

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

PHO 678520

FOR NPS USE ONLY

RECEIVED MAR 19 1979

DATE ENTERED

26

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORMSEE INSTRUCTIONS IN HOW TO COMPLETE NATIONAL REGISTER FORMS
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS**1 NAME** *Cross-Tipped Churches Thematic Resource*

HISTORIC

Land of the Cross-Tipped Churches

Thematic Grouping

AND/OR COMMON

2 LOCATION

STREET & NUMBER

Within a 22 miles radius of the convent at Maria Stein

NOT FOR PUBLICATION

CITY, TOWN

CONGRESSIONAL DISTRICT

VICINITY OF

Tennyson Guyer

STATE

CODE

COUNTY

CODE

Ohio, Indiana

039

Mercer 107, Auglaize 11, Darke 037, Shelby 149

3 CLASSIFICATION

CATEGORY

 DISTRICT BUILDING(S) STRUCTURE SITE OBJECT other

OWNERSHIP

 PUBLIC PRIVATE BOTH

PUBLIC ACQUISITION

 IN PROCESS BEING CONSIDERED

STATUS

 OCCUPIED UNOCCUPIED WORK IN PROGRESS

ACCESSIBLE

 YES: RESTRICTED YES: UNRESTRICTED NO

PRESENT USE

 AGRICULTURE COMMERCIAL EDUCATIONAL ENTERTAINMENT GOVERNMENT INDUSTRIAL MILITARY MUSEUM PARK PRIVATE RESIDENCE RELIGIOUS SCIENTIFIC TRANSPORTATION OTHER:

Thematic Grouping

4 OWNER OF PROPERTY

NAME

multiple ownership

STREET & NUMBER

CITY, TOWN

STATE

VICINITY OF

5 LOCATION OF LEGAL DESCRIPTIONCOURTHOUSE,
REGISTRY OF DEEDS, ETC.Mercer Co. - Celina
Auglaize Co. - WapakonetaJay Co., Ind. - Portland
~~Adams Co., Ind. - Decatur~~

STREET & NUMBER

Darke Co. - Greenville
Shelby Co., - Sidney

CITY, TOWN

STATE

6 REPRESENTATION IN EXISTING SURVEYS

TITLE

Ohio Historic Inventory

DATE

January - October 1977

 FEDERAL STATE COUNTY LOCALDEPOSITORY FOR
SURVEY RECORDS

WOBC Historic Preservation Office, Wright State University

CITY, TOWN

Celina

STATE

Ohio

7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input type="checkbox"/> EXCELLENT	<input type="checkbox"/> DETERIORATED	<input type="checkbox"/> UNALTERED	<input type="checkbox"/> ORIGINAL SITE
<input type="checkbox"/> GOOD	<input type="checkbox"/> RUINS	<input type="checkbox"/> ALTERED	<input type="checkbox"/> MOVED DATE _____
<input type="checkbox"/> FAIR	<input type="checkbox"/> UNEXPOSED		

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

This survey includes the buildings related to the ante-bellum reform movement of Reverend Father Francis de Sales Brunner and the Society of the Most Precious Blood in an area radiating twenty-two miles from the convent at Maria Stein which is located in rural west central Ohio. These buildings are convents, churches, schools, rectories, and seminaries that were constructed to serve the needs of the Catholic people in the mid 1800's.

At the southern extreme of the Black Swamp lay fertile land covered with dense forests. The land had to be drained and cleared before the settlers could farm. Drainage was accomplished when the Miami-Erie Canal and the reservoir, Grand Lake St. Marys, was completed in 1845. This problem solved, permanent white settlement began. Log cabins and log or frame houses were raised quickly on the purchased land.

In contrast to these primitive dwellings, Father Brunner supervised the construction of six brick widely scattered convents that housed the priests, brothers, and sisters of the Society. Built from 1846-1856, these U-shaped fortresses resembled the European monasteries and castles which had housed this communal group. The primary brick structure from two of these convent complexes remains intact at Cassella, Ohio (1), and Trinity, Indiana (2). The original walls and foundations of the convents at Egypt and Maria Stein (3) remain in altered conditions. The Himmelparten and Minister convents remain only as sites today. Numerous individual parishes were founded, and small settlements grew around the nucleus of church and school. Almost all of these parishes continue to be served by the members of the Society of the Most Precious Blood today.

