

July 2018

# Emmanuel Catholic Church, Dayton, Ohio: Sesquicentennial History, 1837-1987

Follow this and additional works at: [https://ecommons.udayton.edu/uscc\\_parish\\_histories](https://ecommons.udayton.edu/uscc_parish_histories)

---

## Recommended Citation

"Emmanuel Catholic Church, Dayton, Ohio: Sesquicentennial History, 1837-1987" (2018). *Parish Histories Collection*. 4.  
[https://ecommons.udayton.edu/uscc\\_parish\\_histories/4](https://ecommons.udayton.edu/uscc_parish_histories/4)

This Book is brought to you for free and open access by the U.S. Catholic Special Collection at eCommons. It has been accepted for inclusion in Parish Histories Collection by an authorized administrator of eCommons. For more information, please contact [frice1@udayton.edu](mailto:frice1@udayton.edu), [mschlangen1@udayton.edu](mailto:mschlangen1@udayton.edu).

*Emmanuel Catholic Church  
Dayton, Ohio*



*Sesquicentennial History  
1837 - 1987*

US.CATH  
BX  
1418  
.D2





Emmanuel Archives

Emmanuel Sanctuary — 1897: The first of several renovations of the original 1873 interior features elaborate painting and stenciling, numerous statues, and additional lighting around main altar statues and the side altar nativity and resurrection paintings.

BX  
1418  
D2

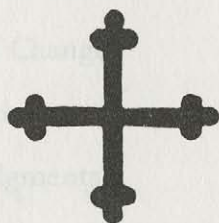
# Emmanuel Catholic Church

## Dayton, Ohio

### Sesquicentennial History

1837 - 1987

UNIVERSITY OF DAYTON KOESCH LIBRARY

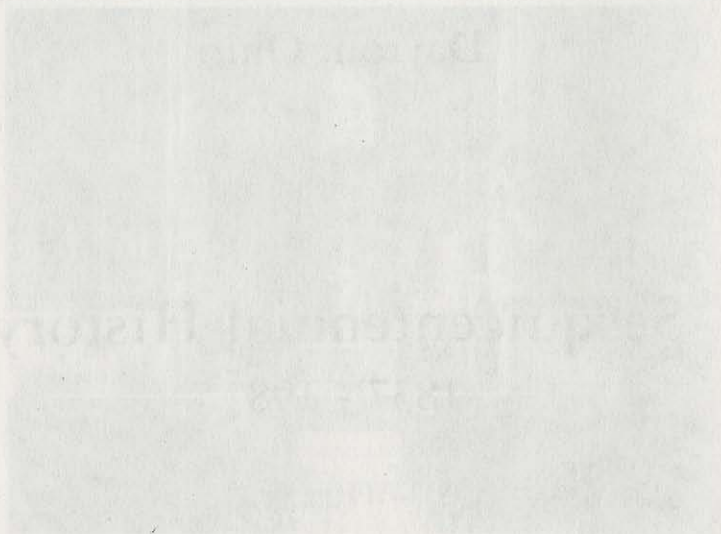


Editor: James McKay, S.J.  
Printer: Martinus Press  
Cover Design: John Steenager  
Cover Creation: Printing

1988



# Immanuel Catholic Church



Immanuel Catholic Church  
1988

Editor: Fr. James McKay, SM  
Printing: Marianist Press  
Cover Design: John Henninger  
Cover: Creative Printing

1988

BX  
1418  
D2

# Table of Contents

From Flanders' Fields	v
Introduction	vii
1 The Early Years	1
2 Emanuel, Emmanuel	6
3 Henry Damian Juncker	16
4 The Hahne Era	24
5 Father Joseph Sieber	44
6 Father Albert Kroum	52
7 A Time of Change	59
8 Revitalization	64
Acknowledgments	71

Fr. James R. McKay, S.M.

1418  
 BX  
 1418  
 1418

# Table of Contents

v	From Flanders' Fields
vii	Introduction
1	1 The Early Years
6	2 Emanuel, Emmanuel
16	3 Henry Danton Juncker
24	4 The Hahn Era
44	5 Father Joseph Sieber
52	6 Father Albert Kroum
59	7 A Time of Change
64	8 Revitalization
71	Acknowledgments

Edited by James McKay, M.A.  
 Printing: Macmillan Press  
 Cover Design: John H. H. H. H.  
 Cover: Graham Smith



## From Flanders' Fields

Among the reasons for publishing this history of Emmanuel Parish the most obvious one of course is that it marks the 150th anniversary of the oldest parish in Dayton. An even more compelling and gratifying reason, however, is that it enables us to pay long overdue tribute to the fascinating and formidable Flemish missionary, Fr. Emanuel Thienpont, who not only founded the parish and built the original church, but also gave it his own name. Two previous short histories of the parish, one on the occasion of its 75th anniversary in 1912, and the other on the occasion of the 100th anniversary of the present church building in 1971, had little to say about the founder. Equally surprising and challenging was the fact that although both publications had pictures of all Emmanuel's other previous pastors, neither had a picture of the founder.

Research over the past twelve years which consisted mostly of the following of leads and the cooperative response by people in the places that constitute the itinerary of Emanuel Thienpont's life and apostolic labor enables us now not only to present highlights of his life but also to answer a question raised by the previous historical accounts, "What did he look like?" Thanks to St. Peter's Parish in Steubenville, Ohio, where Fr. Thienpont built a church and was pastor from 1850 to 1865 we are able to include in the present history of Emmanuel Parish a striking photograph of Emmanuel, the Flemish priest who left his name and his spirit at the first parish in Dayton, Ohio.

Fr. James R. McKay, S.M.

## From Flanders' Fields

Among the reasons for publishing this history of Emmanuel Parish the most obvious one of course is that it marks the 150th anniversary of the oldest parish in Dayton. An even more compelling and gratifying reason, however, is that it enables us to pay long overdue tribute to the fascinating and formidable Flemish missionary, Fr. Emmanuel Thienpont, who not only founded the parish and built the original church, but also gave it his own name. Two previous short histories of the parish, one on the occasion of its 75th anniversary in 1912 and the other on the occasion of the 100th anniversary of the present church building in 1971, had little to say about the founder. Equally surprising and challenging was the fact that although both publications had pictures of all Emmanuel's other previous pastors, neither had a picture of the founder.

Research over the past twelve years which consisted mostly of the following of leads and the cooperative response by people in the places that constitute the itinerary of Emmanuel Thienpont's life and apostolic labor enables us now not only to present highlights of his life but also to answer a question raised by the previous historical accounts, "What did he look like?" Thanks to St. Peter's Parish in Steubenville, Ohio, where Fr. Thienpont built a church and was pastor from 1850 to 1865 we are able to include in the present history of Emmanuel Parish a striking photograph of Emmanuel, the Flemish priest who left his name and his spirit at the first parish in Dayton, Ohio.

Fr. James R. McKay, S.M.

# Introduction

In many ways, the history of Emmanuel Church resembles the history of a family. Our story began with a few hard working people joined together in their worship of God. Their numbers grew through the decades and centuries. Fittingly, Emmanuel is a mother church. All of Dayton and Montgomery County's Catholic churches, as well as those in Greene, Clark, Champaign, Madison, Logan, Hardin and Marion Counties trace their roots to the towering parent on Franklin Street. Indeed, the church itself is a namesake, bearing the name of our founding pastor, Emanuel Thienpont. Like the best of families, Emmanuel has seen good times and bad. Like the strongest of families, Emmanuel has survived both. As we gather to celebrate our church's 150th anniversary this year, we are reminded that Emmanuel is from the Hebrew word for "God is with us." May this continue to be our prayer.

Marie Fay



# Introduction

In many ways, the history of Emmanuel Church resembles the history of a family. Our story began with a few hard working people joined together in their worship of God. Their numbers grew through the decades and centuries. Firstingly, Emmanuel is a mother church. All of Dayton and Montgomery County's Catholic churches, as well as those in Greene, Clark, Champaign, Madison, Logan, Hardin and Marion Counties trace their roots to the founding parent on Franklin Street. Indeed, the church itself is a namesake, bearing the name of our founding pastor, Emmanuel Thierpont. Like the best of families, Emmanuel has seen good times and bad. Like the strongest of families, Emmanuel has survived both. As we gather to celebrate our church's 150th anniversary this year, we are reminded that Emmanuel is from the Hebrew word for "God is with us." May this continue to be our prayer.

Marie Fay

# 1 The Early Years

Long before the Catholic church in Dayton took on the structural form of beams and mortar, the seeds of our faith flourished in a number of pioneer men and women who settled this undeveloped land. Hence, no history of Emmanuel church would be complete without at least a glance backward at the procession of early priests and laymen whose dedication to God formed the bedrock for later monuments to His glory.

A scant 100 years before the cornerstone of Emmanuel Church settled into the rich soil of the Miami Valley, a Jesuit, Father Joseph Pierre de Bonnecamps became the first priest to leave his footprint upon that soul. In 1749, the French cleric, while teaching in Quebec, joined an expedition led by explorer Louis Celoron de Bienville to take possession of the Ohio Valley in the name of the King of France. Father de Bonnecamps was a chaplain and officer in Celoron's small army.

Before the year ended the men had completed their mission. As they began their journey back to Quebec, they were forced by drought to abandon their canoe passage up the Miami River. Instead they portaged the adjoining forests used by Indians as a hunting ground.

With this venture into the wilderness of the Miami Valley, Father de Bonnecamps is believed to be the first Catholic priest to walk upon the land which in 1805 would be incorporated as the village of Dayton. His companions were probably the first Catholics and white men to traverse that land.

Half a century later, with the establishment of the diocese of Bardstown in 1808, Dayton became part of that vast religious network which extended from Tennessee to Canada and from Pennsylvania and Virginia to the unknown west.



At about this same time a Dominican priest, Father Edward Fenwick began his missionary visits to Ohio where he served as the only Catholic priest until 1815. When Pius VII created the Archdiocese of Cincinnati in 1821, Fenwick's experience and familiarity with the territory made him the logical choice to lead this archdiocese which included Ohio's 6,000 Catholics, as well as those in the state of Michigan.

The Church claimed but a handful of Dayton's early settlers who cleared the woods with their axes and planted the land with corn and grain. Perhaps the first Catholics appeared in the village during the War of 1812, while a larger number were among the Irish construction workers who arrived in Dayton in 1827 to toil on the Erie canal as it wound northward. It was this canal which would transform the small river town named for Jonathan Dayton to a thriving industrial community.

As the number of Catholics in the Miami Valley increased, so did the visits by missionaries who made the trip from Cincinnati on horseback to minister to their flock. According to the *Centennial History of Catholics in the Miami Valley*, published in 1939, probably the first priest to celebrate Mass in Dayton was Father Frederic Baraga, later known as the "Shepherd of the Wilderness." The immigrant priest, elevated to bishop of Marquette, Mich. in 1853, is noted for his work with the Indians in Michigan's Upper Peninsula. Before traveling north, he spent some time in the Miami Valley, where he offered Mass in the home of Robert Conway in May of 1831. During this same period a group of Lutherans in the city, having no clergyman, asked Father Baraga to hold a service for them. It is believed that this was Dayton's introduction to ecumenical services.

## The Conway Family

The Conway family, whose home on Spratt Street (now Ice Alley between First and Second Streets) was a meeting place for the early Catholic congregation, came to Dayton from Baltimore in 1831. Sarah Conway, a petite woman compared to her six-foot husband Robert, bore and raised nine children: Mary, a housekeeper; Hannah and Betsy, owners of a millinery shop on



Jefferson Street; Ellen and Catherine, seamstresses; Adam, like his father, a cooper; Michael, a brewery worker; Robert, a dentist and the only one of the nine to marry; and Edward, a noted surgeon and dentist.

The senior Conway, a fervent Catholic accustomed to more frequent religious services than the missionaries could offer, invited one of their group, Father Edward T. Collins to live at the Conway home and serve as Dayton's first resident clergyman. The Cincinnati priest accepted his offer, sharing quarters with this large and energetic family from 1832 to 1834. After his two year stay in Dayton, Father Collins rejoined the missionary circuit, later returning to Cincinnati where he gained renown as vicar general of the archdiocese, an untiring minister to cholera victims, and a member of the volunteer fire department whose dedication and bravery saved many lives.

Before and after Father Collins' residency, missionary priests served the Dayton area, carrying their altar missals, vestments and chalices in their saddlebag. Their arrival on horseback (a two-day journey from Cincinnati) would set into motion a flurry of activity. Abandoning their chores, fathers and mothers with children in tow, would hurry joyfully to the Spratt Street residence where the visiting priest celebrated Mass and administered the sacraments. Those who traveled a distance to the Conway home would stay overnight with neighbors, returning to the Conway household the next morning to gain all the blessings they could from the priest's visit.

Religious instruction for those who wished to become Catholic were included in these hastily called assemblies. After four visits by the missionary priest, converts to the faith were baptized, since no one could be sure when the priest would return.

The first convert of record in Dayton was Mrs. Conway herself. The following report of her conversion is taken from the archives of the Archdiocese of Cincinnati.

The heat of midsummer in 1832 caused the windows to be kept open and while Father Collins was saying Holy Mass, a bird flew in the room and lit on Mrs. Conway's shoulder. This so impressed her that

immediately after Mass she asked to be baptized. In return for preparing her home for Him, He made her soul spotless in Baptism.

## The Early Congregation

The following summer saw the first infant baptisms for the Catholic community in Dayton. One, recorded June 30, 1833 has been erased by time, but a second, August 14, notes the baptism of Eugene, son of John and Mary Corcoran. Both notations were placed in the records by Father Collins.

Because the missionary priests were only occasional visitors, young 19th century Daytonians learned their faith from their parents. In the quiet of the evening family members would gather to pray, and on Sundays at the foot of the crucifix they joined together in the prayers of the Mass and other devotions.

Among the members of this early Dayton congregation was a young girl, Mary Tarleton, who would become the wife of David Warsham. David, not a Catholic, converted to the faith later in his life. Theirs was the earliest Catholic marriage recorded in Dayton, the ceremony taking place on the feast of the Annunciation, March 25, 1833 with Father Collins officiating. An early chronicler gives this romantic account of their meeting, as 16-year-old Mary sighted David, her young man, on a rooftop for the first time.

"There is the man I am going to marry," the girl announced to her aunt. "I know I am, for I saw him in a dream." Unusual in its beginnings, their union was a devoted one which resulted in eight children.

The Catholic congregation in Dayton grew rapidly as more German families moved into the area: Joseph and Christina Legler and their family of six; Henry and Elizabeth Ferneding and their nine; the Pfeiffenbergers, parents of ten.

As their numbers increased the congregation moved to St. Clair Street where they gathered in a one-story building between Second and Third Streets. Part of the building was occupied by a bakery. This structure served as the Catholic church until Emmanuel was built.

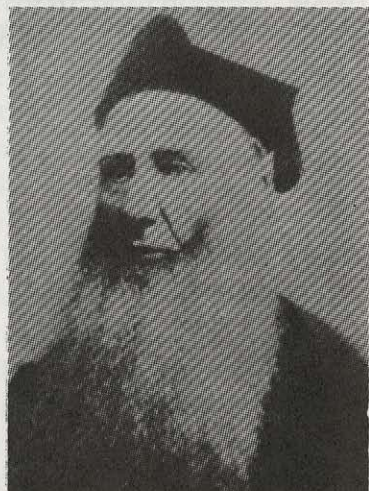


Names familiar to Dayton's history continued to expand the group; the Ohmers, the Hochwalts and the Stephans. But no less familiar were the giants of the Church who ministered to them — Stephen Badin, first priest ordained in the United States; Frederic Baraga, missionary of the Chippewas; Edward Fenwick, first priest to serve in Ohio; John Martin Henni, ordained in Cincinnati in 1829 — all later to be ordained Bishops in the Church, except Father Badin.

Not so well known but illustrious in Emmanuel's history was newly ordained Emanuel Thienpont, founding pastor of Dayton's first Catholic church.



