parish, Dayton, Ohio.

Semi-retired, works at Kelly-Health Care, Dayton, Ohio. Received "Kelly Girl of the Year 1980" award.

Sister Cecilia Ann (Mary Cecilianna), C.PP.S.
Alfrieda Olivia Goldschmidt

Born — 6 September 1916, Minster, Ohio.

Parents — Xavier Goldschmidt and Catherine Kern .

Entered — 14 August 1938.

Entered from St. Rita Parish, Dayton, Ohio.



Semi-retired, works at post office at Maria Joseph Center, Dayton, Ohio .



Sister Mary Corinne, O.S.F. (Sisters of St. Francis of Penance and Christian Charity)
Rita Constance Halsema

Born — 26 January 1927, Minster, Ohio.

Parents — John Cornelius Holsema and Constance Durbin.

Entered — 1948.

Entered from Columbus, Ohio.

Sister Corinne was elected Provincial Superior of the Sisters of St. Francis of Penance and Christian Charity, Stella Niagara, New York, in 1968. She served until 1977. In 1979 Sister Corinne was elected Superior General of her community.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

The following are those Sisters who settled in St. Augustine Parish with their parents, but who entered religious life from another parish.

Sister Mary Eva, C.PP.S.
Maria Eva Reichert

Born — 4 November 1832, Nussloch, Baden.
Parents — Johann Joseph Reichert and Anna Maria Stucke.
Entered — 1 May 1848.
Entered from St. John the Baptist Parish, Maria Stein, Ohio.
Died — 18 May 1899, Egypt, Ohio.

Sister Mary Adelgundis, C.PP.S.
Elizabeth Blattau

Born — 15 April 1836, Lanscheid, Bavaria.
Parents — Michael Blattau and Margaretha Kron.
Entered —
Entered from Nativity of the Blessed Virgin Mary Parish, Cassella, Ohio.
Died — 24 April 1914, New Riegel, Ohio.

REFERENCES

1. Because of the dangers of infection from malaria, typhoid, and cholera, canal workers demanded and received a daily ration of whiskey along with their pay. The whiskey boss apportioned this daily ration to the workers according to the stipulations bargained for in the wage agreement. It is recorded that the young Luers was often cheated by the wily workmen.
2. Dwenger in his later years disputed this date, saying he believed that he was two to six months older than the date given in the baptismal register at St. Augustine's.
3. *Nuntius Aulae,* July 1922, p. 331.
4. *Ibid.* p. 332.
5. *Schematismus der Katholischen Geistlichkeit,* 1892, p. 14. The date of the ordination of Father Mohr is given as March 25, 1874 in the *Schematismus.* This date cannot be correct and notes perhaps some other memorable point in the life of the esteemed priest. The exact date of his ordination is open to question, but it seems certain that it was before 1864.
6. Sister M. Teresita Kittel, O.S.F., *Refining His Silver: Pioneer Days of the Franciscan Sisters of Christian Charity, Manitowoc, Wisconsin;* 1866-1911 (Manitowoc, Wisconsin: Franciscan Sisters of Christian Charity, 1979). All information and picture of Mother Odelia taken from Sister M. Teresita's book.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

XX

MINSTER AREA ROADS

The building of roads were an important element in the development of the parish and community. The missionary priests brought the Gospel, but in order to hear the Word regularly the pioneers had to build roads. Therefore a brief history of the area roads is included here. Roads are symbolic of the laity whose faith and trust cannot be overlooked in the writing of a parish history.

It was a simple matter to obtain a county road in the early years. After the county commissioners had been petitioned, they appointed a superintendent, three viewers, a chairman, and an axeman or blazer. This group, along with the county surveyor, then proceeded to lay out the proposed road. The axeman blazed a sufficient number of trees so that all could see the direction of the route. The viewers approved the action, if satisfactory, and the commissioners then declared the road to be in existence.

Local settlers improved the road as required. Trees were cut down if necessary, but the stumps were left in place; low places and streams were bridged with nearby timber. Carl Heinrich Hoyng and Herman Heinrich Bröring have left written testimony that they were taxed two days of work per year to work on the roads in the Egypt - Ft. Loramie neighborhood in the years following their arrival.

The development of the local roads was as follows:

Route 119 East

Established 1837, made part of J. P. Schmieder Turnpike in 1876, later designated Intercounty Highway #172; improved to county line in 1915.

Route 119 West

1. Road from north end of Minster to Cranberry Prairie commencing fifty links west of NE corner of Section 27, Township 7S, Range 4E, (being one-half mile north of Minster) running thence in a westerly direction and intersecting the Nine Mile and Recovery Road at John Simeson's.

Viewers: John Simeson, Johathan Grant, Justin Hamilton.
Surveyor: Justin Hamilton.
Chairmen: John Henry Gosman, Anthony Borger.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Marker: John Leistenschneider.
April 10, 1837.

2. Became Inter-county Highway #177.

Minster - Egypt Road

Established, 1850, J. Meyer, petitioner.
Improved, 1884, August Meyer, petitioner.

Canal Road South

Established, 1860, B. Surman, petitioner. The canal tow-path had been used as a road previously by the nearby farmers when the weather permitted.

Canal Road North

1882, M. Goeke, petitioner.

North Corporation Line East

Established, 1903.

North Corporation Line West

Established, 1935.

Route 362

Lake Loramie Road, established in early 1930's.

Minster-Ft. Recovery Road

1. From Stallostown west. Justin Hamilton, Surveyor. From corner of Sections 26, 27, 34, and 35 west with section line for four miles to west line of Range 4. This road was opened and the wet places bridged by the local citizens before formal petition was made. Picket Doute, Wheatley Hatfield, and Bernard Henry Busse, Viewers. March 16, 1835.

2. State Road from Stallostown to Ft. Recovery by Act of the Ohio Legislature. Road from Stallostown to Matthew Kearn's; thence to Peter Millinger's; thence to George Arbaugh's; thence to intersect Huntington Road at or near Recovery, Mercer County. John Houston, Surveyor, November 13, 1837.

Bensman Road

A county road from Shelby-Mercer line at Section 24 and 25 on Sidney Road west to Minster to intersect Piqua - St. Marys Road. Established December 19, 1837. This road was built by the nearby farmers and then petitioned for. The German farmers of the area insisted on "straight" roads regardless of the terrain.

State Route 66

1. The old "Detroit Road", originally an Indian Trail and portage between Loramie Creek and the St. Marys River.

2. First road from Piqua to Ft. Loramie petitioned for Febru-

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

ary 1, 1808, by the citizens of Washington Township; to be established from the town of Washington. This road ran past Upper Piqua and near Pickawillany north to New Bern and thence to Ft. Loramie, a distance of 17½ miles.

3. A state road was petitioned for in 1809 that roughly took the same route as present Route 66 from Piqua to Ft. Loramie.

4. By Act of Congress of the United States the above State Road became a Post Road in 1819.

5. The army built a military road from Ft. Loramie to Ft. Barbee to supply the needs of General Harrison's army in his campaign against the British in the War of 1812.

6. An Act of the Ohio General Assembly enacted January 22, 1821, created a State Road beginning at Fort Loramies and running the best way to Fort St. Marys. Robert Huston of Shelby County and John McCorkle of Miami County were appointed Commissioners. The cost was to be paid out of the Three Per Cent Fund. This fund was established by the Assembly; the money came from three per cent of the sale value of State lands sold in the area.

7. The Piqua - St. Marys Road was rerouted through Minster in 1837 to follow Main Street.

8. An act of the General Assembly of Ohio incorporated the Piqua and St. Marys Turnpike Road Company on February 24, 1844. Wilson Widney and Samuel Davis of Miami County; Hervey Houston, Joseph Mendenhall of Shelby County; and John Hawthorne of Mercer County; and their associates were the body corporate. A turnpike was constructed from Piqua, at the northend of Main Street, thence through Houston and Minster to St. Marys. The tolls were collected for every ten miles traveled on the road. A horse and rider paid five cents; every head of meat cattle over six months of age, one cent; every four wheeled pleasure carriage drawn by two horses, thirty cents. The list of tolls covered all possible methods of travel and was rather lengthy. Pedestrians were not charged. The road became a free turnpike in 1846.

9. A free turnpike was established by an Act of the General Assembly on February 11, 1846. This turnpike was called the Free Turnpike Road from Sidney to St. Marys. George D. Leckey and Peter Wright of Shelby County, Johann Michael Drees and John J. Rickley of Mercer County were named Commissioners. The road began at the west line of Sidney on the road from Sidney to Hardin; thence west along said road through Har-Cynthian; thence through Berlin, Minster, Bremen, and by Koops to St. Marys. The road from Minster north became part of the J. P. Schmieder Turnpike in 1876. It later was called Inter-county Highway #170.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

10. The road was improved from Minster south to the Shelby County line in 1884. A. Meyer petitioned for this improvement. Main Street, from the south line of Seventh Street to the north line of First Street within the village of Minster, was paved with brick during 1913 and 1914.[1] In 1915 the road north from Minster to New Bremen[2] and St. Marys was finally paved or macadamized after three years of protracted construction. At times during this period the road from Minster to New Bremen was impassable.

11. The three miles of road between Minster and Ft. Loramie were paved with brick by contractor, John Frantz, in 1923. The new road was sixteen feet wide including the curbs. Metropolitan brick was laid on a concrete base of five and one-half inches in Shelby County, and on a concrete base of six inches in Auglaize County.

REFERENCES

1. At a special election held July 9, 1912, the Minster voters overwhelmingly approved a bond issue of $45,000 for the construction of an improved waterworks, and for the cost of the village share for the paving of streets. The waterworks and a distribution system were badly needed to supply wholesome water to the villagers who were repeatedly scourged by outbreaks of typhoid fever. The bonds set aside for the waterworks totaled $20,000.

   With the money guaranteed for street improvement, and with assessments paid by propery owners, North Main Street and Fourth Street were paved with brick by contractor Mulligan. This work was completed late in the fall of 1913. In like manner, South Main Street was paved with brick in the summer of 1914. Street improvement bonds totalling $25,000 were sold by the Village of Minster on July 3, 1914.

   In 1914, a sprinkler wagon was purchased from the Studebaker Corporation for $900, for the flushing or cleaning of the paved streets. This was a necessity, particularly during hot weather, because otherwise the flies attracted to the accumulated horse manure posed a threat to the health of the townsmen.
2. The road north to New Bremen may have been paved in part with brick at the turn of the century since a bridge repair order issued in 1901 called for the surfacing of the bridge deck with brick.



Snowbound on Friemering Road, 1907.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Friemering Road in the spring.



Route 66 looking south, during flood of 1913.



Joseph Duwel and Bernard Sanders going to church before the era of the automobile.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

CONSTITUTION
ST. AUGUSTINE CHURCH
NOVEMBER 1, 1836

Most Reverend Lord Bishop:

Most humbly performing the office of pastor for Your Episcopal Reverence, I have come to the parish at Stallostown and according to the commands of Your Reverence, with the advice and aid of Reverend Father Professor J. W. Horstmann, the constitution was composed and agreed upon, as contained in the attached document. Hoping that these arrangements will be approved by Your Reverence, I most humbly ask that they be most graciously ratified.

In regard to the congregation in the area of Wappakonetta, what has been done there will shortly be sent to Your Reverence by that congregation. Reverend Father Horstmann will celebrate Mass there for the time being.

The most humble and obedient
servant of Your Episcopal
Reverence,
F. Bartels

Stallostown
the end of November
1836

FOUNDING OF THE PARISH AND SCHOOL IN STALLOSTOWN

The undersigned, members of the Roman Catholic congregation in Stallostown, assembled on 30 October 1836 in the presence of the Reverend Pastor Bartels, under the leadership of J. W. Horstmann, have, after previously considering the matter thoroughly, decided the following in the name of the whole congregation.

1. In accord with those arrangements which were proposed to our Most Reverend Bishop on 30 December 1834 A.D., four hundred dollars shall be paid to the pastor pro tem for his support, and one hundred dollars to the school teacher for the office of sacristan;[1] they are to be paid in cash, a fourth part of the aforesaid sum every three months through an elected treasurer.

2. This sum of five hundred dollars is to be taken and paid from the renting of pews, which are to be rented to the highest bidders each year. But if there is not enough from this, the congregation will provide the balance. If there is any left over, it will belong to the congregation.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

3. If the congregation at St. John's near Leistenschneider gives to the Rev. Pastor a fourth of the sum to be paid each year, namely 100 dollars, a thing which is already being done, the Reverend Pastor will celebrate Mass for that congregation one Sunday each month to be determined by them, and also on the two feasts of St. John.

4. The same is granted to the Catholic congregation near Greenville, so that sometimes on Sundays Mass may be celebrated by Father Bartels there if they provide part of his support.

5. The school teacher will be paid one dollar per year for each child instructed.

6. In regard to stole fees, it is agreed that nothing is to be paid for the administration of the Holy Sacraments of the Eucharist, Penance and Extreme Unction, and visiting the sick, and that the parents of those baptized and those who are married shall pay what they wish and the Reverend Pastor Bartels has promised that for each marriage performed he will give one dollar to the congregation from the offerings made by the bride and groom.

7. So that the burial ceremony may be more beneficial to the living and advantageous to the deceased, each body to be buried will be blessed and buried in the cemetery by the pastor, in the summer at 8 o'clock, in the winter at 9 o'clock. After this is done all will go devoutly in procession from the cemetery to the church and be present at the funeral rites. Those who are more then 3 miles from the church are permitted to come at 9 and 10 o'clock. For the procession and burial, the Rev Pastor will be paid one-half dollar, and the school teacher will receive the same if he participates with the children in the procession and funeral rites.

8. The congregation of Stallostown shall soon see to it that land is bought and cleared, so that the Rev. Pastor may have near his house the 8 acres[2] promised in 1834 A.D., and they shall fence it in, and fix up part of it for a garden, and also see to it that the house of the pastor is completed; it is to be provided with a stove, and a stable is to be built. They shall likewise pay rent to Mr. Pelzer in whose house the Pastor is living until his own house is finished.

9. Since the Rev. Pastor Bartels came to this parish on 21 September 1836, on 1 January 1837 he shall be paid by the treasurer one hundred dollars for the first three months.

This agreement was read to the whole congregation assembled, and it was approved and ratified on the afternoon of 1 November 1836. After this, in the name of the whole congregation, the trustees for this year and those to be appointed for the following year signed their names as follows:

Fangmann, Drees, Rohenkohl, Panschar, Bovendieck, Suermann, Richter, Wehrmann, Stüve, trustees for this year.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Fangmann, Panning, Dieckmann, Roof, Busse, Adelmeyer, elected and designated as trustees for the following year.
Given at Stallostown, as mentioned above, 1 November 1836.[3]

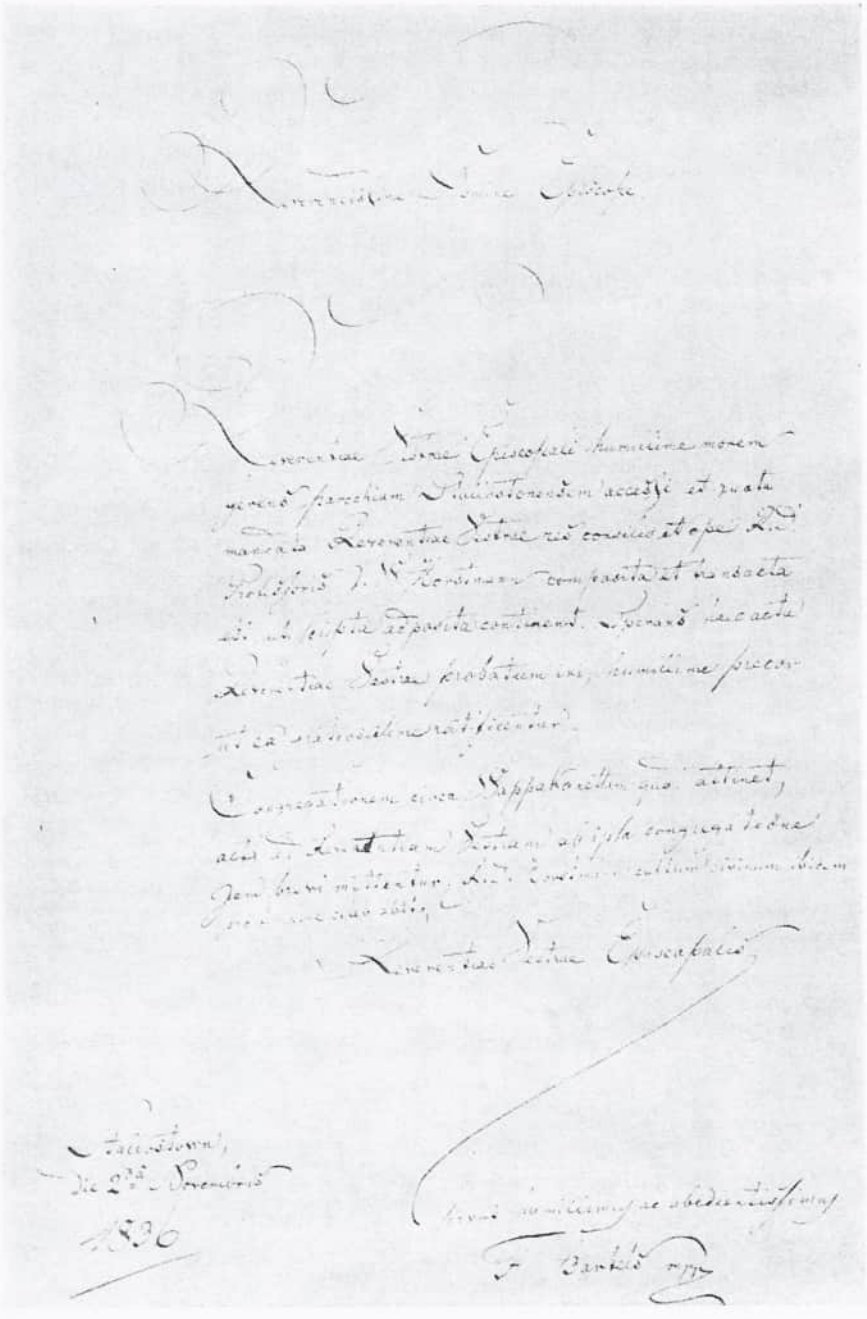
Signed *J. W. Horstmann*
Countersigned *F. Bartels*

REFERENCES

1. The word *custos* in the Latin text and the word *Küster* in the German text can best be translated as sacristan. The duties of the *Küster* in Germany were centered around the liturgical functions of song, prayer and procession. The *Küster* was usually robed for Mass and other church services and also when he assisted the priest at burials. When the priest brought Holy Viaticum to the sick, the *Küster* led the procession as the cross-bearer. The duties of the sacristan in Stallostown were more custodial in nature.
2. This word is abreviated in the Latin and also in the German. The meaning is not clear.
3. The German script is almost impossible to read in many places but the text follows the Latin in a general or broad sense. The German text is not as definite or rigorous as the Latin, however, the description of the garden differs from that in the Latin by being more explicit. The German text broadly translated calls for the garden to be clean or wholesome with good loosened soil and prepared for sowing.

Father Joseph Pax, who taught Latin at Brunnerdale, Canton, Ohio, before coming to St. Augustine's, has translated the Latin text of the constitution founding the Parish and School in Stallostown. This translation is from a photostatic copy of the original difficult to read document and cover letter from Father Bartels to Bishop Purcell.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Fundatio

Provincia ✕ Schola in Stellestown.

Indra sequenti congregatorum romano catholico in Stellestown congregato 30mo 8bre 1538 agens Dominum pastorem Carolum agente J. H. Horstmann, praevia et matura consultatione nemine totius congregationis sequentem constituerunt

1mum Secundum ea, quae Reverendissimo Episcopo nostro proposita sunt, acta 30mo 10bre. A. D. 1534 pro tempore pastor in Stellestown ad sustentationem ejus quotannis dotari quadragenta thalleros hac conditione praestito officio, quae dem quoq; Dominus pastor stabilis summa nomenclatio primum fuerit pro quaestum dignoscatur.

2. Summa hac quinquaginta dollarorum summa ac pecunia ad ex loculis ecclesiae fidelibus quo gradatim plus liberalitatis donanda erunt. Reliqui ex his minus vel ditiores, diversum praestabit congregatio ex cujus et quo persona suppeditet erit.

