The Hundredth Anniversary

of the arrival in Detroit of the First Organized Immigration from Germany



Seal of Neustadt
St. Martin dividing his garment
with the poor man.

The Mainzer Wheel denotes the rule of the Arch-Bishop Kurfuerst of Mainz, prior to 1802.

1830 - - 1930

Dedicated to

REV. FATHER MARTIN KUNDIG

and to the

Pioneer German Immigrants

of the days of Old Detroit

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To the Reader

This book is not a complete history of the early settlers from Neustadt in Detroit and vicinity. Hundreds of letters and personal interviews, and many articles in both the Detroit News and The Abend Post failed in our efforts to make it as complete as we would have wished.

Inasmuch as the first organized party of immigrants came from Neustadt in Kurhessen, we have endeavored to confine ourselves to the court district of this section of Germany. Occasionally a name will appear, or a slight error. In this we beg your kind indulgence, as the time necessary to get out this family history was entirely inadequate. We have gone over family records long forgotten, and pieced together in order to attain our object.

We trust this publication will please, and should you perchance be able to give us more data concerning Neustadters forgotten, or other information that might make this book more complete, we earnestly entreat you to forward the information in writing to the committee.

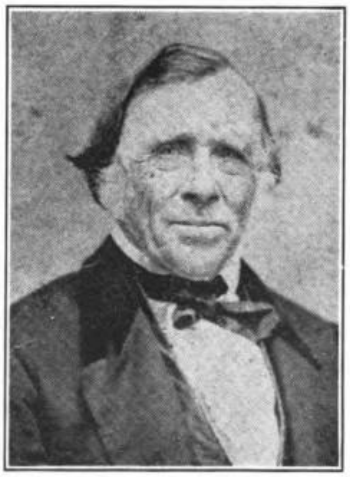
Several memorandum pages in this book will be of service to complete your own family history or in which to place autographs.

A Short History of the Neustadter Immigration to Detroit

One hundred years ago, in 1830, the first German immigrants arrived in Detroit. They all came from Neustadt, a small country town of about 2,000 inhabitants in the former Kurhessen, now in the Prussian Province of Hessen-Nassau. It has been told that a party named Victor had been in Detroit and on returning to his native town, told his friends in Neustadt of the wonderful country near Detroit, and of the beautiful Detroit river and Lake St. Clair. They became so interested, that they decided to go to America and settle in or near Detroit. They called this Victor the Hessian Columbus.

These immigrants left Neustadt in the spring of the year and traveled by wagons as far as the Port of Bremen and then on to New York in a sailing vessel. From New York the trip to Buffalo was made in covered wagons, and then small lake boats brought them to Detroit. It took over three months to make the journey. Detroit was a small village then of 2,222 inhabitants, mostly French. These first German families were all Catholics, and the only church they could attend was the old French St. Ann's church on Larned Street, between Bates and Randolph, where one of the French priests held German services for them once every month.

The first organized German immigrants to Detroit arrived in 1830, as stated before. In this party were Heinrich Gies, known as Weismiller Conrad's Heinrich, and his brother, Andreas Schmittdiel; Johannes Groll and his sister, Maria Groll, and their brother-in-law, Suppus; Engelbert Reichenbach and his wife, Christina Reeber; Heinrich Diehl, with two younger brothers; Johannes, Victor and Paul Gies. The most of these came with their whole family. Some remained in Detroit. Others, amongst them Johannes Groll, a tailor, and Engelbert Reichenbach, settled on farms on the old Hessian Road out Gratiot Road near the Grotto, and now known as Houston Avenue.



ENGELBERT REICHENBACH



CHRISTINA REEBER
Wife of Engelbert Reichenbach

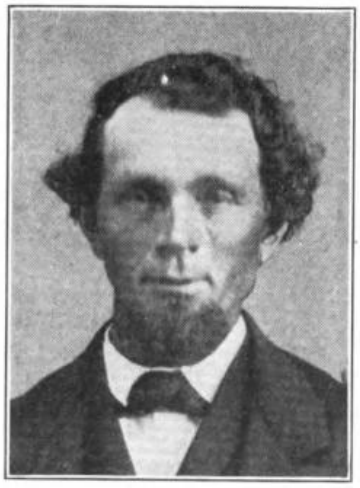


ELIZABETH REICHENBACH
Wife of Ludwig Diegel

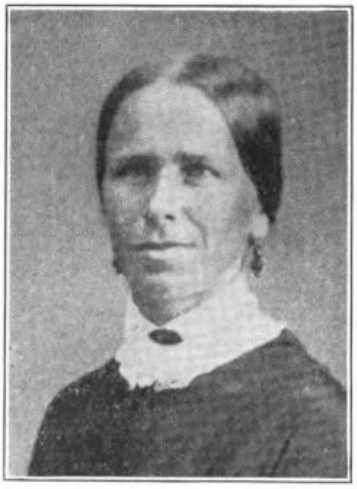


PAUL GIES

In 1832 Ludwig Diegel and family, Henry Diegel and family, Gertrude Schmittdiel, Andreas Huber and Heinrich Gies arrived. Heinrich Gies, the father of Paul, Fred and John Gies, kept the first German hotel and boarding house in Detroit, which was well known in Michigan, Wisconsin and even back home in Germany in those frontier days. The hotel was the headquarters or center for all German immigrants that came to or passed through Detroit.



ANTHONY FRANK



ELIZABETH GIES
Wife of Anthony Frank and a sister of Paul Gies

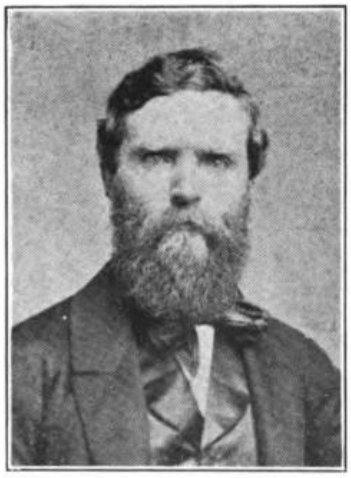


JOHN HEINRICH SCHMITTDIEL



MARIE THERESA GLASER
Wife of J. H. Schmittdiel

In 1834 came Heinrich and Andreas Schmittdiel, both shoemakers, who later on started the first match factory in the city, selling out to the Diamond Match Co. and then engaging in the brick manufacturing business. Shortly after 1834 came Konrad Schmittdiel, who kept a milk station and creamery on Hastings Street. With him also came Heinrich Gies and Jacob Gies. These brothers started the first pottery in Detroit. Jacob Gies was the father of George J. Gies, who for many years represented the Anheuser-Bush Brewing Co. in Detroit.



HENRY SCHMITT



MARY ELIZABETH SCHMITTDIEL
Wife of Henry Schmitt

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In 1839 came Conrad Gies, called Ried Conrad, the father of Henry Gies, the cigar manufacturer; John Gies, the restauranteur at Croghan and Rivard Streets, and of George H. Gies. Who cannot remember George Gies' famous restaurant on Monroe Avenue, the headquarters of the Germans, especially the Hessen. At this time also came Conrad Gies, the second, father of Joseph Gies, the celebrated artist. In fact, there came so many Gieses to Detroit that they used to say at this time, that every second German you met must be a Gies.

In 1840 came Martin Audretch, who had a large pottery for many years on Croghan Street. Johann Adam Damm and his brother, Karl Damm, arrived in Detroit that same year.

All these families mentioned were amongst the founders of St. Mary's Roman Catholic Church. Heinrich Gies was the first treasurer of the parish. The first child baptized in St. Mary's church was the daughter of A. Schmittdiel.

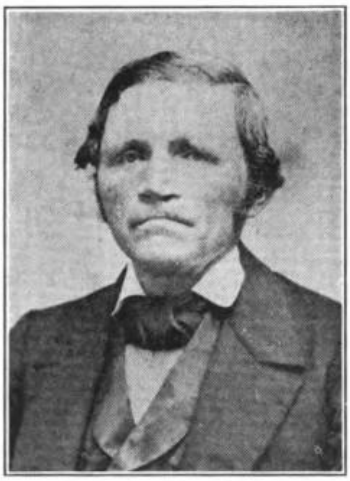
Between the years 1840 and 1850 came William Schulteis, the father of Mrs. W. H. Yeager and Henry Schulteis, Jr., who for many years had a large marble and monument shop at Cadillac Square and Bates Street. George Reichenbach, who had a butchershop at Macomb and Hastings Street, was the father of George, Joseph and Fred Reichenbach, Mrs. Mary Schulte, Mrs. Isabella Schindler, and Frances and Josephine Reichenbach. Henry Reichenbach, a brother of George, came from Neustadt, remained a short time in Detroit and migrated to Maidstone Cross, Ontario. Franz Aldenbrand and Heinrich Weber arrived here late in the forties. Heinrich Weber started a small furniture repair shop on Jefferson Avenue, and some years later had worked himself up to be the owner of the largest furniture manufactury in the west. The factory stood on High Street near John R. Street and employed hundreds of skilled workmen. This factory burned down in 1875. It was the largest fire in Detroit since the big fire of 1805. Heinrich Weber also built the present Sanders building in the sixties as a show and sales room for the furniture he manufactured. Mr. Weber was the father of Otto Weber of St. Cloud, Minn.; Mrs. Alfred Kiefer and Mrs. Emma Henkel, who was the mother of Mrs. Louis C. Wurzer.

In 1845 Catherine Balzer arrived from New York, where she had first settled. With her came Margaretha von Schloss, who was married to Herman Busslepp, and Gertrude Schmittdiel who was married to Caspar Dickman. About this time came Joseph Kuhn, who opened the first German private school in Detroit. For many years he was Justice of the Peace, a member of the Legislature and an Alderman. He also conducted a private bank, real estate, insurance and foreign passage office on the corner of Woodward and Congress Streets. He was the grandfather of Rev. Fr. Charles Burkhart, of Annunciation Church, Detroit.

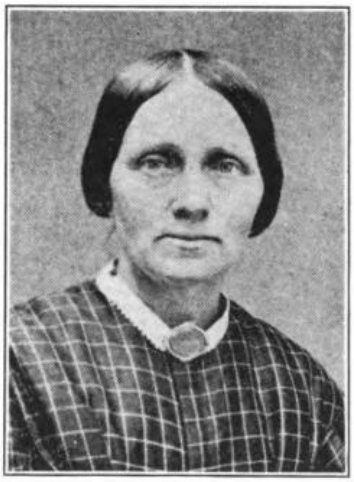
With Mr. Kuhn came Wilhelm Todenbier, the father of John and Frank Todenbier, and Martin Fuchs, who was the father of Harry Fox, the banker, and attorney William Fox. A little later came Wilhelm Schlitt with his entire family. Mr. Schlitt had a restaurant and boarding house on Croghan Street near St. Mary's church. With the Schlitts came Heinrich Damm, and Johannes Bauer, whose son, John Bauer, was a deputy sheriff and had a saloon and retaurant on Congress and Randolph Streets. In 1849 came August and Ben Aldenbrand and Heinrich Heide. About 1845 came Martin Schlitt and his wife, Katharina Aldenbrand. August and Henry Hess, grandsons are their descendants.

Between 1850 and 1860 came August Kuhn, who had a tailor shop and notion store on the corner of Orleans and Antietam Streets, opposite St. Joseph's church. Then came Fritz, Sebastian and Anton Kirchner. Fritz Kirchner was the father of Fred A. Kirchner, Miss Rosa Kirchner and Mrs. Catherine Thomas. Fritz Kirchner was meat chef in the old Michigan Exchange Hotel, and later in the Russell House. Anthony Kirchner was the father of Eugene Kirchner. Sebastian Kirchner was the father of George Kirchner, the banker, Joseph Kirchner, the druggist, and Charles Kirchner. The Kirchners conducted the first and largest German dry goods stores in the city, Anthony on Monroe Avenue, and Sebastian on Gratiot and Orleans Street. They employed Neustadters as clerks, in fact most of the dry good stores catering to German trade were conducted by men who had learned the business in one of the Kirchner stores.

Early in the fifties came F. W. Decker, whose baby-buggy factory on East Lafayette Street, turned out the first vehicle that some of our present generation rode in. About the same time came Franz Aldenbrand, the father of Frank Aldenbrand, former city assessor and for a time with the American Express Company, who is now in the real estate and insurance business. In 1853 came Franz Weber and his wife, born Elizabeth Reichenbach, and three children, Josephine, Mary and George L. Weber. A son, Henry C. Weber, was born in Dearborn where they first settled. With the Webers came Elizabeth Pfeiff, who later on married Caspar Gnau, the hardware merchant on Gratiot Avenue. Mrs. Gnau was the mother of George J. Gnau of the Detroit Insurance Agency, and Gustav Gnau of Patterson, N. J.



FRANZ WEBER
Guide and treasurer of a large party of Neustadters who migrated to Detroit in 1853.



ELIZABETH REICHENBACH
Wife of Franz Weber

In 1845 came Wilhelm Krapp who had a grocery on Gratiot Avenue near St. Aubin Avenue. He was the father of Miss Catherine Krapp, with Crowley, Milner & Co.; Gertrude Hommel Krapp, mother of Mrs. Damm, arrived in 1854. Josephine Krapp married G. Huentelmann in Cincinnati and came to Detroit in 1850. She is the mother of Mrs. Alex. Zimmer and Elizabeth and Ferdinand Huentelman.

The grand old lady, Mrs. Henry Krapp, the mother of Mrs. Hommel, came in 1871 to Detroit and lived to the ripe old age of 90.

Mathias Todenbier and Wilhelm Ruhl, and Franz and John Heinrich Kuhn, brothers and both tailors, arrived in 1857. Franz Kuhn had a tailor shop on Croghan Street and was the father of Theodore and Ernest Kuhn. John Heinrich Kuhn, came to Detroit accompanied by his mother and his two daughters, Helena and Elizabeth. Elizabeth married Phillip Koelzer and is the mother of Rev. Fr. J. A. Koelzer of the St. Margaret Mary church, Detroit, and grandmother of Rev. Fr. J. Henry Koelzer of Nativity church, Detroit. At the same time came Konrad Heide, Lorenz Bicker, Karl Schweiss and Mrs. Henry Stieler, who have settled in Wyandotte, Michigan. Then came Joseph Brewe, a plasterer and paper hanger, the father of Charles Brewe, the photographer, and Joseph Brewe, Jr., connected with the city assessor's office. A little later came David Faber and John Brewe with his wife and two daughters. Mr. Brewe had a tailor shop on Croghan Street.

In the fifties came Heinrich and August Lemmer, two brothers, who conducted a marble and monument business at Lafayette and Elmwood Avenues. This business is still carried on by their sons, Gustav H., Theodore C. and William Lemmer. August Lemmer was an alderman for several terms. About this same time came Theodore Ruhl, connected for a number of years with Myll's Liquor House on Monroe Avenue. Mr. Ruhl retired and returned to Neustadt in 1898, married a Miss Hildebrand and remained in his home town. Mr. Ruhl's daughter and her husband, Paul Gies, came to Detroit in 1925 to settle his estate and have since made Detroit their home. In 1866 came Frederick Diehl with his four sons.

Ernest Krapp came to Detroit in 1864 at the age of fourteen. He became a cabinet maker and worked at that trade for several years. Rev. Fr. Anthony Kuhlman, the organizer of St. Boniface parish, called him to teach school and be organist of the church. For four years he taught and played the organ, but the desire of entering business life was too strong, so he resigned and entered the employ of Anthony Kirchner. He clerked in the dry goods store on Monroe Avenue until 1876. Then he entered business for himself. Years after he gave his nephews, Gustav Krapp and Carl Zinser, a share in the business. Gustav Krapp left shortly after and started in business for himself. Carl Zinser remained until the business was discontinued two years ago. Mr. Ernest Krapp retiring, moved to Cleveland, Ohio, and makes his home with his daughter and her husband.

In 1867 came Martin Krapp, who served in the army and then joined the police department. Ferdinand Krapp came at the same time, stayed a short time and moved to Cincinnati, Ohio. Mrs. Mathilda Lang Jansen, the mother of William and Edward Jansen and Mrs. Charles E. Kotcher, arrived in Detroit the same year.

In 1864 came Charles Gies and his wife, Lisetta Krapp, also William Gies and his sister, Catherine Gies, who married Henry Lemmer, and in 1869 came another brother, Gustav Gies. Charles and Gustav Gies worked for Barrie & Saladin, the bakers, and later for Frank Wittelsberger and then opened their own bakery on Michigan Avenue. Charles Gies afterwards had a restaurant on Michigan Avenue and was the father of Wm. C. Gies and Joseph Gies, insurance men in the Lafayette Building, also of Mrs. Anna Moffat and Bertha, the latter known as Sister Mary Grace. William Gies was connected with Sebastian Kirchner and had planned to start in business for himself with Frank Lachman, when he died at the age of thirty-five.

In 1865 came Henry Lotz with his sister, who was married to John Happe, who left the following children: Julia M. Loerch, Anna Happe and Henry Happe. Mrs. Happe's second husband was Theodore C. Hindenburg, a first cousin of President von Hindenburg, of Germany. Henry Lotz died leaving four children, Mrs. Jos. McKinnan, Mrs. Charles Hess, John A. Lotz and Adolph Lotz. Then came Heinrich Weitenberner, a contractor and builder, who also had a Yankee notion store at Jay and Orleans. He was the father of Dr. Edward Weitenberner, Mrs. Dr. Ed. Viertel and Mrs. Girard.

Jacob Groll, for many years a chef in the old Michigan Exchange and the Russell House, came about this same time. Charles and Joseph Reeber, two brothers, arrived shortly after and worked for Anthony Kirchner and then opened their own large furniture and dry goods store on Michigan Avenue near Twenty-third Street, employing their own townspeople as clerks. They also had a branch store on Mack Avenue. Both establishments are still carried on by sons.

After the Franco-Prussian War ended, many well educated young men left Neustadt to make their home in Detroit, amongst them were: Joseph Helfenbein, who had a tinship and hardware store at Antoine and Napoleon Street; Carl von Schloss, a baker, who married to David Kuhn's sister, came in 1871. With them came Joseph Braun and Carl Braun, a master plumber, for many years connected with the ship yards in Detroit. At this time also came Carl Rein, Carl Diehl, Fritz Diehl and William Diehl. The latter was the father of Edward, Frank, Raymond and Arthur Diehl, the building contractors and carpenters at Grandy and Hale, where his other sons are also engaged in the real estate and insurance business. The same year came Joseph Veth, a brother of Mrs. Regina Kuhn, who spent his life working for the Wagner Baking Company. Mr. Veth was the father of George, Helena, Henry, Theodore, William and Elizabeth Veth. Carl Mager, who had a hardware store on Gratiot Avenue, came in 1871, as also did Leopold and August Kirchner and their sister, Karoline Kassner. Leo Kirchner worked for Anthony Kirchner and later for James Lowrie & Sons, and then entered the dry goods and clothing business for himself, first in the Fleitz Block and then built on Gratiot Avenue near Joseph Campau, where his wife and two sons, Fred and Arthur Kirchner, still maintain a splendid establishment. August Kirchner was school inspector for several years besides being engaged in the same line of business as his brother, on Grand River near Fourteenth Avenue. This business is now carried on by his son, Leonard.

With Joseph Kuhn, who had been with his family on a visit to Germany, came Carl V. Wurzer and Theresa Kuhn. Later on Mr. Wurzer married Miss Kuhn. Mr. Wurzer first worked at Anthony Schulte's grocery. He then associated himself with James Lowrie & Sons. Later on he entered the real estate, insurance and foreign passage business and then retired. He is the father of Louis C. and Ferd Henry Wurzer, attorneys in the Buhl Building, and Edward C Wurzer, civil engineer and railroad contractor in the Owen Building. Heinrich Faber came to Detroit in the same party, but returned after a short time to Neustadt.

At this time also came Carl Mischell, brother-in-law of Jacob Groll. He conducted a grocery and later a clothing store near Hudson's store. Edward Faber, who kept a saloon on Rivard Street opposite the Sacred Heart church, and Alexander Schnell with his wife, nee Kuhn, and their family, arrived in Detroit in 1871. Mr. Schnell was the father of William Schnell, car conductor, and Frank Schnell, inspector of the Detroit Police Department.

In 1874 came Wilhelm Schnell, Carl Engelberth and Franz Reifel, a tailor, with his whole family, and the grandfather of George C. and William M. Reifel. Old Adam Gies also came at this time with his whole family. He conducted a grocery at Joseph Campau and Antietam Streets and was the father of Andrew Gies, the restauranteur on Woodward Avenue, and William Gies, a carpenter. Adam Gies' other son moved to Austria, where he is connected with the Vienna Opera Company. His only daughter is Mrs. Elizabeth Wiederhold.