## 2 Emanuel, Emmanuel



Fr. Emanuel Thienpont

Emmanuel Archives

Emanuel Thienpont and Emmanuel Church were to become part and parcel of each other, sharing the same name and charting the course of Dayton's early Catholic history. A native of Belgium, Emanuel Thienpont was born in 1802 and baptized June 4 in St. Amandus Church in the small town of Eke (Dutch for oak) on the west bank of the Schelde River. According to baptismal records, Emanuel Thienpont's mother, Regina Beatrice, was a young, unmarried girl.

Perhaps the infant Emanuel gained strength from the oak for which his home town was named, for even as a youth he displayed outstanding qualities. Records at Roeselare, the minor seminary he attended in his homeland, list the first-year student, Emanuel Thienpont as an achiever, meriting highest scholastic commendation.

## A New Land

In his mid-twenties, demonstrating the spirit of stout-heartedness which characterized his life, the young theology student joined the ranks of priests and seminarians who, partly responding to the call of adventure and partly fleeing the effects of the French Revolution, relocated in the new world to serve as missionaries.

His name appears on an 1830 passenger list which also includes an array of merchants and mariners who boarded the whale ship *Commodore Preble* at Ghent, bound for America.

*List of Passengers*

Name of Passenger	Age	Sex	Profession	By what vessel	From what place	By what vessel	Where bound
Michael Zuer	2	Male					
John Zuer	6	"		England	W. A.	By ship	By ship from Europe
Carthagen	4	Female					
Thomas Russell	19	Male	Labrador	New Brunswick			
Edith Russell	16	Female		"	USA	By ship	By ship from St. 3
James Russell	30	Male	"	"			
Wm. Russell	27	"	Mariner	USA			
Wm. Russell	21	"	"	USA			
James Russell	25	"	Student theology	France			
Thomas Russell	21	"	Franciscan	Spain	Spain	By ship	By ship from America
Wm. Russell	21	"	Merchant	France			
James Russell	23	Female					
Thos. Russell	2	"	Student	France	USA	By ship	By ship from Europe
John Russell	2	"	"				
John Russell	2	"	"				
John Russell	22	Male	Mariner	USA	USA	By ship	By ship from Europe
Lewis Russell	34	"	Merchant	Canada			
John Russell	22	"	"	"			

*Collector of Passengers*  
30 Sept 1830  
James Russell

Passenger list of Fr. Thienpont

In a book of the time, *The Whale and His Captors* another clergyman on the *Preble* described the type of voyagers who braved the sea on the merchant craft:

Thirty to a ship. . . their character and relative degrees of intelligence as different as their origin and education. Some are of vicious, low stock. . . and display an



incurable addictedness to vice. Others are of good families from religious communities, sons of Christians, and have been taught to fear God and keep his commandments. A few of them profess godliness.

Young Thienpont and his shipmates arrived in Norfolk, Va. apparently none the worse for wear September 30, 1830.

The Flemish seminarian next made his way to Cincinnati where he resumed his theological studies at St. Mary of the West Seminary. According to a small notice in the first issue of the first volume of the *Catholic Telegraph*, he received minor orders from Bishop Fenwick October 16, 1831, and sub-deaconship two days later. Then, in a Holy Week service at St. Peter-in-Chains Cathedral, Emanuel Thienpont was ordained deacon April 21, 1832. The following year, on the feast of the Holy Name of Jesus, his long spiritual voyage ended. He was ordained a priest in the Roman Catholic Church by the Right Reverend Dr. Rosati, described in the *Catholic Telegraph* as "the truly amiable bishop of St. Louis."

Thienpont's ordination by a St. Louis prelate rather than one of his own diocese is easily explained. Bishop Fenwick had died of cholera in September of 1832. His successor, John B. Purcell was not consecrated bishop of Cincinnati until October 18, 1833, leaving the bishop's chair in the Cincinnati cathedral vacant for more than a year. It is interesting to note that the cholera epidemic which struck down Archbishop Fenwick affected various parts of the diocese to such an extreme that parish priests were authorized to dispense with the strict Friday abstinence laws whenever the "scourge" hit their area.

## Mission Work

Accounts of Father Thienpont's activity vary for the years immediately following his ordination. An obituary published in Columbus following Father Thienpont's death claims that the newly ordained priest, "a man of eminent learning," was chosen to serve as first president of the Ecclesiastical Seminary of the Cincinnati Archdiocese. Another report, probably a more accurate one since he was young and inexperienced for the latter



office, has him assisting in the preparation of seminarians for the priesthood.

In 1834, he is noted as making missionary visits to Dayton, Springfield, Urbana, Stallstown, Troy and Piqua, along with Father Henry Juncker.

During this same period Father Thienpont assisted Father Edward Quinn in Tiffin, succeeding that pastor for a time after his death. In any event, evidence shows that the Dayton congregation was the joint responsibility of Fathers Badin, Thienpont and Juncker in the middle thirties.

By 1834 John Purcell had taken over the reins of the Cincinnati Archdiocese having arrived by steamboat from Wheeling, West Virginia November 14, 1833, at about the same time the Catholic community in Dayton moved to their St. Clair Street location.

An episcopal letter in April of 1834 describes the religious dilemma of the growing city:

Dayton which is most advantageously situated and has no uncertain prospects of great increase in wealth and numbers, possesses several handsomely, at least solidly finished meeting houses, but not a single Catholic church. This is not the fault of the Catholic residents of the town. They are, on the contrary, among the most zealous and exemplary in the state, and few families in particular adorn religion by their lives while they liberally sustain it to the extent of their means. Most devoutly do we trust that the effort to be made this summer for the erection of a church may be blessed with the desired success.

## Building a Church

The effort to build a church was indeed blessed with success due to the tireless work of Emanuel Thienpont. This energetic and lively man of powerful physique possessed a quiet gentleness and scholarliness which claimed the respect of Catholics and Protestants alike. Evidence of Thienpont's friendship with the Protestant community was a generous gift of land presented

by Mrs. Prudence Pierson, a Protestant, to Bishop Purcell for the building of a Catholic church in Dayton.

The property, located on Franklin Street between Ludlow and Prairie (Perry), measured 96 feet by 166 feet. Other contributions by the Protestant community came to \$1300, more than one-sixth of the total cost of the church, \$7000.

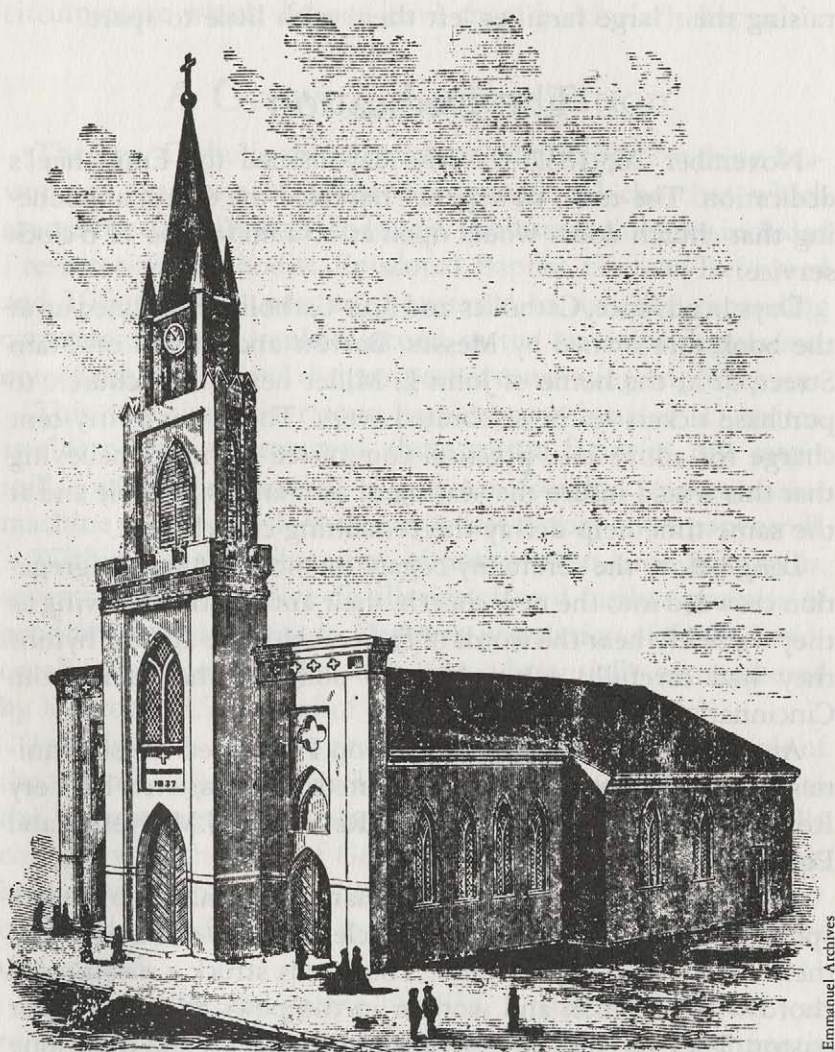
Still the money contributed by Dayton's Catholic and Protestant community was not enough to begin construction, and in July of 1835 we read reports of Thienpont soliciting aid in Cincinnati for the hoped-for church. A year later ground has not yet been broken and a letter to Bishop Purcell refers to Father Thienpont's successful fund raising trip to Philadelphia, followed by journeys to New York and Boston for the same purpose.

Finally in 1836, recognizing Father Thienpont's tireless efforts, Bishop Purcell appointed him pastor of Emmanuel and construction on the church began almost immediately. Chosen to build Dayton's first church, under the direction of Father Thienpont, was Theodore Barlow. The young carpenter learned his trade in Germany, arriving in this country in 1831 and settling in Dayton a year later. An active Catholic layman he would later become a charter member of Holy Trinity Church, while maintaining his membership at Emmanuel.

The new pastor plunged heart and soul into his work. Never content to merely oversee the building project, Father Thienpont frequently stood shoulder to shoulder with the workers, pounding nails into the church's sturdy frame. When the church was completed he further sealed his commitment by naming it after himself. But whereas the priest's name Emanuel is spelled with one 'm' the name of the church appears with two from the beginning. The names are derived from the Hebrew "Immanuel" which means "God is with us." It is the name given by the prophet Isaiah to the infant whose birth he foretold.

The finished structure, 85 feet long, 50 feet wide and 33 feet high was indeed a tribute to the generosity of the men and women of its small congregation. Most of the parishioners were laborers, many of whom had borrowed money to settle in the





Emmanuel Archives

The original Emmanuel Church, built in 1837 by Theodore Barlow on the site of the present parish rectory. Enlarged in 1850 under Father Juncker, it was razed after the present church was built in 1871.



riverfront village. This indebtedness, along with the expense of raising their large families left them with little to spare.

## The Dedication

November 26, 1837 was the day named for Emmanuel's dedication. The town newspaper heralded the event, announcing that church doors would open at 10 a.m. for the 11 o'clock service.

Days in advance, Catholics and non-Catholics alike lined up at the bookstore owned by Messrs. Barrett and Brown on Main Street, or at the home of John L. Miller next to the church, to purchase tickets to the celebrated event. There was a fifty-cent charge for admission, practical committee members believing that this would insure the seating of as many as possible and at the same time help defray the remaining church debt.

Long before the ceremony began, members of the congregation crowded into the new church, their anticipation growing as they waited to hear the words of their archbishop and the hymns they had carefully selected to be sung by the choir from Cincinnati.

At the appointed hour, Archbishop Purcell led the solemnities of the dedication, then celebrated Mass assisted by Very Reverend Stephen Badin and the Reverends J.M. Henni and Peter Czakert.

In his homily, "God with Christianity" Archbishop Purcell spoke of the most formidable obstacles faced by Christians and their church through the ages. The words struck a meaningful chord with the men and women in the pews as well as their pastor. They too had faced formidable obstacles and their long struggle had ended almost miraculously in a new and beautiful church. It was the season of Thanksgiving, and most certainly Emmanuel's people had special reason to give thanks.

Later that evening the Reverend Mr. Henni preached in German at Vespers, prompting a newspaper reporter to write: "His discourse was listened to with great attention by all who had the happiness to understand."

Unfortunately, as on many occasions in the past, the Irish

members of the parish did not understand the German homily, a circumstance which did not leave them particularly happy.

## A Growing Congregation

The new Catholic church with its single spire reaching heavenward was one of seven denominational churches which graced the early Dayton landscape. Protestant churches included Presbyterian, Methodist, Episcopal, Baptist, German Reformed and Union. Their pastors ministered to an ever expanding community which ranked second in the state for population, enterprise, wealth and the prospect of continuing improvement.

This one-time riverfront hamlet now boasted 25 stores, twelve practicing attorneys, three cotton factories, one carpet mill, a gun barrel factory, a cast iron foundry, four extensive machine shops, one clock factory, a last factory and a paper mill.

Within a three mile radius of town, seven large grist mills, seven sawmills and five distilleries offered further promise of profitable employment to Dayton's population of 6,000. Incidentally, the human population was substantially outnumbered by livestock (7,914 head of cattle and 6,886 horses).

In addition to attending to the religious needs of the people of the Miami Valley, Father Thienpont continued to minister to the German settlers further north. In 1836 he was formally charged with the care of German Catholics in Troy and Piqua, being one of only a few missionaries in the area who could hear confessions and preach to them in the only language they understood.

In the winter and spring of 1837, a time when illness was rampant in the northern part of the state, Father Thienpont's mission trips yielded upwards of 1,600 communicants. Later when the canal was completed to the north, these same Catholics gratefully strove to lighten their pastor's load by traveling to Dayton by canal boat to make their Easter duty.

In addition to local baptisms of the time, the registry at Emmanuel also contains records of those baptized as far away as Maumee and Toledo where Father Thienpont made frequent missionary visits.



In the spring of 1838 Father Thienpont administered the sacrament of Baptism for the first time in his new church welcoming James Charles Cramer, son of Benedict and Sophia Cramer, to the family of God on March 12, 1838. The following month he officiated at the wedding of Thomas Heller (Huller) and Mary Anne Reginar, the first marriage of record in Emmanuel Church.

Throughout the 1840's parish baptismal records at Emmanuel list Father Thienpont not only as the baptizing priest, but in several instances as one of the sponsors at a christening. On at least one occasion he is listed as the only sponsor.

Almost exactly ten years after he first arrived in this country, Father Thienpont was officially granted citizenship. Testifying that their pastor was of good moral character were Robert Conway, head of Dayton's first Catholic family and John L. Miller, Father Thienpont's next door neighbor of Franklin Street. The Catholic community most certainly joined in the celebration of this event which took place October 1, 1840.

Ministering to workers on the Erie Canal was one of Father Thienpont's many responsibilities. The canal workers' hours were long and their lives lonely. Many turned to drink. Father Thienpont had to deal with this aspect of their existence as well as instructing the laborers in their faith. He did his work well. On one of the priest's visits to the canal above Lockport (six miles from Piqua) 17 workers took the pledge. According to a letter of the time, "a vast change was made among the men and their hearts were ready for a much more perfect renunciation of their former excesses."

## A Lifetime of Service

Father Thienpont remained in Dayton as pastor of Emmanuel until 1844 when he sought permission to return Europe for a time. Until recent years, not much was known of the later history of the priest. But research by Emmanuel's present pastor, Father James McKay revealed that Thienpont's dedicated service to Dayton's early Catholics set a pattern of lifelong service to the church.



Returning from Europe the bearded, missionary priest moved to Chillicothe and then to the Church of the Nativity in Portsmouth. His mission activity extended to Catholics in the furnace towns in the eastern part of Scioto county where he established a new church at Pond Creek, a French settlement. The local number of missions he visited while in Portsmouth is described as amazing; his efforts characterized as earnest and untiring.

By 1850, with the help of 11 Catholic families, he built a log church at Lick Run in Scioto County and at the same time helped the young congregation of St. Mary's Pine Grove, Lawrence County, begin a new church to replace the small log cabin they had outgrown.

