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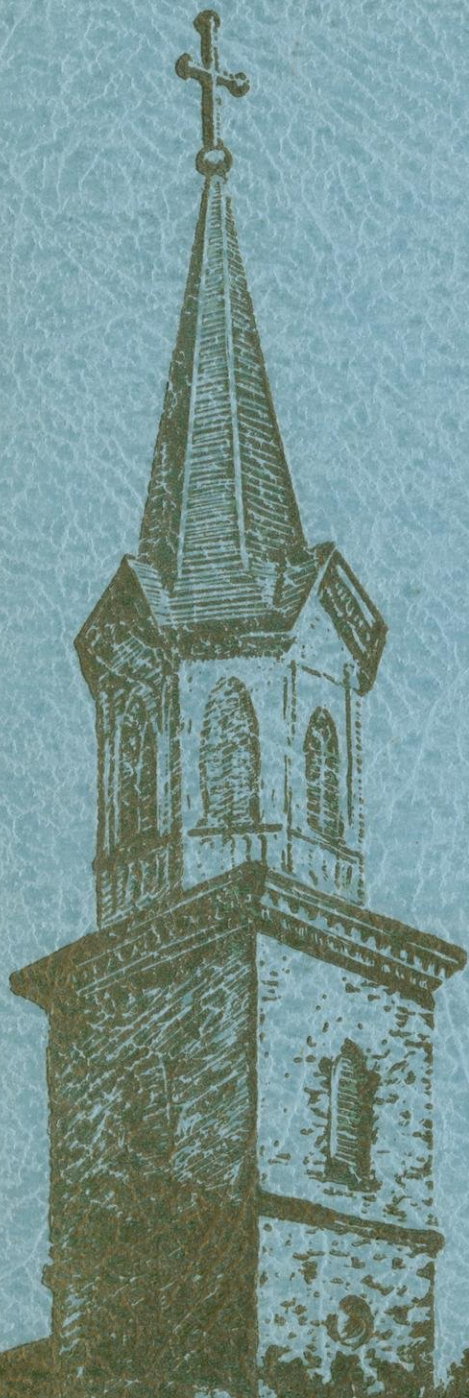
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# ST. NAZIANZ



1854

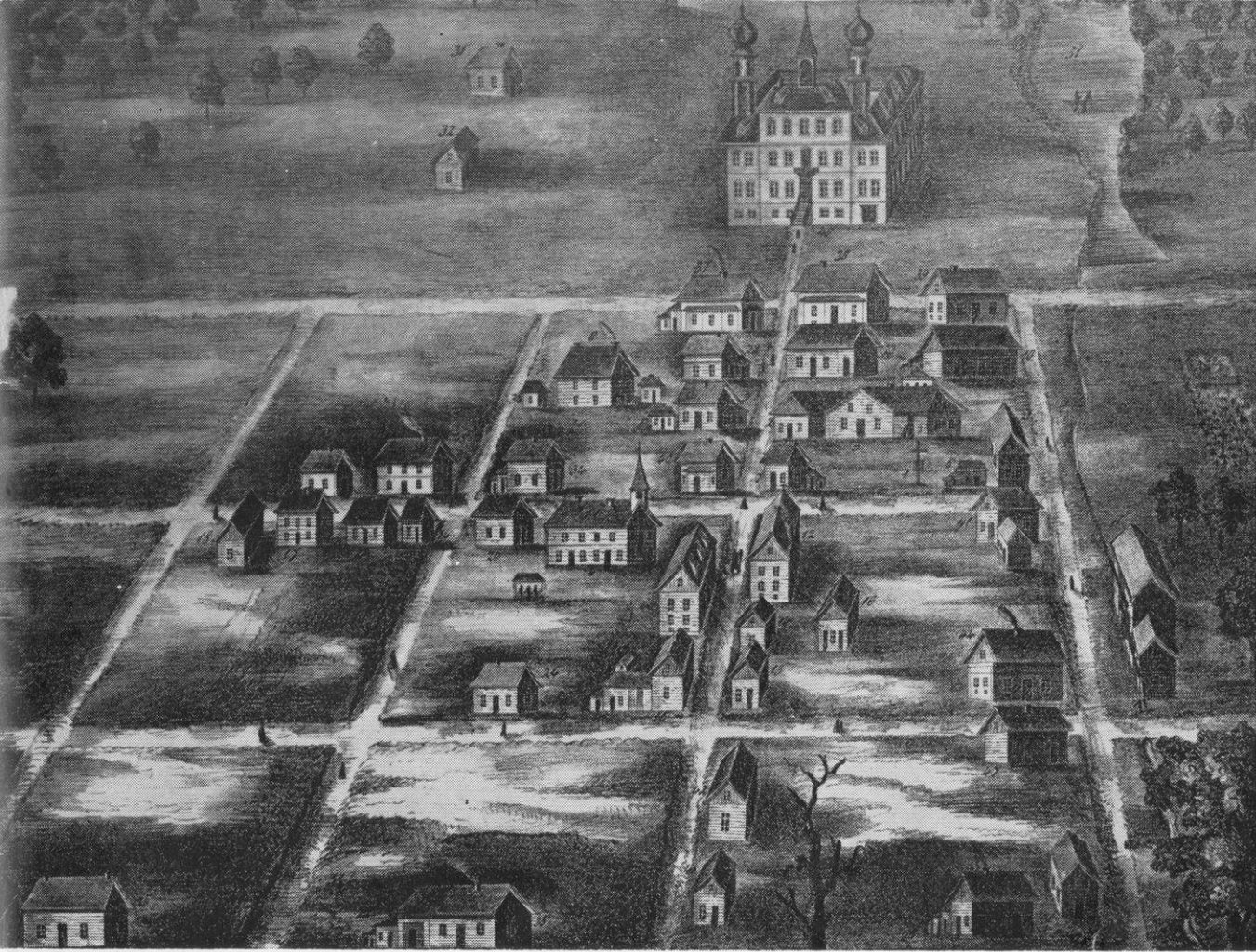
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A drawing of the village around 1860.

1854 St. Nazianz 1954



An aerial view of the village



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## Dedication

THUS ended the first day in our new fatherland and our new home, concluded with the recitation of the rosary . . . At the close of every busy day, in perfect unity, we gathered around a large fire, and prayed the rosary . . . ” These facts are recorded in the *Chronicle of St. Nazianz*, by Anton Stoll, who likewise concludes every year’s entry in the *Chronicle* with the words: *Gelobt sei Jesus und Maria* (Praised be Jesus and Mary). Examples can be swiftly multiplied of the devotion paid to Mary, the Mother of God, by the citizens of St. Nazianz from its founding, the erection of its first shrine, one to our Lady of Loretto, in 1855, down to the present day with its frequent Marian devotions, the dedication of the parish and its work for God’s glory under the guidance of the Holy Family, and the weekly novena to our Lady of Perpetual Help, so regularly and well attended by the whole parish — not to mention, daily family recitation of the rosary.

Throughout the history of the community the Blessed Mother has not failed to heed the homage and petitions to her. From the poor, struggling beginnings of St. Gregory’s parish until the recent building and educational ex-

pansion, so beneficial not only to the community itself, but also to other parishes, Mary’s intercession before God has brought manifold blessings, spiritual and material, upon her devotees.

Nor can it be called simply coincidence, as so many people would label it, that the centennial of the proclamation of the dogma of the Immaculate Conception and the centennial of St. Nazianz are celebrated in the same year. Before God chance does not exist; attributing events to chance is a blasphemy in His sight, for nothing ever happens on the face of the earth and in the whole of His creation without His knowledge and power. The preparation of the declaration of Mary’s absolute sinlessness and the preparation of the foundation of St. Nazianz were equally the work of God’s Providence in 1854, as is the rejoicing in 1954 over the one hundredth anniversary of these simultaneous events.

Rightly then, with reasons that extend through the century, in this Marian year St. Gregory’s community dedicates its centennial book to the sinless Virgin Mary of Nazareth, our Lady of Loretto, our Lady of Perpetual Help, God’s mother and ours.



## Tribute To Our Saint

WHEN people leave the place of their birth and long residence for a distant and new home, most probably never to return, they usually take with them at least one or several things to bind them to the home they are leaving. Thus, as Father Oswald and his Association planned their immigration to the United States, they made one inseparable link with their homeland: as a popular tradition has it, from the parish church whence a majority of the immigrants came and where Father Oswald was pastor, they took their patron, St. Gregory of Nazianz, and made him the patron of their Association, and determined to call their settlement in the new land St. Nazianz in his honor, and to dedicate their church in America to him.

Through these 100 years St. Gregory of Nazianz has watched over his community and church. In the work of the early pioneers and in the achievements of their successors in the present day, he has had a definite, subtle influence, perhaps unknown to the parishioners themselves.

For what the first settlers did in furthering Catholic life and Catholic education in the whole territory surrounding St. Nazianz, what religious societies with their origins in St. Nazianz have done throughout the nation for that same purpose, and what the present parishioners of St. Nazianz are accomplishing toward the same end for themselves and other parishes of the county — all this is most dear to the heart of their patron, St. Gregory of Nazianz.

For St. Gregory is a Doctor of the Church, a title given to not even three dozen of the saints of God, but reserved for those who not only led heroically holy lives but also are eminent in Catholic learning and education. His special title as a Doctor of the Church is the same as that given to the Apostle-Evangelist, St. John—"The Divine."

St. Gregory of Nazianz was born in southwestern Asia Minor (now Turkey) in the fourth century. Blessed with

the greatest gift of earth, a father and a mother who were concerned first of all for his spiritual well-being and the proper development of his mental powers, he was educated in the most celebrated Catholic schools of his time, at Neo-Caesaria and Alexandria. When he grew to manhood, his life set a regular pattern of retirement in solitude to pray and study alternating with periods of teaching and instructing others in the fruits of his prayer and study, especially in eloquence at the University of Athens.

Ordained to the priesthood in 361 and consecrated bishop a few years later, he ruled first the diocese of Sasima and then the diocese of Nazianz. After the death of his father and mother, he resigned from his bishopric to go again into solitude. But his zeal for Catholic truth soon brought him from retirement. The heresy of Arianism, the false teaching that Jesus Christ was not God become man, but only the most perfect of God's human creatures, again burst forth in new strength after being condemned by the first General Council of the Church in 325, the Council of Nicea.

Gregory yielded to the pleas of Catholics who begged him to come and defend them against the Arians. So powerfully did the learned bishop attack the false teachers that in a relatively short time he triumphed over all. The Catholics of the capital, Constantinople, demanded Gregory as their bishop, but he refused and returned to Nazianz. After administering to the church there for two years, he again sought the quiet of prayer and study. He died six years later, in 389.

God's purpose in man's creation is that he may use the abundant divine gifts showered upon him to gain peace and happiness which will never end—God's supernatural gifts to grow in the life of grace, God's mental gifts which raise man far above all material creation to grow in the life of true wisdom, God's physical gifts to be used in furthering the supernatural life of grace and the natural life of the mind. Perfectly St. Gregory of Nazianz fulfilled God's purposes in himself. By his guidance he has urged the same constantly upon the parish and village of which he is the patron, St. Nazianz. May the people continue always to follow that guidance.

**St. Gregory of Nazianz, copied from an oil painting on a banner of the Sick Benevolent Society, founded by the settlers in St. Nazianz in 1871.**





← His Holiness Pope Pius XII now gloriously reigning

## The Popes of the Century

In its inception and in its history St. Nazianz has been undividedly Catholic, the life of the whole community centered around the parish church of St. Gregory of Nazianz. Their spiritual loyalty under God has been

dedicated unswervingly to His true Church on earth, in obedience and love of Christ's vicar on earth, six of whom have occupied the Chair of Peter in Rome during the past century.

### PIUS IX (1846-1878) *"Remember, the Catholic Church is immortal."*

The turbulent affairs of nineteenth-century Europe which brought the first settlers to St. Nazianz crushed their full weight upon the Vicar of Christ. Despite generous efforts to meet the demands of a changing world, Pius IX was robbed of the Papal States by the Italian nationalists and became a voluntary prisoner in the Vatican Palace, an example followed by his successors until 1929. The **Kulturkampf** in Germany, state restriction and suppression of the Church, saddened the later days of his pontificate.

On December 8, 1854, he solemnly defined that the Blessed Virgin Mary was, in the first instant of her conception, preserved free from all stain of original sin. His **Syllabus** of 1864 condemned errors of thought and religion which have reached their greatest power in our day. In the twentieth General Council (1869-70) Pius IX gathered the bishops of the world to discuss matters of Catholic faith and discipline. This, the Vatican Council, proclaimed that in defining a doctrine regarding faith or morals to be held by the Universal Church, the Roman Pontiff cannot err.

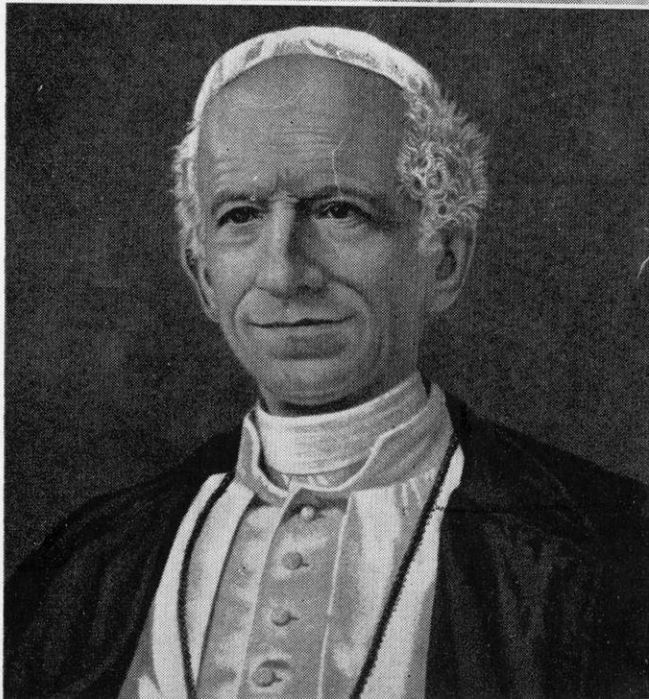
### LEO XIII (1878-1903) *"I love you all, but I am tired, and glad to go."*

Through the courage, principle, and tact of Leo XIII the German persecution of the Church was brought to an end, and the same qualities won a lessening of opposition to the Church in England, France, and Russia. In Italy, however, the strain between Church and State continued.

Leo XIII was especially aware of the growth of the Church in the United States of America. With his urging and blessing the Catholic University of America was founded in Washington, D.C.

An outstanding event of his pontificate and of all times was Leo XIII's encyclical, **Rerum Novarum**, in 1891. This document condemned the injustices that the growing industrial powers of the world were forcing upon the laboring man. Long before their time, for even today the full tenor of the Pope's teaching has not been effected, his social doctrines demanded a living wage, the right to form labor unions, and state legislation for the protection of the workingman.

During his reign Father Francis Jordan founded the Society of the Divine Savior (1881) and received first Papal recognition for the Salvatorian Fathers.





**ST. PIUS X** (1903-1914) *"I was born poor; I have lived poor and I wish to die poor."*

Though he remained more aloof in his dealings with temporal rulers, by his cautious and friendly attitude Pius X began to bring about the eventual reconciliation between the Vatican and Italy. With a firm hand he dealt with atheistic socialists in France, Spain, and Portugal who were usurping the rights and property of the Church.

Pius X is especially remembered and loved as the Pope of little children, for not only did he love to receive them in audience but he decreed that they should be allowed to receive Jesus in the Blessed Sacrament when they were old enough to know the doctrine of His presence in the Eucharist. He is also remembered as the Pontiff to restore the practice of the early Church of frequent, even daily reception of Holy Communion. He also brought about changes in the training of candidates for the priesthood, in liturgical ceremonies, and in Church music.

The Pope saw the rising clouds of the first World War long before others. All his efforts to avert the crisis failed, and he died on the very day that the German army entered Brussels, the capital of Belgium. Physicians wrote bronchitis as the cause of his death; but his friends knew it was heart-break.

Pius X was beatified in the jubilee year of 1950, and declared a saint in this centennial, Marian year, May 30, 1954.



**BENEDICT XV** (1914-1922) *"We offer our life to God on behalf of the peace of the world."*

The First World War Pope drove the straight and narrow road of peacemaker during those four bloody years, but was still criticized by extremists on both sides because of his impartiality. Early in the war he organized relief agencies, and through his efforts millions of dollars were contributed to save multitudes in Eastern and Central Europe from starvation. The Vatican arranged the exchange of vast numbers of prisoners of war, better hospitalization for the wounded, and an information service to bring to the families of all belligerents news of their sons and husbands.

Benedict continually called upon the nations to bring the bloody holocaust to an end. In 1917 the Pontiff outlined a peace plan that was not heeded; in fact, Italy extracted from her allies the promise that the Pope would be excluded from all negotiations on the settlement of the war. Oddly, only a non-Christian nation appreciated Benedict's labor for mankind; Mohammedan Turkey erected a statue to honor him during his lifetime.

Even with the armistice the unhappy Pope had to see the continuation of strife down to his death, with civil struggles raging in Russia, Poland, Greece, Ireland, Syria, and Hungary.



**PIUS XI** (1922-1939) *"Peace . . . , the peace of Jesus."*

The new Pope saw the rise and growth of the age of the modern totalitarian dictator. Though to safeguard the Church he signed concordats with both Fascist Italy and Nazi Germany, his seventeen-year reign was devoted to restraining and struggling against the greed and injustice of both Facism and Communism. In the Lateran Treaty of 1929 Italy gave the papacy a small independent state within the limits of Rome. Hitler's anti-Semitism, Mussolini's aggression against Ethiopia, the Spanish Civil War after the Communists had seized the government—these were but the major catastrophes in the long series of evil and sorrow that the dictators were bringing upon the world.

Despite these political worries Pius XI devoted himself strenuously to the revivification of the spiritual life of Christ's Church. In all he issued thirty-seven encyclicals on a variety of subjects. He encouraged Catholic Action, lay associations for religious activities under the direction of the hierarchy; he repeated and expanded the social teachings of Leo XIII; his encyclicals on Christian marriage, Catholic education, and the priesthood will never lose their immediacy for right living.

Even as he lay in death, the Second World War, which he had long foreseen, had already begun.

**His Excellency, the Most Reverend  
Stanislaus V. Bona, Bishop of Green Bay**

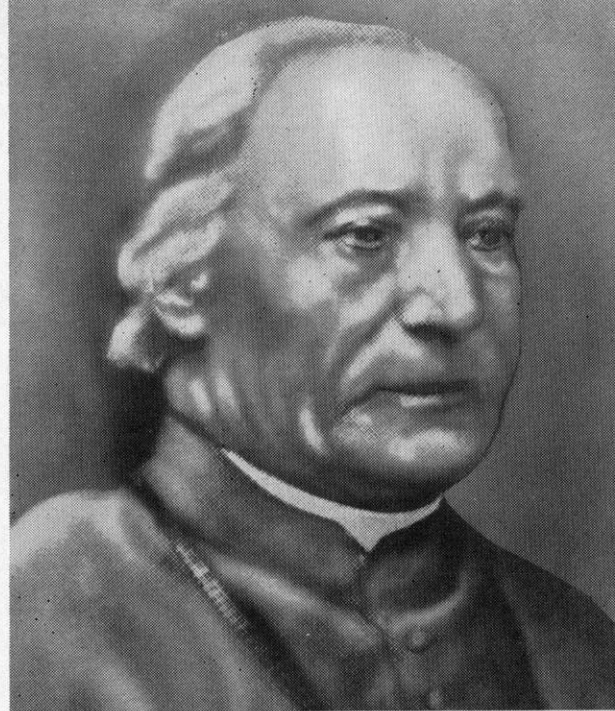




**His Excellence, the Most Reverend John B. Grellinger, Auxiliary Bishop of Green Bay Diocese**

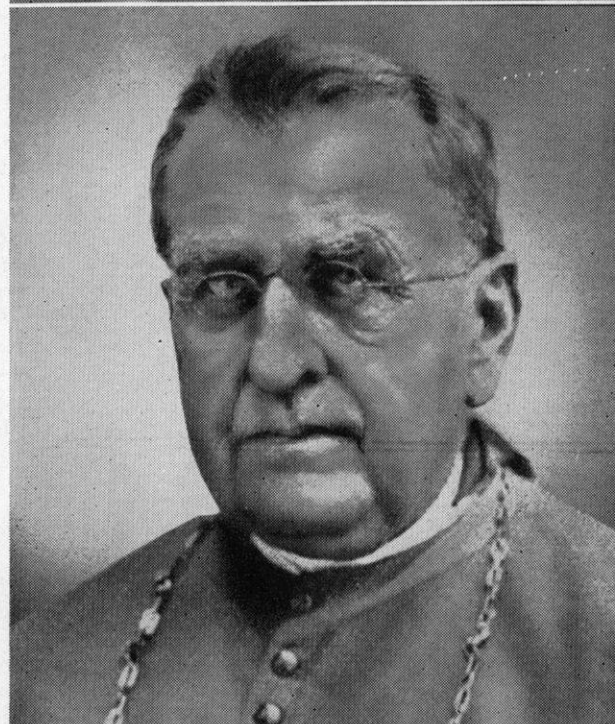
**THE MOST REVEREND JOHN MARTIN HENNI (1854-1881).**

Consecrated first bishop of Milwaukee, March 19, 1844.  
Created archbishop of Milwaukee, February 11, 1875.  
Confirmed 109 persons in Holy Ghost Convent chapel, 1860. —  
Visited at St. Nazianz for a day and a half on this occasion.  
Laid cornerstone of the new St. Gregory's Church, June 9,  
Visited at St. Nazianz for a day and a half on this occasion.  
Dedicated the new St. Gregory Church, November 10, 1868.  
Confirmed 156 persons in St. Gregory's Church, September 24,  
1875.  
Died, September 7, 1881.



**THE MOST REVEREND MICHAEL HEISS (1880-1890).**

Consecrated bishop of La Crosse, September 6, 1868.  
Appointed coadjutor archbishop of Milwaukee, March 14,  
1880.  
Confirmed 180 persons in St. Gregory's Church, July 6, 1880.  
Confirmed 140 persons in St. Gregory's Church, June 26, 1884.  
Confirmed 126 persons in St. Gregory's Church, September  
18, 1888.  
Died, March 26, 1890.



**THE MOST REVEREND FREDERICK XAVIER KATZER (1891-1903).**

Consecrated bishop of Green Bay, September 21, 1886.  
Created archbishop of Milwaukee, January 30, 1891.  
Confirmed 119 persons in St. Gregory's Church, May 25, 1892.  
Confirmed 114 persons in St. Gregory's Church, September 23,  
1896.  
Confirmed 79 persons in St. Gregory's Church, May 31, 1899.  
Died, July 20, 1903.





THE MOST REVEREND SEBASTIAN GEBHARD MESSMER (1903-1905)

Attend golden jubilee celebration of the founding of St. Nazianz, 1904.

Manitowoc County territory transferred to Green Bay diocese, July, 1905.

Officiated at burial of Father Ferdinand Raess in St. Gregory's cemetery, June 11, 1919.



THE RIGHT REVEREND JOSEPH J. FOX (1905-1914)

Consecrated bishop of Green Bay, July 25, 1904.

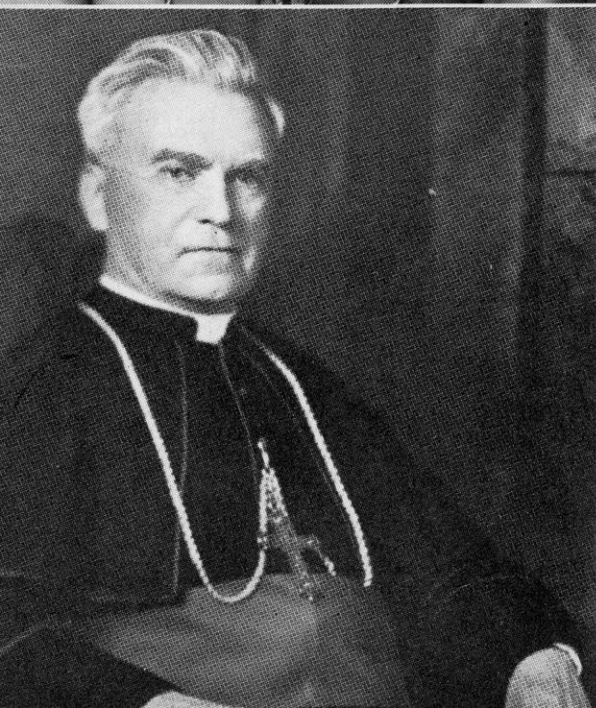
Confirmed 92 persons in St. Gregory's Church, May 24, 1906.

Confirmed 69 persons in St. Gregory's Church, May 11, 1909.

Confirmed 119 persons in St. Gregory's Church, May 22, 1912.

Resigned as bishop of Green Bay, December 4, 1914.

Died, March 14, 1915.



THE MOST REVEREND PAUL PETER RHODE (1915-1945)

Consecrated auxiliary to the archbishop of Chicago, July 29, 1908.

Transferred to the diocese of Green Bay, July 5, 1915.

Confirmed 116 persons in St. Gregory's Church, May 2, 1916.

Confirmed 87 persons in St. Gregory's Church, May 11, 1919.

Ordained the first American Salvatorians, August 28, 1921.

Confirmed 101 persons in St. Gregory's Church, June 24, 1923.

Confirmed 102 persons in St. Gregory's Church, September 4, 1927.

Confirmed 82 persons in St. Gregory's Church, August 15, 1930.

Confirmed 91 persons in St. Gregory's Church, July 2, 1933.

Confirmed 117 persons in St. Gregory's Church, October 4, 1936.

Confirmed 118 persons in St. Gregory's Church, June 13, 1939.

— Also dedicated the new Salvatorian Seminary on this occasion.

Confirmed 103 persons in St. Gregory's Church, April 21, 1942.

Died, March 3, 1945.

Our vocation is not to gain earthly riches. . . . We are only pilgrims on this earth, and time is given to us by God only to prepare ourselves for heaven. . . . We have nothing to lose in this world; we live only for God's honor. . . .

*From Father Oswald's Last New Year's Sermon*





Undes befördras med Kraften sinns  
Käffren Postfurst.

Anders Ojersall Maria

THE history of the village of St. Nazianz is largely the history of one man. That man is Father Ambrose Oschwald. Not only the inspirer of the emigration to America, he was also the one who organized it and financed it with the colonists. After the arrival in America it was only through his determination, courage, unselfishness, goodness, and zeal that the colony in those difficult times was able to survive.

Father Oschwald was born on March 14, 1801, at Mundelfingen, Baden, Germany. His decision to study for the priesthood was not reached until he was 21 years of age, and thus he was not ordained a priest until August 1, 1833, when he was 32 years old. In the territory that had known atheist secularism under Napoleon and would soon feel the iron hand of nationalist statism under Bismark, he lived in an atmosphere that was not at all conducive to prayer and a good Catholic life. For 18 years he served in various parishes in the diocese of Freiburg, and was loved by his parishioners at all his stations.

As conditions became worse both economically and religiously, the idea came to him and the good people whom he served, to leave their native land and move, as had so many different peoples before them, to the land that had even then come to be known as the land of the free and the home of the brave.

As the idea of emigration took more form in his mind and in the minds of his people, he began to make tentative arrangements for their exodus to the United States. As remote preparation for the journey and for settlement in the wilderness, so that he would be able to care not only for their spiritual needs but also for the physical wants of the emigrants, he went to the University of Munich for two years to study practical medicine.

When he had completed his medical study he was 53 years of age. Still with undaunted courage, even at that age he began to plan the emigration to America. After long consideration he sat down on Easter Sunday, April 16, 1854, and wrote out the statutes or laws which were to govern the colonies that would be established in America.

**STATUTES for the foundation of our colony  
in North America, St. Nazianz**

SECTION 1. On the journey to North America, one shall assist the other according to the dictates of the leader.

SECTION 2. Advances must be paid back or worked for in America according to the judgment of the people.

SECTION 3. In America, each one states conscientiously what he has, in order to arrange for the purchase of lands and other necessities.

SECTION 4. The money at hand shall be put together for the purchase of lands in common.

SECTION 5. After the association is organized the right of obtaining private property shall again begin.

SECTION 6. The care of the poor, invalids, orphans and others in need shall be provided for, so that the poor shall receive the same care as the rich.

SECTION 7. Aid shall be given to one another in the obtaining of the most necessary things according to the instructions of the elders (called Senate). No one shall suffer innocently. Each one shall receive aid when in trouble as soon as possible.

SECTION 8. Immorality and intemperance shall in no way be tolerated.

SECTION 9. The public morality shall be guarded by the Ephorate, which shall consist of twelve elders and the priest of the place.

SECTION 10. The Ephorate in its quality as Senate shall at the same time constitute the board of elders, which, together with the priest, shall manage the public affairs.

SECTION 11. Such persons as act contrary to the rules and public morality shall be warned three times by the Ephorate, and if without effect, shall be excluded from the association.

SECTION 12. Aid shall be given to each other in every trouble, especially to those who deserve it most.

SECTION 13. It is demanded that each member of the association shall be subject to the rules of the association.

SECTION 14. The organization shall, if it is God's will, be directed by the undersigned.

SECTION 15. The mode of living will be in common as much as possible.

SECTION 16. The public education will be managed as it is thought best.

SECTION 17. A convent for the female members and one for the male members will be erected, according to the direction of the undersigned, for the purpose of educating the young and of fostering the contemplative life.

SECTION 18. Swearing, cursing, quarrelling, fighting, suing, cheating, unchasteness and rudeness, contrary to a Christian life, will not be tolerated, over which the Ephorate shall guard carefully.

SECTION 19. Obedience and subjection to law and superiors, public spirit and true brotherly love, etc., is demanded.

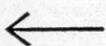
SECTION 20. Each member shall be assigned a position in the parish for which he shall be found suited.

SECTION 21. If parents of children should die on the journey, the association as well as the parish shall provide for the orphans.

SECTION 22. Suppression and oppression will not be tolerated.

SECTION 23. The Ephorate will settle in the capacity of Senate according to religious prescription any quarrels that arise.

SECTION 24. Servants who are working for the parish shall be treated as brothers and sisters so long as they remain in the service. Immoral and unreligious servants will not be tolerated.



Father Ambrose Oschwald, founder of St. Nazianz.



SECTION 25. The undersigned reserves the right to grant membership in the parish. The members of the association are already entitled to the same,—that is, the charter members.

SECTION 26. The colony to be founded shall be called St. Nazianz, in honor of the patron of our association, St. Gregory of Nazianz.

SECTION 27. To acquire a membership there must be a certain sum of 200 florins paid in for each person, either in money or labor. Whoever has paid in more shall receive real estate according to the judgment of the Senate and shall further have a share in the general estate. God will reward donations for the universal benefit of "the church and poor." The rest shall be left to the Senate to arrange.

SECTION 28. The priest of the place is president of the Ephorate. The president of the Senate holds the position of Mayor. The president and senators are elected by the parish.

SECTION 29. Those who will not obey the rules and the regulations of the Senate and of the undersigned cannot be admitted in the parish, nor remain there. There must be charity, harmony, true christian fraternal love and real Christianity in the parish as well as in the convents, which was our purpose in working together and coming to America, and God will then bless our work. So may it be.—Urach, 16th of April, 1854, on the Feast of Easter.

Ambrose Oschwald, M. P.

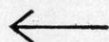
As can be seen from these statutes the purpose of the emigration to America was, first of all, the sanctification of the members of the Association. Only secondarily were economic conditions the cause of their leaving their native land. This fact is also borne out by the frequent reminder that Father Oschwald gave his spiritual children in America; "We did not come to America to become rich, but to save our souls."

Now that everything was ready, and after consulting with Archbishop Hermann von Vicari, of Freiburg, and receiving from him his honorable dismissal, the party was ready to leave for America. In May, 1854, he went to Strassburg, where the members of the Emigration Association had already assembled. From Strassburg they went to Paris, and then to Le Havre, whence they embarked for America on the Feast of Corpus Christi, June 15, 1854. The 113 members of the Emigration Association of St. Gregory of Nazianz traveled in two separate ships; one landed in 52 days, the other in 55 days. The uneventful journey, naturally with its share of storms and sea sicknesses, cost the poor emigrants about \$12,000. The last pilgrims disembarked at New York on August 10, 1854. Since many were sick and had

to be provided for, they were left behind in New York City. Two ladies of the group even died there.

As soon as possible the members with their leader left by train for Wisconsin, and arrived in Milwaukee near the end of August. The members of the Association stayed there for some time. A few were able to find work immediately, but others who were weak and sick had to be cared for. Therefore, Father Oschwald bought a house for \$900. Even with his tender and ever watching care many of these pioneers died in Milwaukee before reaching their destination.