In 1880 came Jacob Hock, the ladies' tailor at Brush and Adams Avenue, also William Gies, Andreas Gies and Heinrich Gies, who kept a saloon and summer garden on Clark Avenue; also Karl Kuhn, a brewer, now living in Toledo. In 1882 came David and Carl Faber, and Ferdinand Zinser, a plumber, who was connected with Martz Brothers for a number of years. In 1883 came David Kuhn with his wife, nee Regina Veth. Mr. Kuhn is a well known musician and a trombone player, and his son, Theodore, a master drummer. Mrs. Kuhn will long be remembered for her work in raising money for the new church bells for the church in Neustadt. In 1883 came William Gnau, who had a large dry goods store at Randolph and Macomb Streets, and later entered the real estate business in the Whitney building. In 1884 came Gustav Krapp, formerly a partner of Ernest Krapp and now in the dry goods business with his sons on Gratiot Avenue. With him came Joseph Gies, a chef in Gies' Restaurant. Mr. Gies is now living in California.

In 1885 came Carl Zinser, who became a partner of Ernest Krapp and acted as manager of the dry goods store at Gratiot and St. Aubin until the property was condemned for the widening of the street. At the same time came Vinzenz Schmitt with his sisters, Mrs. Krause and Mrs. K. Kuhn, and Carl Faber. Messrs. Schmitt and Faber were brewers and became connected with the Koppitz-Melchers Brewery. In 1888 came Wm. Suppus and Gustav Gies, a brother of Emil and Ernest Gies, who kept a dry goods store on Michigan Avenue. In 1893 came Emil Gies, who is interested with his brother, Ernest, and his brother-in-law, Gotfried Krapp, in two dry goods stores on Vernor Highway. Mr. Emil Gies retired from business and lives in his villa at Royal Oak. About this time came Vinzenz Ruhl, who, with the arrival of Heinrich Reeber in 1896, opened a dry goods store under the name of Ruhl & Reeber on Mack Avenue. This business is still conducted by Mr. Reeber. In 1892 came William Rickenheiser and Gustav Kuhn, the latter is now in New York.

In 1893 came Carl Schmittdiel, who has a dry goods store on Myrtle Street. In 1894 came Carl and Paulina Aldenbrand of Kampe Mill, also Heinrich Kuhn, the father of David. In 1896 with Heinrich Reeber came Louis Krapp, department manager in Clayton's Clothing store. In 1903 came Lisette Krapp, the wife of Emil Gies. In 1922 came Anna Schmittdiel, Martha Krapp and Kathie Hock, and in 1923 Theodore Hock arrived. In 1925 came Paul Gies and his wife, the daughter of Theodore Ruhl.

There is a well known family by the name of Kuhn in Detroit, related to Joseph Kuhn, who came from Eichsfeld. Their grandfather, George Kuhn, moved with his family from Neustadt to Heiligenstadt. Old Franz Kuhn, a baker, the father of Mrs. Karl Schmehman, came to Detroit in 1860 with his whole family and his nephew, Franz Kuhn, a merchant tailor on Randolph Street. He served in the war of 1865. Franz Kuhn was the father of Walter Kuhn, a lithographer, and Guido, Robert and Frank Kuhn of the American Electric Heater Company. In 1871 came Franz Kuhn's sister, Therese, who married Carl Wurzer, and two years later another sister arrived. She was Mrs. Katherine Kuhn Koenig, the mother of Rev. Fr. Henry Koenig and Rev. Fr. Charles Koenig of New Baltimore, Nicholas, Bernard, William and August Koenig and Mrs. Theresa Lapham.

The foregoing is a list of Neustadters that have come to Detroit since 1830 as far as we know. If anyone should have been forgotten in this condensed history or if any mistakes have been made we beg your indulgence. It was no easy job to get this information. Several articles appeared in the Detroit Evening News and the Detroit Abend Post asking all Neustadters or their descendants to send their names and family history. A vast number of letters and post cards were sent out, and no possible clue was neglected. Several replies were received but many paid no attention to letters sent. A great number of personal calls were made and information gathered from every available source. Should any material information be forthcoming we shall be glad to convey the information to any one interested. Should you know of any that have been overlooked, we would be most thankful for that information. As we go to press little bits of information keep coming in, but we can delay no longer.

We owe our thanks to Messrs. Ernest Krapp, George L. Weber, R. and C. Schmittdiel, William and Fred Gies, Mrs. Mansbach, Miss Rose Kirchner, Miss Sophie Huber and many others who have furnished us with very valuable information. To all of these we extend our heartiest thanks.

It is most surprising to note, how many of the Neustadters were engaged in the dry goods business in Detroit. They were: Anthony, Sebastian, Leopold, August, Fred, Arthur, Charles and Leonard Kirchner; Emil, Gustav and Ernst Gies; Ernst, Gustav, Louis and Martin Krapp; Charles, Joseph and Henry Reeber, August and Gustav Kuhn; Carl Zinser, Wm. B. Jansen, William Gnau, Carl Schmittdiel, Carl Wurzer, Fred Zimmer and many others. The majority of these began their careers with Anthony and Sebastian Kirchner, the pioneer drygoodsmen in Detroit.

If we could count all the children and grandchildren of all the Neustadters that have come to Detroit since 1830, we would find that there is a larger population of Neustadter ancestry in Detroit than there are now living in the old home town. As a matter of fact almost every family of old Neustadt is represented here in Detroit.

Aldenbrand, Audretch, Braun, Bauer, Bricker, Bultzer, Brewe, Diehl, Damm, Decker, Diegel, Engelberth, Faber, Fuchs, Gies, Groll, Gnau, Glaser, Huber, Heide, Kuhn, Helfenbein, Jahn, Krapp, Kirchner, Lemmer, Ladensack, Lotz, Lang, Mager, Reeber, Reichenbach, Ruhl, Rhein, Rickenheiser, Rathmann, Reifel, Schmittdiel, Schmitt, Schulteis, Schnell, Stieler, Suppus, Schlitt, von Schloss, Todenbier, Veth, Victor, Vogel, Weitenberner, Weber, Wurzer, Zinser and Zimmer are Neustadters represented in Detroit.

There are also a large number of Hessians that came to Detroit from the immediate vicinity of Neustadt.

From Allendorf in the Court Bezirk of Neustadt came in 1841 John Gnau, a constable for over thirty-five years. Joseph Rhein, a butcher and drover, came in 1852. Konrad Schratz, furniture dealer; Leonard Weitzel, old Detroit Opera House band; Franz Huhn, grocer; August Wm. Decher, feed and flour merchant; Joseph and John George, butchers; Pius Weitzel, brewer; the Martins and others came from this suburb of Neustadt.

From Spelzwinkel, in the Court Bezirk Neustadt, came William Amrhein, restaurateur on Randolph Street; Henry and John Bornman, printers; Henry Wunsch, grocer, the father of Henry Wunsch, attorney.

From Ruhlkirchen, in the Court Bezirk, Neustadt, came William Heimbuch, cigar manufacturer. Conrad Weber came in 1864. Louis Weber, the father of Louis and Ben Weber, and Conrad Kraus arrived some time later.

From Seibelsdorf, in the Court Bezirk, Neustadt, came Peter Zecher and Jacob Hock, the ladies' tailor.

From Ober Moerle came Thomas Scheich, building contractor, father of Gottfried and Thomas Scheich, Jr.; Peter Koenig, coal dealer; Martin Riehl, Henry and Charles Scheibel, contractors and builders.

From Amoeneburg came Henry A. Weber, the alderman, and his brother, Caspar Weber, shoe merchants; Frank Wittelsberger, baker; Alex Zimmer, grocer; Fred Bossenberger, candy manufacturer, and Fritz Zimmer, dry goods merchant.

From Alsfeld came John Ruppoel, restaurateur; John, Henry and Conrad Hamel.

From Giesen came Christian Leidich, head of the Leidich Travel Bureau, and Valentine Schroeder, wholesale candy dealer.

From Cassel came August and Conrad Marxhausen, newspaper publisher; Walter Schweikard, Inselruhe on Belle Island; Henry Moesta, known as the Sanfte Heinrich; John Landefeld, engineer school board; Henry Rickel, maltster.

From Marburg came Conrad Pfeiffer, brewer; Heinrich Pfeiffer, insurance agent; Ernest Burghart, tailor; Herman, Heinrich and Louis Becker, brewers and restaurateurs; Konrad Mathal, grocer; Dietrich Frank, restaurateur, whose place was known as the Scharfe Ecke; Louis Schmitt von Schreck, building contractor; Carl Bauer, wholesale dry goods merchant, and other came from the immediate vicinity.

Engelbert Reichenbach

Engelbert Reichenbach and his wife, nee Christina Reber, with their two children, Margaret and Anthony, left their birthplace in Neustadt, and migrated to Detroit, a hundred years ago.

He settled out Gratiot Road, about six miles from the present city hall. There were not many conveniences in those early days, and one of his descendants, becoming reminiscent, tells of the exciting experience these pioneers had with the Indians. Gratiot Road was merely a trail, and it is said that Engelbert and his son helped to build the Gratiot Road. These old settlers often walked to St. Ann's church, when no mass was said in their forest chapel.

Three children were born to the Reichenbachs in America, Henry, John and Christina. John was ordained a Priest. Henry married Louise Glaser, and they are survived by three children, Henry, Jr., William and Catherine. Anthony married Wilhelmina Todenbier, and they are survived by Christina Peters. John Reichenbach and Anna, who is Sister Genevieve. Margaret married John Rhein and had a large family, but Henry is the only survivor. Christina married George Jahn, and their surviving members are: Christina Trombley, George, William, and Joseph Jahn and Clara Barbarett.

Nearly all of the deceased members of this family are buried in the Grotto Cemetery.

Heinrich and Paul Gies

Heinrich Gies, known as Weismiller Conrad's Heinrich, came from Neustadt to Detroit in 1830 with his whole family. He had the first German hotel in this city. One of his children, Paul, was seven years old. This Paul Gies married and had a family of fifteen children. He and his brothers, Fred and John, had a gravel roofing business. Paul Gies was a prominent politician and was alderman of the Seventh, Ninth, Eleventh and Thirteenth wards at different times. He also served as acting mayor several times. He was elected county treasurer for two terms. He ran for sheriff, only to be defeated by George Codd. He also served as a State Senator.

Paul Gies was a member of Company A, Twenty-seventh Regiment, during the Civil War, and worked his way to captain. He was also a member of the G. A. R. Three of his sons are living in Detroit: Captain John B. Gies of the Detroit Fire Department, now retired; Fred B. Gies, painter and decorator, and Anthony Gies, a mail carrier, who has retired; Albert J. Gies of Los Angeles, and Paul Gies of Denver; and two daughters. This information was furnished by his son, Fred A. Gies.

John George Gies

John George Gies, a son of Conrad Gies, a potter of Neustadt, came to Detroit in 1831, with his wife and their six children, Mary, Anna, Magdelaine, Elizabeth, Christine, John Jacob and Caroline.

After living on Brush street, he moved to Congress street near Beaubien, and in the late thirties opened a pottery on Croghan street near Rivard. In 1861 he transferred the management to Justice Joseph Kuhn. Mr. Gies died October 12th, 1864, in his eightieth year, and left the following children: Magdelaine and Caroline, who died single; Elizabeth, who married Conrad Gies, the proprietor of the old Orchestra Hall on Monroe Avenue, and Gies's restaurant near the Campus; John M. Gies, who had a saloon at Monroe and Rivard Streets; Mary Gies married Ernest Masenick and moved to Montreal; Christine married Martin Audretch, a baker from Neustadt, who had been body guard to Stephen T. Mason, the first Governor of Michigan. Mr. Audretch succeeded to the pottery business and homestead. He died in 1884 and his wife in 1873. They are survived by Mrs. Anthony Schelle, Jacob, Henry and Christine, who married Judge Look; John Jacob Gies married Mary Theresa Weber. He died in 1856 at the age of thirty-three, and is survived by George J., Charles and Catherine Gies. The widow of John Jacob later married Francis Beaufait.

John Henry Diegel

John Henry Diegel was born in Neustadt, May 2nd, 1797. He married Anna Noll and in 1832 migrated to Detroit, where he lived until he purchased forty acres of land on the old Nine Mile Road, one mile west of Gratiot.

On June 15th, 1840, a son, Henry, was born, his mother dying two weeks later. John Henry Diegel afterwards married Margaret Krantz. Young Henry when he grew up, married Catherine Krantz, and is survived by Mrs. Albert Loeffler, Mrs. Adrian Lizness, Mrs. Joseph Hoppes, Mary, Henry, Joseph and Frank Diegel.

Ludwig Diegel

Ludwig Diegel was born in Neustadt, August 18th, 1800. He served ten years in the Hessian Infantry as corporal, and in 1828 married Mary Reichenbach. After securing his release from the army in 1832, he migrated to Detroit with his wife and their two children, Anthony, aged four years, and Elizabeth, six months old.

On September 2nd, 1835, he purchased eighty acres of land on the Hessian Road, one mile east of Gratiot Road. This land can best be described today, as the corner of Houston Avenue and Hayes Boulevard. (See land grant from President Jackson on opposite page.) He immediately settled on the newly acquired land, and here Henry, Louis and Catherine were born.

Anthony Diegel married Margaret Girard, and they had a large family. He was the father of Mrs. Henry Krantz, Mrs. John Young, and Theresa, who married Anthony Siebert of Mt. Clemens. Mr. Siebert, as a widower, married the other daughter, Emma. William, Benjamin and Peter Diegel, their only sons, and many grandchildren, survive them.

Elizabeth Diegel married Nicholas Greiner and had a family of seven children: Sebastian and John Greiner, Mrs. Henry Lefevere, Mrs. Nicholas Schoenherr, Peter Greiner of Montana, and Vincent Greiner and Mrs. Agnes Smith of Hart, Michigan. The three latter children and many grandchildren survive. Elizabeth was the youngest Neustadt-born child ever brought to Detroit.

Henry Diegel married Amelia Groll and had four children: Mamie, who married Jeremiah Trombley; Louis, Joseph and Henry. As a widower, Mr. Diegel married Magdelaine Schoenherr and had four more children: Amelia married Michael Fay, Emma married George Morang, Stella married Fred Laporte, and Edward, who married Matilda Fay. These children also reared large families.

Catherine Diegel married George Greiner and is survived by the following: George, Aloysius, William, Charles, Joseph, Leo, and Michael Greiner, and Mrs. Charles Schoenherr, all of whom have many descendants.

Louis Diegel, the youngest chiid, remained on the homestead farm. He married Elizabeth Bucher and they are survived by George Diegel and Mrs. Gus. Berkel who have families, and by Josephine, Rose, Michael, Cecelia and Laura. The latter five children are today living a stone's throw away from the site where their grandfather built his log house in the woods. The farm was recently subdivided and has the appropriate name of Diegel Homestead.

Some interesting records of the migration from the Vaterland are still preserved amongst the old German families. Here, for instance, is the sailing permit issued to one of Detroit's first German residents as he started out to face the new life of America. Another is a land grant by President Jackson of the United States to a settler in Michigan Territory.

CERTIFICATE
No. 7930

THE UNITED STATES OF AMERICA.

To all to whom these Presents shall come, Greeting:

WHEREAS Ludwig Diegel and Engelbert Friedrig Reuchenbach of Detroit Michigan Territory have deposited in the GENERAL LAND OFFICE of the United States, a Certificate of the REGISTER OF THE LAND OFFICE at Detroit whereby it appears that full payment has been made by the said Ludwig Diegel and Engelbert Friedrig Reuchenbach according to the provisions of the Act of Congress of the 24th of April, 1820, entitled "An Act making further provision for the sale of the Public Lands," for the East half of the South East Quarter of Section Twelve in Township One South of Range Twelve East in the District of Lands subject to sale at Detroit Michigan Territory containing Eighty acres

——— according to the official plat of the survey of the said Lands, returned to the General Land Office by the SURVEYOR GENERAL, which said tract has been purchased by the said Ludwig Diegel and Engelbert Friedrig Reuchenbach NOW KNOW YE, That the UNITED STATES OF AMERICA, in consideration of the Premises, and in conformity with the several Acts of Congress, in such case made and provided, HAVE GIVEN AND GRANTED, and by these presents DO GIVE AND GRANT, unto the said Ludwig Diegel and Engelbert Friedrig Reuchenbach and to their heirs, the said tract above described: TO HAVE AND TO HOLD the same, together with all the rights, privileges, immunities, and appurtenances of whatsoever nature, thereunto belonging, unto the said Ludwig Diegel and Engelbert Friedrig Reuchenbach and to their heirs and assigns forever. as tenants in common and not as Joint Tenants

IN TESTIMONY WHEREOF, I, Andrew Jackson PRESIDENT OF THE UNITED STATES OF AMERICA, have caused these letters to be made PATENT, and the SEAL of the GENERAL LAND OFFICE to be hereunto affixed.

GIVEN under my hand, at the CITY OF WASHINGTON, the second day of September in the Year of our Lord one thousand eight hundred and thirty five and of the INDEPENDENCE OF THE UNITED STATES the Sixtieth

BY THE PRESIDENT:

Andrew Jackson

By J. J. Gordon Secy.

Ethan A. Brown

COMMISSIONER OF THE GENERAL LAND OFFICE.

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17



REISE PASS. KURFÜRSTENTHUM HESSEN.

No. 132

Gültig auf diese Reise

Provinz Ober Hessen

Signalement des Inhabers

Alter 31 Jahr
Größe 5 F. 5 Z.
Haare blond
Stirn rund
Augenbr. braun
Augen grau
Nase mittel
Mund ds
Zähne gut
Bart braun
Kinn rund
Gesicht oval
Farbe gesund
Statur mittel
Besondere Kennz.

Unterschrift.
Ludwig Diegel

Alle Civil- und Militär-Behörden werden ersucht, Vorzeiger dieses, den Ludwig Diegel mit seiner mitgereisten ehelichen Ehefrau, hiesiger gebl. Reichenbach mit 2 Kindern 1 Sohn von 8 Jahren und 1 Töchterchen von 1/2 Jahr geburtig aus Neustadt hiesigen Kreises wohnhaft zu von — da — nach Bremen und weiter gen Havre, passiren zu lassen, ihm auch den etwa bedürftigen Schutz und Beistand zu gewähren. Der gegenwärtige während dieser Reise gültige Pass, ist auf Legitimation erhalten worden

Kirchhain, am ein und zwanzigsten Mai Eintausend, Achthundert, Zwei und Dreißig

Der Kreisrath
Hanng

Kr. 4. 4. Gr.

The passport of Ludwig Diegel and family. Next page gives a translation of it in English. The original of this is in possession of Michael Diegel.

Passport No. 132

Good on This Journey.

DESCRIPTION

Age: 31 years.
Height: 5 ft. 5 in.
Hair: Blond.
Forehead: Round.
Eyebrows: Brown.
Eyes: Gray.
Nose: Ordinary.
Mouth: Ordinary.
Teeth: Good.
Beard: Brown.
Chin: Round.
Face: Oval.
Color: Healthy.
Build: Medium.
Other identification.

Signature,

LUDWIG DIEGEL

Kurfurstentum Hessen

Province Ober-Hessen

All civil and military authorities are requested to allow Ludwig Diegel and his lawful wife, Elizabeth, born Reichenbach, and two children, one son of 4 years, and one infant daughter of ½ year, born at, living at Neustadt, Hessia, to go from there to Bremen and further to meritorious labor free and unhindered to travel and be allowed to return, and to render him any necessary protection and assistance.

This passport given for this journey has been legitimately given.

Kirchhain on the twenty-first day of March, one thousand eight hundred and thirty-two, 1832.

DER KREISRATH.

This is a literal translation into English of the passport on the opposite page. On the next page will be described in detail the reverse side of the passport.

Description of Reverse Side of the Ludwig Diegel and Family Passport

Elizabeth Reichenbach, wife of Ludwig Diegel, is described as follows: Age, 27 years; height, 5 feet, 2 inches; brown hair, round forehead, brown eyebrows, grey eyes, pointed nose, moderate mouth, good teeth, round chin, "buergerliches" face, healthy color and of middle build.

A permit signed by the Buergermeister of Neustadt allowing them to go to Bremen on the 27th of April, 1832, is also countersigned by the police of that city. The pass is also countersigned by the police at Muenden, under number 1596, with official seal showing a walking lion, around which in Roman letters it reads, "Polizey der Stadt Muenden."

Another permit, dated May 2, 1832, from the Buergermeister and police, allows them to leave Neustadt to travel to Bremen.

Another permit, dated May 18, 1832, signed by the police of Bremen, gives permission to sail for New York.

(We wish to thank Mr. Michael Diegel and his sisters and brothers for permission to publish these early records, and for the information they have furnished us.)