3. Si congregatio ad St. Joannem pagum residentiam quod jam obtinet, quattuor D. Dollors annue persolvet summa pastori, solvit 100 thalleros

Gemeinde

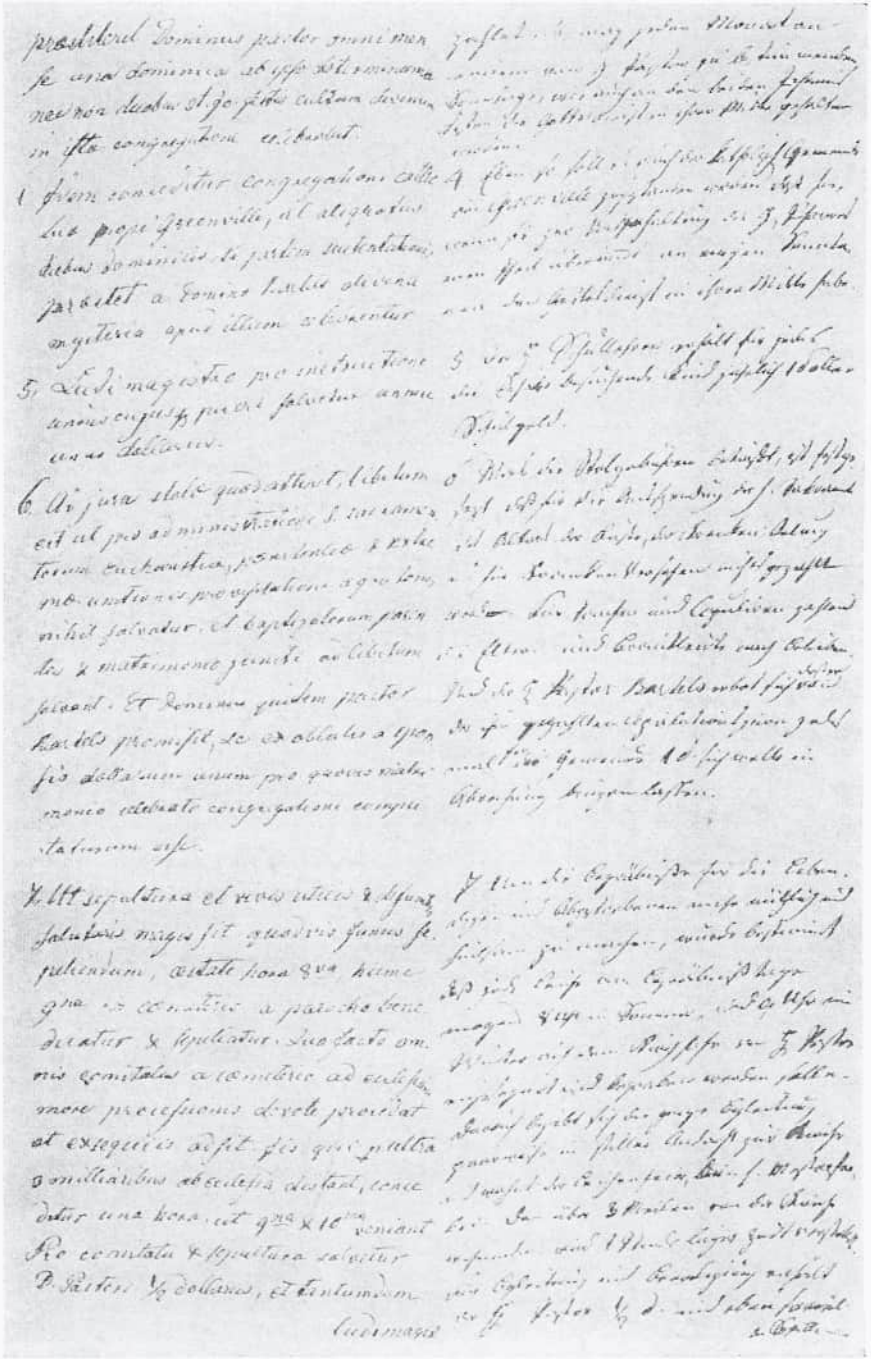
der Pfarre und Schule in Stellestown.

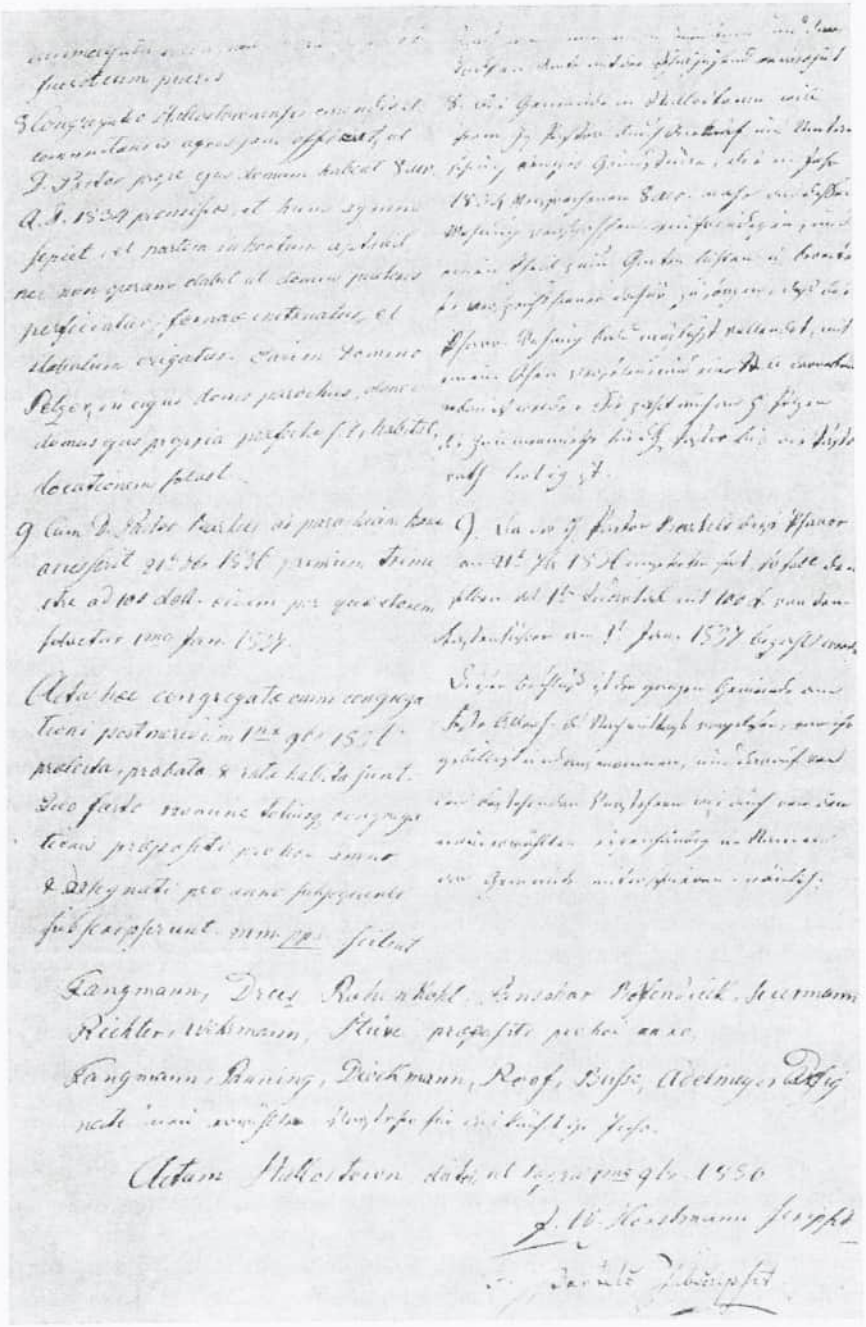
Verbergenden die Herr Pastor der katholischen Gemeinde in Stellestown zusammenberufen Gemeinde am 30ten 8br 1538 in der Wohnung des Herrn Pastor Carl Stellestown und beschlossen unter Beihülfe und Leitung des H. Pastor Horstmann in Namen der ganzen Gemeinde folgende Punkte.

1. Gemäß den unserem Hochgeehrten Bischof vorgelegten Vorschlägen vom 30ten 10br 1534 soll dem jedesmaligen Pastor in Stellestown ein jährliches Einkommen von vierhundert Dollars und zwar Specialien als vierhundert Dollars in Silber, jährlich dem Pastor zum Unterhalt gereichen. Wofür derselbe dagegen seine Pflichten treulich erfüllen wird.

2. Diese Summe von 400 Dollars genannt soll von den Gläubigen nach ihrer Freigebigkeit aus dem Beichtpfennig und sonstigen Gaben gesammelt werden. Welche diesen Betrag nicht decken, so wird die Gemeinde das Fehlende zusammenlegen und so eine Summe aufbringen, deren Verabreichung dem Pastor obliegt.

3. Wenn die Gemeinde zu St. Johannes Landgemeinde, nach ihrem Versprechen von 4 Pfund so soll für die Pfarrer jährlich 100 Dollars





TRANSLATED ABSTRACT OF THE CONTRACT BETWEEN THE PARISH OF ST. AUGUSTINE AND BISHOP PURCELL

Individual list and signature approval of the Catholic parish at St. Augustine, Münster, Mercer County, Ohio, for the following contract made with their present Most Worthy Bishop John Baptist Purcell on September 20, 1836, in agreement with Pastor Franz Bartels; a contract namely in part for himself and also for all of his legitimate successors in the office; also on the other side in part for the polite adversaries, or newly arrived parishioners, and in part also for the later descendants who will inhabit the parish.

ARTICLE 1

Pastor Bartels shall be paid 400 dollars yearly by St. Augustine parish; however, as long as the filial parish of St. John the Baptist pays 100 dollars yearly for monthly services, the parish of St. Augustine shall pay Bartels 300 dollars in quarterly settlements.

ARTICLE 2

Each bridal pair shall pay one dollar to Pastor Bartels for the wedding; for the proclamation fifty cents. The *Küster* or sacristan shall get fifty cents. Payment for baptism and presentation of the mother shall be discretionary. Visitation of the sick will be without payment. If a High Mass is read for the dead, the Pastor shall be paid one dollar; the sacristan twenty-five cents. It would be very praiseworthy if every one present at such a High Mass should make a small offering for a worthy cause. The amount is at the discretion of the giver. If the day before the funeral the bells are to be tolled, the sacristan shall be paid twelve and one-half cents. The ringing of the bells at the funeral shall be free.

ARTICLE 3

Consideration should be given to Pastor Bartels, and it should be understood that he supports the rapid clearing and opening of the land purchased in the town so that he can find his parishioners more easily.

ARTICLE 4

The parish is obligated by the Pastor and the wardens to pay the school teacher and sacristan 250 dollars in quarterly payments from the treasurer. Only 100 dollars shall be paid from the parish treasury for services as sacristan. The Pastor and wardens shall establish a sum to be paid by every liable school child so as to raise money for the remaining 150 dollar school teacher payment. If the amount thus raised is insufficient the pastor shall oversee a free-will collection. It is required that the fifty cents the bridal

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

pair pays to the sacristan in Article No. 2 above be reckoned with in the payment to the sacristan and school teacher

ARTICLE 5

Children who live more than one mile from the school shall be liable at the completion of their ninth year. Those who live closer shall be liable at the beginning of their eighth year. Money shall be paid to the church treasurer on a continual basis by those concerned after the above mentioned dates are reached whether the children attend school or not. It can be understood that exceptions will exist [orphans?]. If one finds himself in this position the assessment for such must be waived by consultation with the Pastor beforehand.

ARTICLE 6

An enrollment fee of six dollars and fifty cents, payable to the church treasurer, is urgently obliged for those with wife and children, or with either, who desire to have benefits of the church, priest, school, and cemetery. A single person if he wishes to join shall pay one-half of the enrollment sum. A single person who comes into the community and marries a widow in good standing in the parish shall pay one-half the sum. If the widow is not in good standing he shall pay the full amount.

ARTICLE 7

If one refuses to pay the enrollment money he has for himself and his family no claim to the mentioned rights of this parish. If a member of such a disobedient family should die and the next of kin should desire a burial lot in the cemetery a fee of four dollars shall be paid to the church treasurer if the deceased has reached the age of twenty years. For those younger in age a fee of two dollars shall be paid. This regulation shall remain in effect until payment of the enrollment fee is fully assumed. It is self-explanatory that the amount of the burial lot money cannot be applied toward the payment of the enrollment fee.

ARTICLE 8

Every parishioner of this parish who fully assumes payment of the enrollment fee and likewise freely declares for himself and _____ to make a noble effort to meet the payment in the years ahead, shall receive for himself and his family a general receipt wherein his claim to the benefits of this parish is noted.

ARTICLE 9

It is self explanatory that all legitimate Catholic descendants, as children-children's children etc., of the family fathers who fully paid the enroll-

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

ment fee, do not have to pay the fee again, but they are liable for the continuing payments owed when either of their parents starts a separate family.

ARTICLE 10

No family is entitled by the sale of their land property, or likewise for any other reason, to dispose of their claim to the rights of the parish; the rights are personal and can only be inherited in individual families.

ARTICLE 11

Should a new arrival marry the daughter of a parishioner in good standing, he must pay one-half the enrollment fee. If the father is not a member in good standing he must, if he so desires, pay the full amount. The same thing turned around holds for every outside woman, or woman of the community who does not belong to the parish, who marries the son of a local family

ARTICLE 12

Absolutely, no poor parishioners should believe that to be Catholic they must pay; yet they must incorporate themselves into the parish by request for recall of their obligation and thus ameloriate their debt.

ARTICLE 13

The respective wardens and the church treasurer are elected with approval of the Pastor. The relationship of the Pastor with these wardens and treasurer is such that the duties do not descend diminished, and the affairs with the respective wardens are subject to exact examination and proving.

ARTICLE 14

The Pastor met with the wardens over the past year's accounts so that the remaining respective needs of the church, priest house, school, etc., could be discussed. It was decided what things were good, useful, or necessary according to the individual needs of the members of this parish; however it was duly noted that for the good of the parish conscientious consideration must be given in these matters. Thus shall all the leases [pews?] that reach or exceed twenty dollars be made officially public to the parish.

ARTICLE 15

At the close of each year, on a day designated by the Pastor for the whole parish, a general closing account should be given. The result of this reckoning will be completed in duplicate, and both copies should be signed personally by the Pastor and the wardens. The pastor shall retain one copy for the parish archives, and the other copy given to the treasurer elected for the coming year. With such final accounting all secondary papers are

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

nullified. At this time, if any of the parishioners who do not come forward are not fully paid for their accounts, they can not come back later for settlement.

ARTICLE 16

From now on the parish foregoes all unnecessary and often illegal expenses, and all future building and repair on the church, priest-house, school, etc., shall be delivered according to specification and on time. Likewise the Pastor with the wardens have the right and duty to alter the rate for work in the particular case when the worker is not doing all that he should according to one or the other expert opinions. The Pastor has the right or duty to seek indemnification with the wardens against those whose work is not according to specification. One warden elected by the others shall pursue lawful compensation. Disputes arising over building and repairs shall be decided by the Pastor and wardens by voice vote. It should be understood that trivial matters can be ignored.

ARTICLE 17

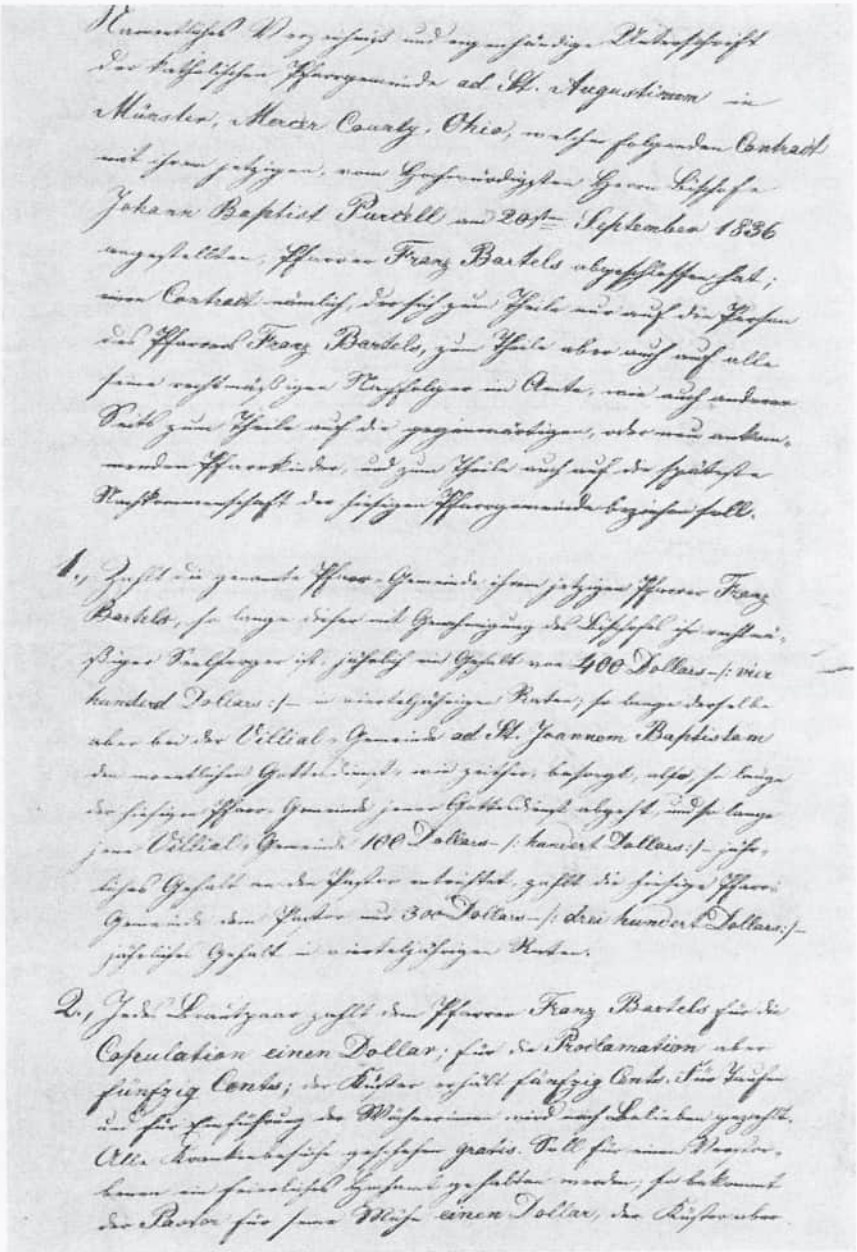
Let it be known without end to every parishioner that each one in word and deed should conduct himself according to the talents that God has bestowed upon him, in cooperation with his brothers in the truth of the light of the world and the salt of the earth, therefore in every deed a good and edifying example should be given. It is solemnly requested of all the undersigned parishioners that the voice of their lawful, duly installed Pastor be listened to attentively, and his advice to be followed according to the teachings of our Saviour, Jesus Christ. "He who hears you, hears me; and he who rejects you, rejects me." (Luke X, 16.) "All ye vow as obedient sheep of the flock, love for Jesus the holy shepherd; attentive and obedient to every law according to the example given by Paul. Fear your elders, who proclaim the Word of God and follow them, then you will be solicitous for your soul and thereby give good account." (Hebr. XIII, 7 to 17.)

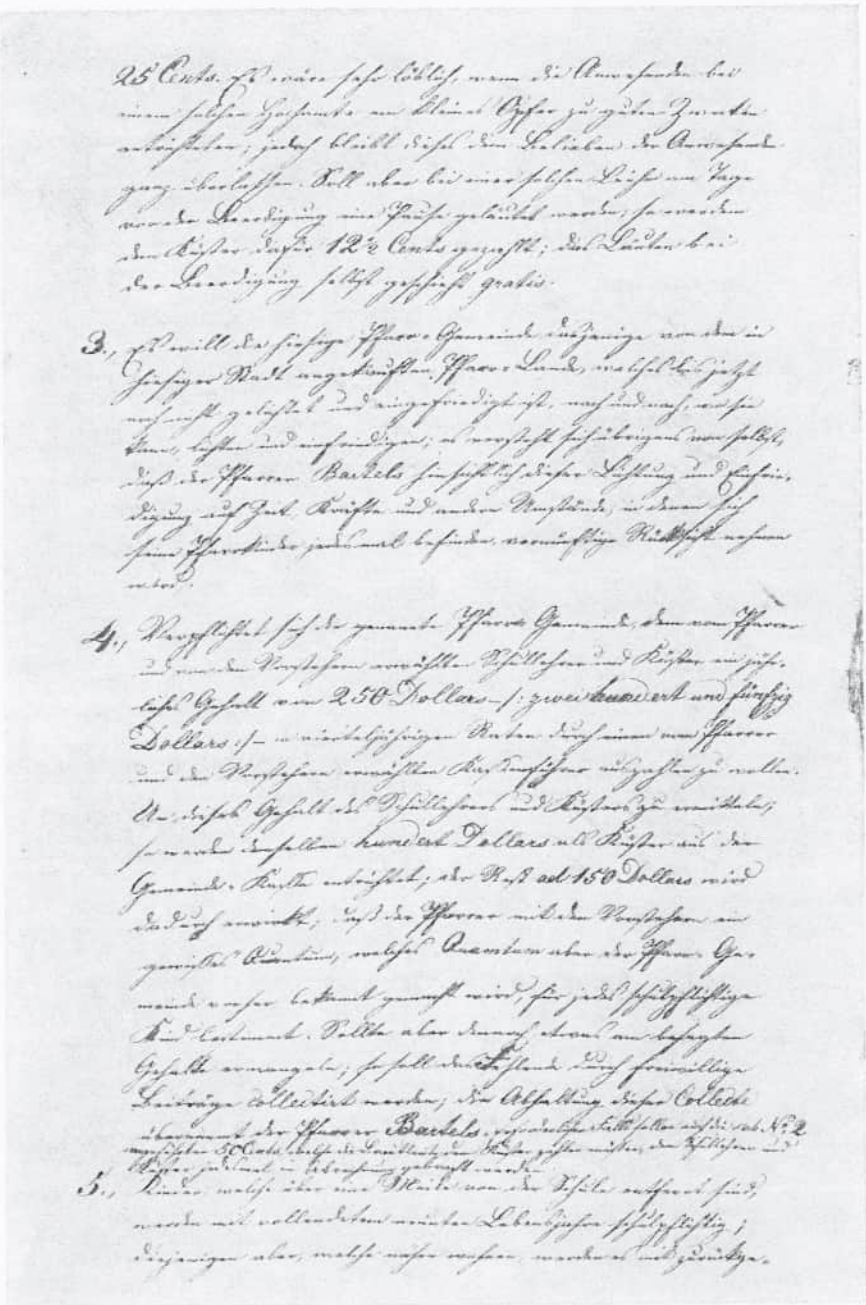
ARTICLE 18

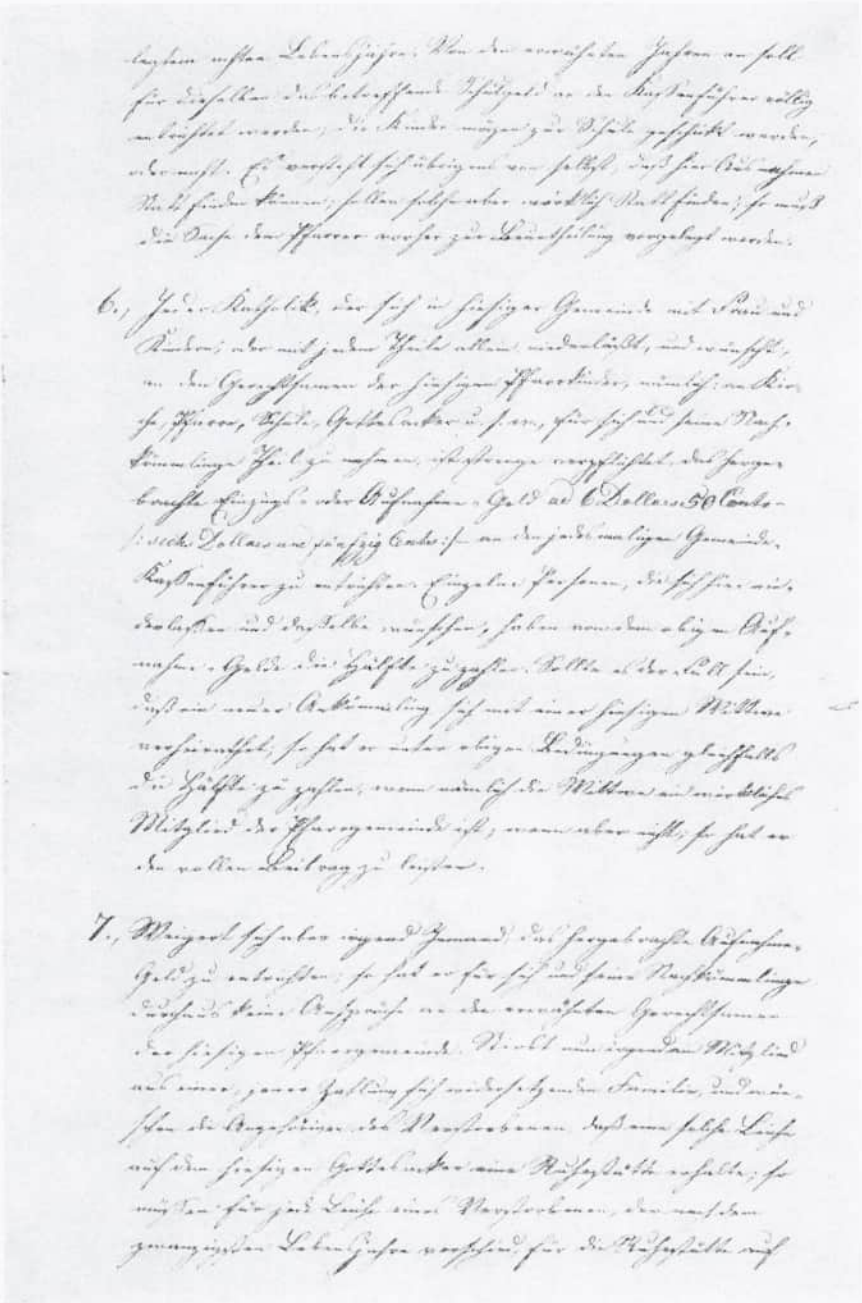
The Pastor, Franz Bartels, obliges himself to every family of this Catholic parish to serve according to the prescribed articles. Those who do not wish to subscribe to the mentioned articles have to blame their own catalepsy for not recognizing Pastor Bartels as a member of the flock of Jesus Christ; to them as non-Catholics, the comfort of religious remedy to their denials must absolutely be denied for, "Do not give to dogs what is holy." (Matt. VII, 6.)