1845-1865

The first generation of churches span these years and were generally log or frame with a few brick exceptions. Very few survive. A small church of brick and stucco built at Fryburg (4) in 1850 is an excellent example of this period with an interior that has angels frescoed on stencilled ceilings. A frame church from 1852 at St. Marys was moved to the bank of the canal and is now used as a residence. The brick church at Minster (5) built in 1848 now has majestic twin towers that were designed by Anton Goehr in 1874. In Fort Loramie, the 1849 brick church, now a side chapel was joined to their later church.

1865-1885

The second generation churches which often replaced the log churches were typically small brick rectangular structures without spires. The 1866 church at Frenchtown (7), and the 1867 St. Marys church (8), designed by Anton Goehr, retain the original style that was characterized by a bell tower. Other churches of the period at Egypt also by Goehr (9), St. Joe (10), St. Anthony (11), St. Wendelin (12), Cassella (13), and Philothea (14) were also simple in design. The 1877 church at Carthagenia by Anton DeCurtins (15) was the first church in this thematic grouping known to be originally designed with tower and spire. This style became so popular that it influenced the additions of towers and spires to the earlier plain structures, and began the trend for later church constructions.

The 1872 brick church at New Bremen, founded in a strong German Protestant colony, was the only one abandoned by its parish and purchased later by another denomination. It is completely unrecognizable due to recent Sunday School additions. The Fort Loramie church (16), the last church designed by the Minster architect, Anton Goehr, is atypical for the period and the area because of its elaborate stonework on the triple-arched facade and the seven golden statues at the doorways. Since Fort Loramie was a very early trading center and

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

FOR NPS USE ONLY
RECEIVED MAR 19 1979
DATE ENTERED JUL 26 1979

Land of the Cross-Tipped Churches

CONTINUATION SHEET

ITEM NUMBER 7 PAGE 2

later a canal town, the style of its church had varied outside influences. The churches at Fort Loramie and Irish Glynwood (17) are the beginning of the new style that is found in the next twenty-year period.

1885-1905

The greatest number of churches in this thematic grouping were built during the third generation. Grandiose High Gothic brick buildings with elaborate Bedford stone trim characterizes the architecture which was primarily the work of the DeCurtins family who settled in Carthagena in the 1850's. The church interiors of this period are outstanding because the blend between exterior and interior design was a major concern to the DeCurtins architects, as remembered by Elizabeth, granddaughter of Anton.¹ An illustration of this concern was seen in the delicate main altar at Carthagena (18), possibly the only ones done by Anton DeCurtins. It was removed from the church in 1978 and is in storage.

The churches at Trinity, Ind. (19), Sharpsburg (20), St. John (21), Maria Stein Relic Chapel (22), St. Henry (23), St. Sebastian (24), and St. Peter (25) were all designed or constructed by Anton DeCurtins and/or his sons. Characteristic of all these buildings is the projecting central tower with the tall, graceful spire.

The Coldwater church (26) with its asymmetrical twin towers, and Celina's massive Romanesque church (27) were also DeCurtins buildings, but their arrival marked the new trend toward transitional design. Another Gothic Revival church in Russia (28) was designed by an unknown architect. Two DeCurtins churches from this period were demolished for new buildings: Our Lady of Guadalupe (1905-1960) and Mary, Help of Christians, Ft. Recovery (1902-1977).