Andreas Huber

Andreas Huber came to Detroit in 1833 and his wife, Gertrude Schmittdiel, had come one year before. They were married in 1834 in St. Ann's church. It is said that the young couple walked to Ann Arbor to make their home there, but not liking it, walked back to Detroit and stayed.

Mrs. Huber's grandfather was Werner Schmittdiel, school rector in St. Emeron School in Mainz, and his son, John Ludwig, was Licensiator in Neustadt in 1815. He left five children, one of them Gertrude, the wife of Andreas Huber.

Andreas Huber had six children: John married Minna Kimmel, Catherine married Louis Hennes; Andrew married Dina Dittman; Mary married Killian Jordan; Verona married Adolph Sutter; and Sophie Huber, who is the only one who survives. Miss Huber was born in Detroit, September 1st, 1846, and is the oldest American-born Neustadter in Detroit. She has been an active member of the St. Mary's Altar Society for over sixty years.

Andreas Huber was a building contractor who helped to build the first St. Mary's church. Women helped to carry the bricks to build this structure. His two sons, John and Andrew, were engaged in the wholesale liquor business on Gratiot Avenue for a number of years.

Andreas and Gertrude Huber are survived by the following grandchildren: Albert and Clara Huber, Ida Gebhard, Robert, Adolph, Leo, Theodore, Edwin, Bertha and Laura Hennes, Adolph, Carl and Robert Jordan, Edwin, Abbie, Lester and Alva Sutter.

John Henry Gies

John Henry Gies was born in Neustadt, November 12th, 1798, and married Anna Schmittdiel, a sister of John B. Schmittdiel. In the spring of 1832, he migrated to Detroit with his wife and three children, Ann Gertrude, Paul and Frederick.

In 1834 he joined John B. Schmittdiel in the sausage business and peddled the product around town. He had some means when he arrived in Detroit, and in 1835, he purchased a lot on the west side of Brush, between Congress and Fort Streets. He built a frame combination boarding house and residence with a grocery in the basement. He also erected a log house in the rear of this building as a waiting room for emigrants, who were arriving in great numbers on the steamboats from Buffalo. He was popular with the French residents, receiving a great deal of their trade. Later on he bought the property on the northwest corner of Brush and Congress Streets, and erected a large frame house, which he tore down in 1847 to build a large brick building. He aided materially many of the early settlers in securing their land grants from the Government.

John Henry Gies died in 1865, leaving the following children: Frederick, John, Paul, Elizabeth, married to Anthony Frank; Mary, who married a Mr. Messer, and as a widow, a Mr. Schow; and Christina, who married a Mr. Currion of Bay City.

Frederick Gies married and left seven children: Henry, deceased, unmarried; John, Mary, and Anna, who are single; Mrs. Robert L. Webster, Mrs. Frank Poelke, mother of three children; and Fred T. Gies, who married Josie Shefferly. Fred T. Gies is the father of four sons: Frederick A., Howard S., Theodore F., and Allen C. Gies.

Paul Gies married and is survived by the following children: Anthony, Fred B., Paul, Elizabeth, and Francis, and Mrs. Catherine Valentine.

John Gies married and moved to the State of Washington.

A Short Biography of the John Henry Schmittdiel Branch of the Schmittdiel Family

John Henry Schmittdiel was born in Neustadt, Hesse Cassel, Germany, in 1801. He was a master shoe maker by trade and continued that occupation all during his business life.

He was married March 13, 1830, to Maria Theresia Glaser, who also was born in Neustadt in 1799. The immigration papers showing their migration to America are dated March 12, 1834. His brother, Andrew Schmittdiel, had located in Detroit with the Neustadt immigrants in 1832. Andrew Schmittdiel died just prior to the Civil War. The children of John Henry Schmittdiel were: Mary Elizabeth, who was born in Neustadt, November 1, 1831. She married Henry Schmitt, son of John George Schmitt, who migrated to America in 1837 and became established in Detroit and were the forerunners of the present Schmitt family. Henry Schmitt and his wife, Mary, migrated to California during the gold rush and located in San Francisco, later returning to Detroit about 1870 and established the Michigan Match Works in partnership with Andrew H. Schmittdiel. The other children of John Henry Schmittdiel were: Rev. Benjamin A. Schmittdiel, who was born in Detroit in 1834 and who was ordained a priest by Bishop LeFevre of the Detroit Diocese in 1863, and who was appointed Pastor of St. Michael's German Roman Catholic Church at Monroe, Mich., where he labored as pastor and missionary for 37 years until his death in 1900.

November 11, 1837, there was born to John Henry Schmittdiel and his wife, Maria, twins, one of whom died, the surviving one was named Andrew Henry Schmittdiel, the father of the present Clarence H. Schmittdiel, Rudolph and Benjamin Schmittdiel of Detroit.

John Henry Schmittdiel also was one of the organizers and founders of St. Mary's German Roman Catholic Church in Detroit, and with his son, Andrew Henry, assisted in the establishment and organization of the present Mt. Elliott cemetery.

Maria Theresia Schmittdiel died in 1870, and John Henry Schmittdiel died in 1882. Both were buried in Mt. Elliott cemetery, Detroit.

Andrew Henry (A. H.) Schmittdiel

Andrew Henry (A. H.) Schmittdiel was born in Detroit November 11, 1837. His parents were John Henry and Maria Theresa (Glaser) Schmittdiel, who migrated to Detroit from Neustadt in 1834. He attended public school and Goldsmith's Business College, and apprenticed as a shoemaker at an early age. He joined the Volunteer Fire Department, March 3, 1859, at the Fire Hall, Tenth and Fort Streets. In 1861 he conducted his own shoe factory and boot shop, known as the White Elephant Shoe Store, on Michigan Avenue, between Shelby and Wayne. He served as police clerk during the Civil War, and was Alderman of the old Ninth (now Sixth) Ward, prior to 1870.

In 1869 the first meetings of St. Boniface (the first west side German Catholic) Church were held over his store, and he became the first secretary. He was a life member and his family was brought up in that parish. He was a charter member of the old Board of Trade, Chamber of Commerce and Builders' and Traders' Exchange. A progressive business man of his time. In 1870 he was a partner in the Michigan Match Works and sold out to the Diamond Match Co. in 1882. In 1883 he formed the Schmitt & Schmittdiel Brick Mfg. Co., but sold out in 1899 and then retired. In 1910 he moved to Los Angeles.

Mr. Schmittdiel was married in 1881 to Helene Engelbert, daughter of Henry and Antoinette (Schweikart) Engelbert. Mr. Engelbert was a well-known Detroit and New York architect.

Mr. Schmittdiel died June 21, 1916, survived by Clarence H., Rudolph H. and Benjamin H. of Detroit, and Henry A., Jr., of Los Angeles, and Mrs. R. Belden Willard of Hollywood, Calif.

Matern Audretch

Matern Audretch was born in Neustadt (Kurhessen) in November, 1814. He came to Detroit in 1836 when 22 years old and in 1838 entered the service of Governor Mason, Michigan's boy governor. While so engaged, he was married to Christine Gies, daughter of John George Gies, the grandfather of George H. Gies who established Gies's Hotel on Monroe Avenue. Mr. Audretch had learned the pottery trade in Germany and, with his father-in-law, established the first pottery on Croghan Street (now Monroe Avenue) between Hastings and Rivard Streets. He maintained the pottery until three years prior to his death in 1884. He had five children, to-wit: Mary, who died early; Elizabeth, who married Anthony Schelle; Jacob, who married the daughter of John Gnau, the well-known old Constabler; Henry Audretch, who married Mary Berg, daughter of a Hessian employee of the Free Press; Louis Berg, grandfather of Inspector Berg of the Police Department; and Christine Audretch, who married William Look, a former Councilman and Circuit Judge. Mr. Audretch died in the old homestead on Monroe Avenue (Croghan Street) in 1873.

This information was furnished by his son-in-law, Judge William Look.

John A. and Karl Damm

John A. Damm and Karl Damm came from Neustadt to Detroit about 1834. John A. Damm was married and had one son, who died about thirty years ago. Karl Damm had a grocery and liquor store on Riopelle and Fort Streets. He had two daughters and two sons: Mrs. Stephan Dubois and Mrs. A. Hansen, John Damm, not married, and Chas. L. Damm, father of Miss Irene J. Damm, Sister Rose de Lima, servant of Immaculate Heart of Mary, Charles Albert Damm, and one grandson, Chas. A. Damm, Jr. Mrs. Hansen has two daughters in Detroit, Mrs. Harry Breitenbach and Mrs. William Kahl. (Mrs. Breitenbach has a ledger of the store dating back as far as 1840). The mother of Miss Irene J. Damm is Mrs. Abbie Damm, who furnished us with this information. She is the daughter of Mrs. Gertrude Krapp Hommel, who came from Neustadt to Detroit in 1853.

Wendelin Rhein

Wendelin Rhein, born in Neustadt, came to Detroit in 1844 with his son, John, aged thirty. They lived in Detroit for a few years. John married and in 1851 bought fifty acres on the Hessian Road from Henry Gies for $550. He had three children: John, Catherine, who married Anthony Huhn, and another daughter, who married a man named Weber. Mr. Weber, an orphan of a cholera epidemic, was cared for by Mrs. John Jacob Gies, later on Mrs. Beaufait.

John Rhein married Margaret Reichenbach, and lost their first seven children in a diphtheria epidemic. Later were born Joseph, George, Josephine, now Mrs. Phillip Lang, who has four children. Henry, the youngest child, remained on the farm, married and has five sons and five daughters.

John Gnau

John Gnau, born in Allendorf near Neustadt, came to Detroit in 1845. In 1853 he married Elizabeth Orth. In 1863 he was elected constable of the old fifth ward and held that position until his death in 1899. In 1872 he was elected coroner and for two terms held both city and county office. He had a family of seven children, five of whom survive, namely: Mrs. Henry Autrech of Royal Oak, John and Charles Gnau, Mrs. Frank Klein, of Detroit, and Victor Gnau of Grosse Isle. Mrs. Gnau, who died in 1915 at the age of 83, had lived in Detroit for 81 years. The old folks' descendants are nineteen grandchildren and twenty-nine great grandchildren.

Franz Weber

Franz Weber and his wife, born Elizabeth Reichenbach, and their three children, Mary, Josephine and George L., left Neustadt in April, 1853, for Detroit. Mr. Weber was born December 15th, 1818 and his wife, January 27th, 1819. Besides looking after his own family, Mr. Weber was the guide and treasurer of a number of young men and women of Neustadt and the vicinity, who were migrating to Detroit. Amongst them were: Elizabeth Pfeiff, Theodore and John Groll, William, Theodore and Mina Balzar, William and Ottilo Gies, and Carl, Henry and William Gies, William Ruhl, and another Ruhl, the son of John Ruhl, John and Zacharias Faber, Frank Stiler, Rudolph Hoffmann, William Reifel, Joseph Drescher, Charles Steffens, now of Fraser, Mich., Henkel von Lippied, and Eduard Schmitt of Momberg. An interesting record is in the possession of George L. Weber, showing how these people paid small amounts to Franz Weber from time to time so that he could buy their passage tickets when they arrived at Bremen, the port from which the party sailed.

After a stormy voyage, the party reached New York June 16th, 1853, the day George L. Weber was three years old. The party reached Detroit about June 22nd, 1853, and disbanded.

Heinrich Weber, a brother of Franz, welcomed the family on their arrival and housed them at his home on High Street for a few weeks. Franz Weber purchased a farm in Dearborn near where the Ford Mooring Mast now stands. It was while on the farm that Mr. Weber conceived the idea of killing his stock and peddling the fresh meat about the surrounding country. He met with great success, but as the fever and ague were rampant in the low lands and slowly undermining his health, he moved back to Detroit.

Vacant houses were scarce, but he found one on old Prospect Street. It was the first and only house on that street. Prospect Street was the forerunner of Rivard Street north of Gratiot Avenue. He refused to sign a lease for a year and found quarters at Rivard and Champlain Street, now Lafayette Boulevard. In 1858 he purchased land at St. Antoine and Gratiot Avenue and built a three-story brick building where he lived and conducted a meat market until his death, July 13th, 1877.

Mary Weber married John Shefferly and they are survived by Albert and Victor Shefferly, Mrs. Fred T. Gies, and Mrs. Peter Walch, all of whom have families.

Josephine Weber married Jacob Gaukler of Halfway, Mich., and they are survived by Mother Mary Clare of London, Ont., and Francis O. Gaukler.

George L. Weber continued the meat business after the death of his father and on July 31st, 1877, married Mary Thumel of Martinsburg, W. Va. Owing to ill health Mr. Weber sold out the meat business and branched out in the crockery business at the same location. George L. Weber has four sons, Frank A., Charles H., Alois G., and Raymond V., who have families. He also has three daughters, Sister Clare of Greensboro, N. C., Sister Marie Rosalie of Kow Loon, Hong Kong, China, and Elizabeth J. Weber.

Henry C. Weber married Julia Schwartz. Mr. Weber had a large hardware store in the downtown section of Detroit for a number of years. He is survived by Mrs. Louis Carrier, Mrs. Frank Munger, Mrs. Harry Wright and Herbert Weber, and a grandson, Frank Munger, Jr.

Joseph Groll

Joseph Groll and his wife, nee Catherine Polig, and four children, August, Amelia, Gustav and Julius, came from Neustadt to Detroit in 1853. August married Amelia Groll, no relative, Amelia married Henry Diegel. Jacob Groll, a grandson, lives in Milford.

Charles Reeber

Charles Reeber, born in Hessia, Germany, April 29, 1850, was a son of Joseph and Mary Anna (Kirchner) Reeber, who reared a family of five children. He attended the public schools of Germany and in 1866 emigrated to the United States in order to avoid the compulsory military service imposed by the Prussians upon the people of his nationality.

Mr. Reeber was at that time a young man of sixteen years and after reaching New York made his way to Detroit and entered the employ of Anthony Kirchner, a dry goods merchant whose establishment was located at No. 18 Monroe Avenue. He filled a clerical position with Mr. Kirchner until July 23, 1879, when he entered commercial circles on his own account, becoming associated with his brother in establishing a dry goods and furniture business. This partnership was maintained until July 2, 1916, when the Reeber Furniture Company was organized with Charles Reeber as the president, in which capacity he continued until his death, January 7, 1923.

On September 30th, 1879, Mr. Reeber was united in marriage to Helen Lutticke, a sister of Albert Lutticke, a well known dry goods merchant of this city. Mrs. Reeber passed away February 17, 1917, leaving a family of nine children: Clara, Bertha, Helen, Edna, Carlos, Edmund, Sylvester, Arthur and George.

John Heinrich Kuhn

John Heinrich Kuhn with his two children, Elizabeth and Lena, arrived in Detroit July 10, 1857, coming direct from Neustadt. Lena married John Hill also a Neustadter, who had a wagon shop at Russell and Garfield Streets.

Elizabeth married Phillip Koelzer and had eight children: Henry, Rev. John A., Joseph, Edward, Frank, George and Elizabeth. Mrs. Koeizer, the oldest Neustadter in Detroit, has four children to comfort her: Henry, who has a family of ten children; George, whose family numbers six children; Reverend Father John A. and Elizabeth with whom she keeps house.

Charles, Gustav and William Gies

Charles Gies and his wife, Lisetta Krapp, his brother, William Gies and his sister, Katherine Gies who married Heinrich Lemmer, came from Neustadt to Detroit in 1864. His brother, Gustav Gies, came in 1869. Charles and Gustav were bakers by trade and worked for Barrie and Saladin and later for Frank Wittelsberger, who came from Amoeneburg. Later on, they started their own bakery on Michigan Avenue. After giving up the bakery, Charles built on Michigan Avenue near 13th Street and started the well known saloon and restaurant, "The Old Neustadter Home," which became the headquarters of all Hessians in Detroit. Gustav Gies then worked for the Michigan Central Railroad. The other brother, William Gies, worked for Anthony Kirchner, and was ready to go into the drygoods business for himself with Frank Lachmann, when he died at the early age of 35 years.

Charles Gies left four children: Wm. C. Gies, the well known insurance man; Joseph Gies; Mrs. Anna Gies Moffat, and Bertha Gies, Sister Mary Grace of Adrian.

Gustav Gies left four sons and one daughter: William, Anthony, John and Henry Gies, and Mrs. Anna Gies Altman.

This information was furnished by Wm. C. Gies.

The Krapp Family

William Krapp, who kept a grocery on Gratiot Avenue near St. Aubin, came to Detroit in 1848. He left three sons and six daughters, of whom only Kathy and Mamie survive. Gertrude Krapp Hommel came in 1854. She was the mother of Joseph, Ernest and William Hommel, Mrs. Abbie Damm, Louise, Josephine and Anna Hommel.

Josephine Krapp Huentelmann came in 1856. She was the mother of Mrs. Alex. Zimmer, Lizzie and Ferdinand. Ernest Krapp came in 1864. He kept a drygoods and clothing store on Gratiot Avenue at St. Aubin. He is now retired and lives in Cleveland with his daughter. Martin Krapp came in 1869. He served in the United States Army and in the Detroit Police Department. Elizabeth Krapp, who married Charles Gies, came in 1864. Mrs. Henry Krapp came here in 1871. She was the mother of Mrs. Hommel, known as the grand old lady, and lived in Detroit until she was ninety years old.

Gustav Krapp came in 1884, and now, with his sons, conducts a drygoods store on Gratiot Avenue. Louis Krapp came in 1896 and is with Clayton's Clothing Store. In 1903, Gottfried Krapp and his sister, Lisetta, arrived in Detroit. She married Emil Gies. Gottfried Krapp is connected with the Emil Gies and Company drygoods merchants, on Vernor Highway. Martha Krapp came in 19....

Carl Wurzer

Carl Wurzer was born in Neustadt in 1854, and came to Detroit in 1871. He was the son of Edward Wurzer, Actuar in Neustadt, whose father, Professor Doctor Ferdinand Wurzer, had been Privy Chancellor in Marburg. His mother, Victoria, was a daughter of General Louis von Boedicker of Cassel.

Mr. Wurzer's first employment in Detroit was at Schulte's Grocery, on the corner of Antoine and Macomb Streets. Some time later he entered the employ of James Lowrie and Sons, for whom he worked eighteen years. Later with Christian Balle, under the name of Wurzer and Balle, he opened a dry goods store on Gratiot Avenue near Brush Street. Disposing of this store he engaged in the real estate and insurance and passage business, and then retired. In 1874 he married Theresa Kuhn of Heiligenstadt. Her death occurred in 1923.

Carl Wurzer has three sons, Louis C. and Ferd. Henry, both attorneys in the law firm of Wurzer & Wurzer, in the Buhl Building, and Edward C. Wurzer, a civil engineer and railroad contractor in the Owen Building. A cousin, Gustav Wurzer, Geheim Justizrat in Cassel, has two sons, Otto, a head forester, and Rudolph, a lieutenant in the Reichswehr. The widow of Forstmeister Ferdinand Wurzer lives in the old Wurzer family estate, in Castle Hammerstein on the River Rhein.

Mr. Wurzer in his younger days was prominent in German societies. He organized the Teutonia Boat Club in 1875 and the German Salesmen Association in 1879, also the Schiller and Goethe, and the Monroe Districts of the German Benefit Society of Pittsburgh. He was a member of the Harmonie, the Concordia, the Deutche Bund, the Hessen and many other societies.



History of Neustadt

There are something like 2000 Neustadts in Germany today. The Neustadt that furnished the first organized immigration to Detroit, is the one located in the District of Kassel, Province of Hessen Nassau, Prussia, on the Main-Weser Railroad, and lays about 25 miles northeast of Marburg. The city contains about 3000 inhabitants, mostly Catholics although there are also many belonging to the other denominations. The religious needs of these people are taken care of by the Holy Trinity Catholic Church, the Cemetery Chapel, the new Lutheran Church and a Jewish Synagogue.

The Court house was formerly the Castle of Herr von Dernberg, built in 1489 by Yunker Hans, founder of the present city. The Catholic Church, and the Junker Hansen Tower date back to 1502 and are in a remarkable state of preservation. The Castle and Court of the Herren von der Ravenau, and a number of fine wooden carved houses, give mute testimony of a golden past.

The Junker Hansen Turm, the trade mark of Neustadt, can be seen miles away. It is approximately 150 feet high. The lower stories are built of stone, and the upper part of artistically carved woodwork. The top is crowned with a wonderful helm and four small towers. The basement contains the dungeons.

The metropolitan section lies within the Ringstrasse, formerly the moat outside the walls of the ancient fortified city.