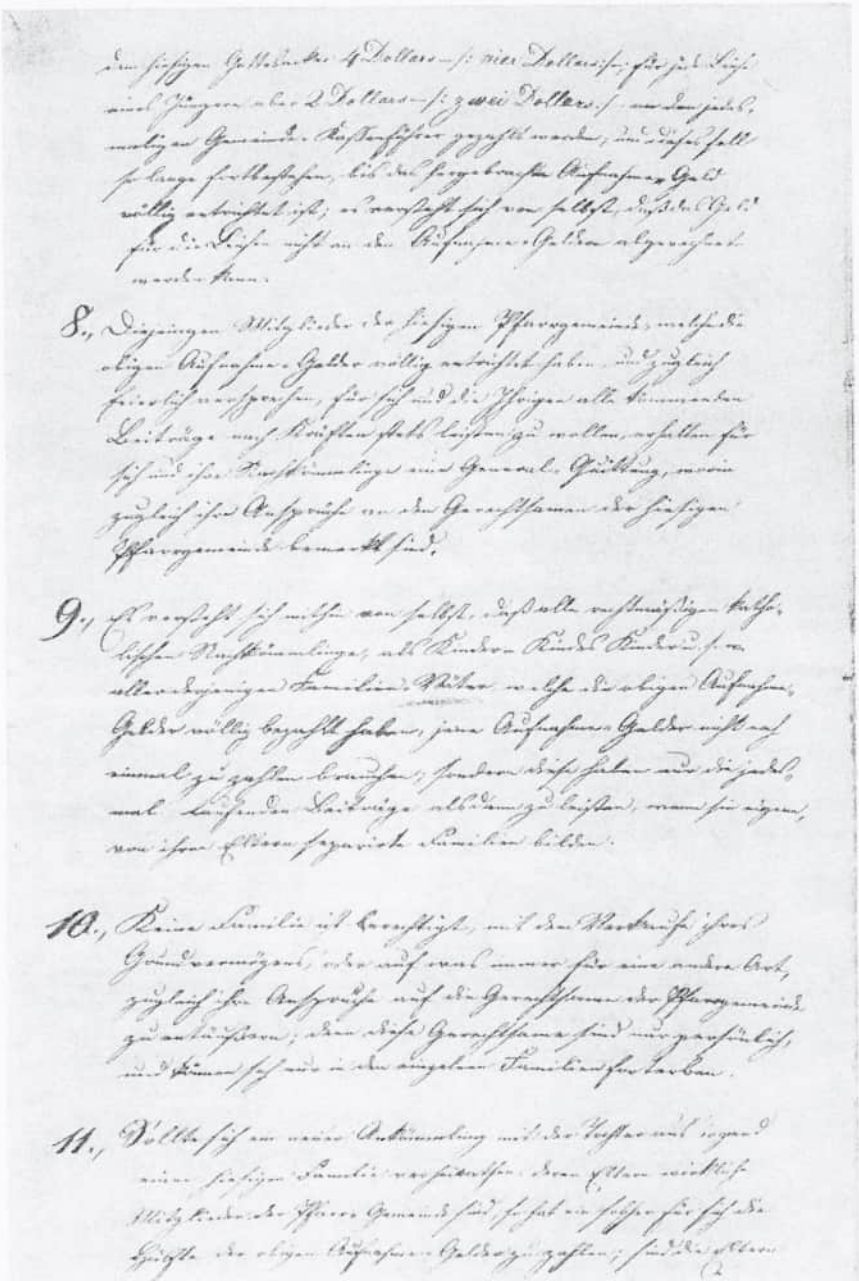
[In reading the above agreement it may be of help to note that a sum of six dollars and fifty cents in 1837 would be the equivalent of about six hundred dollars today.]

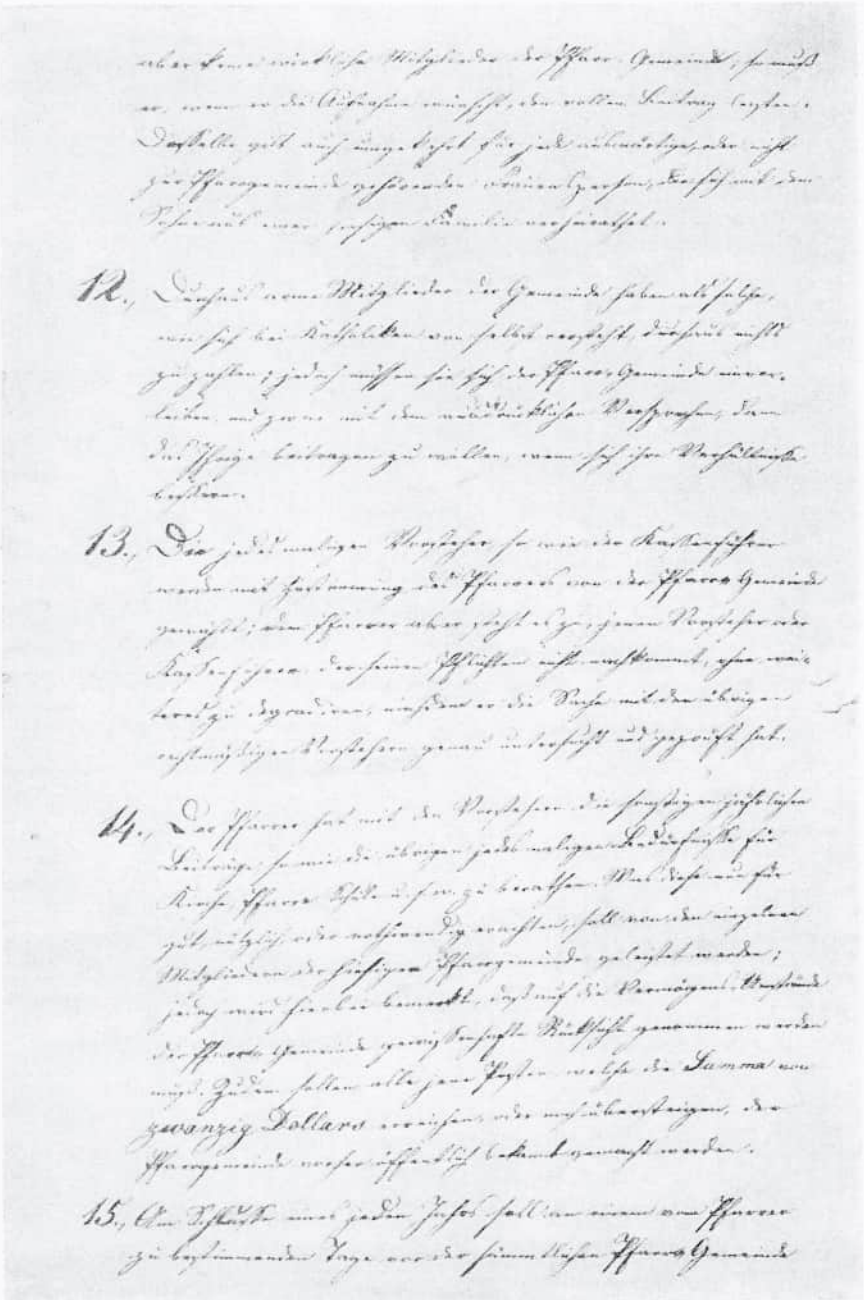
Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