In Stuebenville, his next assignment, his tremendous energies went to overseeing the construction of a twin-towered building, St. Peter's, which would serve as both church and school for the next 50 years. Funds for the large building were raised in the saddle, visiting Catholics who worked on the railroad and occupied shanties in the nearby fields.

In 1866, according to parish records in Logan county, Father Thienpont was given his final pastorate at St. John's church. Five years later he was appointed by Bishop Rosecrans of Columbus to organize St. Augustine parish at New Straitsville and to attend to it once a month. Father Thienpont died October 19, 1873 and is buried in Mount Calvary Cemetery, Columbus.

The extraordinary and long-reaching influence of the priest is best reflected in the words of a distinguished citizen of Steubenville, looking back on his boyhood. The man acknowledged that he has always had the greatest respect for Catholic priests. This respect, he explained, had its roots in the kindness and friendliness which Father Thienpont had shown him as a child.

### 3 Henry Damian Juncker



Emmanuel Archives

Emmanuel's second pastor, Henry Damian Juncker, was no stranger to Dayton's Catholic pioneers. With Father Thienpont and Father Badin, the missionary had nurtured the infant congregation. Now he would see it reach maturity.

Like his predecessor, Father Juncker came to the new world as a young man. The future priest, born August 22, 1809, was a native of Fenetrange, Diocese of Nancy, Lorraine. Upon his arrival in the United States he settled in the Diocese of Cincinnati where he completed his ecclesiastical studies.

On Sunday, March 9, 1834, according to a notice in the *Catholic Telegraph*, the sacred order of deacon was conferred on the Reverend Henry Damian Juncker in the cathedral in Cincinnati. A week later, on Passion Sunday, he became the first priest ordained by the recently consecrated Bishop John Baptist Purcell.



Father Juncker's initial assignment following ordination was to Holy Trinity Church, the first German church in Cincinnati. He soon left that post to join the mission circuit which included Dayton and the Maimi Valley. In 1835 he became the first resident pastor of Stallostown (Minster) and the following year celebrated the first Mass in the Mercer County community of St. John. Subsequently he moved to Canton and Chilicothe where he served a mission territory which extended from Portsmouth to Marion. In 1844 he was named pastor of Emmanuel Church, replacing Father Thienpont.

## The Parish School

By the mid-1840's Dayton's population had increased to almost 9,800 residents. As the city expanded the Catholicity of the city kept pace with its swift growth. Important to Emmanuel's large families was the education of their children. Soon after their new pastor arrived, a group of parishioners met with Father Juncker to discuss their concern. The meeting resulted that same year in the construction of a parish school, the first parochial school in the city of Dayton.

An amusing tale with an unexpectedly happy ending for Emmanuel grew out of the pastor's request for religious teachers for his new school. The story is told by a Sister of Notre Dame de Namur, Sister Vincent Feth, in the March, 1980, *Catholic Record Society Bulletin*, Columbus.

It seems that both Father Juncker and a young Columbus priest requested the services of "black-robed-ladies" to teach in their parochial schools at about the same time. Having only a limited supply of nuns to send to the schools, the Dutch born Sister Superior, Sister Louise sought the advice of Archbishop Purcell.

Opting for the Columbus school, the archbishop hastily wrote: "Columbus, not Dayton, is to be begun first." Fortunately for Father Juncker, the nun's mastery of English was not complete and she read the letter, "Columbus not, Dayton is to be begun first. Father Juncker received his teachers!

The Sisters of Notre Dame arrived by canal boat later that year on the Feast of the Exaltation of the Cross following a



wearisome two-day trip from Cincinnati, and moved into a house purchased by their Sister Superior from the Valandingham family. When they first arrived they slept on the floor since the building contained no furniture.

Initially the people feared and avoided the black robed ladies but the five nuns plunged into their work, opening a school for the poor children of the Catholic settlers. This eventually became the nucleus of Emmanuel's parish school which the sisters staffed from 1849 until its closing a century later.

The Marianist involvement in Catholic education at Emmanuel began in the autumn of 1852 when Brother Damian Litz was placed in charge of Emmanuel school. But in less than a year, a difference of opinion with Father Juncker over teaching methods caused Brother Litz to leave the school. This resulted in a 20 year absence of Marianist teachers from Emmanuel.

## The Conway Family

During his early years as pastor, Henry Juncker was attentive to the growing needs of his congregation. The church was too small to accommodate all of its members and a decision was reached to add on to the existing building.

At the same time, the English speaking Irish members of Emmanuel desired a more far-reaching solution. Tired of the German dominated services, they sought and were granted permission to withdraw from Emmanuel and organize themselves into a separate parish. Emmanuel, the infant grown to maturity, was about to become a mother.

Emmanuel's Irish members held their first organizational meeting November 1, 1846. Because they customarily sat on the St. Joseph side of the church, the group chose him as their patron. Newly ordained Father Patrick O'Mealy was appointed by the archbishop to come to Dayton to start the new parish. Initially he would reside at Emmanuel.

Once the decision for a separate church was finalized, the Irish purchased two lots on the northeast corner of Madison and Second Streets. They hired a contractor who began stockpiling materials at the construction site. But the luck of the Irish was

about to give out. On January 2 at 2 a.m. the city's bells began to toll. The levee had broken in several places flooding parts of the downtown area. Lumber for the new church began to float away. The contractor lost \$1500 in supplies and although some of the lumber was recovered, it was May before they could begin construction. The cornerstone was laid July 11, 1847 and a year and a half later the new church was blessed by Bishop Purcell. January 14, 1849, the day of the dedication was indeed a great day for the Irish who would never again have to sit through a homily delivered in the German tongue.

But if the Irish settled into their new pews with a sigh of relief, their German neighbors still had a problem. There remained hundreds of applicants for seats at Emmanuel who could not be accommodated. Dayton, predicted the *Catholic Telegraph*, "is likely to be the first town in the diocese out of Cincinnati that will have three Catholic churches."

While space continued to be a problem, the interior of the church became a source of pride to the pastor and his flock. With the new building addition, Father Juncker had installed a large organ and three magnificent white marble altars. From France, a friend brought six fine large candlesticks for the new high altar, and to these several years later, were added "five splendid looking statues of Carton Pierre, of purest white, from the Atelier Fredian, Quai St. Michel, No. 5, Parish." They included the crucifixion, two adoring angels, St. Joseph and the Blessed Virgin.

## Death and New Life

As 1849 faded into history, a 933 pound bell rang in the new year at Emmanuel. Blessed by its pastor in mid-December, the first bell was joined by a small one (510 pounds) in March of 1850. Together they heralded parish celebrations, announced services and mourned its dead. Among these was Robert Conway who died in 1850, eulogized as "an honest man, valuable member of society whose house for years served as the house of God."

But even as the parish lost its founding members, it was



replenished with new life. Baptismal records of the era abound with names which would continue to shape parish history. Christened the day after their birth, August 1, 1849, the triplet sons of George Buchner and the former Anna Maria Trimbach were named Kasper, Balthasar, and Melchior. The young couple had indeed presented to God their most treasured possessions. Scores of years later these Magi names, passed on to their descendents, still appeared in parish records and notices.

By mid-century the Dayton that Father Juncker served was a beautiful and thriving city with wide streets and grand residences. Many homes, according to accounts of the time, were large and ornamented with fine gardens and shrubbery.

As the city expanded, the parish purchased land for future use. One such lot was for the erection of a church for the people of Xenia. Another was for a cemetery to shelter the remains of Dayton's Catholic pioneers. Opposite what is now the Montgomery County Fairgrounds, this plot known as St. Henry Cemetery was used until the time of the Civil War. Then as the city expanded southward, it became obvious that the land could no longer meet the needs of the population. In 1889 the cemetery was closed and the bodies transferred to Calvary Cemetery. The memorial chapel dedicated to the unclaimed dead of St. Henry's was built in 1902 and still stands today near the entrance of Calvary Cemetery.

Aware of the many demands upon Father Juncker at his ever-expanding parish, Bishop Purcell provided the pastor with young priests to help him in his work. Following Father O'Mealy, who formed the new parish of St. Joseph, were Fathers J.A. Stephan, A. Berger, Brumer, Woltermann, A. Pinker and John Winter.

Also arriving on the scene in 1849 was Father Leo, the first Marianist priest to come to America. Although Father Meyer arrived in Cincinnati with the intention of laying the groundwork for the establishment of a Marianist province and school there, circumstances were to change his plan. Because of a raging cholera epidemic in Cincinnati and all the surrounding area, Father Meyer postponed his immediate mission and placed himself at the disposal of Archbishop Purcell. He was sent to

Dayton as Father Juncker's assistant at Emmanuel where his first work was to aid the sick and dying. When Father Juncker returned to Europe for a time in 1850 Father Meyer served in the pastor's place.

It was during his time at Emmanuel that Father Meyer met John Stuart, a Scotsman and decendent of the royal family of Stuarts. John Stuart and his wife Mary, members of the parish, were a wealthy couple with large property holdings in France. Shortly before they met Father Meyer, the Stuarts had lost their infant daughter, Mary Louisa, to cholera. Records reveal that the child was baptized at Emmanuel the day after her birth, February 25, 1848. She died in July of that year and was buried on the family estate, Dewberry Farm, a 125 acre tract of land southeast of Dayton.

Grief-stricken by his daughter's death and anxious to return to France to attend to business interests, Stuart offered to sell Dewberry Farm to the Marianist priest to serve as headquarters for the Brothers of Mary. The property was purchased by the penniless Marianists for \$120,000 using a St. Joseph medal for collateral. On this land, the Marianists established St. Mary's School for Boys in 1850. Today this property, adjacent to Stewart (Stuart) Street, is part of the main University of Dayton Campus.

## New Institutions

Franklin Street was fast becoming a wellspring of Catholic institutions. In 1849 a group of Emmanuel parishioners met to discuss their concern for orphans of the poor. With the support and inspiration of Father Juncker and his assistant Father Braun, the small gathering of men and women formed the St. Joseph Orphan Society, forerunner of St. Joseph Orphanage. Each member was assessed 20 cents a month and the money was used to support the orphan children whom they placed in foster homes. By the end of the Civil War the society had acquired property across the Miami River near the railroad bridge where they planned to construct an orphanage. Later the property was sold and the orphanage built in the eastern sector of the city.



During his time on Franklin Street, Father Juncker continued to minister to Catholics in the German and Irish settlements which sprang up along the canal and railroad lines north and east of the city. Then in 1857, with 23 years of missionary labor behind him, Emmanuel's second pastor was named Bishop of Alton, Illinois. On the same day, April 26, at the same ceremony, Fr. James Frederick Wood of Cincinnati was consecrated coadjutor bishop of Philadelphia with the right of succession to Bishop John Neumann, C.S.S.R.

A biography of Bishop Neumann published by Father Michael J. Curley, C.S.S.R. in 1952, some years prior to the bishops canonization contains the following account of the double consecration:

April 26, 1857, was a red letter day in the history of the Catholic Church in the Queen City on the Ohio. The weather was clear, and the Cincinnati cathedral was crowded with people. The Choir sang the so-called Mozart's "Twelfth Mass" as Archbishop Purcell consecrated the young prelates. Bishops Neumann and Whelan were the co-consecrators of Bishop Wood; Bishops Henni of Milwaukee and Young of Erie, Bishop Junker. Dr. Edward Purcell, once considered for the See of Philadelphia, was the preacher for the occasion, taking as his text "Go into the world and teach all people." That evening Wood celebrated vespers, at which his friend Spalding of Louisville was the preacher. In the afternoon the Germans of Cincinnati presented Juncker with a chalice during a reception at which Neumann spoke.

Significantly enough, the words of the Philadelphia prelate expressed his sentiments concerning the role of a bishop in the United States. "You have scarcely any idea how difficult and painful the office of bishop is, especially here in America. Catholics come from all parts of the world, all nationalities mingle with one another and the bishop is supposed to please all, an impossible task. Where are we to get strength? Where will

Bishop Juncker receive the strength he needs? From the Blood of Christ, from... the Chalice."

The measure of Juncker's work as bishop lies in the institutions which he left behind. When Bishop Juncker arrived in Alton, the diocese claimed 58 churches and 28 priests. At the time of his death in 1868, this same diocese had grown to 123 churches, 56 parochial schools and 100 priests, plus 25 seminary students. In addition he had founded two colleges for boys, six academies for girls, an ecclesiastical seminary, two hospitals and an orphanage.



## 4 The Hahne Era



Fr. John Hahne

Emmanuel Archives

The Hahne name dominates the next half century of Emmanuel history. It was May of 1857 when John Hahne first unpacked his bags in Emmanuel's rectory. Six years later his brother Charles would arrive to assist him at the busy parish.

It is not the length of their service, however, which makes these two men such an important part of this account, but their strength of mind, body and character. This they dedicated to the development of Emmanuel.

John Hahne was born April 19, 1815 in the Duchy of Schleswig-Holstein, a narrow strip of land which lies between the North Sea and the Baltic. At the time the land belonged to Denmark.

His parents, Johann, a shoemaker and Theresia were chiefly responsible for the boy's Catholic education since the town in

which they lived was predominantly Protestant. In spite of his lack of formal religious training and regular church attendance, John early recognized in himself a strong desire to serve God in the priesthood.

As a young man he set out to fulfill what he knew to be his vocation, but continuously met with obstacles. Traveling from town to town, supporting himself as a shoemaker, he was on numerous occasions refused admittance to the seminaries as he was just one of many young men of the time without means who were eager to begin seminary training.

Finally in Fribourg, Switzerland his confessor arranged for young John Hahne to receive lessons from a theology student, an arrangement which progressed to his study of sacred theology and philosophy. But when he was almost finished with his courses, civil war in Switzerland forced him to flee to Minster (Westphalia). There he completed seminary requirements, yet the bishop was reluctant to ordain him because he was a foreigner. Steady in his determination, he finally secured a sponsor in Osnabruck and was ordained by the bishop there.

Political turmoil continued to influence the young priest's life and eventually in his travels he met a Jesuit from Cincinnati who urged him to come to the new world. In September of 1851, with the permission of his bishop, he left for the United States.

Father Hahne's first assignments after presenting himself to Bishop Purcell were to Cincinnati parishes. Then in the prime of his life, the 42-year-old-priest became the third pastor of Emmanuel Church.

## Controversy Arises

As it had since the beginnings, Emmanuel continued its sprawling growth through the city. Another German parish was needed and the zealous new pastor immediately found himself in the midst of controversy over where it would be located.

One resident from the eastern part of town donated a large piece of land on Xenia Avenue on the condition that it would be used for the new church site. Another group, opposing this location suggested a site closer to the downtown area. The



dispute ended when the archbishop granted both groups permission to build, with the result that St. Mary's Church on Xenia Avenue was founded in 1859; and Holy Trinity Church on Fifth Street was begun in 1860.

Even this Solomon-like decision met with opposition: "One church would certainly have been adequate. . . and in general it would also have been much more practical," penned one writer of the time.

Controversy continued to plague Father Hahne's early years as pastor and finally the discouraged priest quietly asked his bishop for a transfer. Permission was granted and a new pastor arrived to serve Emmanuel's people.

Stunned by this unexpected development, the parish quickly called a meeting and pleaded with their old pastor to remain. A committee also went to call on the archbishop to request that Father Hahne stay on as pastor.

The people had their way. When he realized that he had the love and backing of his parishioners, Father Hahne agreed to stay and the archbishop concurred with this decision. He also sent several assistants over the next few years to help with parish work, finally assigning Charles Hahne, the pastor's brother as assistant at Emmanuel.

In the decade that followed, Emmanuel's parishioners would become acquainted with another side of their gentle and pious pastor. John Hahne would prove himself to be one of the most capable administrators in the history of the archdiocese.