Neustadt was founded about the year of 1270 by Count Ludwig von Ziegenhain, as a military stronghold. It was a fortified city, built in the Kur Mainz interest, in spite of the Landgraf Heinrich von Hessen, the socalled "Child of Brabant." In the year 1295, Archbishop Gerhard of Mainz bought the castle, the city and court with all its belongings, from Count Engelberth von Ziegenhain, for the sum of 2200 marks.

The first inhabitants were the princely Barons and their retainers. These came from the Mainz and Rhein districts, and formed the garrison. Later on, Barons von Walen, von Glymhausen, von Michling, von Muminberg, von Rietheasel, von Kalb, von Worda, von Allendorf, von Kirchdorf, and many others, settled in the immediate vicinity. For military services performed they received a small renumeration in money and small parcels of land.

Gradually, with the influx of immigrants from surrounding villages, for most part free farmers and masters, not in service of some princely Baron, a citizen-like municipality was formed in Neustadt. Their numbers were increased by several artisans and laborers from Triesa, Amoeneburg, and Alsfeld, and the first Neustadter municipality came into being.

The military garrison was augmented by servants, craftsmen of all kinds from nearby villages, free farmers and masters, not in service of the princely Barons, artisans and laborers from Treisa, Amoeneburg and Alsfeld. These formed the first Neustadter municipality. Later on, large numbers came for protection and economic reasons.

Keen rivalry amongst the overlords of the small villages in this section led to wars, and extermination. Many of the smaller places were wiped out of existance. During the period 1300 to 1500, the villages of Weidelbach, Burg, Trugelrode, Wolfdorf, Kaltbach, Etzenrode, Ottenrode, Frauenrode, Haustadt, Forst, Ringelhain, Castle Nellenburg, Castle Waffensand, and other villages and castles were completely destroyed.

The refugees from all directions poured into Neustadt for protection. All available space within the ring wall surrounding the city was occupied. As the fort furnished protection, the refugees built outside the walls. These settlements were called Hanger Der Muur, Vorm, Momberger, Thor, Kanterbach, Alsfelder, Thor, Strutfeld, Lehmekant, etc.

In the year 1462, Neustadt was besieged by Landgraf Heinrich von Hessen who had allied himself with Diether von Isenburg and Adolph von Nassau to gain possession of the Kur State of Mainz, from the Archbishop. He took the cities of Melnau and Wetter, and then attacked fortified Neustadt. The siege lasted for fourteen days. The nearby Castle Nellenburg, bravely defended, at last surrendered. Neustadt held firm. The city was bombarded with cannon and was about to give up when the Landgraf Ludwig von Hessen of Kassel arrived with assistance. An armistice was declared and Neustadt was turned over to Ludwig of Kassel until the Neustadt-Mainzer war was decided. In memory of this occasion, there is still to be seen on the north side of the old church, directly under the roof, three large cannon balls, marked with the year 1462 cut in the stone below.

In the year 1477 the Archbishop Diether of Mainz mortgaged the City and Court Neustadt, as a pledge for money advanced to the Hessian Courtmaster, Yunker Hans von Dornberg. The city finally came into the possession of the Dornburg family who kept it for eighty-three years.

Hans immediately repaired the ring wall, built himself a castle, and erected the high round watch tower, which is still called the Yunker Hansen Turm.

Yunker Hans von Dornberg was a famous, celebrated but feared person. A later historian called him "the Hessian Bismarck." He was a clever diplomat whose influence was felt all over Germany and the neighboring states. The Chronik of Thuringen and Hessen says: "Hans von Dornberg was born in Frankenhausen, near Eschwege, in the year 1427. His parents were of ancient lineage and great aristocrats but in moderate circumstances. He had three brothers, Sandern, Bernhard and Wilhelm, and a sister who married a von Grueson."

Hans was very fond of fast horses. He had a spanking pair which he used when visiting his sister who lived in Allendorf on the Werra, near Frankenhausen. On one of his visits he met the Countess of Ziegenhain, who held a very aristocratic Court there after her husband's death. Born Countess of Waldeck, and rich in her own name, she took Hans von Dornberg, making him Court Magistrate, and presented him with four of her best horses. From then on the Goddess Luck favored Hans. After the death of the Countess, Landgraf Heinrich took possession of her estate, retaining Hans von Dornberg in his service. Landgraf Heinrich did not wish to be bothered with matters of state, so turned over the governing of his vast estate to Hans. His duties were so well

attended to that Hans was soon made the Public Administrator and Court-master. This new power made him proud and arrogant. Princes, Counts, Knights, Barons, Citizens and Peasants had to bend their knee before him. The wealthy were lavish in the costly presents they sent. Everyone had to buy his goodwill and friendship. As time went on, he became very wealthy and assumed a princely attitude. Being well posted on all matters, he was lord and master of all with whom he came in contact. He ruled with a hard hand, but gave protection to all that served him. It was he who built the tower, and put up the ring wall again and built his castle and transferred the court to Neustadt.

In the year 1502, the old Trinity Church was rebuilt. The west tower, being in good repair, was left standing. The new church was consecrated in 1502 by the Assistant Bishop of Mainz, and the feast of Consecration or Kermiss was set for Trinity Sunday.

In the year 1530 the entire church property was confiscated by the city council, and Catholic services discontinued. Lutheran services were held from then on, for sixty-three years. In 1597, Father Bernardus Yaeger of Amoeneburg was appointed by the Archbishop of Mainz, to look after the needs of Catholics in the District of Neustadt.

The thirty year war broke out in 1618, bringing with it indescribable oppression, hardship and losses to the city.

On December 2nd, 1621, Herzog Christian of Braunschweig, conquered and destroyed Amoeneburg and neighboring villages, and started for Neustadt with his plundering army. The city was taken, and everything of value looted, including all the treasures of the church, valued at 1349 Gulden. After plundering, he set fire to the city, and eighty houses were completely destroyed, the loss amounting to 63,824 Gulden and 21½ Albus, about $150,000, an enormous sum in those days.



The town pump of Neustadt, which was the only source of supply before the water system was installed.

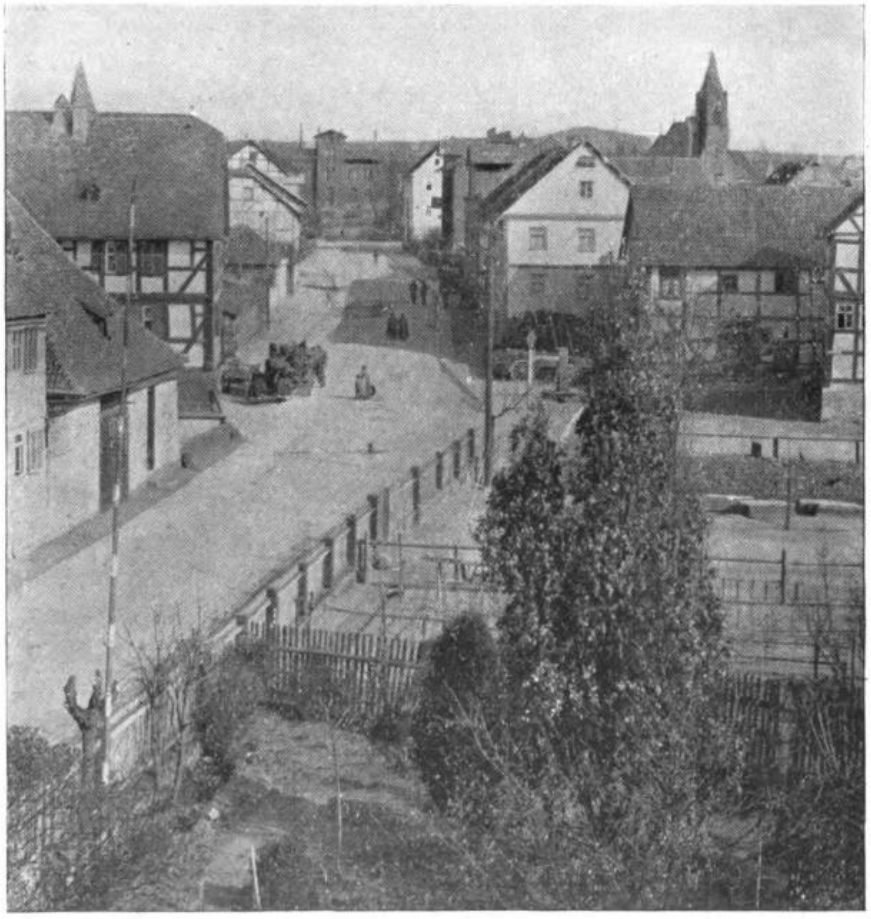
On October 17th, 1631, the Hessian Captain Heinsberger marched before Neustadt with a small army and took possession of the city and court in the name of Landgraf Moritz of Hessen-Cassel. The following 12th of April, the city and court swore allegiance to Gustav Adolf, King of Sweden, and to Landgraf Wilhelm of Hessen-Cassel.

In 1646 the Swedes took possession of Neustadt for three months. There also was fighting between the English troops and Hessian troops near Neustadt.

The thirty year war ended in 1648. The Peace treaty of Westphalia returned Neustadt, Amoeneburg, Fritzlar and Naumburg to the Archbishop and Kurfuerst of Mainz. Prior to this was, Neustadt was a wealthy, prosperous city. The enormous and frightful atrocities, which this long war brought upon the city, heavy assessments and oppression were more than it could stand and the city has never regained its former status.

In 1721, Eleonora von Sinsingen, a charitable soul, died leaving 1200 Gulden to the poor of Neustadt and to Trinity Church. Her body was interred in the church.

There is also mentioned in the History of Neustadt, witchcraft trials and condemnation by torture, finally being put to death on the Galgenberg. In 1756 a counterfeiter, and in 1758 a thief were beheaded and buried on the Galgenberg.



The Bahnhof-Strasse, Neustadt, showing the steeple of the Lutheran Church on the right and the steeple of the Trinity Catholic Church on the left.

In 1776, when the Americans were fighting lustily with England for their freedom, the people of Neustadt, Amoeneburg, Fritzlar and Naumburg, were enjoying a period of rest and quiet. These cities, while lying nominally in Hessia, owed allegiance to no one but the Archbishop Kurfuerst of Mainz, and were not subject to the call of any of the Chieftains of Hessia. This fact makes it morally certain that no one from this section formed a part of the mercenary Hessian soldiers purchased by England to fight against the Americans.

In 1802, Neustadt, the court district, consisting of Momberg, Allendorf, Emsdorf, Ruehlkirchen, Seibelsdorf, Ohms and the cities of Neustadt, Fritzlar, Amoeneburg and Naumburg, was turned over by the Bishop of Mainz to the State of Hessen-Cassel, which in turn, in 1803, became part of the newly formed Electorate or Kurfurstenthum of Hessen.

From 1806 to 1813 this part of the Kingdom of Westphalia was under King Jerome, brother of Napoleon Bonaparte. Kurfuerst Wilhelm was sent into exile, returning after Napoleon's defeat at Waterloo, and ruled until the Prus-Austrian war in 1866. The Kurfuerst had thrown his lot with Austria. He lost his country and throne. Hessen came under the rule of Prussia, and together with Nassau, became the Prussian province of Hessen-Nassau.

In 1870 came the Franco-Prussian War, and then a united Germany.

The last half century of history need not be told, but an article found elsewhere in this book will describe the Neustadt of today in detail.

Today Neustadt, facing the future and the unknown, pins her faith on her sturdy inhabitants, and as the Crusaders of old, striving ever onward to their goal, "Ultimate Success."

The Modern Neustadt of Today

By Burgomaster Linkert, translated by Carl Wurzer

From the formerly small agricultural town, Neustadt has changed in the last sixty years into a modern commercial city of almost 4,000. It compares favorably with any city in the country of its size. During Burgermeister Linkert's twenty-four years of administration a large modern schoolhouse, a complete lighting and heating plant were built, and a modern highway laid to Wasenberg. Both sides of all streets have cement sidewalks and many modern stores and business places have been built.

The city has built a complete canal, sewer and water system between the bridges on the Weidenborn and the Alsfelder Thor. The two creeks that run through the city have been made deeper and are lined with cement.

In 1925 a new high school was built to accommodate fifty pupils. A new addition is now being built to care for the constantly increasing numbers. Great strides have been made in agriculture. A large stock breeding barn has been built for the raising of stallions, bulls, ebers, goats and sheep. It is considered one of the best in Germany. But the greatest improvement has been made to benefit the small farmer. In place of the acre of land here and there, some a mile apart, a plan was carried into effect to remedy this hardship. The land was all deeded to the state. The land was then tiled and drained and an equal amount deeded back under a resurvey, so that all farmers now have their land in one parcel.

The Neustadter Zeitung, in which all the official notices are published is a very progressive newspaper.

A Personal Recollection of the War in 1866

By Carl Wurzer

The Prussians took possession of Neustadt during the Prusso-Austrian war in 1866. The Kurfurst of Hessia had thrown his lot with Austria.

A company of Darmstader Hussars had passed our house on their way to the railway station about ten o'clock in the morning, when all at once a regiment of Prussian infantry appeared not four squares away and started to fire. Outnumbered they retreated. Right in front of our house the commander, a young lieutenant, fell badly wounded. My dear mother ordered him brought in and my sister and Karoline Todenbier attended him. Shortly after the Prussians arrived. All had hidden except mother, and Brother Christel and myself were hiding behind mother's skirt. Before the house was a large stone stairway with a large platform. Above the door a life sized statue of the Archangel Gabriel stepping on Lucifer. In the doorway mother stood. Several officers ascended and demanded where the Oldenburger had been taken. Mother answered she had not seen any Oldenburger. (She hadn't, the commander was a Hessian.) Pushing mother to one side they entered. They searched from attic to cellar without success. In the living room, above a desk was an oil painting of grandfather in full general's uniform, flanked on each side by two frames of forty-five medals, crosses and decorations that he had received. The Prussian officers asked in a polite tone who he might be. "My father, the Prussian General Ludwig von Boedicker, who died in 1850, long before this war." It had its effect. They called mother "Gnaedige Frau," even though they knew that Brother Louis and many of her near relatives were high ranking officers in the Hessian army. After hearing the officers calling mother "My ladyship," Christel and I came out in the open so we could see more. The officers seemed to have forgotten about the wounded man and with deep apologies withdrew, little dreaming that the man was in a closet being taken care of by my sister Elizabeth and our servant.

During the time of Prussian occupancy the headquarters were between Braun's house (the birthplace of George L. Weber) and our own home and my birthplace (owned by Henry Weber). After the Prussians evacuated the city, the Neustadters were loud in their praises of mother for her bravery. Brother and I too, came in for our share, receiving gifts for our bravery. Little did the townsfolk or their children know we were in hiding back of mother's skirts and not in front of her as her defenders.





New Church Bells For the Holy Trinity Church at Neustadt

In 1928 the Neustadters in Detroit made up a purse and sent it to Chaplain Oberham, pastor of Trinity church in Neustadt, to replace the bells which had been confiscated during the late war.

The following Neustadters contributed to this fund: Ernest Krapp, now of Cleveland, the first one hundred dollars; David Kuhn, Emil Gies, Ernst Gies, Karl Zinser, Martha Krapp, Gottfried Krapp, Karl Schmittdiel, Anna Schmittdiel, Louis Krapp, Paulina Altendrand, Gustav Krapp, Vinzenz Schmitt, Heinrich Reeber, William Diehl, Mrs. Kassner, nee Kirchner; Mrs. Wiederhold, nee Gies; Rosa Rifler, nee Todenbier; Mrs. Alex Zimmer, nee Krapp; Karl Wurzer, Geo. L. Weber, Ida Jahn, nee Groll; Lemmer Family, Rosa Kirchner, George Kirchner, Arthur Kirchner, Mrs. Sprenger, Mrs. Girard, nee Weitenberner; George Gnau for his mother, nee Elizabeth Pfeiff; William Veth, Theodore Kuhn and Karl Faber.

At the request of the committee, the pastor at Neustadt promised to toll the bells and have public prayers said whenever notified of the death of any of the donors.

A letter of appreciation to Mrs. David Kuhn, nee Veth, who had done the most to gather the fund, was received from Chaplain Oberham. This letter and a long article published in the Hessicher Kurier June 20, 1929, are on file with the secretary of the Detroit Neustadter Club.



Beer Commers held May 25, 1902, in Connection with the 400th Neustadter Kirmess at Pfeiffer's Palm Garden, Detroit, Mich.

Top Row: 1, John Hommel; 2, ——— Ernst; 3, Anton Schweitzer; 4, Gustav Gies; 5, August Kirchner; 6, A. Aldenbrand.

Fourth Row: 1, John Todenbier; 2, William Gnau; 3, ——— ———; 4, Henry Scheibel; 5, Gotf. Scheich; 6, Joseph Geller; 7, ——— ———; 8, Vincent Schmitt; 9, Carl Altenbrand; 10, Caspar Gnau.

Third Row: 1, Theodore Kuhn; 2, George L. Weber; 3, Charles Damm; 4, William Heimbuch; 5, William Diehl; 6, Regina Kuhn; 7, Jacob Groll; 8, Charles Gnau; 9, ——— Niederprim; 10, Max Cohn; 11, Conrad Pfeiffer.

Second Row: 1, Charles Gies; 2, Ernest Krapp; 3, ———; 4, ———; 5, Henry Kuhn; 6 Ferd. Zinser; 7, Vincenz Ruhl; 8, Carl Faber; 9, Emil Gies; 10, Carl Schmittdiel.

Lower Row: 1, ——— ———; 2, Julius Berns; 3, Louis Krapp; 4, Carl Wurzer; 5, Carl Zinser; 6, Gustav Krapp; 7, Henry Reeber.

The little girl is Josie Kuhn, with her father, David Kuhn, in back of her.

The 400th Neustadter Kirmess at Detroit

The four hundredth Neustadter Kirmess was celebrated by Detroiters May 25, 1902. Not to be outdone by their fellow countrymen in the Fatherland, a committee of Neustadters planned and successfully carried through the largest and best Kirmess ever held in Detroit.

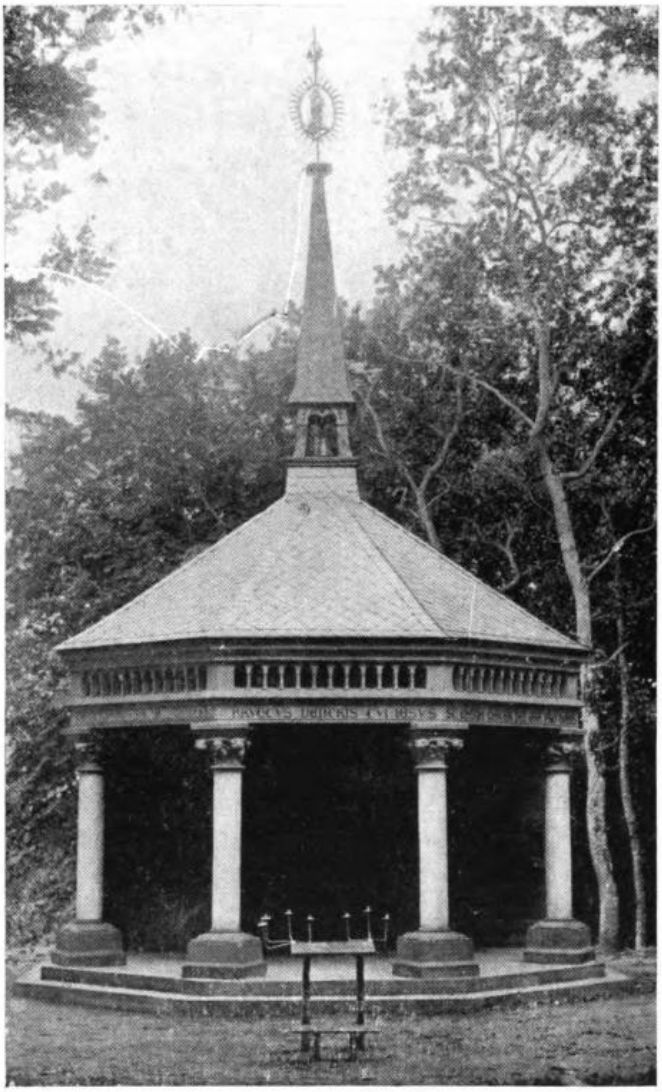
Sunday morning at ten o'clock, many Neustadters and their friends attended a Pontifical High Mass at St. Mary's, which was sung by three priests of Neustadter ancestry. All seats were reserved and the Neustadters wore their red and white colors and a badge. A symphonic orchestra with Professor Kalsow directing and a united chorus of St. Mary's and St. Elizabeth's Church choirs, under Professor Kramer, rendered a truly remarkable program. The altars had been tastefully decorated in red and white flowers.