In the meantime Father Oschwald contacted a real estate broker and was fortunate in striking a real bargain for the purchase of 3,840 acres of land, at \$3.50 per acre, payable in five installments on specified dates after a down payment of \$1500. As soon as the deal had been closed, Father Oschwald sent six men to locate the land they had bought in Manitowoc County. Traveling by steamboat these six men: Anton Stoll, Jacob Durst, Bernard (Guenter), Christian (Schaetzle), John Schwendemann, and (John) Nepomuck (Streicher) went from Milwaukee to Manitowoc, the county seat. [The names in parentheses are not in the original handwritten chronicle; however, the evidence from other sources makes it apparent that these are the names of the first individuals to come to the site of St. Nazianz. Bernard Guenter is the only Bernard in the whole *Family Record Book* of the first three years of the colony. Christian Schaetzle is in turn the only Christian in the same book. John Nepomuc Streicher is listed as the father of the first child born and baptized in St. Nazianz, November 4, 1854. He may have left soon after, since his name is not listed in the *Family Record Book of St. Nazianz of 1855-1856*.] There they hired a driver with a team of horses and penetrated into the woods for 12 miles, to where Valders now stands. After spending the night here, they set out early the next morning. Soon the trail they were following came to a dead end; but nothing daunted, they cut their way through with axes and arrived at 10 o'clock Sunday morning, August 27, as far as can be ascertained, at the location of the property they had purchased. After paying the driver of the cart \$8.00, these men looked around the property that would be the home of the village they would found, and saw that it was a wild woodland, 18 miles from the nearest town, a land that would take much toil and labor before it would be truly habitable. As implied by the Chronicle, since they were good Catholics as well as tired from the journey, they did not work on that day. Though it rained all the following day, and they were drenched to the skin, they worked feverishly in the woods cutting down trees and by the time night fell, had built a large shelter out of the thick foliage. They had not time nor opportunity, however, to cover it with a roof. Only when they had completed the task, did they stop to build a fire and boil a few of the potatoes that they had brought along with them, their only food. Still, as Anton Stoll, the early chronicler, narrates: "In spite of all, we were well-



Living quarters under the old St. Gregory Church: top, as they appeared in the days of Father Oschwald and Father Mutz; bottom, in recent times as a museum, before the destruction of the church.



contented and even jolly with the bare earth for our bed and the great fire, our light and heat. Before going to their well-deserved rest for the night the six men knelt to recite the rosary. Then after some edifying conversation, building each other's courage, planning the projects for the future, they went to sleep.

Already on the first two days the leaders had noticed Indians passing by. When on Tuesday morning they arose and cut two pieces of wood to make a cross, and raised it with their great joy, they noticed that more Indians were passing by. They merely stopped and looked at them and then passed on, doing them no harm, and causing them no trouble. After the cross had been raised, they again went to work on the shelter and before the evening had set in, had just about completed the roof for it. On Wednesday they began work on an American-style log house, patterns of which they had already seen on their journey.

Late on Friday, September 1, when the log house was just about completed to the roof, Father Oschwald arrived with eighteen or twenty men. This group also arrived with little provisions and though they were extremely tired, some men set out to buy provisions and also shingles from a farm about a mile distant. When they returned with their purchases, they ate their meager meal and around the newly erected cross recited the rosary, as this stalwart group of men did daily, morning and evening.

On September 13 occurred the first calamity to befall the immigrants on the land they had purchased. In the middle of the afternoon as they were about their daily work cutting timber for their homes, a falling tree crushed a young man, Xavier Guenter. Little could be done for him, and within ten minutes he was dead. After the body had been laid out for burial, Father Oschwald and Anton Stoll went to find a suitable place for a cemetery. They easily found such a place, but in their eagerness to learn more about the country they ventured too far into the brush and so lost themselves in the woods. The darkness of night came, and it was not until the next morning about 11 o'clock that they found their way back to the rest of the group. In the meantime the other members of the community had made a casket out of the wood of a linden tree. Thus reads the official record found in the "Death Register of the parish of St. Gregory of Nazianz begun at the founding of this parish at St. Nazianz on September 8, 1854, by Ambrose Oschwald; in the year 1854 on September 13, in the afternoon at four o'clock, there died here, at the age of 25, the unmarried Xavier Guenter, born at Untereggingen in the Grand Duchy of Baden in Germany; and was buried as the first one in this God's acre on September 14. He was the son of Bernard Guenter and Maria Ursula. Witnesses

were John Math and Joseph Burkert. (signed) Ambrose Oschwald."

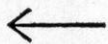
WEEK by week other members of the Association arrived. With equal will and energy they all set to work clearing the woods and building houses. Every morning they arose at early dawn to offer their morning prayers together and devoted two hours to work. At the same time somebody busied himself in the preparation of soup in a large copper kettle suspended over an open fire. When the soup was ready and sometimes with it a few potatoes, the workers were called to breakfast. When the poor meal had been eaten heartily all went back to work again for the rest of the day. When the light began to fail, they would cease their labor and come again to their meager meal, after which assembled around the fire before the cross, they would devoutly recite the rosary, indulge in hearty conversation, sing hymns, sometimes until as late as 11 o'clock. Then led by Father Oschwald they would recite their night prayers and retire.

Having completed the work on two block houses, the members of the Association set to work to build a church. By mid-October the church was completed enough so that the first Mass could be offered. This first Mass was offered by Father Oschwald on the third Sunday of October—October 15. It was attended by forty worshippers. On Christmas the first high Mass was sung.

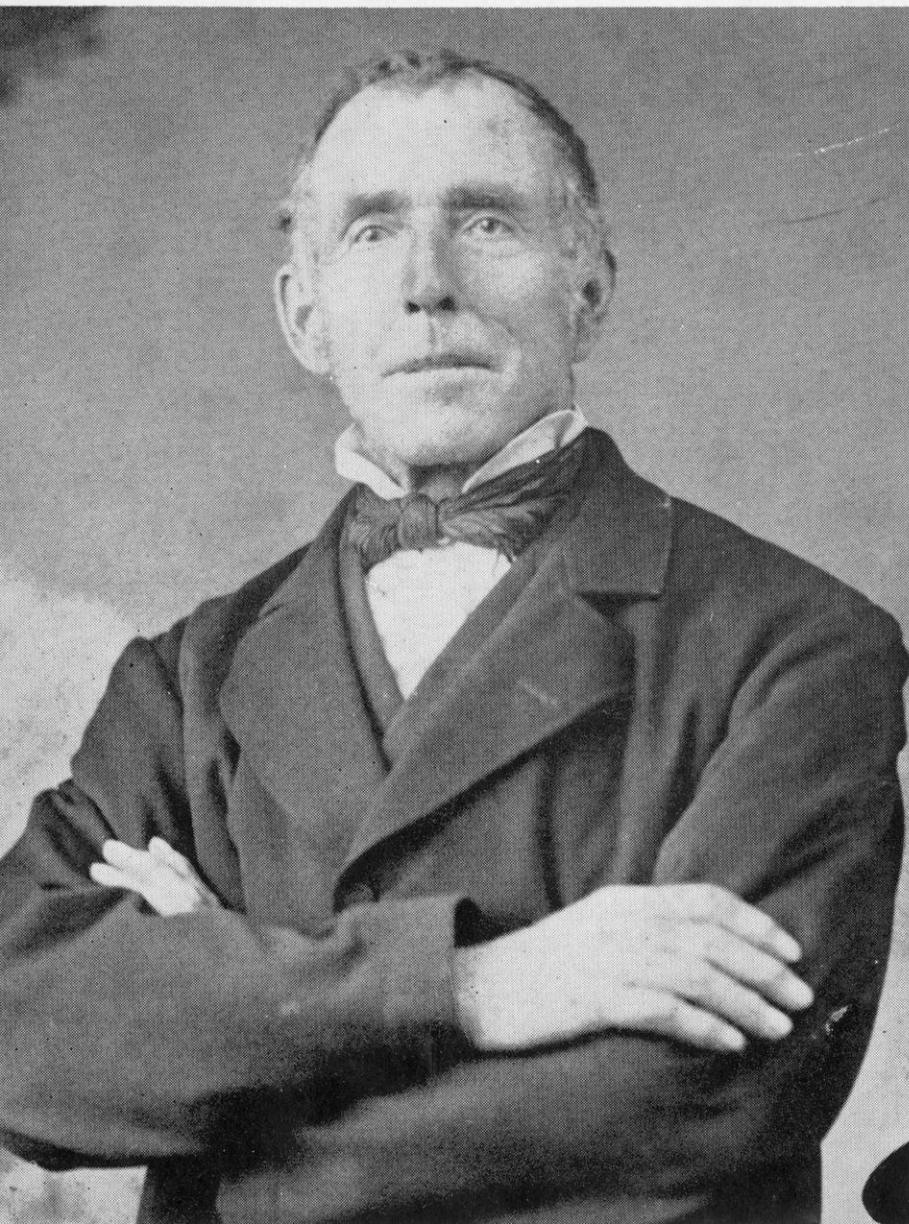
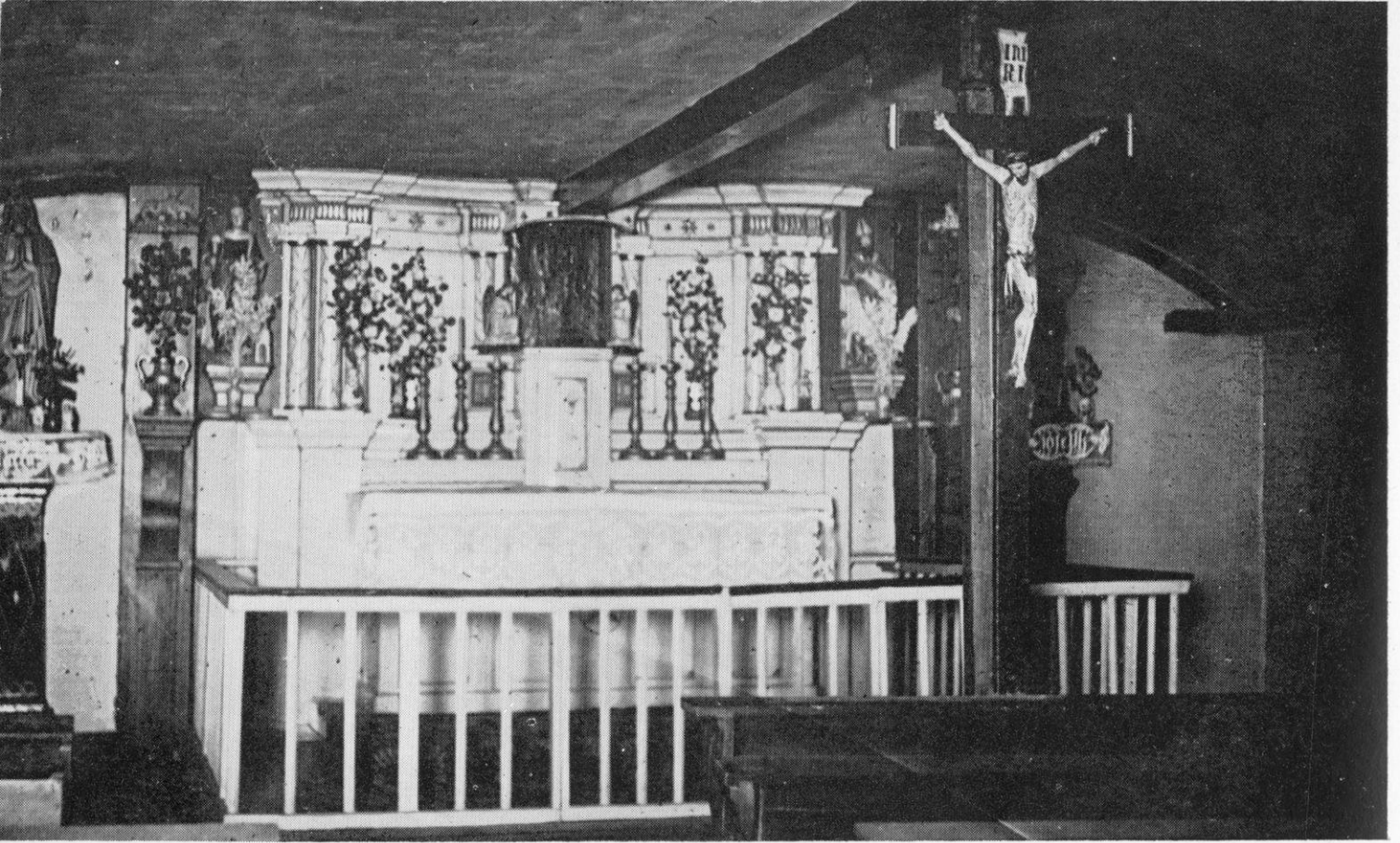
In November a party of eighteen persons arrived direct from Germany. Though they were not members of the Emigration Association, because their reason for coming to America seemed to be only for the purpose of money and not a religious motive at all, this group almost ruined the peace and union and happiness of the first settlers. But in a short time they voluntarily left the colony, and the few who remained with the Oschwald Association adjusted themselves to the right pattern of life.

Early in November too a blessed event occurred: "The baptismal register of St. Gregory of Nazianz Parish begun at the founding of the parish here by Ambrose Oschwald," says: "1854 on November 4 in the morning at two o'clock there was born here and the following day at 12 o'clock noon baptized Ambrose Streicher, a legitimate son of a master carpenter, John Nepomuc Streicher and Sara Streicher. Witnesses and godparents are the unmarried Luke Sohm and the unmarried Rose Wetterer. (signed) Ambrose Oschwald, Minister."

Because the community was so busy building houses—by the new year of 1855 four had been completed together with the community kitchen, a barn, a blacksmith shop and a smokehouse—they had little time for clearing the land for crops. All they were able to sow that fall was four acres of rye. The colonists had spent so much money buying provisions that with winter coming on, they had little cash on hand. They put together what little they had in order to send Father Oschwald to Milwaukee to raise money. Shortly after St. Martin's Day, November 11, the founder of the colony left and within a few days returned with \$1800.



Old St. Gregory's Church: top, from the west, showing the wing added in later years; bottom, from the east, shortly before the building was razed in 1949. A memorial altar stands here now.



Top, the interior of the original church; left, Anton Stoll, one of the first six members of the Oschwald Association to arrive at St. Nazianz. Through all the years of the development of the community he was of invaluable assistance to Father Oschwald as a business manager and director. The author of the first history of St. Nazianz in 1867, he kept a faithful chronicle of the village from 1854 until 1887. He died in 1889.

Winter set in severely cold. About one half of the community suffered from a cold fever brought on particularly because they were so exhausted by the clearing of land, the building of their homes, the lack of proper food and the other hardships they had to endure. At the end of the year there were six graves in the cemetery.

Still through the winter Father Oschwald worked hand in hand with his fellow immigrants and parishioners. They continued to clear the land to make building materials. In the spring they planted four acres of corn and later in the season had cleared and sowed twenty acres of land. The building of new cabins began again in the spring, especially since the number of colonists had now grown to 70.

The official church record records: "In the year 1855, August 18 in the morning at ten o'clock in the local church dedicated to St. Gregory of Nazianz after the previous publication of banns the unmarried Patrick Murphy and Elizabeth Cronen, at present residing in R. 21, T. 18, Sect. 22, were blessed in the holy bonds of matrimony. Witnesses at the marriage were the bride's brother, David Cronen, and the sister of the groom, Sarah Murphy, besides Jacob Durst from here, St. Nazianz, August 18, one thousand eight hundred and fifty-five. And this is the first marriage performed here. (signed) Ambrose Oschwald."

The next entry in the official church record says: "In one thousand eight hundred and fifty-five, on the twenty-fifth of August near noon at 11 o'clock there were blessed in the holy bonds of matrimony the unmarried David Cronen with the unmarried Sarah Murphy from T. 18, R. 21, Sect. 22. Witnesses were the unmarried Thomas Murphy and the unmarried Bridget Cronen. St. Nazianz, August 25, 1855. (signed) Ambrose Oschwald."

So the first year of the Association's life in America drew to a close. They attended Mass daily at 7:30 and after this would work until noon. During the meals, which all the colonists took together, someone read to them from the Lives of the Saints. After this they worked until 7:00 in the evening. The day was concluded with the recitation of the rosary and the singing of songs and hymns.

As the first anniversary of their coming to St. Nazianz approached the *Family Record Book of St. Nazianz* in October, 1855, lists as members of the little colony:

- |     |     |                         |     |      |                                |
|-----|-----|-------------------------|-----|------|--------------------------------|
| 1.  | I   | Burkert, Joseph         | 13. | IV   | Busam, Lorenz                  |
| 2.  |     | Mary Ann Riesterer      | 14. |      | Barbara                        |
| 3.  |     | Verena Fischer, servant | 15. |      | John Baptist Halder            |
| 4.  | II  | Guenter, Bernard        | 16. |      | Joseph Halder                  |
| 5.  |     | Ursula                  | 17. |      | Victoria Huber                 |
| 6.  |     | Genevieve               | 18. | V    | Kunzweiler, Ulrich             |
| 7.  |     | John                    | 19. |      | Juliana Merken                 |
| 8.  | III | Bill, George            | 20. |      | Juliana, daughter              |
| 9.  |     | Victoria                | 21. |      | Joseph                         |
| 10. |     | Lambert                 | 22. |      | Norbert Sprang                 |
| 11. |     | Ferdinand               | 23. |      | Stephanie                      |
| 12. |     | Therese                 | 24. |      | Augustin Mayer                 |
|     |     |                         | 25. | VI   | Matt, John                     |
|     |     |                         | 26. |      | Elizabeth                      |
|     |     |                         | 27. |      | Anna Marie                     |
|     |     |                         | 28. | VII  | Habele, Joseph                 |
|     |     |                         | 29. |      | Katharine                      |
|     |     |                         | 30. | VIII | Kaltenbrun, Victor             |
|     |     |                         | 31. |      | Katharine                      |
|     |     |                         | 32. |      | Louis                          |
|     |     |                         | 33. |      | Fridolina                      |
|     |     |                         | 34. |      | Simon                          |
|     |     |                         | 35. |      | Helen                          |
|     |     |                         | 36. | IX   | Wetter, Eustach                |
|     |     |                         | 37. |      | Marcella                       |
|     |     |                         | 38. |      | Philomena                      |
|     |     |                         | 39. |      | Katharine                      |
|     |     |                         | 40. | X    | Wetterer, Anton                |
|     |     |                         | 41. |      | Therese                        |
|     |     |                         | 42. |      | Katharine                      |
|     |     |                         | 43. |      | Rose                           |
|     |     |                         | 44. | XI   | Sprang, Matthias               |
|     |     |                         | 45. |      | Anton                          |
|     |     |                         | 46. |      | Herman                         |
|     |     |                         | 47. |      | Therese                        |
|     |     |                         | 48. | XII  | Goetz, Valentine               |
|     |     |                         | 49. |      | Waldburga                      |
|     |     |                         | 50. |      | Anselm                         |
|     |     |                         | 51. |      | Rose                           |
|     |     |                         | 52. |      | Caroline Herkel                |
|     |     |                         | 53. |      | Margaret Weber                 |
|     |     |                         | 54. |      | Margaret Herkel                |
|     |     |                         | 55. |      | Caroline Berberich             |
|     |     |                         | 56. | XIII | Oschwald, Ambrose              |
|     |     |                         | 57. |      | Margaret                       |
|     |     |                         | 58. |      | Mary Wenziger (Father's Niece) |
|     |     |                         | 59. |      | Catherine Sturz                |
|     |     |                         | 60. | XIV  | Willmann, Mary                 |
|     |     |                         | 61. |      | Gregory                        |
|     |     |                         | 62. |      | Genoveve                       |
|     |     |                         | 63. |      | Anastasia                      |
|     |     |                         | 64. |      | Johanna                        |
|     |     |                         | 65. | XV   | Sproll, Joseph                 |
|     |     |                         | 66. |      | Virgil Heitzmann               |
|     |     |                         | 67. |      | Sohm, Luke                     |
|     |     |                         | 68. |      | Mary Ann                       |
|     |     |                         | 69. |      | Scholastica                    |
|     |     |                         | 70. |      | Joseph Staehle                 |





- 71. XVI Frank, Jacob
- 72. Gertrude (his wife)
- 73. XVII Haungs, Matthias
- 74. Katharine
- 75. XVIII Schoch, Magdalen
- 76. Caroline
- 77. Susan
- 78. XIX Gehring, Genoveve
- 79. Therese
- XX *Unmarried Persons:*
- 80. Christian Schaetzle
- 81. Nicholas Foerderer
- 82. Joseph Neumann
- 83. Florentine Woelfle
- 84. Jacob Durst
- 85. Xaver Durst
- 86. Augustine Burger
- 87. Wunibald Neumeier
- 88. Simon Riesterer
- 89. Philipp Eisenloh
- 90. Paul Trost
- 91. Martin Zaehringer
- 92. Anton Stoll
- 93. XXI Beidel, Carl
- 94. Theckla
- 95. Wilhelmina
- 96. Joseph Karl
- 97. XXII Wochner, Magdalen
- 98. Theckla Nierenberger
- 99. Mary Ann Karl
- 100. Gertrude Karl
- 101. Katharine Mohr
- 102. Mary Ann Gulden
- 103. Magdalen Stiegeler
- 104. Francisca Heinewetter
- 105. Nannette Wohlfart
- 106. Helen Jutlikofer
- 107. Mary Muehlhaupt
- 108. Francisca Muehlhaupt
- 109. Eva Straub
- 110. Mary Heizmann
- 111. Rose Kleisser
- 112. Elizabeth Ebler
- 113. Philippina Ebler
- 114. Rose Faessler
- 115. Rose Zaehringer
- 116. Waldburga Baehringer
- 117. Therese Herder
- 118. Caroline Bank
- 119. Therese Bank
- 120. Justina Bank
- 121. Mary Ursula Schilling
- 122. Mary Schaf



**The Holy Ghost Convent of the Oswald Sisters: top, the exterior, which stood until 1949; bottom, the chapel of the convent, where the Oswald Sisters daily prayed the Divine Office in German.**

Since the beginning of Sept., 1854 to Sept. 1855, the following have died:

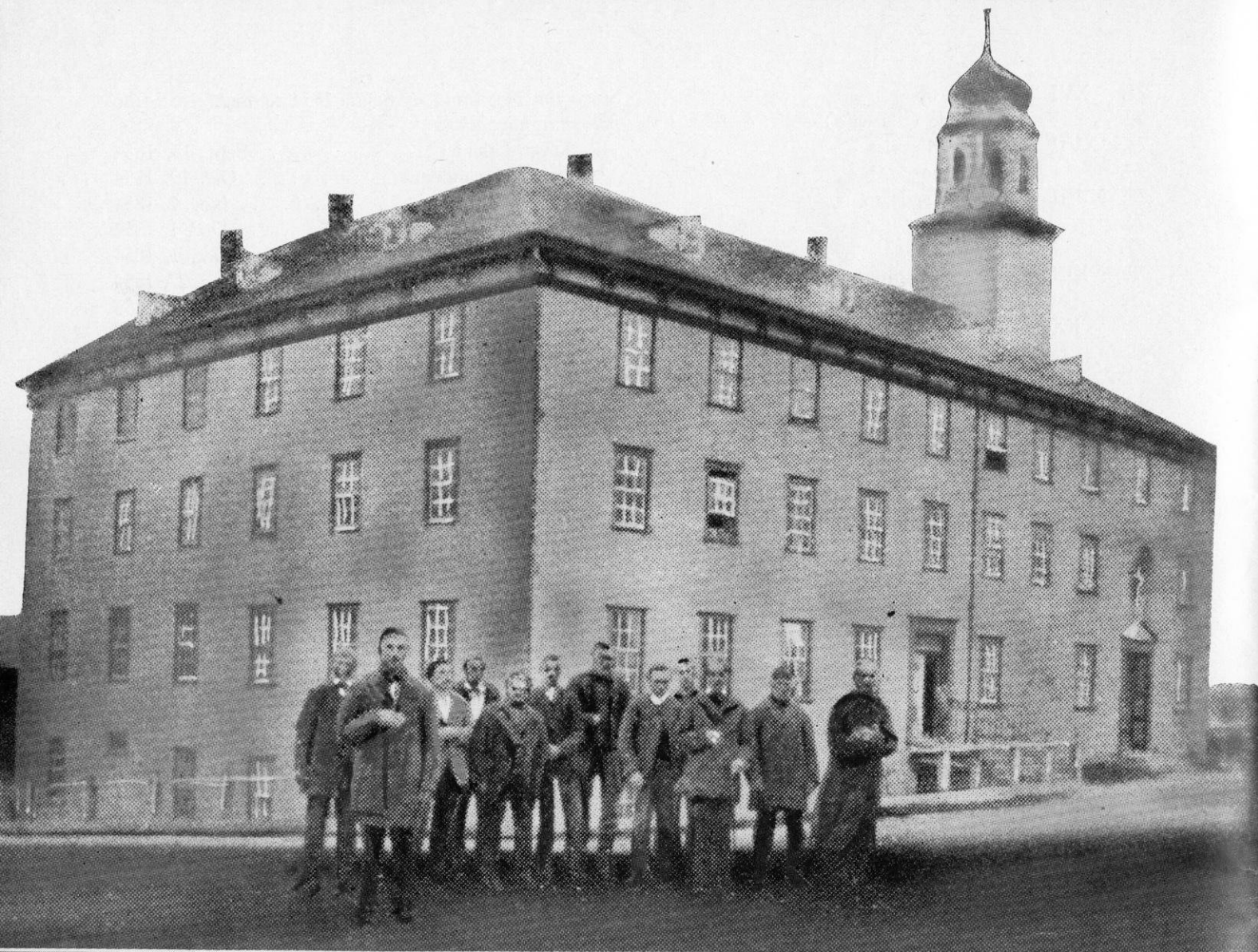
- 1. Xaver Guenter . . . . . Sept. 13, 1854
- 2. John Schwendeman . . . . . Oct. 19, 1854
- 3. Leo Heitzman . . . . . Nov. 2, 1854
- 4. Bernard Weisenberger . . . . . Dec. 1, 1854
- 5. Martina Stoll . . . . . Dec. 1, 1854
- 6. Mary Anna Maier . . . . . Dec. 27, 1854
- 7. Francisca Josepha Guenter . . . . . Feb. 8, 1855
- 8. Longinus Stoll . . . . . Apr. 24, 1855
- 9. Magdalena Henninger . . . . . Aug. 24, 1855
- 10. Maria Beidel . . . . . Sept. 7, 1855
- 11. Francisca Jaeger . . . . . Sept. 10, 1855

Though the winter proved very severe again, the colonists industriously continued to clear land until by spring they had sixteen new acres, which they planted with all sorts of vegetables. They also planted summer wheat for the first time. So bountiful was this harvest, together with the ten acres of winter wheat they had planted the fall before, that no longer was it necessary for them to buy flour. They also had to build a barn, for the number of cattle by the end of the year amounted to 20 head.

But their blessings, as in all walks of life, were mixed with sorrow, for during that year one of their houses burned down, and another brother was killed by a falling tree. The *Family Record Book of St. Nazianz* notes for this period:

By 1856 the following arrived:

- 123. Martin Durst
- 124. Martin Carl
- 125. Anton Zaehringer
- 126. Leonard Frey
- 127. George Woelfle
- 128. John George Sonner
- 129. George Grieshaber
- 130. Bartholomew Baechle
- 131. Peter Neiss
- 132. Joseph Fessler
- 133. Therese Sonner
- 134. Victoria Zaehringer
- 135. Mary Kriever
- 136. Mary Profazi
- 137. Mary Ann Reichert
- 138. Juliana Mezger
- 139. Agatha Mezger
- 140. Jacob Mezger
- 141. Josephine Mezger
- 142. Margaret Goetz
- 143. Carl Goetz
- 144. Alois Goetz
- 145. John Goetz
- 146. Sebastian Goetz
- 147. Margaret Goetz
- 148. Caroline Goetz
- 149. Frances Baechle
- 150. Max Baechle (her son)
- 151. Caroline Karcher



- 152. Therese Karcher
- 153. Caroline Neumaier
- 154. Waldburga Neumaier
- 155. Joseph Stahl
- 156. Waldburga Stahl (his wife)
- 157. Ernestine Stahl (children)
- 158. Gregory Stahl
- 159. Cyriac Stahl
- 160. Maria Stahl
- 161. Francis Joseph Stahl
- 162. Anton Roth
- 163. John Pflueger
- 164. Rose Pflueger
- 165. One Child
- 166. Henry Neiderprim
- 167. Sebastian Clarer
- 168. Lorenz Wiesler
- 169. Eugidius Grotzinger

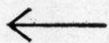
*The following voluntarily departed:*

- 1. N. Wilt
- 2. Joseph Clausmann
- 3. Lorenz Buersten
- 4. Sebastian Clarer
- 5. A sister from Munsterthal
- 6. Thaddaeus
- 7. Joseph Buehler
- 8. Ignatz Zuegler
- 9. Benjamin Mayer
- 10. Francis Joseph Yony
- 11. Alois Heitzman
- 12. John Annen
- 13. Katharina Chesmaregg
- 14. Leonard Mayer
- 15. His sister Anna Maria
- 16. Anselm Netzhammer

Besides ten others who remained here only a short time.

After a mild winter the colonists planted their crops for the growing season of 1857. Though the spring was dry the crops grew bountifully only to have much of the grain crop ruined by a hailstorm during the summer but even this did not dull the cheerful outlook of the members of the Association, for as Anton Stoll records in the *Chronicle* because of the hailstorm "we could reap the following year the fruits of six acres which we had not planted." Other crops, especially the vegetables, were bountiful.

Another joy for the colonists and a remarkable achievement in such a primitive settlement was the organization of the Third Order of St. Francis for the women and the same order for the men by Father Oswald. These groups did not take strictly canonical vows but only promised to observe poverty, chastity and obedience.



**The Loretto Monastery of the Oswald Brothers: top, to the left the living quarters for the Brothers, to the right the entrance to old St. Ambrose Church; bottom, the interior of old St. Ambrose Church.**

The Oswald Brothers and the Oswald Sisters, as they were familiarly called, occupied at this time two separate large block houses. One of their obligations was the daily recitation of the Breviary, the Office that is recited daily by the priests. They used a German edition of the Breviary translated by a canon of the cathedral of Mainz, Father Adam Nickel.

On the feast of the Holy Rosary Father Oswald asked all the members of the Association to sign a paper if they wished to devote themselves in a special manner to the development of their spiritual lives amidst their manual labors. Those who signed the paper were called incorporated members of the Association and observed the three evangelical counsels according to their state in life; those who did not sign the paper were listed as non-incorporated members of the Association.

But 1857 was not all a year of joy. First, because of a lack of pasture six head of cattle wandered into the green of the swamp and perished. Then on the feast of St. Gregory, patron of the village, May 9, a fire broke out. It seemed for a time that it would destroy the whole settlement, but a timely rain averted the calamity. After the fire the large barn constructed the year before, was put in order but, as the chronicler relates, "through the thoughtlessness of a woman, it was set afire and burned down completely with a new windmill, only a few days later."

THESE three tragedies, however, were small compared to a fourth that threatened the entire community. When Father Oswald had purchased the land on which St. Nazianz was now developing, he had contracted with the real estate dealer to pay for the land in five installments on specified dates. Already in 1856 the Association had not been able to meet the installment and had asked for an extension. When the real estate broker would not grant this and declared his intention of taking possession of all the land the colonists had purchased, the affair was brought to court. The judge gave the decree that only as much land could be sold as was necessary to pay the installments due, if such payment was not rendered in the specified time.

Now in 1857 when the third installment could not be paid, the real estate dealer again advertised for an auction of the land. The advertisement appeared in an English paper, which the colonists could not read, and they knew nothing about it until the very day of the auction. Thus they lost all their best land, including that on which they had erected their buildings. Threatened with disaster, Father Oswald set to work with zeal and confidence. In Milwaukee he met a good Catholic from Sheboygan who loaned the colonists the money they needed to settle the debt. In due time the colony paid off their benefactor, and the total destruction of the Association was averted.

In the meantime more and more women were coming from Milwaukee to join the Oswald Sisters and take charge of the domestic affairs of the society. In order to



care for them properly Father Oswald knew that a separate house must be erected for them. Thus on the eve of Pentecost Sunday, 1858, ground was broken for the new edifice. Through the summer and fall the colonists worked on the building so that by December, the first wing of the structure could be solemnly dedicated in honor of the Holy Ghost. On that day Father Oswald offered Mass in the dining room. Immediately after, the Sisters took up residence in the house. Church services from that time on were held partly in St. Gregory's Church and partly in the Holy Ghost Chapel.

The Oswald Sisters were not distinguished by any special religious habit at this time, but devoted themselves exclusively to the religious life and in a general way to work for the society. Besides their daily spiritual exercises, especially the recitation of the Divine Office in German, the Sisters braided straw hats for the men and women of the settlement, and also others that they sold. They also manufactured heavy winter shoes, which were again free for the settlers and were sold to outsiders. Proceeds of these and other occupations went into the treasury of the whole Association.

This year of 1858 also saw the construction of a flour mill and marked the civil organization of the town of Eaton and the first nomination of town officers.

Weather conditions in 1859 were such that the harvest of all crops was practically a complete failure. With two hundred colonists in the community, a food shortage was imminent. To avert this tragedy which could mean a dissolution of the settlement, the members solicited money in Milwaukee and other towns. The custom, as the chronicler notes, "which is a vogue in America," resulted in procuring enough money for all the needs of the colonists. In 1860 the Holy Ghost Convent of the Oswald Sisters was completed. It was a quadrangle building with an inner court, 84 feet square on each side. Because it was pink stucco on the outside, it was familiarly known for years before its destruction as the Pink Convent.

By this year the village of St. Nazianz counted 56 dwellings including the Oswald Sisters' convent. There were 48 families in the village, as well as many unmarried men who belonged to the Association.

Because the Oswald Brothers had been living in blockhouses about the village until this time, Father Oswald turned his attention to the building of a monastery in 1862. One wing of the Loretto Monastery was completed by the end of the year, the basement and the first floor out of stone, the other stories of brick, stuccoed on the outside.

Members for both groups of the St. Nazianz Third Order of St. Francis came quickly at the time the convent and monastery were built. Before a decade passed

the community of Oswald Sisters in the Holy Ghost Convent numbered 150, and the community of Oswald Brothers in the Loretto Monastery numbered 80.

At this time too the German settlers of St. Nazianz began to feel the effects of the Civil War that was raging in the country. While the price of grain had risen enormously, especially because of the war, other commodities that they purchased cost three times as much as before the war. The colonists too made their first acquaintance with paper money at this time. As Anton Stoll, the chronicler, reports: "There was paper money in large denominations and small denominations; nothing but paper, and still more paper. You could not even find a copper cent."