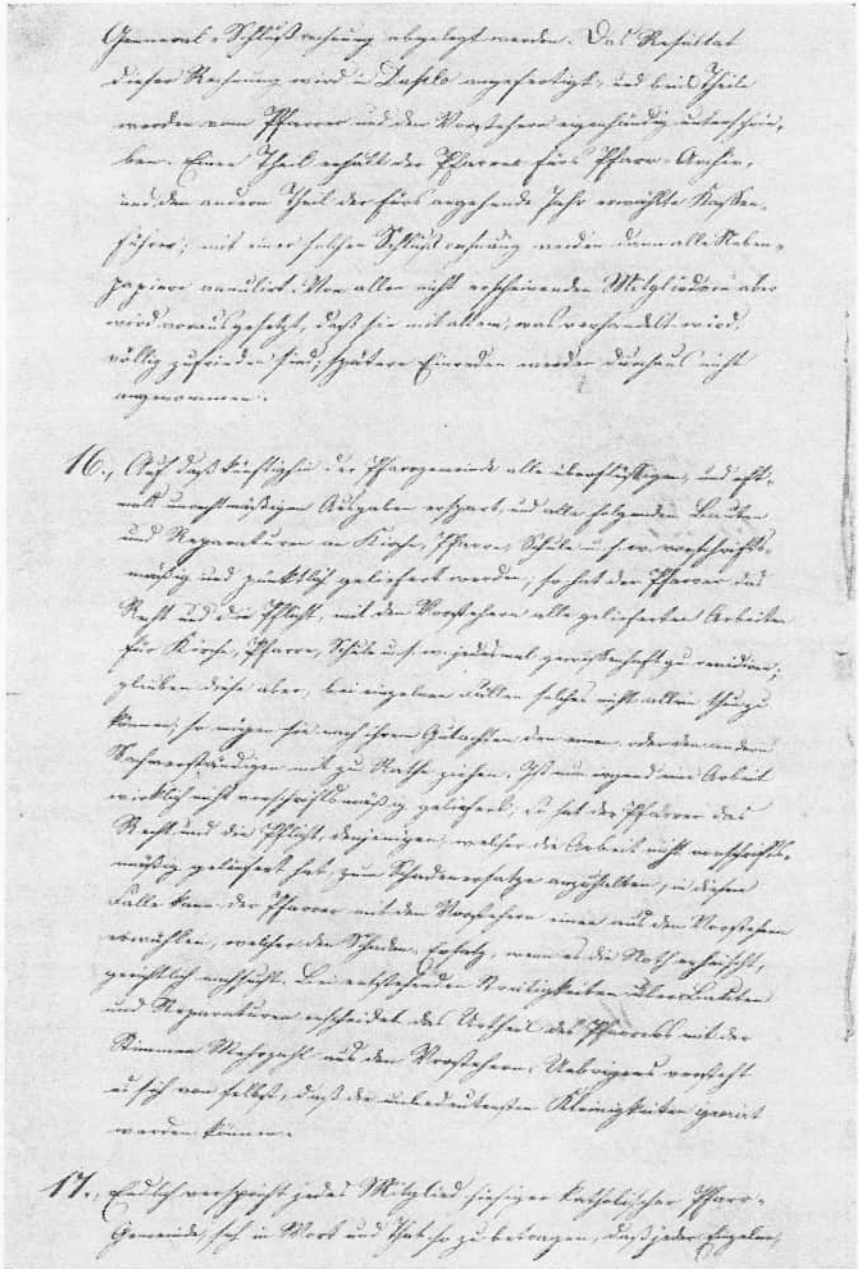


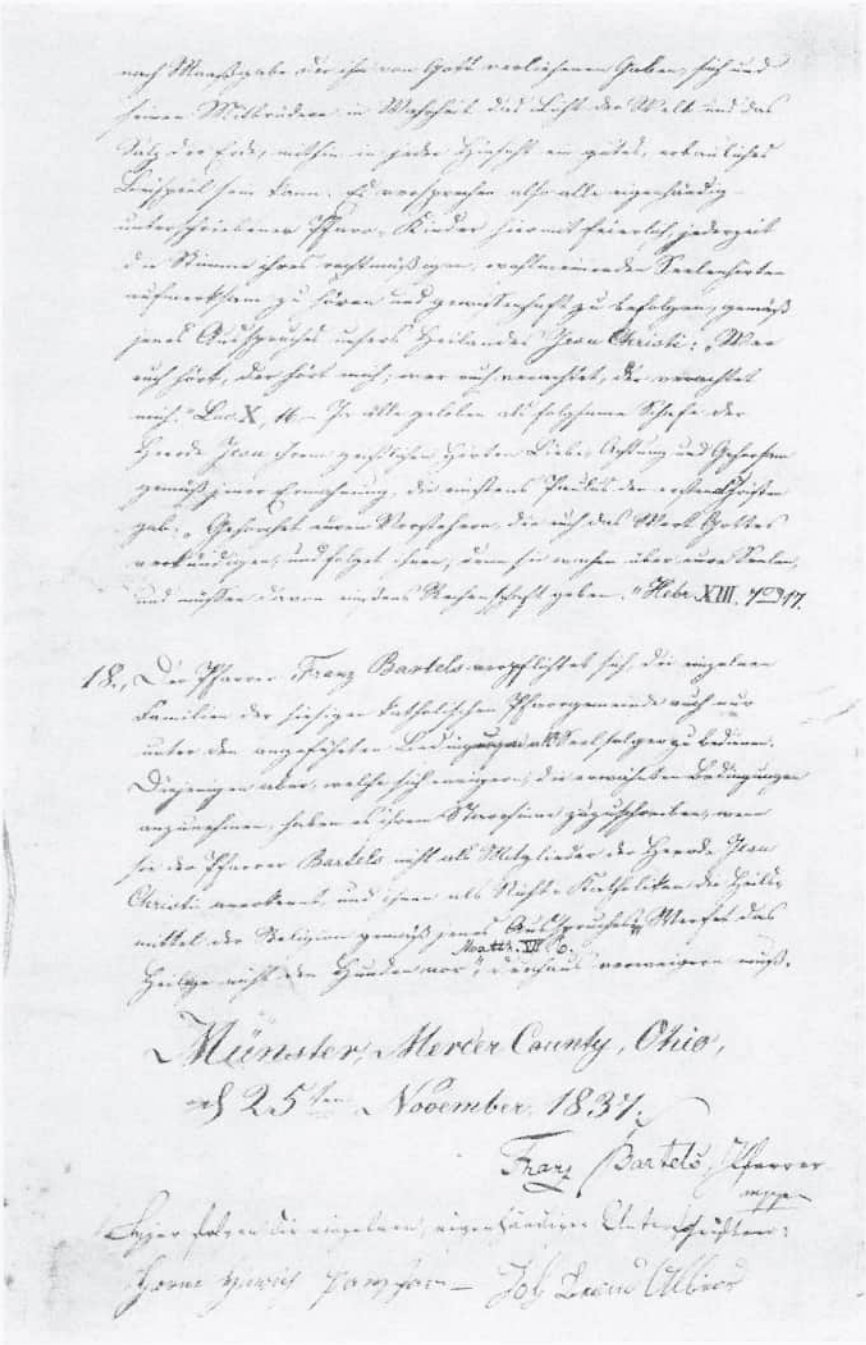




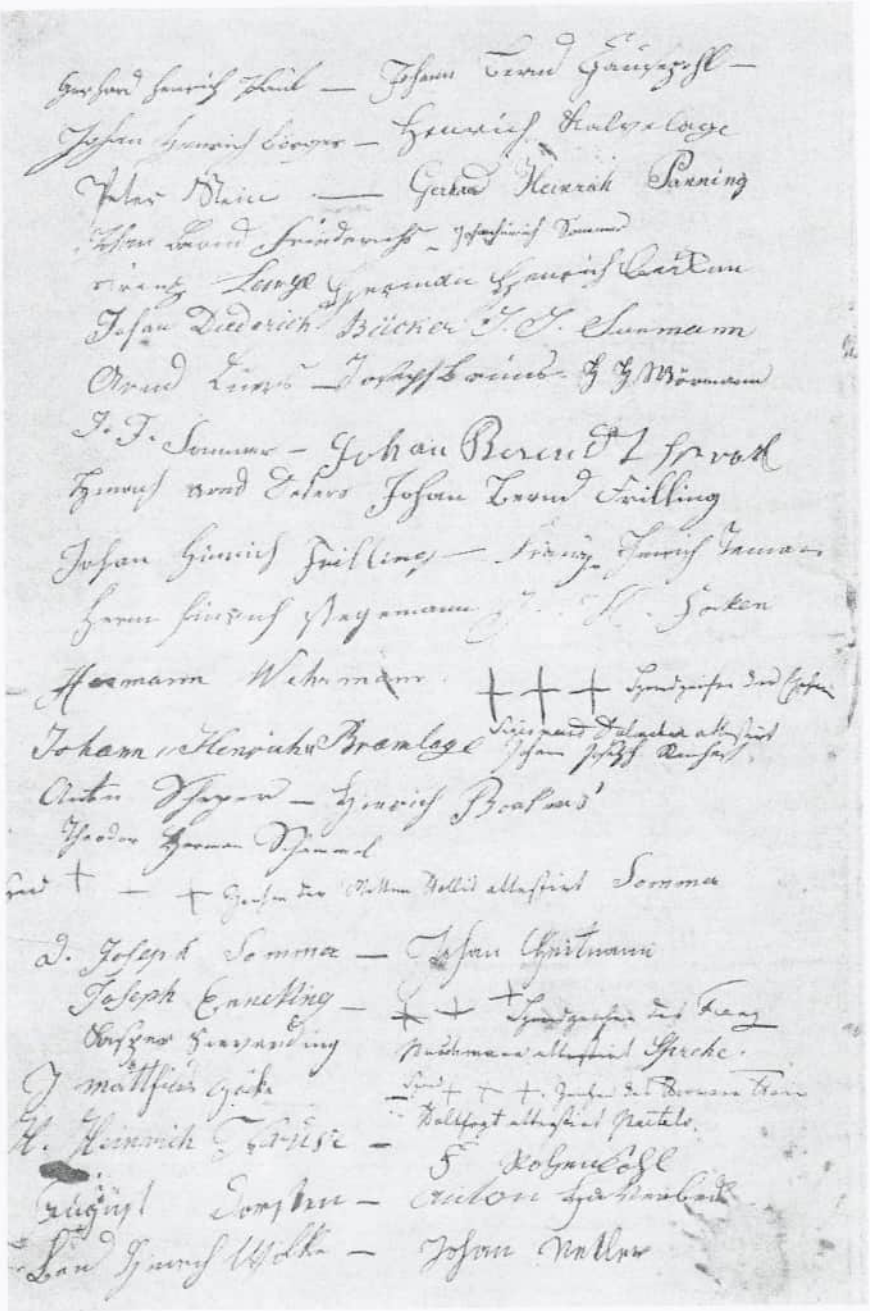




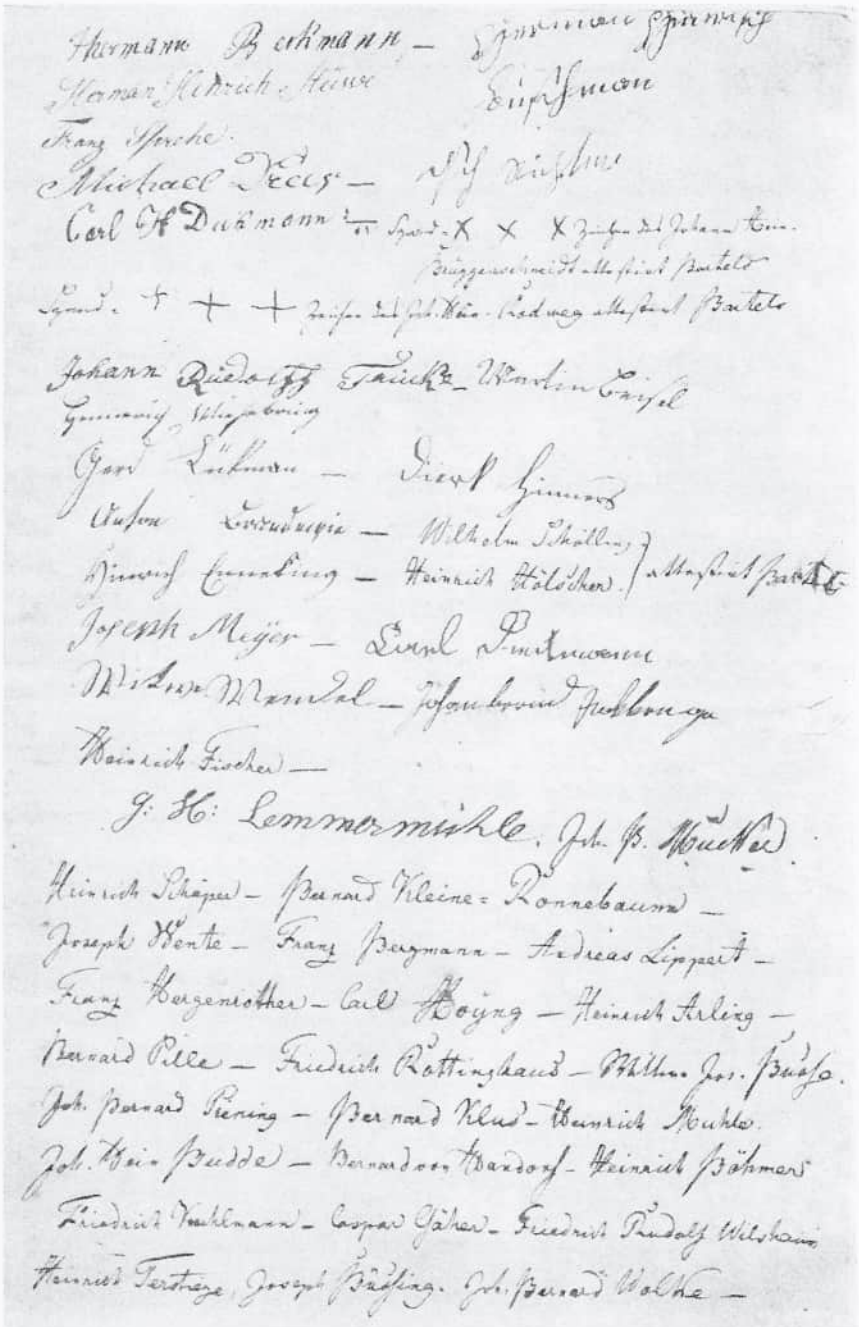


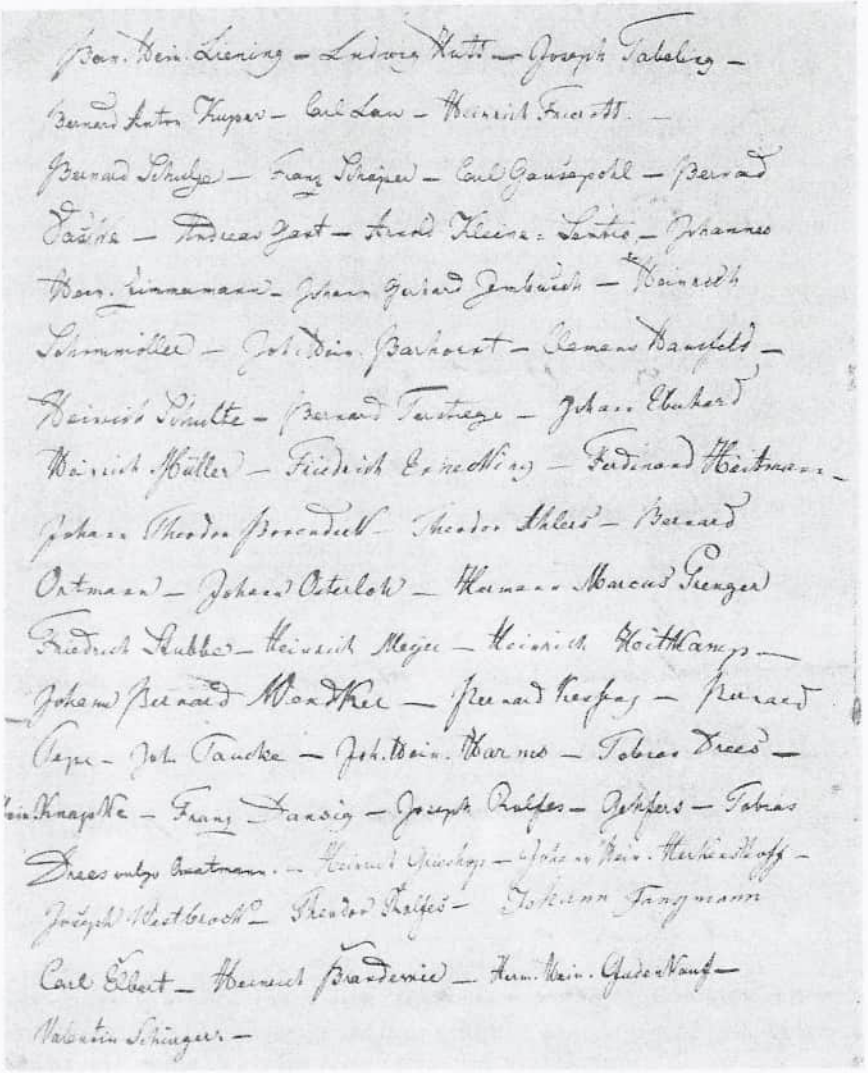


Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com





Joan. Hein. Liening — Ludwig Hutt — Joseph Tabeling —
Bernard Anton Kuper — Carl Law — Heinrich Fricott. —
Bernard Schulze — Franz Schaper — Carl Gausepohl — Bernard
Tasche — Andreas Yost — Friedr. Klein: Sentis — Johannes
Hein. Timmermann — Johann Gerard Jembusch — Heinrich
Schmoller — Joh. Hein. Barhorst — Clemens Bauefeld —
Heinrich Schulte — Bernard Tarrinze — Johann Eberhard
Heinrich Müller — Friedrich Ernestling — Ferdinand Heitmann —
Johann Theodor Borcandell — Theodor Ahlers — Bernard
Ortmann — Johann Osterloh — Hermann Marcus Grenger
Friedrich Hubbe — Heinrich Meyer — Heinrich Hoffmeyer —
Johann Bernard Wandtke — Bernard Kerkhof — Bernard
Meyer — Joh. Tancke — Joh. Hein. Warnes — Tobias Drees —
Heinr. Knapstein — Franz Tansig — Joseph Philipps — Ahlers — Tobias
Drees wilhelm Boatmann. — Heinrich Meyer — Johann Hein. Hackenhoff —
Joseph Westbrock — Friedr. Philipps — Johann Langmann
Carl Ebert — Heinrich Brandewie — Hein. Hein. Gudenkauf —
Valentin Schinger —

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

AGREEMENT WITH ST. JOHN BEI LEISTENSCHNEIDER

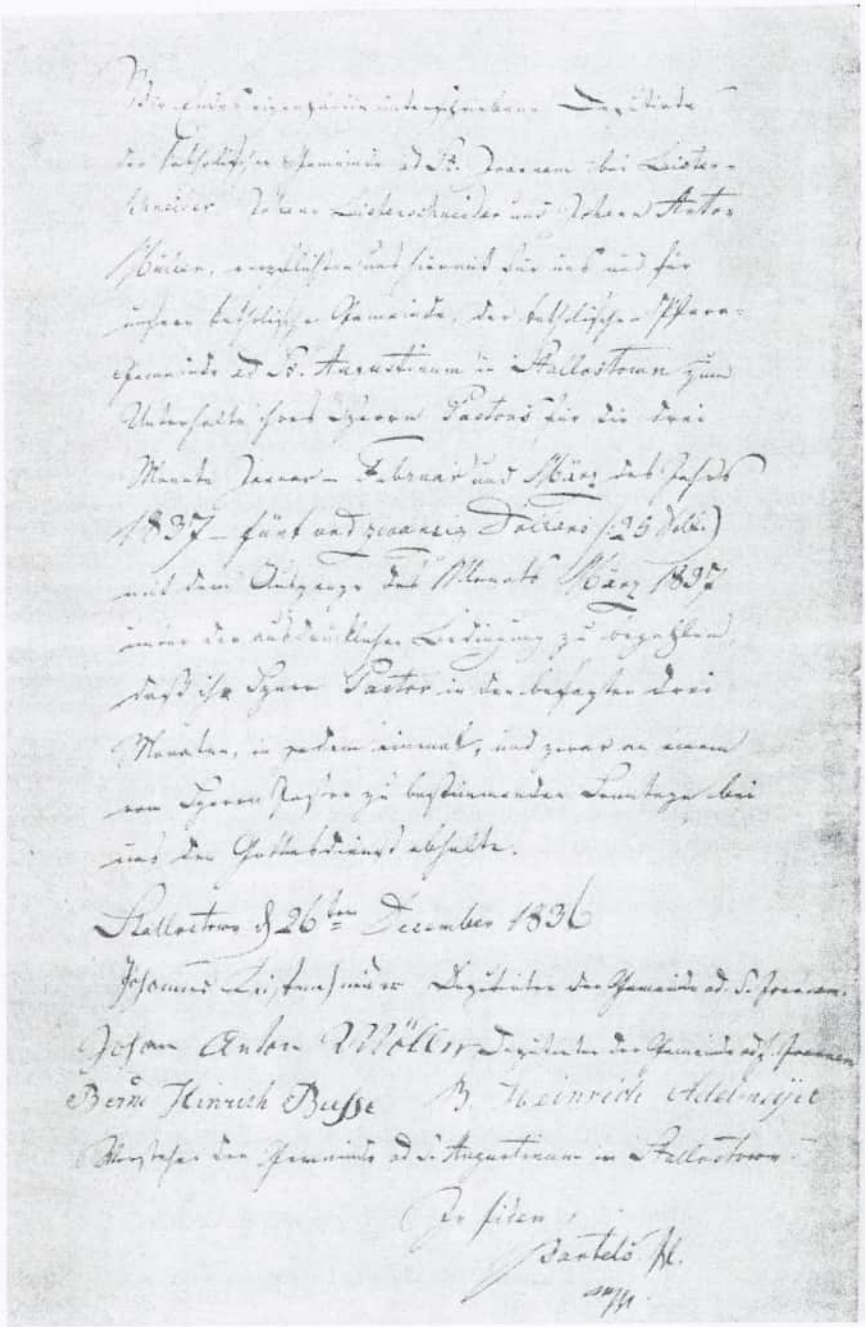
We, the personally undersigned deputies of the Catholic community of St. John at Leistenschneider, Johann Leistenschneider, and Johann Anton Müller, obligate ourselves hereby for ourselves and for our Catholic community to the Catholic parish of St. Augustine in Stallostown for the services of their Reverend Pastor for three months in January, February and March in the year 1837 — Twenty-five dollars/$25 payable at the close of the month of March, 1837, under the determined condition that their Reverend Pastor in the above said three months celebrates Holy Mass, with us, namely once a month, on a Sunday determined by the Reverend Pastor.
Stallostown, 26th December 1836

[Signed] Johannes Leistenschneider — Deputy of community of St. John
Johann Anton Möller — Deputy of community of St. John
Bernd. Hinrich (sic) Burse B. Heinrich Adelmeyer
Wardens of the Community of St. Augustine in Stallostown

In faith
Bartels

The following pages (316-345) are taken directly from the records. Some names are missing and/or misspelled because entries were not made immediately but after several days when the priest returned to headquarters.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



ST. AUGUSTINE'S — MINSTER, OHIO

The following are the first recorded marriages as listed in the register in the church archives:

Sept. 22, 1834 Diederich Tamann and Maria Anna Liening — Adam Viener and Elisabeth Lippert — Johann Ludvic Redecher and Maria Elisabeth Wighman — Tobias Drees and Maria Anna Pohlschneider *H. D. Juncker*

April 12, 1835 Christian Stelzer and Barbara Leistenschneider — Johann Heinrich Stukenborg and Maria Agnes Haskamp *J. W. Horstmann*

April 13, 1835 Wilhelm Dreyer and Barbara Klosin — Heinrich Enneking and Maria Elisabeth Middlebeck — Diderich Heinrich Hackmann and Maria Catherina Abel *J W. Horstmann*

July 6, 1835 Johann Tesch and Margaretha Geiseler — Franz Heinrich Sprehe and Anna Elisabeth Seeger — Joseph Meiring and Catherina Schon *J. W. Horstmann*

Oct. 13, 1835 Franz Arnold Schröder, from Dringenberg (Diocese of Paderborn, Europe) and Anna Dorothea Josephine Schüerhoff from Münster. *J. Brand*

Nov. 30, 1835 Gerhard Heinrich Holsen and Anna Bernadine Dorothea Neatfelt *H. D. Juncker*

Dec. 7, 1835 Heinrich Focken and Catherina Stegman *H. D. Juncker*

June 28, 1836 Bernard Blage and Margaretha Wentestrop — Carl Heinrich Dickmann and Maria Angela Drees — Johann Joseph Suermann and Maria Elisabeth Erns — Bernard Clus and Elisabeth Muel *H. D. Juncker*

July 5, 1836 Johann Heinrich Gelhaus and Anna Maria Honkamp - widow —Heinrich Rolfes and Catherina Husmann - widow *H. D. Juncker*

July 16, 1836 at Greenville — Heinrich Fight and Catherina Rode *H. D. Juncker*

July 25, 1836 Michael Drees and Christina Elisabeth Schemmel *H. D. Juncker*

Oct. 18, 1836 Anton Schuler from Sois prope Lusemberg and Margaretha Mosrom from Saarbrück. Witnesses: Franz Pelzer and Carl Heinrich Dickmann *F. J. Bartels*

Nov. 26, 1836 Johann Christian Heinrich Schimmöller from Osnabrück and widow Anna Maria Elisabeth Graver, born Flockmann *F. J. Bartels*

Jan. 8, 1837 Joseph Hemmert of Eversbach and Catherina Seller of Groshenbrach — Franz Sorg of Flieden and Catherina Greshoff *F. J Bartels*

Feb. 7, 1837 Anton Stricker and Agnes Hellmann of Vechta *F. J. Bartels*

April 4, 1837 Johann Bernard Wendker of Greisen and Anna Maria Holscher of Ostbevern *F. J. Bartels*

April 11, 1837 Theodor Hinners of Lutten and Anna Maria Elisabeth Rohenkohl of Vestrup *F. J. Bartels*

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

April 25, 1837 Joseph Tabeling of Oythe and Anna Catherina Elisabeth Pelster of Rheine, widow of Bernard Heinrich Baumhove — Johann Heinrich Bramlage of Dinklage and Maria Anna Antonetta Wehrmann of Lohne — Theodor Joseph Sommer and Elisabeth Wesgerdes of Cappeln *F. J. Bartels*

April 30, 1837 Heinrich Tepe widower of Neuenkirchen and Catherina Hülsmann of Fortlage Osnabrück *F. J. Bartels*

May 20, 1837 Urs Johann Kamber of Isenthal Helvetia (Switzerland) and Catherina Bernhardt of Elsas *F. J Bartels*

June 6, 1837 Ferdinand Waterkötter of Ostbevern and Maria Angela Rusche of Damme *F. J. Bartels*

July 25, 1837 Johann Schlarmann of Holdorf and Maria Angela Beckmann widow of Johann Friederich Wobler, of Damme *F. J. Bartels*

Aug. 1, 1837 Bernard Heinrich Kösters of Schepsdorf prope Linge and Catherina Ortmann of Holdorf, widow of Johann Bernard Barhorst *F. J. Bartels*

Aug. 6, 1837 Heinrich Joseph Böhmer, Ludimagistrum in Münster, son of Bartholomew Böhmer and Maria Catherina Nordlohne of Vechta, and Maria Gertrud Wellmann daughter of Johann Friederich Wellmann and Maria Gertrud Tepe of Langförden, Oldenburg. *F. J. Bartels*

Aug. 10, 1837 Andrew Trautmann of Offenbach in Baden and Margaretha Resner of Zweibrücken in Baiern *F J. Bartels*

Oct. 17, 1837 Johann Heinrich Richter of Damme and Maria Elisabeth Kokkenge of Lohne *F. J. Bartels*

Oct. 24, 1837 Johann Friederich Sommer of Kappeln and Maria Cathreina Ratermann of Alfhausen — Diederich Heinrich Rolfes of Langforden and Anna Maria Holtmann — Johann Bernard Terstiege and Catherina Maria Stüve of Vestrup *F. J. Bartels*

Nov. 15, 1837 Friederich Rümping of Alfhausen and Maria Catherina Rauderkes of Neuenkirchen by Hülsen *F. J. Bartels*

Jan. 9, 1838 Johann Wilhelm Wendeln of Garrel and Bernadina Bocklage of Dinklage — Johann Bernard Vaske of Langförden and Josephina Stuckenborg — Adam Desch and Cecelia Heinrichs of Mernes in Baiern — Balthasar Meyer of Dormarsheim and Elisabeth Hagedorn of Neuenkirchen by Hulsen — Gerhard Heinrich Meyer, widower of Freren in Hannover, and Anna Maria Catherina Schürmann of Neuenkirchen by Hulsen *F. J. Bartels*

The following marriages are not listed in the church records but they were witnessed by Father J. W Horstmann and recorded in Mercer County.

May 3, 1835 Tobias Drees and Mrs. Marianna Quartman — Johann Stuky and Maria Magdalena Weiman

MARRIAGES OF STALLOSTOWN PIONEERS REPORTED IN THE CATHOLIC TELEGRAPH CINCINNATI, OHIO

13 October, 1832 — Father Rêsê — St. Peter Cathedral, Cincinnati. Anthony Haverbeck and Mary Angel Gausephol

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

5 February, 1834 — Cathedral — Rev. E. Thienpont. Francis Henry Deman [Thieman] and Maria Rebecca Wessel

7 April, 1834 — Cathedral — Rev. Juncker. Henry Lemmermuhl and Mary Elizabeth Overmann

15 April, 1834 — Cathedral — Rev. Juncker. Clemens Middlebeck and Elizabeth Teiman [Thieman]

15 April, 1834 — Cathedral — Rev. Juncker. Anthony Haverbeck and Gertrude Buschman

ST. AUGUSTINE'S — MINSTER, OHIO

The following are the first recorded baptisms as listed in the register in the church archives:

July, 1834 Friedrich Wilhelm August Kramer, son of Henrich Kramer and Angela Borgerding. Sponsors: Heinrich Borgerding and Maria Elisabeth Overmann *J. W. Horstmann*

July 20, 1834 Johann Heinrich Stelzer, son of Johann Heinrich Stelzer and Francisca Dikrist. Sponsor: Johann Heinrich Gosmann and Barbara Leistenschneider *J. W. Horstmann*

July, 1834 Franz Beckmann, son of Gerhard Beckmann and Rebecca Maria Pelster. Sponsors: Franz Buschmann and Maria Pelster *J. W. Horstmann*

Sept. 14, 1834 Heinrich Johann Von Handorf, son of Bernard Von Handorf and Anna Maria Moormann Sponsors: Tobias Meyer and Agnes Bruenschmidt. Born — September 12, 1834 *H. D. Juncker*

Sept. 14, 1834 Rosina Liebert, born September 5, daughter of Laurence Liebert and Magdalena Knebel. Sponsors: Johann Joug and Rosina Rust *H. D. Juncker*

Sept. 14, 1834 Maria Agnes Beckmann and Lisetta Beckmann, born Sept. 5, daughters of Johann Heinrich Beckmann and Elisabeth Haverkamp. Sponsors: Freidrich Wildhouse and Angela Dreese for one, Heinrich Bernard Adelmeyer and Maria Agnes Clousse for the other *H. D. Juncker*

Sept. 16, 1834 Maria Anna Summer, born Sept 1, daughter of Johann Heinrich Summer and Gertrud Otten. Sponsors: Joseph Summer and Maria Anna Quartmann *H. D. Juncker*

Sept. 18, 1834 Maria Bernadina Tobe, born Sept. 4, daughter of Johann Bernard Tobe and Anna Maria Kessing. Sponsors: Johann Bernard Schulze and Maria Adelheid Stube *H. D. Junker*

Sept. 19, 1834 Bernadina Hinders, born Sept. 9, daughter of Diederich Hinders and Maria Mescheher Sponsors: Johann Rust and Catharina Margaretha Crisope *H. D. Juncker*

Recorded — April, 1835: Baptized at Troy, Dec. 23, 1834, Anna Maria Meistermann, daughter of Johann Friedrich Arnold Meistermann and Anna Maria Gertrud Wöllermann. Sponsors: Anna Maria Meistermann from Alfhausen. Baptized by *Fr. Horstmann.* Recorded by *Father Bartels.*

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Feb. 15, 1835 Bernadina Gausephol, daughter of Carl Gausephol and Maria Agnes Konig. Sponsors: Engel Borgerdink and Anton Haverbeck *J. W. Horstmann*

Feb. 16, 1835 Johann Heinich Lammermuhle, son of Gerhard Heinrich Lammermuhle and Elisabeth Overmann Sponsors: Johann Heinrich Overmann and Angela Borgerding *J. W. Horstmann*

Feb. 16, 1835 Johann Heinrich Bruns, son of Joseph Bruns and Antonetta Schnucks. Sponsors: Hermann Heinrich Wörmann and Catharina Maria Beneke *J. W. Horstmann*

Feb. 16, 1835 Maria Angela Goesmann, daughter of Johann Heinrich Goesmann and Margaretha Leistenschneider. Sponsors: Maria Angela Drees and Gerhard Heinrich Holpen *J. W. Horstmann*

Feb. 16, 1835 Hermann Buschmann, son of Franz Buschmann and Elisa beth Korte. Sponsors: Hermann Feltmann and Catharina Gevers *J. W Horstmann*