## Building for the Future

By 1867 it became clear that overcrowding could jeopardize the effectiveness of Emmanuel school. A decision had to be made to enlarge it or tear it down and erect a new building. At a meeting with his congregation the pastor vigorously supported a new building, stating: "If we continue to patch, we will be stuck with the old junk and will never have anything decent."

He gathered enough support that the cornerstone of the new school was set the same year. Upon completion, the structure, 60 feet wide and 140 feet long boasted six large classrooms and a



Emmanuel Archives

Circa 1867-70. Extremely rare stereopticon view of Fr. John Hahne on the left and his younger brother, Fr. Carl Hahne. Fr. John was pastor from 1857 to 1882. Fr. Carl became his assistant in 1863 and succeeded him as pastor from 1882 to 1911.

spacious hall. There a proud congregation gathered to celebrate the opening of the new school and to marvel over its fine equipment described as "the best in the city." Shortly after the new building was completed in October of 1868, the enthusiastic parishioners held a fair which erased \$7000 of their \$23,000 debt.

But the new school was just the beginning of Emmanuel's investment in the future. Only a few years had passed when the following article in the Dayton Journal, March 7, 1870, precipitated worried frowns as parishioners scanned their Saturday newspaper:

On Friday evening the people in the vicinity of Emmanuel's Catholic Church, on Franklin Street, were startled by a terrific crash which seemed to have occurred in the church. On opening the doors the interior was so filled with dust that it was difficult to see into the auditorium. But it was soon ascertained that the noise and dust were caused by the dislodgement and fall of the large and beautiful "centre-piece" of the ceiling — a mass of plaster of paris fashioned in scroll-work and carrying with it splendid chandelier and



lamps and wrecking them on the pews and floor beneath. It is fortunate that no one was underneath the centre-piece at the time of the accident; the weight and force of the fragments would probably have fatally wounded or killed anyone on whom they had fallen. The sexton made a narrow escape, as he was under the chandelier but a few minutes before the catastrophe. Had the lamps been lighted, it does not seem possible that a conflagration could have been prevented. It is believed that the centre-piece was loosed by the concussion at the time of the boiler explosion some three weeks ago, and that the weight had been gradually dislodging it until it fell. The damage is considerable, but will be at once repaired.

Building experts, called in to survey the damage concluded that it would be dangerous to continue holding services in the church. Again pastor and parishioners were faced with a far-reaching decision. Many shied away from taking on more debt so soon after building the school. Indeed it was not a course which any were eager to choose. But his parishioners' safety was a concern which robbed Father Hahne of much sleep. After lengthy debate the congregation decided that they would have to build a new church.

In the months ahead, the stout figure of the middle-aged pastor became a familiar sight moving laboriously through the neighborhoods of his parish, knocking on doors and asking his flock to pledge what they could toward building a new house for the Lord. His efforts were rewarded with a total collection of \$23,000, close to one-quarter of the final construction cost. At the time the parish boasted 230 families and 350 children

## The New Church

Leon Beaver, an outstanding architect and native Daytonian was named to the project. Mr. Beaver also designed Huffman School and the Eaker Block, both of which are still standing today, as well as many prominent structures of his era, including the "new courthouse." The architect promptly made plans and



Emmanuel Archives

Old cut, of unknown origin, depicting the present Emmanuel parish complex as it appeared in 1873. It may be the sketch submitted by Leon Beaver, architect of the present church, to Fr. John Hahne in 1871 before construction began. A two-story brick store building which stood at the right of the church may have been blocked out in the sketch to expose the east side of the church.



drawings for the church working with ideas presented to him by the pastor and his building committee.

On Dec. 1, 1871 Purcell paid a visit to Franklin Street to lay the cornerstone for the new church. Within a year the outside walls were erected and in another year the interior of the church would be finished. The name Emmanuel again reassured its people that the Lord was truly with them.

Anticipation mounted among Catholics of the city as final construction neared completion. Forgetting their earlier fears and doubts, they were carried along in a spirit of joyous expectancy.

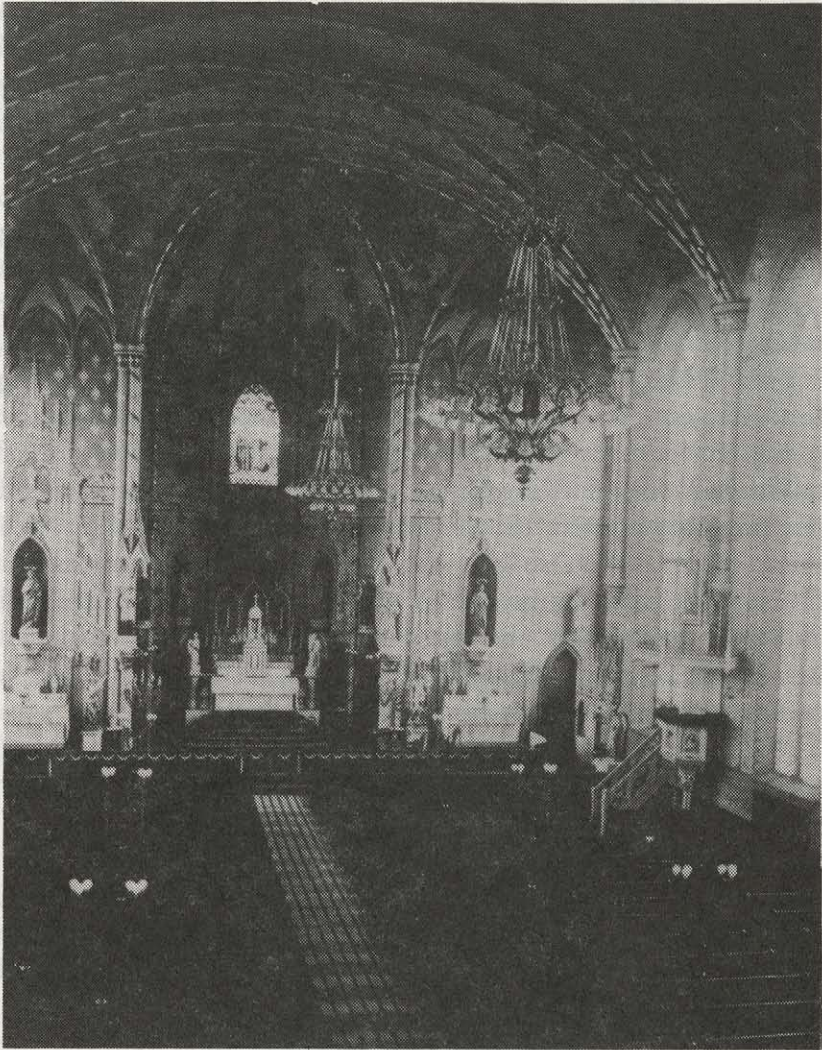
A Fourth of July picnic in 1873 for the benefit of the new Emmanuel Church drew enthusiastic crowds. Later that hot July, the beautiful stained glass windows were installed, a lightning rod was attached to one of the spires and a huge gilt cross placed on the second steeple. In August the Dayton newspaper reported that the sanctuary window was in place, "a fine painting of the Holy Family executed in a most artistic manner at a cost of \$500."

Then on September 25 many of the church's Franklin Street neighbors turned out to watch in awed excitement as the bells which had heralded their joys and sorrows were transferred from the old building to the new. And more than a few eyes misted over as they sounded their first chimes at 4:45 p.m. from the new tower.

## Dedication

Finally the day of dedication arrived, October 5, 1873, an unforgettable day in Dayton's history. A hard rain set in the night before with every indication that it would continue. But by noon of the next day the clouds had lifted and the glorious weather matched the spirit of the occasion.

No one slept late in the area surrounding Dayton that morning for fear of missing out on the excitement. Never had there been such a celebration! Special trains arrived from Cincinnati, Hamilton, Springfield, Piqua and Columbus, transporting guests to the event. The first train pulled out of the Cincinnati



Emmanuel Archives

Interior view of the new Emmanuel Church as it appeared at the dedication in 1873. The painting, stenciling, and fresco work was done by Arnold Hahne, the artist brother of Frs. John and Carl.



station at 6:30 a.m. carrying a good humored crowd jammed three to a seat and standing in the aisles. In all it was estimated that 101 cars transported some 8,000 to 10,000 visitors to the church dedication. With those who had arrived a day earlier or by private conveyance, visitors to the city totaled some twelve or fifteen thousand.

The procession of guests began at the train station, wending its way through the major downtown streets. Banners and flags hung from windows and balconies all over the city — the closer to Franklin Street, the more festive the decoration.

Families crowded the sidewalks to join the celebration. By the time many of the out-of-town societies arrived at the church the service had already started and with the music, the confusion of talking and the shuffling of feet, voices from the pulpit were all but inaudible. So crowded was the church (no pews had yet been put in place) that those who wished to kneel found it impossible. Consequently the congregation found itself compelled to stand as a man throughout the two-hour ceremony which included Mass celebrated by Father Hahne's friend, Bishop C. H. Borgess of Detroit, and a homily by Archbishop Purcell.

When all was over Father Hahne, his face reflecting the joy of the occasion, rose to thank the people in German for their presence and participation. "This is the day the Lord has made," he repeated again and again. It was truly a day for rejoicing.

At a lunch served inside the school following the ceremony, worries were forgotten. Outside the band played while the archbishop handed out commemorative cards on this sunfilled afternoon.

As the day wore on, according to newspaper reports, the people drifted from the neighborhood of the church to the saloons and bars downtown. But the outcome of the revelry was all favorable.

"Up to the hour of leaving," noted a visiting reporter, "no serious infractions of the peace had occurred and no accidents."

Descriptive reports in the news the following day characterized the new church as Gothic in design and built at a cost of approximately \$90,000. Of brick construction with limestone trim, the finished structure measured 163 feet by 78 feet on the

outside. Twin spires skimmed the sky at 212 feet while a smaller tower crowned the sanctuary. Galleries, accessible by the tower stairway included one for children and a second for the organ and choir.

Church lighting was provided by gas pipes from the floor through columns seven feet high and located at regular distances along the aisles. Jets from the side walls supplemented those in the body of the church.

Delicate frescoes on the walls of the church were the work of Arnold Hahne, a prominent artist of his time and brother of the pastor. In an unusual eulogy at Arnold Hahne's funeral, Father Charles Hahne noted that in all the many years his brother had been engaged in his profession he had climbed up and down many dangerous scaffolds and never experienced an accident. Yet his death had been the result of a fall down the stairway in his daughter's home.

The church's brick work was executed by Frederick Hoelzen; the carpentry by Andrew Kinninger and B. Lampert. Mr. Kinninger, a longtime member of Emmanuel parish, lived with his wife and six children on South Main Street opposite Franklin Street.



Photo: Martin J. Kelly

Andrew Kinninger (1824-1896), the carpenter contractor for the present Emmanuel Church. A native of Baden, Germany, he came to America in 1840 and to Dayton near the start of the Civil War. The Kinninger family were longtime members of Emmanuel Parish.



## Father Hahne's Anniversary

The year 1873 continued to be an eventful one for Emmanuel parishioners. In addition to the dedication of their new church, they celebrated the 25th anniversary of their pastor as a priest. After he had graciously accepted the gifts presented him by the many parish groups, Father Hahne also allowed himself the pleasure of giving on this special day.

Taking a valuable monstrance out of its case and holding it before the members of his congregation, he said: "I also want to use this day to present the congregation with a gift as a memento to my beloved Emmanuel parish. I wanted to leave it to the church upon my death, but I changed," continued the priest. "It is better to hand it over during my lifetime. May God's blessing be on all the members of my parish for their temporal well-being and their eternal salvation."

During the year that followed, the old church was torn down and replaced by a new parsonage designed by Father Hahne himself. This beautiful and functional rectory still in use today, cost \$8,000 at the time of its construction.

As his parish grew, Father Hahne was sensitive to the needs of the city which surrounded it. In 1846 the orphan society had been established in Dayton and upon his installation, Father Hahne became its administrator. His goal from the beginning was to build a house for the orphans who were being cared for in foster homes. By 1872 he had persuaded the association to buy a piece of property near St. Mary's Church. A small building on the grounds served as a home temporarily for the orphaned youngsters but soon that became too small. Two years later, Father Hahne laid the cornerstone for a larger house on the property which would serve homeless children for many years to come.

## St. Elizabeth Hospital

The final accomplishment of the priest's productive life was the founding of St. Elizabeth Hospital. No one was more aware of Dayton's need for a hospital than Father Hahne. Initially he approached city council members with the proposal that if the



Emmanuel Archive

Watercolor of the original St. Elizabeth Hospital by Homer Hecker. The former Zwiesler Tavern at 116 Franklin Street was converted into a hospital under the direction of Fr. John Hahne August 15, 1878. The building was razed in 1960.

city would build a hospital, he would see that they had nurses to staff it. Although council members were inclined to accept the offer, a small but bigoted sector of the population objected to the fact that religious sisters would be in charge and ultimately the project was dropped.

Disheartened, but by no means defeated Father Hahne carried forth the project without the city's support. Gaining assurance from the Sisters of St. Francis that they would operate the hospital if a suitable building were provided, Father Hahne began to storm the heavens with prayers. They were answered by Joseph Zwiesler who owned an inn on Franklin Street across from the church. His offer to lease the inn to his pastor for five years for use as a hospital was gratefully accepted and on July 2, 1878 two sisters arrived from Cincinnati to make the necessary preparations. On the feast of the Assumption that same year, the house was dedicated as a hospital and the first patient, a victim of a railroad accident was admitted ten days later.



From the beginning, it was obvious that the facility would have to be expanded. During its first year of operation, the hospital served 183 patients, 102 of whom were Catholic. Three years later, when Joseph Stephan offered to sell his property to the hospital committee, they took advantage of the timely opportunity and construction of the new facility to serve 200 patients was begun. Located near the Miami River, it was completed at a cost of \$75,000 and dedicated on the feast of its patron, St. Elizabeth, nine months after Father Hahne's death.

## The Final Days

The burden of his accomplishments finally took its toll on the lovable priest, regarded by many to be among the most energetic and zealous in the Cincinnati archdiocese. A man inclined to stoutness, Father Hahne gained even more weight in his final years making it difficult for him to move around. Eventually, this giant who formerly strode the neighborhood visiting his people, became rooted to his desk. A severe asthmatic condition left him gasping for breath after walking only a short distance, and the once noted homilist was practically silenced to a whisper.

In July of 1881 as he painstakingly, almost scrupulously prepared a report for lawyers of the archdiocese, giving an accounting of his parish's financial affairs, the weakness which previously had only affected his body began to affect his mind as well. His condition worsened and parishioners gathered to pray for him. By December he was unable to say Mass.

Early in February things looked somewhat improved and there was hope that he might recover. But within days a new fever ravaged his body, though it mercifully restored his mind.

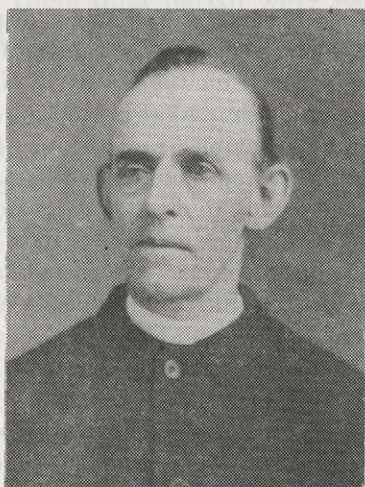
On February 21, 1882 the bells of Emmanuel carried the sad news that Father Hahne was dead. Sorrowful parishioners would long remember this simple, prayerful man. At his funeral, one of the largest ever witnessed by the city, four magnificent white horses drew the hearse which was followed by 60 carriages of mourners.

Still prominent in the church today is a monument which Father Charles Hahne erected in his brother's memory. Modeled

after the Pieta, the sculpture bears the German inscription: "Gross Wie Das Meer Sind Deine Schmerzen," (Vast As the Ocean Are Your Sorrows).