The year 1864 was a year of a most severe winter and an extremely dry summer. Many fires broke out in the surrounding areas. And on July 25 and 26 the smoke was so thick in all the vicinity that it was impossible to see more than a quarter of a mile. The drought was so excessive that the colonists could not make hay. The fire did not affect the colonists except for the loss of 80 cords of wood which burned on May 30.

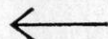
In spring of this year Father Oswald also began work with the colonists on the foundation of a new St. Gregory's Church. The cornerstone was laid on June 9 by Bishop Henni. Later in the year the final addition was made to the Loretto Monastery and completed; this addition, the old St. Ambrose Chapel, was blessed on the feast of St. Ambrose, December 7. The colonists also started building a tannery with 16 pits in this year and purchased 2 machine-driven weavers' looms. The whole installation cost \$1300.

The Civil War came close to home during 1864, for 16 men from the colony were drafted. Four young men from the settlement went to Canada during this year, supposedly to found a new colony.

Life by this time had settled down into the ordinary routine of daily living everywhere. Most of the necessities of the village were products of their own hands, and they were more or less self-sufficient.

In 1865 under the direction of Father Oswald members of the Association constructed an orphanage for the village and the surrounding area. Five years later Father Oswald completed a hospital just west of the orphanage. In 1871, to complete the educational needs of the village, Father Oswald directed the building of a seminary, which also served at times as a high school, east of the Loretto Monastery.

BY the time this last building was done, Father Oswald was over 70 years old, worn by a hard life of labor, directing and holding together at times by the force of his will the community his spirit had founded. At the close of the year, as had been his custom for a long time, Father Oswald received the best wishes of his faithful associates before the high altar in St. Gregory's Church. At the close of the celebration he gave his usual address to encourage his followers and to urge them to



St. Gregory's Church, built from 1864 until 1868.



In the morning of February 26 around eight o'clock Father Joseph Fessler was present when Father Oswald exhorted Anton Stoll, his faithful partner during all the years of the founding and development of St. Nazianz, to write to the bishop for him. Mr. Stoll asked that Father Fessler write to the bishop since it would be more becoming that a priest write rather than a layman. Then Father Oswald dictated a letter in which he recommended that Father Mutz should be his successor. When the letter was done he added with a heavy heart, "He is the best for you at this time."

During the whole week of Father Oswald's final illness his parishioners daily gathered in the church to pray for his recovery. As the end drew near, more and more came to the church beseeching God who dwelt in the church above Father Oswald's room that He might spare their leader. Toward noon on the last day of his life Father Oswald asked for pen and paper. Very weakly and with great effort he wrote down the following admonition to be read to the congregation assembled in the church: "Dear children: I shall be dead by tonight or by tomorrow morning. Pray for me that I may have a happy death. After my departure follow my advice and obey my successor just as you have obeyed me and God shall bless you. Your suffering Father Oswald."

In the afternoon the pressure of crowds was so great in front of Father Oswald's dwelling that in single file they had to be let into the sickroom where he gave his blessing. And this continued on into the night.

Not only the inhabitants of the village but also farmers from the neighborhood—everyone left their work. Children as well as the aged wept and prayed almost without interruption for the dying priest.

That evening around seven o'clock he said, "I have yet 10 hours to live." During the night, about two o'clock, Anton Stoll thought he was suffering the death agony. Moving to the bed he looked closely at the suffering priest, only to have Father Oswald open his eyes and say, "It is not yet time."

Though Father Oswald suffered acutely from pneumonia, his face was still serene in suffering, blooming and as it were youthful again. Never did impatient words come from his mouth during the whole time of his sickness. During all that time his only words were prayers or instructions to his spiritual children. For example, "Carry on everything as in the past. Remember that you too will come to where I am now. Bear no hatred in your heart. I also tolerated none."

Anton Stoll records: "A number of times, I have observed that he, with closed eyes, when there was no one else in the room but I alone, would extend his hands in blessing, and then with his hand, signal someone away, and yet I saw no one in the room."

After the sufferer lingered through the night, death finally came for him quietly at seven o'clock in the morning on February 27, 1873. There was no struggle, and death left his face with an expression of transfigured charm and peaceful rest. Many who beheld his face in

death remarked that they were so edified by his peaceful expression that they could not look at him enough.

That day his body was dressed in priestly vestments and laid in state in the old St. Gregory Church for a day and a night, while innumerable people kept vigil by the body. On the morning of February 28 the Oswald Sisters came in great numbers, and in procession the body was moved into the Holy Ghost Chapel of the Pink Convent, where it lay in state for three days and three nights. On the morning of March 3, 1873, the body was carried to the parish church. There 12 priests conducted the vigil of the Divine Office and the funeral Mass was offered. The priest recommended as his successor, Fr. Peter Mutz, delivered the funeral sermon. After the services the Oswald Brothers and Sisters formed in long procession, the body was carried to the Brothers' Loretto Monastery, and the corpse was placed in the crypt prepared for it under the high altar of St. Ambrose Church. Here Father Mutz offered another requiem high Mass for the repose of the soul of the dead priest.

SINCE the tomb had not yet been built at the time of Father Oswald's death, his body had to be left in the coffin in view of all until a special vault could be prepared. Hardly had it been completed when the concrete arch collapsed, and work had to begin again. Anton Stoll remarks, "It seemed to me it was decided from above that the corpse of the pious sufferer should not so soon be put into the hiding place." On April 29, in the presence of Father Mutz and some of the Oswald Sisters he opened the coffin. They all witnessed that there was a growth of beard on the corpse and that the fingernails as well as the hair on the sides of the head had grown again. As they washed his face, it took on a more and more natural complexion; only the eyes of the dead man remained sunken. Even the skin on the considerably bald head of Father Oswald appeared as the skin of a living person. An earnest but unsuccessful effort was made to detect an odor of corruption about the corpse.

This was the same appearance that the body of Father Oswald had from the time of his death. On the day before Father Oswald's funeral a judge from Manitowoc, not a Catholic, had viewed the body in the Holy Ghost Chapel. When he had called Anton Stoll aside, he told him that the colonists should not bury it, for the man was not really dead, but merely lying in a trance; they had to prove to him that Father Oswald was really dead. Many who viewed the corpse at that time and later said they had never seen such a corpse.

Finally the burial vault was completed to satisfaction, and 63 days after his death, on April 30, the coffin containing Father Oswald's body was finally closed. Then the casket was placed in the tomb and the vault sealed.

Here Father Oswald lay until October 4, 1926, when his remains were transferred to a new stone mausoleum below Loretto Hill. Not only the local health officer, Dr. L. W. Gregory, and those who did the actual work of transference saw the body but also many Salvatorian



priests and Brothers, the Sisters, and some of the students. As they viewed the remains through a glass over the top of the casket, they noticed that not only the vestments but also the body itself still retained its shape though the skin had become shriveled and sallow in color. This made a special impression since during the 53 years all the iron parts on the coffin had rusted and fallen away.

Shortly before noon on this October 4, the body was carried to Loretto Hill. Before it was placed in the new tomb, Father Sturmius, superior of the seminary, sprinkled it with holy water and offered a few prayers for the repose of the soul of the courageous founder of St. Nazianz. Then the workmen placed the coffin in the tomb and with brick and mortar sealed in its final resting place the body of Father Oswald, where under ordinary circumstances it will remain until it rises again on the last day.

His grave became a place of daily pilgrimage for the weary and disheartened settlers. They continued until the end of their days to go to their "father" in all their needs. Now when practically everyone who knew Father Oswald is dead, his vault, transferred now to Loretto Hill, is still visited by descendants of the early settlers and they are solicitous for its upkeep.

Many newspapers throughout the country, especially German newspapers, carried a long account of Father Oswald's death. Here is an excerpt from the *Baltimore Chronicle* for March 15, 1873. "Now the noble, ever-active priest, who in his troublesome and thorny lifetime never had rest and would never grant himself any, finds rest in the grave. Mild, good, unselfish, pious, self-sacrificing as he was, he always sought to advance God's honor and the salvation of the souls of his fellowmen, and he sacrificed and consumed his life in his service of God and mankind. Ever charitable and sympathetic toward the poor, oppressed and those suffering want, in the kindness of his heart he gladly received the forsaken and rejected, gave them hospitality and a livelihood and in general through Christian charity helped every man in need—friend as well as foe—although his extraordinary assistance was abused by the recipients or rewarded with gross ungratefulness or dissipation and prodigality. Ill-will, hatred or enmity toward his fellowmen he did not know; he was devoted to every man with benevolence and charity. . . . May his memory be blessed!"

His last words to his spiritual children and parishioners were the words of his last will and testament, a will that was perfectly in keeping with the generous, self-sacrificing life he had always lived.

"It is my will that the association which I have founded at St. Nazianz, Manitowoc county, State of Wisconsin, shall exist for hundreds of years to come after my death, and shall, by the blessing of God, do good to His glory and the welfare of mankind, more especially for schools, also for widows and orphans as it is prescribed by our statutes for the sick and destitute, to the best ability of the association. For this purpose and end I give, devise,

convey and bequeath forever, after my death, all goods and houses which I have caused to be built for the association, and also all the lands which are deeded to me and recorded in my name, to the association of St. Nazianz, under the only conditions that the association as such, consisting of the brothers and sisters, shall pay those debts that stand against my name.

"Should the brothers and sisters wish to have their share of the lands separate, then the division shall be made according to the number of inmates of the houses.—say about one-third part to the brothers in the house of Loretto and two-third parts for the sisters in house of the Holy Ghost.

"Should it ever occur that the association wants to dissolve itself and disband, then those persons who have contributed money, or their heirs, should be reimbursed first. The residue should be used to pay the other members of the association for their labor as far as it goes.

"For the administration of the property of the association after my death, a committee shall be put in power, which committee shall scrupulously take care that the administration is a good one and that the above named purposes, as far as possible, may be attained as good as I would have done myself.

"I select as members of this committee of administration my successor in office as chairman; further, Anton Stoll, Johann George Soemer and Carl Manzins; of the sisters, first those that will be appointed as superior; second, Helena Klausman, Anastasia Willmann and Anna Silberer. If one or the other of these members should die, then the Association shall elect another member and so on as long as the association exists.

"There may be changes in these rules after due consideration. I, the undersigned, being in sound mind at the time, have with my own hand subscribed this my last will, testament and conveyance of the goods above named.

(Signed.)

Ambrose Oswald.

Written at St. Nazianz, the 6th day of Aug., 1867.

"The above instrument, consisting of one sheet, was signed, published and declared by the said testator, Ambrose Oswald, to be his last will and testament, in the presence of us who have signed our names, at his request, as witnesses, in his presence and in the presence of each other.

Conrad Moerchen,

J. Lawrence Neumann"

Thus, as his body had been committed to the grave and his soul had gone before God's judgment and to God's reward, the last material possessions of the founder of St. Nazianz were disposed of. All that remained to him was the happy memory of his spiritual children and the reverend remembrance of generations to come who would live in the village he had founded. And not only of them, but through the nation and even the world who would draw from the fountains of religion and learning that had their beginning in St. Nazianz.

One need only recall the vexations which the laity and the priesthood had to endure at the hands of the Protestant government at Karlsruhe, the conflicts for the Church, the ill-fated revolution of 1848 and the consequent occupation of the land by Prussian troops . . . *From the Chronicle of Anton Stoll*

It is my will that the Association which I have founded at St. Nazianz . . . shall, by the blessing of God, do good to His glory. . . .  
*From the Last Will and Testament of Father Oswald*



THE main reason why Father Oswald and the other members of his Association chose to leave their fatherland was that they might find freedom to practice the Catholic religion as they wished. With this in mind it is not surprising that one of the first things the settlers did on arriving in the wilderness was to erect a cross. Then within a month's time they began to build a church.

Together with Father Oswald, Jacob Durst, a carpenter by trade, was the architect and builder of the church. Under his direction the other settlers became experts in cutting wood. After the wood had been cut, the hardest task still lay before them — transporting the wood to the site of the new church. Since they had neither horses nor cattle the men themselves had to carry the long beams; sometimes it took sixteen men to carry one beam from the woods to the church. But so eagerly and so zealously did the settlers work, that during the first 12 hours of labor they had carried 20 of the immense beams to the site of the church.

The plan called for the building to be a two-story structure 32 feet long by 24 feet wide. The upper story was to contain the church proper, the lower part was to be Father Oswald's dwelling.

Before October was half over, the church was well on its way to completion. Enough of the building was standing by that time so that Father Oswald could offer the holy sacrifice of the Mass for the first time in St. Nazianz. On Christmas day the first high Mass was offered after the building had been completed. Some years later it was enlarged by the addition of a wing at right angles to the main body of the church. Here the people of the colony gathered daily for their morning and evening prayers, for the community recitation of the rosary, and above all for the daily offering of the holy sacrifice of Christ, our priest and our victim.

In the first years of the colony's existence perhaps, although there is no record of this, Father Oswald erected a shrine for the Mother of God which has always been a favorite spot for the people in St. Nazianz. On the highest hill to the south of the block houses and St. Gregory's Church the village founder cut a niche in a giant linden tree and here placed a statue of the Madonna and her child.

About ten years after this, perhaps in the cyclone of July 8, 1862, recorded in the *Chronicle*, this shrine was destroyed when the mighty wind uprooted the tree. At any rate, sometime in 1863 on the site of the uprooted tree Father Oswald put up a pedestal and placed upon it the statue of our Lady of Loretto encased in glass. Already by this time Loretto Hill had become famed as a place of pilgrimage as the large number of votive offer-

ings, crutches, and canes bore testimony to the many favors that had been received there.

About this time the colonists made plans for a new church. The work began early in the spring of 1864, and by June 9, when he came to administer Confirmation, Bishop John Martin Henni of Milwaukee was able to lay the cornerstone. The site selected for the church was on the west end of the settlement. On February 1, 1866, an agreement was signed by Father Oswald in the name of his Association with the outsiders, those who were not members of the colony in any way. For some time it seems sentiment developed for a more active sharing of the rights and responsibilities of parish life not only on the part of the Association but also on the part of many Catholics from adjacent areas who attended church in St. Nazianz and received spiritual ministrations from Father Oswald. The latter too wanted a voice in church affairs.

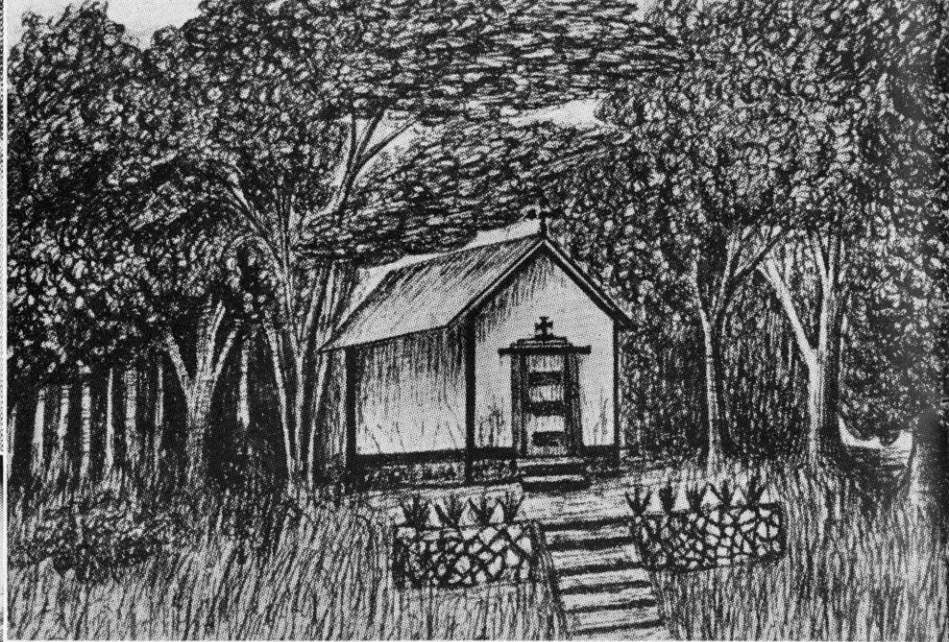
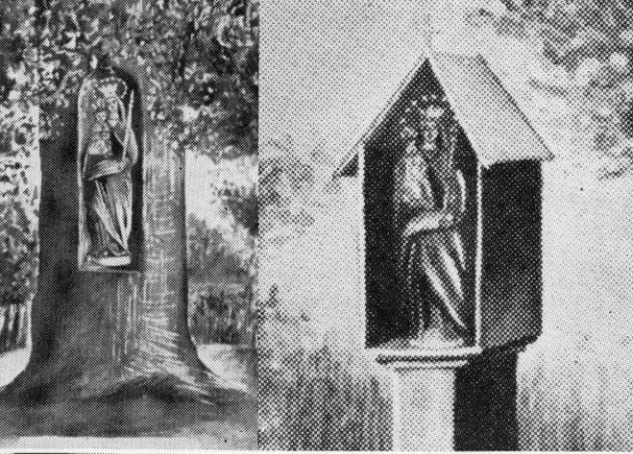
At a parish meeting after previous discussion these latter signed a building contract with the pastor. By the terms of this contract Father Oswald undertook the building of the church, as discussed and agreed, and promised to complete it in three successive years, namely 1866, 1867, and 1868, at a cost of \$11,000. He deducted \$1000 as the Association's share beside the labor in actual construction; thus, \$10,000 remained for the parishioners to pay in three installments over the following three years. This agreement was immediately signed by Father Oswald and the three parish trustees, Anton Stoll, Frank Schwab, and Anton Schad. The trustees immediately went to each individual who wanted to become a member of the parish and collected the voluntary contributions they wished to make toward building the church. This collection resulted in a sum slightly over \$7000 being signed and pledged payable during the next three years.

The work on the church went rather slowly because it was not constructed of logs and lumber, but was to be a durable building of huge field stones sunk in solid masonry. The length of the church was to be 120 feet, not including the vestibule or tower base, and the width was to be 55 feet. The height of the church bell tower from the ground to the top of the spire was to be 148 feet. In 1868 the structure was completed and dedicated by Bishop Henni on November 10. The cost of the high altar in full was \$547.67; this cost was covered through special donations. Alois Goetz received \$237.12 for all the work on the altar, while Peter Scharding, his helper, received a round sum of \$100.00. All these items are recorded in detail in the parish book. Even the cost of each individual item is listed there. For example, the total expense for wood for the altar is \$30.65.

Hardly had this structure been completed when Father Oswald began work on another building, obviously very dear to his heart. Shortly before this another gale had snapped a limb from the branch of a tree and smashed the case in which the statue of our Lady was enshrined on Loretto Hill. The statue itself was not



The interior of St. Gregory's Church: top, before it was remodeled in 1926; the church, much as it is today, after the 1926 renovation of the interior.



harmed. To give Mary a more worthy place of habitation and better protection the colonists began to build a small chapel (the northern half of the present edifice) in the fall of 1870. With great ceremony Father Oswald, attended not only by the people of the village, but also by many of Mary's devotees of the surrounding area, enshrined the beloved statue of our Lady of Loretto in the new chapel. With this new impetus devotion to our Lady of Loretto increased so much that in a short time the small chapel was no longer able to contain the people who came there. Therefore, in 1872 building was again begun on Loretto Hill to enlarge the chapel, and the southern part of the present structure was built and surmounted with a small belfry and bell. After a permanent altar had been installed in the chapel Father Oswald offered Holy Mass there on the feast of the birthday of our Lady, September 8, and dedicated it to her. From this time on, it became a custom in the village for Mass to be offered there on Mary's feastdays and also on many Saturdays throughout the year. This was one of the last works of Father Oswald, for less than six months later he was dead.

**B**ISHOP Henni readily acceded to the recommendation of the founder of St. Nazianz that his protege, Father Peter Mutz, should be the man to succeed him as pastor of St. Gregory's Congregation and as the new president of the Oswald Association. Peter Mutz had been born of non-Catholic parents on December 15, 1840, in Duerrenmettstetten, Wuerttemberg, Germany. When he was 20 years old he came to the United States and settled in St. Louis. Shortly after his arrival he became sick with cancer, and on one of his begging tours Father Oswald met him in St. Louis. After he had cured him, Father Oswald brought Peter Mutz back to St. Nazianz, gave him convert instructions, and received him into the Church. Filled with gratitude to his benefactor and with happiness in his new-found faith, Peter at once began to study for the priesthood in the first school of St. Nazianz, the two-story log cabin structure near the Holy Ghost Convent. When he had completed his primary training there he attended St. Lawrence College, Mount Calvary, Wisconsin, and finally for his major seminary training, St. Francis Seminary near Milwaukee.

He was ordained to the priesthood on December 18, 1869, and celebrated his first Mass in St. Gregory's church on Christmas Day, 1869. For the first year of his priesthood he was assigned as assistant pastor at St. Joseph's parish in Milwaukee. On January 9, 1870, he became pastor at Schleissingerville (Slinger). On March 13,

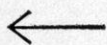
1873, he became pastor of St. Gregory's parish and the official successor of Father Oswald as president of the Association.

One of the first things that Father Mutz accomplished in the parish for the glory of God was the placing of the bells in the St. Gregory's tower. The three bells there were cast in 1873 by the Stuckstede Brothers of St. Louis, Mo. The pattern weight of the bells is as follows: the large bell weighs 1800 pounds, the middle bell weighs 800 pounds and the small bell 600 pounds. When the bells were installed in the church tower in 1874, the parish record shows that the total cost for the bells and labor was \$1,497.74.

Within the first year of Father Mutz's administration another great accomplishment was the paying off the total indebtedness of St. Gregory's Church. Though there still remained unpaid notes from the congregation to the Oswald Association to the sum of \$629.00 the parish record records: "On July 14, 1873, the parish trustees of St. Gregory's Church at St. Nazianz have made the last payment of \$192.00 to Reverend Peter Mutz and Anton Stoll according to the contract of the church constitution between the congregation and the deceased Rev. Ambrose Oswald. Herewith St. Gregory parish has fulfilled the contract in full and from above date neither the parish to the Association nor the Association to the congregation has to pay anything, except the pastor's salary which the congregation must pay the pastor from the first of May, 1873." The unpaid notes were absolved within seven months as the parish record records: "This sum of \$629.00 was paid in full on January 14, 1874, so that St. Gregory's parish had paid up all debts due the Association for the construction of the church. St. Nazianz, January 14, 1874. (Signed) Peter Mutz".

However, as was to be expected in the course of human affairs, everything did not run as smoothly for the successor of the founder of the village of St. Nazianz. The first difficulty that arose was with the members of the Oswald Association itself. Early in his tenure as president of the Association Father Mutz had found it necessary to make certain changes in the order of the day of the religious communities of Brothers and Sisters. Among these things he advised that because of the hard labor they performed daily, they discontinue the recitation of the Divine Office in German. Though well-meaning and certainly obedient in most instances, the Brothers and Sisters could not see why this advice was given. They became discontented with the order, and in the end for the sake of peace were allowed to continue as before.

But this difference was but a ripple on a stream compared to the great tempest that was soon to arrive. Throughout the twenty years of the colony's existence immigrants had joined the colony for a time who did not share at all the religious spirit of the original settlers. To the great joy of all, these people usually did not remain long; however, some seemed in a short time to become one heart and one mind with the members of the Association and remained attached to it. Before long, however,



**The development of the Loretto Chapel: top row, left, the original shrine established by Father Oswald in 1855; center, the second shrine, dating from 1863; right, the northern half of the present structure, erected in 1870; middle, the chapel after it was enlarged in 1872; bottom, the shrine to our Lady of Loretto as it appears today.**





**The Oswald Brothers with Father Epiphanius Deibele, center, on the occasion of the golden jubilee of St. Nazianz. At Father Epiphanius' right hand is Brother John Gramlich, the last superior of the Oswald Brothers. The other are, back row, left to right: Brother Michael Schneider, Brother Joseph Holmer, Brother Wenzel Marasch, Brother Alois Anhalt, Brother Joseph Gramlich (Eselteamster), Brother Thomas Arnold and Brother Joseph Hein; middle row: Brother Anton Liesberger, Brother Anton Winkler, Brother Luke Sohn, Brother Virgil Heitzmann, and Brother Martin Foernbacher; front row: Brother Peter Goetter, Brother Wendel Gross, Brother John Menke, Brother Jacob Walter, Brother Xavier Woelfle (shoemaker), and Brother John Lang.**

some of these same individuals became dissatisfied with the way things were managed, especially in regard to financial affairs. During the lifetime of Father Oswald, faced with his courage and indomitable will, they dared not complain, but with his death they began looking for an opportunity to attack the Association.

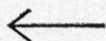
Shrewdly taking advantage of their opportunity, they attacked the last will and testament of Father Oswald. This document was properly witnessed and signed, but since through some oversight the Association had never been legally incorporated in the State of Wisconsin, it did not exist before the law. Therefore, when Father Oswald willed to the Association the property he held in the name of the Association it was as if he had willed it to no one. The legally non-existent Association of Oswald Brothers and Sisters was not able to receive the property willed to it. The discontented parties contested the will in court, and the court properly ruled that it was null and void.

Then these malcontents, thinking of separating from the Association, began to demand not only the portion that they had contributed to the original fund upon joining with Father Oswald, but also asked for wages for

the work they had done over a period of time. Some demanded such an exorbitant amount that the colony would have been ruined had the Association been forced to pay them. When the malcontents filed suit against the Association in the court of Manitowoc, the members of the colony immediately organized themselves into a corporation which they called the Roman Catholic Religious Society of St. Nazianz.

Although some, heeding the pleas of the members of the Association, dropped the suit against the colony and settled matters in a peaceful way, even though they separated from it they remained friends with them. Others continued to press the suit for a period of ten years. The court hearings demanded that the representatives of the Association make frequent trips to Manitowoc, often on foot and through deep snow. Finally the probate Court handed down the decision that the claimants were entitled to their original contribution only and that the Association owed them nothing in wages. Still they pressed the suit and appealed to the Circuit Court. This court eventually upheld the first decision, and thus a long period of legal warfare came to an end.

Though the number of members incorporated in the Association was beginning to dwindle, progress in the village did not cease. For instance, in the year 1876-77 the Christian Mothers paid \$280.48 for the erection of the Blessed Virgin Mary's altar in St. Gregory's Church. At



**Father Peter Mutz, successor of Father Oswald.**





the same time individual contributions listed in the parish books paid the total expense of \$280.48 for St. Joseph's altar. The parish record book also lists the offerings for the purchase of stoves for the church at a cost of \$107.75. Also enumerated are contributions for the rectory which was erected in 1876. In 1884 another major building project was undertaken, and the St. Gregory's School was erected in that year.

The year 1889 was a year of great loss to the colony. For at that time Father Oswald's right-hand man in the founding and in the early development of the colony died. Anton Stoll was one of the six men who had first come to the wilderness purchased by the Oswald Association. From the very beginning he had kept a faithful chronicle of all that occurred in the village and continued it until two years before his death, 1887. And during all those years this well educated man was the general manager and the overseer of the community in all temporal, financial affairs. The long, legal struggle after the death of Father Oswald fell for the most part upon his aged shoulders and faithful to the end, he made innumerable trips to Manitowoc which the case demanded and saw the hearings through to the successful conclusion.

According to the tax assessments and payment at the time of the Anton Stoll's death the total valuation of the land holdings of the Oswald Association in the Town of Liberty and in the Town of Eaton amounted to \$33,890.00; personal property valuation totaled \$8,000.00 and together a total valuation of \$41,890.00. In 1890 the Association had left only about 1500 acres of the 3840 acres they had originally purchased. Many of the best parcels of land had been sold to individuals and families after the death of Father Oswald.

**A**BOUT this time another structure to the honor of God and good of souls was becoming known far and wide around St. Nazianz. This was the Lax Chapel which even today calls many people for the annual celebration on July 4.

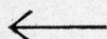
The actual history of the founding of this chapel goes back many centuries, even to the fourteenth century in Bohemia. At that time in the little town of Loucim on the Bavarian border the simple peasants centered their devotion around a shrine dedicated to the Mother of God. There they prayed before a special image of Mary. Then heresy came to Bohemia under the leadership of John Huss. Abetted by the leaders of the State the heretics began a persecution of the lower classes. It carried even to the small village of Loucim. Knowing that they were unable to withstand overwhelming numbers, the villagers moved the statue from the shrine, carried it to a sheltered spot in the nearby forest, and concealed it in a

niche hewn in a large linden tree. However, one of the Hussites, a man named Etibor Krcma saw where the Catholics had hidden their statue, stole secretly from the place and removed it. In an effort to destroy the image he struck it on the head with his sword. But the unexpected happened, for immediately blood flowed in a great stream from the gash which the sword had cut in the face of the statue. Thoroughly frightened he took the statue to a nearby pond and there attempted to sink it, but always the statue would float again to the surface, its face streaming with blood. Desperately he fled from the place but to his amazement, on passing the place where the statue had been hidden, he saw it standing there once again, its face still covered with blood. Overcome with sorrow and remorse, the vandal dropped to his knees, begging heaven's forgiveness for his sacrilegious action. A changed man, he returned to the village and spent the remainder of his life as sacristan of the parish church, where he could venerate constantly the Mother of God.

When the Hussite persecution had ended, as all persecutions must, the people of Loucim and the surrounding country built a large church on the spot where the great manifestation had taken place. In a short time the fame of the church and of the image of Mary that stood enshrined there spread into the far corners of Bohemia. The glorious shrine was subsequently called by the name it has retained even to modern times, *Neukirchen-Heilgenblut*, the New Church of the Sacred Blood.

One devotee of the Mother of God and her famous shrine at Loucim in the middle of the nineteenth century was a young man named Lax. After immigrating to America, Lax with his young family settled down outside the village of St. Nazianz. In the early 1870's he fell gravely ill. Convinced that his life was drawing to a close, he recalled the goodness of the patroness of the ancient Bohemian shrine. Imploring her intercession, he vowed to erect a small chapel in her honor if he should be restored again to health and be spared for the sake of his family. Immediately his condition began to improve, and to the surprise of his family and friends he quickly and wholly recovered from his sickness. Not forgetting his promise, he immediately set to work to construct a tiny chapel. When the small structure was completed in 1875, he placed in it a replica of the image in the famous shrine in his native Bohemian town. Rapidly the shrine grew famous in the wilderness of Wisconsin, and Mass was offered frequently, especially on the Feast of the Visitation, July 2, when pilgrims came, not only from the village of St. Nazianz but also from the surrounding country, to join with the Lax family in honoring the Virgin. As the nineteenth century drew to a close the Lax chapel was well established as a well known shrine in this district of Wisconsin.

But as the century drew to its close matters were not going too well for the Association. Its ranks depleted by the death of 105 members during the past quarter of a century since the death of Father Oswald, the Association faced extinction because no new members



**Lax chapel, southwest of the village, after it was enlarged in 1910. The inset pictures the interior of the chapel with the famous statue above the altar.**



The founder of the Society of the Divine Savior himself, Father Francis Jordan, left, led the first Salvatorians to St. Nazianz in 1896. Below, the Salvatorian community at St. Nazianz in 1901: seated, left to right, Father Eustace Goerlich, Father Epiphanius Deibele, Father Herman Rogier, and Father Sturmius Haerli; standing, Brother Arsenius Wehrle, Brother Mansuetus, Brother Rogerius, Brother Candidate Valentine, Brother Florinus Amrhein, Brother Arcadius Tittelbach, and Brother Alexis Berger. The building is the old Oswald Seminary.



were joining it. Together they discussed the matter, and all expressed the wish that they salvage something in a material way from all the arduous labors they had known in this wild portion of Wisconsin for the honor and glory of God. And these rugged Catholics wished at least that what they had begun could be carried on with the same spirit by others.

AT the beginning of 1896 Father Louis Barth, who had lived in St. Nazianz during his youth and studied in the Oschwald Seminary, called to the attention of the members of the Association a pamphlet concerning the Society of the Divine Savior. Father Barth had learned of the Salvatorians through the Sisters of the Divine Savior who the year before had begun working in Milwaukee.

Because of the same conditions that had brought about the emigration of the Oschwald Association to the United States of America, Father Francis Jordan had been inspired to found the Society of the Divine Savior in Rome in 1881. In the 15 years since its beginning the Society had grown rapidly and already was well established in Europe.

The colonists took the matter to the Most Reverend Frederick Xavier Katzer, Archbishop of Milwaukee. On their behalf he wrote to the founder and superior general of the Salvatorians in Rome, Father Francis Jordan, S.D. S., on March 8, 1896. He wrote: "There is a congregation of laity here who call themselves Brothers and Sisters and most of whom are already very old. These Brothers and Sisters own about 1,500 acres of land and have a capital of about \$40,000. They wish to take steps to see to it that the intentions and purpose of the foundation of the late Father Oschwald may endure . . . . The members want to be united with your society, at first only so that the members of your society become members of this Congregation — later the whole property would pass into the hands of the Society in order there to continue the work of the late Oschwald. It would take us too far afield here to enter into details regarding the circumstances. If you have a mind to accede to the plan, the people desire that you come yourself, that you yourself look over everything and discuss matters with them. The directors of the congregation are willing to pay the expenses of your journey . . . ." Along with this letter came another from Father Louis Barth, together with a bank note for one thousand dollars.

In reply Father Jordan wrote he would come as soon as business affairs in Europe allowed him to. On July 22 Father Jordan set out with Father Epiphanius Deibele, Father Herman Rogier, Brother Rogerius, and Brother Candidate Hoerl. After arriving in New York in August, they set out immediately for Milwaukee, reaching that city on August 4 at 2 a.m. Without delay they traveled on to St. Nazianz, where Father Jordan was received with great rejoicing. On that day he looked over the colony and then returned to Milwaukee to take counsel with the Archbishop.