1905-1925

The transitional period produced churches with off-center towers and a variety of styles. Included are the delicate white stucco St. Louis church (29) with its bracketed bell tower which served a French settlement, and the modified Italian villa church at St. Patrick (30), originally settled by Irish canal workers. The churches at Cranberry Prairie (31), St. Rose (32), Wapakoneta (33), and the chapel at the St. Charles Seminary (34) were built by Anton DeCurtins' sons. The chapel of the seminary is wrapped on three sides by the 1922 building. The Gothic Revival church in Osgood (35) was designed by a different architect. Although dissimilar in architectural style, e.g. Romanesque and High Gothic Revival, several share the same architect. Those four also resemble each other in their general size, and their attention to interior detail and ornamentation. The last church in this group, an excellent example of Romanesque Revival at Burkettsville (36), seems to be late for the period. However, the parish chose the design in 1900, but due to financial complications and World War I, the construction was delayed until 1924.

¹ Personal interview with Miss Elizabeth DeCurtins, Delphos, Ohio, August 26, 1977.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

FOR NPS USE ONLY
RECEIVED MAR 19 1979
JUL 26 1979
DATE ENTERED

Land of the Cross-Tipped Churches

CONTINUATION SHEET

ITEM NUMBER 7 PAGE 3

Most of the churches from the two earliest generations and a few from the third have been replaced. Only one new parish has been established since 1925. Rockford has a plain church built in 1937 by Fred DeCurtins, grandson of Anton. The lateness of the establishment of this northern Mercer County parish was due to a general anti-Catholic sentiment and the activities of the Ku Klux Klan and the Jehovah Witnesses.

The early emphasis on education by the settlers, as well as by the Society, resulted in various other types of buildings. A few one-room brick schoolhouses built before 1900 are now used as parish halls, like those at St. Rose (37) and St. Wendelin (38). A German vernacular two story school (39) at Fryburg is outstanding and atypical for the period. Also unusual is the High Victorian Gothic school (40) at Fort Loramie, built in 1885 to supplement an earlier one room school. Many 19th century schools were lost or drastically altered when consolidation of rural school districts occurred.

The turn-of-the-century buildings include the Italianate two-story schools built by the DeCurtins Bros. at St. Henry (41), Chickasaw (42), and Trinity, Indiana (43). The Romanesque two-story school with towers and turrets at Wapakoneta (44) and the elaborate Italian Villa (45) at Minster are other styles of this period. Next came two-story buildings with basements characterized by perpendicular lines and pillared doorways. There are four examples of this style: one at Botkins (46), one at Coldwater (47), and two at Celina (48, 49). The latter three were by the DeCurtins. All of these sound buildings are still being used as schools except Trinity, which serves as a parish hall. However, they are being threatened by the desire of school administrators for new buildings.

In the early 1900's the Archbishop of Cincinnati directed that each parish furnish a house for its pastor. In response to this, many elaborate rectories were built directly beside the church and the priests were no longer housed at the nearby convents. Most rectories are transitional in design and reflect the style popularized in the Sears, Roebuck and Co. building catalog. Typical of this style is the two-story rectangular brick building with pyramidal or hipped roofs that has a one-story veranda porch. Good examples are found at Cassella (50), St. Joe (51), Cranberry Prairie (52), and St. Sebastian (53), a DeCurtins building. Additional examples are at St. Patrick (54), Egypt (55), North Star (56), Osgood (57), Sharpsburg (58), St. Peter (59), St. John, Maria Stein (60), St. Rose (61), Burkettsville (62), Trinity, Ind. (63), Coldwater (64), Chickasaw (65), McCartyville (66). A lovely Italian Villa at Botkins (67), the High Gothic mansions at St. Henry (68), Fort Loramie (69), and Celina (70), are examples of more elaborate rectories. A variety of frame rectories were constructed around the turn of the century including the Queene Annes at Philothea (71) and Wendelin (72).

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

Land of the Cross Tipped Churches
Auglaize, Darke, Mercer, Shelby Counties, Ohio

FOR NPS USE ONLY	
RECEIVED	MAR 19 1979
DATE ENTERED	JUL 26 1979

CONTINUATION SHEET

ITEM NUMBER 7 PAGE 4

Special types of ecclesiastical buildings are also included. St. Charles Seminary (73) is a late Gothic Revival three-story building with a frontage of 371 feet, flanked by two wings running east, each 140 feet long. Six years were needed for its construction in the 1920's. The original portion of the St. Marys Novitiate at Burketttsville, a quasi-seminary opened in 1884, burned in 1970 and remains only as a site today. The new convent and chapel at Maria Stein (74A, & 74B) built by Anton DeCurtins and decorated by his sons, served as the motherhouse of the sisters until 1923. Marked on the map are several residences, the homes of the architects DeCurtins and Goehr and three parish-owned teacher's houses. Cemeteries, often adjacent to the churches and convents, are not included in this nomination, but are a part of the history of the area.