Feb. 16, 1835 Clement Dorsten, son of Heinrich Dorsten and Catharina Elisabeth Everslau. Sponsors: Hermann Heinrich Holtfogt and Catharina Maria Dorsten *J. W. Horstmann*

Feb. 16, 1835 Barbara Hergenrother, daughter of Franz Hergenrother and Kunigunda Morhard. Sponsor: Barbara Bonengel *J. W. Horstmann*

April 3, 1835 Johann, son of Johann Went and Catharina Bosching. Sponsor: Johann Roelle *Bishop Purcell*

April 3, 1835 Matthew, son of James McGraw and Frances Morton alias Quinn. Sponsors: Thomas Walsh and Josephine Bey *Bishop Purcell*

April 5, 1835 Anna Maria Henke, daughter of Bernard Henke and Elisabeth Kleine Holthaus. Sponsors: Maria Anna Fleckenstein and Gerhard Luke *J W. Horstmann*

April 5, 1835 Johann Heinrich Friedrich Bodde, son of Franz Heinrich Bodde and Elisabeth Meiners. Sponsors: Johann Heinrich Harmes and Maria Elisabeth Timmermann (dicta Meyer) *J. W. Horstmann*

April 5, 1835 Johann Hermann Wolke, son of Johann Bernard Wolke and Maria Anna Auf der Heide. Sponsors: Johann Heinrich Bramlage and Maria Catharina Schulze (dicta Ahrens) *J. W. Horstmann*

April 8, 1835 At Piqua, Catharina Rheine, born Feb. 7, 1835, daughter of Nicholas Rheine and Maria Anna Sohn. Sponsor: Catharina Sohn *J. W. Horstmann*

April 8, 1835 Samuel Willmann, born Jan. 27, 1833, son of Joseph Willmann and Catharina Rohrer. Sponsors: Johann Schwarer and J W. Hartmann *J. W. Horstmann*

April 8, 1835 _____ Schwarz, born _____ 22, 1833, daughter of Johann Schwarz and Maria Rohrer. Sponsor: Paul Willmann *J. W. Horstmann*

April 9, 1835 At Greenville, Amalia Serger, daughter of Johann Serger and Francisca Koefmann, born October 8, 1834. Sponsor: Agatha Baumgarten *J. W. Horstmann*

April 9, 1835 Regina Ziefermann, born February 12, 1835, daughter of Geeorg Ziefermann and Catherina Weber. Sponsor: Theresia Schesing *J. W. Horstmann*

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

April 17, 1835 Christian Leistenschneider, son of Johann Leistenschneider and Margaretha Riem, born April 11. Sponsor: Christian Stelzer and Maria Leistenschneider *J. W. Horstmann*

May 3, 1835 Johann Bernard Haverbeck, born May 1, son of Anton Haverbeck and Gertrude Bushmann. Sponsors: Bernard Gausepohl and Agnes Königs *J. W. Horstmann*

May 3, 1835 Johann Heinrich Theodor Dwenger, born April 19, son of Gerhard Heinrich Dwenger and Maria Catherina Wirth. Sponsors: Johann Heinrich Wigmann and Maria Catherina Bullenkamp *J. W. Horstmann*

May 4, 1835 Barbara Reichard, born March 5, daughter of Johann Reichard and Anna Maria Stuky. Sponsor: Barbara Stucky *J. W. Horstmann*

July 5, 1835 Maria Elisabeth Bleckmann, daughter of Rudolf Bleckmann and Anna Maria Wildshausen. Sponsors: Johann Michael Drees and Maria Elizabeth Pöppelbeck *J. W. Horstmann*

July 6, 1835 Heinrich Striecker, born 15, son of Heinrich Striecker and Agnes Helmann. Sponsors: Bernard Hellman and Catherina Schon *J. W. Horstmann*

Aug. 16, 1835 Johann Stelzer, son of Christian Stelzer and Barbara Leistenschneider, born August 11. Sponsors: Johann Leistenschneider and Maria Meyer *J. W. Horstmann*

Aug. 16, 1835 Franz Anton Fangmann, born July 23, son of Heinrich Fangmann and Anna Maria Moeller. Sponsors: Anton Moeller and Elisabeth Overman *J. W. Horstmann*

Aug. 16, 1835 Maria Elisabeth Drees, born July 12, daughter of Tobias Drees and Maria Anna Pohlschneider. Sponsors: Elisabeth Geiser and Michael Drees *J. W. Horstmann*

Aug. 16, 1835 Maria Catherina Radirkes, born July 26, daughter of Johann Heinrich Radirkes and Maria Anna Schürmann. Sponsors: Anna Catherina Radirkes and Johann Bernard Bobler *J. W. Horstmann*

Aug. 16, 1835 Maria Catherina Franciska Meyer, born July 18, daughter of Joseph Meyer and Elisabeth Bocklage. Sponsors: Johann Heinrich Rolbers and Margaretha Heitmann *J. W. Horstmann*

Aug. 16, 1835 Johann Heinrich Bernard Panning, born July 29, son of Gerhard Heinrich Panning and Catherina Elisabeth Werthus. Sponsors: Johann Bernard Busch and Maria Adelheid Taucke *J. W Horstmann*

Aug. 16, 1835 Dina Ortmann, born July 27, daughter of Bernard Ortmann and Elisabeth Nienauber. Sponsors: Bernard Ahrens and Rebecca Margaretha Wessels *J. W. Horstmann*

Sept. 20, 1835 Franz Heinrich Ferdinand, born Aug. 13, 1835, son of Heinrich Stukenborg and Maria Agnes Haaskamp. Sponsors: Franz Heinrich Bergmann and Maria Elisabeth Böckmann *J. Brand*

Sept. 20, 1835 Herman Heinrich, born Sept. 9, 1835, son of Johann Heinrich Herkentshoff and Catherina Angela Spee. Sponsor: Herman Heinrich Stüve *J. Brand*

Sept 20, 1835 Maria Anna Francisca, born Sept. 14, 1835, daughter of

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Johann Wilhelm Schölling and Maria Anna Tonnigmann. Sponsors: Franz Arnold Schröder and Maria Anna Trewe *J. Brand*

Sept. 21, 1835 Ferdinand, born Sept. 19, son of Johann Gerhard Lückmann and Maria Gertrud Ribbermann. Sponsors: Johann Gerhard Klöne and Maria Gertrud Sommer *J. Brand*

Sept. 24, 1835 Maria Elisabeth, about 10 days old, found by Bernard Klues near his home. Sponsors: Bernard Klues and Maria Elisabeth Lammermuhler. Gave her the last name of Hilfgott ("God help") *J. Brand*

Oct. 11, 1835 Bernard, born Sept. 19, 1835, son of Diederich Thamann and Maria Anna Liening Sponsors: Bernard Heinrich Liening and Anna Maria Hinders *J. Brand*

Oct. 11, 1835 Johann Heinrich Joseph, born Oct. 10, 1835, son of Joseph Büssing and Catherine Oeverbeck. Sponsors: Joseph Wente and Elisabeth Lüers *J. Brand*

Oct. 15, 1835 Herman Heinrich, born Oct. 8, 1835, son of Johann Heinrich Wörmann and Maria Adelheid Dömann. Sponsors: Herman Heinrich Wörmann and Maria Gertrud Dömann *J. Brand*

Oct. 24, 1835 Johann Heinrich, born Oct. 20, 1835, son of Franz Heinrich Tiemann and Maria Rebecca Wessel. Sponsor: F Heinrich Suermann *J. Brand*

Oct. 26, 1835 Maria Seraphina Julia, born Nov. 10, 1834, daughter of Francis Föy and Maria Catten. Sponsors: Pierre Joseph Debrosse and Seraphina Saunier (nee Debrosse) *J. Brand*

Oct. 30, 1835 Johann Heinrich, born Sept. 1, 1835, son of Arnold Kleine-Sextro and Anna Margaretha Wiehen. Sponsor: Johann Heinrich Gosmann *J. Brand*

Nov. 29, 1835 Christopher Heinrich, born Nov. 7, 1835, son of Heinrich Heidekamp and Catherina Maria Trumpe. Sponsors: Christopher Heinrich Richter and Maria Elisabeeth Grerer *H. D. Juncker*

Nov. 29, 1835 Anna Maria Elisabeth, born Nov. 24, daughter of Johann Bernard Albers and Anna Maria Rohenkohl. Sponsors: Johann Freiderich Rohenkohl and Maria Elisabeth Wende *H. D. Juncker*

Nov. 30, 1835 Anna Clementina, born Nov. 12, 1835, daughter of Franz Arnold Schröder and Anna Josephine Schürhoff. Sponsors: Gerhard Heinrich Holsen and Anna Schulte *H. D. Juncker*

Nov 30, 1835 Johann Heinrich, born Nov. 6, son of Johann Bernard Feldmann and Regina Maria Pelser. Sponsors: Johann Gerhard Beckmann and Catherina Surmann *H. D. Juncker*

Dec. 1, 1835 Maria Elisabeth Francisca, born Nov. 24, daughter of Matthias Menkhaus and Elisabeth Neiderwarberg. Sponsors: Franz Heinrich Sprehe and Maria Elisabeth Lüers *H. D. Juncker*

Dec. 6, 1835 Johann Joseph, born Dec. 1, son of Johann Heitemann and Margaretha Lückmann. Sponsors: Johann Joseph Meyer and Catherine Surmann *H. D. Juncker*

Dec 6, 1835 Gerhard Heinrich, born Dec. 6, son of Herman Heinrich Voermer and Maria Gertrud Coemanns. Sponsors: Heinrich Coemans and Antonette Schwatz *H. D. Juncker*

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Dec. 6, 1835 Maria Anna, born Nov. 8, daughter of Bernard Ackenberg and Elisabeth Geisse. Sponsors: Tobias Drees and Anna Maria Hannedotff *H. D. Juncker*

Dec. 7, 1835 Heinrich, born Nov. 8, son of Heinrich Klein and Elisabeth Puttoft. Sponsors: Heinrich Bernig and Gertrud Meyer *H. D. Juncker*

ST AUGUSTINE'S — MINSTER, OHIO

The following are the first recorded deaths as listed in the register in the church archives:

Sept. 29, 1836 Bernard Rodweg, infant
Oct. 11, 1836 Bernard Kramer, from Damme, 33 years old
Oct. 15, 1836 Maria, born Schanding, from Sweibrücken, wife of Valentin Bernherd, 31 years old
Oct. 22, 1836 Heinrich Gausepohl from Damme, husband of Elisabeth Bohne, 52 years old
Oct. 27, 1836 Nicholas Joseph Schürger infant of Valentin Schürger and Otilia Hart
Nov. 2, 1836 Bernadina Haverbeck infant daughter of Anton Haverbeck and Gertrud Buschmann
Nov. 3, 1836 Herman Heinrich Tohmann from Dinklage, 21 years old
Nov. 3, 1836 Johann Würtz from Saarlouis near Saarbrücken, 33 years old
Nov. 4, 1836 Catherina Reddi
Nov. 11, 1836 Margaretha Adelheide born Beherns, wife of Herman Göeke from Mertzen, 52 years old
Nov. 14, 1836 Elisabeth born Stüwe, wife of Heinrich Rolfes, from Langforden, 55 years old
Dec. 1, 1836 Anna Maria Frilling from Oythe, 21 years old
Dec. 2, 1836 Franz Gausepohl from Damme, 12 years old
Dec 25, 1836 Bernard Heinrich Baumhove from Telgte, 41 years old, wife and daughter survive
Dec. 29, 1836 Bernard Beckmann son of Heinrich Beckmann and Anna Maria Bücker, 3 months old
Jan. 27, 1837 Johann Wilhelm Wendeln from Crappendorf, 56 years old
Feb. 19, 1837 Maria Anna Melcher, infant
Feb. 21, 1837 Johann Bernard Barhorst, 42 years old
March 17, 1837 Maria Catherina Winner, 16 months old
July 8, 1837 Agnes Meyer, 7 years old
Aug. 4, 1837 Joseph Doll from Oensbach in Baden, 62 years old
Aug. 20, 1837 Johann Mathias Menckhaus from Oesede in Hanover, 38 years old, wife and five children survive
Aug. 28, 1837 Anna Maria Bücker wife of Theodor Bedinghaus from Neuenkirchen
Sept. 4, 1837 Anna Maria Tobbens, 27 years old
Sept. 8, 1837 Catherina Margaretha Siemer wife of Johann Heinrich Gehfers from Twistringen
Oct. 2, 1837 Franz Valentin Menkhaus, infant
Oct. 7, 1837 Elisabeth Igelmann wife of Bernard Kuhlmann, of Damme
Oct. 15, 1837 Anna Maria Griese wife of Joseph Rolfes, of Visbek
Oct. 16, 1837 Clemens Dorsten, 3 years old

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Oct 16, 1837 Anna Maria Albrech wife of Gerhard Heinrich Meyer of Fürstenau in Hannover
Oct. 19, 1837 Johann Bernard Kramer, infant 4 months old
Oct. 19, 1837 Bernadine Kruse, infant 15 months old
Oct. 13 or 14, 1837 died on the way between Wappaghkonetta and Münster, Johann Friederich Wedeking of Herzebrock Westphalia, the man servant in the parish house, and married to Anna Catherina Krämer, the maid servant in the same house in Münster, age 54
Oct. 13 or 14, 1837 died on the same way, Theodor Bedinghaus of Neuenkirchen in Hannover, married to Anna Maria Bücker
Oct. 30, 1837 Johann Joseph Hüsing, infant 20 days old
Sept. 30, 1837 Bernard Wirbring, infant
Nov. 10, 1837 Catherine Adelheide Barlage wife of Herman Heinrich Kruse of Holdorf, 27 years old
Nov. 23, 1837 Maria Angela Menke, infant
Dec. 1, 1837 Maria Catherina Göcke, 17 years old
Nov. 14, 1837 Heinrich Hessler of Bersenbrück in Hannover, 44 years old
Dec. 26, 1837 Joseph Tabeling of Oythe, husband of Anna Catherina Elisabeth Pelster
Dec. 26, 1837 Anna Maria Bensen, wife of Herman Heinrich Buschmann
Jan. 14, 1838 Hermann Heinrich Benne of Hilter in Hannover
Feb. 5, 1838 Anna Margaretha Wobler born Giere of Dincklage, 56 years old
March 19, 1838 Everhard Möller of Osnabrück husband of Maria Anna Möhlmann
April 22, 1838 Johann Bernard Wendker of Greven, husband of Anna Maria Hölscher
April 22, 1838 Anna Maria Terstige born Brune of Rheine, wife of Heinrich Terstige
May 4, 1838 widower Gerhard Heinrich Rehling of Neuenkirchen prope Damme
May 11, 1838 Heinrich Joseph Terstiege, infant
May 19, 1838 Maria Catherina Eveslage wife of Johann Heinrich Timmermann of Lutten, 39 years old
August 5, 1838 Bernard Klapecker from Telgte, 46 years
August 11, 1838 Bernadine Bocklage wife of Johann Wm. Wendeln, from Dincklage
August 11, 1838 Elisabeth Kleinholthaus, wife of Bernard Henke, from Steinfeld, 35 years
August 12, 1838 Theodor Schulte from Ankum, adolescent of 20 years
August 12, 1838 Widow Anna Maria Keiser, born Wiesjohann from Herzebrock, 72 years
August 13, 1838 Michael Wolfgang Gehring, youth of 12 years
August 13, 1838 Bernard Heinrich Untiet, from Grefen, 65 years old
August 21, 1838 Elisabeth Griese
August 21, 1838 Maria Elisabeth Westermann, wife of Gerhard Hy Rolef, from Herzebrock, 46 years old
August 21, 1838 Maria Anna Keiser, infant
August 23, 1838 Caspar Gäher, from Glandorf, husband of Anna Maria Lehmkuhl, 56 years
August 26, 1838 Maria Gertrud Rahe, wife of Johann David Meyer, from Oesede

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

August 26, 1838 Johann Heinrich Börger from Damme, leaves wife and five children
August 28, 1838 Johann Theodor Ulhorn from Twistringen, leaves wife and two children
August 30, 1838 Johann Theodor Hülskamp from Kloppenburg, leaves wife and four children
August 30, 1838 Herman von der Heide from Damme
Sept. 1, 1838 Johann Bernard Frilling from Oythe, leaves wife and five children
Sept. 8, 1838 Bernadinea Frilling, infant
Sept. 12, 1838 Carl Dickman from Hunteborg, leaves wife and three children, 64 years
Sept. 17, 1838 Bernard Heinrich Wiegelmann, from Lohne
Sept. 19, 1838 Gerhard Heinrich Rolef, widower from Herzebrock, leaves two children, 45 years old
Sept. 21, 1838 Georg Klopf from Reichmannshausen, 23 years

DEATHS DURING EPIDEMIC OF 1840 IN ST. AUGUSTINE PARISH
(Typhoid fever was epidemic in Ohio in 1840)

February
18 Bernard Borkers
March
2 Johann Rodgers
6 Wilhelmina Kläne, infant
16 Johann Scandeler
18 Caspar Tobbens
26 Elisabeth Meyer
April
8 Johann Acken
28 Bernard Kelly
May
5 Valentin Desh, infant
June
30 Johann Müller
July
1 Nicolaus Müller
2 Catharina Lining
3 Infant Lehmkule
5 Andreas Megel
14 Elisabetha Sheper
21 Mathias Wichman
22 Patrick Hogen
24 Franziskus Wood, Infant
28 Maria Heitman
28 Georg Müller
29 Johann Carl Schubert, infant
31 Maria Anna Adelmeyer

August
1 Michael Terry
2 Anton Evers
3 Angela Lucia Kaspers
4 Angela Wüpkenberg
5 Elisabetha Lürs
7 Maria Rolfes
8 Agnes Merser, infant
8 George Kelly
9 Sigismund Dulweber
10 Elisabeth Acker
10 Patrick Barkly, infant
11 Arnold Lürs
11 Mathias Ewald
12 Theodor Rothweg
12 Margaretha Ripstein
12 Patrick Houvard
13 Franz Shàper
13 Heinrich Dreyer
14 Heinrich Kaspars
15 Maria Elisabetha Wendel, infant
15 Heinrich Bushman, infant
17 Patrick Coricon
18 Maria Catharina Drees
18 Maria Adelheid Harms
18 Margaret Lowry, infant
19 Johann Bernard Meyer
21 Friedrich Rumping, infant
20 Thomas Hogen

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

21 Johann Bernard Sommer, infant
21 B. Terstige, infant
22 Michael Barkly, infant
22 Margaretha Hullim, infant
23 Maria Catharine Lining
23 Anna Maria Wolke
24 Mathias Wichman
24 Maria Catherine Bush
25 Bernard Ringeman
26 Bernard Hogeman
29 Heinrich Sommer, infant
31 Anna Maria Shnürk
31 Anton Heitman, infant
31 Johann Albert Drees
31 P. Sieverding, infant

September

1 Anna Maria Shulze
1 Maria Elisabeth Wolke, infant
5 Patrick Shmit
9 Carolina Lau, infant
9 Henry King
10 Johann Bernard Sprock
13 Maria Elisabeth Sieverding
14 Margareth Frieling
14 Friedrich Meyer
15 Anna Maria Albers
15 Maria Murry
15 William Carrol
18 Patrick Green
19 Henrietta Buddeke, infant
20 Johann Abel, infant
20 Elonora Melone
22 Johann Joseph Garwel, infant
22 Johann Theodor Wessel
23 Anna Maria Meyer
24 Catharina Ortman
25 Anna Maria Schulze
25 Maria Timming
25 John Cronen, infant
26 Johann Borgen
26 David Malony
27 Joseph Wente, infant
28 Wilhelm Sieverding
28 Margaretha Adelheid Bavendik
28 Johann Baun, infant
28 Anna Maria Tepe
29 Catharina Elizabeth Borgmann
30 Maria Catherine Rauterman, inf.
30 John McGuinal

October

2 Herman H. Tangeman
3 Richard Carrol, infant
5 Maria Elisabeth Fedler, infant
7 Joseph Enneking, infant
8 Carl H. Paul, infant
8 Bernard Albers, infant
8 Joseph Ride
9 Theresia Shmidt
11 Peter McGenty
12 Herman Gude
13 Maria Shäper, infant
13 John McMarry
21 Ferdinand von der Heide
30 Rosina Bavendik

There were no deaths recorded in November and December of this year.

DEATHS OF 1849 AND 1850

Cholera was epidemic in the parish during the summer of these years. The greatest number of deaths from this disease are recorded in July and August, 1849.