On August 11 the Archbishop and Father Jordan returned to St. Nazianz. On the following day a meeting was held with the members of the Oschwald Association. There it was agreed that the Society of the Divine Savior would assume the obligations of the spiritual and temporal care of the members of the Association, and in return would receive an immediate grant of 240 acres of land. It was further agreed that later on the whole property of the Association would become the property of the Salvatorian Fathers.

Father Jordan took possession of the old seminary buildings near the Loretto Monastery of the Oschwald Brothers on the feast of the Assumption of the Blessed Virgin, August 15, calling it the Salvatorian College of St. Nazianz. Two days later, after appointing Father Epiphanius as superior of the new foundation of his society, Father Jordan departed for Europe. Before his departure Father Peter Mutz presented Father Jordan with a purse of five hundred dollars.

The first superior of St. Mary's College at St. Nazianz set to work immediately to improve the holdings that the Salvatorian Fathers had received. In the year after his arrival he laid the plans for the present St. Ambrose Church. The large gothic structure was completed in 1898 and has served a greatly expanded community of Fathers, Brothers, and students until this present centennial year, when it is being enlarged by adding part of Father Oschwald's first St. Ambrose Church.

A week after Father Jordan had left St. Nazianz, on August 24 three Sisters of the congregation he had founded — Sister Lioba, Sister Leonarda and Sister Anna — came to take charge of the Oschwald hospital. At the general annual meeting of the Oschwald Association in April, 1897, Father Peter Mutz declined re-election as president of the Association and Father Epiphanius Deidele, S.D.S., was elected in his stead. Brothers John Gramlich and Alois Anhalt and Sisters Victoria Sonner and Helen Klausmann were chosen as directors.

On August 30, 1899, Father Mutz resigned his task because of broken health. "From this post I have withdrawn as invalid," he wrote when submitting his resignation. His leaving the parish rectory necessitated the purchase of more furniture and the congregation paid \$218.00 to furnish the house for the new pastor.

Archbishop Katzer appointed Father Leonard Blum to succeed Father Mutz as pastor of St. Gregory's parish. During his administration the organ now used in St. Gregory's Church was purchased. In the parish books are listed in detail the donors and the amounts they contributed for the organ. A competent organ-maker, L. Schaefer of Schleissingerville, had inspected the old organ and declared it not worth repairing. He offered to build a new one for twelve hundred dollars which he guaranteed five years for the workmanship and fifteen years for the material. At a meeting on July 15, 1902, it was decided to give him the order for the new organ.

The half-century mark in the history of St. Nazianz came in 1904. A grand celebration was carried out and



the occasion was honored by the presence of the Most Reverend Sebastian Messmer, Archbishop of Milwaukee; the Most Reverend Joseph Fox, Bishop of Green Bay; and the Most Reverend Frederick Eis, Bishop of Marquette, Michigan.

At a parish meeting at the end of 1904 the congregation voted to replace the old roof on St. Gregory's Church with the best new red cedar shingles during the coming summer. The parishioners also voted to provide eave gutters and two large cisterns, one on the southeast corner and the other on the northwest corner of the parish church. At the same meeting it was decided that a furnace be placed in St. Gregory's Church.

In 1905 after St. Nazianz and the whole of Manitowoc County had been incorporated in the Diocese of Green Bay after the erection of the diocese of Superior in the summer of that year, the Most Reverend Joseph Fox approached the Salvatorian Fathers and asked them if they would take over the administration of St. Gregory's parish. Father Epiphanius, S.D.S., readily agreed and Father Herman Rogier, S.D.S., was appointed to succeed Father Leonard Blum. Custom seemed to have it that the pastor moving or retiring from the parish could take with him all or at least a good deal of the rectory furnishings. Therefore, one of the first things that faced Father Herman upon becoming pastor of St. Gregory's Church was the furnishings of the rectory. The parish books list in detail the special free-will offerings with their donors amounting to \$196.86 which were contributed for this cause in 1905 and 1906.

In 1907 the members of the congregation suggested that it would be fitting for the parish to have on the church grounds a grotto in honor of the Blessed Virgin Mary. The exact records kept in the parish books show that Father Herman received special donations of \$92.50 for this purpose. The grotto, still standing today, was built at the cost of \$88.55; the remaining \$3.95 was spent in the purchase of three flower pots, lawn seed, and two rose bushes.

**I**N the meantime the Salvatorian Fathers property south of the village had been growing apace. When work on the new St. Ambrose Church had been completed at the turn of the century, Father Epiphanius had turned to the development of a farm. In 1904-05 barns and silos were erected facing on present county highway A. With this work completed, he turned to the task of enlarging the monastery itself. Through four long years the work went on. With little lay help the Fathers and Brothers manufactured brick, laid the foundation, and

raised the wall. The eventful year of 1909 brought not only completion of the four-story structure and its dedication by the Archbishop of Milwaukee, but also the election of Father Epiphanius as the provincial of the newly organized Anglo-American province of the Society of the Divine Savior. In this year also the Oswald Association handed over its entire property to the Society.

And during these years other Salvatorian priests and Brothers had come from Europe to help in the new foundation which was growing rapidly in central Wisconsin. The community numbered fifteen: eight priests and seven lay Brothers. There were in addition to Father Epiphanius and Father Herman, Father Eustace Goerlich, Father Sturmius Haertl, Father Raphael Wittig, Father Michael Hoess, Father Ignatius Bethan, and Father Eliseus Gabelseder. In 1910 Father Odo Distel and Father Ludger Gloeggler came to America; in 1911 Father Fintan Holtzknicht and Father Celestine Linz. And behind the scenes were the faithful partners in Christ's service: Father Anatolius Heiss, Brother Nazarius Wallny, Brother Arcadius Tittelbach, Brother Florinus Amrhein, Brother Arsenius Wehrle, and Brother Alexius Berger.

Father Michael Hoess, S.D.S., succeeded Father Herman as pastor of St. Gregory's Parish at the end of Advent, 1909. A major change was made in the appearance of the church property during his administration when the parish voted to cut away the huge, sloping terrace in front of the rectory and lay concrete steps to the lower balcony of the residence. In this period also the church steeple was repaired.

The first Salvatorian Seminary in the United States, called at times St. Mary's College, opened on October 21, 1909, with a class of fourteen students. The first novitiate of the Salvatorians in this country was opened on December 7, 1913, with Father Sturmius as Novice Master and Brother Gordian Jungwith as the first native American to wear the Salvatorian habit. Nine months later the first novice-students for the priesthood, eight in number, were invested with the distinctive Salvatorian religious garb.

In February, 1912, Father Eustace Goerlich, S.D.S., became the sixth successor of Father Oswald as pastor of St. Gregory's Church. In the first year of his administration the present Stations of the Cross were erected at a cost of \$380.00. The special donations for this project, listed in the parish record book, amounted to \$397.75. The balance over the cost of the Stations was placed in the general church fund. In 1913 the Pieta statue, the Blessed Virgin holding her Son after He has been taken down from the cross, was purchased and placed in the church. In fall of 1916 the board of trustees and consultants engaged the Manitowoc Rapids Light Company to install electricity in the church, school, rectory and Sisters' house.

In 1915 the Salvatorian Fathers began a work which, besides its main purpose of spiritual profit, was to be an economic aid to the village. This was the establishment of the Salvatorian Fathers' Publishing Department. This



**St. Ambrose Church, built in 1898 by the first Salvatorians to come to St. Nazianz. Top, the exterior of the church; bottom, the interior of the church 25 years ago, before renovation and the enlargement taking place this centennial year.**



endeavor flourished so well that by 1920 a new building was erected on the seminary grounds to accommodate it.

Shortly after the silver jubilee of the coming of the Salvatorians to St. Nazianz the great day came on which the first Salvatorians were ordained in this country. The memorable and impressive ceremony took place in St. Ambrose Church on August 28, 1921, when the Most Reverend Paul Peter Rhode, Bishop of Green Bay, conferred the sacerdotal powers upon Father Simon Borkowski, Father Emmeran Weidinger, Father Willibald Unger, Father Landelin Glass, Father Bede Friedrich, and Father Winfrid Herbst. Father Simon, Father Bede, and Father Winfrid were the first American-born Salvatorian priests. The three others had come from Europe to study in this country.

About this time, before the beginning of school in 1920, the founder of the American motherhouse of the Society of the Divine Savior, St. Nazianz, Father Epiphanius Deibele, was appointed pastor of St. Gregory's Church. At the first parish meeting of his administration the congregation voted to remove the grave frames from the cemetery and beautify it as a worthy resting place of the faithful. The following year the annual meeting resulted in an appropriation of money for painting the Sisters' house.

With the opening of the Salvatorian Seminary to students for the diocesan priesthood as well as for future Salvatorian priests, the need to expand the seminary facilities became uncomfortably clear. After a committee of Fathers had outlined a building program which would take care of the present requirements and of those likely to arise in the next decades, the Salvatorian superior general approved the plan, and Bishop Rhode of Green Bay gave it his blessing and encouragement.

The work began in 1926 to remodel the basement of the entire seminary building to provide adequate kitchen and dining-room space for the large religious community. Father Oswald's body had to be removed from the crypt under what had once been the St. Ambrose Chapel sanctuary, to a mausoleum prepared for it below Loretto Hill. Behind the seminary buildings the Fathers erected a large building which housed the power plant and laundry on its first floors and a Sisters' convent with a private chapel on the second floor. On Thanksgiving Day, 1927, the new gymnasium was opened for use.

At the same time the parish moved to carry out a plan begun two years before. The members of the congregation had already made special donations so that the 60-year-old parish church could receive a complete remodeling and a steam heating system in 1926. Shortly after Father Fintan Holzknicht, S.D.S., succeeded Father Epiphanius as pastor of the congregation in February, 1927, the parish approved work to repair or put a new roof on St. Gregory's Church.

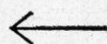
THE diamond jubilee of the founding of the village of St. Nazianz was the largest celebration Father Oswald's colony had ever witnessed. The two-day festivities attracted lay and clerical guests from throughout the state. The jubilee committee of William Dietrich, Ambrose Eberle, Walter Kellenbenz, August Kustermann, and John Miller planned an attractive celebration which proved to be an outstanding success. Generously the village surrendered the proceeds of the jubilee to the building fund for the Salvatorian Seminary.

After a steam heating system had been installed in St. Gregory's School in 1930, the depression of the early 1930's brought a halt to further developments in St. Nazianz. Not until 1936 were more improvements made; then St. Gregory's Church was re-decorated and its roof repainted. In 1938 the Salvatorian Fathers were able to begin work on their long-planned new seminary building. Bishop Rhode dedicated the modern four-story brick structure, with accommodations for over 150 students, on June 13, 1939. No sooner was this building completed than work began in earnest on a new and larger building for the publishing department. In preparation for this move two immense barns had been constructed on the Society's land north of the village. The old farm buildings near the monastery were demolished, the territory landscaped, and the foundation of the new publishing department laid. Work was completed in late fall, and the building was dedicated on December 8, 1939.

In spring, 1940, the parish purchased for \$1,500 the building of the Catholic Order of Foresters for use as a parish hall. Two years later the congregation enlarged the school by adding on to the rooms on the south side of the structure and by building a basement; here indoor washrooms were installed. To raise the \$3,000 which the project cost the parish agreed to an assessment of five dollars for each family and of three dollars for each single, self-supporting member.

During all these years since the beginning of St. Nazianz two land-marks of the early days of the colony had been left standing, the original St. Gregory's Church with Father Oswald's living quarters underneath it, and the Oswald Sisters' Pink Convent. For a time they had been kept in repair and were visited by interested visitors to St. Nazianz. Finally, however, time and weather so grievously took their toll that both buildings were falling to ruin, and were beginning to constitute something of a hazard for inquisitive little children of the village. Because of this both buildings were razed in 1949. In this centennial year the village erected an altar to commemorate the original structure on the site of the old St. Gregory's Church. On the altar top of native stone, quarried on the farm of William Christel, stands the cross placed on the original St. Gregory Church 100 years ago. The small platform before the altar is the doorstep trod upon for so many years by Father Oswald as he entered and left his dwelling beneath the original church.

After more than 22 years of faithful service as pastor of St. Gregory's Church Father Fintan received a succes-



**Father Fintan Holzknicht, pastor 1927-49.**





## VITAL CENTENNIAL STATISTICS

	BAPTISMS		BURIALS		MARRIAGES
	Children	Adults	Children	Adults	
First 25 Years .....	1,238	35	220	286	
Second 25 Years .....	924	16	135	360	
Third 25 Years .....	825	7	76	253	
Fourth 25 Years .....	716	24	36	274	
Totals .....	3,703	82	467	1,173	863

sor. Father Frederick Dorn, S.D.S., was installed as leader of the village congregation on the feast of the Apostles, St. Peter and St. Paul, June 29, 1949.

At the parish meeting on January 22, 1950, the parish resolved to build a social center. To serve on the building committee they selected Frank Bushman, Ambrose Eberle, William Gutman, Frank Heimerl, Nick Kleinhans, John Schnettler, and Theodore Schuler. After much discussion about a single-story parish social center at a cost of \$85,000, the members of the congregation finally decided to construct a two-story building at a cost of around \$120,000.

Land on which to place the building was easily obtained, for hearing of the village congregation's plans, the Salvatorian Fathers offered to give all the vacant property east of the church, rectory, and cemetery for that purpose. The parish accepted the offer and registered the deed to the land in the Manitowoc courthouse on February 21, 1950. The parishioners also approved the plan to run 270 feet of 30-inch culvert through the ravine on this land and improve the property to provide parking and playground facilities, at a cost of \$3,000.

When it developed out of meetings of the building committee that many of the members of the parish were in favor of adding a new school to the plan for the social center, a special meeting was called on March 28, 1951. Presented with the idea of the new school building the parishioners almost unanimously approved the addition. The cost of the compact building was estimated at \$165,000.

Work began in the early summer of 1951 and progressed rapidly. On February 18, 1952, the parish authorized that \$2,000 be spent on the drilling of a well and the installation of a water pump system. By the spring of 1952 the building was completed. After presiding at graduation exercises at the Salvatorian Seminary, Bishop Grellinger blessed the new structure on June 5, 1952. The building has proved to be a singular blessing to the village and surrounding territory in many ways. Because of it business even has enjoyed a growth that otherwise would not have been.

The St. Gregory's parishioners have performed an outstanding act in supporting the building financially. For the past four years contributions toward the building fund

have totaled: in 1950, \$15,556.31; in 1951, \$46,969.23; in 1952, \$37,880.46; in 1953, \$24,877.87 — for a total of over \$125,000. At the same time they have contributed \$78,381.90 to the parish property maintenance fund from 1949 until 1953 inclusive.

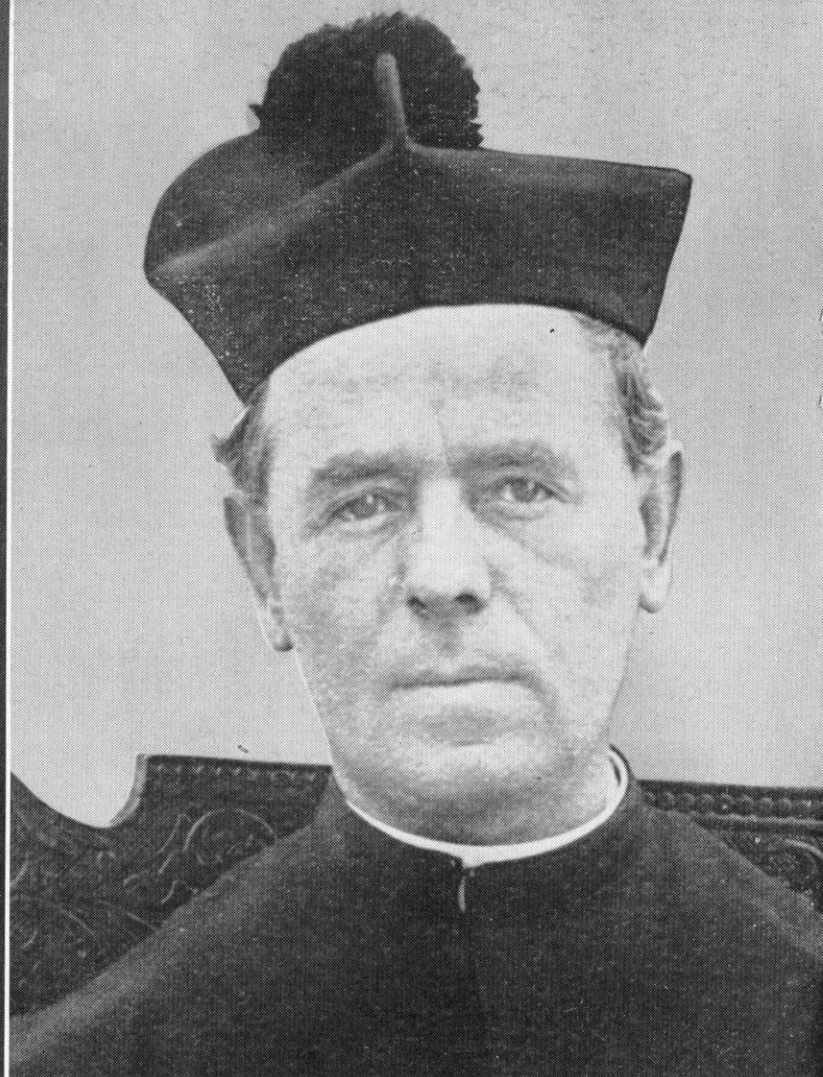
With the approach of the one-hundredth anniversary of the arrival of Father Oswald's Association at St. Nazianz plans were formed for a fitting celebration of the occasion. Rembert Broeckert was appointed president, and Hubert Gehrig secretary of a ten-man centennial committee in the fall of 1953. The members of the diamond jubilee committee — William Dietrich, Ambrose Eberle, Walter Kellenbenz, August Kustermann, and John Miller — were honorary members of the centennial committee, and besides lending advice and direction to the plans, actually performed invaluable services themselves.

As the glory of God was the one main reason for the founding and settlement of St. Nazianz, so too was His glory the main reason for the centennial commemoration. Therefore, it was proper that His house should be taken care of in a fitting way. Special attention was given to the exterior of the church, which had not been repaired for some time. By individual donations the parishioners financed the restoration and painting of the church spire and roof so that the church might be renewed for the celebration which centered about it. The church grounds also were given special attention.

**T**HUS St. Nazianz reaches its one-hundredth birthday. No longer a wilderness, but a village boasting all the conveniences of any modern twentieth-century town, still it retains the faith that founded it and kept it alive in hard times as well as in good. The exterior changes this spot in Wisconsin has known; the material progress this speck in God's creation has made—these things matter little in the sum of life's achievements, in the total of earth's time. What does matter, the one fact only, is that the spiritual, supernatural verities for which Father Oswald and his followers worked and endured so much should always remain most important in the lives of those who have come into the inheritance of those intrepid pioneers, the members of the Oswald Association. The spiritual development the souls of men may attain; the supernatural growth God's handiwork of man may earn—these are the measure of St. Nazianz's worth, the values of heaven's eternity. May God's glory be first in the village centennial and throughout its history, as It was in the colony's birth.



**Father Frederick Dorn, present pastor.**

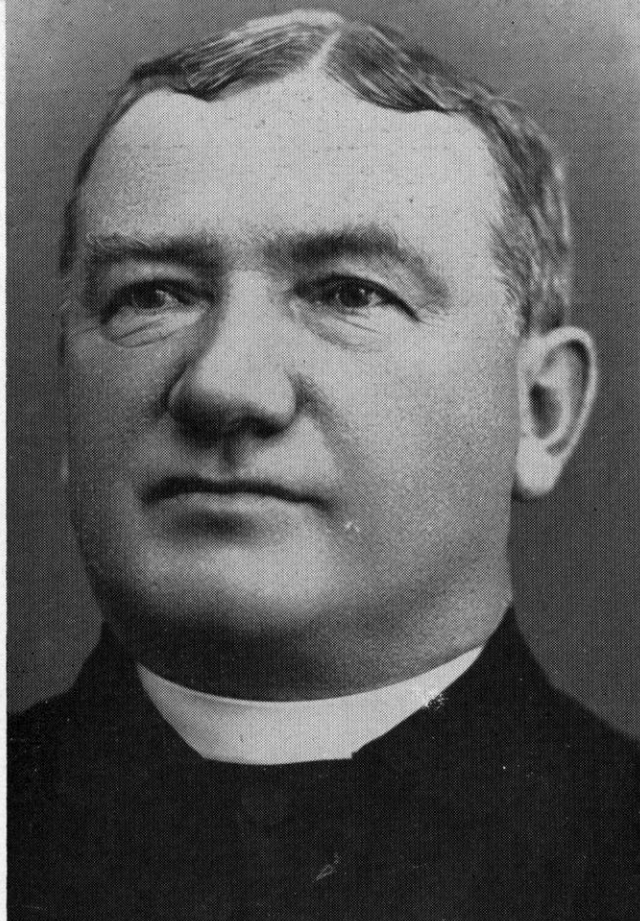


**F**OUR of the Salvatorian Fathers who have served the parish and the community as pastor of St. Gregory's Church have been called by God in death. Pictured on the preceding page, they are, top left, Father Herman Rogier; right, Father Michael Hoess; bottom left, Father Eustace Goerlich; and, right, Father Epiphanius Deibele.

One of the first three Salvatorian Fathers to come to St. Nazianz, Father Herman Rogier, S.D.S., was just two months a priest at that time. He had been born in Silesia in 1874, made his profession of religious vows in 1890, and after studying at the Gregorian University in Rome and receiving degrees in philosophy and theology, been ordained on June 28, 1896. His first work in America was cooperation in the development of the Salvatorian College and assistance to the parish priests of the neighborhood. After his three years as pastor of St. Gregory's Church his superiors sent him to England in 1910 to administer the Salvatorian parish of Wealdstone, near London. In 1912 he returned to the United States and served as chaplain to the Franciscan Sisters of Christian Charity in their motherhouse at Alverno, Wisconsin, and as pastor of the parish church there. At the beginning of the school year of 1918 he came to the Salvatorian Seminary to teach dogmatic theology to the major seminarians of the Society. In February, 1924, he went back to his former work at Alverno for five years before his death on February 21, 1929.

Father Michael Hoess, S.D.S., entered the Society of the Divine Savior in Rome in 1889, when he was only 15 years old. Having professed the religious vows in 1891 and earned a degree in theology after studies at the Gregorian University, he was ordained in 1897. After six years of excellent service at the Salvatorian Industrial School in Switzerland, his superiors assigned him to work in the United States. Mission work in German and French parishes first received his attention, and then he became pastor of Holy Trinity Church in School Hill in 1906, and of St. Gregory's Church in St. Nazianz in 1910. Election to the office of treasurer of the Salvatorian Seminary called him from his post in the village. He was appointed again as pastor of the School Hill parish, and despite this burden and his many duties as a consultant at the seminary and to the provincial, was engaged in teaching the seminarians, at various times holding the positions of dean of studies, master of discipline and choir director. In 1926 he was sent to administer the Salvatorian parish in Shaw, Oregon. He died of cancer in Salem, Oregon, October 10, 1930.

Father Eustace Goerlich, S.D.S., was born in Silesia on August 15, 1870. When he was 21 years old, he joined the Society of the Divine Savior and made his religious profession in 1893. He also studied at the Gregorian University and was ordained in Rome, in 1898. In 1901 he came to the United States to help in the development of the Salvatorian Seminary. From 1905 until 1910 he was chaplain for the Franciscan Sisters at



**Father Leonard Blum, pastor 1899-1905**

Alverno and pastor of the parish there; from 1912 until 1920 he was in charge of St. Gregory's Church, and from 1921 until 1924, of St. Martin's Church, Charlestown. In 1924 he was placed in charge of the new Salvatorian parish of Jordan, Oregon, and worked diligently there until his death, September 13, 1933.

The founder and first superior of the motherhouse of the Salvatorians in the United States, Father Epiphanius Deibele, S.D.S., was born in Waeschenbeuren, Germany, on May 17, 1873. At the age of 17 he entered the Society of the Divine Savior and professed his religious vows in 1891. After studying at the Gregorian University and receiving a degree in canon law from the University of St. Appollinaris, he was ordained on September 21, 1895. When he had completed another year of study, he came to St. Nazianz with the founder of the Salvatorians, Father Francis Jordan, and within a month received from him the appointment as superior of the new house and from the bishop the assignment as pastor at School Hill. His years of building at St. Nazianz were rewarded when he was elected the first provincial of the new Anglo-American province of the Salvatorians in 1909. For the next 10 years he held this important post, and with his leadership saw the young Society expand its work. Then, after a year as pastor of St. Fidelis Church, he became pastor of the St. Nazianz parish, and filled that post for seven years. From 1927 until his death he was pastor of St. Martin's Church, Charlestown. His life of fruitful labor ended on November 6, 1936.



The eight priests who have assisted the pastor of St. Gregory's Church in its 100-year history are pictured above. They are, left to right, in the top row: Father Ferdinand Raess, Father Clemens Hahn, Father Peter Burelbach, and Father Michael Schmitz; in the bottom row: Father Henry Blum, Father William Wolf, Father Joseph Moder, and Father Roger Miller, S.D.S.

A Swiss, **Father Ferdinand Raess**, came to America, in August, 1867, after his ordination. His first appointments were at Ellenville, New York, until 1871, and in Covington, Kentucky, until 1873. He then came to Wisconsin and was appointed assistant pastor at St. Nazianz. A year later he was pastor at St. Hubertus. He built the first church on Holy Hill. Afterward he was pastor of New Berlin and Leroy. The last years of his life he spent at St. Nazianz in a home on the corner where Hubert Gehrig now lives, and later at the Salvatorian Monastery in the Brotherhouse built by Father Oswald. He died on June 7, 1919, at the age of 88½.

Born in Germany, November 23, 1845, **Father Clemens Hahn** came to St. Nazianz with the early settlers, received his preliminary training in the Oswald Seminary, and completed philosophy and theology at St. Francis Seminary, Milwaukee. After ordination on June 27, 1880, he was appointed assistant to Father Mutz. In January, 1881, he became pastor of St. Lawrence, Jefferson, Wisconsin, where he died on December 6, 1882.

**Father Peter Burelbach** was born at Knowles, Wisconsin, on September 8, 1870, and was ordained on July 17, 1894. After serving as assistant at St. Nazianz from

November 10, 1894, to July 2, 1895, he was appointed pastor of St. Kilian, Wisconsin.

**Father Michael Schmitz** was born at Johnsburg, Wisconsin, on January 31, 1870. His first assignment after ordination was as assistant at St. Nazianz from July 15, 1895, to March 2, 1896. After serving in Burlington and Kiel for ten years, he was named pastor of Sacred Heart Church, Oshkosh, in 1906. There he died on January 7, 1947.

**Father Henry Blum** was born near Cologne, Germany, on October 28, 1864. Five years after coming to this country, he was ordained on June 24, 1896. He was assistant at St. Nazianz from March 7 to August 24, 1896.

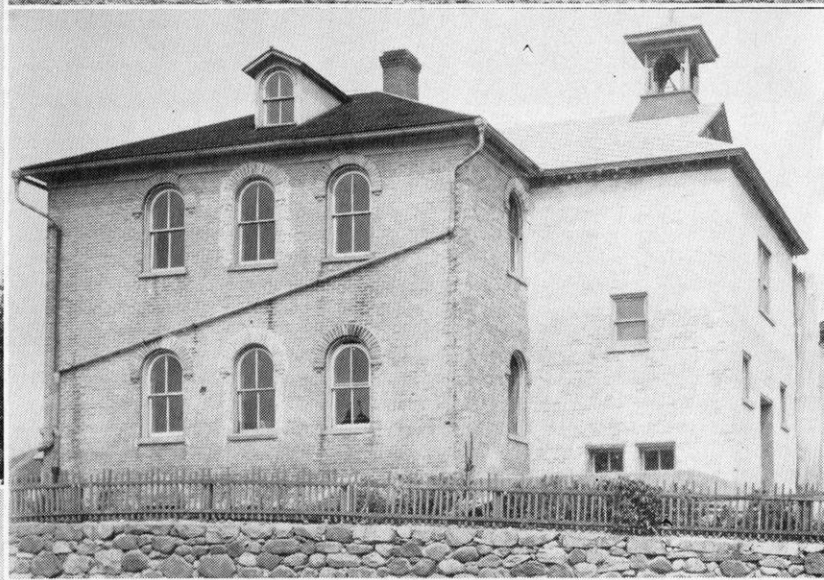
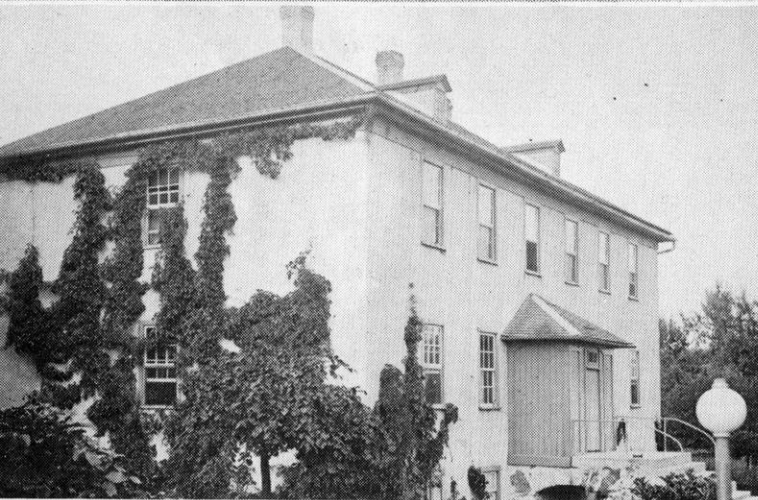
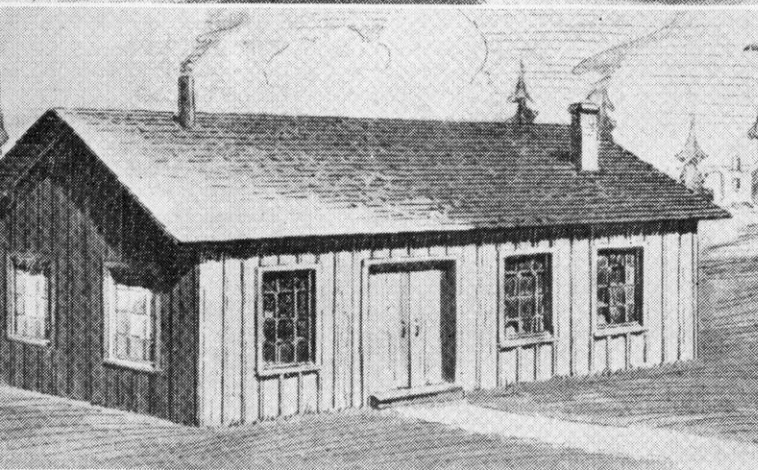
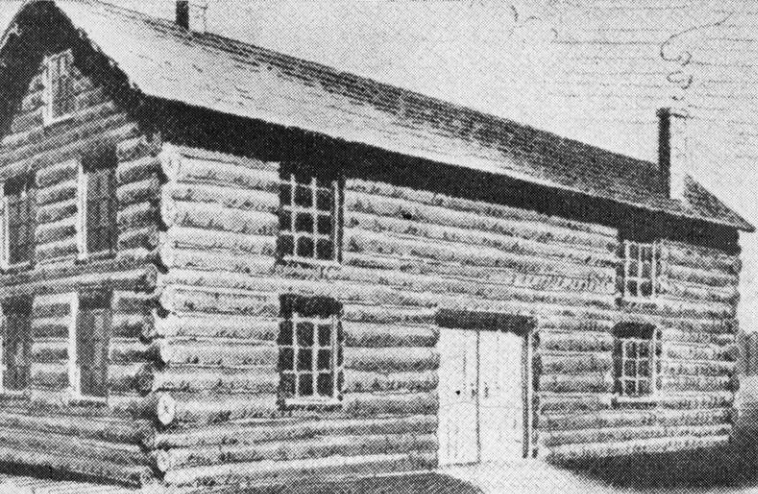
Born in Washington County on June 19, 1873, **Father William Werner Wolf** was ordained in July, 1896. His first post was at St. Nazianz from August 31, 1896, to October 27, 1898. Then he was at St. Wendel's parish, Cleveland, Wisconsin, for seven years. Later he was stationed at Neosha, Clyman, East Bristol, and St. James Church in Madison. After retiring, he lived in Cleveland for a year before his death there in 1937.

**Father Joseph Moder** was assistant at St. Nazianz from October 8, 1898, to July 9, 1899. Afterward he moved to Canada.

**Father Roger Miller, S.D.S.**, was born in Oshkosh, Wisconsin, January 19, 1916. Educated with the Salvatorian Fathers, he was ordained on February 5, 1944, and stationed at Salvatorian Seminary. While continuing his work at the seminary, he was appointed to direct youth activities in the parish in 1947-49. He is stationed at present at Mother of Good Counsel parish, Milwaukee.

It is my will that the Association which I have founded at St. Nazianz . . . shall, by the blessing of God, do good to His glory and the welfare of mankind, more especially for schools. . . .

*From the Last Will and Testament of Father Oswald*



THE freedom that the colonists sought in coming to America was principally the right to practice their religion and educate their children as they wished. In Baden they had begun to feel already the restrictions that would culminate in a few decades in the *Kulturkampf* of Bismarck, which tried unsuccessfully to halt completely all religious education. Naturally, then, one of the first things they did after they had settled in St. Nazianz, was to build a school. The *Family Record Book of St. Nazianz of 1855-56* indicates some 20 families with children had settled here already during the first two years. This first school, a two-story log cabin structure, was situated a little southeast of the present St. Mary's Convent and the former Holy Ghost or "Pink" Convent, near the present County Highway A and the driveway to the home of the Sisters' farm help. In this first school competent members of the Association, perhaps even Father Oswald himself, did the instructing, and all the teaching was done in German. Little more is known of this first school.