The three mother churches at Minster, St. Valbert's and Petersburg were the nucleus of this movement in the early years. St. Valbert's and Petersburg remain today as sites with only cemeteries marking their short existences. Minster became the most important mother church and remained so until the turn of the century. Three other sites are located at Minster. These include the orphanage which housed children of victims of the 1849 cholera scourge and later became a girl's academy, St. Marys Institute; St. Theresa's School for Girls built in 1867; and the 1852 Minster Convent.

This inventory was conducted by Mary Ann Brown and Mary Niekamp with Lois Rock assisting with the preparation of the nomination form at the Western Ohio Branch Campus Regional Preservation Office. The buildings directly related to the Society of the Most Precious Blood and built before 1925 are included. Exclusions are buildings not originally constructed by the Society, but later purchased. These buildings have had a marginal impact on the architectural uniqueness of the area. Ecclesiastical structures outside the 22 mile radius of Maria Stein are excluded. This inventory does not include any archaeological survey.

FHR-8-300A
(11/78)

UNITED STATES DEPARTMENT OF THE INTERIOR
HERITAGE CONSERVATION AND RECREATION SERVICE

FOR HCRS USE ONLY	
RECEIVED	JUL 10 1979 2 6
DATE ENTERED	

NATIONAL REGISTER OF HISTORIC PLACES INVENTORY -- NOMINATION FORM

Land of the Cross -Tipped Churches, Auglaize, Darke, Mercer, Shelby Counties, Ohio

CONTINUATION SHEET

ITEM NUMBER 7 & 8 PAGE

#7

Excluded buildings besides those not historically or architecturally related to the theme include properties which post-date the 50 year criteria, or whose integrity has been compromised through insensitive additions or alterations. See green notes.

#8

The Land of the Cross-Tipped Churches is an area in western Ohio radiating 22 miles around the Maria Stein Convent that was settled by northern European immigrants (primarily German) drawn there by the presence of the communal Society of the Most Precious Blood. It remains today a culturally and visually distinctive area which is easily identified by the vast numbers of outstanding ecclesiastical brick structures in a rural, flat farmland predominated by modest frame buildings.

The portion of the resources located in Indiana have been submitted to the Indiana state review board for their consideration.

8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input checked="" type="checkbox"/> RELIGION
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input checked="" type="checkbox"/> LITERATURE	<input checked="" type="checkbox"/> SCULPTURE
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> ARCHITECTURE	<input checked="" type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input checked="" type="checkbox"/> SOCIAL/HUMANITARIAN
<input type="checkbox"/> 1700-1799	<input checked="" type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input checked="" type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input checked="" type="checkbox"/> 1900-1925	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES

BUILDER/ARCHITECT

STATEMENT OF SIGNIFICANCE

This nomination relates the story of a "veritable holy land" established by the missionary priest, Reverend Father Brunner, who arrived in America in 1843 from Loewenberg, Switzerland. He was one of those passionate men and women caught up in the wave of reform that swept across Europe and America. Inspired by his mother who founded the Sisters of the Congregation in 1833, and gifted with a keen mind and an indomitable will, he was obsessed with the desire to spread devotion to the Precious Blood of the Saviour through self-sacrifice. The communal group of priests, brothers and sisters journeyed with him to this newly opened land that was free of established religious and political authority. According to Sister Octavia, "His piety was dynamic. It impelled him to undertake great things for God - things which seemed in the eyes of the world sheer folly." ¹

The area was ripe for Father Brunner's mission because of these historical events: the Treaty of Greenville in 1795, the Treaty of St. Marys in 1819, and the removal of the last Indian nation from Wapakoneta in 1831 which opened up the entire area to white settlers. The completion of the Miami-Erie Canal in 1845 provided the transportation to bring the predominantly German Catholic farmers to this almost impassible wilderness. They soon formed small parishes to worship with their neighbors in their own homes. Because they felt a compelling need to hear Mass and receive the sacraments, the irregular visits from itinerant priests were very unsatisfactory.