## Father Charles

Charles Hahne, who had served as his brother's assistant at Emmanuel since 1863, now became his successor. Also born in Schleswig-Holstein, Charles came to this country at the age of 22 and followed John's footsteps in the priesthood. He attended St. Thomas College in Kentucky and Mount St. Mary Seminary in Cincinnati. A leaner man in appearance than John Hahne who was 18 years his senior, Father Charles also possessed a different personality. Unlike his brother, he was not a skilled organizer, but there was no particular need for this ability during his time as pastor. Using his own special gifts, the younger Hahne endeared himself to his people with kindness and a spirit of sacrifice, working hard to meet the needs of his flock which now numbered more than 3,000 souls.

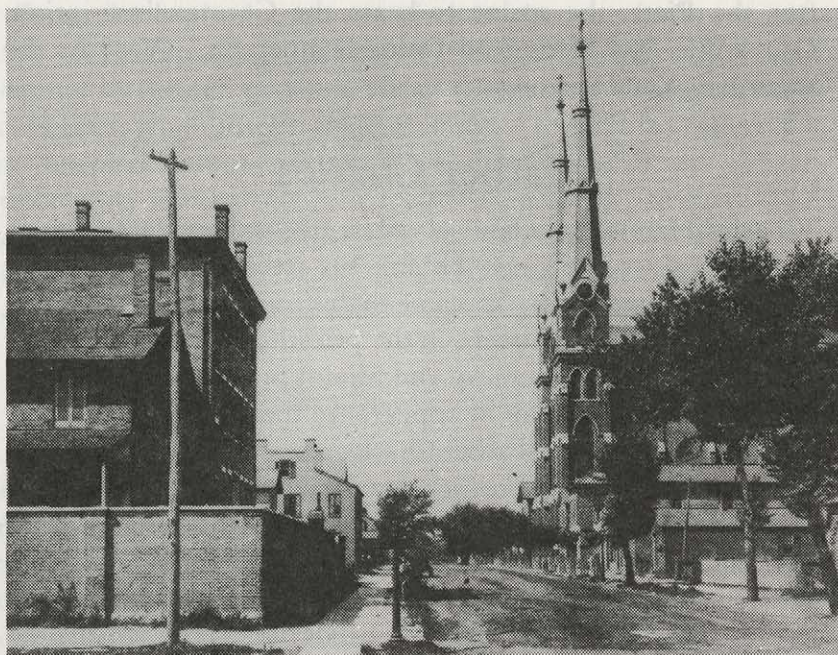


Fr. Charles Hahne

Emmanuel Archives

Under his guidance, Emmanuel Church and school remained among the foremost in the city. Like his predecessor, he ardently supported St. Elizabeth Hospital and St. Joseph Orphanage. One addition which he made to the parish plant was a residence for the Brothers of Mary just west of the school.





Dayton Illustrated 1889

Old Franklin Street in the Summer of 1889. The Emmanuel church building, 18 years old at the time, displays its original brick and limestone exterior as well as its lofty 212-foot twin spires, each equipped with four clocks, to show the time of day in all directions.

West of the church can be seen the original two-story Emmanuel school building with gabled roof. A third floor and hip roof were added later.

In the left foreground is the original Notre Dame Academy. Extensions were added both to the east and west ends of the original building in the 1890's. It became Chaminade High School in 1928.

West of Notre Dame Academy can be seen the Federal style double-chimneyed building which began as Zwiesler's Tavern. It became the original St. Elizabeth Hospital under Fr. John Hahne in 1878, and later it housed the offices of the Marianist Magazine in the 1940-50 era. It was razed in the early 1960s.

The large hip-roofed building second east of the church was the Michael Walter Funeral Home and family residence. The last of the original Emmanuel neighborhood buildings to go, it too was razed in the early 1960s.

An early vintage vehicle can be vaguely seen along the left curb.

The first assistant to serve under Father Charles Hahne was Father William Scholl, later followed by Fathers F.X. Lasance, George Franz, H. Proepperman, Clement Beckemeyer, Anthony Moeller, Francis Kuenle, Bernard J. Robers and Henry Richter.

While thoroughly convinced of the teachings and doctrines of his own church, Father Charles Hahne was a very ecumenical man. He reached out to people of all beliefs and in so doing made friends of every class and creed.

Members of his congregation, always looking for ways to ease the burden of their beloved pastor, took particular delight in surprising him shortly before Christmas one year (1895) with a horse and buggy. The rig was purchased with contributions from the ladies of the parish and presented to him after Vespers on Sunday afternoon.

Thereafter, the fatherly priest was a familiar sight in the city, waving to parishioners from his carriage, while his horse, Daisy, became a favorite of the neighborhood children.

By the turn of the century Emmanuel Church had overseen the baptism of 8,868 persons and had fostered numerous vocations. Claiming Emmanuel as their filial parish were Fathers John Mohr, A.J. Fischer, Peter Geyer, Charles S. Kemper, Joseph Postner, Joseph Kelley, Francis Kemper, S.J., Charles Schellhammer, Charles Hahne (a nephew) and J.M. Feldman.

The church itself grew in splendor during this period with a renovation which included new frescoes and painting. At its silver jubilee in 1898 it was described as "the most artistically and handsomely decorated church in Dayton." Fifteen years later, flood waters would destroy much of this beauty.





Emmanuel Archives

Interior view of Emmanuel after extensive redecoration in 1897 by Fr. Carl Hahne. The picture on page 31 shows the original interior look of the church at its dedication in 1873. The 1897 view lasted until the 1913 flood.

## The Bells of Emmanuel

In the autumn of 1901 a large crowd gathered on Franklin Street one afternoon to watch as four beautiful bells were installed in the church towers. The largest was hung in the west tower while three smaller bells were placed in the east tower. On Sunday, November 17, 1901 the Vicar General of the Archdiocese of Cincinnati, Father J.C. Albrinck presided at their blessing. Today the bells still hang in the towers.

The largest bell weighing 5,000 pounds was inscribed with the words, "Ad Majorem Dei Gloriam" accompanied by the name of presiding pastor Charles Joseph Hahne. The smaller bells, weighing 2,500, 1,600 and 600 pounds were similarly inscribed





Emmanuel Archives

**THE DAY THE BELLS WERE BLESSED:** The present bells located in Emmanuel's twin towers were blessed on Sunday, November 17, 1901, by Fr. J.C. Albrinck, Vicar General of the Archdiocese, assisted by Fr. Carl Hahne, pastor of Holy Trinity, before a throng of 3,000.

Each bell bears the engraving *Ad Majorem Dei Gloriam* and the name of one of the first four pastors of Emmanuel. The largest bell, weighing 5000 pounds, bears the name of the pastor at the time, Fr. Carl Hahne. The other three, weighting 2500, 1600 and 600 pounds, bear the names of the third, second, and first pastora respectively — Fr. John Hahne, Fr. Damien Juncker, and Fr. Emmanuel Thienpont. Also engraved on the largest bell were the names of Fr. Carl Hahne's parish trustees.

Three days after the blessing, the new bells were raised and placed in the towers (the three smaller ones in the east tower, the largest one in the west tower). The new bells replaced the bells that had been blessed and installed in the original 1837 Emmanuel Church by the second pastor, Fr. Damien Juncker, one in 1849 and one in 1850.

The four new bells, cast by Meneeley & Co. of Troy, New York, were hand tolled until 1956, when Fr. John Rauscher, S.M., the new pastor, had them electrified by the Virdon Co. of Cincinnati.



with the message in praise of God, and included the names of John Francis Hahne, Damien Juncker and Emanuel Thienpont respectively.

Names of parishioners listed on the largest bell were John H. Finke, secretary; Valentin Meixner, Herman J. Scheckelhoff, Louis Wehner, August Meyer and Frank Moorman. On the second bell were repeated the names Finke, Meixner, and Scheckelhoff, while Nicholas Clemens, John Schad, August Hirsch and George Reibel made a first appearance.

American made, the bells were manufactured by Meneeley & Co. of Troy N.Y. established in 1826. The company remained in business until 1952 but it is interesting to note historically that it suffered its death blow during the Second World War.

With the war six months in progress, the United States government issued an order that no more copper or tin could be used on non-essentials and the manufacturing of bells was ruled in this category. The restriction lasted for some years and during that same time the protective tariff on bells from England and Europe was lifted. These two factors in effect signalled the demise of the American bell foundries.

## End of an Era

Although he remained in reasonably good health, Father Hahne's pastoral activities were curtailed as he grew older and the more arduous duties were turned over to his assistant, Father Bernard Robers. Certain tasks, however, he insisted upon pursuing because of his concern for his parishioners. Father Hahne was able to celebrate Mass until a few days before his death which came on a Sunday evening, May 28, 1911.

Archbishop Henry Moeller led the large delegation of church dignitaries and priests who attended the pastor's funeral. Following Father Hahne's burial, the congregation was placed temporarily in the charge of Father Robers who had been transacting much of the business and spiritual work of the parish for several years.





Emmanuel Archives

1906 First Communion Class with Fr. Carl Hahne (left) and Fr. Francis J. Kuenle. Back row, 2nd from left is John Volk.

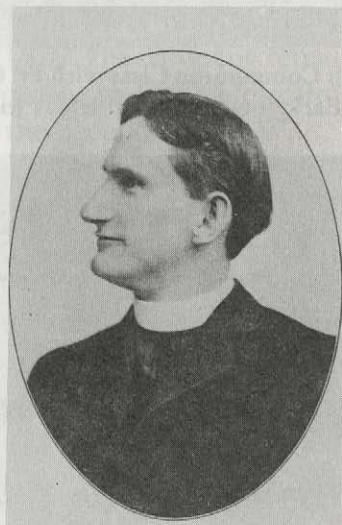


Emmanuel Archives

Frs. Hahne and Kuenle with their altar boys at the rectory entrance. Note that there was no front porch at this time. The processional cross being held by altar boy is the same one still in use today.



## 5 Father Joseph Sieber

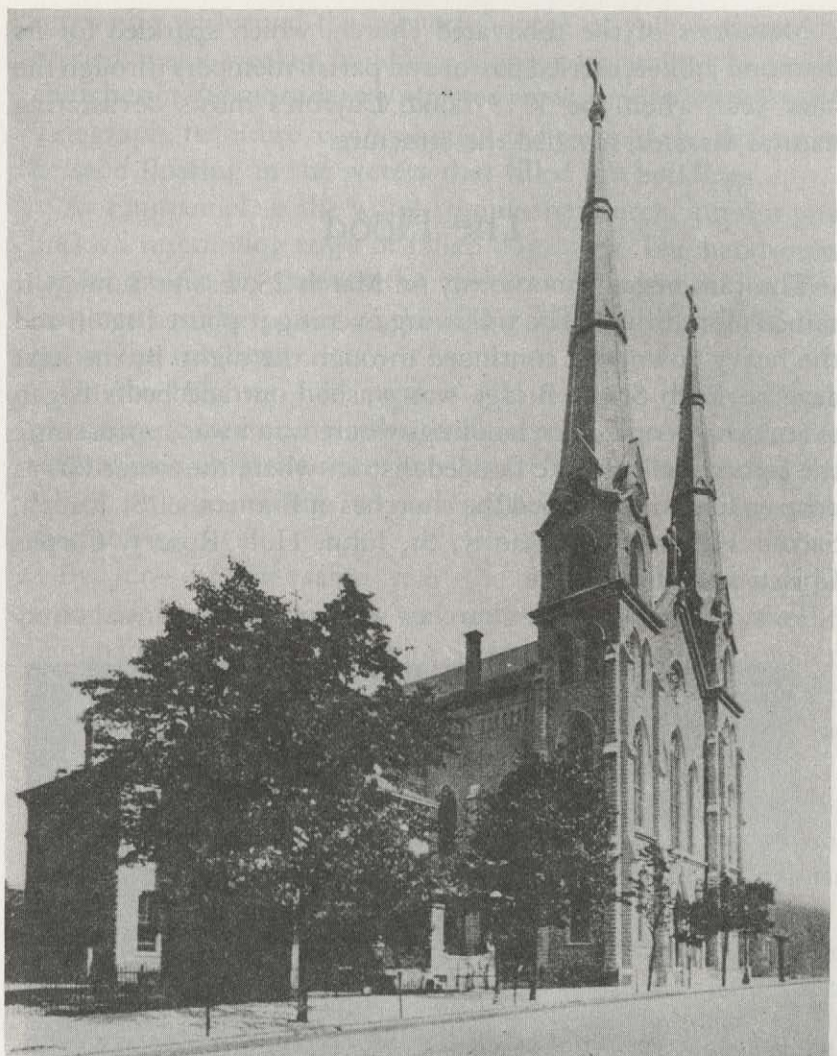


Emmanuel Archives

Three months after Father Hahne's death, on September 1, 1911, a permanent pastor, Father Joseph Sieber, PhD., a Cincinnati native, was named his successor. Father Sieber was ordained by Archbishop William Henry Elder in 1899 after completing his studies for the priesthood at St. Gregory Seminary, Mt. Washington, and Mount St. Mary's Seminary, Price Hill.

The new pastor arrived at Emmanuel from Delhi, Ohio on First Friday in September. Escorted to the church by Emmanuel trustees, he was welcomed at a reception by the congregation and the school children. Two days later, on September 3, he celebrated his first Mass at Emmanuel at 10 a.m.

As the new pastor took over, parishioners were anticipating Emmanuel's diamond jubilee. Wrote Father Sieber: "For three quarters of a century, Emmanuel has been a factor for good in the



Emmanuel Archives

1912 View of church and rectory shortly after the cement stucco finish had been applied to the parish buildings.

city which it helped to adorn." In preparation for the celebration which was observed October 16, 1912 and presided over by Archbishop Moeller, all of the parish buildings were clothed in a new dress. A rock face stucco was contracted for. Besides adding to the exterior beauty of the church, it reinforced the walls which had begun to show the ravages of time.



Memories of the renovated church, which sparkled for its diamond jubilee, carried pastor and parish members through the next year when the 1913 flood, Dayton's most devastating natural disaster, invaded the structure.

## The Flood

The rain began innocuously on March 23, Easter Sunday. It rained all morning. The following evening it poured again and the heavy downpour continued through the night. By the next day the Fifth Street Bridge was washed out and boats began evacuating people from buildings where water was approaching the second floor. In the flooded district where the water was as deep as fifteen feet, stood the churches of Emmanuel, St. Joseph, Sacred Heart, Holy Trinity, St. John, Holy Rosary, Corpus Christi and Holy Name.

Fortunately all of the churches were good, substantial struc-



Emmanuel Archives

Interior view after great flood Easter Monday, March 25, 1913. Note Easter decorations, collapsed pews and pulpit. The flood waters reached the level of the window sills. Compare picture on page 40.

tures and withstood the powerful surge of yellow water that carried many weaker buildings along with it. But in several churches in the more deeply affected areas, reported the Catholic Telegraph, furniture, confessionals and parts of the altars could be seen floating in the waters that filled the buildings.

At Emmanuel, as the water rose in the church, interior pews buckled resembling rows of fallen dominoes. The handsomely carved pulpit on the side of the church crumbled in silent testimony to the power of the rising water which reached just below the windows.

On the brighter side, pastors and teachers of the affected parishes escaped uninjured although many were marooned for several days until the water subsided. Upon being rescued they joined in the efforts to save those more stricken than themselves.

By June of the same year the archdiocesan newspaper reported that Emmanuel was undergoing a major facelift. "Emmanuel, the large Franklin Street Church is making extensive improvements in the church and about the spacious property. The embellishments will add greatly to the beauty of the church."

On Sunday, September 7, the church was filled as thankful parishioners viewed the restoration. The new ambo was blessed as solemn Mass was celebrated. Solemn vespers followed in the afternoon.