By 1858 the colonists had erected the Holy Ghost Convent. About this time the school was transferred from the old log-cabin structure to the new convent. Here, still in German, the children were taught by the newly formed group of Oswald Sisters.

In 1861 the Oswald Sisters began to teach in English. That recent immigrants from Germany, living in a completely German community, should learn to speak English in such a short period of time so that they would be able to use the language in their teaching, is a commentary upon the industry and good will of the whole Oswald Association. From this period on, the Oswald Sisters were engaged to teach in many small schools throughout the entire district. Records exist which show that at least 18 towns of the neighborhood had Oswald Sisters conducting their schools. Many a person living within a radius of 50 or more miles received his education from these pioneer teachers of the colonists. Some of the Oswald teachers who taught in various schools of the district are the following: at School Hill, Sister Anna Silberer; at St. Fidelis, Sister Euphrosina Schremp; at St. Wendel, Sister Helena Stoll; at Centerville, Sister Helena Gramlich; at Schwarzwald, Sister Crescentia Schwengle; at Steinthal, Sister Magdalena Antoni; at Charlestown, Sister Anna Maria Heil; at

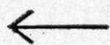
Charlesburg, Sister Francisca Heinefetter; at St. Elizabeth, Sister Magdalena Birkle; at Sherwood, Sister Victoria Sonner; at Harrison, Sister Anna Stephan; at St. Wenzeslaus of Jefferson county, Sister Barbara Gramlich; at St. Peter and Paul near Milwaukee, Sister Theresia Volk; at Port Washington, Sister Francisca Emminger; at Schleissingerville, Sister Helena Wochner; at Francis Creek, Sister Veronica Mueller; at Euron, Sister Theresia Ruh.

In 1864 the first district or public school was built in St. Nazianz. This school was located on the present site of the John Miller Hardware Store. As Norman Wernecke narrates in the *Centennial History of the Manitowoc County School Districts and Public School System*, "Former pupils remember the school before it was remodeled into a store as being a plain building about 24 x 36 feet with no cloak room. An entrance door led directly into the schoolroom, lit by windows on the long side. Homemade seats and desks, one row on each side of the room, as well as the usual boxstove, teacher's desk, woodbox, pail and dipper made up the schoolroom furniture and equipment. Blackboards were truly "black" boards. Town elections were said to have been held in this building. One of the pupils, Anton Kaltenbrun, remembers one of the teachers going next door each school day to get a cigar to smoke during school hours."

Pupils known to have attended this school are Ambrose Kaltenbrun and Frank Burkart, who is now 93 years old. He reports that his teachers in this school were Sister Theresia Ruh, Sister Anna Silberer, Sister Anna Stephan, and Sister Victoria Sonner of the Oswald Association. They taught catechism, Bible history, in addition to reading, spelling, arithmetic, history, and geography. For the next ten years or more this school served as the only school in the district.

In the meantime the Association built another and different school building. Having already experienced that some of their numbers would be called to the priesthood, the Association set about building a seminary in 1871. Earlier, for the seminary training of Father P. A. Schumacher and Father Peter Mutz, training had been given them in the original elementary school building near the Holy Ghost Convent. Now east of the Brothers' Monastery of Loretto they put up a two-story stone and brick structure. Priests known to have studied at this seminary include Father Louis Barth, Father Clemens Hahn, Father Charles Stetter and his brother Vincent, Father Ambrose Weber, the Right Reverend Monsignor Edward Nagl, formerly vicar general of the diocese of St. Cloud, Minnesota; Father Max Benzinger, and Father Albert Reininger.

About 1877 and 1878 this building was temporarily used as a parochial school. Sister Victoria Sonner and Sister Theresia Schwengle were the teachers. John Koenig, who will be 86 years old in August, remembers that when he was about nine years old, he attended parochial school in this building for one term. Other children who went to this school in John Koenig's time



The schools in St. Nazianz's history: top left, log-cabin school, 1855; right, the Holy Ghost Convent, in which classes were regularly held; second row, right, first public school in St. Nazianz, 1864, on the site and in the building of the John Miller Implement Company, first taught by the Oswald Sisters; right, the Oswald Seminary, built in 1871, used at times as both high school and grammar school; third row, left, the Schaffsstaal Shule, 1878; right, the old St. Gregory's School, erected on church grounds in 1884; bottom, left, the George Washington public school, built in 1893; right, the Oswald Association boarding school at Charlestown, during the years 1872-77.





are Peter and Joseph Gerend, Ambrose Pfefferle, George Breu, Henry and Joseph Johnson, Gottfried Schuler, Phillip Endries, Alois Meyer, John Leichnam, Anna Muelhaupt, Catherine Schreiner, Bertha Marasch, and Rose Burkart. Later this building was used as a high school for a few years. Pupils known to have attended this high school include Louis Baumgartner, John Mauer, Joseph Mahlman, John Roemer, Ed Meyer, Frank Gerhard, Henry Nelles of Chicago, Stanislaus Stoll, John Koeck, who later became a teacher in Francis Creek. Father Herman Panzer was the teacher in the high school. He lived in the Oschwald Brothers' monastery, and helped in the parish, giving religious instruction to the children in St. Gregory's Church. Around 1878 the parochial school was conducted in a log barn-type school located approximately where the Nick Backhaus residence now stands. Because on the adjoining hillside there was a sheepfold, this school was called Schafsstall Schule. Sister Crescentia Schwengle from the Oschwald Association was the first teacher, and Sister Theresia Ruh succeeded her. Later, after St. Gregory's School was built southwest of St. Gregory's Church in 1884, this building was used by Mr. John Koeck, the undertaker, as a garage for his hearse.

John Koenig also attended this school along with Mrs. Susan (nee Meyer) Bruce, Katie Waschatka, Katie Leichnam, Euprasine Kraemer, Margaret Meyer, Jake Koenig, John Riesterer, Henry Johnson, Gottfried Schuler, Mary Fessler, and Anna Koenig.

In 1872 the Oschwald Sisters extended their activities even further. To provide the children of that entire neighborhood with a Catholic education, they erected a three-story Catholic boarding school on land previously purchased at Charlestown. For five years the school flourished, as children came to attend it from far and wide. Then St. Martin's parish was organized in Charlestown with other parishes near-by, and the necessity for the boarding school no longer existed. In 1885 the property was sold for \$6,800.

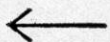
In 1884 the St. Gregory's parish finally decided to build a school on the church grounds. This large two story structure was built at the amazing total expense of only \$2,654.04. The Sisters of the Third Order of St. Francis as founded by Father Oschwald taught here for first 11 years of the school's existence instructing in both English and German, as had been the custom in the other schools. Upstairs the district school held classes; the parochial school was in the downstairs room.

IN the early months of 1895, because of a decision made by Father Mutz and an agreement of the parishioners, it seemed desirable to engage different Sisters from a regular teaching order to staff the school. At the suggestion of Father Louis Barth and his relatives, the J. Kustermann family, who had associations with the School Sisters of St. Francis, Father Mutz secured three Sisters from the St. Joseph Convent in Milwaukee in the summer of 1895.

The School Sisters of Saint Francis had their beginnings in Schwarzach, Germany, when in 1859 a small group of six women organized the infant community for the purpose of caring for orphans. The Archbishop of Freiburg, the same who sent Father Oschwald to America with his blessing, approved the statutes of this small band of followers of Francis of Assisi in September, 1859. On October 4 of the same year the Sisters adopted their religious garb and pronounced their first vows. The community grew, but God's blessings were to be merited only at the price of sacrifice and struggle.

Already in the early years of the order the Sisters felt the Prussian government under Chancellor Bismarck tightening the reins on the Church in Germany. The May Laws were passed suppressing papal jurisdiction and undermining the structure of the German hierarchy. The German Protestants were curbing Catholic power wherever they could. No religious were permitted to instruct youth, pronounce vows or carry on any of the corporal works of mercy unhampered. The School Sisters of Saint Francis, like other religious orders in Germany had to disband. Three of the group, however, chose to leave their homeland rather than accept a dispensation from their vows. Not knowing what country to choose as their new home and the field of their labors, the Sisters asked advice of the Capuchin Provincial of Mainz. His response, "In God's name, go to America," was for Mother Alexia, Sister Alfons, and Sister Clara a manifestation of God's will for them.

The three Sisters set out from Bremen and arrived in New York harbor on October 12, 1873. Thanks to the kindness and generosity of Mother Caroline of the School Sisters of Notre Dame in Milwaukee, the three Franciscan exiles were invited to teach in the parish school at Campbellsport, Wisconsin. Besides serving as a residence for the Sisters teaching in Saint Matthew's School, the convent home at Campbellsport soon became a novitiate for new recruits from both Germany and America. In 1885, with the permission of Archbishop Heiss,



Top, the Oschwald Sisters at the time of the golden jubilee of St. Nazianz, back row, left to right: Sister Philippina Ebler, Sister Magdalene Wacker, Sister Victoria Sonner (superior of the convent), Sister Helena Klausmann, Sister Margaret Weber, and Sister Walburga Winkelmeier; second row: Sister Mary Schwarz, Sister Teresa Schoener, Sister Magdalene Antoni, Sister Helen Stoll, Sister Mary Wenzinger, Sister Barbara Weierich, and Sister Anna Jeschka; third row: Sister Anna Noworatzke, Sister Theresa Niederpruem, Sister Marianna Gramlich (superior of the orphanage), Sister Margaret Hekel, Sister Barbara Hahn, Sister Magdalene Ruettenauer, Sister Crescentia Schwengle, and Sister Victoria Jund; front row: Sister Catharine Fender, Sister Ursula Schilling, Sister Genevieve Heitzmann, and Sister Francisca Heinefetter. This picture was taken for the golden jubilee, 1904. Below, the house of the School Sisters of St. Francis on the parish church grounds, built in 1906. The inset is a recent picture of Sister M. Benigna, the only nun still living of the first three Franciscans who came to teach in St. Gregory's in 1884.



Mother Alexia chose Milwaukee as the permanent location for the Motherhouse.

For the School Sisters of Saint Francis their eighty years of existence in America is a history of poverty, struggle, sacrifice and courage. But God's blessings were not wanting. Today the community numbers 2500 professed Sisters working in schools and hospitals throughout the United States. The Sisters now teach in 177 elementary schools, 20 high schools, and one college, the new Alverno College in Milwaukee. In addition to their educational institutions the Sisters staff Sacred Heart Sanitarium, Saint Mary's Hill, Saint Joseph's Hospital at Beaver Dam, and Waupun Memorial Hospital.

In response to the request by Father Mutz for teaching Sisters in 1895, Mother M. Alfons appointed three Sisters to conduct the parochial school at Saint Nazianz. One of these pioneer Sisters is still living. She is Sister M. Benigna, now at Saint Joseph Convent, Campbellsport, Wisconsin.

Sister Benigna has furnished the following interesting details of their arrival in Saint Nazianz.

"On August 28, 1895, Sister M. Margaret, Sister M. Benigna, and Sister M. Mauritia arrived in Kiel at about 10:00 a.m. Just off the platform stood an elderly man, trustee of Saint Gregory Parish, Mr. Gellings. When the noise of the train had subsided and his horse had calmed down, he stepped forward to invite the Sisters into his farm wagon with two seats. The one trunk that contained the personal belongings of the three Sisters was placed behind the seats. Now for a twelve-mile trip through the beautiful country-side. After about two hours we stopped at the home of our driver for dinner. Then the journey was continued at the terrific speed of five miles per hour and we finally arrived at the scene of our labors, the village of Saint Nazianz.

"The pastor, Reverend Peter Mutz, and his assistant, the Reverend Michael Schmitz, cordially welcomed the Sisters and introduced them to their new home, four small rooms at the south end of the school building.

"The late afternoon found the Sisters in the village store procuring not only food but also the pots and kettles in which to cook it, besides the furnishings for the convent rooms. This item had been omitted by the parishioners for fear of making wrong selections.

"On Monday morning, September 2, the pupils arrived, fifty-plus for each of the large school rooms. Since the children came from a variety of schools, there was no uniformity of textbooks, but this was soon taken care of by the adoption of textbooks approved for Catholic schools. In spite of the distance the pupils attended daily Mass to draw the blessing of God upon their parents who could not be present.

"In September of 1896 Sister Margaret returned as principal of the school and superior of the Sisters. With her came two new Sisters, Sister M. Damascene and Sister M. Virgilia, neither of whom could speak German. From this time on more English was spoken by the children.

"The enrollment increased, and in 1904 the parishioners faced the realization that new living accommodations would have to be provided for the Sisters so that the entire school building could be used for teaching. The present convent was built. Later the old school was enlarged to meet the growing needs of the school."

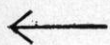
In retrospect Sister Benigna has made the following observations: "From the classrooms of Saint Gregory's School have gone forth almost all the present leaders of Saint Nazianz. The School Sisters of Saint Francis are justly proud that many of their students have held prominent positions in the political and industrial world and that many have chosen to devote their lives to the care of souls in God's service as priests and religious."

THE original settlers of St. Nazianz and their descendants were interested not only in the education of their own children. Their interests were broader, taking in the whole of a right Christian Catholic education for all children. That a religious order of teaching nuns known throughout Wisconsin and the United States should have its origins in St. Nazianz is not surprising. This is the congregation of Franciscan Sisters of Christian Charity whose motherhouse today stands 15 miles from St. Nazianz on the road to Manitowoc.

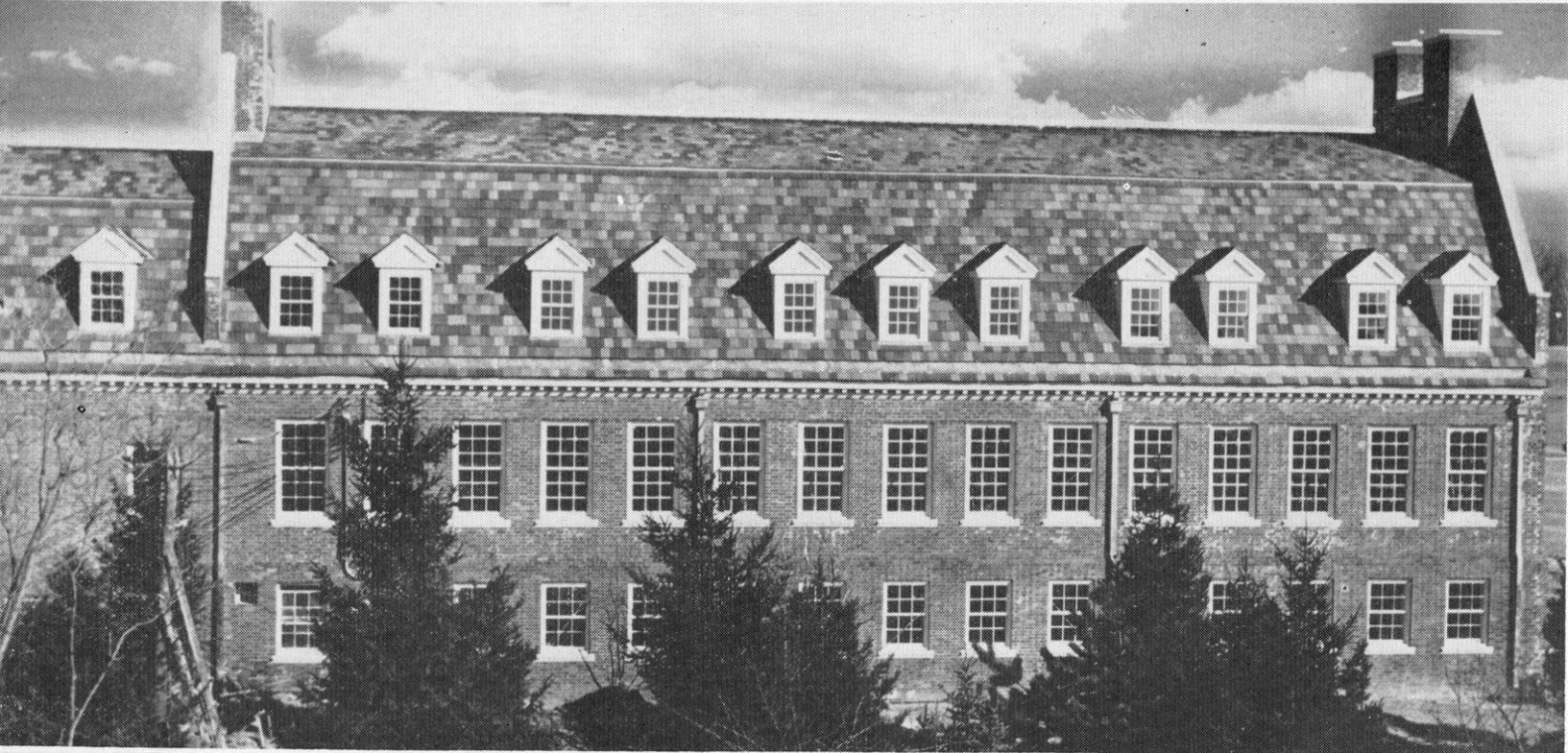
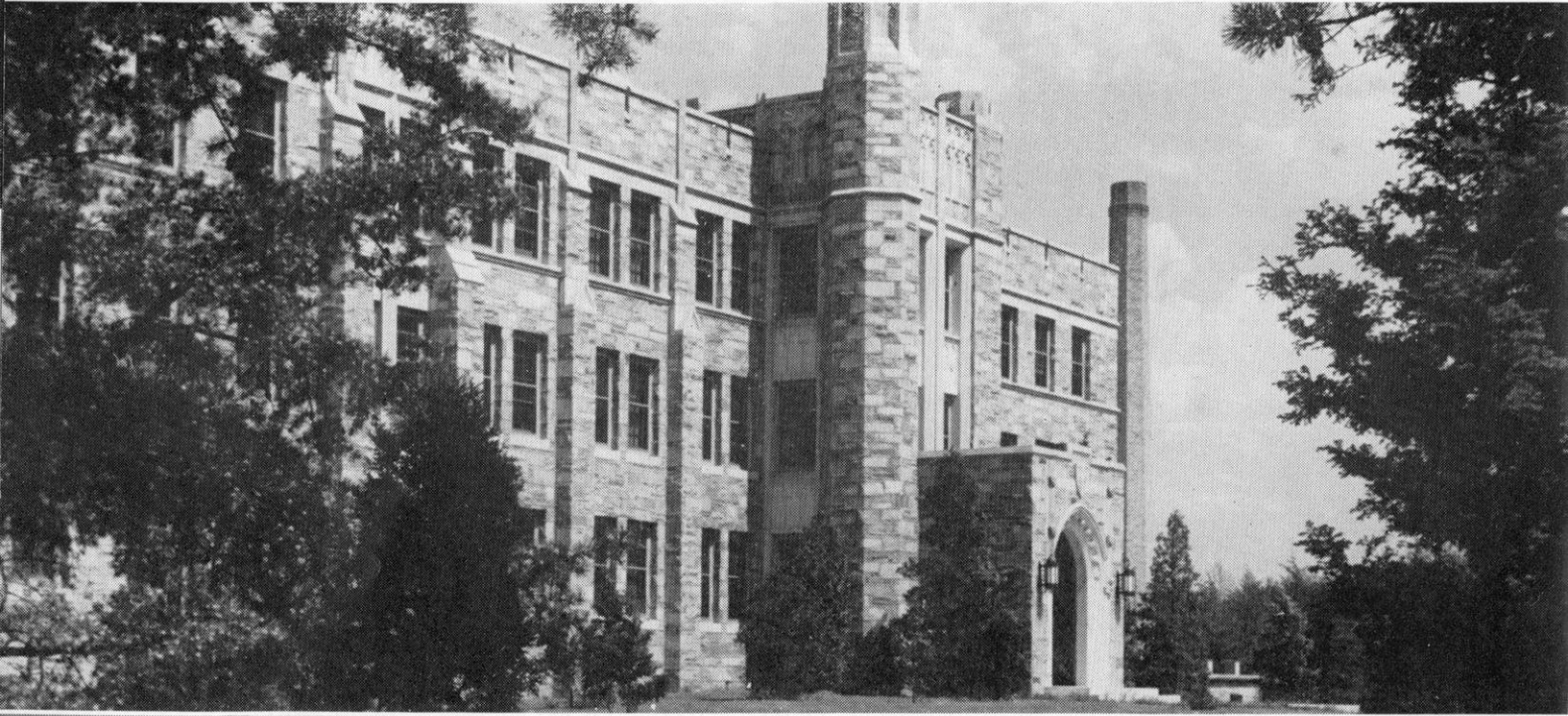
One of the first members of the Oschwald colony is the founder of this congregation, Father Joseph Fessler. He was 17 years old when he left Baden in 1854 with the original settlers. After the first trying months of the settlement in Wisconsin, he began to receive his preparatory studies for the priesthood from Father Oschwald himself. After theological studies at St. Vincent's Abbey, Latrobe, Pennsylvania, he was ordained to the priesthood and offered his first holy Mass in the St. Ambrose Chapel of the Loretto Monastery of the Oschwald Brothers, November 19, 1865.

Six years later, while serving as pastor of Clarks Mills, Wisconsin, eight miles from St. Nazianz, he determined to found a parochial school in his parish. After arranging the facilities for the school, he went to St. Nazianz and requested Miss Theresa Gramlich, sister of the superior of the Oschwald Brothers in the Loretto Monastery, to take the position of teacher in the parish school.

So enthusiastic did Miss Gramlich become over her work that she soon influenced three young friends to assist her. These young women were also members of the colony at St. Nazianz although they were not part of the original immigrants. While traveling from Ohio to the far West, their families had been so impressed by the religious spirit in St. Nazianz that they had decided to take up residence there. Inspired by Miss Gramlich's spirit they agreed to accept the position in the



**The Salvatorian Seminaries: top, the first seminary finished in 1909, now the monastery of the Fathers; bottom, the seminary building completed in 1939.**



Clarks Mills' parish school. A short time later they were joined by the pastor's own sister, Rose Fessler, and the five then moved into a simple dwelling which became the cradle of the future religious community, for here they were inspired to consecrate themselves by vow to the work of Catholic education. To accomplish this they arranged through the Bishop of Milwaukee for a year of religious training under the direction of Mother Caroline of the School Sisters of Notre Dame.

Since in the meantime Father Fessler had been transferred to St. Boniface parish in Manitowoc, after they had finished their year of training, the new nuns started a private school in that city. Under the guidance of their spiritual director, Father Fessler, they made a careful survey of various rules of religious communities of women, and finally decided that the loving and gentle St. Francis of Assisi had formulated the rule most suited to their needs. Thus the congregation of Franciscan Sisters of Christian Charity was formally established in the city of Manitowoc, Wisconsin, in the year 1869. Of the five young women of St. Nazianz who originally formed this congregation of parochial school teachers, Mother Odelia Wahl, one of the Ohio pioneers who stopped and stayed in St. Nazianz, was elected its first Mother Superior.

Today the congregation of Franciscan Sisters of Christian Charity number almost 1,000. Devoting themselves wholeheartedly to Catholic education, they conduct one college, 16 high schools, and 80 grammar school in fifteen dioceses and archdioceses in the United States.

Enrollment in the public district school dwindled as St. Gregory's parish began to erect more adequate parochial schools. For a time the school continued in its original place, on land owned until the end of 1893 by the Oswald Association. On August 23, 1893, Eaton Township purchased the present site of the school from the Oswald Association for \$301. The present George Washington School was built there at a cost of \$1800.

**A**LTHOUGH they were founded in Europe and had already taken up nursing in Milwaukee before they came to St. Nazianz, the Sisters of the Divine Savior can in a sense be said to have started their American teaching work in Father Oswald's colony. When the first three Salvatorian Sisters came to St. Nazianz on August 24, 1898, the first thing they did was to take charge of the teaching in the colony orphanage. For several years

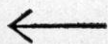
after 1908 the training and high school for the younger members of the congregation was in St. Nazianz. Nor can the great work of the Sisters who over the years have labored at the Salvatorian Seminary be overlooked. They have joyfully taken upon themselves the fatiguing and self-sacrificing labor in the kitchens and laundry of the seminary to provide material sustenance for the large numbers of Fathers, Brothers, and students there.

Since their small beginnings in Milwaukee in 1895, the Salvatorian Sisters have made great strides in Catholic education. Their 400 members conduct one college, two high schools, and 12 grammar schools in eight dioceses and archdioceses of the United States.

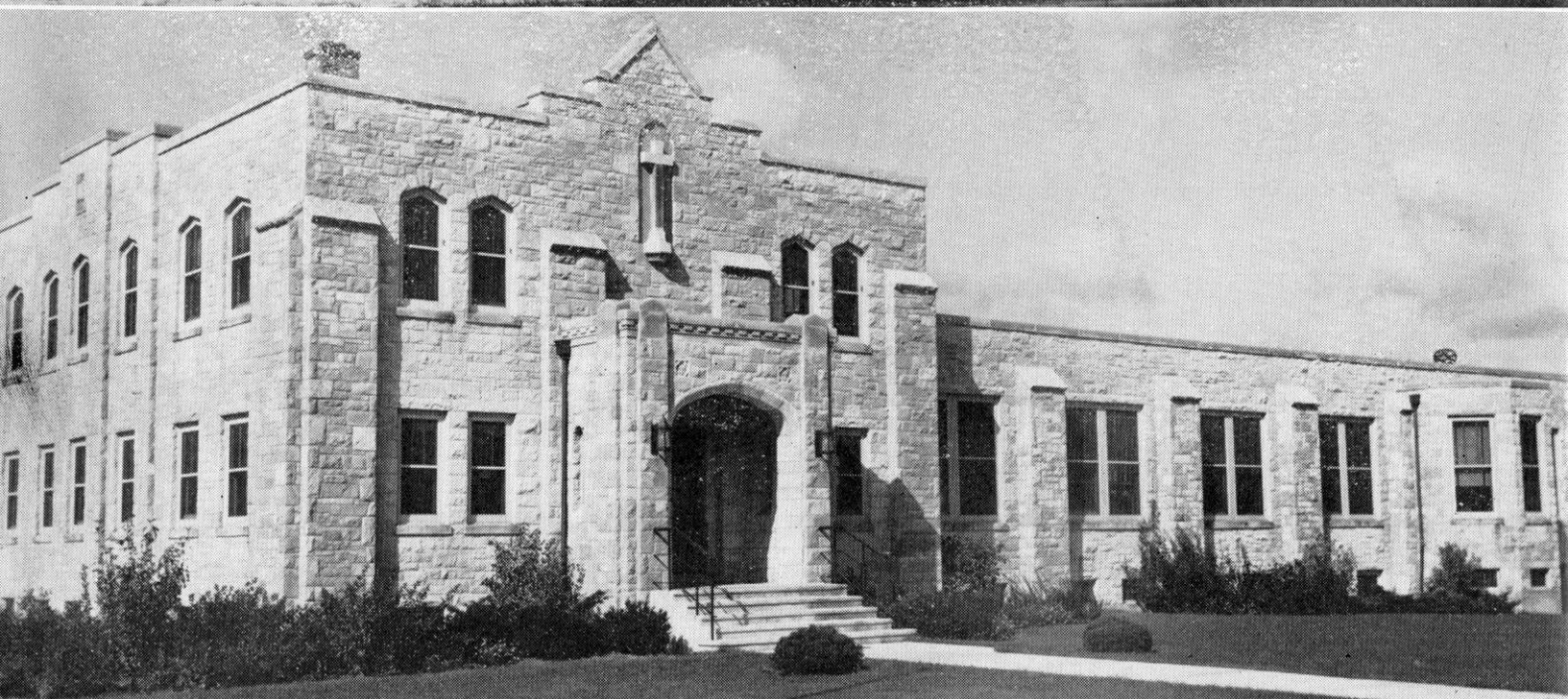
**F**AITHFUL to the promise they have made to the dying Oswald Association, the Salvatorian Fathers have used the land given them solely for the honor and glory of God and for the education of boys to the holy priesthood. Continuing where Father Oswald had left off in the training of priests, in fact for their first years in the United States living in the very house that was the Oswald Association seminary, the Salvatorian Fathers have been most active in their slightly more than fifty years in the United States in their work of educating the Catholic people. Not only have 251 boys been trained for the holy priesthood in the Salvatorian Seminary, at St. Nazianz, itself, but from there the work has branched out until the United States knows the educational work of the Salvatorian Fathers everywhere.

The Salvatorian Fathers conduct three seminaries besides the Salvatorian Seminary at St. Nazianz, and have organized missions in the South to convert and educate the Negro in the teachings of Christ's one true Church. The other Salvatorian Seminaries are Jordan Seminary, Menominee, Michigan; Divine Savior Seminary, the major seminary for Salvatorian students to the priesthood, Lanham, Maryland; and Mother of the Savior Seminary, Blackwood, New Jersey. In the Negro Apostolate of the Divine Savior at Phenix City, Alabama, with a growing mission at Huntsville, Alabama, the Salvatorian Fathers have a grammar school and high school demanding daily more and more growth.

Producing good from evil, the first World War hurried the society into a venture which forms a part of Salvatorian educational activity in every country and which in the United States was to grow into a splendid organization under zealous directors, though the Fathers in 1914 probably had not planned that it should have birth so soon. But since the global conflict cut short the receipt of monthly shipments of the German religious magazines, *Manna* and *Der Missionaer*, which had been remailed individually to American subscribers, they hastened to carry forward the Salvatorian apostolate of the press so dear to the heart of the founder of the Salvatorians, Father Francis Jordan, and quickly arranged to publish an edition of *Manna* at St. Nazianz. Thus the seed of the Salvatorian Publishing Department was sown, and from this beginning dictated almost by necessity it



**Other seminaries that developed from St. Nazianz: top, Jordan Seminary, Menominee, Mich.; middle, the Divine Savior Seminary, Lanham, Md; bottom Mother of the Savior Seminary, Blackwood, N. J.**



began to grow. In its annals are listed several of the stalwarts of Salvatorian educational activity in the United States — Father Dorotheus Brugger, S.D.S.; Father Raphael Wittig, S.D.S.; Father Winfrid Herbst, S.D.S.; and Father Bede Friedrich, S.D.S.

The press work and the work for the saving of vocations demanded a separate building for its activity in 1920. To this a new wing was added in 1925. In all too brief a time this enlarged building proved much too small, and after the new Salvatorian Seminary had been erected in 1939, work was begun on a spacious publishing department capable of handling the great work that was being done. To this building an annex was added in 1951.

Not only did the Salvatorian Fathers publish *Manna* and later, after 1923, the *Savior's Call*, but from the publishing department building have come almost six dozen books, over half of them by Salvatorian authors, especially Father Winfrid Herbst, and innumerable pamphlets, leaflets, and brochures, to educate Catholic people into Christ-like living and dying. Though most difficult to measure or evaluate, the fruit of this work during the past half-century has surely been great.

THUS had the pastors who succeeded Father Oswald in the administration of St. Gregory's parish and those who succeeded his Association in the carrying on of Catholic education accomplished their work as the centennial approached. Then, as if in preparation for the one hundredth anniversary of the founding of the village, St. Gregory's congregation tackled a great endeavor. The original idea was to erect a social or Catholic Action center in St. Nazianz, first of all to provide a place of relaxation and entertainment for the young people of the parish and also to give the whole congregation a more suitable place for holding parish events. Before contracts had been let and the actual building had begun, however, it developed that many were in favor of adding a new school to the plan for the Catholic Action center. The claim was made that 80 per cent of the parishioners would favor the combined building of Catholic Action center and school. When the actual vote was taken, that claim proved right, for over 88 per cent favored the compact building, estimated at at least \$165,000.

The pastor with his parishioners placed the whole project under the patronage of the Holy Family. But the parents of the Blessed Mother manifested an interest in the building also. For on the feast of St. Anne, July 26, 1951, the revised bids were unanimously ap-

proved, the contracts were awarded, and the way cleared for construction to begin. And on July 16, the feast of St. Joachim, the first concrete was poured.

The cornerstone for the building was laid by Father Angelus Muenzloher, S.D.S., on the feast of the Presentation, February 2, 1952. The entire construction was completed by June 5, 1952, so that the Most Reverend John B. Grellinger, Auxiliary Bishop of Green Bay, could bless the building on that day.

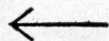
Besides their regular contributions to the building fund, many of the parishioners made special donations to equip the school and social center. The present pastor estimates that more than \$15,000 was given in the form of gifts paid for directly by the donors and in the form of donated labor. For example, practically all the tiling on the floors of the building and the painting were done by the parishioners themselves.

With the large, commodious building completed, there was room enough and to spare for the grammar school children of St. Gregory's parish. Realizing the situation, many of the parishioners urged the pastor to fulfill what has long been the fruitless wish of so many Catholic parents throughout this area and the whole Green Bay diocese. They urged upon him the starting of a secondary school. By this truly Catholic attitude the parishioners of St. Gregory's parish showed their lineage from Father Oswald and his Association, who almost 80 years before had a high school functioning in the Oswald Seminary.

As the first principal and teacher of St. Gregory's High School, the School Sisters of St. Francis generously sent Sister Carlotta, O.S.F. In the first year of the school's existence 18 freshmen studied at St. Gregory's High. At the beginning of the school year of 1953 30 freshmen and sophomores were enrolled, and Sister Vincent Ferrer, O.S.F., was added to the faculty by the Sisters of St. Francis. Two Salvatorian Fathers are also on the high school staff.

Yielding to requests that had been made during the past two years, in the spring of 1954 the pastor agreed to admit students from outside the parish to the St. Nazianz secondary school. A tuition price was set, and the pastors of neighboring parishes were informed of the opportunity offered their children. The response to the notice was quick and heartening, a commentary upon the Catholic spirit of the people of St. Nazianz and the surrounding territory.