The fathers of the Society of the Most Precious Blood were not the first to minister to these early inhabitants. An Irish priest, Father Edward Fenwick, criss-crossed the state of Ohio from 1808-1832. At that time, there were only two priests serving northern Ohio. One of them was Reverend John William Hortsman, a former professor of Osnabreuck, Germany, who could also survey land and be a physician to the sick. Situated at Glandorf, Ohio, in 1832, he traveled once a month through Wapakoneta to Minster, a distance of over 50 miles. At a halfway point, he established a log church at Petersburg in Auglaize County in 1836. Father Louis Navarron was recruited from France in 1839 by Bishop John Baptist Purcell of Cincinnati to serve the French immigrants in Darke and Shelby Counties. In 1843 at the death of German-speaking Father Horstmann, Father Navarron was persuaded to take over the care of the German colonists in Mercer and Auglaize Counties. Burdened with this impossible task, he beseeched Bishop Purcell to appoint a permanent German-speaking priest for the area.

Since Bishop Purcell had difficulty communicating with the German settlers, he offered Father Brunner and conferees the responsibility for these parishes. By 1846 fathers of the Society of the Precious Blood were resident in Minster. Father Brunner, who was multi-lingual, was in complete freedom to direct all things within the rules of his Society. He immediately set about to purchase a tract of land and to construct a convent. In time, six of these convents and two seminaries were built, each being part of a self-sustaining farm operation ranging from 100 to 500 acres. This means of support was more acceptable

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

FOR NPS USE ONLY
RECEIVED: MAR 19 1979
DATE ENTERED: JUL 26 1979

Land of the Cross-Tipped Churches

CONTINUATION SHEET

ITEM NUMBER 8 PAGE 2

in America than begging, which was more typical in Europe. An early spark of social responsibility resulted in the construction of an orphanage at Minster after the cholera epidemic of 1849. Shortly after its building, it became the St. Mary's institute for Girls. Encouraged by his success at Minster and Maria Stein, Father Brunner withdrew from his previous conflict-ridden station at Glandorf, Ohio.

Thus began the intensive construction of religious buildings that lasted through the turn of the century. Because of great difficulty in travel in this swampy land, the settlers demanded that their church and school be close to home. Parish after parish arose, often within several miles of each other, until the land was dotted with cross-tipped churches.

In 1859, after the death of the controversial zealot, Father Brunner, which often triggers the decline of such intense groups, another unusual set of coincidences occurred which insured the Society's further development. Father J.M. Gartner, a missionary of the Sacred Heart Society, returned to America with a vast collection of relics that had escaped the plundering of the "banditi" in Italy during the ravages of her civil war. In 1874, he selected the convent chapel at Maria Stein since it would meet every requirement for a pilgrimage church: "The location of the chapel in a veritable holy land where for miles around the spires of Catholic churches at close intervals gave evidence of an almost entirely Catholic neighborhood; its seclusion in the quiet countryside where the very atmosphere breathed devotion and incited prayer; its remoteness from the centers of population, and the perpetual adoration of the Sisters." ² These relics are still honored by Catholics who come as pilgrims from many states and countries seeking spiritual renewal. The Maria Stein Convent and Relic Chapel complex was placed on the National Register for Historic Places in 1976.

The Society attracted so many candidates, especially from the rural area it served, that the order grew and prospered. That growth necessitated the continual building expansion at St. Charles Seminary at Carthagena and Novitiate at Burkettsville for the training of priests and brothers. To better house the relics at Maria Stein and to create a normal school for the sisters, a new chapel and convent were built in the 1890's. With this increasing supply of trained religious personnel, parishes multiplied and erected cathedral-like churches in this remote farmland.