1849

February 3
Heinrich Richter, infant

February 5
Gertrud Bramlage

February 24
Nikolaus Pfeifer, age: 58 years

March 9
Philomena Gerwels, infant

March 29
Maria Ruter nee Lange, age: 22

March 31
Franz Xaverius Antoni, infant

March 4
Heinrich Messe, infant

May 1
Johann Antony, age: 11½ years

May 3
Gerhard Heinrich Paul

May 9
Gertrud Ruhe

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

May 16
Franz Schröder
Clemens Friehling, infant
June 19
Elisabeth Rohmann
Maria Elisabeth Frühling, infant
June 9
Franz Rusche
June 26
Anna Maria Gähr nee Unterbring
June 28
Infant Käther
June 30
Johann Jansen Hutmacher
July 5
Heinrich Bernard Volting
July 7
Maria Agnes Römer
July 9
Bernard Mucker
July
Philomena Mucker, infant
Ferdinand Wellerding
Bernard Rothinghaus
Bernard Kaether
Bernard Schmising
Heinrich Schmising
Anton Gudier
Infant Hüsing
Infant Rau
Joseph Gärvels
Christian Besenbach
Wilhelmina Schröder
Albert Eilert
Carl Rothinghaus, infant
Maria Gudier, infant
Ludwig Gudier, infant
Gottfried Gudier, infant
Bernadina Gudier, infant
Johann Heinrich Bäumer
Maria Angela Bäumer
Anna Bäumer, infant
Maria Bäumer, infant
Bernard Meyer
Joseph Budde
Elisabeth Maria Toubling
Johann Nicolaus Gladde
Anna Maria Knostman
Margaretha Budeke
Heinrich Gähr, infant
Maria Anna Seraphina Budde
Maria Elisabeth Budde
Rosina Lippert
Andreas Lippert
Anna Lippert
Johann Lippert
Rosina Lippert
Johann Bernard Arns, age: 63 years
Elisabeth Noxol, age: 47 years
Margaretha Oldiges
Johann Lohmann
Wignand Gärvels
Johann Schemmel, Ludimagister, 19 July
Clara Schemmel
Heinrich Zumbrink
Elisabeth Zumbrink
Anton Zumbrink, infant
Maria Anna Zumbrink, infant
Karolina Muker, infant
Clara Maria Bokrath
Heinrich Bockrath, son
Herman Heinrich Bögman
Elisabeth Bögman, infant
Franz Bögman, infant
Bernard Bögman
Catharina Maria Nothof
Elisabeth Ularn
Franz Nothof, infant
Elisabeth Ahlers
Bernard Ahlers, infant
John Theodor Ahlers, age: 44 years
Bernard Gähr
Johann Rau
Caspar Untit
Elisabeth Untit
Elisabeth Untit, daughter
Angela Dikman
Johann Heinrich Gelus
Maria Gelus nee Huntkom
Heinrich Gelus
Bernard Gelus
Bernadina Gelus, infant
Herman Heinrich Alkenberg
Maria Anna Alkenberg
Bernard Alkenberg
Bernard Alkenberg, infant
Carolina Alkenberg, infant
Maria Elisabeth Alkenberg
Herman Heinrich Alkenberg, infant
Maria Elisabeth Meyer
Maria Elisabeth Steskamp

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Maria Anna Steskamp
Elisabeth Bergman
Caspar Siefering
Katharina Maria Schäpper
Christina Elisabeth Drees
Elisabeth Mënke
Heinrich Berning
Maria Elisabeth Berning
Maria Anna Holid
Maria Elisabeth Böging
Friederich Merse
Johann Buklage
Katharina Elisabeth Friderich
Heinrich Kalwilage
Carl Holrah
Friderich Kuhlman
Johann Frederich Drees
Wilhelm Wortman
Franz Wellerding
Maria Elisabeth Webke
Maria Webke
Anton Straund, infant
Bernard Caspar Straund, infant
Franz Straund, infant
Josephina Straund, infant
Maria Straund nee Dickman
Clara Frasman
Friederich Enneking, infant
Michael Pfeifer, infant
—— Pfeifer
Jacob Sen, Brother of the Society of the Precious Blood, age: 34 years
Conrad Willoh
Anna Maria Gausepohl
Joseph Gausepohl
Joseph Gausepohl, infant
Heinrich Willoh
Elisabeth Willoh, infant
Bernadina Friederichs, infant
Margaretha Friederichs, infant
Helena Elisabeth Gersen, infant
Maria Elisabeth Gersen nee Eichman, age: 45 years
Herman Heinrich Wempe
Katharina Hissing
Elisabeth Hissing
Luise Dikman, infant
Anna Maria Schöling
Anton Ingebrand
Andreas Ingebrand
Bernard Diexen
Clemens Schimmeler
Johann Anthony
Margaretha Anthony
Heinrich Anthony, infant
Maria Anna Göhr
Bernadina Hageman, infant
Franz Hageman, infant
Maria Anna Osterfeld
Herman Destie
Johann Friederich Meyer
Elisabeth Clara Meyer
Johann Heinrich Helzker, infant
Johann Franz Helzker, infant
Johann Bernard Helzker, infant
Maria Hekfort
Anna Maria Hekfort
Elisabeth Meyer, infant
Melchior Räuber
Herman Heinrich Riesenbeck
Bernard Gessing
Heinrich Tronkamp
Elisabeth Gladde nee Tobens
Maria Anna Fortman
Gerhard Heinrich Borkers
Johann Heinrich Borkers
Anton Borkers
Maria Borkers
Franz Lamers
Gertrud Lamers
Gertrud Lamers, infant
Herman Heinrich Roehling
Heinrich Teppe
Frederich Teppe, infant
Elisabeth Teppe, infant
Theodor Dietrich Oldiges
Franz Hageman
Elisabeth Hageman
Maria Angela Tangeman
Heinrich Tangeman
Bernard Tangeman
Franz Dahlinghaus, infant
Maria Dahlinghaus, infant
Margaretha Dahlinghaus
Elisabeth Rathweg
Albert Eilert
Margaretha Gerken
Heinrich Gerken
Johann Heinrich Muhlen
Heinrich Muhlen

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

August and July
Maria Bensman
Angela Flokman
Wilhelm Flokman, infant
Anton Flokman, infant
Carolina Bensman, infant
Johann Heinrich Timerman
Maria Rebecka Wilkens
Bernard Heinrich Lining, age: 63
Johann Bernard Bruggenschmid
Bernard Wessel, infant
Gottlieb Treüer
Heinrich Bruggenschmid, infant
Johann Heinrich Nienberg
Anna Margaretha Enneking, age: 36 years
Katharina Elisabeth Bensman
Herman Heinrich Bensman
Maria Elisabeth Oldiges, infant
Anna Oldiges, infant
Elisabeth Kaether
Heinrich Schierberg
Herman Hienrich Holtvogt
Bernard Holtvogt
Bernard Heinrich Dickman
Elisabeth Bitman
Anna Maria Lohman
Andreas Lohman, infant
Herman Heinrich Steskamp
_____ Wilbering
Joseph Wende
Herman Heinrich Röhling
Maria Wildeshaus
Heinrich Pene
_____ Stuve

September
Maria Angela Melchert, infant
Bernadina Gàhr, infant
Joseph Berthing
Clemens Bernard Meyer, infant
Clemens Heinrich Frieling, infant

October 15
M. Katharina Sieferting

October 23
B. Heinrich Busse

November 12
Maria Angela Schröder

December 8
Anna Maria Fluehtscheiper

December 14
Anna Maria Zumbrink

December 17
Johann Heinrich Richter

December 25
Gertrud Haverbeck

1850

January 23
Tobias Drees

January 27
Heinrich Surman, 10 years

February 6
Anton Osterloh

February 8
Heinrich Osterloh, infant

February 9
Maria Elisabeth Knapke

March 1
Maria Catharina Bergman

March 2
Wilhelm Menke

April 5
Bernard Wentte, infant

April 28
Heinrich Brandewie, infant

May 1
Johann Gersen

May
Heinrich Rolfes, age: 18 months

June 13
Catharina Gerken

June 14
Theodor Clemens Surman

July 6
Maria Gertrud Lueckman

July 14
Catharina Bernadina, daughter of Frederich Kramer, age: 18 months

July 20
Heinrich Frass
Theodor Wasgefort

July 21
Heinrich Johann Zumbahlen

July 27
Maria Catharina Wokee, infant

July 30
Catharina Dilman

August 4
Maria Anna Panschar

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

August 7
Heinrich Pelzer
August 9
Beatus Voeke, infant
August 19
Heinrich Rehling, infant
August 11
Johann Bernard Goehr, infant
August 14
Maria Catharina Oldiges, age: 4 days
August 15
Catharina Anna Voeke
August 22
Angela Ronnebaum
October 2
Joseph Plaens, infant, age: 18 months
October
Maria Gertrud Elisabeth Algenbach wife of Theodor Budde
October 7
Bernard Kemphaus
October 23
Wilhelm Schölling, age 56 years
October 29
Maria Catharina Arns
November 18
Maria Catharina Gute, age: 70 years
November 21
Anna Maria Aufterhar nee Kockenge
November 12
Elisabeth Bramlage
November 15
Herman Wilde
November 20
Anna Maria Elisabeth Witte
November 21
Joseph Enneking
December 15
Anna Maria Melcher
December 20
Maria Elisabeth Catharina Imbusch

Note: There were additional cholera victims in July and August of 1849 whose deaths were not recorded. Local family histories attest to this fact.

EARLY PARISHIONERS

The following are the names of the "Mitglieder" or parishioners, listed as heads of families, found in the "Namentliches Verzeichnis" or Roster of 1836 for the "Katholisches Pfarr-Gemeinde ad Sanctum Augustinum in Stallostown/Münster/, Mercer County, Ohio, Nord-Amerika."

Head of Family	Year Came	Number of Communicants	Number of Children
ADELMEYER, Bernard Heinrich	1833	2	4
AHLERS, Johann Theodor	1833	2	
ALBERS, Alardus		1	
ALBERS, Johann Bernard	1834	2	4
ARKENBERG, Bernard	1834	3	2
ARNS, Johann Bernard	1833	2	2
BAHRHORST, Bernard	1832	2	3
BAHRHORST, Johann Heinrich	1832	2	4
BAUMHOVE, Bernard	1836	2	1
BECKMANN, Hermann Heinrich	1836	2	1
BECKMANN, Johann Gerhard	1832	5	3
BECKMANN, Johann Hermann	1832	2	2
BEDINGHAUS, Theodor		2	5
BEHNE, Gerhard	1836	5	3
BEISEL, Martin		2	2
BENNE, Bernard Heinrich	1834	2	

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

BERNHERD, Valentin	1836	1	4
BERNING, Heinrich	1834	2	4
BÖHMER, Johann Heinrich	1836	3	2
BÖRGER, Heinrich	1835	4	2
BÖRGERDING, Bernard Heinrich	1834	1	
BOLLEY, Michael		3	2
BONENGEL, Nicolaus		7	4
BORGMANN, Bernard Heinrich	1833	2	1
BOVENDICK, Johann Theodor	1835	5	1
BRAMLAGE, Johann Heinrich		5	
BRANDEWIEHE, Anton		3	3
BRANDEWIEHE, Heinrich	1835	2	1
BRÜGGENSCHMIDT, Heinrich	1834	5	1
BRUNS, Joseph		2	2
BÜCKER, Theodor		2	3
BUDDE, Johann Heinrich	1833	2	5
BUSCHMANN, Franz	1834	2	1
BUSSE, Bernard Heinrich	1832	2	3
BUSSE, Heinrich	1835	2	
BÜSSING, Joseph	1834	2	1
DANZIG, Franz		2	3
DECKER, Heinrich	1835	4	3
DETERS, Heinrich Arnold	1834	2	
DICKMANN, Carl Heinrich	1836	2	
DORSTEN, August	1834	2	2
DORSTEN, Heinrich	1833	3	3
DREES, Johann Michael	1833	2	1
DREES, Tobias	1833	3	6
DREES, Tobias (Quatmann)	1833	2	4
DREIER, Gottlieb		3	3
DULWEBER, Sigismund	1834	5	
EBBERT, Johann Georg		4	
EICH, Johann	1835	2	2
ELBERT, Carl	1833	2	4
ENNEKING, Bernard	1834	5	2
ENNEKING, Friedrich	1834	3	3
ENNEKING, Heinrich	1833	2	2
ENNEKING, Joseph	1835	2	
FANGMANN, Johann	1833	3	1
FEDLER, Johann Conrad	1836	2	1
FELDMANN, Johann Bernard	1834	2	3
FRIEDRICHS, Johann Bernard	1833	2	1
FRIEROTT, Heinrich	1835	1	
FRILLING, Johann Bernard	1834	5	3
FRILLING, Johann Heinrich	1833	4	4
GAST, Andreas	1833	4	
GAUSEPOHL, Bernard	1834	2	4
GAUSEPOHL, Carl	1834	2	2
GAUSEPOHL, Heinrich, Wittwe	1836	4	1
GEHFERS, Johann Heinrich	1832	4	
GELHAUS, Johann Heinrich	1835	2	1
GÖCKE, Johann Mathias	1834	2	2

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

GÖHR, Caspar	1833	4	1
GOSMANN, Johann Heinrich	1833	2	2
GRIESHOP, Heinrich	1833	2	2
GUDE, Hermann	1834	3	3
GUDENKAUF, Hermann Heinrich	1833	2	1
HANDORF, Von, Bernard	1833	2	
HARMS, Johann Heinrich	1834	3	4
HAUSFELD, Clemens	1836	3	3
HAVERBECK, Anton	1834	3	3
HEITKAMP, Johann Heinrich	1835	2	1
HEITMANN, Johann Ludger	1833	2	5
HENKE, Bernard	1834	2	4
HERGENRÖTHER, Franz	1833	2	2
HERKENHOFF, Johann Heinrich	1835	4	3
HOLLIED, Johann Heinrich, Wittwe	1834	3	1
HÖLSCHER, Johann Heinrich	1835	5	
HOLTFOGT, Hermann Heinrich	1833	2	1
HOYNG, Carl Heinrich	1834	2	1
HOYNG, Gottfrid Anton	1833	1	
HUSING, Johann Joseph	1834	2	1
IMBUSCH Johann Gerhard	1834	2	4
KALVELAGE, Johann Hermann	1835	3	
KLEINE, Heinrich	1835	2	3
KLUS, Bernard	1833	2	1
KNAPKE, Heinrich	1834	2	2
KOKENGE, Johann Bernard	1833	2	4
KRÄMER, Bernard Heinrich	1833	2	2
KRUSE, Hermann Heinrich	1835	2	1
KUHLMANN, Friedrich	1836	3	
KUPER, Anton Bernard	1832	2	
LAMBERS, Johann Lucas	1834	2	5
LÄMMERMÜHLE, Heinrich	1833	2	1
LANGE, Franz	1834	3	1
LAU, Carl Heinrich	1835	2	
LIENING, Bernard Heinrich	1834	7	1
LIPPERT, Andreas	1833	2	3
LÜCKMANN, Johann Gerhard	1834	2	1
LÜERS, Arnold	1833	5	
MARKS, Nicolaus	1836	1	
MEISTERMANN, Johann Friedrich	1835	2	4
MELCHER, Heinrich Lucas	1835	2	2
MENKHAUS, Mathias	1834	2	4
MEYER, Bernard (Lormie)	1833	5	2
MEYER, Bernard (Columbia St.)	1833	7	1
MEYER, Johann Heinrich	1833	3	1
MEYER, Joseph	1833	2	1
MÖLLER, Everhard	1836	3	4
MUHLE, Heinrich	1835	3	1
MÜLLER, Franz	1836	1	
NETLER, Johann	1836	2	1
ORTMANN, Bernard	1834	2	2
OSTERLOH, Johann Albert	1836	2	

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

PANNING, Gerhard Heinrich	1835	2	2
PANSCHAR, Hermann Heinrich	1833	2	
PAUL, Gerhard Heinrich	1835	2	2
PELZER, Franz	1836	2	
PELZER, Johann Heinrich	1834	4	1
PIENING, Bernard	1834	2	1
PILLE, Bernard		2	1
PILLIOD, Jacob Melchior	1836	5	6
POHLSCHNEIDER, Friedrich	1833	1	4
PUTTHOFF, Heinrich	1835	2	1
RATERMANN, Johann Heinrich		2	2
REHLING, Bernard	1836		
RICHTER, Christoph Heinrich	1834	3	
RODWEG, Johann Heinrich	1835	2	4
ROHENKOHL, Johann Friedrich	1832	4	
ROLFES, Heinrich Theodor	1835	3	2
ROLFES, Johann Heinrich	1833	2	3
ROLFES, Joseph	1834	2	2
ROOF, Johann Wilhelm	1833	2	3
ROTTINGHAUS, Friedrich	1835	2	
RUSCHE, Franz	1836	3	
SCHÄPER, Franz	1833	2	1
SCHÄPER, Johann Heinrich	1834	2	1
SCHEMMEL, Theodor Christ. Hermann	1833	5	
SCHIMMÖLLER, Johann Christ. Hein.	1836	2	1
SCHLICHTIG, Fidelis	1836	3	1
SCHÖLLING, Wilhelm	1835	2	1
SCHÜRGER, Valentin	1834	2	1
SCHÜRMANN, Wilhelm	1835	4	3
SCHULER, Anton	1836	3	
SCHULTE, Heinrich	1833	2	1
SCHULZE, Johann Bernard	1833	3	2
SEXTRO, Hermann	1834	2	2
SIEVERDING, Caspar	1835	2	1
SOMMER, Johann Heinrich	1832	2	1
SOMMER, Theodor Joseph	1833	3	
SPREHE, Franz Heinrich	1833	2	1
SPROCK, Johann Bernard	1836	7	
STEGEMANN, Herman Heinrich	1836	3	1
STEIN, Peter	1836	3	3
STUBBE, Friedrich Arnold	1833	2	3
STUKENBORG, Heinrich	1835	4	1
STÜVE, Hermann Heinrich	1834	2	3
SURMANN, Johann Hermann	1832	4	2
SURMANN, Joseph	1832	2	
TAUCKE, Johann Heinrich	1835	2	1
TAUCKE, Johann Rudolf	1832	2	
TEPE, Bernard	1833	2	1
TERSTIEGE, Heinrich	1834	4	3
THEMANN, Franz Heinrich	1833	2	1
THEN, Johann	1836	6	
THOMANN, Johann Caspar	1833	1	

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

TOBENS, Gerhard Johann	1834	6	3
TÖNNIES, Johann Hermann	1834	2	1
TREUE, Gottlieb	1833	5	3
VASKE, Johann Bernard	1834	1	
VOCKE, Johann Heinrich	1835	2	
WARNECKE, Johann Hermann	1834	2	4
WEHRMANN, Hermann Heinrich	1834	5	2
WENDEL, Johann Wilhelm	1833	6	4
WENTE, Joseph	1833	2	2
WESTBROCK, Joseph	1835	2	3
WICHMANN, Mathias	1833	5	
WILKE, Bernard Heinrich		2	2
WILKEMACHES, Hermann Heinrich	1835	2	2
WILKENS, Johann Heinrich	1834	2	2
WILSHAUS, Friedrich		2	5
WIRBRING, Heinrich	1835	3	2
WOLKE, Johann Bernard	1833	3	3
WÖRMANN, Hermann Heinrich	1833	3	1

The following are names listed prior to the Roster of 1836, but these were no longer parishioners in 1836:

1833

BUCHERT, _____
DANMANN, _____
HECKMANN, _____
MERSE, _____
MIDDLEBECK, Clemens August
QUATMAN, _____
HEIER, _____
KORDMANN, _____
LIESTENSCHNIEDER, Johann
HELMSING, H.
GÖCKE, Heinrich

1834

DICKMAN, Dirk
FLECKENSTEIN, _____

1835

GRÄFER, Friedrich
GRIESHOP, Caspar
MEYER, Arend
WINNER, Franz Joseph

The following are the heads of families added to the Roster after 1836:

1837

Head of Family	Year Came	Number of Communicants	Number of Children
ARLING, Heinrich	1837	2	
BORGESS, Caspar	1837	1	
FISCHER, Heinrich	1837		
HUTT, Ludwig	1837		
JUNCKER, Johann	1837	2	1
KRAMER, Bernard	1837	2	

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

KUHLMAN, Bernard	1837	2	
MENKE, Johann Wilhelm	1837	2	
MUCKER, Johann Bernard	1837	2	2
ROTTINHAUS, Johann Bernard	1837	1	
RÜMPING, Friedrich	1837	2	
SOMMER, Johann Friedrich	1837	2	
UHLHORN, Johann Theodor	1837	2	
WURTH, Engelbert	1837	2	4

BERGMANN, Franz Heinrich
BORKERS, Heinrich
BRAMLAGE, Bernard, Wittwe
BRAMLAGE, Johann Heinrich, Jr.
BUSCHMANN, Hermann Heinrich
BUSSE, Joseph, Wittwe
DUCKMANN, Carl (Hunteborg)
DICKMANN, Johann Heinrich
FELDMANN, Johann Heinrich
GÄDKER, Johann Wilhelm
HAUSFELD, Joseph
HEITMANN, Ferdinand
HINNERS, Theodor
HOLTGREVEN, Franz Joseph
KEISER, Gerhard Heinrich
KERSTING, Johann Bernard
KLÄNE, Johann Gerhard
KLEINE-RONNEBAUM, Bernard
KNAPKE, Friedrich
KÖSTERS, Bernard Heinrich
KRÄMER, Johann Theodor
MEHRING, Gerhard Heinrich
NORDHOFF, Stephen
PLAGGE, Bernard
PRENGER, Hermann Marcus
QUEBBEMANN, Johann Bernard
RICHTER, Johann Heinrich, Jr.
ROLFES, Diedrich Heinrich, Jr.
SCHEPER, Anton
SCHRÖDER, Johann Bernard
STEINEMANN, Johann Heinrich
TABELING, Joseph
TANGEMANN, Herman Heinrich
TERSTIEGE, Johann Bernard
WENTKER, Johann Bernard
WESSEL, Johann Theodor
WÜBKER, Johann Chris. Heinrich
ZIMMERMAN, Johann Heinrich

1838

DONNEMANN, Bernard
KAISER, Gerhard Heinrich
KNÜVENER, Phillip
SCHEMMEL, Johann, Jr.
TIMMERMANN, Johann Heinrich
TRENNENKAMP, Christoph
VON DER HEIDE, Bernard
WATTERKÖTTER, Ferdinand
ZUMBRINK, Heinrich

1839

ACKERMANN, Johann
BAGGE, Heinrich
BUSCH, Hermann Heinrich
DODT, Hermann Heinrich
HAGEMANN, Joseph
NIENBERG, Bernard
SCHILTZ, Carl
SCHMITMEYER, Johann Heinrich

1840

ABELE, Phillip Wilhelm
GARWELS, Joseph
MERSZE, Friedrich
WEHRMANN, Herman Anton

1841

GAST, Peter, Jr.
KAMPER, Johann
OSTERFELD, Gerhard
TANGEMANN, Bernard

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

1842

BENSMANN, Herman Heinrich
FLOCKMANN, Johann Bernard
MEYER, Friedrich
MÜLLER, Heinrich
PANNING, Bernard