During this period in Emmanuel's history, wardens and trustees played an increasingly active role in the administration of the church. The surnames of several who served in 1915 are still prominent in churches throughout the Dayton area. Elected as wardens were John H. Finke, secretary of the parish; Val Hegmen, treasurer; and Fred Weber, pew rent secretary. Named trustees were Michael Uschold, William Brink, Frank Clemens, Theodore Hollencamp, George Krug, Sr., L. Edgar Orendorf; Joseph Sacksteder, Frank Webner and Charles Zwiesler.

Within a year, two sons of the parish returned to Emmanuel to celebrate their first Mass. Father Carl Merkle, ordained by the Apostolic Delegate on June 23, 1915 in Washington, D.C., celebrated Mass for his family and friends July 4. Jesuit Father



Joseph Kemper sang his first Solemn High Mass at Emmanuel just 12 months later on a Sunday morning in July, 1916.

## World War I

As the ominous clouds of World War I drifted across the continent, many patriotic citizens paused in downtown Dayton to proudly yet sadly note the large flag whipping in the breeze atop Emmanuel church. Thirty-five feet long, the flag was fastened by wire to the church's spires where it hung more than 100 feet above the ground. The placing of the flag was directed by Father Sieber April 6, 1917.

Doing their part for the war effort, students at Emmanuel school were awarded first prize among parochial schools of the city for the largest total sales of War Savings Stamps the following year.

And family and friends gathered at a parish Mass to mourn the loss of Private Raymond France a member of Company M, 104th infantry, 26th division, killed in action in France October 16, 1918.

Although war dominated the news, local items also added to parish history. In October of 1918 a flu epidemic caused many Dayton area churches to move their Masses out of doors. For a time all indoor services were cancelled to avoid spreading the influenza.

On the lighter side, Father Sieber spent a busy summer day August 25, 1921 greeting some 3,000 present and past parishioners at Emmanuel's homecoming in Triangle Park. Adam Leingang, 85, of Burns Avenue and Mary Bueker of S. Warren Street (no age recorded) received prizes as the oldest man and woman present. A week later Father Sieber hosted the annual outing for servers and choir boys of Emmanuel on the University of Dayton grounds.

Newly ordained Father Joseph Rauen had begun his priestly ministry a year earlier at Emmanuel when Father Alphonse Schumacher left Dayton to study abroad.

And just eight years after the flood, a summer evening storm again took its toll on the church when lightning struck the rear

tower. A fire in the attic resulted from the lightning, burning more than an hour before it was discovered. Although the outside of the tower and the cross were unharmed, heat and smoke from the 1921 fire caused extensive damage to the frescoed walls and the woodwork of the altar niche. Father Sieber succeeded in removing the Blessed Sacrament in spite of the fact that firebrands were already falling on the altar as he approached the tabernacle.

Two-hundred children received the sacrament of Confirmation at Emmanuel that September, conferred by Archbishop Moeller who urged the youngsters to pray the rosary and avoid immoral picture shows and bad books. A *Catholic Telegraph* writer waxed eloquent for the occasion observing that "the glistening, marble altar, adorned with dainty, purple and white cosmos, amid myriads of lights from burning tapers and small electric bulbs presented a scene of splendor."

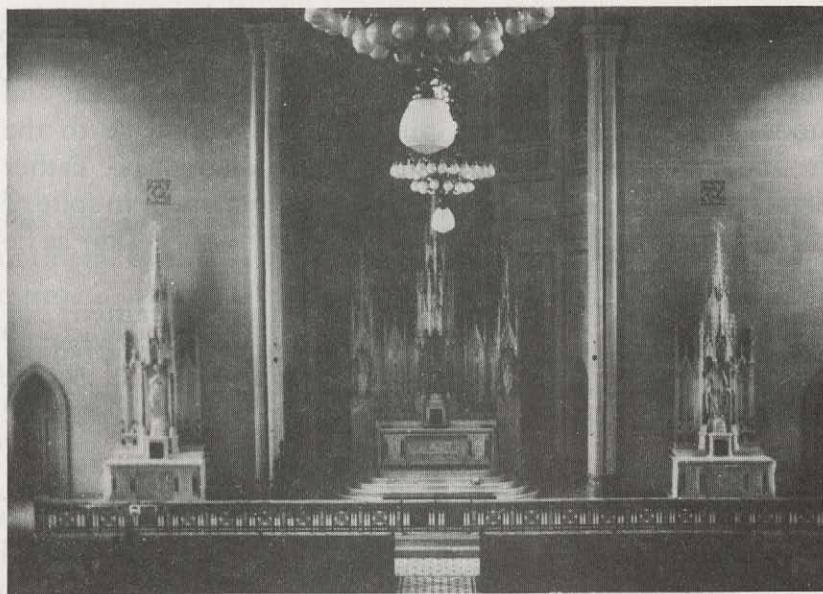
## Redecorating the Church

Ongoing efforts to maintain this splendor resulted in the announcement a year later (1922) that the work of redecorating the interior of the church, enlarging the sanctuary and installing new pews and marble altars would begin in October.

By April of 1923 parishioners had learned that their pastor would soon leave Dayton to assume the position of president of St. Gregory Seminary. Following 7 a.m. Mass one Sunday morning, members of the parish presented Father Sieber with a Franklin coupe (an improvement on the one-horse-power vehicle given to his predecessor). Church warden Val Hegman made the presentation speech noting that in addition to being a token of the parish's esteem and affection, the car was also offered as an inducement for Father Sieber to visit his Dayton parishioners frequently in the future. Reporting this event, the *Catholic Telegraph* also noted that the church's new marble altars had arrived and work on installation would begin immediately.

The new altars were a gift of the family of Louis and Augusta Schwind. Among its descendents, the Schwind family includes





Emmanuel Archives

Interior view showing post-diluvian renovation directed by Fr. Joseph Sieber in the early 1920s. The marble altars are new, and much of the elaborate decorating in the 1897 redecoration has been eliminated. At this same time the present stained glass windows replaced the original ones.

Father Joseph Goetz, present pastor of Holy Angels Church who was himself baptized at Emmanuel August 18, 1933 and Father Thomas Gavin, present pastor of St. Mary's Church. The Schwinds, longtime members of Emmanuel, lived in a Victorian-style home on the corner of Edgewood and Salem Avenues.

In addition to the new altars, the renovation included new stained glass windows, (two of the church's original stained glass windows were retained in the sanctuary) confessionals and a new lighting system. The sanctuary was expanded at the same time. Cost of the improvements was set at about \$45,000.

The frescoing of the interior would not be completed until March of 1924, but the new, main altar of the church was used for the first time in June of 1923 when the children of the parish made their First and Solemn Communion.

For the occasion, noted one observer, the Gothic-style altar of imported marble was "unadorned save for the necessary candles

and two beautiful vases filled with white garden flowers, so that the chasteness of its beauty was shown to good advantage." The men's choir presented a musical program with Professor Urban Deger at the organ.

Father Sieber left Dayton August 9, 1923 for St. Gregory Seminary having delivered his farewell address the preceding Sunday. The genial priest who had also served at Holy Rosary and Holy Trinity parishes left behind many friends among the Catholics of the city and other denominations as well. Until the time of his departure he was rotarian representative of the Catholic clergy and a member of the Board of Directors of the Associated Charities. "Affairs in Emmanuel congregation are left in flourishing condition," wrote a journalist of the day.

Father Sieber died in 1934 following a four month illness. From 1926 until shortly before his death he served as chaplain at St. Clare Convent, Cincinnati.



Photo: Martin J. Kelly

Fr. Joseph Sieber, Pastor 1911-1923, in his rectory study, front west. The same desk is still used by the present occupant, Fr. Frank Kenney, S.M.



## 6 Father Albert Kroum



Catholic Telegraph

In August of 1923 Father Albert Kroum became the sixth pastor of Emmanuel Church. A native of Cincinnati, Father Kroum came to Emmanuel from Shelby County where he had served at St. Patrick Church near Sidney.

From the beginning of his pastorate Father Kroum worked to keep Emmanuel among the foremost churches in Dayton. Although his years as pastor included the depression years, he managed to liquidate all indebtedness and to acquire land for parking facilities and for a playground for the children. His renovation of the interior of the church included new pews and two recreation rooms downstairs.

During Father Kroum's first years at Emmanuel, from 1923 to 1927, there were still four Marianist brothers teaching at the parish school. But in May of 1927 the pastor received word that

Archbishop John T. McNicholas had requested more teachers for Elder High School in Cincinnati. Consequently the Brothers of Mary would not be available to teach in the parish school the following year. Beginning in 1928 the entire grade school was staffed by religious sisters.

Emmanuel's monthly bulletin for 1925 listed four Masses, Vespers and Benediction on Sundays and two Masses each weekday morning. The total monthly offering for July came to \$556 with most families contributing \$1 for the month.

Advertisers, sponsoring the bulletin, included well known parish names such as Hollenkamp, Hegmen and Sacksteder. One innovative mortician offered "the first and only exclusive ambulance in the city with fresh linen for each call." Another advertiser, the Witte-Tegenkamp Co., featuring church goods and religious articles, still serves the city today as Dayton Church Supply, Inc., on East Third Street. Parish records for 1934 list a name identified with spiritual leadership in today's Church on a local and national level. One-week-old Daniel E. Pilarczyk accompanied by his parents and godparents was baptized at Emmanuel August 19 of that year and thus began his life as a follower of Christ.

## Centennial

Undoubtedly the most illustrious of Father Kroum's 33 years at Emmanuel was 1937 when the parish celebrated the centennial of its founding. In his observations on the church's anniversary Father Kroum noted: "Emmanuel has been one of the most powerful factors in the spiritual growth of the community these 100 years. All of the churches in the counties of Greene, Clarke, Champaign, Logan, Hardin and Marion can be traced back to Emmanuel."

The celebration Mass was attended by several hundred persons including the pastors of many of Dayton's Catholic churches and representatives of various Catholic organizations. The procession which formed at the rear of the church included the mayor, Charles J. Brennan; city commissioner Frank Krebs; and Val and Ed Hegmen, Emmanuel's oldest living trustees.





Joseph Wehner

Exterior view in the late 1930s when Fr. Albert Kroum had the crosses atop the 212-foot twin towers regilded. Note the waving steeplejacks and the ladder against the back of the cross on the east tower. Can you identify the makes of cars?

Music for the Mass was sung by former members of Emmanuel's choir with Mrs. Bernard J. Borchers at the organ. Mrs. Borchers was the daughter of Joseph Schenck, once an organist at the church. Following the liturgical celebration, members of the clergy were Father Kroum's guests at a dinner in the parish house.

The centennial planning committee was made up of Louis Moosbrugger, chairman, Mrs. John Westendorf, Mrs. Flora Hahne and Leo F. Walter.

During Father Kroum's pastorate, war again touched the lives of Emmanuel's parishioners. Families prayed for the return of their loved ones who fought on distant beachheads and friends and relatives gathered back home at weekly novena services. A novena pamphlet, inscribed with the name of Albert J. Kroum, pastor, includes a hymn regularly sung at the service entitled "Our Soldiers." Those who lived through the war years will recall the words:

Mary help our valiant soldiers  
Guard them all on land and sea,  
Keep them ever close to Jesus,  
And sweet mother near to thee.

Mother help them help we pray  
Help our soldiers night and day,  
Bring us peace and dearest Mother,  
Bring our boys home safe we pray.

Father Kroum was pastor of Emmanuel until 1956 when he moved to St. Martin parish in Cheviot. He died after serving 16 years as pastor of St. Martin Church. His burial Mass was celebrated there by Archbishop (now Cardinal) Joseph E. Bernardin. The former Emmanuel pastor was buried in St. Mary Cemetery, St. Bernard, Ohio.



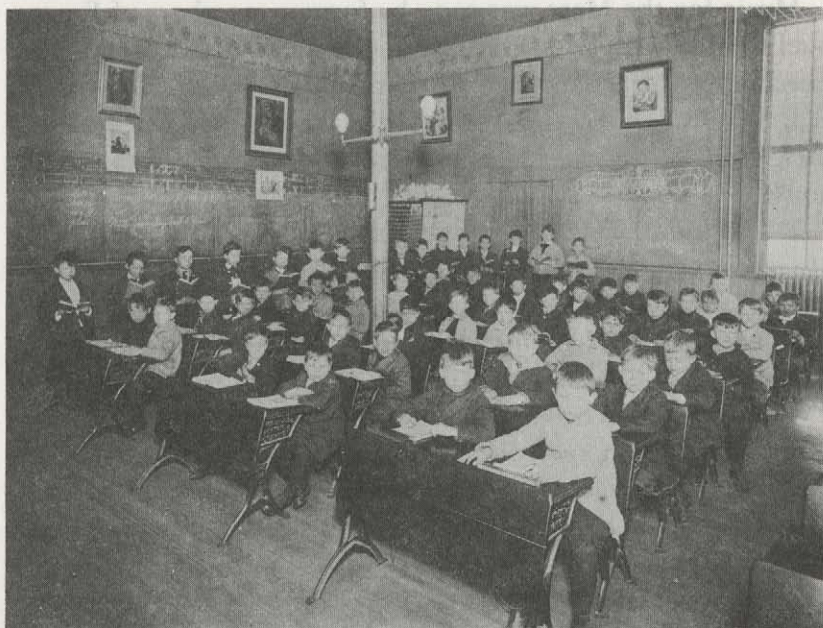


Photo: Carol Hinders (Wolt)

Emmanuel School Class Picture, Circa 1910-12

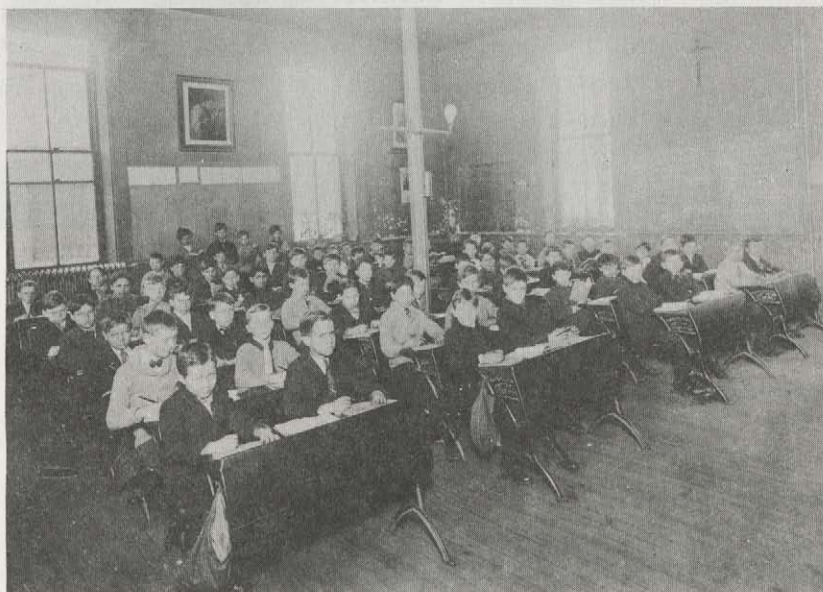


Photo: Martin J. Kelly

Emmanuel School Class Picture — 1912. Class of Joseph M. Kelly.

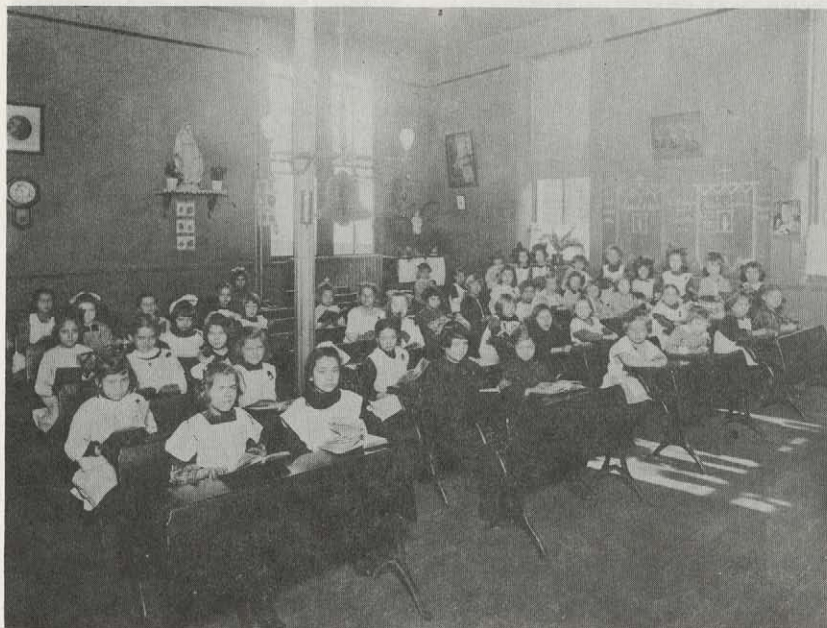


Photo: Martin J. Kelly

Emmanuel School Class Picture — 1914. Class of Mary Louise Kelly.