Now, although the parishes remain strong and on-going, fewer young people are seeking a vocation with the Society of the Most Precious Blood which severely limits the number of parishes it can serve. If this trend continues, the parishes that once mushroomed from a few mother churches may be forced to withdraw again to a few centrally located churches in the larger towns. The smaller, older and more remote churches are threatened.

The following information is of secondary importance to this nomination. In the past, the social and cultural center for the villages was the church with its educated priests and

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

Land of the Cross Tipped Churches
Auglaize, Darke, Mercer, Shelby Counties, Ohio

FOR NPS USE ONLY	
RECEIVED	MAR 19 1979
DATE ENTERED	JUL 26 1979

CONTINUATION SHEET

ITEM NUMBER 8

PAGE 3

and sisters. The church with its lofty spire often dominated the landscape as well, situated as it was on a high point of land and visible for miles. To satisfy the aesthetic needs of the people, the parishioners strove to beautify their church with craftsmanship in gold-gilded altars, decorated pews, ornate communion railings and confessionals, embellished pipe organs (also done by the DeCurtins family), stencilling and frescoing on walls and ceilings, and religious oil paintings by Paulinus Trost, a member of the Society. The literature of the area was also affected as the history and development of the Society and the surrounding parishes were chronicled by the many scholars who studied at the convents and seminaries.

No archaeological study has been done in the area of this thematic grouping. The location of the early convents which were large complexes would be a good place to start. The location of the St. Charles Seminary which formerly was the site of a black settlement and school, Emlen Institute, at Carthagena would also be a logical place.

Ohio Historic Inventory forms have been done on all buildings and sites. They have been made available to the state clearinghouse, and copies are attached to this nomination form. A copy of the National Register form will also be sent to the Archdiocese office in Cincinnati as requested by Bishop Daniel Pilarczyk.

¹ Sister Octavia. Not With Silver or Gold, Sisters of the Precious Blood, Dayton, Ohio, 1945, page 194.

² Ibid. pp. 216-217.

9 MAJOR BIBLIOGRAPHICAL REFERENCES

See attached pages.

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY See Ohio Historic Inventory forms

UTM REFERENCES

A

ZONE	EASTING	NORTHING

C

ZONE	EASTING	NORTHING

B

ZONE	EASTING	NORTHING

D

ZONE	EASTING	NORTHING

VERBAL BOUNDARY DESCRIPTION

All buildings relating to the ante-bellum reform movement of Father Brunner and the Society of the Most Precious Blood in an area radiating twenty-two miles from the convent at Maria Stein which is located in rural west central Ohio.

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE
Indiana		Adams	
Indiana		Jay	

11 FORM PREPARED BY

NAME / TITLE

Mary Ann Brown, Preservation Office, and Mary Niekamp, Asst. July, 1978

ORGANIZATION

WOBC Historic Preservation Office

DATE

STREET & NUMBER

Western Ohio Branch Campus, Wright State University

TELEPHONE

419-586-2365, Ex. 53

CITY OR TOWN

Celina

STATE

Ohio

12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL

STATE

LOCAL

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

STATE HISTORIC PRESERVATION OFFICER SIGNATURE

[Handwritten Signature]