After the church services the committee expressed their gratitude to Father Schwab, the pastor of St. Mary's church, for his kindness. Loud also were their praises of the united chorus of forty-five voices and their directors. The ladies who had decorated the church under the direction of Miss Sophie Huber, a Neustadter, were also complimented.

In the afternoon at three o'clock, the committee and a number of other Hessians gathered at Pfeiffer's Palm Garden, for a grand beer commerce. Professor Niederpruem acted as toastmaster, and David Kuhn furnished the music. Special Neustadter songs arranged by Carl Wurzer were sung. A cablegram was sent to Buergermeister Fritz Huber, extending congratulations to the Neustadters for the four hundredth Kirmess and thanking him for the beer which he had sent as brewer of the town. An answering cablegram was received the next day. In the evening Mr. Conrad Pfeiffer served a Hessian lunch and a keg of the Special Brew was tapped.

On Monday, May 26th, the celebration was continued at the Arbeiter Hall, Russell and Catherine Streets. With real German forethought the beer had been sent early enough, and for three weeks it had laid in the ice cellar. It was loaded on a new wagon which Mr. Pfeiffer had purchased for the occasion, and drawn by four white horses. Led by a German band, and a large sign on both sides of which was printed, "Neustadter Kirmess Beer, direct from Germany, especially brewed for the Four Hundredth Annual Neustadter Kirmess," paraded the downtown section of the city. The city hall was decorated with the American, German and Hessian colors, and the electric sign read, "Welcome to the 400th Annual Neustadter Hessen Kirmess."

The Kirmess started promptly at two in the afternoon, and the concert and ball at eight in the evening. The Arbeiter Hall and garden were filled to overflowing. Every German society in Detroit was represented. The mayor, many aldermen and public officials, as well as Hessians from other cities, were present. Everyone enjoyed the imported Kirmess beer and remained until the stewart said, "Gentlemen and Ladies, we have no more imported beer."



The four hundredth Detroit-Neustadt Kirmess was a great success, socially and financially. With the net receipts, a chapel was built in the forest between Neustadt and Allendorf, and called "The Virgin Mary in the Forest."

The success of the Kirmess was due to the untiring efforts of the following committees:

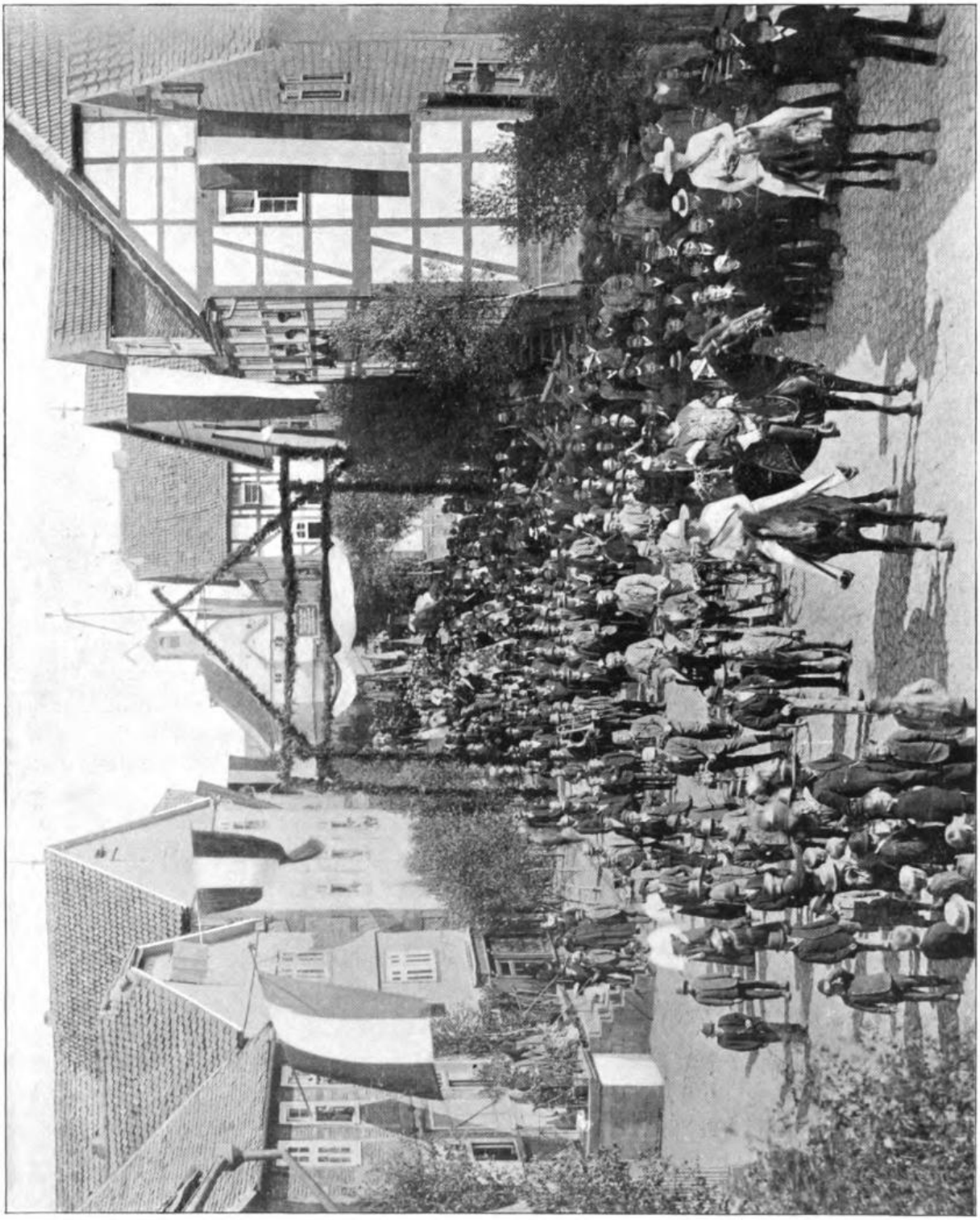
Arrangements: Henry A. Weber, Carl Wurzer, Julius W. Berns, David Kuhn, Fred Zimmer, William Gnau, and William Diehl.

Press: Carl Wurzer, John Schmittdiel, Louis Krapp, Julius W. Berns, and David Kuhn.

Dance: Louis Krapp, Carl Schmittdiel, Emil Gies, Vincent Ruhl, Henry Reeber, and Theodore Lemmer.

Church: George L. Weber, John Todenbier, Alex Schnell, August Kirchner, Frank Altenbrandt, and Ferd. Zinser.

Reception: George L. Weber, Carl Wurzer, Ernest Krapp, John Todenbier, August Kirchner, Sebastian Kirchner, Carl L. Gies, William Gnau, August Altenbrandt, Frank Altenbrandt, Caspar Gnau, John Schmittdiel, Charles Reeber, Joseph Reeber, Gustav Kuhn, August Lemmer, Carl and David Faber, Vincent Schmitt, Jacob Groll, Math. Todenbier, Franz Reifel, John Brewe, George Reichenbach, Henry Weitenberner, Martin Krapp, William Schnell, Gustav Krapp, Frank Gies, and Edward Gies.



The Neustadter Kirmess

Street scene in Neustadt on Trinity Sunday, showing the towns people all ready to begin their march to the Neustader Kirmess in the Lehme Kaut. This year, 1930, they celebrate the 428th Kirmess.



Kirmess

A kirmess is a celebration in honor of a great event in a town's history. In Germany, Holland and Switzerland they are called Kirmess; in Ireland, Shindigs; in Italy and Spain, Fiesta; in India, Jamborees, and Hullabaloos in the South Sea Islands. Every one is in native dress and joy reigns supreme. In the good old days, when rivalry was keen, the girls did their best to catch the eye of some youth, by making the most beautiful dress in town, hence some were masterpieces. At Scotch celebrations in the United States you can still see the costume rivalry by the number and costly medals given to the best dressed Highland lad and lassie. Almost every village and city near Neustadt has its own "Trachten" (Native Dress), dating back for ages and a kirmess brings out all the young and old dressed in their full regalia.

Hearing of a kirmess in the Schwalm, some six miles from Neustadt, I induced my cousin Willie to take me to it. We left Neustadt in a Victoria drawn by a pair of cream colored horses. Willie knew most of the Schwalmer by their first names. To get inside information we entered some of the homes. All was excitement. Trunks, especially built to hold trachten, were open and being unpacked. Just consider the Schwalmer costume: seventeen petticoats and a top dress, the heavy corset, the bodice and all the other unmentionables. The petticoats, made of heavy home spun flax, stiffened with what looked to me like black shellac, weighed from three to five and one-half pounds each. They could stand by themselves, and would have made ideal playhouses for the children. Unfortunately the children are dressed like their elders at kirmess time.

After this inspection of the trachten, we made our way to the kitchen and enjoyed a glass of squechen and kirch, and watched the men don their finest. Not to be outdone by the women, the men dressed in costumes very much like George Washington wore except that the color was black. Short knee pants with silver buckles, semi-swallow tail coat with large lapels, lace collar, three pointed hat, high heeled low shoes with silver buckle.

Occasionally I peeked into the woman's room. Some of the women must have had six petticoats on and were taking on form. Others were busy putting up their hair, tight to the scalp and fastened on top into a knot over which closely fitted their hats or caps, whatever you wish to call them.

The little girls were receiving attention and their faces were a ruddy red from a good scrubbing. They, too, received their top dressing of petticoats, but only six in number. The boys, mostly in long shiny black coats to their knees, with low-crowned derbies, were ready and waiting for the procession to the kirmes. At last all were ready and we made our way down the wide steps and were soon in the open. There was a startling uniformity in size of all the women. I asked our host how this came about. "Ya, he said, they should all look the same in size. When the thin ones get fat, they leave off the petticoats that no longer fit, and when they get thinner they must add another petticoat." That solved the mystery, as I had been told in Neustadt that some wore only three petticoats and other nineteen.

My host also said: "See, when the girls are maidens they wear white hats. When they marry the hats are red, and if they are widows their color is black. Ya," he continued, "we had wise men in the olden days. With all them petticoats no man knew what was what, so they made a concession." "Giving the men a chance to run no chances."

We continued down to the Market Platz. All was excitement. It looked like a gathering of aristocrats in Dixie in the early sixties, with the women in hoop skirts, augmented by the men resembling the costumes of those who signed the Declaration of Independence in 1776.

The bugle blows. The town officials on their horses, the band in place. At a signal from the Bourgomeister, the band played and the great kirmess parade is in motion. The mayor with his baton of authority first, then the lesser officials, the Turners four abreast, the widows two abreast, the married ladies two abreast, the flappers two abreast, and then the little girls four abreast. Then came the men. I could see George Washingtons, Lafayettes, Napolecns, Von Steubens amongst them. They say that clothes make the man. One especially large Schwalmer looked just like Old King Cole. Then followed the boys, all out of step, regular boys going out to a picnic. With martial music they make their way to the kirmess grounds in a nearby woods. Here a sight rivaling the Barnum & Bailey circus greeted the eye. Booths of all kinds, merry-go-rounds, side shows, dancing ground laid out on the green, banners waving and bunting everywhere. The refreshment stand was close by. There were long rows of kegs filled with especially brewed kirmess beer, but no pop, gingerale or coca cola. The drys drink Adam's ale in the shape of mineral wasser. Candy booth, cake booths were already doing a thriving business with the children.



Schwaelmer, Allendorfer, Katzenberger and Neustadters at the Kirmess

The band strikes up the National Schwalmer dance. Couples advance. The men can hardly touch their partners. Around they whirl, back and forth. The children dance in a place reserved for them, as being side swiped by their elders would have the effect of being hit with a hair mattress. After a few simple steps so as to find the rough spots on the green grassy dance floor, the couples literally step into it. In and out. Then men with their fingers in the center of the ladies' caps, make three complete turns around them. Thirty steps are required for each revolution. Each step represents a day in the month. Three times around represents a season. Then the ladies have their turn. They also circle the thirty steps around. Tiny, tiny steps, were taken, and the completed circle emphasized by a tremendous beat on the drum. Three times they circle completing the half year. Then once more the men do their turn, and then the women. The world has made a complete turn around the sun, the dancers have completed the dance of the seasons, the national dance is finished and I, as visiting American, had to pay the penalty. I invited all to have a glass of mineral water. Strange to say they all took beer and so did I.

I wish at this time to pay a compliment to the Schwalmer girl. For one to be so heavily accountered and dance so lightly speaks well for their physical health.

At this kirmess I met two deaf and dumb Schwalmer. The folks were surprised when I started talking the universal sign language to them. We spoke for about five minutes, when one of them doubled up his fist held it level with his mouth, bringing it slightly forward and tilted it slightly down, beckoning with his left. This means only one thing in Germany, Zuzuland or the North Pole. We walked over to a beer keg and had a drink of beer.

Night descending, Cousin Willie and I made a little sneak back to Neustadt.



Folk Lore

No matter where one travels, everyone is interested in those strange weird tales told in the dark of the moon. The Irish tell of the banshees, the fairies and the witches, the English of the gnomes. Who does not remember the stories of Rip Van Winkle and his dog? Even Neustadt has her tales.

Few people had a knowledge of reading and writing in the olden days, and relied on the tales told by the traveling minstrels and sages. There was a bit of truth in the stories at first, but as time went on each troubadour added a bit to it. The tale of Yunker Hans is as follows: After gaining possession of the little rural town he built his castle and tower. From then on his sole object was to add to his wealth and make himself feared. Knighthood was in flower, but not everything the knights did was sweet scented. Wherever there was loot to be had for the strong, bands were formed and the poor paid the penalty, either as serfs or as mercenaries.

Hans abided in his castle when not on a rampage. The tower contained the grain he received as taxes and tribute. In the dungeon were those who could not or would not pay tribute. Here also were kept the robbers and murderers. Naturally with nothing to do but grieve over their troubles, some astonishing tales were concocted. One evening, the tale goes, Hans was visited by the devil. Hans poured out his soul to Old Nick and in the wee small hours a compact had been made. For the price of his soul, the devil was to aid Hans in acquiring all the castles and villages in the neighborhood, including the beautiful castle Nellenburg. A tunnel connected it with the Castle of Dornburg so as to provide escape in case of need, and either one or the other of the castles were used by the devil and Hans on their frequent sprees. Later on, owning all the villages and towns, they became an eyesore to Hans. He wished they were all together. Another agreement with his satanic majesty was made to remove them all, carry them to the swamp on the outskirts of his bailiwick and rebuild them under the name of Wasserfeste or Waterfort. The devil promised him that he would see that his wishes were fulfilled. During the night he brought all the unemployed devils of hell and the next morning Hans found the new city all completed. The devil turned it over to Yunker Hans and said: "There is your new city," and that is the way Neustadt came to be known.



A SCHWAELMER

Schwaelmer

Ich sei noch in kiener Kerche gewesen
On huh noch in kiener Biewel gelesen,
Do huh ich mehr mohl vergenommen,
Noch der Neustadt zur Kermess in die Kerche zu kommen.
Ungerweg's do fung ich en Betzelchen
On dos hung ich on mien Steckechen
On do sein sich so hin her gegich
On frog, wehm dos Betzelchen mecht, bis
Off ehmohl kehm Ener hunger dem Altar hergekroche
On der fung so mechtig on zu poche
On herr haeh sich net so hoch getraeng,
Wahrhaftig, ich huer ihm hanger die Ohre geschlaeng.

The above Kirmess poem is written in the Schwaelmer dialect and it absolutely defies English translation. The best that can be done is to give the German version on the opposite page.



A SCHWAELMERIN

Ich bin noch in keiner Kirche gewesen
Und habe auch noch in keiner Bibel gelesen.
Da hab ich mir einmal vorgenommen,
Nach Neustadt zur Kirmess in die Kirche zu kommen.
Unterweg's, da fand ich ein Baetzelchen
Und das hing ich an mein Steckelchen
Dann bin ich so hin und her gegangen
Und frug, wem wohl das Baetzelchen moecht belangen.
Auf einmal, kam Einer hinter dem Altar hergekrochen
Und der fing ganz maechtig an zu pochen
Und haette er sich nicht so hoch getragen,
Wahrhaftig, ich haette ihm hinter die Ohren geschlagen.

The Schwaelmer poem in high German, but the poetical ingenuity of the Neustadters in Detroit is not sufficient to set it in proper rhythm in English.

Neustadter Kirmess Committees

Ever since the first Neustadters arrived in Detroit in 1830, they have religiously observed the dedication of their Trinity church in the home town, on Trinity Sunday. Sometimes it was with only a church service, at other times they added a banquet, and on great occasions, with combined church, kirmess and banquet festivities. No matter in what part of the world a Neustadter may find himself on Trinity Sunday, he must have his native town dish for that day in the shape of "Gruenes Muss." (Cooked spinach or its equivalent.)

The earliest record of a big Neustadter celebration in Detroit, was on Trinity Sunday, 1835, the day the Trinity Church was blessed in Detroit. On that day the Neustadters celebrated the Three-hundred and Thirty-third Anniversary of the blessing of their own church far across the sea.

In the Centennial year, the year we Americans celebrated the hundredth anniversary of the signing of the "Declaration of Independence," a Neustadter Committee was busily engaged in making preparations for a combination German-American celebration. Here we have the committee, taken on a tin type which has withstood the elements of fifty-four years.



Committee of 1876"

Standing: Carl Wurzer, Vincent Gies.

Seated: Jacob Autrech, Leo and August Kirchner.

From that day on, Kirmesses were the regular order for a number of years, due in a great measure to the activities of Carl Wurzer. Many of the Kirmesses were held in George L. Weber's old apple orchard, at Gratiot and Grotto Roads, opposite which the old "Kirche im Walde" stood. This old church of logs, built in 1831, burned to the ground in 1882.

In 1902, the Four Hundredth Neustadter Kirmess was a banner affair, and is described in detail in another part of this book together with a picture of the committee. This Kirmess took on a country wide atmosphere, and many Hessians and Neustadters travelled great distances to help celebrate this most unusual Kirmess. True the Neustadter Kirmess Beer helped a great deal.

This year marks the Hundredth Anniversary of the arrival of the first organized party of immigrants from Germany, and strangely enough, from a little town of some two thousand inhabitants, the self same Neustadt that is so often mentioned in this book. A committee was formed in February, and at their first meeting decided that the occasion such as this, should be celebrated in most unique manner. Not only is it the Hundredth Anniversary, but it also is the 428th Neustadter Church Anniversary, so a Mass will be sung at 10:00 in the morning by three priests of Neustadter ancestry at St. Mary's Church, at the corner of Monroe Avenue and St. Antoine Street. A Kirmess lasting two days will be celebrated at the Turners New Hall on East Jefferson Avenue near Fisher, and on the third day the St. Mary's Church will have a Home Coming Excursion to Bob-Lo, commemorating the boat trip of the immigrants of 1830 from Buffalo. Seemingly a three days Kirmess should be sufficient, nevertheless the committee had in mind something that would carry the glories of the Hundredth Anniversary to the four corners of the earth, so they have published this book, and trust that all who attend any of the various affairs during these three days will derive great pleasure and benefit therefrom.

That self same "sticktoitiveness" that has inspired Mr. Carl Wurzer in all his years in America, has been exemplified in the committee, who have without remuneration of any kind, given their time and energy to make this Hundredth Anniversary an outstanding German celebration.

The banquet commemorating the One Hundredth Anniversary of the arrival of the first Neustadter in Detroit and the 428th Anniversary of the blessing of the Old Trinity Church in Neustadt will be given at 6:00 o'clock at the Turner Dining Hall on Trinity Sunday, and it is confidently hoped that five hundred or more people of Neustadter ancestry will attend.

In order to bring still greater joy to those hearts that beat one hundred years ago, those who have gone to the Great Beyond, those honest, fearless, religious souls, a newly ordained priest, Reverend Father Walter Hennes, of Neustadter ancestry, will sing his first solemn mass in the church of the Annunciation on Parkview near Jefferson Avenue.

Here we have the committee, who have so nobly sacrificed themselves to make this celebration a success; a success that will be doubly appreciated in view of the fact that all possible profits from this Hundredth Anniversary will go for the relief of the poor of St. Mary's parish.