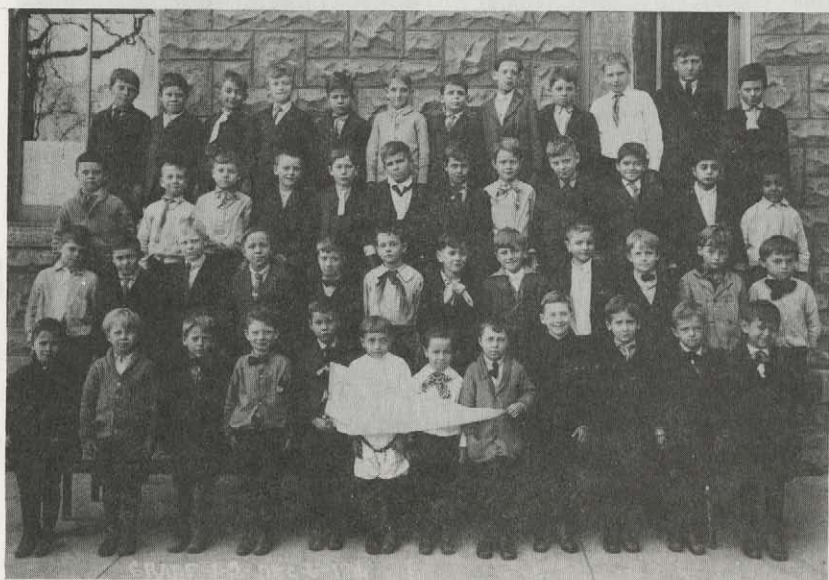


Photo: Hubert Jacobs

Emmanuel School Class Picture — 1916. 1st and 2nd Grade. Hubert Jacobs 3rd from right, first row.



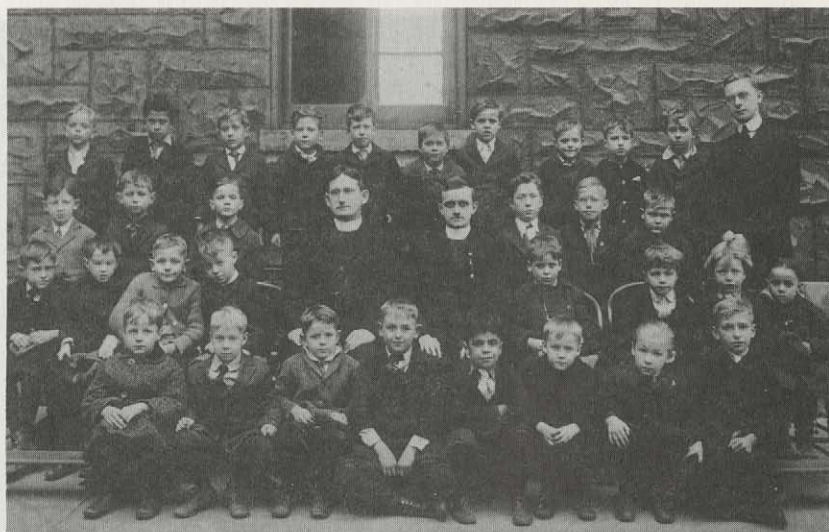


Photo: Carol Hinders (Wolf)

Emmanuel School Class Picture — 1921. Boys, lower grades, with Fr. Joseph Sieber (left), Fr. Francis Kuenle, and Bro. Mike Voelker, S.M.

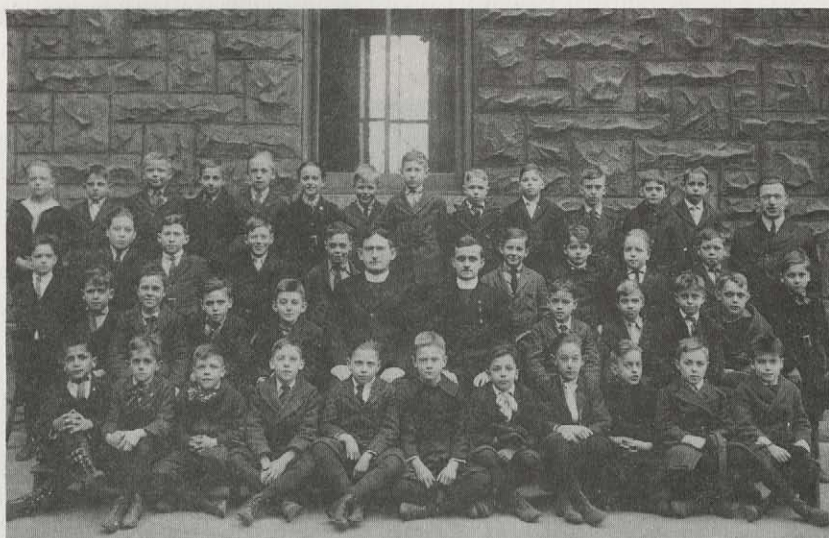


Photo: Carol Hinders (Wolf)

Emmanuel School Class Picture — 1921. 3rd and 4th grade boys with Fr. Joseph Sieber (left), Fr. Francis Kuenle, and Bro. John Reuss, S.M.

Emmanuel School Class Picture — 1912. Class of Joseph M. Kelly.

## 7 A Time of Change

The year 1956 represents a turning point in Emmanuel's history. The once thriving parish was threatened with extinction. Construction of an elevated railroad line near Emmanuel in the early 30's had initiated a decline in the neighborhood, the ribbon of track forming a dividing line between the church and the downtown business and shopping area. A migration of hundreds of Catholics to the suburbs took its toll on the Catholic parishes. Little by little, according to observers, the area surrounding the church assumed the appearance of an industrial sector, plants and factories replacing the once friendly residences of the neighborhood. An average Mass attendance reported in 1955 as 1,753 had declined to 950 just three years later.

When Archbishop Karl J. Alter asked the Marianist Community to take over the care of Emmanuel in 1956 the boundaries were officially reduced to an area bordered by the railroad to the north, Brown Street to the east, Wyoming Street and the County Fairgrounds to the south and the Miami River to the west. St. Elizabeth Hospital across the river was included in the new boundaries.

At the same time, due to decreasing enrollment in the parish school and a need for more space by Chaminade's high school students, Emmanuel Grade School was closed. Although many former members continued to attend Mass at Emmanuel, the new parish boundaries embraced only 52 Catholic families with a total of 136 members.

Almost symbolically in 1956, the twin towers which had graced the Dayton skyline for so many years were replaced by much lower towers. Their structure was beginning to crumble and created a danger to those in the area. It was noted that their



repair and maintenance "would cost a fortune," a luxury the dwindling parish could not afford.

## Father John Rauscher

Father John Rauscher, the founding pastor of Immaculate Conception parish in Dayton, became administrator of Emmanuel Church January 18, 1956. Three months later the 68-year-old priest was named pastor of Emmanuel.



Fr. John Rauscher, S.M.

Emmanuel Archives

Born in Haberlis, Bohemia in 1887, John Rauscher came with his parents to America when he was two years old and grew up in Chicago. He and his twin brother entered the Society of Mary together when they were thirteen. He made his final vows as a Brother of Mary at the age of 20 and was ordained to the priesthood nine years later in Fribourg, Switzerland. From that time, until he was 50 years old, Father Rauscher spent most of his time as an educator in Dayton.

As a young man he taught at St. Mary's Institute (later to become the University of Dayton). At the age of 43 he became director of Mount St. John (Bergamo) a position which he held for eight years until he received his first pastoral assignment at Immaculate Conception.

His successor at Immaculate Conception, Father James Sher-

man described Father Rauscher as a wonderful influence on the clergy and lay people of Dayton, leaving a permanent mark on the city with his spirit of unity, love, cooperation and friendship.

Although Father Rauscher began his term as pastor of Emmanuel as an older priest, he entered into it with the same joyful spirit which characterized his life and worked hard at the much needed renovation of the church.

The Marianist had only been pastor for about a year when the interior of the church was vandalized and according to news accounts, "turned into rubble." Father Rauscher discovered the vandalism the morning of January 5, 1957 when he entered the church to say Mass. He estimated damage at \$4,000 to \$5,000.

Most of the destruction, according to newspaper reports, centered on the altar, although a trail of blood left by the intruder wound about the main floor and there was evidence of entry into the organ loft as well.

A Christmas nativity scene was almost totally destroyed as were other statues in the church including a statue of the Infant of Prague. In addition, two marble holy water containers, two vigil light stands, 12 large candlesticks, the marble sanctuary steps and a prominent sanctuary cross were smashed. Curtains in the confessional booths were ripped away, electrical fixtures torn out of the walls and votive candle holders thrown about the church.

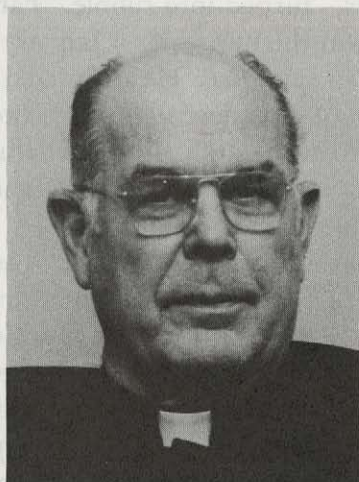
The destruction, it was learned, was caused by a mentally disturbed man who later turned himself over to Father Rauscher and police, expressing sorrow and shock over his behavior.

During his seven years as pastor, Father Rauscher worked hard to bring about the much needed restoration of the church and rectory. In failing health, he was succeeded as pastor in 1963 by Father Urban Rupp. There followed for Father Rauscher, who stayed on as an assistant at Emmanuel, a period which provided him with more free time to read and write. At the time of his death he was working on a volume of poetry, "Serve Domino in Laetitia," (Serve the Lord in Joy). It was noted after his death that the title of this last work might well have been the motto of his life.



## Father Urban Rupp

Father Urban Rupp had been an assistant at Emmanuel for two years when he was named pastor of the church in 1963. A native of Cherokee, Iowa, Urban Rupp was born in 1918 and grew up in a Catholic family blessed with eight children and three religious vocations. Two of his sisters later became nuns, Sister Mary Catherine Rupp, OSM and Sister Christine Rupp, OSM.



Emmanuel Archives

Fr. Urban Rupp, S.M.

Father Rupp made his first vows as a Marianist at the age of 22 in Immaculate Conception Chapel on the University of Dayton campus. Four years later he took his final vows in the same church. On July 18, 1948, the 30-year-old Marianist was ordained to the priesthood in Fribourg, Switzerland by Bishop Francois Charriere.

Before coming to Emmanuel, Father Rupp worked primarily as a teacher and guidance counselor. In Ohio he served at Purcell High School, Cincinnati; Cathedral Latin, Cleveland, and Cham-inade High School, Dayton. For six years he worked as Director of Guidance at Holy Trinity High School in Brooklyn, N.Y., laying the foundation for their guidance department.

While he was at Emmanuel Father Rupp also served as emergency chaplain at Miami Valley Hospital. Although his years as pastor were few, he left a lasting reminder of his service

at Emmanuel. The main doors of the church as well as those in the vestibule were installed during this period. Inlaid with leaded glass, the doors were the work of B.G. Danis Co.

Father Rupp had hoped to complete the painting of the interior of the church during his brief pastorate but the parish lacked sufficient funds. He did, however initiate the weekly church bulletin which is still published today. The first issue appeared May 15, 1966. Following as it did, closely upon the heels of Vatican II, the bulletin offers today's readers an accurate account of the changes during that period as they were introduced at Emmanuel.

Included in the weekly publication were frequent appeals for "reader leaders" (lectors) and ushers, also known in the jargon of the time as "people seaters." Instructions were given in the new method for receiving Holy Communion and changes in the sacrament of Penance and laws of fast and abstinence. Finally, the bulletin traced the formation of the Parish Council. Chosen to serve on Emmanuel's first Parish Council were Joe Garcia, Ed Frey, Janet Moorman and Frances Sucher.

Assisting Father Rupp while he was at Emmanuel was Marianist Father Cyril Middendorf. In 1967 Father Rupp left Emmanuel to become Director of Campus Ministry at the University of Dayton. He died March 22, 1987 as he completed his celebration of Sunday morning Mass at St. Anthony parish where he served as associate pastor for the last seven years of his life. His burial Mass at St. Anthony took place on the feast of the Annunciation.

During the mid-sixties, regular attendance at Emmanuel dropped to 325. The Archdiocese was faced with a difficult decision. "Should Emmanuel parish be phased out. Or should it be preserved because of its historical value and perhaps made a non-territorial parish." The decision was made in favor of a non-territorial parish by Archbishop Karl J. Alter.



## 8 Revitalization

### Father Paul Wagner

Marianist Father Paul Wagner took the helm in 1967 and under his leadership Emmanuel revived as a non-territorial parish attracting parishioners of various backgrounds and age groups who preferred more traditional types of services. While in the wake of Vatican II most parishes introduced English liturgies, Emmanuel continued to offer a Mass in Latin every Sunday according to the Novus Ordo (new order). A Miraculous Medal novena was inaugurated on Tuesday evenings, a devotion which two decades later still draws an attendance of more than 150 participants from throughout the city.



Fr. Paul Wagner, S.M.

Emmanuel Archives

Father Wagner, a native of Detroit brought with him to Emmanuel a vigor born of diverse service and experience.

Ordained in 1935 in Fribourg, Switzerland, Father Wagner had served as an educator, a World War II Navy chaplain, a prison chaplain in Nassau County and an admissions director, theology professor and chaplain at the University of Dayton.

His assistant at Emmanuel, Father John P. Finke was a military chaplain for two years before retiring to parish work at Emmanuel. Also arriving at the parish with Father Wagner was Brother Edmund Schmid, of Fanny Farmer fame.

Once again a vibrant center of Catholic life, Emmanuel prepared to celebrate the centennial of its present church built in 1871. Walter M. Litsey, Inc. was the company selected to refurbish the interior of the church in shades of creamy white, soft blue, red and gold.

Nearing the centennial celebration, Father Wagner, four and a half years into his pastorate reported: "The boundaries of Emmanuel contain few Catholics but our parishioners come from all over town and from many small communities. We have 600 registered families and 68 youngsters registered in our Confraternity of Christian Doctrine program. Baptisms have risen from eight in 1960 to 54 in 1970."

Archbishop Paul F. Leibold celebrated the centennial Mass August 15, 1971 expressing in Emmanuel's centennial booklet his high personal regard for the church where his grandparents and great-grandparents had worshipped and where his own father was baptized and had served Mass.

Participating in the celebration held on the feast of the Assumption were Emmanuel's oldest parishioners, centenarians Otto Moosburger and Mrs. Caroline Krug, both of whom took part in the Offertory Procession. An anniversary dinner, attended by 1,000 guests, followed the Mass.

For the occasion, Marianist Brother Al Hochendonner, noted for his culinary expertise, baked and decorated a cake-model of Emmanuel which was displayed in front of the church.