TITLE

Director, Ohio Historical Society

DATE

3/8/79

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

[Handwritten Signature]
DIRECTOR, OFFICE OF ARCHEOLOGY AND HISTORIC PRESERVATION

DATE

7-25-79

ATTEST: *[Handwritten Signature]*
KEEPER OF THE NATIONAL REGISTER

DATE ON THE NATIONAL REGISTER

DATE

7-25-79

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

Land of the Cross-Tipped Churches

Major Bibliographical References

FOR NPS USE ONLY
RECEIVED MAR 19 1979
JUL 26 1979
DATE ENTERED

CONTINUATION SHEET

ITEM NUMBER 9

PAGE 1

Books

- Alerding, Rev. H.J. The Diocese of Ft. Wayne. 1907.
Brunner, Rev. Francis De Sales, C.P.P.S. Four Historical Booklets. Carthagen, Ohio. 1957.
Hamilton, Albert. The Catholic Journey Through Ohio. 1976.
Knapke, Rev. Paul J. American Province C.P.P.S. Vol. I. Carthagen, Ohio. 1958.
Knapke, Rev. Paul J. American Province C.P.P.S. Vol. II. Carthagen, Ohio. 1968.
Lamott, Rev. John. The History of the Archdiocese of Cincinnati 1821-1921. 1921.
Mossing, Rev. Lawrence. A Historical Study of the Sanguinists and the Early Catholicity of Northwestern Ohio From 1844-1870. Canton, Ohio. 1952.

Reference Books

Atlases:

- Atlas of Auglaize County. 1880.
Atlas of Auglaize County. 1898.
Atlas of Auglaize County. 1917.
Atlas of Darke County. 1875.
Atlas of Darke County. 1888.
Atlas of Mercer County. 1888.
Atlas of Mercer County. 1900.
Atlas of Shelby County. 1875.
Atlas of Shelby County. 1900.

Histories:

- Scranton, S.S. History of Mercer County. 1907.
Sutton. History of Van Wert and Mercer Counties. 1882.
Williamson. History of Western Ohio and Auglaize County. 1905.

Year Book:

- Nuntius Aulæ. "History of St. John Parish in Maria Stein" and "History of St. Rose".
Vol 11-12. 1928-1929.

Directories:

- Annual Catholic Directory and Buyer's Guide. Catholic Telegraph. Cincinnati, Ohio.
1976-1977.
Clerus Cincinnatiensis. Golden Anniversary Edition. Cincinnati, Ohio. 1960.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM

FOR NPS USE ONLY	
RECEIVED	MAR 19 1979
DATE ENTERED	JUL 26 1979

Land of the Cross-Tipped Churches

CONTINUATION SHEET

ITEM NUMBER 9 PAGE 2

Parish Histories

- Alig, Joyce. History of St. Henry. 1972.
- Eifert, Oscar. History of Cassella. 1972.
- Kelley, James H., C.P.P.S. Saint Bernard Proclaims Jubilee. 1974.
- Vonderhaar, Blanche. Fort Recovery Church History. 1965.
- _____ . Bi-centennial Ft. Recovery. 1976.
- _____ . Centenary Celebration, St. Charles Seminary. 1861-1961. 1961.
- _____ . Centenary Jubilee. Glandorf. 1976.
- _____ . Centennial. Minster. 1932.
- _____ . Dedication Day, Precious Blood Church. Chickasaw. 1967.
- _____ . Fryburg. 1968.
- _____ . German Festival. New Bremen. 1968.
- _____ . Golden Jubilee, St. Nicholas Church. Osgood. 1908-1958.
- _____ . Historic Ft. Loramie. 1975.
- _____ . History of Russia, Ohio. 1976.
- _____ . Holy Family Church. Frenchtown. 1866-1966.
- _____ . Immaculate Conception Parish. Celina. 1964.
- _____ . New Bremen. 1933.
- _____ . 100 Years is Dedicated to God. Fryburg. 1950.
- _____ . Parish of St. Joe. St. Joe, Ohio. 1961.
- _____ . St. Joseph Church. Wapakoneta, 1972.
- _____ . St. Patricks 1962-1972. St. Patrick, Ohio. 1972.
- _____ . Shrine of the Holy Relics. Pilgrims Guide Book. Vol. 6 No. 2. 1960.
- _____ . Shrine of the Holy Relics. Pilgrims Guide Book. Vol. 7 No. 2. 1961.
- _____ . Souvenir Golden Jubilee, Dedication of the New St. Bernard Church. 1924.
- _____ . Souvenir of the Celebration of the Golden Jubilee of the St. Louis Congregation 1892-1942. 1942.
- _____ . Souvenir of the Centenary. Coldwater. 1967.
- _____ . Souvenir of the Diamond Jubilee of St. Peter's Parish. 1935.
- _____ . Souvenir of the Golden Jubilee of the Dedication of St. Aloysius Church 1878-1928. Minster. 1928.
- _____ . Souvenir of the New St. Charles Borromero Seminary. 1923.
- _____ . Views of Versailles. 1976.