Enumeration of white youth between the ages of 4 and 21

Dist #1 Township German, October 1852

Parent or Guardian with Children and Age listed, if known

B. Nienberg
Maria — 11
Joseph — 9
Wilhelm — 7
Jenne — 4
B. Nienberg Gdn
Frantz Herkenhoff — 14
Harman Herkenhoff — 17
Witwe (widow) Dickman
Heinrich — 15
Bernard — 15
B. Piening
Heinrich — 18
H. Dramann
Heinrich Bunnebaum — 15
B. Wilberding
Johann — 19
Johann Lehman
Bernard — 13
Arnold Sextro
Katherine — 15
B. Wiegelman Gdn
Wilhelm Wesbranck — 19
Heinrich Wesbranck — 17
Maria Wesbranck — 14
August Wesbranck — 9
Agnes Wiegelman — 4
Krobher Gdn
Wilhelm Tobe — 18
A. Wiggorn
Adolph Wiggerman — 10
H. Dillman
Elizabeth Mueckka — 15
Franciska Mueckka — 12
Amelia Mueckka — 9
Kardel Gauspohl
Dina — 18
Caroline — 14
Maria — 14
Josephine — 8
Heinrich — 17
Bernard — 10
Gottlieb Schwenzer
Maria — 10
H. Schulte
Maria — 15
W. T. Scholling
Clara — 11
Johan Rakel
Maria Kramer — 12
H. Wotte
Maria
H. Heimsat
Bernard Kotter — 15
W. Beckman
Heinrich — 10
M. Drees
Kardel — 13
Clemens — 9
Joseph — 6
Bernard — 6
Elizabeth — 11
Heinrich Lohman
Elizabeth Brembrink — 13
Heinrich Brembrink — 15
Bernard Brembrink — 17
Hen Gossman
Maria — 17
Hermann — 12
Heinrich — 10
Josephine — 8
Johan — 6
Bernard Schrader
Katherine Lange — 9
Maria Lange — 7
Dina Lange — 4½

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

B. Friedrichs
  Josephine — 15
  Elizabeth — 13
  Bernard — 12
  Anton — 8
Dr. Schmieder
  Maria Tonges — 8
Albert VanderBruck
  Cornelia — 6
W. Kramer
  Friedrich — 18
  Bernard — 14
Theodore Wilde
  Wilhelm Menke — 7
H. Wanke
  Joseph — 16
H. Vocke
  Harman — 16
  Clemens — 11
  Joseph — 8
  Bernard — 6
Frausman Kasper
  Clara Diehaus — 17
Joseph Kleinhans
  Katherine — 15
B. Ortman
  Bernard — 14
  Dina — 17
W. Surman
  Maria
H. Deptman
  Elizabeth Hulsman — 11
Gerrad Recktin
  Joseph — 6
H. Knaustman
  Philomena Willoh — 11
  Jim Boia — 17
B. von Handorf
  Maria
  Heinrich — 11
  Friedrich Dosenbrank — 18
B. Luckman
  Fernard
  Heinrich
  Johann
  Bernard
  Dieterich
Witwe Maria Paul
  Heinrich
  Maria
Mathias Brucken
  Maria Anna — 8
Heinrich Verhierath
  Gertrut Gerwells — 10
  Elizabeth Gerwells — 9
W. Kalwerlage
  Bernadine Richter
Konrad Fleckenstein
  George — 6
  Jacob — 4
Anton Buswa
  Katerine Eig — 8
  Johan Buswa — 7
  Gertrut Buswa — 4
Harman Fortman
  Harman — 15
  Diederich — 20
  Johan — 12
  Joseph — 14
H. Fortman
  Gertrut Benne — 4
Anton Haverbeck
  Bernard — 18
  Harman
  Wilhelm
  Anton
Pelker
  Caroline Guttir
W. Niehaus
  Elizabeth Guttir
Witwe Budde
  Johan
  Friedrich
  Maria
  Heinrich
Adelmaier
  Diderich Dickman
  Johan Dickman
  Heinrich Adelmaier
  Bernard Adelmaier
  Maria Adelmaier
  Dina Adelmaier
Joseph Toske
  Margaretha
Johan Adams
  Agnes
Johan Dorst
  Caroline
H. Hierath
  Margaretha
  Katherina
  Barlina

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Jacob
August Konieka
Bertha
W. Jansen (or Tansen)
Johan
Bernadina
Maria
Jerrad Hus
Lisabeth
Bernard Piening
Bernard
Kardel
Franz
Franz
Joseph Sumbrink
Gerrad
Margaretha
W.Lange
Anna
Susanna
Phielip
Wilhelm Rutter
Heinrich
Friedrich Rumping
Heinrich
Lisabeth
Dina
H. Kowwerman
Mathias
Katharina
Friedrich
Philomena
Kaspar
H. Holliet
Heinrich
Gertrut
Maria
Wilhelm Tons
Robert
Theresia
Wilhelm
Lisabeth
Ignatz Foskuhl
Gertrut
Kara
Peter Gast
Heinrich
Joseph
Johan
Clara
Dina
Johan Bramlage
Hermann
Clemens
Philomena
Maria
Kardel Berting
Bernard
Friedrich
Heinrich
H. Hemmelgare
Julius
Bernard
Vagedes
Anton
Franz
G. Epperson
Jim
Samuel
Daniel
Philomena
Maria
H. Vockshol
Heinrich
Ferdinand
W. Hunekaken
Harman
Joseph
B. Barnholster
Bernard
Heinrich
Joseph
Franz
Clemens
A. Gohr
Johan
Clemens
F. Sprehe
Maria
Katharina
Maria
Caroline
Louisa
Kardel
Agnes
George
B. Willoh
Gerrad
Elizabeth
F. Lange
Heinrich
Caroline

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Stueve
Harmann
W. Mense ?
Louisa
Dina
W. Busch
Caroline
August
Elizabeth
Joseph
W. Lubbe
Anna
Maria
F. Meier
Elizabeth
Agnes
Friedrich
Joseph
M. Zretz ?
August
Kardel
Serraphina
A. Meir
Joseph
F. Hinders
Friedrich
Maria
Philomena
Katarina
Bernadina
H. Busse
Dina
H. Wendel
Gertrut
Elizabeth
Maria
Johan Bugink ?
Elizabeth
Lena
Joseph
Maria
Johan Frulling
Johan
B. Pauels
Bernard
Johanna
Hussalins ?
Julianus
H. Tangeman
Bernard
Katharina
Maria
Agnes
Heinrich
Joseph
A. Bruck
Katharina
Albert
Anton
H. H. Pancher
Kardel
August
Carolina
Elizabeth
Bernard
Anna
Heinrich
Louis Kathhorn
Franciska
Louida
Maria
H. Schluter
Maria
F. Pothof
Heinrich
Katharina
H. Barhorst
Clemens
H. Koster
Heinrich
Maria
Carolina
L. Klemert
Katharina
Bernadina
Rev. A. Kunkler
Joseph
H. Bokrat
Friedrich
W. Bensman
Bernard
Anna
H. Helmink
Bernard
Elizabeth
Dina
B. Rauen
Elizabeth
Heinrich
Bernard
G. Thoms
Johan

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

W. Gur
Gertrut
Johan
Ita
Maria
Dina
K. Frangman
Maria
Elizabeth
B. Atmer
Harman
B. Arns
Elisabeth
G. Bruns
Bernard
Maria
H. Steinemann
Heinrich
Bernard
Maria
Franz
Kardel
Dina
Heinrich
W. Janning
Maria
W. Heilers
Maria
B. Kruse
Elisatha
Bernard
W. Danneman
Bernard
Philomena
W. Etwarts
Mathias
W. Tilberis ?
Ande
Martha
Matilda
John Brunkhost
Katharina
Johann Borges
Johan
Heinrich
Konrad
J. Borges
Elizabeth
H. Bucker
Theresia
H. Ahrns
Elizabeth
Joseph Taphorn
Joseph
Lausensweiler
Heinrich
Elizabeth
Johann
John Stern
Elizabeth
Christean
W. Vierring
Anna
Heinrich

Total number 315

Theodor Heinrich Hut
District Clerk

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

THE 1863 CENSUS AND RECORD BOOK

"A book for the Parish of Minster, including the parishioners thereof, and also the payment of the pew rent and the operations of the Parish from 1 January 1863 on", was begun in 1863. The book first listed the non-parishioners who owed the parish money in 1863 with the amounts due and also the subsequent payments made. A list of parishioners and former parishioners followed, with notations, and also with amounts due and amounts paid entered after certain names. The remainder of the book contained the pew rent records from 1863 to 1874.

The list of non-parishioners, parishioners, and former parishioners follows, with notations as recorded:

Adelmeyer, Bernard Heinrich
Ahlers, John Theodor — dead
Albers, Alardus — dead
Albers, Bernard — dead
Arkenberg, Bernard
Arling, Heinrich — dead
Ahrens, John Bernard Sr. — dead
Antony, John — dead
Ahrens, John Bernard Jr.
Ahrens, Henry
Athkamp, Alexander — dead
Abbenhaus, Franz
Antony, Adam — left
Asbrehe, H.
Athmer, Bernard

Bocklage, Johann Gerhard
Bittmann, Georg — left
Barhorst, John Heinrich — dead
Beckmann, Herman Heinrich — dead
Beisel, Martin — dead
Benne, Berhard Heinrich — dead
Bensmann, Hermann Heinrich Sr. — dead
Bergmann, Franz Heinrich
Bergmann, Heinrich Jr.
Berting, Carl
Berting, Anton — left
Berning, Henry Sr. — dead
Berning, Gerhard
Berning, Henry
Bäumer, John Henry — left
Börger, Henry Widow — dead
Borgers, Henry — dead
Bavendick, Bernard
Brunengraf, H.
Bäumer, B. West
Bäumer, B. East
Brandewie, Anton
Brandewie, Herman Henry
Bruggenschmit, Bernard — dead
Bruns, Joseph
Böcker, Henry — dead
Bramlage, John — left
Bramlage, Herman Henry
Busch, Herman Henry Widow
Budde, John Henry Widow
Buschmann, Franz — dead
Busse, Henry Sr.
Brambrink, J. H. Widow — dead
Berning, Anton — left
Baumer, Bernard (Sprock) — left
Buschmann, H. H. Widow
Brune, George — dead
Banhorst, Joseph
Budde, Joseph — dead
Brandewie, Bernard
Büssing, Bernard — left
Bockrath, Casper Henry
Bockrath, J. Henry
Brandt, Herman Henry
Bensmann, Herman
Bensmann, Wm.
Borchers, J. Henry
Benter, Peter — left
Böckmann, J. Henry — dead
Bernholt, Christ
Bernholt, Carl
Bernholt, Fritz
Bankemper, Ferdinand
Büssing, Joseph
Busse, Bernard Henry — dead
Bourgeois, Anton
(March, 1870) Bachman, Adam
(1875) Beckmann, Nina Frau von H.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Borgers, Wm. — left
Brunner, Rev. F. Salesius
Bankemper, Henry
Brink, August
Budde, Theodor

Clement, Lucas

Dannemann, Bernard — dead
Danzig, Franz Widow
Decker, Henry — dead
Dickmann, Carl Heinrich — dead
Dickmann, John Henry
Dorsten, August Sr.
Dorsten, Henry Sr. — dead
Dorsten, Henry Jr.
Dorsten, August Jr.
Drees, Tobias Sr. — dead
Drees, Tobias, Jr. Widow
Drees, John Michael
Dreyer, Gottlieb — dead
Dalinghaus, Henry
Dierksen, Bernard — dead
Drees, Fritz
Deiters, Bernard
Dillmann, Herman
Dirksen, Herman
Diersen, Henry
Dramann, Henry — dead
Depweg, Diederich
Decker, Joseph
Depweg, Heinrich
Dasenbrock, J. H.
Düsing, Franz

Elbert, Charles — dead
Elbert, Henry
Eneking, Henry
Eneking, Joseph — dead
Eiting, John
Eying, Anton
Eiting, Wilhelm

Feldmann, John Bernard — dead
Flockmann, J. Bernard — dead
Frilling, Clemens
Flaute, J. Henry
Frilling, John
Friedrich, J. Bernard — dead
Frirott, Henry Sr. — dead
Frirott, Henry Jr.
Frilling, Herbert — dead
Fleckenstein, John — dead
Fleckenstein, Conrad — left
Fortmann, Herman Henry
Fortmann, Clemens
Fortmann, Henry
Friemering, Bernard
Fortmann, Joseph
Fischer, Bernard
Fortmann, Anton
Fischer, John
Fischer, Gerhard
Fortmann, Diderich

Gast, Andreas — dead
Gast, Ferinand
Gast, Peter
Gausepohl, Carl
Gelhaus, J. H. —dead
Göcke, Mathias
Göcke, Henry
Gosmann, J. H.
Grieshop, Henry
Gude, Hermann — left
Gude, Gerhard — left
Gudenkauf, Herman Heinrich
Gerwels, Joseph — dead
Guthier, Anton — dead
Gerken, Henry — dead
Grotjan, John H.
Gausepohl, J. — left
Göhr, Anton
Gudolf, Henry
Grafe, Diederich — left
Gresbrink, J. B. — left
Göhr, Henry
Grisehop, Henry Widow — dead
Gauksterdt, Meinulphus

Handorf, Bernard von
Hausfeld, Clemens — dead
Haverbeck, Anton — dead
Hemsaat, Herman Henry — dead
Hölsker, Georg H.
Heitkamp, Henry
Heitmann, John Sr.
Heitmann, John Jr.
Hoyink, Gottfrid Anton
Hoyink, Carl Heinrich
Heitmann, Henry
Hinners, Theodor — dead

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Holit, John Henry
Holtfogt, Herman Henry — dead
Holtgreven, Franz Joseph — dead
Hüsing, J. Joseph — dead
Hut, Ludwig — dead
Heckfort, Bernard Henry — dead
Hünikhake, Bernard Widow
Heylers, Bernard Widow
Holinde, J. Bernard
Heckmann, Henry
Heckmann, Clemens
Hesling, Albert — dead
Hemmelgarn, J. H. — left
Hesselfeld, J. Henry
Hut, Theodor Henry
Heilers, Bernard L. Jr. — dead
Helmsing, H. H.
Högemann, Diederich — dead
Hoffhaus, Heinrich
Husmann, Heinrich
Horstmann, Albert
Hues, Gerhard
Hausinger, Johann
Hinders, Diderich
Horstmann, Ferdinand
Hüninghake, Joseph
Hendrich, Joseph
Helmuth, John Baptist
Hoying, Dr. August

Janning, Bernard — dead
Jacob, Michael

Kalflage, John Henry — dead
Keiser, John Henry
Keiser, Gerhard Henry
Kemper, John Sr. — dead
Kemper, John Jr.
Kötter, B. H. — dead
Kessing, J. Bernard — dead
Keiser, Henry — dead
Kortenjan, Bernard — dead
Kotter, Henry Sr. — dead
Knapke, Henry
Knapke, Frederich — dead
Kockenge, Bernard Widow
Krämer, Bernard Henry Widow
Kuhlman, Fr. — dead
Kuper, Bernard Anton
Kramer, J. Frederich
Kruse, Bernard

Küther, Joseph
Klatte, Nickolaus — dead
Köster, Bernard Henry — dead
Klop, John — left
Kockenge, Joseph
Kovermann, Henry
Klöker, Herman Henry — left
Klinkhamer, Fritz — dead
Knostmann, Henry
Krampe, Henry
Kovermann, John Conrad
Kovermann, Everhard
Kotmann, Georg — left
Kocke, Friedrich
Kösters, Diedrich
Krämer, Johan Heinrich — dead
Kleinesanderman, J. H.
Kuhlmann, Widow

Lange, Franz Sr. — dead
Lange, Franz Jr.
Lohman, John Sr. — dead
Lippert, Andreas — dead
Liening, J. B. — dead
Luckmann, J. G. — dead
Lehmkuhle, Bernard — left
Lange, Maria Anna Widow
Laufersweiler, Peter — left
Lange, Bernard
Lohmann, Henry
Lohmann, Herman
Luthmann, Casper
Lehmkuhle, Franz
Liesner, Herman

Meyer, David — dead
Mehring, G. H. —dead
Melcher, H. Lucas
Meyer, Friedrich
Meyer, Henry (sawmiller)
Menke, Wm. — dead
Merse, Friedrich — dead
Meyer, Bernard Henry
Meyer, J. H.
Meyer, Joseph (lamplighter)
Mucker, J. B. — dead
Muhle, Henry — dead
Mese, B. H.
Müller, Henry — dead
Melcher, Math.
Meiering, Joseph

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Meiners, Diederich
Mersman, G. H.
Meier, Bernard
Meyer, Henry (reservoir)
Meyers, J. H.
Menkhaus, Franz
Meyer, Carl
Meyer, Bernard
Meyer, Anton
Meyer, Joseph — dead
Mengis, Dr. Maurice — left
Meyer, Christ
Marishen, B. H.

Netler, John — dead
Northof, Stephen — dead
Nienberg, B. H.
Noxall, Henry — dead
Nagel, Bernard
Noxall, Clemens — left
Noxall, Bernard — left
Nauber, G. — dead
Nünlist, John

Oldigers, Theodor (gervers) — dead
Ortmann, Bernard
Osterfeld, Gerhard
Osterfeld, Henry
Osterloh, John Albert
Oldiges, Wm.
Ostendorf, B. Henry — dead
Overman, Bernard
Oldiges, Theodor
Otting, Franz
Otting, Bernard
Overmann, Herman

Pauls, Isack
Panning, Gerhard Henry — dead
Panshar, Herman Henry — dead
Paul, Gerhard Henry — dead
Pelzer, J. H. — dead
Piening, J. Bernard — dead
Pilliod, Melchior Jacob — left
Pöppelmann, Henry
Prenger, Herman
Ploüs, J. Bernard — dead
Peirick, J. Bernard — dead
Pohlschneider, Bernard — dead
Puthoff, Franz
Pieper, J. Theodor
Pielage, H.
Pauls, John

Quebbemann, J. Bernard — dead
Quartmann, Herman Henry Jr.
Quatman, Joseph

Rathweg, J. H.
Rehling, Henry
Richter, Henry — dead
Rolfes, J. H. — dead
Rakel, J. H.
Rümping, Friederich
Ronnebom, Bernard — dead
Ruske, Franz — dead
Rüther, Wm.
Rehling, Gerhard Henry
Rauh, John — left
Russ, John
Rötgermann, Bernard
Rahe, Franz
Ripploh, Wm.
Röttker, Herman
Ruske, Henry — left
Rau, John — left
Reck, Christ
Riethman, Henry
Reitmeyer, Joseph
Reisinger, John

Schemmel, John Henry — dead
Schmitmeyer, J. H.
Schlüter, J. H. — dead
Schmising, Bernard Sr. — dead
Schroder, J. Bernard — dead
Schulte, Henry
Schulze, J. Bernard — dead
Severin, Gerhard
Sextro, Herman Arnold
Siverding, Casper — dead
Sommer, John H.
Sommer, John Th.
Sommer, Theodor Joseph
Sprehe, Franz
Sprock, Bernard — dead
Stegemann, H. H. — dead
Steinemann, J. H.
Steskamp, Herman Henry — dead
Stubbe, Fr. Arnold — dead
(Jan., 1870) Schulte, George
Stukenborg, Henry

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Stuve, Herman Henry — dead
Surmann, J. H. Sr. — dead
Surmann, J. Joseph — dead
Schrandt, J. Albert
Schmeider, Dr. J. P.
Schmising, Bernard
Stuwe, Clem.
Schemmel, Everhard
Schillmöller, Gerhard
Schemmel, Theodor (Blacksmith) — left
Senger, Franz
Schroder, Gerhard
Schröder, Bernard (Lange)
Schneider, Henry
Seger, Clemens
Stuwe, Joseph
Schwenzer, Gottlieb — dead
Schlachheck, B.
Sautmann, Joseph
Schlachheck, Henry
Scheiper, Bernard
Schröder, Franz
Schaaf, Bernard
Schlimmers, John
Schemmel, Theodor (Pohlschneider)
Stockhoff, Wm. — left
Schmitt, Peter
Schlonkaske, Louis
Schwörer, John

Tangemann, Henry
Tangemann, Bernard — dead
Tepe, Bernard — dead
Thiman, Franz Henry — dead
Timmerman, J. Henry — dead
Tobens, Gerhard Henry — dead
Tobens, Hermann
Thesing, Franz Phillip
Thesing, Henry — dead
Tabeling, H. H. — dead
Trimpe, Henry — dead
Taphorn, Joseph
Tarp, H.

Upmann, Herman
Ulhorn, Dietrich

Vaske, Bernard — left
Vocke, J. Henry — left
Vanderheiden, Bernard — dead
Volk, John
Vagedes, Anton — dead
Vogt, Fred. Sr.
Vogt, Fred. Jr.
Vocke, Bernard
Vandenbrock, Albert
Vandenbrock, Albert (Wm. son) — left
Vanplassendahl, Wilbert — dead
Vandergar, Wm.
Vrassmann, Casper
Vandenbrock, Peter — left
Vandenbrock, Bernard
Vanderhorst, Benedict
Van Oss, Theodor
Van Oss, Gradus
Vanderhorst, John
Vandenhafel, Anna Maria
Vanbrunkhorst, Gerhard John
Vanderhautert, Walter
Vanderhorst, Jacob
Vöcke, H. H.
Vossenberg, Nicolaus
Völker, Bernard (April, 1870)

Wassmann, Jacob
Wiggermann, Bernard
Willoh, J. Henry — dead
Waterkötter, Ferdinand
Wehrmann, Herman Henry — dead
Wehrmann, H. Anton
Wehrmann, Henry — dead
Wehrmann, Clemens — dead
Wendeln, J. H. — dead
Wendeln, B. Anton — dead
Wente, Joseph — dead
Wessel, J. Theodor
Westbrock, Joseph — dead
Westbrock, Heinrich
Wilke, B. Henry — dead
Wilke, Henry
Wilke, H. H.
Wilkemacke, Herman Henry — left
Wilkens, J. H.
Wierbrink, J. H. — dead
Wörmann, Herman Henry
Wüpker, John C.
Wüpker, Henry Widow — dead
Wehlage, Widow
Wehlage, Henry
Wehlage, Clemens

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Wilde, Christina
Wellerding, Ferdinad — dead
Willoh, J. Bernard
Waterkötter, Georg Henry
Wolke, Joseph — dead
Wiggenar, Anton
Wöhrmeyer, August
Witte, Henry — dead
Wübker, Fred.
Walter, Michael
Wilde, Georg
Waltermann, Ferdinand
Wöhrmeyer, Henry
Weghorst, H.
Wiemann, Ferdinand

Zumbrink, Henry

ADDITIONAL LIST

Listed below are former parishioners who were still obligated to the parish accordnig to records of 1863.