Thus as Father Oswald had willed in his last testament, the village that he founded still carries on, doing good for God's glory, "especially for schools." The one Catholic high school in all Manitowoc County is indeed palpable evidence of the fact that the contemporary parishioners of St. Gregory's are willing to expend themselves for their faith, as did the first colonists so generously a century ago, to hold aloft and achieve the aims and ideals of the village founder. God will surely bless and reward their sacrifices, as he did those of Father Oswald and his Association.



**The Salvatorian Fathers' Publishing Department: top, the first building with addition, 1920 and 1925; middle, the main new building, erected in 1939; bottom, in the foreground the annex added in 1951, with the main building in the background.**





The priests pictured above are some of those known to have received their first classical training in the Oschwald Seminary. They are left to right, top row: Father Peter Mutz, whose history is recorded on page 37, Father P. A. Schumacher, Father Louis Barth, and Father Albert Reininger; bottom row: Father Charles Stetter, Monsignor Edward Nagl, Father Ambrose Weber, and Father Max Benzinger.

When 16 years old, **Father Schumacher** came from Luxemburg to America. He studied in St. Nazianz and at St. Francis Seminary, Milwaukee, before ordination on December 18, 1869. He was pastor at Newburg, St. Kilian, and Waterford, before he organized the St. Augustine parish in Milwaukee and built the parish church there in 1888.

From Loiusville, Kentucky, **Father Louis Barth** came to St. Nazianz at the end of 1872. After preliminary training there, he attended St. Francis Seminary, and was ordained on June 27, 1880. His first Mass was in St. Gregory's on July 4. Atter pastorates at Pine Bluff, Kieler, Waterloo, and Lancaster, he founded the St. Lawrence congregation in Milwaukee and built all the parish facilities in 1888.

At the age of 19 **Father Albert Reininger** came to America in 1869. After studies at St. Nazianz, Mt. Calvary, and St. Francis Seminary he was ordained on June 26, 1881. He was in charge of parishes at Fredonia, Charlesburg, and Roxbury.

**Father Charles Stetter** obtained a doctorate in sacred theology in Rome after his ordination, and was active in the Fort Wayne, Indiana, diocese.

During the last years of his life **Monsignor Edward Nagl** was the vicar general of the St. Cloud diocese.

**Father Ambrose Weber**, who was baptized by Father Oschwald in Baden before the emigration to America, and **Father Max Benzinger** served with Father Stetter in the Fort Wayne diocese.

St. Nazianz youths who followed or are following God's call to the priesthood are pictured on the next page. They are left to right, top row: Father Joseph Fessler, Father George Fessler, Father Charles Fessler, and Father Arthur Schneider; middle row: Father Joseph

Eisenmann, Father Joseph Rauch, Father Albert Knier, and Father Francis Geigel; bottom row: Father Clyde Wagner, S.D.S., Father David Christel, S.D.S., Mark Abler, and Gerald Strauss.

**Father Joseph Fessler's** accomplishments are recorded on page 59. Late in life, suffering from an incurable disease, he transferred to the Portland, Oregon, diocese, and worked there until his death on June 20, 1896.

**Father George Fessler**, at the age of 12, and **Father Charles Fessler**, at the age of eight, came to St. Nazianz from Baden with their parents in 1860. After ordination on December 22, 1872, and June 10, 1876, respectively, they were both first assigned as assistants to their brother Joseph at St. Boniface Church, Manitowoc. Subsequently Father George served in Wilson, and ended his days (May 28, 1885) as pastor of St. John's, Silver Lake (Alverno), and chaplain to the Franciscan Sisters his brother had established there. Father Charles was for a time professor and rector at Pio Nono College, Milwaukee; after a pastorate at St. Joseph's, Racine, he resigned because of health and lived in Oregon and later in New Jersey.

**Father Arthur Schneider** was ordained for the Sioux Falls, South Dakota, diocese on June 14, 1908, and offered his first Mass in St. Gregory's Church four days later. He died as pastor of St. Mary's Church, Zell, South Dakota, on October 28, 1934.

A member of the original class of the Salvatorian Seminary in 1909, **Father Joseph Eisenmann** was ordained for the LaCrosse diocese in 1920. He has been pastor at Chippewa Falls, and at present at Rozelville.

**Father Joseph Rauch**, after studying at Mt. Calvary and St. Francis Seminary, was ordained on December 21, 1918. He served at St. Patrick's, Menasha, Sacred Heart, Oshkosh, and St. Patrick's, Lanark. For the past 24 years he has been pastor at St. Ann's, Francis Creek.

**Father Albert Knier** studied at Josephinum Seminary and was ordained at Columbus, Ohio, on May 30, 1931. After service in Wyoming and pastorates in Arizona, he joined the U. S. Army in 1943. His chaplain work has taken Lt. Col. Knier to Ireland, England, France, Germany, and Austria. At present he is at Fort Lewis.

**Father Francis Geigel** was ordained in 1938. After three years of parish work in the Green Bay diocese he



joined the U. S. Air Force and has been a chaplain for the past 12 years.

**Father Clyde Wagner, S.D.S.**, was ordained on June 11, 1946. Since then he has taught at Salvatorian seminaries in Lanham, Maryland, and Blackwood, New Jersey, and has been dean of studies at St. Nazianz. At present in Milwaukee, he is first consultor to the Salvatorian provincial in the United States.

**Father David Christel, S.D.S.**, was ordained on June 9, 1952. Since ordination he has been studying at the Gregorian University in Rome, and will receive his doctorate degree in theology this fall.

**Mark Ablor** is entering his junior year at the Salvatorian Seminary, and **Gerald Strauss**, a 1954 graduate of St. Gregory's, will begin his training there in September.

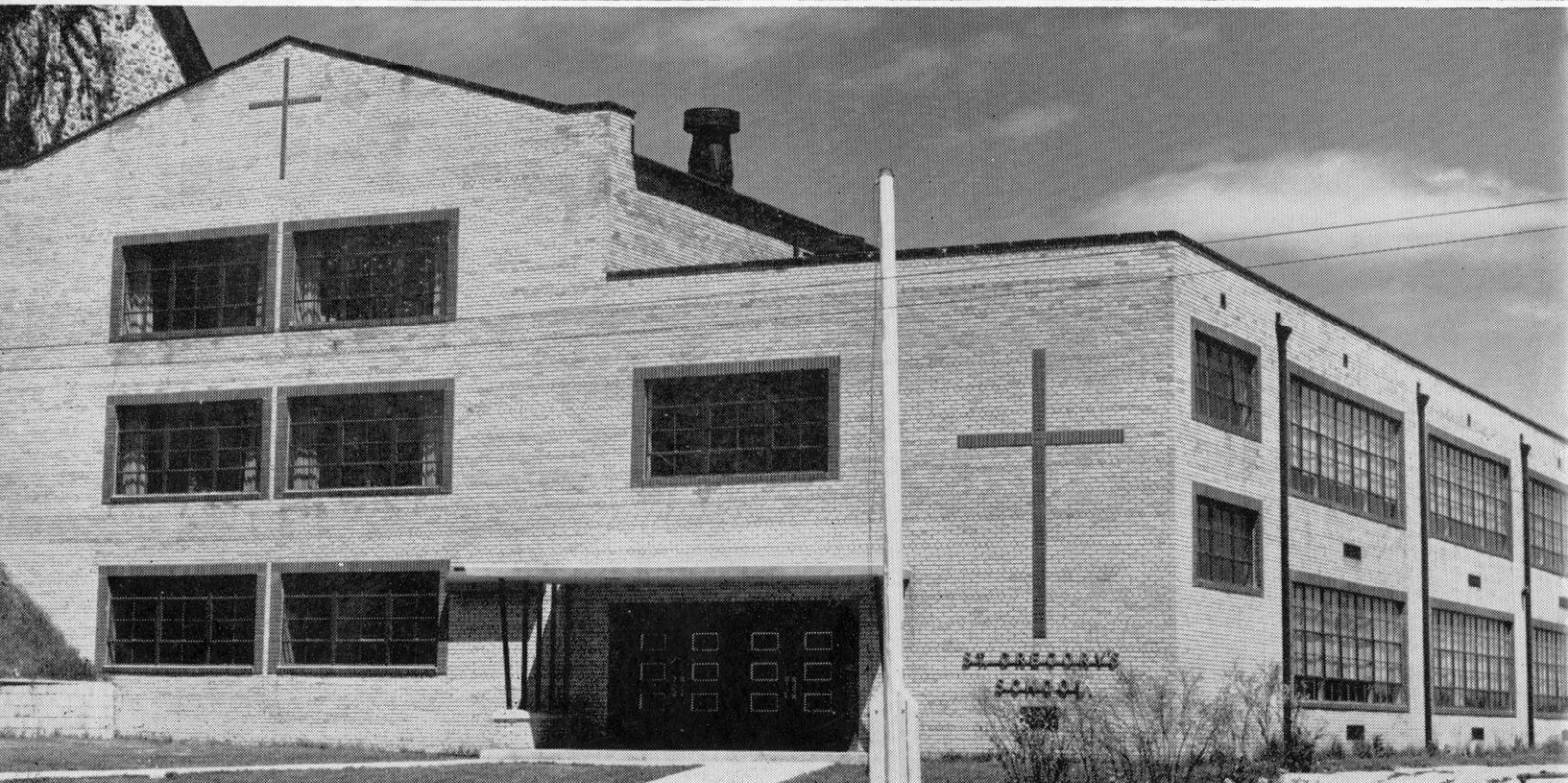
#### NUNS WHOSE HOMETOWN ST. NAZIANZ

Not including the dozens that entered the local Convent of the Oschwald Sisters.

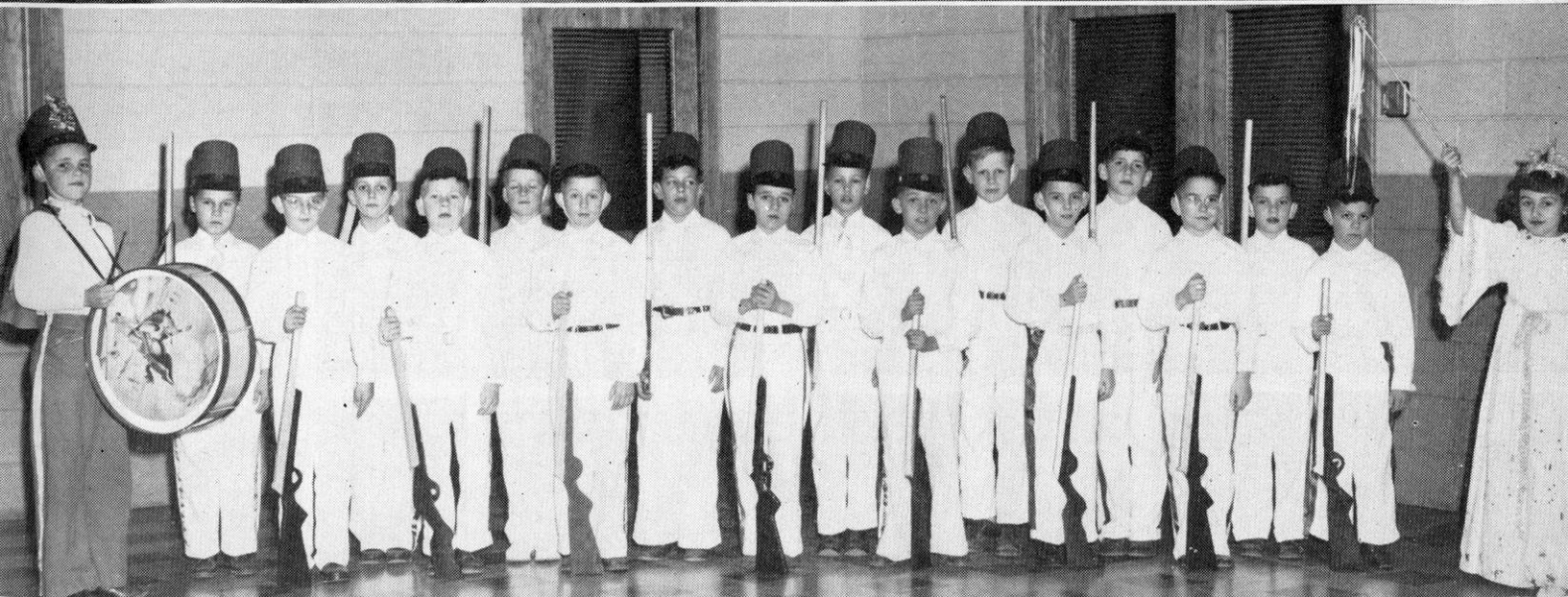
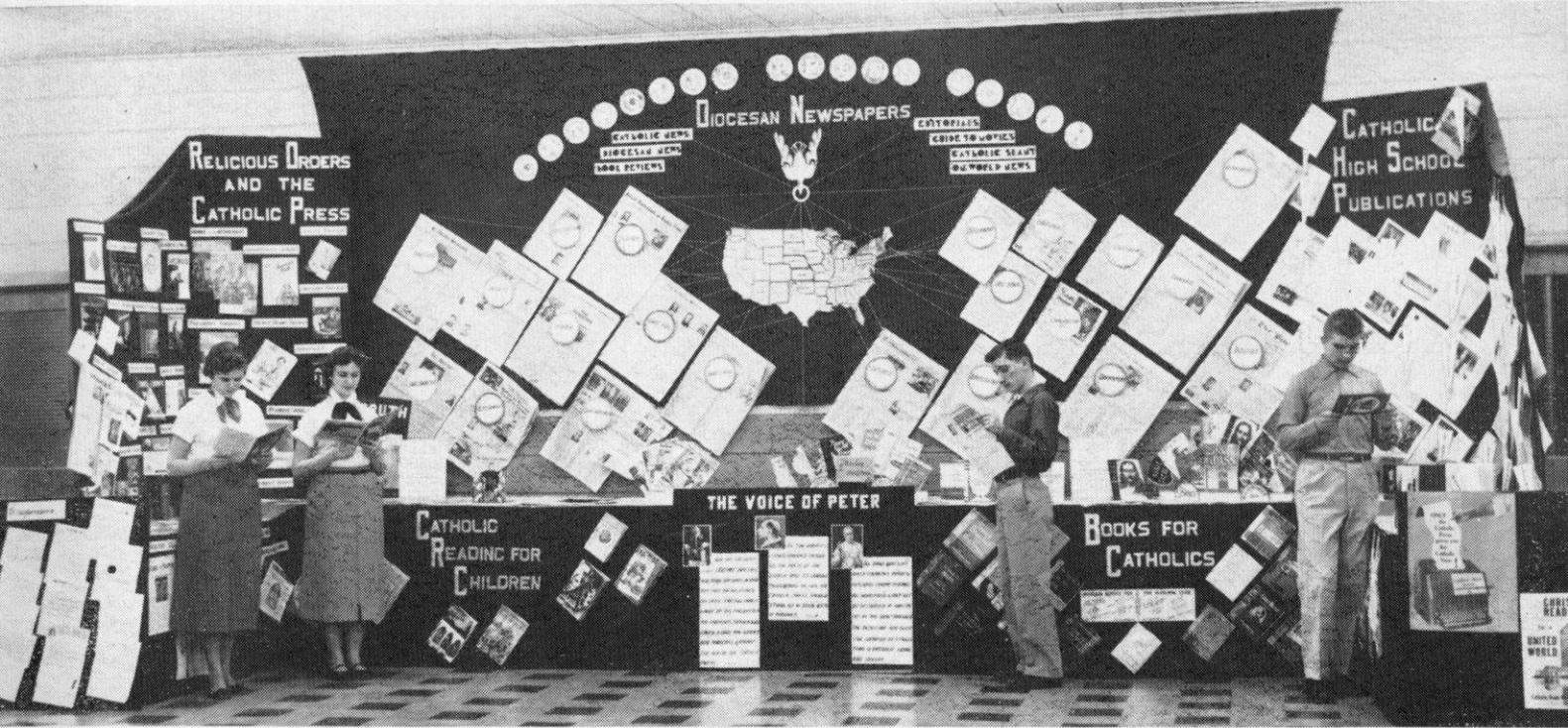
Sr. M. Generose Schnettler, O.S.F.  
Sr. M. Dionys Pfefferle, O.S.F.  
Sr. M. Felicitas Schnettler, O.S.F.  
Sr. M. Adjutora Geigel, O.S.F.  
Sr. M. Agathella Geigel, O.S.F.

Sr. M. Amphilia Meyer, O.S.F.  
Sr. M. Antonita Gerhard, C.S.A.  
Sr. M. Anatolia Noworatzke, C.S.A.  
Sr. M. Josephine Noworatzke, S.D.S.  
Sr. Seraphica Fessler, F.S.C.C.  
Sr. Gabriel Gramlich, F.S.C.C.  
Sr. M. Pacifica Isselman, O.S.F.  
Sr. M. Raphael Muehlenbach, C.S.A.  
Sr. Mary Margaret Platten, S.S.M.O.

Sr. Thalia Eberle, O.S.F.  
Sr. Eleanor Sukowat, P.H.J.C.  
Sr. Vernardine Bushman, O.S.F.  
Sr. Roman Broeckert, O.S.F.  
Sr. Ida Pfefferle, O.S.F.  
Sr. Valerie Koerber, S.D.S.  
Sr. Ernestine Riesterer, O.S.F.  
Sr. Gonsalva Riesterer, O.S.F.  
Candidate Elaine Stahl, F.S.C.C.



Bishop Grellinger blesses the new school and social center. Page 67, St. Gregory's activity, top: high school Catholic Press Month exhibit; middle: high school verse-speaking choir; bottom, toy soldiers of third and fourth grade from the Christmas play, 1953.

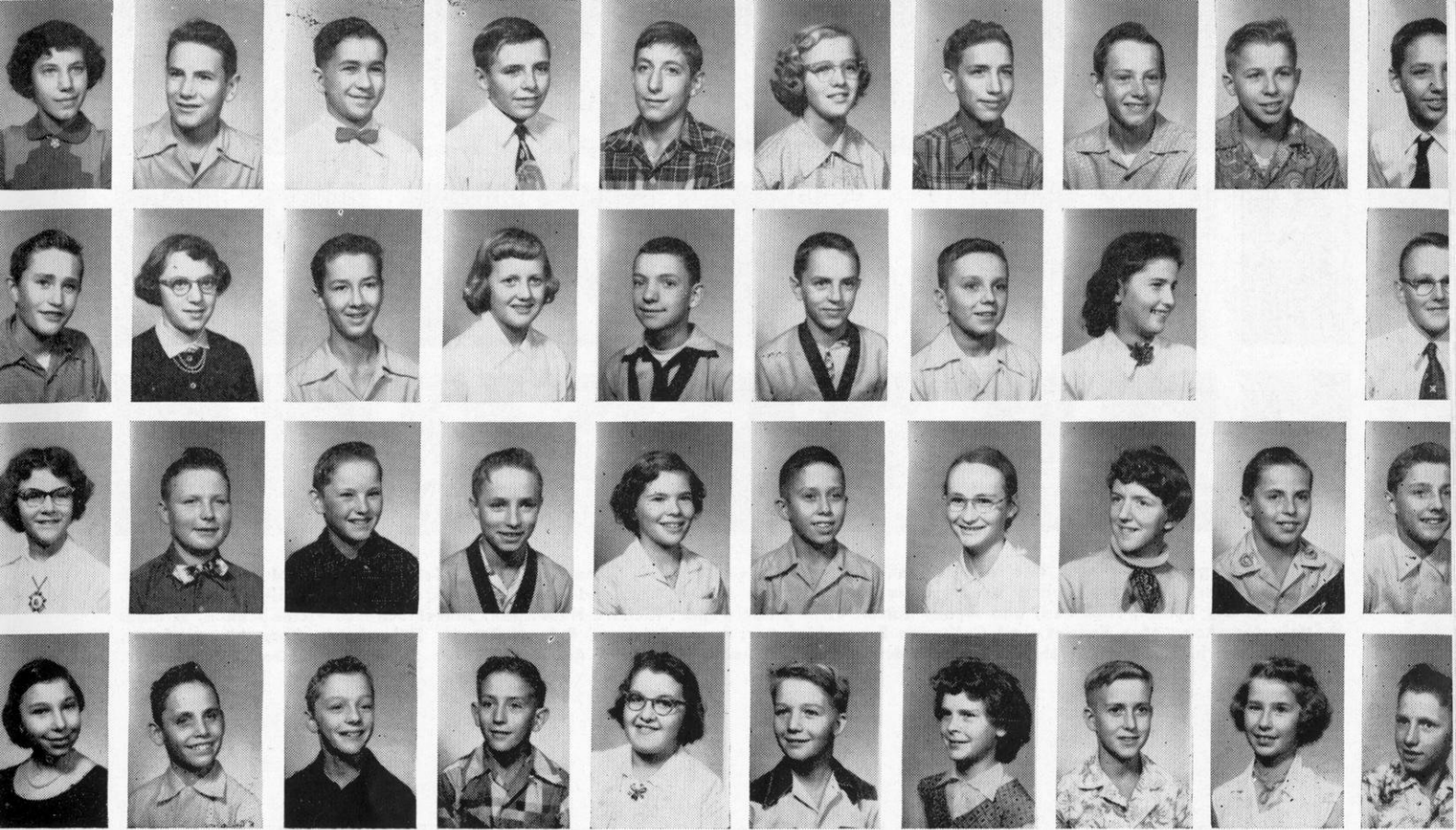




The faculty of St. Gregory's School, seated, left to right: Father Frederick Dorn, S.D.S., pastor and high school instructor; Sister M. Ewalda, O.S.F., seventh and eighth grade instructor; Sister M. Carlotta, O.S.F., principal and high school instructor; Father Dominic Giles, S.D.S., high school instructor; standing: Sister M. Annette, O.S.F., fifth and sixth grade instructor; Sister M. Carmelle, O.S.F., first and second grade instructor; Sister Vincent Ferrer, O.S.F., high school instructor; Sister M. Radigundus, O.S.F., house Sister; Sister M. Aloysius, O.S.F., third and fourth grade instructor; John Riederer, grade and high school coach. Two instructors will be added to the faculty next year.

Sophomore pupils, left to right, top row: Paul Pankratz, Mary Koenig, Jo Ann Eberle, Gerald Groh, Elizabeth Schneider, Elizabeth Weber, Harold Schnell, Gladys Riesterer, Richard Schaller, and Florence Endries; second row: Robert Neumeyer, Leo Wagner, Anthony Riesterer, and Dorothy Schwoerer. Freshmen pupils: Jean Heinzen, Charles Schwoerer, Bernardine Neumeyer, Patricia Strauss, Donald Casper; third row: Rose Ann Schnell, Corinne Heinzen, Anna Augustine, Verlin Lutzke, Mary Timreck, Louise Ann Madson, LaVerne Riesterer, Allen Koenig, Daniel Dewane, and Elizabeth Bartel. Out-of-town pupils are enrolled for next year.

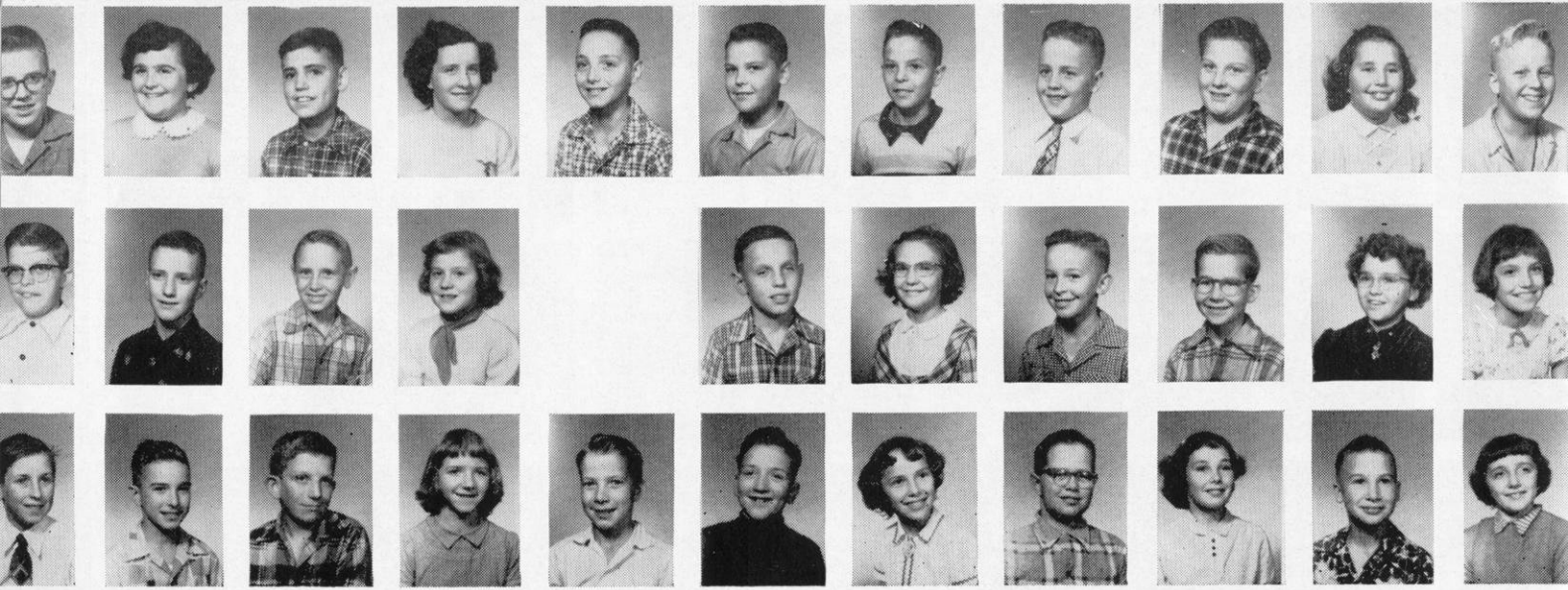




Grade school graduates, left to right, top row: Mary Jane Baer, Robert Mauer, Eugene Backhaus, Wenzel Knier, Gerald Strauss, Marian Schnell, William Baer, Kenneth Riesterer, James Endries, Donald Baer; second row: Frank Lax, Ethel Hickman, Ronald Schuler, Mary Wagner, Harlan Schnell, Robert Hickman, Lyle Schwoerer, and Louella Baumgartner. Seventh grade pupils: Joseph Dyzbals; third row: Rose Marie Baumgartner, Anthony Nenahlo, Delmar Riesterer, Kenneth Casper, Diane Tompkins, Dale Schuler, Patricia Koenig, Margaret Weber, Eugene Winkel, William Augustine; fourth row: Teresa Kobriger, Elwin Lutzke, Gerald Augustine, Leo Endries, Kathleen Timreck, Harvey Schnell, Karen Lutzke, Peter Wagner, Dorothy Stahl, and Wayne Casper.

Fourth grade pupils, top row, left to right: Patricia Wagner, Michael Abler, Joseph Dewane, Carol Mahloch, Robert Firkus, Leon Lutzke, Ann Leist, Thomas Stiefvater, Aaron Schema, Ruth Puta; second row: Joseph Litz, Ronald Schmidt, Judy Pankratz, Raphael Riesterer, Leo Bartel, Barbara Schwoerer, Jack Strauss, Jerome Mahloch, Mary Ann Schnell, Carl Schwoerer; third row: Thomas Shomisch, Bernard Koenig, Antonia Schnell, and Cecilia Litz. Third grade students: Peter Schema, Jane Pankratz, Carol Endries, Rosemary Schwoerer, Donald Schuler; last row: Dorothy Mae Rabe, Margaret Hickman, Charles Augustine, Shirley Riesterer, Henry Backhaus, Yvonne Stein, Donna Mae Steffen, Eugene Augustine, Donald Lau (moved), and Dorothy Litz.





Sixth grade pupils, first row, left to right: John Miller, Judith Schwoerer, Richard Baer, Ruth Schwoerer, Richard Riesterer, Ralph Risterer, James Dewane, Francis Baumgartner, Donald Leist, Arlene Lax, and Dale Dyzbalys; second row: Glenroy Backhaus, John Heller, Vernon Hickman, and Agnes Bartel. Fifth grade pupils: Richard Haberman, Sharon Schmid, Victor Schnell, William Stiefvater, Anna Mae Endries, and Catherine Baer; third row: James Schema, Robert Reindl, Dale Leist, Rose Mary Weber, Robert Weichert, Joseph Weber, Marilyn Adelman, James Backhaus, Carol Riesterer, Roger Schuler, and Donna Schwoerer.

Second grade pupils, left to right, top row: Michael Augustine, Susan Schwoerer, Gerald Riesterer, Janet Schuler, Janet Kaenig, Leo Riesterer, Eugene Schad, Mary Miller, Janet Broeckert, Gary Lutzke, and Jean Schuler; second row: Victor Dewane, Mary Jane Schuler, Frances Binversie, Michael Platten, Jerome Wagner, Barbara Schwoerer Judith Casper, Phyllis Meyer, Mary Agnes Dewane, Eugene Riesterer, and Thomas Dyzbalys; third row: Janice Puta, Thomas Baer, Laverne Schwoerer, and Robert Adelman. First grade pupils: Judith Hickman, Daniel Schad, Jean Weber, Janet Mahloch, Eugene Steffen, Georgeanna Mahloch, Cecilia Moore; fourth row: John Firkus, Judith Riesterer, Peter Schwoerer, Diane Puta, James Rabe, Mary Ann Wagner, Elroy Stahl, Diane Schuler, Frances Russell, Rachel Casper, James Nenahlo; fifth row: Carl Schema Eugene Schneider, Antonia Stiefvater, Gail Bonde, Mary Gnad, Dennis Gutman, Susan Hauch, Melvin Baumgartner, Jo Ann Gerhard, Roger Knier, Thomas Burkart.



It is my will that the Association which I have founded at St. Nazianz . . . shall, by the blessing of God, do good to his glory and the welfare of mankind . . . , for widows and orphans as it is prescribed by our statutes for the sick and destitute, to the best ability of the Association. . . .

*From the Last Will and Testament of Father Oswald*





THE generosity and solicitude of Father Oswald toward the sick, the poor, and the needy in every guise is a facet of his many-sided character that was known not only in his own community but throughout the nation even during his lifetime. "His loving father's heart is unforgettable not only with his Association's members and the parish, but all classes of men who have come in contact with this pious servant of God, for where there was need and where he believed there could be need, he assisted as much as was in his power. To help his neighbor out of need he spared himself no effort, no affliction," wrote Anton Stoll after his dear friend's death.

Stoll's claim that "not only Nazianz or the county of Manitowoc or the state of Wisconsin are witnesses of what I here say, but from the other states too you will hear what I have said," is borne out by these words from Father Oswald's obituary in the *Baltimore Chronicle*, March 15, 1873. "The untiringly active priest and philanthropist . . ." was "ever charitable and sympathetic toward the poor, oppressed, and those suffering want; in the kindness of his heart he gladly received the forsaken and rejected, gave them hospitality and a livelihood, and in general through Christian charity helped every man in need—friend as well as foe—although often his extraordinary assistance was abused by the recipients or rewarded with gross ingratitude or dissipation and prodigality."

From the first beginnings of St. Nazianz Father Oswald instructed his followers that they give special attention to the corporal works of mercy. He himself had studied practical medicine for two years in order to help the sick, and he was eager for the cooperation of the members of his Association in the work. His apothecary shop stood across the street from his living quarters under the first St. Gregory's Church; his medical record books in his own neat handwriting still exist.

At first the care of the sick and needy was accomplished in the homes of the settlers through the Oswald Sisters. The work began to become more organized when in 1865-66 Father Oswald directed the building of an orphanage southeast of the Holy Ghost Convent. Here the orphan girls were cared for. The Oswald Sisters were in charge of the institution and accepted parentless children not only from the settlement but from any who asked assistance. The orphans received all the loving care that the best of orphanages today offer. The boys had quarters in the Loretto Monastery. West of the orphanage Father Oswald erected a three-story hospital in 1870.

Extant among the papers of St. Gregory's parish and the Oswald Association is the record of the orphans who received a true home through the charity of the Association in St. Nazianz. This list for the year 1890 includes David (12), Edward (15), and Johanna (17) Bruce; Amalia (5), Anna (10), Helena (11), and Katharine (14) Eiselmann; Anna (14) and Katharine (16) Goetz; Frank (7) and Mathilda (10) Gramlich; Anna Kappes (12); Karl (5) and Theresia (6) Ott; Joseph (9), Josephine (8), Olive (2), and William (6) Perry; Mary (8) and Victoria (3) Schmied; Jacob Walter (14).

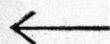
The county poor also found a refuge in St. Nazianz. When Manitowoc County officials arranged with the Roman Catholic Religious Association of St. Nazianz to accept this work, the members readily agreed. Eighteen persons, on a yearly average, enjoyed the hospitality of St. Nazianz. The county paid the Association three dollars per person a week for their food, clothing, and lodging. The average yearly revenue to the colony from this charitable work was between \$2500 and \$3000.

THIS spirit of Christian love and care for the sick, the poor, and the needy went forth from St. Nazianz in the organizations that sprang originally from the village or had their American foundation there. For instance, the Congregation of the Franciscan Sisters of Christian Charity, though founded for the advancement of Catholic education, have dedicated themselves to this work also during a major portion of their 85-year history. Besides the many schools that they staff, these Sisters conduct three hospitals, two homes for the aged, and two nurses' training schools.