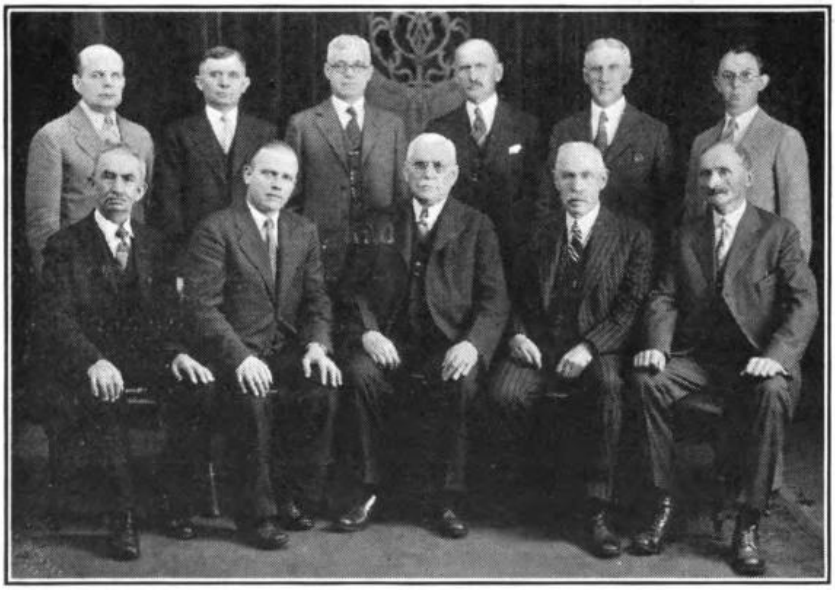
The Committee

Carl Wurzer, *Chairman*

Frank A. Weber, *Secretary-Treasurer*

David Kuhn Theodore Kuhn Louis Krapp Carl Zinser Emil Gies
Fred B. Gies William C. Gies Carl Schmittdiel Frank Aldenbrand

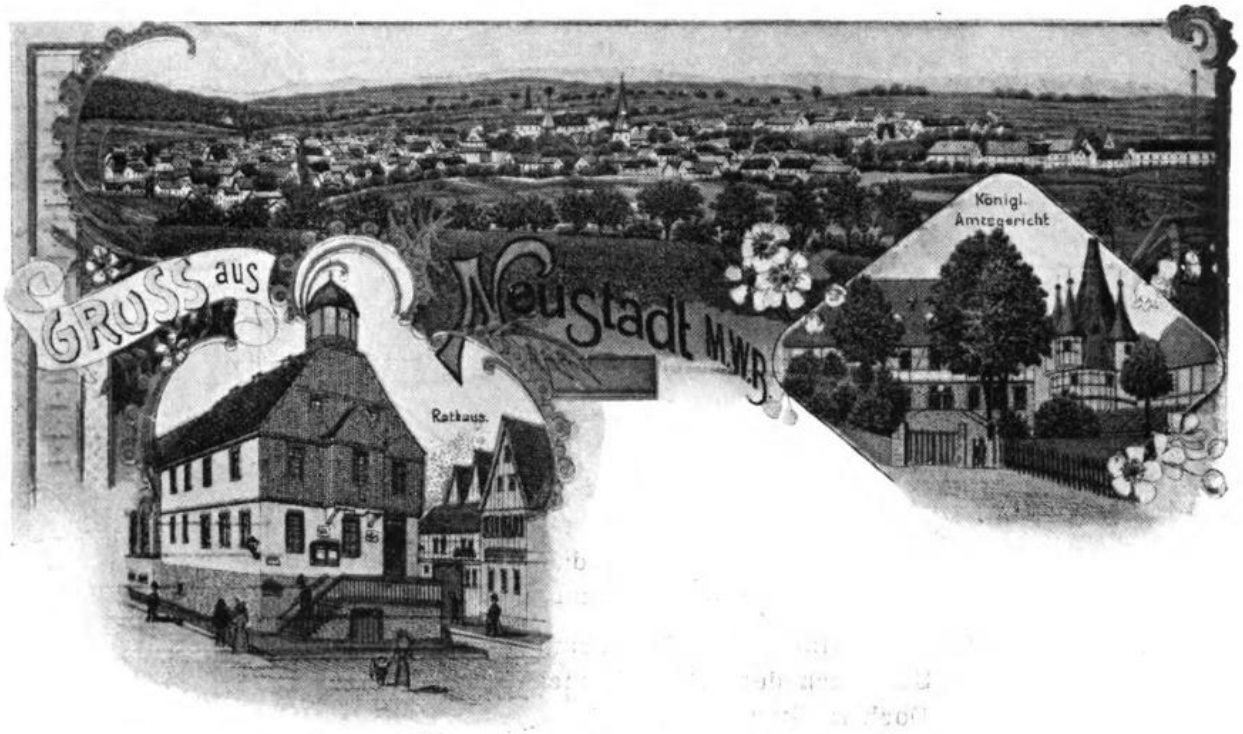
Ernest Krapp, *Honorary Chairman*



THE COMMITTEE OF 1930

Seated: David Kuhn, Frank A. Weber, Ernest Krapp, Carl Wurzer, Emil Gies.

Standing: Louis Krapp, Carl Schmittdiel, Carl Zinser, Frank Aldenbrand, William C. Gies, Theodore Kuhn.



The Hundredth Anniversary

1. Hundert Jahre sind es her,
   Die ersten Deutschen kamen her
   Von Neustadt in dem Hessen-Land
   Wie Euch allen ist bekannt.

2. Drei Monat auf dem Ocean,
   Bis in Detroit sie kamen an;
   Das war eine lange, harte Zeit
   Fuer diese braven Landes-Leut.

3. Wir feiern heut dies schoene Fest,
   Wenn man uns nur zufrieden laesst.
   Gedenken heut der "Pionier"
   Doch ohne Wein und Lager-Bier.

4. Willkommen seid uns alle hier,
   Zu Ehren die braven Pionier,
   Drum reicht zum Bund die Bruder-Hand
   Und gruesst das alte Vaterland.

5. Ruhlkirchen, Ohmes, Seibelsdorf,
   Sperwinkel, Momberg, Allendorf,
   Senden ihre Gaeste heut
   Und auch die Schwaelmer sind bereit.

6. Viele alte blinde Hessen,
   Ja das lasst uns nicht vergessen,
   Kamen dort von Fern und Nah
   Nach dem Land Amerika.

7. In der Neustadt hun se Kermess het,
   Die schiene Zeit vergesst mer net;
   Geht zum Danzblatz in die Lehmekaut
   Eszt Lewer-Worscht on Sauerkraut.

8. Do werd gedanzt, on werd gehoppe
On jeder trinkt ja a gute Schoppe
On hier on do e'n Gilka Kimmel
On denkt er waer in Hesse-Himmel.

9. Seelig, froehlich, Hessenchor,
Unsere Kirmess steht bevor;
Sorge jeder auf das best,
Dass er kommt zu diesem Fest.

10. Wer nicht kommt, und bleibt zu Haus,
Vermisst den allerbesten Schmaus.
Alle Hessen sind stets lustig
Und nach gutem Bier stets durstig.

11. Die Hessen trinken gerne Bier,
Doch in dem Land der Freiheit hier
Sauft man Wasser wie das Vieh
Und denkt es waer Krambambuli.

12. Ein kleines Glaeschen Brantewein
Soll auch dem Mensch nicht schaedlich sein;
Doch trinkt man Alley-Bier und Hutch
Dann geht der beste Mensch bald futsch.

13. Der diese "Knittel-Vers" gemacht,
Wird heute herzlich ausgelacht,
Weil er so Manchen hat vergessen
Zum Lobe unsrer alten Hessen.

14. Doch ist das nicht seine eigene Schuld,
Drum habt mit ihm etwas Geduld;
Wenn Euer Name nicht im Buch,
Ist's Eure Schuld, und nicht Betrug.

15. Hier in dem Land der Freiheit ist
Die Festes-Freude meistens Mist,
Sie feiern wenig Feste hier
Und trinken Wasser, anstatt Bier.

16. Die Yankees sind zwar sonst sehr schlau;
Die Hosen hat hier an die Frau.
Sie scheu'n den deutschen Maenner-Trunk,
Der halt doch Herz und Leib gesund.

17. Drum halte hoch der Vaeter Brauch
Im frommen Yankee-Lande auch,
Und ob die Mucker noch so schrein,
Neustaedter Kirmess soll heut sein.

18. Ich hab mein Lied nun ausgesungen;
Ich weiss zwar nicht ob mir's gelungen,
Doch wenn's einer besser machen kann,
Dann fang er gleich von Vorne an.

Detroit wo das Leben ist werth zu Leben

(In Detroit where life's worth living)

Nun hab ich meinen Wunsch in Erfuellung sehn gehn
Und die alte Heimat, mein Marburg, noch einmal gesehn,
Die Graeber meiner Eltern mit Blumen geschmueckt
Und meine lieben Geschwister noch einmal erblickt.
Jetzt zieht es mich mit Macht zurueck nach meinen Lieben,
Nach der neuen Heimat ueber dem grossen Wasser drueben.
Ist auch das alte deutsche Vaterland noch so lieb und shoen,
Mein liebes Detroit, mein shoenes Michigan, will ich wiedersehn.
Ich sehne mich nach Detroit, der schoensten Stadt ueber dem Meer,
Nach dem schoenen Detroit Fluss, und dem klaren Lake St. Clair,
Nach Belle Isle, umspielt von krystallklaren Wogen.
Dem herrlichen Inselpark fuehl ich mich hingezogen;
Die grossen Schiffe und majestaetischen Dampfer will ich wiedersehn,
Die den breiten schoenen Fluss rauf und runter gehn,
Ich sehne mich nach den breiten Strassen und Boulevards so sehr
Und nach dem grossstaedtischen Handels- und Schiffsverkehr.
Nach Detroit, wo das Leben ist wert zu leben,
Wo Jeder nach dem Hoechsten und Besten sucht zu treben.
Auf meiner Reise konnte ich viele schoene Staedte erreichen,
Doch keine, die in ihrer Art mit Detroit ist zu vergleichen.
Bieten auch Gebirge und Taeler einen herrlichen Genuss,
So giebt es doch nichts Schoeneres, wie unsern Detroit Fluss,
Den Hunderte von Schiffen und Dampfern taeglich passieren
Und dem Auge immer etwas Neues offerieren.
Fuer herrliche Ausfluege und dem schoenen Wasser Sport
Ist Detroit an und fuer sich der schoenste Sommer-Resort
O herrliches Detroit, wie shoen bist du,
Umspuelt von den blauen Fluten des Erie und Lake St. Clair
Wie grossartig ist Deine Woodward Avenue,
Der Grand Circus Park und Cadillac Square,
Deine grossartigen Gebaeude, die bis zum Himmel ragen
Und der ganzen Welt von deinem Reichthum sagen;
Deine kosigen Cottages und herrlichen Palaeste der Reichen
Sind mit den modernsten Villas, und schoensten Schloesser zu vergleichen.
Deine wunderschoenen Park-Anlagen, die weit und breit
Das Herz eines jeden Buergers und Fremden erfreut.
Wer deine Schoenheit im wahren Licht will sehn,
Muss vor Allem erst in die weite Fremde gehn;
Und hat er andere schoene Staedte dort erblickt,
Dann ist er erst recht von dem schoenen Detroit entzueckt.
Erst fremde, weitgereiste Leute muessen uns sagen, ja
Detroit ist die schoenste und beste Stadt in Amerika.
Drum last uns die Becher fuellen bis an den Rand
Mit dem koestlichen goldenen Saft der Reben
Und trinken auf das Wohl der schoensten Stadt in Land
Auf Detroit, wo das Leben ist wert zu leben.

Marburg in Juni 1912.

CARL WURZER.

"Honor to Whom Honor is Due"



MRS. KOELZER



SOPHIE HUBER

Mrs. Elizabeth Kuhn Koelzer was born in Neustadt, March 9, 1845, and is the oldest living Neustadter in Detroit in 1930.

Mrs. Koelzer at the age of 85 is still busily engaged in crocheting lace for altar cloths and making church vestments. Her health is good and her memory remarkable, and she holds her grandchildren spellbound by her tales of old Detroit.

Mrs. Koelzer and her sister, Lena, accompanied her father, Johann Heinrich Kuhn, to Detroit. She first saw the new world on July 4, 1857, and arrived in Detroit July 10, 1857.

On November 12, 1874, she married Phillip Koelzer, and was blessed with eight children, Henry, Rev. John A., Joseph, Edward, Frank, George, Peter and a daughter, Elizabeth, with whom she is living.

Miss Sophie Huber was born in Detroit, September 1, 1846, and is the oldest living Detroiter of Neustadter ancestry in the city in 1930.

Miss Sophie Huber nearing the age of 84, still maintains her position as head of the Altar Society at St. Mary's Church.

Miss Huber has charge of the decorations at St. Mary's for the 100th Anniversary Mass.

Miss Huber is the daughter of Andreas and Gertrude (Schmittdiel) Huber. Her father arrived in Detroit in 1833 and her mother came one year earlier from Neustadt, and in 1834 they were married in St. Anne's Church.

On Trinity Sunday, 1930, a direct descendant of this family, Rev. Father Walter Hennes, will celebrate his first Mass at Annunciation Church, Detroit.

Church History

The compiler of this church history wishes to express his deep appreciation for the assistance rendered by Father Pare, the historian of the Diocese of Detroit.

The first St. Ann's Church was built of logs in the fall of 1701, and burned by the Indians in a raid on Fort Pontchartrain. Thereupon a second church was erected, but sometime later on was ordered destroyed by the Commandant of the Fort, who feared it would shelter the Fox Indians, who were besieging Detroit and the Fort. Another was built on the same site, the northwest corner of Jefferson and Griswold, and it stood until destroyed in the great fire of 1805.

Thereafter, Catholic services were held in McDougall's warehouse on the river front, and also at River Rouge, and in a building on the church farm near the foot of Field Avenue and Jefferson. Preparations had been made to erect a new church on the site of the first churches but the parish was induced to give up the plan at the request of the Governor and Judges, as the city was laid out on different lines after the great fire. A site bounded by Bates, Larned, Randolph and Congress Streets was given in lieu of the old site. A new church of limestone begun in 1818 took ten years to complete and was blessed on Christmas Day, 1828. Father Richard was Pastor, and had Father Vincent Badin as assistant to look after the mission churches on the shores of Lake St. Clair and elsewhere.

Detroit was a part of the Diocese of Cincinnati. The Society for the Propagation of the Faith of French origin, had just begun to make its charity felt in Michigan. As the income to pay the running expenses was small and the need of more priests urgent, Bishop Fenwick of Cincinnati in 1827 sent Father Rese, a German priest, to Europe to solicit aid in the German States and Austria for the American Missions. Father Rese aroused such enthusiasm for the American Missions that even Royalty took up the challenge and the Austrian Mission Society called the Leopoldine Association was founded under Royal patronage. The dues were five kreuzer, about two cents per week. In Munich another organization, the Ludwig Missions-Verein, was formed. These two societies supported the American Missions almost exclusively, and for years there was hardly a diocese in America that did not receive material aid from them. Father Rese also endeavored to recruit clergymen who were willing to come to America and assist in the work of the church. In 1829 he returned to Cincinnati.

In 1830 came the first organized German immigration to Detroit. A man named Victor had returned from Michigan to his native town in Neustadt, Kurhessen, and had spread the news of the possibilities of the new lands opened in the wilderness of Michigan. He gained a ready ear and soon the first migration to Detroit was on. It consisted of the families of Heinrich Gies, Engelbert Reichenbach, John Groll, Veedors, Suppuses, Henry Diehl, and two brothers, John and Paul Gies, and others.

Pius and religious, they found themselves worshipping at St. Ann's. The majority of them were farmers and they soon acquired land on what was formerly known as the Hessian Road, now Houston Avenue, about seven miles from the city. The little colony erected a chapel in the woods, where Mass was said whenever priests were available, and as time went on there arose a church built of bricks, which were burned or made on the premises. This church was the forerunner of the present Assumption Grotto Church at Gratiot and Greiner Avenues.

In 1832 more immigrants arrived from Neustadt, and there was an inpouring of Alsatians, Lothringers, Westphalians and others. They soon became acclimated and gained the confidence of the townspeople. Labor was scarce and money still more scarce. Fifty cents was paid for a ten hour day as some of the old settler's records show. As a result more land was taken up, especially when it could be had for a dollar or less per acre, within a radius of ten miles of the city hall.

About this time Frederick Baraga, a German secular priest, moved through the exhortations of Father Rese, made application to the Leopoldine Society to aid him on his trip to the Indian Missions of Michigan. He was successful and arrived in Cincinnati in January, 1831, coming directly from the German States. He was sent to the Michigan Missions and arrived in Detroit, May 15th, 1831. He was the first German-born priest to come to Detroit, and after a few days he continued up the lakes to the Ottawa Indian Mission, now the present town of Harbor Springs, where he established his residence. He returned to Detroit in 1832 to have his new Indian prayer book printed. This was a little volume of one hundred or more pages, containing all the prayers we are accustomed to find in a prayer book and beginning with the sign of the cross as follows:

"+ Todanosowining Weossinind, gaie Wegessinind, gaie Wenijichit Manito, Apiengi," (In the name of the Father, and of the Son, and of the Holy Ghost, Amen.) Father Baraga, after accomplishing great good as the apostle of the Michigan Indians, died as the first Bishop of Marquette.

Early in 1832, three Redemptorist Priests, Father Francis X. Haetscher, Simon Senderl, and Franz Tschenhens, and three lay Brothers, Wenzel Witopill, Aloysius Schuh and Jacob Koller, came direct from Vienna, Austria, to aid in the mission work in Michigan Territory, which took in the present State of Wisconsin, part of Minnesota, North Dakota, and a part of South Dakota and Iowa. Their coming was the result of the exhortations of Father Rese, and they were helped on their way by the Ludwig Missions-Verein, and the Leopoldine Society. This party of six arrived early in 1832 at Cincinnati, and Father Saenderl, with Brother Witopill, were sent to the mission fields, arriving in Detroit in May, 1832. After a few weeks' stay, they continued on to the Mission at Green Bay.

Father Haetscher, accompanied by Brother Schuh, arrived in Detroit, August 15th, 1832. They remained until sometime in October and then went on to rejoin Father Saenderl at Green Bay.

Father Tschenhens and Brother Jacob remained in Cincinnati. Brother Jacob was a cook of some ability and a record in the Leopoldine Berichte states that he introduced substantial German cooking in the Seminary at Cincinnati, founded by Bishop Fenwick.

An early record in the Leopoldine Berichte quotes Father Haetscher as saying, "I have met many Germans, and Pennsylvania Dutch who attend divine service, but who have had no opportunity to go to confession in their native tongue." Another letter received from Father Haetscher by the Leopoldine Society and published in the Berichte, reads as follows: "My first sermon in Detroit was not prepared as the cholera was raging, still God blessed it. Every Sunday I preach and have Mass and teach Sunday School, at the Kirche Im Walde, (Church in the Woods, Note A). I have never seen a people that has more patience with a priest and such unselfish love as is the case here. They are good souls, devoted to their church and I receive great consolation working with them. Two and one-half hours from Detroit, in the woods is a German colony and it is increasing daily in numbers. The settlers pray that we establish ourselves in Detroit. They wish to furnish us with timbers for building but are unable to aid financially. These farmers are our fondest hopes. They show such childlike confidence in a priest, that they exemplify what our Lord said, 'Suffer the little children to come unto me,' etc. When I go to the outlying missions (Note B), five or six accompany me on horseback in order to speak to me about their spiritual welfare."

Note A—Kirche in Walde was the log church that stood in front of the ancient Grotto cemetery. It was about 14 by 24 feet on the inside, and was moved in 1852, 130 feet southwest of its original location to make room for the brick church, and faced Gratiot Road. The log church stood there until 1882, when it was destroyed by fire.

Note B—Outlying missions: The log church at Grosse Pointe, at Lake St. Clair, near the Vernier Road, and perhaps the churches at Mt. Clemens and St. Clair Shores.

Detroit was the center for the priests who started on their missionary excursions. Priests were scarce, their duties trying, and they had to be constantly on the move to help out in case of need.

Early in 1833 Father Martin Kundig, a German Swiss Priest, was sent from Cincinnati to aid Father Badin at Detroit. Speaking English, German, French and Italian, Father Kundig lost no time bringing the strays back into the fold.

An early record shows that John Henry Gies, a Neustadter, assisted Father Kundig as acolyte, and introduced him to the Germans. A plan was formulated to use a rear room of St. Ann's Church as a chapel, and services were conducted for the Germans every Sunday from eight to ten in the morning, and occasionally evening devotions were held. Father Kundig preached to his congregation in their native tongue, and soon had a record attendance at all church services. As the Germans increased in number, they longed to have a church of their own.

The diocese of Detroit was formed and Father Rese was consecrated Bishop of Detroit, in Cincinnati in 1833 and arrived in Detroit a short time later. He was forty-three years old, a native of Hanover, Germany, and well fitted for the hardships and strenuous work of the new diocese. Father Kundig warmly welcomed his friend, the new bishop, and soon they were talking over the needs of the new diocese, and of Detroit in particular. Plans were outlined, and the forming of two new parishes taken under consideration. Bishop Rese made a few changes in St. Ann's Church, to accommodate the Irish and the German.