Newspapers

- The Democrat, Celina, Ohio. Vol. 3, No. 13, July 27, 1897.
- Der Mercer County Bote, Celina, Ohio, 1883-1906. A German newspaper. Vol. 12. Jan. 17, 1895.
- King, Beckie, "Cross-Tipped Churches Depict Local History", Sidney Daily News, Sidney, Ohio. May 31, 1977.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

Land of the Cross-Tipped Churches

FOR NPS USE ONLY
RECEIVED MAR 19 1979
DATE ENTERED JUL 26 1979

CONTINUATION SHEET

ITEM NUMBER 9 PAGE 3

- McKee, Jeanette, "Rehberger to Start 16th Year", Commercial Review, Portland, Indiana. May 21, 1977.
- Miller, James C.P.P.S., Series on history of Catholic churches in Mercer County. The Daily Standard, Celina, Ohio. Oct. 13, 1950-Jan. 19, 1951.
- New Bremen Sun, New Bremen, Ohio. Sept. 7, 1891.
- "Robert Burke Discusses History of Glynwood at ACHS Meeting", Wapakoneta Daily News, Wapakoneta, Ohio. Dec. 30, 1976.
- Sidney Daily News, Bicentennial Edition, Sidney, Ohio. July, 1976.
- Wissman, Doris, "Changes Made at Maria Stein Convent-Shrine", The Evening Leader, St. Marys, Ohio. July 15, 1977.

Interviews

- Balster, Rev. Henry. St. Wendelin. March, 1977.
- Berning, Irene. 11937 Hoying Road, Anna, Ohio. Oct. 1977.
- Brother Jude. St. Charles Seminary. March, 1977.
- Cavanaugh, Rev. Harry. St. Anthony Parish. Sept., 1977.
- De Curtins, Elizabeth. Delphos, Ohio. Granddaughter of Anton De Curtins. Aug., 1977.
- De Curtins, Jim. Troy, Ohio. Great-great grandson of Anton De Curtins. July, 1977.
- Dippold, James. St. Henry, Ohio. Principal of St. Henry Junior High. March, 1977.
- Falce, Rev. Fred. Ft. Recovery Parish. Aug., 1977.
- Feltz, Albert. R1 Maria Stein, Ohio. 88 year old lifetime resident of Cassella, Ohio. Oct. 1977.
- Goettemoeller, Emil. RR Maria Stein, Ohio. 83 year old resident of St. Rose. July, 1977.
- Heitkamp, Wilma. Philothea, Ohio. Custodian of Special School. Aug., 1977.
- Hinton, Helen. Housekeeper for St. Wendelin Parish. RR St. Henry, Ohio. March, 1977.
- Hoying, Elizabeth. Chicago, Illinois. Granddaughter of Anton De Curtins. 1974.
- Hoying, Rev. Joseph. Egypt parish. March, 1977.
- Huelsman, Louis. St. Henry, Ohio. Oct. 1977.
- Kenney, Helen and Agnes. RR 2, Geneva, Indiana. Sept., 1977.
- Kelley, Rev. James. St. Aloysius parish. June & July, 1977.
- Meyer, Lawrence. RR Minster, Ohio. Former resident and owner of old Egypt convent. Oct., 1977.
- Nisonger, Rosemary. R 1 Rossburg, Ohio. Sept., 1977.
- Parr, Rev. Vincent. Cassella parish. Feb., 1977.
- Reitz, Andrew. RR 2 Bryant, Indiana. Sept., 1977.
- Schnuur, Rev. Herman. Irish Settlement parish, RR 2 Geneva, Indiana. Sept., 1977.
- Sister Francis. Maria Stein Convent. Feb., 1977.
- Westgerdes, Edward Sr. St. Henry, Ohio. July, 1977.
- Will, Alfred. Coldwater, Ohio. Oct., 1977.
- Willke, Alfreda. RR Maria Stein, Ohio. July, 1977.