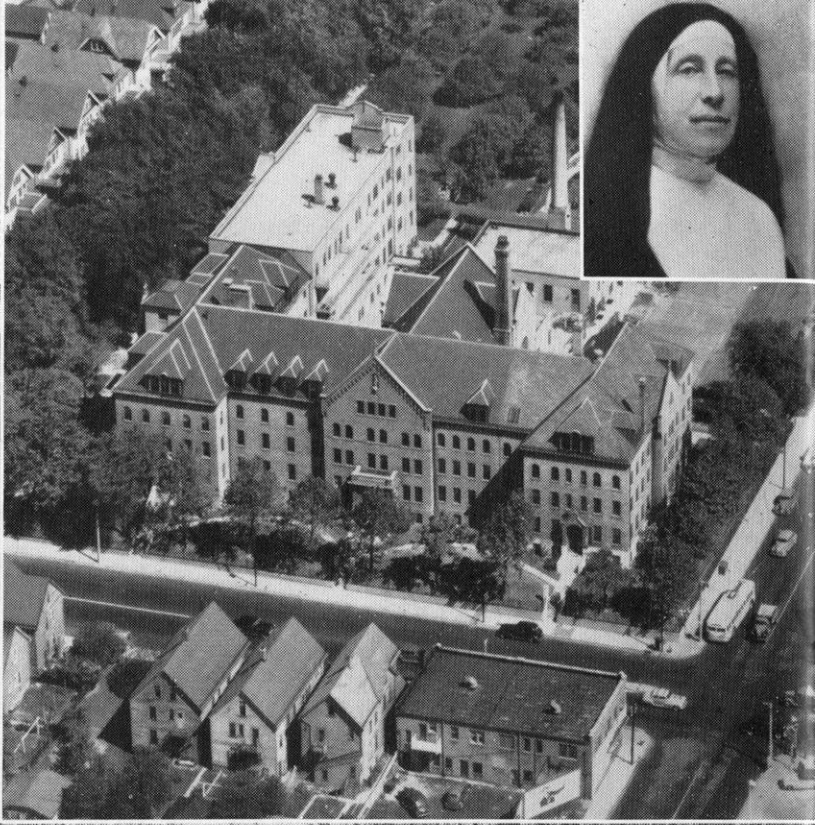
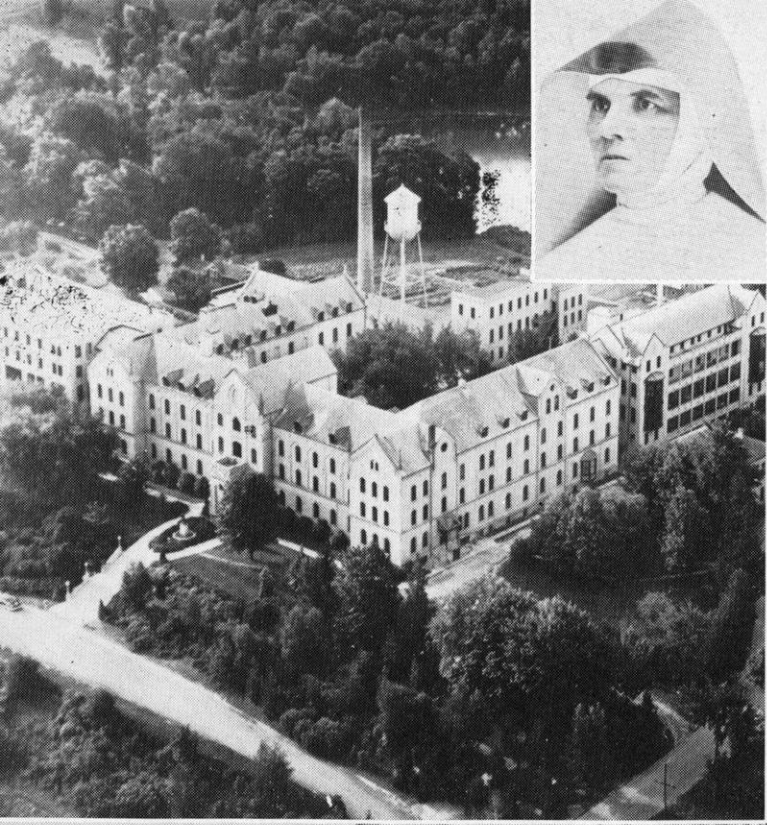
The call that brought the first Sisters of the Divine Savior to St. Nazianz was a request to teach in the Oswald Association orphanage. The Salvatorian Sisters embraced this work wholeheartedly and extended it to go out and nurse the sick in the village, spending the whole day going from house to house of the sick. As conditions in the colony changed, the Salvatorian Sisters succeeded the Oswald Sisters in the possession of the orphanage and the hospital. The combined building was renamed St. Mary's Convent, and to it they added a beautiful chapel in 1909. Even today the building serves the purpose for which the founder of St. Nazianz erected it, for it is here that the ailing Sisters of the Divine Savior come to recuperate or to await the day when God will call them to their reward.

From St. Nazianz and Milwaukee the work of the Salvatorian Sisters for the sick, the poor, and the needy has expanded greatly. They conduct five hospitals, two homes for the aged, one orphanage, and one nurses' training school.

Thus the example and inspiration of Father Oswald has been carried down through the century since St. Nazianz's founding, in divers ways in different parts of the nation. This Christ-like solicitude for those in suffering or in want echoes in a practical way the motto Father Oswald set for himself and his followers: "Let everyone do his best to promote the welfare of his neighbor."

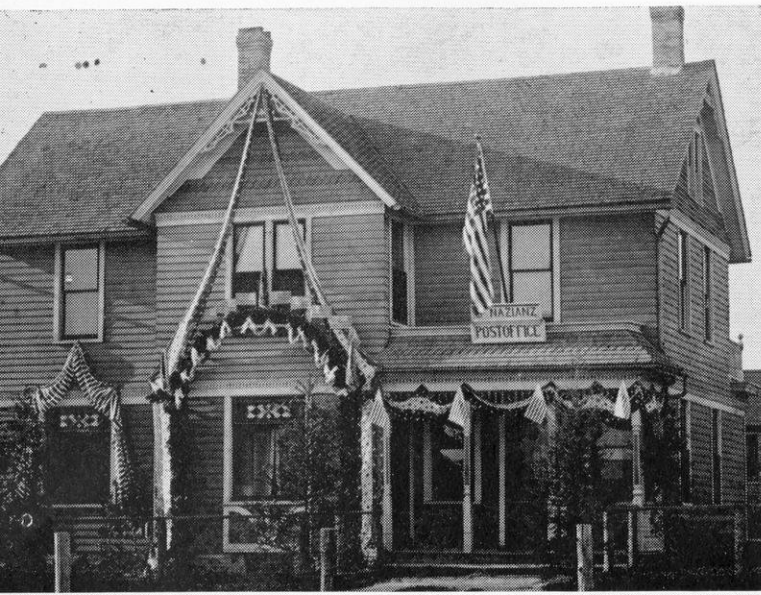


**The present St. Mary's Convent: top, the buildings once housed the Oswald Hospital (foreground) and the Oswald Orphanage (background); bottom, the chapel added by the Salvatorian Sisters in 1909. On the following page, top right, the motherhouse of the Franciscan Sisters, Alverno, with inset of Mother Gabriel Teresa Gramlich; left, motherhouse of the Salvatorian Sisters, Milwaukee, with inset of Mother Mary of the Apostles, first superior general; middle, the Franciscan Sisters' Holy Family Hospital, Manitowoc; bottom, the Salvatorian Sisters' St. Mary Hospital, Wausau.**



What motivated [the first settlers] to emigrate to North America . . . was the general over-population . . . and the universal unemployment which is a necessary result of this excess of populace. . . . Unwilling to lose what they still possessed and be reduced to want, they saw no other way than to use the rest of their possessions, partly to defray the traveling expenses, and partly to lay aside a small sum to acquire a little property in America. . . .

*From the Chronicle of Anton Stoll*



by James Kobriger

**D**URING the early days, immediately following its founding, the new settlement of St. Nazianz took steps toward becoming self-sufficient. The settlers, united under the direction of Father Oschwald, undertook to operate small mills and shops for the making of lumber, flour, shoes, clothing and other necessities for members of the community, and later supplied to a limited extent the needs of others in the neighborhood along similar lines.

The first enterprise of this kind sponsored by the colony was a small grist mill built beside a small creek, on what is now the Joe Reisterer farm, about one mile southwest of the village. Water from this creek was utilized to run the mill, whose capacity at first was about two or three bags of flour a day. In 1870 a new and much larger plant was built west of the village. This plant had two sections; in one section grain was ground into flour and feed, and in the other the work of sawing and planing lumber was carried on. For ten years or more this plant was kept very busy, and a large force of men was employed there. In 1884 the entire plant was destroyed by fire.

Soon afterward a new mill for the purpose of sawing lumber was erected on the same site and was operated as a private enterprise by Frank Noworatzke. Early in the 90's fire destroyed this structure also. The next mill of this kind was erected by Mr. Noworatzke beside the small lake in the southwest part of the village and was operated by him for a few years. Later he disposed of it, and under the new management, in addition to sawing logs into lumber, the mill produced cheese boxes and excelsior at different times. Nothing now remains but the ruins of the old building to mark the place where those operations were carried on. In the meantime feed and flour mills have been operated regularly up until the present time under the management of various persons for supplying the needs of the villagers and the farmers of the vicinity.

In 1864 a tannery was started. A shoe factory then operating in the village, giving employment to eight shoe makers, used much of the leather produced in the tannery in making footwear. At about the same time two

looms were installed in a part of the building that housed the tannery. There a number of the Brothers prepared cloth from wool, cotton and flax. This cloth was used by a number of the local men and women engaged in the work of making clothing for the members of the settlement.

During this early period some members of the women's religious community were engaged in making straw hats. Among the lay members of the settlement were a few who spent their time in making baskets and weaving rugs. One of the older settlers, Frank Burkart, has pursued his trade of basket weaving to the present time.

In 1875 a cheese factory was opened by Louis Senglaub. This factory operated continuously on the same site until 1952. Several persons ran it during its seventy-seven years of operation.

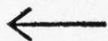
The preceding paragraphs briefly outline the enterprises found in St. Nazianz before the turn of the century. A great many of these enterprises, particularly those during Father Oschwald's lifetime, were non-profit, community projects. This socialistic system fared well until the settlement was firmly established. Enterprises of a private nature then found various outlets in the growing community. Several of these, started during more recent years and thriving energetically at the present, are:

The factory at the Kaltenbrun homestead, about one mile north of the village, where grain blowers are manufactured and sold. Patents were granted the founder, Anton Kaltenbrun, on the Safety Feed Cutter and on the New Idea Blower in 1896 and 1916 respectively. Since Mr. Kaltenbrun's death the business has been carried on by his family. The year 1926 saw expansion of the enterprise. A new factory and storeroom were erected where the inventor prepared his first models and built his first shop for the manufacture of these improved machines.

The canning factory, opened in 1901, was started by local people as a stock company capitalized at \$20,000. The company functioned under the name of The Pioneer Canning and Pickling Company. After operating successfully for 26 seasons, this factory closed during the season of 1927 because an over abundance of canned peas on the market rendered its operation unprofitable. For the following seasons the plant was rented by the Valders Canning Company, and in 1929 was purchased by that company. It operated under their management until 1950 when it was purchased by the Chilton Canning Company.

The St. Nazianz State Bank, organized in 1909 with a capital of \$10,000, has served the community and surrounding area for 45 years. Its capital stock is now \$35,000 and it holds claim to assets in excess of \$1,300,000.

A machine shop, under the ownership of Frank Heimerl, has served the village and farms by producing and repairing goods since 1930. During World War II the shop engaged in war work, having been awarded a



**The old and the new in St. Nazianz, top left: the old postoffice, managed by Louis Baumgartner, Sr., in the present home of Anton Baumgartner; right, the new postoffice; middle, left: the Burkard Bakery, erected after the general fire in 1918; the new Eichman Bakery, with distribution shops in many towns and villages in the area; bottom, the St. Nazianz State Bank, operating since 1909; right, the Kaltenbrun factory, where the patented Safety Feed Cutter and New Idea Blower have been manufactured for well over a half century.**



The St. Nazianz Volunteer Fire Department in 1927 (above) had the following members, left to right, front row: the late Math Wollersheim; Edward Broeckert Sr., Ambrose Eberle, the late Louis Baumgartner, John A. Dietrich, the late John Reinhart, Edward Groh Sr., and Louis Burkart; second row: the late Frank Heinzen, Anton Fessler, John Gnadt, mascots Rembert Broeckert and Victor Miller, Rudy Christel, William F. Dietrich, Louis Hammel, the late John Schaller, Herbert Hammel, and Leo Schwab; back row: Milton Broeker, Walter Kellenbenz, John Miller, Joseph Backhaus, John Bertsche, Thomas Fee, August Kustermann, and the late August Goldbeck. Today's volunteers (below) are, left to right, kneeling: Edmund Knier, Lawrence Schaller, Alois Endries, Robert Christel, Arnold Reindl, Arthur Kretsch, Arthur Broeckert, Edward Groh, Math Schema, and Roman Broeckert; standing: Jerome Bechle, Asst. Chief Jerome Gutman, Joseph Bushman, Chief Rembert Broeckert, Asst. Chief Alfred Wagner, Jerome Riesterer, Eugene Christel, Jerome Groh, Clarence Miller, and Vernon Christel; on the truck: William Christel, George Scheel, Edward Broeckert Jr., William C. Dietrich, Edwin Stiefvater, Fred Koeppen, Adrian Brunner, and Raymond Pankrat. Stanley Ablor, William Brunner, James Kautzer, Joseph Schnell, Gaylord Stebnitz, and Chester Vogel were absent when the picture was taken. Rembert Broeckert, Arnold Reindl, Alfred Wagner are commissioners, Robert Christel is secretary-treasurer.

contract to produce airplane parts. More than 300,000 units were produced before war's end. Since then the plant has been sub-contracted by several manufacturers, in addition to its regular service to the villagers.

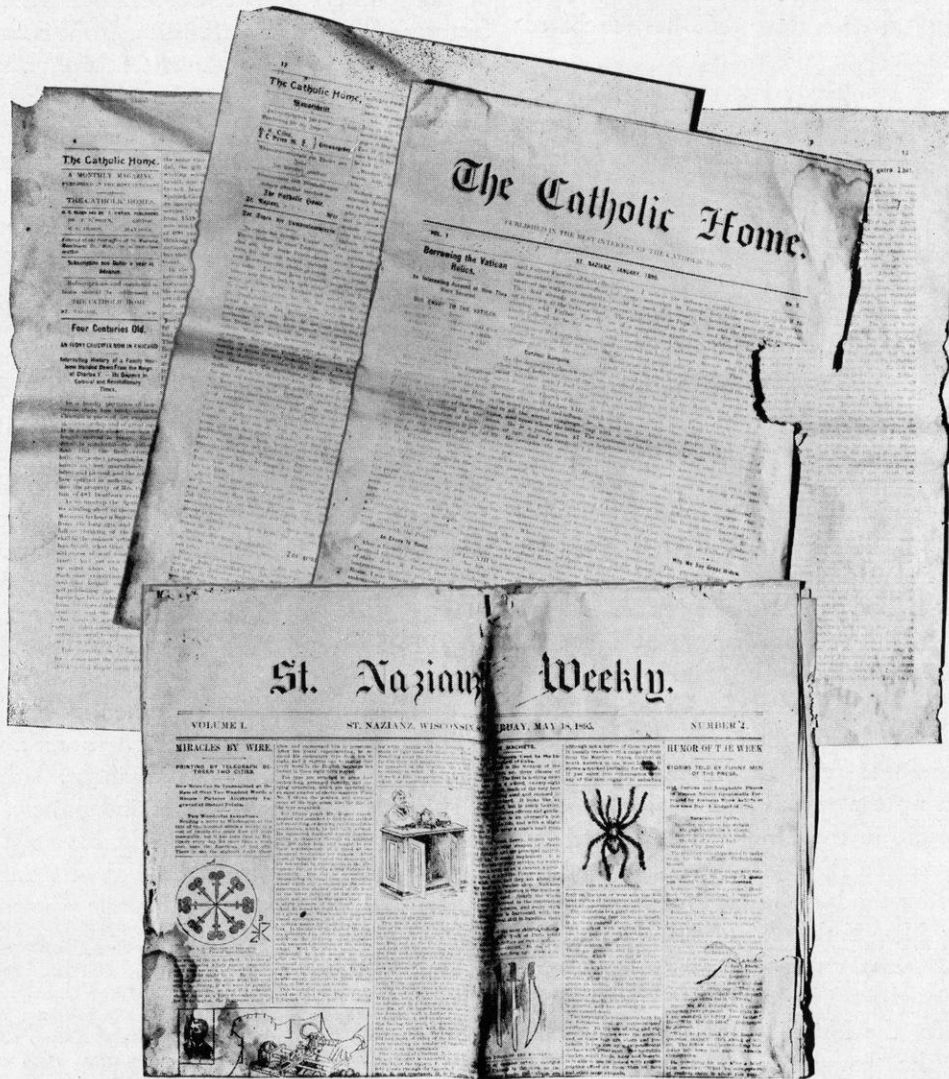
Fur farms have been operated in the immediate area since 1921. At the present time two such enterprises, the Koeppen Fur Farm south of the village and the Hidden Acres Fox Farm to the southwest, are in operation.

One of the organizations that ceased to function many years ago but which during its time was of considerable interest should be mentioned. It is the company of militia formed here by the young men of the village and vicinity early in the 70's while Father Oswald was yet living. This company took an active part in civic celebrations for a number of years, including the centennial of our country's independence celebrated at Manitowoc in 1876. The first captain of this military unit was Anton Schnurr and Joseph Rauch was flag-bearer.

Another local enterprise of interest was the printing

business conducted in the village at the turn of the century. Two periodicals were issued at that time. One was known as *The St. Nazianz Weekly*, and the other, a monthly printed in English and German, was entitled *The Catholic Home*. The first issues of these two publications appeared in 1895, bearing the name of H. C. Olson as publisher and manager and that of Dr. Thos. O'Brien as editor.

In 1870 the first post office was opened in the village. Louis Baumgartner Sr., one of the few English speaking settlers, was then postmaster, and that position remained in the same family for seventy-five years. Previous to the opening of the official post office he had carried the mail from Niles, and later from the town of Liberty, and distributed it to the addressees in the village. Old-timers tell thrilling stories of Baumgartner's early years in bringing the mail to the settlement. In 1931 the post office was moved to Groh's General Store, where it remained for several years. It was moved to its present



Reminders of the days when St. Nazianz had its own newspapers around the turn of the century, the ST. NAZIANZ WEEKLY and the CATHOLIC HOME, a monthly, edited by Dr. O'Brien.



location, a brick structure erected by Nick Backhaus, in 1933. St. Nazianz, today, can claim the distinction of being the only unincorporated village in the United States with a Class A post office.

With the growth of the community, the settlers realized an increasing need for fire protection. Quite early in its history the men of the village joined together and formed a volunteer fire company. The equipment used by these men consisted of buckets, several lengths of small hose and a hand pump. The inadequacy of such apparatus was proven on several occasions when much property was destroyed in spite of the efforts of the firemen, especially in the great general fire of 1918. In 1921 a new fire fighting organization was formed. Soon after a large truck and other fire-fighting equipment were acquired. In 1926 a new fire house was erected and a number of large cisterns were constructed throughout the village in which many thousands of gallons of water are now stored for emergency use. The Backhaus Garage fire in 1945 proved the village fire protection was again inadequate. The volunteer fire company was immediately reorganized. Financed mainly by the annual Firemen's Picnics, the organization since then has purchased two trucks and other modern equipment.

An unofficial census, compiled for this centennial year, counts over 630 inhabitants of the village proper, including the members of the St. Mary's Convent and those at the Salvatorian Seminary.

AS in every part of the nation and the world, so also in St. Nazianz not all the natives stayed to live, marry, and die in their hometown. Many have gone to other cities and states, and have made a name for themselves in many fields of endeavor. Here is a partial listing, nothing more than a cross-section, of what people born and/or educated in St. Nazianz have accomplished in their work in other areas.

In the spirit of the early settlers, to extend the love and solicitude of Christ everywhere and to do good to all, Betty Schneider has carried the lesson of St. Nazianz throughout the nation. The daughter of a former college instructor, she moved with the family from St. Nazianz to Le Roy, Minnesota, during early childhood. While attending the College of St. Benedict, St. Joseph, Minnesota, she heard a lecture by the Baroness Catherine de Hueck, a Russian refugee from the Bolshevik revolution who had taken up the work for inter-racial justice on behalf of the Negro in the United States. Fired by the zeal and charity of the Baroness, Betty devoted herself to the apostolate for the Negro after graduation from Fordham University, New York, except for one year with Bishop Sheil's C.Y.O. in Chicago. When the Baroness, now Mrs. Eddie Dougherty, had developed her many Friendship Houses for the Negro in the larger cities of the United States, she thought it wise to entrust the growing work to younger leaders. And she chose as her successor, Betty Schneider. Since October, 1950, Betty has directed the activities of Friendship House on a

national scale. Tireless in her work for the underprivileged colored people, she is endlessly on tour speaking in their behalf, and has lectured in Manitowoc. For her work Betty has received many citations. In 1951 the Chicago Commission on Human Relations presented her with their yearly award "for distinguished professional service in bettering inter-racial relations in the field of social welfare in Chicago."

Grandchildren of the first marriages solemnized at St. Nazianz, the Murphy family have carried St. Nazianz throughout the state and the nation. A. C. Murphy has been prominent in Wisconsin agriculture for many years. After graduating from the University of Wisconsin and teaching agriculture for three years, he has been successively Shawano County Agricultural Agent, chairman of the Town of Eaton, and staff member of the Farm Credit Administration. At present he is president of \$2,000,000 Lake to Lake Dairy Cooperative, vice-president of the Wisconsin Farm Bureau Federation Cooperative, vice-president of the Rural Mutual Casualty Fire and Life Insurance Company, and vice-president of the FarmCo Service Cooperative, the largest manufacturer of commercial fertilizer in Wisconsin.

A graduate of the Marquette School of Medicine after leaving St. Gregory's, Dr. James H. Murphy practiced medicine in Clintonville, Wisconsin, for 27 years. The father of a fine family of seven children, he is at present on the staff of the Winnebago State Hospital.

Dr. W. J. Murphy has degrees from three universities, Wisconsin, Northwestern, and Harvard. Three years after receiving his M.D. from Northwestern University he went into public health work. Except for a period of study in public health at the Harvard University Medical School, he has been active in this field for over 25 years, and is at present engaged in public health work in Georgia.

Besides a priest in their number, the Rauch family also have a doctor and a prominent businessman. Dr. William Rauch has practiced in Manitowoc for several decades and has always been highly regarded by all his colleagues. Herman Rauch is vice-president of the Guelder, Peschke, and Frye Sheet Metal Products of Milwaukee.

A well-known, leading attorney of Racine, Jacob C. Wilbershide, is also remembered as a St. Nazianz boy by many of the citizens of the village.

This list could be prolonged indefinitely, enumerating the graduates of St. Gregory's who have given themselves to outstanding work throughout Wisconsin and in other states. The tabulating of those alone who have dedicated themselves to the nursing or teaching profession, many of them still living, others passed to their reward, would make a long list.

So a century has gone by, and St. Nazianz people have left their homes. May the spirit that inspired their parents and their other predecessors in St. Nazianz always go with them, and influence others to what is right and good.



Here is a group picture of the students of St. Gregory's School that is at least 50 years old. Taken on a diocesan school inspection day, it shows at the left the pastor, Father Blum, with two of the inspectors, Father Peter Holfeltz, then pastor of St. Joseph's Church, Alverno, and Father William Peil, then pastor of St. Boniface, Manitowoc. Which pupils do you know?

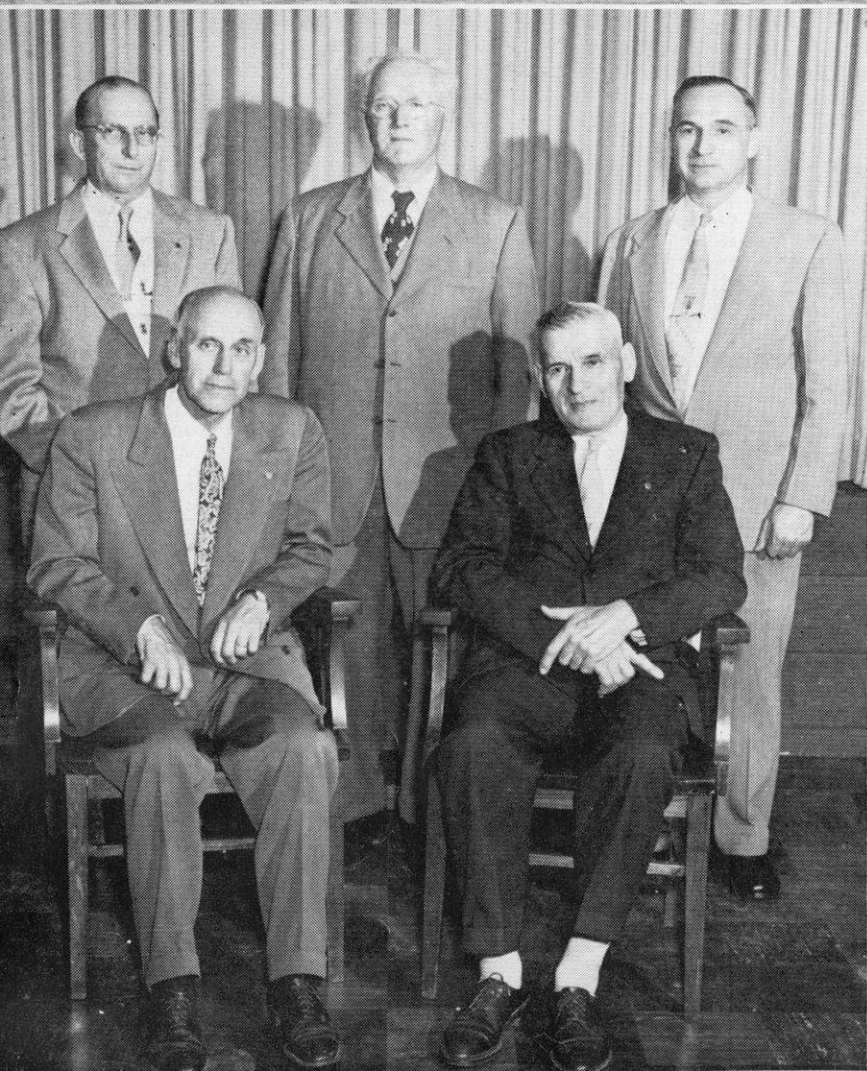
The Pioneer Canning and Pickling Company started in 1901. The employees lined up for this photo during the summer season of 1908, when wages averaged between 10c and 15c and few people had ever heard of the eight-hour working day. How many people do you recognize? The plant has been operated by the Chilton Canning Company since the spring of 1950.





## Then

Twenty-five years is a long time, and usually leaves many radical changes in its wake. But the diamond jubilee committee, who arranged the seventy-fifth anniversary celebration for St. Nazianz and served as honorary members of the centennial committee, have to a large extent escaped the inroads of time. They gave profitable direction and advice to the organizers of the centennial celebration, and themselves went out and arranged the financial success of many ventures. These two pictures are of these men (top) 25 years ago, and (bottom) today, just a month before the date for the centennial celebration. In both pictures they are, standing, left to right: William Dietrich, John Miller, and August Kustermann; seated: Walter Kellenbenz and Ambrose Eberle.

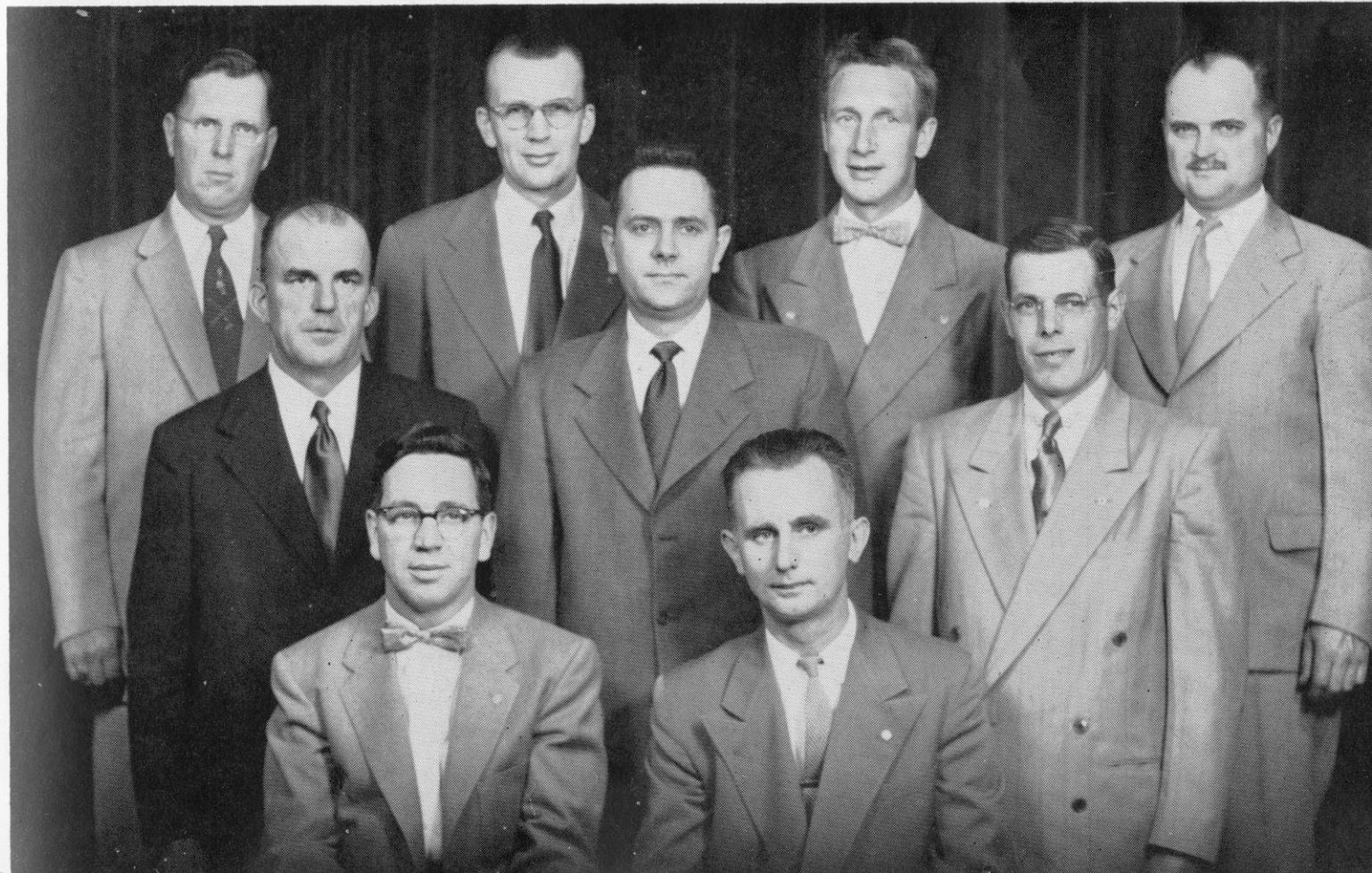


## Now



The members of St. Gregory's parish have elected these men to bear the burden of managing parish affairs. They are, left to right: Joseph G. Knier, consultant; Frank Bushman, treasurer; Father Frederick Dorn, S.D.S., pastor; Stanley Abler, secretary; and William Schuler, consultant. The parish record books contain the names of all those who have served the parish since 1866.

Arrangements for the biggest celebration St. Nazianz has ever known were placed in the hands of 10 capable men. On the 10-man centennial committee all the weight of the huge affair was placed, and for months they devoted themselves wholeheartedly to this appointed task for the community. The officers of the centennial committee are, seated, left to right: Hubert Gehrig, secretary; Rembert Broeckert, president; second row: Edmund Knier, Victor A. Miller, and Stephen Wagner; third row: William Schuler, Anselm Platten, Theodore Schuler, and Arnold Reindl. William Gutman was absent when this picture was taken.





The Building Committee (left) appointed in the St. Gregory parish meeting of 1950 consisted of the following, besides John Schnettler, deceased, seated, left to right: Ambrose Eberle, Father Frederick Dorn, S. D. S., Nickolas Kleinhaus; standing: Stanley Abler, Theodore Schuler, Frank Bushman, and Frank Heimerl. William Gutman was absent when this official group picture was taken.

The Holy Name Society, canonically erected by document in St. Gregory's parish on June 9, 1921, has 289 members. The centennial year officers of the society (below) are, seated, left to right: Hubert Gehrig, past president; Eugene Kabat, president; Father Frederick Dorn, S.D.S.; and Theodore Schuler, past secretary; standing, Arthur Gerhard, vice-president; LeRoy Schnell, secretary; Harold Dietrich, treasurer; and Arnold Reindl, the past vice-president.





The Christian Mothers organization has existed in the parish since 1874, and was approved by Bishop Joseph Fox on November 14, 1905, and affiliated with the Archconfraternity of Christian Mothers on November 20, 1905. During the first half of the centennial year officers were, left to right: Mrs. Charles Cole, treasurer; Mrs. Anton Nenahlo, vice-president; Mrs. Victor Miller, president; and Mrs. Mike Schwoerer, secretary. There are 239 women enrolled in the parish Christian Mothers Confraternity.

The Third Order of St. Francis was established in St. Gregory's parish on March 23, 1915. Officers of the Franciscan Tertiaries are, left to right: Miss Theresia Koenig, president; Mrs. Agnes Schuler, vice-president; Mrs. Margaret Eberle, treasurer; and Mrs. Monica Wagner, novice mistress. Father Frederick Dorn, S.D.S., is the spiritual director of the Third Order of St. Francis.





The Confraternity of Christian Doctrine was erected in St. Gregory's parish on March 27, 1954. The first officers (above) of this new organization in the congregation are, left to right: Miss Lucille Heinzen, treasurer; Mrs. Stanley Abler, president; Mrs. Victor Miller, director; and William Shea, vice-president. Mrs. B. J. Heller, secretary, was absent when this picture was taken for this commemorative book.