Beckmann, David
Bröring, Clemens
Borgmann, G. H.
Brörmann, Herman
Graf, Henry
Hinders, H.
Jarden, Franz
Krampe, Herman
Overman, Joseph
Panshar, John
Puthof, Bernard
Schlachheck, B.
Scheiper, H.
Toller, John
Wöhrmann, Franz
Wiemann, Joseph
Witte, Werner

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

UNITED STATES
BUREAU OF THE CENSUS RECORDS

Year	*Minster*	*Jackson Township*
1850	427	——
1860	752	1554
1870	868	1502
1880	1123	1991
1890	Records destroyed	1966
1900	1465	2196
1910	1583	2261
1920	1538	2229
1930	1381	2053
1940	1504	2164
1950	1728	2401
1960	2193	2889
1970	2405	3130
1980	2557	3298

Note: The census of 1840 gives only a combined total for Minster, New Bremen, and German Township. The total is 1499. Jackson Township was not organized until 1858.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

VITAL STATISTICS
ST. AUGUSTINE PARISH

Year	*Families*	*Total Souls*
1832		52
1833	59	
1834	70	
1835	102	
1836	205	853
1838	230	
1839	239	
1840	244	1098
1841	227	
1842	221	
1843	252	
1844	243	
	261[1]	1288[1]
1846	210	
1849	228	1140
1850	296	1480
1856	379	
	310[2]	1550
1863	291	
1896	413	2167
1913	453	2275

1. Catholic Telegraph Register June 1, 1844, p. 174.
2. Letter of Father Henneberry to Archbishop Purcell of September 18, 1856 — Archdiocese of Cincinnati Archives. Father Henneberry listed 310 families with five persons per family. All other data from St. Augustine Archives.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Year	Total Souls	Families Catholic	Families Mixed	Baptisms Infants	Baptisms Adults	Marriages Catholic	Marriages Mixed	Converts Men	Converts Women	Deaths Adults	Deaths Infants	School Children
1930	1700	450		47	1	19			1	16	4	510
1931	1700	450		39	2	8	6	1	1	26	4	513
1933	1540	385		36		8				20	1	525
1934	1540	383		49		4	3			23		530
1935	1545	386		42		10	4			20		537
1937	1634	398	4	37	1	11	4			17	4	583
1938	1634	398	4	45		11	3			18	3	556
1939	1630	394	6	41	4	18	4	1	2	30	3	
1940	1635	395	7	52	2	7	2	1	1	28	2	516
1941	1650	397	7	50	3	32	2	3	0	25	1	503
1942	1650	400	10	54	2	11	3	2	1	23	3	472
1943	2200	386	39	49	4	8	0	2	2	25	3	494
1944	2230	386	39	60	5	5	5	3	2	30	1	484
1945	2230	386	39	42	3	16	5	1	2	29	1	484
1946	2230	387	40	62	5	33	7	4	1	24	3	404
1947	2250	390	40	74	4	24	5	1	3	33		500
1948	2200	390	10	69	2	23	4		2	22	3	532
1949	2300	440	10	79	2	19	1	2		24	2	466
1950	2330	455	10	73	7	24	1	6	1	30	1	577
1951	2380	472	8	75	5	13	2	1	4	28	3	583
1952	2390	482	8	78	13	10	2	7	6	18		595
1953	2438	520	8	87	1	16	4	1		24	1	
1954	2493	522	8	81	3	23	1	1	1	24	1	
1955	2510	527	8	78	1	15	0	0	1	28	3	624
1956	2525	552	8	79	1	17	1	1	0	31	2	685

Digitized by Andy Nieckamp - andynieckamp@gmail.com - www.andynieckamp.com

Year	Total Souls	Families Catholic	Families Mixed	Baptisms Infants	Baptisms Adults	Marriages Catholic	Marriages Mixed	Converts Men	Converts Women	Deaths Adults	Deaths Infants	School Children
1957	2573	555	8	83	1	10	1		1	28	2	717
1958	2689	562	8	76		15				24	2	761
1959	2736	564	8	77	3	17	1	2	1	23	3	867
1960	2831	581	7	88	1	10	5		1	21	4	839
1961	2764	586	8	66		18	6			18	2	900
1962	2793	580	8	65	1	10	1	1		35	2	953
1963	2793	580	8	54	1	15	1	1	0	32	3	890
1964	2795	582	8	63	3	19	3	1	2	25	4	905
1965	2820	599	16	71	0	19	3	0	0	26	5	900
1966	2850	598	17	58	1	17	2		1	31	1	921
1967	2900	603	17	58	3	13	3	1	2	35	2	919
1968	2831	603	17	61		18	3			19	2	906
1969	2830	603	17	59	1	21	3			33		868
1970	2830	623	17	59		23	10			22	3	900
1971	2840	603	22	47		19	4			30	3	828
1972	2800	600	20	47	1	21	10		1	27	1	900
1973	3066	850	40	59	0	19	12	1	1	28	0	935
1974	3075	845	50	46	1	18	9	0	2	30	1	980
1975	2932	830	50	53	1	25	9	1	2	29	1	898
1976	2955	890		50	0	24	9	1	3	43	1	794
1977	2978	903		49	3	17	9	1	2	30	3	767
1978	3024	855		59	1	15	4	0	1	30	4	741
1979	3054	863		73	4	19	2	0	3	26	0	748
1980	3117	875		45	2	32	1	1	1	31	0	691

Digitized by Andy Nicksamp - andynicksamp@gmail.com - www.andynicksamp.com

BIBLIOGRAPHY

BOOKS

The following literature was researched for the writing of this book.

Alerding, H. J., *The Diocese of Ft. Wayne,* Vol. 1, Ft. Wayne, Indiana.

Baring, Gould S., *Germany Past and Present,* Kegan Paul, Trench and Co., London, 1881.

Barry, Colman J., *The Catholic Church and German Americans,* Bruce Publishing, Milwaukee, 1953.

——, *Sketches and Statistics of Cincinnati, in* 1859.

——, *Cincinnati in* 1841.

Downes, Randolph C., *Canal Days,* Historical Society of Northwest Ohio, Toledo, 1949.

Drake, Benjamin, *Cincinnati in* 1826, Cincinnati.

Eckert, A. W., *The Frontiersman,* Bantam Books, New York, 1967.

Eggleston, *Tecumseh,* Dodd Mead & Co.

Gutman, Sister Octavia, C.PP.S., *Not With Silver or Gold,* Sisters of the Precious Blood, Dayton, Ohio, 1945.

Habig, M.A., *Saints of the Americas,* Our Sunday Visitor Inc., Huntington, Indiana, 1974.

Harper, H. V., *Days and Customs of All Faiths,* Fleet Publishing, New York, 1957.

Heitmann, Clemens, *St. Catherina Dinklage,* Heimatverein Herrlichkeit Dinklage e.v. Vechta (Oldenburg), 1971.

Henderson, Ernest F., *A Short History of Germany,* McMillan Co., New York, 1917.

Houck, *The Church in Northern Ohio and the Diocese of Cleveland from* 1749-1890, Short and Forman, Cleveland, 1890.

Howe, Henry, *Historical Collection of Ohio,* Vol. I and Vol. II, C. J. Krehbiel Co., Cincinnati, 1888.

Knapke, Paul J., *American Province C.PP.S.,* Vol. I and Vol. II, Messenger Press, Carthagena, Ohio 1968.

Kelly, Michael J., and James M. Kirwin, *History of Mt. St. Mary's Seminary,* Keating and Company, Cincinnati, Ohio 1894.

Kelly, Sister Mary Gilbert, *Catholic Immigrant Colonization Projects in the United States,* 1815-1860, United States Catholic Historical Society, New York, 1939.

Kiel, Karl, *Gründe and Folgen der Auswanderung aus dem Osnabrücker Regiersbezirk,* inbesonderes nach dem Vereinigten Staaten, Münster, Deutschland, 1940.

Krogmann, Willy, *Bunte Kuh,* Langewilsche-Brandt KG, München, 1960.

Lamott, John H., *History of the Archdiocese of Cincinnati,* 1821-1921, Frederick Pustet Inc., Cincinnati, 1921.

Lange, Josefa, *Dot Läben Maokt Fraid,* F. Ostendorf, Cloppenburg, 1969.

Leach, Michael E., *Called To The Vineyard,* Warren Printing & Office Supply, Ottowa, Ohio 1975.

Maynard, Theodore, *Through My Gift,* P. J. Kenedy & Sons, New York, 1951.

McAvoy, Thomas T., *Catholic Church in Indiana* 1789-1834, Columbia U. Press, New York, 1940.

McMurray, William J., ed., *History of Auglaize County* 2 Vol., Historical Publishing Co., Indianapolis, 1923.

Morison, Samuel Eliot, *The Oxford History of the American People,* Oxford University Press, New York, 1965.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Mossing, Lawrence, *A Historical Study of the Sanguinists and the Early Catholicity of Northwestern Ohio* 1844 *to* 1870, Pontifica Facultas Theologica Canisiana, Innsbruck, Austria.

O'Daniel, Victor Francis, *The Dominican Province of Saint Joseph,* National Headquarters of the Holy Name, New York, 1943.

Owens, Francis *Germanic People,* Bookman Associates, New York, 1959.

Parkman, Frances, *Montcalm & Wolf — Vol.* 1, Boston, 1884.

Robinson, James H. and Charles A. Beard, *Outlines of European History Part II,* Atheneum Press, Boston, 1927.

Roseboom, E. H. and F. P. Weisenburger, *A History of Ohio,* Ohio Historical Society, Columbus, 1969.

Rothan, Emmett H., *German Catholic Immigrants in the United States* (1830-1860), Catholic University of America Press, Washington, D.C. 1946.

Rush, Orton G., *History of West Central Ohio,* Historical Publishing Co., Indianapolis, 1934.

Shea, John G., *History of Catholic Church in the United States — Vol. III.* 1808-1815 *to* 1843.

Slocum, C. E., *The Ohio Country* 1783-1815, Putnam, New York.

Spanheimer, M. E., *Heinrich Armin Rattermann,* Catholic University of America, Washington, D.C., 1937.

Thurston, H. and D. Atwater, *Butler's Lives of the Saints,* P. J. Kenedy & Sons, New York, 1956.

Thwaites, R. G., *The Jesuit Relations and Allied Documents,* Vol. LXIX, Madison, Wisconsin.

Trautman, Albert, *Hümmlinger Skizzen,* R. V. Acken, Lingen, 1910.

Varnhorst, Hans, *De Goldvoss,* F. Ostendorf, Cloppenburg, 1966.

Williamson, C.W., ed., *History of Western Ohio and Auglaize County,* W. M. Linn & Sons, Columbus, 1905.

Wittke, Carl, *Who Built America,* Western Reserve University Press, Cleveland, 1964.

Winter, Nevin O., *A History of Northwest Ohio,* 3 vol., Lewis Publishing Co., Chicago, 1917.

ENCYCLOPEDIAS AND ATLASES

Atlas of Auglaize County (Reprint), Unigraphics Inc., Evansville, Ind. 1975.

Clerus Cincinnatensis Vol. V, No. 1, Archdiocese of Cincinnati, Cincinnati, Ohio, 1960.

Gazetteer of Ohio — 1832 to 1841.

History of Allen County, Ohio.

History of Darke County, Ohio.

History of Mercer County, Ohio.

History of Miami County, Ohio.

History of Shelby County (Reprint), Hammer Graphics, Piqua, Ohio, 1968.

History State of Ohio Vol 1, Ohio Archeological and Historical Society, Columbus, Ohio.

Memoirs of the Miami Valley, Vol. 3, Chicago, 1920, Robert O. Law Co.

New Catholic Encyclopedia, Vol. XI, (1967).

Twentieth Century Atlas of the Christian World, Hawthorn Books, New York, 1963.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

MANUSCRIPTS, NOTES, AND RECORDS

Archives, Archdiocese of Cincinnati, Cincinnati, Ohio, Letters and Manuscripts.
Archives Archdiocese of Dubuque, Dubuque, Iowa, Manuscripts.
Archives St. Augustine Church, Minster, Ohio, Registers, Documents, Letters, and Manuscripts.
Archives University of Notre Dame, Notre Dame, Indiana Letters and Manuscripts.
Census of the United States, 1840 and 1850, Microfilms.
Department of Public Works of Ohio, Columbus, Reports 1836-49.
des Archives de France, Paris, des Colonies et des collections, Moreau de St. Méry.
Educational Activities of the Sisters of the Most Precious Blood in the United States (1844-1944), (unpublished manuscript), Sister Mary Aquinas Stadtherr, C.PP.S., 1944.
History of St. Augustine Church, Minster, Ohio, Father Eugene Grimm, C.PP.S., Manuscript.
Library of Congress, Washington, D.C., des registres Colonies F^{5a} 2 et 3, concernant les missions religienses au Canada et en Louisiana.
National Archives of the United States, Washington D.C. and Ft. Wayne, Indiana, Military and Land Office Documents.
Personal Notes of C. H. Dickman III, Minster, Ohio.
Personal Papers of the Authors, Minster, Ohio.
Public Records, Auglaize, Mercer, Shelby, and Miami Counties in Ohio.
Staatsarchivs Oldenburg, Oldenburg, West Germany, Letters.
Staatsarchivs Westfalen, Münster, West Germany, Letters.
Voice of Praise (unpublished manuscript), Sister Mary Adelheide Waltz, C.PP.S. 1934.

NEWSPAPERS

Catholic Telegraph Register, Cincinnati, Ohio.
Community Post, Minster, Ohio.
Der Wahrheitsfreund, Cincinnati, Ohio.
Minster Post, Minster, Ohio.
Piqua Courier and Enquirer (1835), Piqua, Ohio.
Piqua Gazette (1833), Piqua, Ohio.
Republican Herald (1834-36), Sydney (sic!), Ohio.
St. Marys Evening Leader, St. Marys, Ohio.
St. Marys News (1841-45), St. Marys, Ohio.
Saturday Herald (1832-33), St. Marys, Ohio.
Sidney Aurora, Sidney, Ohio.
Stern der Westlicher Ohio, Minstes, Ohio, and New Bremen, Ohio.
Volksfreund, Minster, Ohio.
Wapakoneta Daily News, Wapakoneta, Ohio.
Wapakoneta Republican, Wapakoneta, Ohio.
Western Herald (1831), Sidney, Ohio.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

PAMPHLETS, SOUVENIR PROGRAMS, ANNIVERSARY HISTORIES, PERIODICALS, AND JOURNALS

Anthony Wayne Parkway, The, Anthony Wayne Parkway Board, Columbus, Ohio.

A Tour in Celebration, Sesquicentennial Anniversary of the Archdiocese of Cincinnati, 1821 - 1971.

Anniversary Souvenir, Golden Jubilee, Saint Aloysius Parish, Rev. Ulrich F. Mueller, C.PP.S., Carthagena, Ohio, 1928.

Centennial, Minster, Ohio, 1832-1932.

Chronicle on Historical Sketch of St. John's Parish, Henry Drees, The Messenger XII & XIII, November 1906 and December 1907, Carthagena, Ohio.

Chronik der St. Augustine's Gemeinde zu Minster, Ohio, 1895, Albert Voag, C.PP.S.

Dorfbuch, Kroge-Ehrendorf, 1974.

Der Deutsche Pionier, Deutscher Pionier Verein, Cincinnati, 1866-1876.

1150 *Jahre Vishek, Missionzelle und Missionbezirk, Festschrift Zur* 1150-*Jahr — Feir,* Vechtaer Druckerei und Verlag GMBH Vechta.

Gottes Dom and Gottes Volk, Festschrift zur Wieder Errichtung Des Hohen Domes Zu Münster. Herausgegaber, Dompropst Clemens Echelmeyer.

Historical Sketch, St. Augustine's Mens Choir, Minster, Ohio, 1957.

Pastoral Blatt, 1866-1925, September 22, No. 9.

Souvenir, Dedication of St. Augustine's Church, June 2, 1901.

The Historic Indian in Ohio, Edited by Randall Buchman, Ohio American Revolution Advisory Bicentennial Commission, Ohio Historical Society, Columbus, Ohio, 1976.

Nuntius Aulae, Official organ of the Fathers of the Society of the Most Precious Blood, 1890-1917. The German numbers were issued twice a year and contained the "Chronik" of the Congregation, a series of articles gleaned from the original historical documents preserved in the Archives at Carthagena, Ohio.

Social Justice Review, Historical Studies and Notes, Vol. 39, October 1946, January 1947; Vol. 48, No. 6, October 1955; Vol. 53, No. 4, Pioneer German Priests IV, Philadelphia 1833-1835, July-August 1960.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

Quotation From *THE CITY OF GOD*

Accordingly, two cities have been formed by two loves: the earthly by the love of self, even to the contempt of God; the heavenly by the love of God, even to the contempt of self. The former, in a word, glories in itself, the latter in the Lord. For the one seeks glory from men; but the greatest glory of the other is God, the witness of conscience. The one lifts up its head in its own glory; the other says to its God, "Thou art my glory and the lifter up of mine head." In the one, princes and the nations it subdues are ruled by the love of ruling; in the other, the princes and the subjects serve one another in love, the latter obeying, while the former take thought for all. The one delights in its own strength, represented in the person of its rulers; the other says to its God, "I will love Thee, O Lord, my strength." And therefore the wise men of the one city, living according to man, have sought profit to their own bodies or souls, or both, and those who have known God "glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise" — that is, glorying in their own wisdom, and being possessed with pride — "they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things." For they were either leaders or followers of the people in adoring images, "And worshipped and served the creature more than the Creator, who is blessed forever." But in the other city there is no human wisdom, but only godliness, which offers due worship to the true God and looks for its reward in the society of the saints, of holy angels as well as holy men, "that God may be all in all."

St. Augustine of Hippo,

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

ST. AUGUSTINE OF HIPPO



Window in St. Augustine Church
Minster, Ohio

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

AUTHORS

Louis A. Hoying, metallurgist, entomologist and business man was born in Hamilton, Ohio, April 10, 1920, the son of Louis I, and Della Dickman Hoying. He received a professional degree in Chemical Engineering from the University of Cincinnati in 1943; and Master degrees in Chemical Engineering and Economics from the University of Notre Dame, where he taught for three years following combat service in the Pacific during WW II as a deck officer aboard the destroyer, Douglas H. Fox DD779. He has been engaged in a study of the history of the Minster area since 1947.

Rita M. Hoying, the wife of Louis A. Hoying and the mother of seven children was born August 21, 1925 in Minster, Ohio, the daughter of Anton and Mary Duwel Fortman. Rita grew up on a farm south of Minster, is a graduate of Minster High School, and was employed at the Minster State Bank until her marriage. She is a recognized genealogist and shares her husband's interest in the history of the area.

David A. Hoying, C.PP.S., the son of Louis A. and Rita M. Hoying was born June 20, 1956. He received a Bachelor of Science in History degree from St. Joseph's College, Rensselaer, Ind. in 1978. He is presently a candidate for the priesthood, studying at Mt. St. Mary's Seminary, Cincinnati, Ohio. He was ordained a deacon April 24, 1982 at St. Charles Seminary, Carthagena, Ohio He has done extensive research on the history of *Oldenburgisches Miinsterland,* and is well versed in the genealogical aspect of the families who emigrated from this area.

FINAL NOTES

The authors wish to convey their sincere regret for any errors that may have crept into the final draft of the manuscript of this book. Care and caution of the utmost urgency were exercised to prevent their appearance, but for reasons contingent upon the human condition it is inevitable that errors may exist. The authors make no apology for the style in which this work is written, believing that God calls us forth to do that which our talents allow. The forest would be a very quiet place indeed, if the only birds that sang there were the birds that sang the best!

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

CORRECTIONS AND ADDITIONS

Page 6 — paragraph 1, line 2, 822 should be 855.

Page 29 — add to list at bottom, Toman - Thieman.

Page 73 — paragraph 2: John Joseph Enneking was born on August 6 and baptized on August 12.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com

SESQUICENTENNIAL FLAG OF MINSTER

WAPPEN (Coat of Arms):

CROSS — The cross represents the strong Christian faith of the community. This faith was rooted in the late eighth century when Christianity was brought by the victorious Charlemagne and the venerable Benedictine missionaries to the defeated Saxon tribes in the area that was to comprise the Dioceses of Münster and Osnabrück.

OAK LEAF AND ACORN — The acorn is a symbol of the Saxon tribes to whom the oak leaf served as a symbol of strength. The early pagan ancestors of the settlers of Stallostown worshipped the oak tree as a deity. The "tree of life" was an important feature of many customs that developed later in the Münsterland.

CANAL BOAT — The Miami and Erie Canal reached Minster in 1843. This important artery of transportation connected Cincinnati on the Ohio River with Toledo on Lake Erie, and provided a link between the markets of New Orleans and those of New York. The canal greatly aided the population and economic growth of the community in the crucial years of development.

HORSE HEADS — Two crossed wooden equine heads are another ancient symbol of the Saxon nature religion. These heads were placed at the peak of the front gable of the old homeland farmhouses to ward-off evil and thus served as an omen of good fortune.

COLORS — The colors of the flag — red, white, and yellow — are the colors of the flag of the city of Münster. The Bishop of the church-land of Münster had been both the ecclesial and secular ruler of the Oldenburger Münsterland from where Franz Joseph Stallo and many of the first settlers of Stallostown emigrated. It was from this relationship with the Bishopric of Münster that the name of the community of Minster was derived.

The color brown, selected for the heraldic overlay was taken from the Minster Oktoberfest flag. This color represents business and industry, the agricultural activities related to the soil, and the Germanic origins of the community.

The Sesquicentennial flag is indicative of the faith and heritage, the ethic of hard work, the practical use of common sense, and the good fellowship inherent to the community. Display it with pride!

D. A. H.

Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com



Digitized by Andy Niekamp ~ andyniekamp@gmail.com ~ www.andyniekamp.com