The first Protestant Society was founded in 1818, and built a frame church on the west side of Woodward Avenue between Congress and Larned Street, and in 1824 merged with the First Presbyterian Church, making the building of a larger edifice necessary. Thereupon the old church was offered for sale. Bishop Rese purchased it, and then moved it to the corner of Bates and Michigan Grand Avenue, now Cadillac Square, where the Barlum Tower now stands. It was to be the first Irish Catholic Church in Detroit.

Bishop Rese brought a friend from Cincinnati, Charles Schwab, who erected a small factory, and with his workmen built a large organ which was installed in St. Ann's church. The Bishop also had plans prepared for, and built the College of St. Phillip Neri, on the river front of the church farm. After a few years the college was discontinued.

All seemed to be in readiness for the blessing of the church of the Most Holy Trinity, but in 1834 the Asiatic Cholera broke out and the Bishop turned the building into an emergency hospital with Father Kundig in charge. Four volunteer doctors aided him in his work of mercy. The cholera raged for three months, and Father Kundig worked night and day, taking rest only when compelled to by fatigue. A personal note concerning Father Kundig describes him as six feet tall and well proportioned, an able manager, an accomplished musician, and charitable toward all. He carried the stricken to the hospital when vehicles were unavailable. He consoled the sick, eased the suffering victims with the music of his guitar, comforted the dying, and even buried the dead. He purchased the supplies for the hospital and his name was a sufficient guarantee for any amount while the cholera raged.

A census taken in 1834 shortly before the cholera, showed Detroit's population to be 4,968, while one taken after the epidemic revealed a loss of about 1,000 souls. Many children were orphaned during the epidemic, and on Father Kundig fell the responsibility of their care, as he had assured the dying parents that he would be responsible for the spiritual and temporal welfare of their children. In November, 1836, he was made superintendent of the Poor Farm located at the northeast corner of Chene and Gratiot Avenue. He purchased some land adjoining it and built a house of slab lumber from the river mills as a home and school for the orphans. An association of charitable women took care of this primitive institution which was the forerunner of St. Vincent's Orphanage. Hardly were the buildings up, and the orphans housed, when the panic of 1837 hit Detroit. With the aid of friends Father Kundig weathered the storm by paying the interest on the money he owed, but the depression continued and in the year 1839 Father Kundig was declared insolvent, due in part to the failure of the County Commission to share in the support of the poor farm, and the orphans. He was forced into the most dire straits by circumstances beyond his control and by heartless creditors, many of whom had been recipients of his untiring work during the cholera epidemic. To satisfy creditors, the clothing of the orphans was sold and even Father Kundig's personal effects which included the guitar that had brought peace and comfort to many in the temporary church hospital. Although Father Kundig was bankrupt he did not repudiate his debts. After his nervous breakdown in May, 1842, he went to Milwaukee, regained his health, and as Vicar General of Wisconsin paid to the last cent all his just debts.

The State of Michigan voted Father Kundig the magnificent sum of $3,000 as a testimonial for his services to humanity, but that was only a small part of the expenses he had incurred during the three months of the plague, when profiteering in medicines and foodstuffs were rife as there was no competition, and no time for bargaining.

To Father Kundig, big of heart, with charity and good will a plenty, courageous and fearless in time of need, thoughtful, kind and gentle to all, to him this article is respectfully dedicated.

On Trinity Sunday, 1835, the Holy Trinity Church was blessed. The Germans joined the Irish in this service. That same day the Neustadters in Detroit and vicinity celebrated the three hundred and thirty-third Kirmess, or anniversary, of the dedication of their mother church (Die Dreifaltigkeit's Kirche, Holy Trinity Church) of their home town in Neustadt, Kurhessen.

Father Bernard O'Cavanaugh was the first pastor of Trinity Church and Father Kundig was relieved to take care of the growing German congregation, which begins its records with the baptism of John Schmittdiel, the sponsors being Andreas Huber and Gertrude Schmittdiel. The parents and the sponsors were all born in Neustadt. All records prior to 1835 of the early immigrants are to be found in St. Ann's church records.

Father Kundig continued as pastor until 1836, when a great number of Westphalian families arrived by steamer from Buffalo, accompanied by their own pastor, Father Anton Kopp. He and Father Kundig worked together until November, when Father Kundig became superintendent of the poor farm.

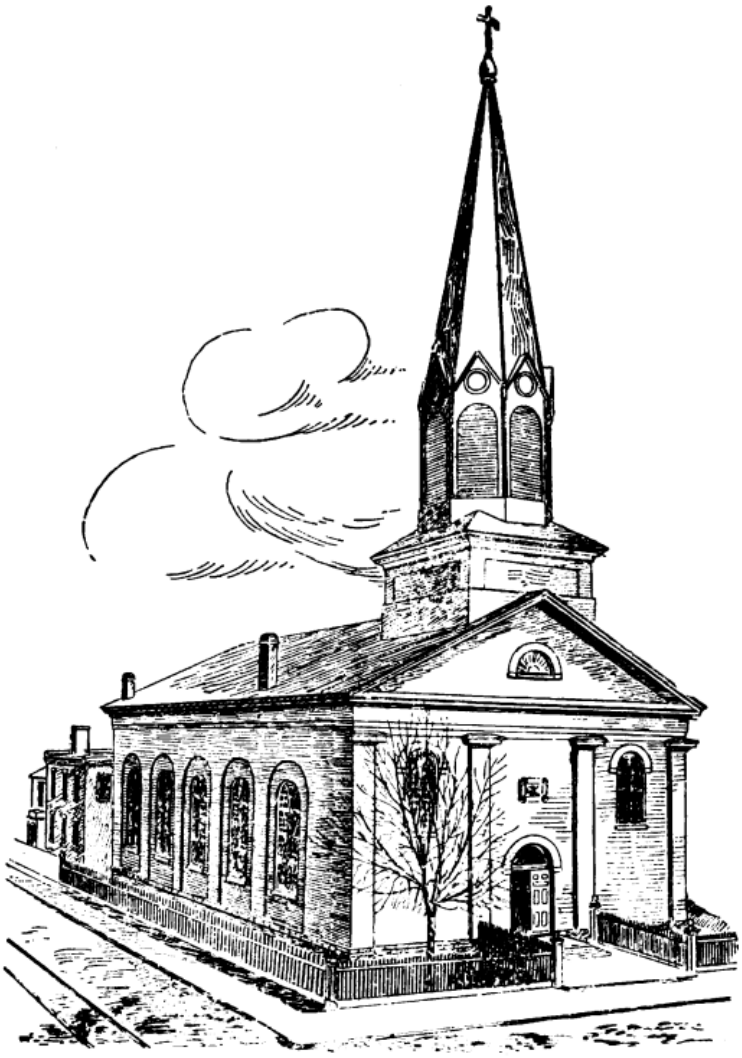
In September, 1837, Father Kopp and a number of Westphalian families left Detroit, migrated to, and founded the village of Westphalia in Clinton County. Father Clemens Hammer succeeded him and remained as pastor until 1840.

In 1840 Father Kundig returned to organize the Germans of Detroit into a parish distinct from the Irish congregation, and was given authority by Bishop Peter Paul Lefevre to solicit funds for the building of St. Mary's Church. His initial fund was two dollars and fifty cents, gathered at a meeting held late in 1840 or early in 1841. But this noble man was not discouraged. Through his untiring efforts he enthused everyone, and it is stated that when the building of St. Mary's was in progress even the womenfolk carried the bricks to the masons. This fact was vouched for in 1891 at the Golden Jubilee celebration, at which the following old timers were present: John J. Orth, 83 years old, who was the Treasurer of the building committee in 1841; Peter Macris, 77; John Sebastian Fesser, 96; John Steiner, 78; Jacob Klaus, 74; John Troester, 77; George Weber, 73; Alois Katus, 75, and Elizabeth Gies, 73 years old.

Early in 1841, Antoine and Monica Beaubien sold to Bishop Peter Paul Lefevere, for one dollar, the land at St. Antoine and Croghan Street to be used for the St. Mary's parish buildings for the German Catholics in Detroit. On the feast of Corpus Christi, June 19th, 1841, the cornerstone was laid.

An old document reads: "Received of Mr. Sterret, 81,834 bricks at the rate of twenty shilling per thousand; and 14,650 bricks at the rate of nineteen shilling per thousand, which in total amounts to $239.38½.

(Dated) Detroit, September 13, 1841. (Signed) Martin Kundig, Pastor.



THE FIRST ST. MARY'S CHURCH

In May, 1842, Father Kundig suffered his breakdown, as stated before, and Father Otto Skolla took charge. He completed the church which was considered a masterpiece of construction. The church was of solid brick, sixty by one hundred twenty-five feet, with a steeple and cross which could be seen for a great distance. The steeple contained four bells and the largest, named the "Ave Maria," was donated by Antoine Beaubien and his wife.

The blessing of St. Mary's church took place June 29th, 1843. It was a notable day. At 8:00 o'clock Sunday morning, the entire congregation of Germans assembled at St. Ann's where they had been worshipping since 1830. Headed by a band, with a military escort of Scott Guards, General Lewis Cass, Mayor Zina Pitcher, and a number of notables and officials including Father Kundig of Milwaukee, Father Kopp of Westphalia, former pastors and a number of clergy, the entire congregation marched along Randolph, Jefferson, Woodward, Monroe and other streets to the church.

In 1833 there were over a hundred German Catholics in Detroit. In 1843 a German church census taken by Father Skolla, showed a total of 1,117. Six hundred eighty-seven lived within the city and four hundred and thirty in the outskirts. The city record is still preserved in St. Mary's church files, but the outskirt census record is missing. The following names have been deciphered from this old census:

Michael Altman, Nicholas Assman, Adam Alter, Frank Alden, Joseph Anthony, Martin Autrech, Joseph Anderholt, Ignatios Ambroster, Eva Baum, Anton Berlage, Joseph Bua, Franz Bader, Joseph Bour, Nicholas Bour, Casper and Joseph Berger, John Damm, John Eberts, Peter Engelhart, Carl Fritz, George Fidor, Roman Gutt, Nick Greisel, George and Catherine and Conrad and Peter and Jacob and Conrad, Jr., and Henry Gies, John Groll, Antoine and Frank German, Henry Heldman, Jacob Hartman, Peter Hamaug, N. Hilsendegen, Leonard Hess, Nicholas Herman, John Hess, Joseph Heck, Chris. Hobergh, Andrew Huber, Joseph Hock, Frieda Dacher, William and Frank Decker, Catherine Justus, Antoine Krumhorn, Jacob Klaus, Peter Kahlenbach, Alois Katus, John George Krug, Joseph Leibel, Ludwig Link, Nich Laubacher, Anthon Murre, Jacob and John and Fritz Marker, Christian Manviller, Frank Morschtodt, Catherine Mauer, John and George Maleton (Molitor), Anton Muenz, Peter Mackris, Mary Mossbruck, George Mehling, Rudolph and John and Michael and Frank Orth, Franz Rademacher, John and Paul and Michael Reno, George Reiniger, George Rich, Mich Rach, Barbara Stabel, Michael and George and Mich Schneider, Peter Starkernan, Henry Supp, John Schmittdiel, Adam and Nicholas Scherrer, Barbara Stauch, Conrad and Henry Schmittdiel, Jacob Storch, John and Christopher and Dominick Stadler, Franz Schneider, Anton Stover, John Stover, John George Schmitt, Anton Steinmetz, George Schmidt, Nick Sturn, Bart Sekinger, Frank Specht, John Schumaker, Michael Schwab, August Venner, George Wurzschmid, George and Christopher Weber, Nicholas Walaster, Joseph Wals, Conrad Weitzel, Peter Wackermann, Henry Zender, Philip H. Martz, Philip H. Martz, Jr., Nicholas Ritch, Joseph Eckert, John Kiefer, Franz Hachen, John Poland, Christ Kuhn, Peter Papillon, Margaret Uhl, John Troester, John Phomy, Margaret Uhl, Michael Scheurer, Franz Kuhn, William Pietz, John Lenz, George Frank, Lorenz Bertran, Mary Blinks, Sebastian Fesser, Joseph Karle, John Weitz, Magdalene Hupert, Fred Mullin, Mary Miller, Franz Kaiser, Joseph Tietrich, Nich Miller, Franz Fader, Nicholas Chatteau, Simon Brown, Nich Biebus, Carl Marky, Barbara Orth, Joseph Beck, Joseph Korte, Anton Pulte, Carl Bolland, August Werner, Joseph Dienbacher, Carl Brockhausen, George Krug, and Carl Stringer. There are many more names which cannot be deciphered. The names mentioned represent the heads of families, the wives and children being indicated in a separate column of figures. As mentioned above, there is no census record available of the families that settled on the outskirts of the city.

An interesting old document in the files of St. Mary's Church reads: "In the year 1843, on the twenty-ninth day of June, I Peter Paul, Bishop of Zelanus, Co-adjutor administrator of Detroit, have consecrated this church in honor of the Immaculate Conception of the Blessed Virgin Mary, and I have sealed in its altar the relics of the Holy Martyrs, St. Felix and St. Emerita, and to every one of the faithful visiting this church, I grant one hundred days indulgence and to every one visiting it on the anniversary of its consecration, forty days, in the form usually granted by the church." (Signed) Peter Paul, Bishop of Zelanus, Co-adjutor Administrator of Detroit.

In 1843 Father Kopp returned from Westphalia and directed the parish until 1847. Immigrants were coming in from all parts of Europe, Alsatians, Lothringers, Westphalians, Hessians, Bavarians, Prussians and others from Switzerland and Austria, and since they spoke German, they affiliated themselves with St. Mary's. It is interesting to note that the baptisms numbered 119 in 1841, and 122 in 1846.

In 1844 a school was built next to the church on St. Antoine Street, and in September the first German Catholic school was opened in Detroit. Andreas Stutte was the first teacher. The Ladies Altar Society was formed the same year. In 1846 the Redemptorist Fathers conducted the first mission for the members of the parish.

On account of the scarcity of secular priests, with the retirement of Father Skolla, the Redemptorist Fathers took over the parish in 1847. Father Martin Hasslinger, in 1850, brought the Sisters of Notre Dame to Detroit to look after the orphans of the parish, and to teach the children.

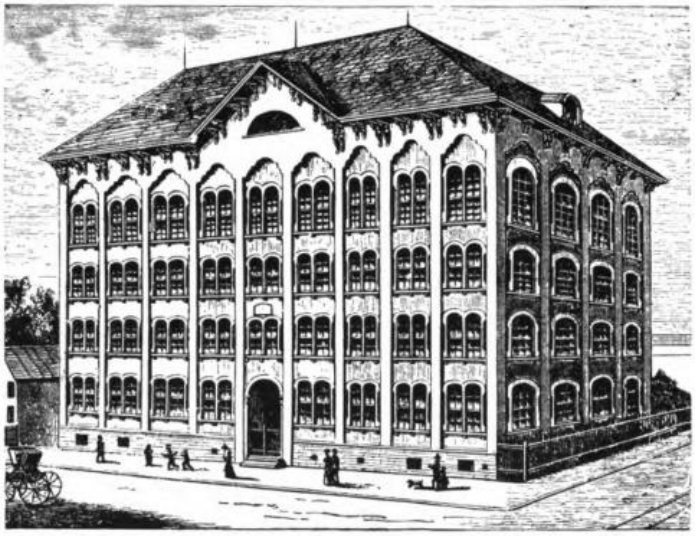
The sisters occupied a frame house on Macomb Street between St. Antoine and Hastings. Later on a man by the name of Kuetten took care of the orphans and was known under the name of "Armen Vator" (Father of the Poor).

Father Albert Schaeffer succeeded Father Hasslinger in 1851, and remained as pastor until 1855. During his administration great strides were made. Father Schaeffer entered into negotiations with the Christian Brothers, who were teaching at St. Ann's School, and living in a frame building on the northeast corner of Larned and St. Antoine Streets. In 1852 the Brothers opened two classes with 180 pupils. In 1853 they opened another class, and a fourth class in the following year. On September 24th, 1852, the Sisters of Notre Dame, by agreement, took charge of the girls and smaller boys. In 1855, a four-story brick building was built at 165 (now 1011) St. Antoine Street, which was used as a combination school, orphan asylum and sisters residence. There were five hundred children in the various school buildings and the parish numbered nearly four thousand souls.

Father John B. Hespelein succeeded in 1855 and was followed by Father Theodore Mayerus in 1859, and he by Father Louis Claessens in 1860. Father Francis Van Enstede came in 1862, and in 1864 fitted up a brothers house on Macomb Street. In 1865 land for a new school was purchased opposite the church on St. Antoine Street.

Father John B. Hespelein returned to St. Mary's in 1866, and by the end of 1867 had the church debt paid and a surplus of $174.54 on hand. Plans for a new school building had been drawn, and the cornerstone of the structure estimated to cost $40,000, was laid June 14, 1867.

Father John De Dyker took over the parish in 1868 and finished the school building. In February, 1869, it was ready for occupancy and the Brothers took over half of the building as the boys section, opening five classes, one of which was in charge of a secular. The Sisters of Notre Dame had the south side of the building for the girls. The school attendance in 1870 was nine hundred pupils.



ST. MARY'S SCHOOL

In the course of time, new German parishes budded out from St. Mary's. St. Joseph's was organized in 1856, St. Anthony's in 1857, St. Boniface in 1869. The good will of St. Mary's followed her parishioners wherever they went, and this is exemplified in all the Home-Comings that St. Mary's Church has celebrated.

The Redemptorist Fathers withdrew from St. Mary's, and were succeeded by the Franciscan Fathers. Father Appolinaris Hattler came in 1872 and staged a fair in the new schhool hall which netted $4,017.36. He started a fund for the building of a new church. He built a three-story brick house on Macomb Street for the Christian Brothers, at a cost of $12,000. In 1875 he was succeeded by Father Heinzmann, whose first act was to remove the Christian Brothers. This caused so much dissention that he was removed and Father Nicholas Holtel took his place, in 1878. Father Holtel smoothed over the situation, and in 1880 the school attendance was astonishing. There were six hundred boys and almost an equal number of girls in the school.

The first child baptised in 1876 in St. Mary's Church, was Anthony Bodde, Presidence of the St. Mary's Conference. He was a son of Frank Bodde, an officer in the Waisen Verein, which looked after the poor of the parish.

In 1880 Father Francis Lings took the reins and plans were drawn by various architects. The choice finally fell on Peter Dederichs, a parishioner. The parish was solidly back of the project, and took a keen interest in the competitive bidding. The lower part of the altar, built by the Redemptorist Brothers, was moved up into the school hall, and the upper part put into storage. All the other church property that could be put to use was likewise transferred to the temporary church. The old church which held so many associations for the older parishioners, and the old school where many had learned the rudiments of the three R's, were torn down early in 1884, and there was a mad scramble by souvenir hunters. Many of the stars and crosses in the ceiling decorations are today prized possessions of the descendants of those whose energy, frugality and piety had made the old church possible. As soon as the wrecking operations were completed, excavation work was started, foundations were laid, and on July 20, 1884, the cornerstone was set into place.

Prior to the cornerstone laying the parishioners formed a parade, and led by a Hessian military band from Marburg, who were on tour through the United States, paraded the principal downtown streets. Mr. David Kuhn, a prominent musician and Neustadter, was instrumental in bringing the band to Detroit for the occasion. A splendid sacred concert was given by this organization of master musicians after the festivities were over. Work progressed rapidly



ST. MARY'S CHURCH

and soon the structure was under roof. It is interesting to note that the ten polished granite columns cost $4,625, the pews $1,585, and that the entire plaster work was $5,500. The church was blessed, and the parishioners were happy, as the long climb to the fourth floor had been most trying, especially on some of the older members of the congregation. The finance committee for the building of the church consisted of: Joseph Kengel, Philip Kramer, Carl H. Ritter, Caspar Schulte, Joseph Schulte, Nicholas Brodel, and Frank Petz. They were honorably discharged in 1886 and showed the cost of building the new church as $81,210.53 and an unpaid balance of $44,662.79.

Father Francis Lings retired in January, 1890, and from January to August, Father Webersinke was sent by the Franciscans to transfer the parish again to the Redemptorist Fathers. The Franciscan Brothers were withdrawn as teachers in the school, and the entire school turned over to the Sisters of Notre Dame. The sisters moved to the house on Macomb Street which the brothers had vacated.

Father Charles Kern acted as pastor until 1891, and Father Bolte, a secular priest, until 1893.

The Golden Jubilee of the church was celebrated in June, 1893, with great pomp and ceremony. Old parishioners came from all parts of the states and attended the pontifical high mass, and a banquet was served in the school hall for upwards of eight hundred, late in the afternoon and evening.