The Young Ladies' Blessed Virgin Sodality was first established in St. Gregory's parish in 1897, but was reorganized and approved by Bishop Joseph Fox on May 29, 1909, and affiliated with the Prima Primaria, the headquarters in Rome, on July 2, 1909. Officers of the Blessed Virgin Sodality during the centennial year (right) are, left to right: Miss Mabel Wagner, secretary; Miss Lucille Heinzen, president; and Miss Olive Stiefvater, vice-president. Treasurer Dorothy Bushman was absent when this picture was taken for the jubilee book.



The St. Gregory's Church choir, seated, left to right: Sister M. Annette, O.S.F., director and organist; Mrs. Mike Schwoerer, Miss Lucille Heinzen, and Mrs. Math Meyer; second row, standing: Miss Fay Schleh, Mrs. William Rappel, Mrs. Ambrose Sukawoty, Mrs. Herman Holzer, and Miss Dorothy Schwoerer; third row: Wilbert Woelfel, Mrs. Julie Russell, Stanley Ablor, Edmund Knier, Robert Groh, Miss Angeline Brunner, and Sylvester Casper. Mrs. Frank Heimerl, Jacqueline Heimerl, and Joseph Groh were absent when this picture was taken.



The Catholic Knights of Wisconsin were organized in St. Gregory's parish in April, 1890. Membership today consists of 87 adults and 64 children. The centennial year officers (right) are, seated: Mrs. Alois Endries, secretary; standing, left to right: Albert Wagner, vice-president; Frederick Groh, treasurer; and Stephen Wagner, president of Catholic Knights.

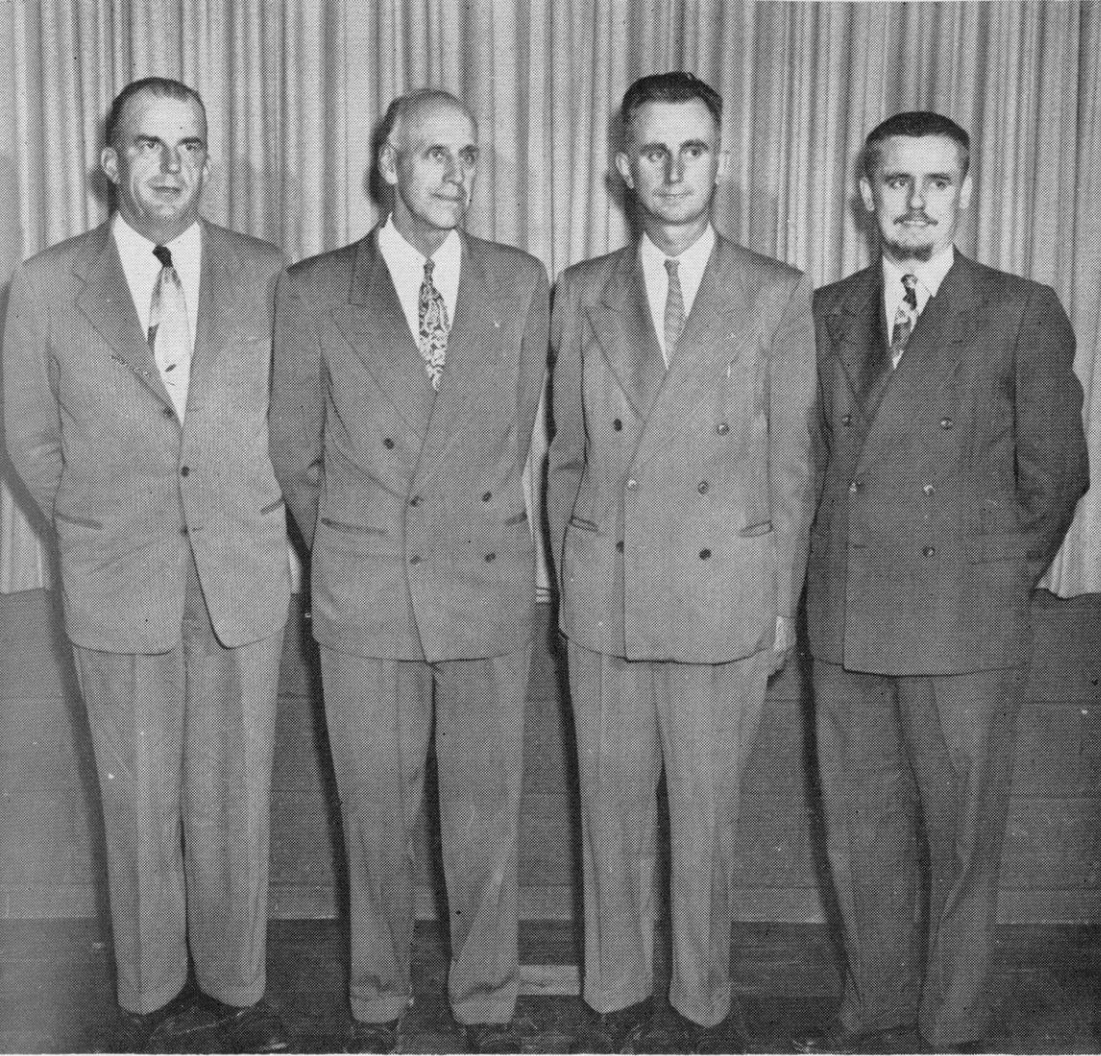




Organized first as the Young People's Recreation Club, the Catholic Youth Organization has been active in St. Gregory's parish since the fall of 1943. Officers (left) for this year are, left to right: Miss Rita Augustine, secretary; William Shea, president; and Roman Heinzen, order officer. Miss Dorothy Bushman, treasurer, and Robert Bushman, vice-president, were absent at the time this picture was taken.

In 1951 the Stage Production Guild succeeded the Holy Name Variety Show, which had produced its first offering in 1946, as the dramatic organization of the parish. The 27 members of the Guild have as their object the furnishing of the St. Gregory auditorium stage. The centennial year officers (right) of the Stage Production Guild are, left to right, Miss Lucille Heinzen, secretary; Roman Heinzen, president; Mrs. John Riederer, treasurer; and Ralph Kellenbenz, vice-president.





The St. Gregory Court 1539 of the Catholic Order of Foresters was established in St. Nazianz in 1907. The centennial year officers of the Court are pictured left, left to right: Edmund Knier, financial secretary; Walter Kellenbenz, chief ranger; Rembert Broeckert, financial secretary; and Roman Broeckert, treasurer.

The St. Teresa Court 1053 of the Catholic Order of Foresters was founded in St. Gregory's parish in 1926. Officers (right) at the beginning of the centennial year are, seated, left to right: Mrs. Rembert Broeckert, recording secretary; Mrs. Alfred Wagner, financial secretary; standing: Mrs. Alfonse Adelman, vice-chief ranger; Mrs. Reuben Riesterer, chief ranger of the Lady Foresters; and Mrs. Edward Groh, treasurer.





In 1946 the Wagner-Eberle-Sukowaty American Legion Post 477 was organized in St. Nazianz. The present membership numbers 73. Officers for the term just ending are, seated, left to right: William J. O'Neil Jr., adjutant; Chester Wiltgen, service officer and sixth district vice-commander; Father Frederick Dorn, S.D.S., chaplain; and Aubrey Zutz, commander; standing: Roy Fessler, sergeant at arms; Edmund Knier, immediate past commander; Orlan Zutz, sergeant at arms; Roman Broeckert, second vice-commander; Bernard Gnadt, historian; and Stephen Rehme, finance officer. Melvin Kautzer, first vice-commander, was absent when this picture was taken.

The American Legion Auxiliary to the Wagner-Eberle-Sukowaty Post 477, organized in 1946, has a membership of 63. During the first half of the centennial year the Legion Auxiliary officers are, seated, left to right: Mrs. Jerome Gutman, secretary; Mrs. Roman Broeckert, president; and Mrs. Stephen Rehme, treasurer; standing; Mrs. William O'Neil, sergeant at arms; Mrs. Anselm Platten, sunshine chairman; Mrs. Norbert Dietrich, historian; Mrs. Roger Noworatzky, second vice-president; and Mrs. Agnes Wagner, sergeant at arms. Mrs. Ervin Meyer, chaplain, and Mrs. Edward Neumeyer, first vice-president, were absent at the time this group picture was taken.





The Lions Club was inaugurated in St. Nazianz in September, 1952, with 25 charter members. The officers (left) for this year are, seated, left to right: Theodore Schuler, third vice - president; Arthur Kobriger, president, Rembert Broeckert, vice-president; and Father Frederick Dorn, S.D.S., director; standing: James Wagner, director; Walter Kellenbenz, director; C. J. Miller, tail-twister; and Hubert Gehrig, treasurer. The following were absent when this picture was taken: Anselm Platten, secretary; August Wreidt, second vice-president; Norman Wernecke, Lion tamer; and Bernard J. Heller, Arnold Reindl, and August Kusterman of the board of directors.

The newest organization in St. Gregory's parish is the troop of girl scouts and Brownies, which came into being in the spring of the centennial year. The girl scout leaders of the new troop (right) are, left to right, Mrs. C. J. Miller, Mrs. Edward Tompkins, Mrs. Frank Heimerl, Miss Fay Schleh, and Mrs. Hubert Gehrig.





# St. Gregory's Parish List of Members

(16 Years of age and older)

For the Centennial Year, 1954

Abler, Stanley  
 Abler, Mrs. Stanley  
 Abler, Audrey  
 Adelman, Alphone  
 Adelman, Mrs. Alphonse  
 Adelman, Miss Georgene  
 Adelman, Louis  
 Adelman, Mrs. Louis  
 \*Adelman, Norman (deceased)  
 Anders, Paul  
 Anders, Mrs. Paul  
 Anhalt, Miss Anita  
 Anhalt, Joseph  
 Anhalt, Mrs. Joseph  
 Augustine, Frank  
 Augustine, Mrs. Frank  
 Augustine, Miss Nancy  
 Augustine, Miss Rita

Backhaus, Miss Ann  
 Backhaus, Edmund  
 Backhaus, Mrs. Edmund  
 Backhaus, Henry  
 Backhaus, Mrs. Henry  
 Backhaus, Joseph  
 Backhaus, Mrs. Joseph  
 Backhaus, Nickolas  
 Backhaus, Roman  
 Baer, Arthur  
 Baer, Mrs. Arthur  
 Baer, Frederick Jr.  
 Baer, Mrs. Frederick Jr.  
 Baer, Henry  
 Baer, Mrs. Henry  
 Baer, Miss Marcella  
 Baer, Miss Mary Ann  
 Bartel, Alois  
 Bartel, Miss Dorothy  
 (married and moved)  
 Bartel, George  
 Bartel, Mrs. George  
 Bartel, Joseph Sr.  
 Baumgartner, Anton  
 Baumgartner, Mrs. Anton  
 Baumgartner, Ervin  
 Baumgartner, Mrs. Ervin  
 Baumgartner, Joseph  
 Baumgartner, Mrs. Joseph  
 Baumgartner, Mrs. Rose  
 Baumgartner, Vernon  
 Bechle, Jerome  
 Bechle, Mrs. Jerome  
 Berg, Mrs. Donald  
 Berres, Cornelius  
 Berres, Mrs. Cornelius  
 Binversie, Alfred  
 Binversie, Mrs. Alfred  
 Binversie, Arthur  
 Binversie, Mrs. Arthur  
 Boldt, Arnold  
 Boldt, Mrs. Arnold  
 Boldt, Leonard

Bonde, Alex  
 Bonde, Mrs. Alex  
 Bocker, Mrs. Elmer  
 Broeckert, Arthur  
 Broeckert, Edward Sr.  
 Broeckert, Mrs. Edward Sr.  
 Broeckert, Edward Jr.  
 Broeckert, Rembert  
 Broeckert, Mrs. Rembert  
 Broeckert, Roman  
 Broeckert, Mrs. Roman  
 Bruce, Edward  
 Bruce, Mrs. Edward  
 Brunmeier, Henry  
 Brunmeier, Mrs. Henry  
 Brunmeier, Norbert  
 Brunner, Adrian  
 Brunner, Miss Angeline  
 Brunner, Frank  
 Brunner, William  
 Burkard, Mrs. Mary Susan  
 Burkart, Bruno  
 Burkart, Franz  
 Burkart, Harold  
 Burkart, Mrs. Harold  
 Burkart, Miss Helen  
 Burkart, Lawrence A.  
 Burkart, Mrs. Lawrence A.  
 Burkart, Louis  
 Burkart, Mrs. Louis  
 Burkart, Peter  
 Burkart, Mrs. Peter  
 Bushman, Donald  
 Bushman, Dorothy  
 Bushman, Frank J.  
 Bushman, Mrs. Frank J.  
 Bushman, Joseph  
 Bushman, Mrs. Joseph  
 Bushman, Robert

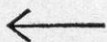
Casper, John Sr.  
 Casper, Mrs. John Sr.  
 Casper, John Jr.  
 Casper, Mrs. John Jr.  
 Casper, Sylvester  
 Casper, Mrs. Sylvester  
 Christel, Albert  
 Christel, Eugene  
 Christel, Mrs. Eugene  
 Christel, Herman  
 Christel, Miss Imelda  
 Christel, Miss Joanne  
 Christel, Joseph J.  
 Christel, Mrs. Joseph J.  
 Christel, Lambert  
 Christel, Mrs. Lambert  
 Christel, Miss LaVerne  
 Christel, Max  
 Christel, Mrs. Max  
 Christel, Peter  
 Christel, Richard  
 Christel, Robert  
 Christel, Mrs. Robert  
 Christel, Rudolph  
 Christel, Mrs. Rudolph  
 Christel, Vernon  
 Christel, William L.  
 Christel, Mrs. William L.  
 Cole, Mrs. Charles  
 Csida, Isidore

Dahlman, Phil (new)  
 Dahlman, Mrs. Phil (new)  
 Dewane, Edward  
 Dewane, Mrs. Edward  
 Dewane, Eugene  
 Dewane, Michael  
 Diedrich, Clarence  
 Diedrich, George  
 Diedrich, Mrs. George  
 Diedrich, Raymond  
 Diedrich, Sylvester  
 Diedrich, Miss Therese  
 Diem, Miss Flora  
 Dietrich, Harold  
 Dietrich, John A.  
 Dietrich, Mrs. John A.  
 Dietrich, John F.  
 Dietrich, Mrs. John F.  
 Dietrich, William C.  
 Dietrich, William F.  
 Dietrich, Mrs. William F.  
 Dyzbalys, Edward C.  
 Dyzbalys, Mrs. Edward C.

Ebenhoe, Joseph  
 Ebenhoe, Mrs. Joseph  
 Eberle, Ambrose  
 Eberle, Mrs. Ambrose  
 Eberle, Anton  
 Eberle, Clemens  
 Eberle, Mrs. Margaret  
 Endries, Alfons  
 Endries, Alois  
 Endries, Mrs. Alois  
 Endries, Alfred  
 Endries, Clement  
 Endries, Mrs. Clement  
 Endries, Miss Genrose  
 Endries, Isidore  
 Endries, Mrs. Isidore  
 Endries, John  
 Endries, Mrs. John  
 Endries, Roman  
 Endries, Miss Silvina

Fenlon, A. J. Sr.  
 Fenlon, Allen J. Jr.  
 Ferny, Miss Agnes  
 Fessler, Anton  
 Fessler, Mrs. Anton  
 Fessler, Carl  
 Fessler, Mrs. Carl  
 Fessler, Carl A. Jr.  
 Fessler, Mrs. Carl A. Jr.  
 Fessler, George  
 Fessler, Miss Georgianna  
 Fessler, Matthias  
 Foley, Dr. Mark (new)  
 Foley, Mrs. Mark (new)  
 Firkus, Harold  
 Firkus, Mrs. Harold

Gehrig, Hubert  
 Gehrig, Mrs. Hubert  
 Gehrig, Mrs. Rose  
 Gerhard, Alex  
 Gerhard, Mrs. Alex  
 Gerhard, Arthur  
 Gerhard, Mrs. Arthur  
 Gerhard, Francis



Top: A look north on highway A and at Mrs. Joseph Gutman; middle: a look south on the same; bottom: a look east past the old St. Gregory's Church.



Gerhard, Joseph  
 Gerhard, Mrs. Joseph  
 \*Gerhard, Miss Mary (deceased)  
 Gerhard, Norman  
 Gill, Leo  
 Gill, Lesley  
 Gnad, Albert  
 Gnad, Alois  
 Gnad, Mrs. Alois  
 Gnad, Bernard  
 Gnad, Mrs. Bernard  
 Gnad, Jerome  
 Gnad, John Sr.  
 Gnad, Mrs. John Sr.  
 Gosse, Mrs. Daniel  
 Groh, Edward Sr.  
 Groh, Mrs. Edward Sr.  
 Groh, Edward Jr.  
 Groh, Mrs. Edward Jr.  
 Groh, Mrs. Emily  
 Groh, Francis  
 Groh, Frederick  
 Groh, Mrs. Frederick  
 Groh, Jerome  
 Groh, Joseph  
 Groh, Mrs. Joseph  
 Groh, Robert  
 Groh, William  
 Groh, Mrs. William  
 Gutman, Miss Helen  
 Gutman, Jerome J.  
 Gutman, Mrs. Jerome J.  
 Gutman, William A.  
 Gutman, Mrs. William A.

Haberman, Mrs. Ray  
 Hackbarth, Mrs. Reuben (moved)  
 Hartmann, Frank  
 Hartmann, Mrs. Frank  
 Hauch, Matthew  
 Hauch, Mrs. Matthew  
 Henschel, Miss Gloria  
 Henschel, Orville  
 Heimerl, Frank  
 Heimerl, Mrs. Frank  
 Heinzen, Albin  
 Heinzen, Mrs. Albin  
 Heinzen, Miss Genrose  
 Heinzen, Mrs. Leona  
 Heinzen, Miss Lucille  
 Heinzen, Miss Shirley A.  
 Heinzen, Roman  
 \*Heinzen, Ottelia (deceased)  
 Heller, Dr. B. J.  
 Heller, Mrs. B. J.  
 Heller, Ann  
 Heller, Carol  
 Helgeson, Mrs. Walter  
 Hickman, Mrs. Alfred  
 Hoban, Mrs. Margaret  
 Holzer, Herman Sr.  
 Holzer, Mrs. Herman Sr.  
 Holzer, Herman Jr.  
 Horstman, Mrs. Harvey

Jeanty, Mrs. Orville (moved)  
 Jelinek, Elton  
 Jelinek, Mrs. Elton  
 Johnson, Miss LaVerne  
 Johnson, Mrs. Verne  
 Johnson, Raymond

Kabat, Arnold  
 Kabat, Eugene  
 Kabat, Mrs. Eugene  
 Kabat, John E.

Keuler, Miss Jennie  
 Kabat, Mrs. John E.  
 Kabat, John Jr.  
 Kaltenbrun, Mrs. Anna  
 Kaltenbrun, Ambrose Jr.  
 Kaltenbrun, Miss Monica  
 Kautzer, Adolph  
 Kautzer, Mrs. Adolph  
 Kautzer, Mrs. Hector  
 Kautzer, James  
 Kautzer, Mrs. James  
 Kautzer, Joseph Sr.  
 Kautzer, Joseph Jr.  
 Kautzer, Mrs. Joseph Jr.  
 Kautzer, Theodore  
 Kautzer, Mrs. Theodore  
 Kellenbenz, Ralph  
 Kellenbenz, Walter  
 Kellenbenz, Mrs. Walter  
 Klein, Mike  
 Kleinhans, Glenroy  
 Kleinhans, Mrs. Glenroy  
 Kleinhans, Joseph  
 Kleinhans, Nicholas  
 Kleinhans, Mrs. Nicholas  
 Kleinhans, Wilfred  
 Klotz, Joseph  
 Klotz, Mrs. Joseph  
 Knier, Ambrose  
 Knier, Mrs. Ambrose  
 Knier, Edmund  
 Knier, Joseph G.  
 Knier, Mrs. Joseph G.  
 Knier, Isidore  
 Knier, Mrs. Isidore  
 \*Knier, Mrs. Mary (deceased)  
 Knier, Miss Shirley  
 Knier, Wenzel Sr.  
 Knier, Mrs. Wenzel Sr.  
 Kobriger, Arthur  
 Kobriger, Miss Elaine  
 Kobriger, James  
 Koenig, Elmer  
 Koenig, Mrs. Elmer  
 Koenig, Jacob  
 Koenig, Mrs. Jacob  
 Koenig, Peter  
 Koenig, Mrs. Peter  
 Koenig, Miss Theresia J.  
 Kolwey, Mrs. Clarence A.  
 Kretsch, Mrs. Arthur  
 Krueger, Casimir  
 Krueger, Mrs. Casimir  
 Krutzik, Raymond  
 Kustermann, August

Lambries, Adam  
 Lamphere, Mrs. Rose  
 Lamphere, Miss Therese  
 Lau, James F. (moved)  
 Lau, Mrs. James F. (moved)

Lax, Frank  
 Lax, Mrs. Frank  
 Lax, Mrs. Mary  
 Lechler, Mrs. John  
 Lechler, Miss Mavis  
 Leist, Mrs. Laura  
 Leist, Paul  
 Leist, Mrs. Paul  
 Leonard, Herbert  
 Leonard, Mrs. Herbert  
 Liesberger, Miss Anna P.  
 Litz, Frank X.  
 Litz, Mrs. Frank X.  
 Loessel, George  
 Loessel, Mrs. George  
 Loessel, Nicholas  
 Lotten, Mrs. Catharine  
 Lulloff, Roman  
 Lulloff, Mrs. Roman  
 Lutzke, Elton  
 Lutzke, Mrs. Elton  
 Lutzke, Emil  
 Lutzke, Mrs. Emil  
 Lutzke, Emil Jr.  
 Lutzke, Kenneth

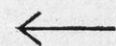
Lutzke, Miss LaVerne  
 Lutzke, Mrs. Norman  
 Madson, Ervin B.  
 Madson, Louis  
 Madson, Mrs. Louis  
 Maloch, John  
 Maloch, Mrs. John  
 Mayer, Clemens  
 Mayer, Gottfried  
 Mayer, Mrs. Gottfried  
 Mayer, Harold  
 Mayer, Mrs. Harold  
 Meyer, Anton  
 Meyer, Mrs. Anton  
 Meyer, Ervin  
 Meyer, Mrs. Ervin  
 Meyer, Harlan  
 Meyer, John F.  
 Meyer, Mrs. John F.  
 Meyer, Math  
 Meyer, Mrs. Math  
 Meyer, Raymond  
 Meyer, Miss Rita  
 Meyer, Robert  
 Meyer, Mrs. Rose  
 Meyer, Miss Zita  
 Miller, Clarence J.  
 Miller, Mrs. Clarence J.  
 Miller, Elroy  
 Miller, Mrs. Elroy  
 Miller, John  
 Miller, Mrs. John  
 Miller, Victor  
 Miller, Mrs. Victor  
 Moore, Thomas Sr.  
 Moore, Mrs. Thomas Sr.  
 Moore, Thomas Jr.  
 Moore, Mrs. Thomas Jr.  
 Mueller, Melvin (moved)  
 Mueller, Mrs. Melvin (moved)  
 Mulvaney, John  
 \*Murphy, Mrs. James (deceased)

Nenahlo, Anton Sr. II  
 Nenahlo, Mrs. Anton Sr. II  
 Nenahlo, Anton Sr. I  
 Neumeyer, Alphonse  
 Neumeyer, Edward Sr.  
 Neumeyer, Mrs. Edward Sr.  
 Neumeyer, Edward Jr.  
 Neumeyer, Mrs. Edward Jr.  
 Neumeyer, Gilbert  
 Neumeyer, Mrs. Gilbert  
 Neumeyer, Herbert  
 Neumeyer, Mrs. Herbert  
 Neumeyer, James  
 Neumeyer, Jerome  
 Neumeyer, Mrs. Jerome  
 Neumeyer, Richard  
 Nowaratzky, Roger  
 Nowaratzky, Mrs. Roger

Olsen, Mrs. Elizabeth  
 Olsen, Miss Margaret  
 O'Neil, Miss Anna Marie  
 O'Neil, William Sr.  
 O'Neil, Mrs. William Sr.  
 O'Neil, William Jr.

Pankratz, Howard  
 Pankratz, Raymond  
 Pankratz, William  
 Platten, Anselm  
 Platten, Mrs. Anselm  
 Platten, Peter  
 Platten, Mrs. Peter  
 Platten, William  
 Proell, Walter  
 Puta, Ruben  
 Puta, Mrs. Ruben

Rabe, Elmer  
 Rabe, Mrs. Elmer  
 Rappel, William



**Top: A look south from the Heimerl, Schad, Pankratz, Vogel corner; middle: a look north from the same; bottom: a look east from the public school.**





Rappel, Mrs. William  
 Rauch, Max  
 Rauch, Mrs. Max  
 Rehme, Stephen  
 Rehme, Mrs. Stephen  
 Reindl, Arnold  
 Reindl, Mrs. Arnold  
 Reindl, Jerome  
 Reindl, Mrs. Jerome  
 Riederer, John  
 Riederer, Mrs. John  
 Riesterer, Alois  
 Riesterer, Anton J.  
 Riesterer, Mrs. Anton J.  
 Riesterer, Miss Bernice  
 Riesterer, Donald  
 Riesterer, Frank  
 Riesterer, Mrs. Frank  
 Riesterer, Herman A.  
 Riesterer, Mrs. Herman A.  
 Riesterer, Jerome  
 Riesterer, Mrs. Jerome  
 Riesterer, John  
 Riesterer, Joseph  
 Riesterer, Mrs. Joseph  
 Riesterer, Norbert (moved)  
 Riesterer, Mrs. Norbert (moved)  
 Riesterer, Peter  
 Riesterer, Mrs. Peter  
 Riesterer, Robert Jr.  
 Riesterer, Mrs. Robert Jr.  
 Riesterer, Rueben  
 Riesterer, Mrs. Rueben  
 Riesterer, Wilfred  
 Riesterer, William  
 Riesterer, Mrs. William  
 Russell, Mrs. Julie

Schad, Clarence  
 Schad, Edmund  
 Schad, Mrs. Edmund  
 Schad, Edward  
 Schad, Mrs. Edward  
 Schad, Miss Elizabeth  
 Schad, Joseph A.  
 Schad, Mrs. Margaret  
 Schad, Norman  
 Schad, Mrs. Norman  
 Schaller, Miss Angeline (moved)  
 Schaller, Lawrence  
 Schaller, Mrs. Louisa  
 Schaller, Miss Priscilla (moved)  
 Schema, Aaron  
 Schema, Mrs. Aaron  
 Schema, Joseph  
 Schema, Mrs. Joseph  
 Schema, Louis  
 Schema, Mrs. Louis  
 Schema, Matthias  
 Schema, Norman  
 Schema, Mrs. Norman  
 Scherer, Arnold  
 Scherer, Mrs. Arnold  
 Scherer, George  
 Scherer, Mrs. George  
 Schleh, Miss Betty  
 Schleh, Miss Joan (married)  
 Schleh, Joseph  
 Schleh, Mrs. Joseph  
 Schleh, Richard  
 Schmidt, Arnold  
 Schmidt, Mrs. Arnold  
 Schneider, Norman  
 Schneider, Mrs. Norman  
 Schnell, Miss Alice

Schnell, Anton  
 Schnell, Mrs. Anton  
 Schnell, Frederick  
 Schnell, Miss Elizabeth  
 Schnell, Eugene  
 Schnell, Henry  
 Schnell, Mrs. Henry  
 Schnell, Joseph  
 Schnell, Mrs. Joseph  
 Schnell, Leo  
 Schnell, Mrs. Leo  
 Schnell, LeRoy  
 Schnell, Mrs. LeRoy  
 Schnell, Mrs. Lorena  
 Schnell, Louis A.  
 Schnell, Miss Mary Ann  
 Schnell, Mrs. Theresa  
 Schnettler, Mrs. Christina  
 Schnettler, Frederick  
 Schnettler, Mrs. Hildegard  
 Schram, Henry  
 Schram, Mrs. Henry  
 Schuler, Arnold  
 Schuler, Mrs. Arnold  
 Schuler, Edmund  
 Schuler, Mrs. Edmund  
 Schuler, Mrs. Agnes  
 Schuler, Mrs. Mary  
 Schuler, Joseph Sr.  
 Schuler, Mrs. Joseph Sr.  
 Schuler, Theodore  
 Schuler, Mrs. Theodore  
 Schuler, William  
 Schuler, Mrs. William  
 Schwab, Frank  
 Schwab, Mrs. Frank  
 Schwab, Leo F.  
 Schwab, Mrs. Leo F.  
 Schwartz, Charles  
 Schwartz, Mrs. Charles  
 Schwartz, Miss Magdalene  
 Schwoerer, Arnold  
 Schwoerer, Mrs. Catherine  
 Schwoerer, Mrs. Clara  
 Schwoerer, Clemens  
 Schwoerer, Mrs. Clemens  
 Schwoerer, Edward  
 Schwoerer, Ervin  
 Schwoerer, Mrs. Ervin  
 Schwoerer, Frank  
 Schwoerer, Mrs. Frank  
 Schwoerer, Hugo  
 Schwoerer, Mrs. Hugo  
 Schwoerer, Mrs. Ida  
 Schwoerer, Michael  
 Schwoerer, Mrs. Michael  
 Schwoerer, Norbert  
 Schwoerer, William  
 Schwoerer, Mrs. William  
 Seibold, Lloyd (moved)  
 Shea, Mrs. Edna  
 Shea, Paul  
 Shea, Robert  
 Shea, Mrs. Robert  
 Shea, Thomas  
 Shea, William  
 Simon, Mrs. Catherine  
 Sprang, Miss Antoinette  
 Sprang, Mrs. Ida  
 Sprang, Herbert  
 Sprang, Miss Sylvia  
 Stahl, Clarence  
 Stahl, Mrs. Clarence  
 Stahl, Miss Darlene  
 Stahl, Henry  
 Stahl, Mrs. Henry  
 Stahl, John  
 Stauber, Miss Betty  
 Stauber, John  
 Stauber, Mrs. John  
 Stebnitz, Gaylord  
 Stebnitz, Mrs. Gaylord  
 Steffen, Arthur  
 Steffen, Mrs. Arthur  
 Steffen, Miss Dolores

Steffen, John  
 Steffen, Mrs. John  
 Steffen, Leo  
 Steffen, Mrs. Leo  
 Steffen, Nicholas  
 Stein, Miss Evelyn  
 Stein, Peter N.  
 Stein, Peter Jr.  
 Stein, Mrs. Peter Jr.  
 Stein, Sylvester J.  
 Stein, Miss Virginia  
 Stiefvater, Bernard  
 Stiefvater, Mrs. Bernard  
 Stiefvater, Clement  
 Stiefvater, Edwin  
 Stiefvater, Mrs. Edwin  
 Stiefvater, Frank J.  
 Stiefvater, Mrs. Frank J.  
 Stiefvater, Frederick A.  
 Stiefvater, Mrs. Frederick A.  
 Stiefvater, John  
 Stiefvater, Mrs. John  
 Stiefvater, Lawrence  
 Stiefvater, Louis  
 Stiefvater, Stephen  
 Strauss, Herman  
 Strauss, Mrs. Herman  
 Sukowaty, Mrs. Agnes  
 Sukowaty, Ambrose  
 Sukowaty, Mrs. Ambrose  
 Sukowaty, Edward  
 Sukowaty, Gregory  
 Sukowaty, Hermenegild  
 Sukowaty, Miss Imelda  
 Sukowaty, LeRoy  
 Sukowaty, Vivian

Timreck, Robert  
 Timreck, Mrs. Valeria  
 Tompkins, Mrs. Edward

Vetter, Mrs. Agnes  
 Vogel, Oscar

Wagner, Miss Agnes  
 Wagner, Albert  
 Wagner, Mrs. Albert  
 Wagner, Alex  
 Wagner, Mrs. Alex  
 Wagner, Alfred N.  
 Wagner, Mrs. Alfred N.  
 Wagner, Miss Beatrice  
 Wagner, Mrs. Bertha  
 Wagner, Clarence  
 Wagner, Mrs. Clarence  
 Wagner, Elmer  
 Wagner, Herbert John  
 Wagner, Mrs. Herbert John  
 Wagner, James  
 Wagner, Miss Janet  
 Wagner, Miss Joan  
 Wagner, Mrs. Monica  
 Wagner, Robert  
 Wagner, Mrs. Robert  
 Wagner, Stephen  
 Wagner, Mrs. Stephen  
 Weber, Clement F.  
 Weber, Mrs. Clement F.  
 Weingart, Mrs. Mary  
 Wellens, Frank  
 Wernecke, Mrs. Lloyd  
 Wiesner, Arthur  
 Wiesner, George P.  
 Wiesner, Mrs. George P.  
 Wilberscheid, Bernard  
 Wilberscheid, Mrs. Bernard  
 Willmas, Andrew  
 Willmas, Mrs. Andrew  
 Willmas, Donald  
 Winkel, Roland  
 Winkel, Mrs. Roland  
 Woelfel, Wilbert  
 Woelfel, Mrs. Wilbert  
 Wollersheim, Joseph  
 Wollersheim, Mrs. Joseph



Top: Everyone turns out to welcome the bishop to the village; middle: the hill in front of the rectory is cleared away; bottom: the general fire of 1918, which destroyed a whole block.

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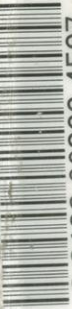
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***Let everyone do his best to promote  
the welfare of his neighbor.***

***Motto of Father Ambrose Oschwald***

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