Emmanuel Church, which only a few years earlier had almost fallen into obscurity was again hailed by local journalists. "It is the largest church in the Archdiocese, with a seating capacity of 1,400. It is the only church in Ohio with double balconies. Except for the exterior sandstone, the entire structure is made of wood and



brick with no steel whatever. Finally the architect achieved what others have tried in vain to copy — a church with nary a pillar holding up its ceiling which is 85 feet from the floor."

In the fall of 1972, the ladies of the parish re-established their Altar Rosary Society, inactive for some two decades. The new officers were Mrs. Martin Wehner, president; Mrs. Robert Murphy, corresponding secretary; Mrs. Philip Parmley, vice president; Mrs. Lawrence Mangan, treasurer.

On the evening of the first meeting, Altar Rosary Society members gathered with their spiritual director, Father Finke, to dedicate a shrine to Our Lady of Grace. The statue of the Blessed Virgin was donated by Horace J. Boesch in memory of his wife, Roxie.

In April of 1973 Emmanuel's oldest, Otto Moosbrugger died at the age of 102. A member of a pioneer Catholic family in Dayton, Mr. Moosbrugger was baptized in a chapel because the new Emmanuel church was not completed at the time of his birth. He attended Emmanuel School and St. Mary's Institute. At the time of his death, he was the oldest Fourth Degree Knights of Columbus member in the world and believed to be the world's oldest pharmacist.

Mr. Moosbrugger's son, Father Edwin Moosbrugger, S.J. celebrated the 50th anniversary of his profession as a Jesuit at Emmanuel, his home parish.

Emmanuel, noted for its preservation of the older rites and traditions of the Church, was the scene of a Maronite Rite Mass, August 25, 1974, celebrated by Archbishop Nicholas T. Elko. The Maronites, a branch of the ancient Church of Antioch, is one of the Eastern rites of the Catholic Church. The Mass was accompanied by hymns which date from the time of Christ.

## Father James McKay

In April of 1976 the Society of Mary announced the appointment of Father James McKay, S.M. as co-pastor of Emmanuel church to succeed Father Paul J. Wagner. Four months later, Father Wagner moved to Ascension and Father McKay continued as pastor of Emmanuel. Father Wagner died November

16, 1983 at the University of Dayton where he was living in retirement.

Emmanuel was Father McKay's first pastorate. The middle child in a family of 11 children, James McKay was born in Manifold, Pa., a suburb of Washington, Pa. in 1916. When he was 12 years old, the McKay family moved to Detroit where young Jim attended his first Catholic school at Holy Redeemer Parish. Two years later he joined the Society of Mary, receiving his Marianist training at Mount St. John in Dayton, now Bergamo.



Fr. James McKay, S.M.

Emmanuel Archives

After profession of vows as a Marianist in 1934 and graduation from the Univeristy of Dayton, in 1937, Father McKay taught at Cathedral Latin High School in Cleveland before entering the seminary in 1941. After theological studies at Catholic University in Washington, D.C. and at St. Meinrad Seminary in Indiana he was ordained with seven other Marianists of the Cincinnati Province by Bishop Rehring at Mount St. John on May 30, 1944.

Before he came to Emmanuel, Father McKay's life as a priest had been primarily directed toward education and renewal. During his 30 years as a teacher, his areas of specialization were the classical languages and religion. Then in 1969 he joined the staff of Bergamo Center for Christian Renewal in Dayton where he worked in public relations.



Briefly returning to the field of education in 1972, Father McKay moved to Evansville, Ind., where he served as assistant principal of a high school for two years. Then, once again he took up renewal work as president of Bergamo East Conference Center, Marcy, N.Y. before coming to Emmanuel in 1976.

Currently beginning his twelfth year as pastor of the Franklin Street church, Father McKay ministers to an active congregation of over 1,000 members. He is assisted by Marianist Father Adrian McCarthy and Frank Kenney and Brother Joseph Meder. Brother Ed Schmid who came to Emmanuel with Father Wagner continues to serve as church sacristan, overseeing the care of all of the parish buildings.

Over the past decade, while changes have occurred at Emmanuel, tradition has remained an important part of parish life. The weekly Miraculous Medal novena continues to attract a large and faithful following from throughout the city.

Under the guidance of Father McKay, the parish community has maintained a strength and vitality which augurs well for the future of the downtown church. Baptisms are on the increase and the parish is blessed with a strong program, staffed by volunteers, as well as an active Altar Rosary Society, a productive St. Vincent de Paul Conference and ministry to sick and shut-ins. As in the past, Emmanuel values strong ties with its neighbors, Chaminade-Julienne High School across the street and the Marianist Mission next door.

## Sesquicentennial

Preparations for Emmanuel's sesquicentennial celebration began in April of 1987 with the signing of a contract for renovation and repair of the church. Wellman Brothers of Coldwater, Ohio, set up the scaffolding and artisans from Conrad-Schmitt Studios performed the actual work of repair and decoration. Overall cost of the project was approximately \$232,000.

Parishioners met in March of 1987 to form committees to work on various phases of the sesquicentennial program and to plan for the special Mass which would introduce the sesquicentennial year. The Mass, to be celebrated by Archbishop Daniel E.

Pilarczyk was set for the Feast of Christ the King, November 22 at 3 p.m.

As the months passed, contributions for the renovation fund mounted; a pictorial booklet for the celebration took shape; and a history of the parish based upon research by Father McKay, was written and readied for publication by Marie Fay.

Memorabilia related to Emmanuel's past was collected from parishioners for a historical display. And a special Christmas ornament was designed to commemorate the sesquicentennial of the parish.

As Emmanuel's past unfolded, so did its future. Young David Zink of Emmanuel was accepted as a seminarian for the Archdiocese and began his studies for the priesthood at Mount St. Mary Seminary.

Weeks in advance of the sesquicentennial celebration, invitations went out to all parishioners and special guests. By the Feast of Christ the King, \$131,431 had been contributed to the renovation fund and the church gleamed for the celebration of its founding.

That afternoon, more than an hour before the service began, the first parishioners arrived for the Mass to be celebrated by their archbishop, in the church in which he had himself been baptized. Some 700 parish members, religious dignitaries and civic leaders attended the Mass. Included among these were Father Bert Buby, Marianist Provincial of the Cincinnati Province; the Rev. Robert E. Kolze, Executive Director of Metropolitan Churches United; County Commissioner Charles Curran and State Representative Russ Guerra, as well as Archbishop Daniel E. Pilarczyk and his secretary, Father Terrance Scheider and Dayton area priests.

Young and old crowded the interior of Emmanuel — infants in arms to older members in wheelchairs — to observe the 150th anniversary of the church of their birth.

Many things had changed in the world, in the United States and in Dayton during those 150 years, noted Archbishop Pilarczyk in his homily, but Christ and His love for us had remained constant.

At the anniversary Mass, E. LeRoy Lang directed the choir



made up of his family and friends. Students from the Confraternity of Christian Doctrine formed the Offertory procession and the entire congregation joined in the final hymn, "Holy God, We Praise Thy Name," singing the words first in German, then in English, a poignant reminder that for 80 years German was the spoken language of Emmanuel parish.

For Mr. Lang, a choir director for some 50 years, 20 of which were dedicated to service at Emmanuel, it was a glorious finale. He would retire in January of 1988. Rosemary Trimbach, Emmanuel's organist for 41 years had retired just two years earlier, ending a notable era of music at Emmanuel.

From the sesquicentennial Mass, most of the 700 guests moved on to the University of Dayton where they gathered at a reception and dinner to reminisce and thank God for his blessings.

Other events on the sesquicentennial calendar included a Lenten renewal program, a picnic, parish homecoming, memorial Mass for deceased members of the parish and a dinner dance.

## Our Church Today

Today, as Emmanuel prepares to begin another 150 years in downtown Dayton, it remains a stately reminder of the city's earliest religious history. Still noted for its architecture and traditional beauty, the church attracts many out of town visitors.

But its strength lies in the men, women and children who cross its thresholds regularly, members from throughout the city who are the lifeblood of its parish community.

As these parishioners welcome new members to their midst, they continue to pass on the spirit and tradition which is the essence of Emmanuel — a spirit and tradition upon which Emmanuel's founding members rested their belief 150 years ago — GOD IS WITH US.

## Acknowledgments

This history of Emmanuel Church grew out of correspondence, news clippings, written accounts, documents and photographs collected by Father James McKay during his years as pastor. He gratefully acknowledges the individuals and institutions whose careful preservation of such material made the booklet possible. But first he is especially grateful to Marie Fay, formerly of the Catholic Telegraph, who so ably drew from all of our research and some of her own the history you have just read. He is very grateful also to Martin Kelly, who from the knowledge he accumulated of the parish and the neighborhood as a long time parish member residing on nearby Main Street, provided great assistance in research and in the gathering and selection of pictures.

*Annals of St. Elizabeth*, Dayton

*Appleton's Cyclopaedia of American Biography*

Archives of the Archdiocese of Cincinnati

*Ave Maria*, Nov. 21, 1873

Borgert, Sharon A., Dayton, extensive research

Cavanaugh, Father John L., Archdiocese of Cincinnati

*Catholic Record Society Bulletin*, Diocese of Columbus,

Father H.E. Mattingly, Editor

*Catholic Telegraph*, Archdiocese of Cincinnati

Chancery, Archdiocese of Cincinnati

Chancery, Archdiocese of Cleveland

Chancery, Archdiocese of Columbus

*Cincinnati Enquirer*, The, 1873

Coppejans-Desmedt, Hilda, Gent, Belgium

Crew, R. Thomas, Jr., The Mariners Museum, Newport News, Va.

*Dayton Daily Journal*, 1897, 1898

Delperdange, Laurence, Royal Museum of Art and History, Brussels, Belgium

DeKeyser, W., Archives de L'Etat a Mons, Belgium

*Democratic Herald*, Dayton, 1837

Denys, Father Charles, CICM, Detroit, Mich.

D'Haese, ZEH Josef, Eke-Nazareth, Belgium



Emmanuel Church Archives

*Emmanuel Church, Cradle of Catholicism* by Michael Holloran,  
1975

Geiger, Father James A., Diocese of Columbus

Goetz, Father Joseph, Archdiocese of Cincinnati

Hass, Janice L., Reference Librarian, Rutherford B. Hayes  
Center, Fremont

Haile, Peggy, Norfolk Public Library System, Norfolk, Va.

*Historical Sketch of the Society of Mary*

*History of Catholicity in Northern Ohio and in the Diocese of  
Cleveland* by Michael W. Carr

*History of Dayton and Montgomery County*, 1909

*History of Emmanuel Church* by Father Albert Kroum

*History of Montgomery County*, 1882

*History of the Archdiocese of Cincinnati* by Father John H.  
Lamott, STD

Heskamp, Father Joseph, Archdiocese of Cincinnati

Hoch, Father Richard, Diocese of Columbus

Hussey, Father Edmund, Archdiocese of Cincinnati

*Hocking Sentinel*, Logan

Jakobowski, Benjamin, photography

Johnson, G., Antwerp, Belgium, V.V.F.

Kelly, Martin, Emmanuel Church, Dayton, for research and  
picture preparation

Kern, Margaret, U.D. student, extensive research

*Key*, Nov. 1984, Kenneth Baker, S.J., Editor-Publisher

Keyes, John C., Dayton

Kiczek, Librarian, St. Mary Seminary, Cleveland

Koehler, Father Theodore, Marian Library, University of  
Dayton

Krosel, Christine L., Director of Archives, Diocese of Cleveland

Kruskamp, Helen, Jamestown

*Life and Work of the Deceased, J.G. Hahne*, (originally in  
German, translated by Hildegard Gensch, 1983)

Lubinski, Mary Lou, Kettering

Margreve, Brother Hubert, Marianistes, Reves, Belgium

*Marianist Mission Report*, 1971

Maroon, Father Donald, Diocese of Columbus

McGarry, J.L., St Elizabeth Medical Center, Dayton  
Meneely, John K., Troy, N.Y.  
*Modern Men*, 1896, publication of Young Men's Institute,  
Dayton  
Molloy, Father Cronan T., Diocese of Steubenville  
Montgomery County Historical Society  
National Archives Trust Fund Board, Washington, D.C.  
Ohio Province Archives, Sisters of Notre Dame de Namur  
*The Parishioner*, 1914, O'Donnell Brothers, Publishers  
Parks, R. Michael, M.A., St. Joseph Residential Treatment &  
Child Care Center  
Piton, Mary, The Franklin County Genealogical Society  
Popelier, Caquant, Genealogicum Belgicum  
Shanahan, Father John, Diocese of Toledo  
Schaefer, Mark, Emmanuel, photography  
Symoens, J., Genealogical and Demographic Society, Brussels,  
Belgium  
Tenpound, Earl P., E. Moline, Ill.  
Timothy, Nadine B., Genealogical Dept., The Church of Jesus  
Christ of Latter Day Saints, Salt Lake City, Utah  
University of Dayton Archives  
University of Notre Dame Archives, Richard M. Cochran,  
Assistant Archivist  
*Upon This Rock, A History of St. Peter's Church, Steubenville,  
Ohio* by Robert F. Marrer  
Waltenier, Guy, Royal Academy of Science, Brussels, Belgium  
Zotkiewicz, Margaret R., Dayton, extensive research





October 1987. Newly renovated by Chevrolet  
in Wisconsin, Summer of 1987.

JOHN ROESCH LIBRARY



✓

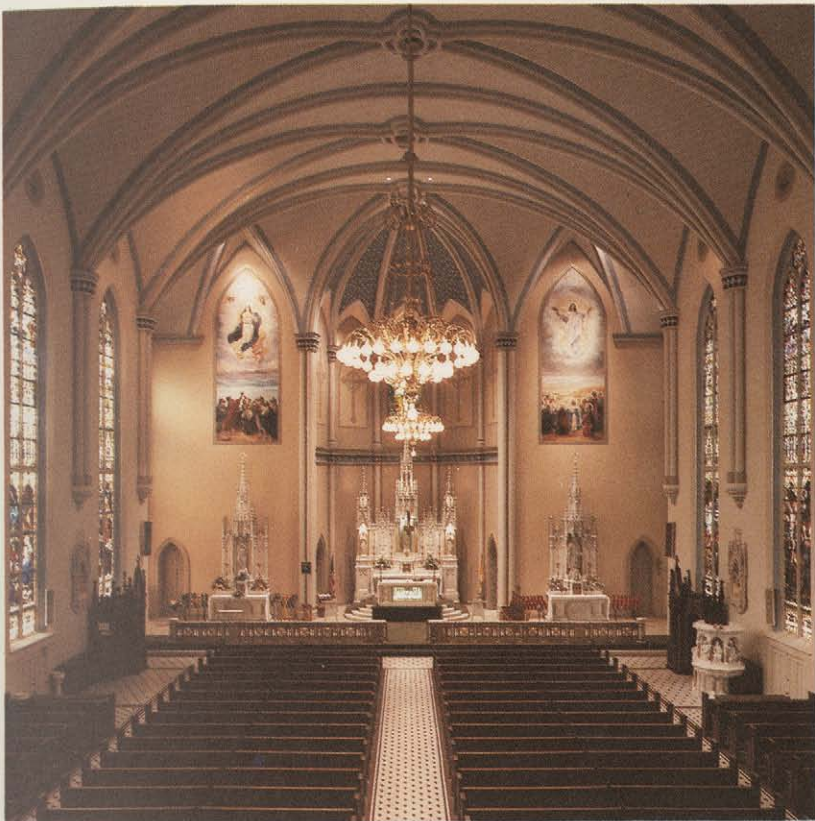


Photo: Martha Thurman

Interior of Emmanuel — September 1987. Newly renovated by Conrad-Schmitt Studios, New Berlin Wisconsin, Summer of 1987.

UNIVERSITY OF DAYTON ROESCH LIBRARY



UNIVERSITY OF DAYTON LIBRARY



R701107260



UNIVERSITY OF DAYTON, ROESCH LIBRARY

BOOK DUE ON LAST DATE SHOWN

1	7
2	8
3	9
4	10
5	11
6	12