The Holy Ghost Fathers took over the parish in 1893. Father Francis Schwab was the first pastor and had Father Charles Laengst as assistant. They made a house to house visit to all the parishioners and perfected the parish organization. In 1894 the church was decorated, electric lights were installed around the coping of the ceiling, which is eighty-six feet high, above the granite marble pillars, and on standards rising above the pews. The painting of the interior was one of the most remarkable undertakings of the nature ever attempted in the city. People came from far and wide to gaze at the mass of lumber used for the scaffolding. The oil paintings were made in Cincinnati, except the large circular painting of the Immaculate Conception on the ceiling. This picture was painted in New York and was a gift of Mrs. John Schlitt. The rest of the work was done by local artists.

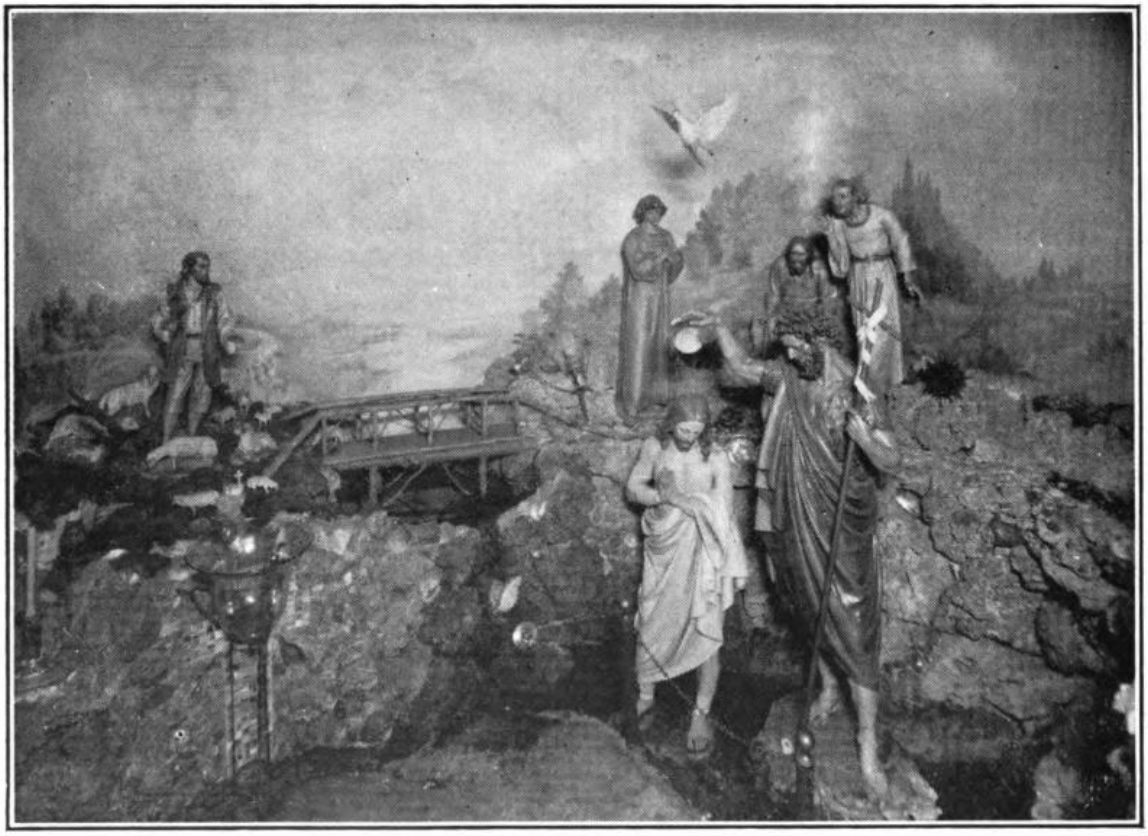


THE IMMACULATE CONCEPTION
(This picture is 20 feet in diameter.)

In 1896 the National Katholiken-Tage (Catholic Days) were celebrated on September 20th, 21st, and 22nd. Mammoth arches covered over with branches of trees were placed in front of the church, and visitors from all Catholic communities in the United States were in attendance, and St. Mary's again rang with Hosannahs, as it had in the olden days when the parish was solidly German.

On Sunday, May 25th, 1902, the Neustadters celebrated the 400th Kirmess, of the dedication of their church in Neustadt, with a high mass. The St. Mary's Choir was augmented by those of St. Elizabeth's and St. Joseph's Church.

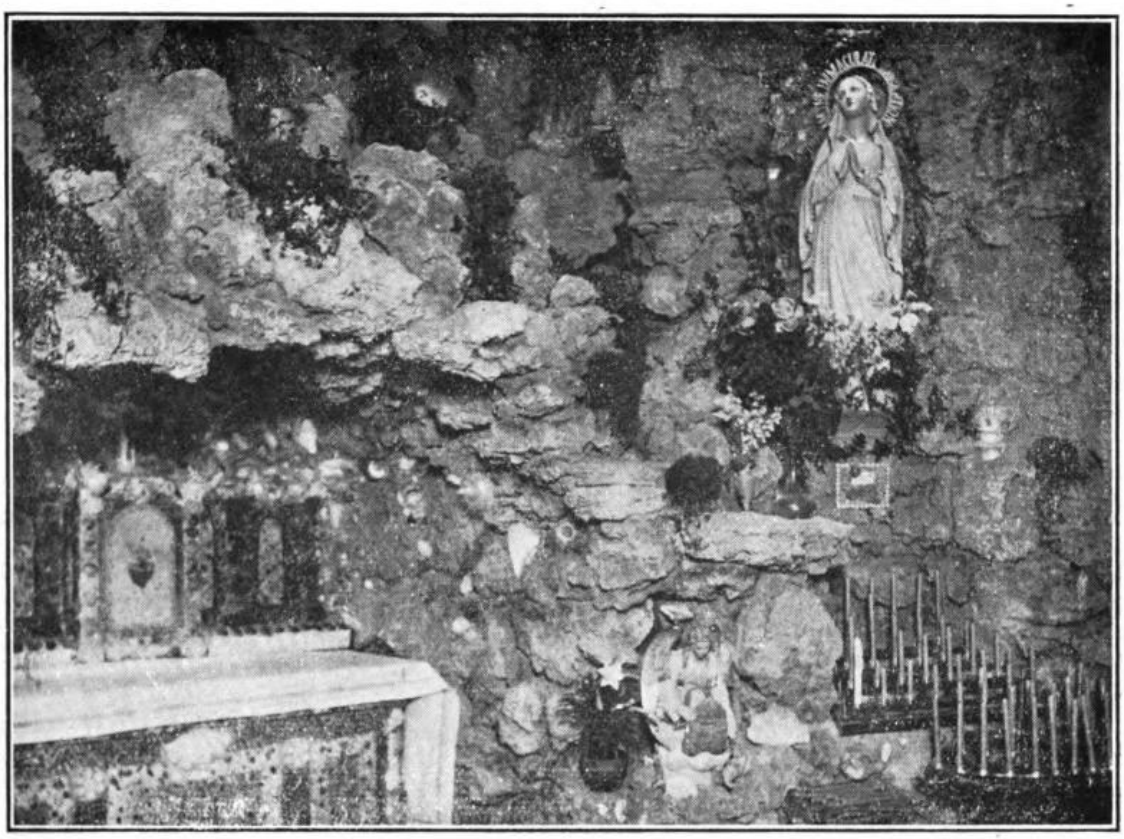
Father Schwab was succeeded by Father Gruenwald and in 1907 Father Joseph Wuest arrived. He succeeded in wiping out the debt of St. Mary's Church, and personally built the magnificent grotto of Our Lady of Lourdes, the Garden of Gethsemane, and the Grotto Baptistry.



THE GROTTO BAPTISTRY
In St. Mary's Church

During the years of 1906 to 1912, a great number of Hungarians arrived in Detroit, and settled in the vicinity of St. Mary's church. Two societies, St. Stephens, for the men, and St. Elizabeth's, for the women, were formed and solidly established, and have continued to flourish. Many of these Hungarians have moved to other parishes, but they continue to favor St. Mary's with their allegiance.

In 1901 many negroes came from the South to Detroit. There were Catholics among them, and the Holy Ghost Fathers founded a Mission for them in the lower part of St. Mary's School, where they held services for the first time in September, 1911. In June, 1914, they had so increased in numbers that the St. Mary's Episcopal Church, corner of Beaubien and Eliot, was purchased for their ue. It was remodeled and converted into the St. Peter Claver Church, with one of the Holy Ghost Fathers as pastor. It was the first Negro Catholic Church in Detroit and was blessed on Thanksgiving Day, November 26, 1914.



THE GROTTO OF OUR LADY OF LOURDES
In St. Mary's Church

In 1920 a large number of Mexicans came to Detroit, and again St. Mary's came to the rescue. The rooms previously used by the Negroes were turned over to the Mexican priests, who soon gathered quite a flock of their countrymen about them, and on June 1, 1920, the first service for the Mexicans was held. The congregation worshiped here for over three years, and in October, 1923, moved to their own church, Our Lady of Guadalupe, on McKinley Avenue. Thus after many years did St. Mary's follow the example of St. Ann's in 1830, where Irish and German Catholics held their services until they became sufficiently numerous to branch out and build churches of their own.

Father Wuest, in 1926, established the Kolping Society and leased the old Palms Homestead at 1394 East Jefferson Avenue for a boarding and meeting house for the German men who were arriving in great numbers. In 1928 a mammoth new organ was installed in St. Mary's.

St. Mary's church today is fairly well attended at all its services. No longer do the Germans predominate, but one sees a sprinkling of Greeks, Syrians, Armenians, Italians, Mexicans, East Indians, Negroes and even Bengalese and Japanese. The school is well attended, and shows the most polyglot attendance of any Catholic school in the city. The sisters of Notre Dame conduct a high school to which pupils come from all sections of the city. The Alumnae of the high school are very energetic and have been of great help to the parish.

The St. Joseph Verein is the oldest society for the men, with the St. Aloysius Beneficiary Society a close second. The Ladies' Altar Society with Sophie Huber as president, dates back to 1844, and the Ladies' Sodality still has many who worshiped in the first St. Mary's church.

Late in 1929 Father Wuest was relieved from the strain of his arduous duties as pastor, but still remains to assist the new pastor and to devote his time to the activities of the Kolping Society.

Father Hoeger, the latest pastor of St. Mary's, is undertaking the extremely difficult task of reviving interest of the old parishioners and Catholics who live in the heart of the city to attend the many beautiful devotions which St. Mary's, with commendable persistence retains from the days of long ago.

Description of the Original St. Mary's Church Buildings

The first St. Mary's Church was built in 1841, at the corner of Croghan and St. Antoine Streets. Its dimensions were 60 by 125 feet, and it was well proportioned, built of brick, and had a steeple surmounted by the cross.

A sacristy eight feet wide lay in back of the altar, and wings eight feet wide extended into the sanctuary for ten feet. The sanctuary was fifteen feet deep and contained three altars. The communion rail extended straight across the body of the church. An aisle led down the center of the church and there were two side aisles on the sides with pews next the walls. The pews extended to within sixteen feet of the entrance door. To the right in the rear of the church was a huge jumbo stove and on the left the cord wood box. In the Choir loft was the hand pumped organ. The church was plastered throughout.

Shortly after the Redemptorist Fathers took over the parish, they installed two balconies, twelve feet wide, extending over the side aisles to within fifteen feet of the communion rail. These balconies were occupied by the children, the boys on the right, and the girls on the left side. Long plain benches were placed across the balconies and seated from seven to ten children. Two stairways against the west wall ran right and left to these balconies. A small balcony extended in front of the choir loft, and had two rows of pews which were considered the choicest seats in the church.

The Redemptorist Fathers also had the church decorated with oil colors, and many religious pictures were painted on the plastered walls. The Redemptorist brothers built a beautiful wooden altar, replacing the smaller old main altar.



The Altar, built by the early Redemptorist Brothers, is still considered by many to be one of the finest wooden altars in the United States.

The old rectory was built of bricks and was approximately 26 by 50 feet in size. It was located on Croghan Street about ten feet east of the church. It was two stories high and had a semi-flat roof which sloped toward the street. The central entrance led on the right to the parlor, and on the left to the office, which had a railing around the desk and a number of chairs arranged around the walls to accommodate callers. Immediately behind the parlor was the community room with the spare room in the rear. Behind the office was the dining room and kitchen. A stairway led up to the second floor where four bedrooms were located. The roof on the rear sloped gently from the ridge until it hung just over the kitchen door.

The first St. Mary's school, built in 1844, stood about ten feet south of the church and fronted on St. Antoine Street. It was of plain brick construction, 30 by 70 feet in size, two stories high, and had a gable roof. Six windows faced the street, and the entrance to the lower floor was on the north side about forty feet from the front. The upper floor was reached from an entrance in the rear by a stairway on the north wall. The building was well lighted by many windows on the south and east.

The first class room was on the second floor and taught by Andreas Stutte, much after the fashion of rural schools today. As the needs increased another class was opened downstairs for the girls. Later on, the classes were again divided and the rooms partitioned off. The younger children, boys and girls, were together in one class, the older girls in a class room by themselves, and there were two classes for the older boys. Some time later the building was used exclusively as the boys' school.

With the completion of the present St. Mary's school in 1868, the building was vacated. The partition on the lower floor was removed and the lower floor again used for parish socials and the like. The Redemptorist Fathers took kindly to the children, and old timers still speak with pleasure of the good times they had in the old school building under the guidance of these good fathers. The upper rooms of the old school served as a meeting place for the various parish societies. The building was torn down in 1884 to make room for the present St. Mary's Church.



The Orphanage, School and Sister House

The cornerstone of this building was laid in 1855. It stands at 1011 (old number 163) St. Antoine Street. The writer was lately privileged to go through this building and describes it as he found it May 1st, 1930.

Today, after seventy-five years, this building stands as level as the day it was erected. There is not a crack in the plaster in any of the rooms, the window frames are in perfect shape, most of the original window glass is in place, there is scarcely any marring on the woodwork, and all the original floors are still doing duty. The outside porches still have the old spindles and rails. Outside of making the lower front windows into doors, no change had been made in the original construction.

One enters the basement of this four-story brick building, 30 by 55 feet in size, through the original door under the side porch. From the hallway, which still has the old black walnut post and the walnut rail in place, one enters the lower front room, where seventy-five years ago the cook prepared the meals, and the orphans and sisters ate. The old fireplace has been walled up, but not covered with plaster. The plastered walls have withstood the elements of time remarkably well. To the right of the hall are two rooms, 14 by 28. The ceilings, 8 feet 3 inches high, are lighted by two windows 40 by 48 in each room. The plaster is still in place. It is noteworthy to mention that the flooring, while worn and in places torn out, is the only floor that the basement possesses. These two rooms, known in the old days as the babies' rooms, furnished the first rudiments of the three R's to some very prominent men and women alive today. These babies' rooms correspond to the present first and second grades. These were the only classes that contained boys and girls, after the school system became organized.

The second floor was reached either by going up ten steps from the basement or by ascending the seven steps on either the front or the side porch. Entering from the front two small rooms 8 by 13, one on each side of the hall appeared. One was the parlor, and the other the office in the days of yore. Behind these rooms, a room 12 by 28 greeted the eye. This was used as a recreation room for the orphans, and later as a class room. A door leads to a seven-foot hallway running the width of the building. A door leading to the side porch furnishes an easy exit in case of need. In the rear on this floor is a large room 25 by 28, a former class room.

Ascending to the third floor is a long climb of twenty-one steps, as the rooms are 11 feet 3 inches high. The walnut rails are in place and there is not a squeak in the steps. One thinks of the days when one did them three at a time. The third floor is divided into two rooms, one 20 by 28, the other 25 by 28. Both these rooms were used as school rooms in the days of old. The ceilings are 10 feet high on this floor, necessitating the climbing of only nineteen steps. Oh! that wonderful walnut rail, made to fit the hand, it furnishes a sure aid to the weary, and a fine track on which to slide down when no one is looking. A window at the head of this flight of steps is the only one on the south side of the building. Away back in the fifties, what thoughts must have been those of the good nuns and the poor orphans as they gazed into the heavens before they retired for the night. The sisters were in the front dormitory and the children in the rear one. Later on, the rear room was used as another class room. From the basement class room the babies ascended step by step, until they reached the top. At the head of the last step, they saw the world before them with all its joys and sorrows. Still, who among us would not be more than willing to sacrifice all we are and all we possess to start once again in the baby class, and ascend, slowly step by step, the ladder to fame and glory.

The building is at present used as a Greek boarding house. The large rooms have been partitioned off, and furnish accommodations for some fifty or more roomers. This building is in a remarkable state of preservation and could stand for another hundred years. The old school yard, where the children played, has been turned into a garage and parking place.



Longing

Maria Reichenbach, born May 1, 1914, in front of her home in the Krum Gasse, Neustadt, Kr. Kirshhain, M. W. B., Kurhessen, Germany. She is the great grand-niece of Engelbert Reichenbach of 1830 fame. Maria at sixteen is a typical Neustadt girl of today. Of a happy disposition she is getting as much out of life as she is able to, despite the fact that she and her brother are the whole support of two invalid parents. The family have a farm three miles from Neustadt, and daily Maria pedals on her bicycle there to sow and reap, and at night takes care of her grand-aunt, who also is an invalid. It was she who told the following interesting story.

A number of years ago, a Neustadter maid, acompanied by her schatz, went to a dance in Lauterbach. Walking was good in the olden days, so they walked until they came to Lauterbach (all creeks). Here it was necessary to take off their shoes and stockings so they could cross the many creeks in safety. He was like Jack Spratt and she like Mrs. Spratt. They arrived at the hall, and donning their shoes, entered and enjoyed the evening immensely. Leaving Lauterbach the happy couple removed their shoes and stockings, saving them for future use. When near home the girl took stock and found she had only one stocking. She confided to her beau, saying she had lost her stocking in Lauterbach and could not go home without it. They made the trip back, found the stocking and returned home in the wee hours. Next day the young man wrote "Zu Lauterbach hab ich mein Strumpf verloren" and set music thereto, little thinking that the song would be sung in all corners of the earth.

Zu Lauterbach hab ich mein Strumpf verloren
Und ohne Strumpf geh ich nit heim,
So geh ich halt wieder nach Lauterbach hin
Und hol' mir den Strumpf an mein Bein.

Marburg an der Lahn

Die Perle von Hessen.

O. Marburg die schoene Stadt, du Perle von Hessen,
Meine Heimat-Stadt, wer koennte dich jemals vergessen.
Wie oft glaubte ich, dich in meinen Traeumen zu sehn,
Voll Sehnsucht geplagt, an Michigans See'n
Von den krystallklaren Fluten des Erie und Lake St. Clair
Schwebten meine Gedanken weit ueber das Meer.
Nach der Heimat, dem lieben schoenen Hessenland
Nach Marburg und Neustadt, wo meine Wiege stand.
Ueber dem schoenen Detroit, wo das Leben ist werth zu leben,
War das Wiedersehn von Marburg mein hoechstes Bestreben.
Angeschmiegt an die steilen Felsenwaende.
Aufgebaut, als wie von Cyclopen-Haende,
Umgrenzt von hohen Bergen und dunklen Waeldern,
Gruenen Thaelern, und goldgelben Aehranfeldern.
Durchkreuzt von herrlichen Zickzack-Wegen,
Ueberspannt von grossen Bruecken und kleinen Stegen.
Wie ein Silberband, durch saftig gruene Auen.
Ist die wunderschoene Lahn zu schauen.
Und entlang dem herrlichen Fluss der Lahn
Schlaengelt sich durchs Thal die Main-Weser Bahn.
Hoch oben am Berge, wie ein maechtiger Koloss,
Ueberragt von dem stolzen mittelalterischen Schloss;
Am Fuss des Berges, wie shoen, wie kokett,
Die altehrwuerdige Kirche der heiligen Elizabeth.
Wie ragen die schlanken Thuerme so hoch empor,
Als wollten sie erreichen das Himmelstor.
Hier im juwelenbesetzten Silberscheine
Ruhen der heiligen Landgraefin kostbare Gebeine.
Noch heute sind Merkmale vorhanden,
Wo nebenan meiner Grosseltern Haus gestanden,
Die Beide mit Marburgs Geschichte eng verkettet.
Ruhn auf dem Kleinen Michelchen gebettet.
Auf steilen Treppen, von hier den Berg herauf
Kommt man nach "Augusten-Ruh" hinauf
Und geniest den schoensten Blick den man hat,
Nach dem Lahn-Thal, dem Schloss-Berg und der Stadt.
Wunderschoene Wege durch Wald fuehren von hier
Durch das herrliche, gruene Waldrevier
Nach dem Marien-Haeuschen, Koemen-Lust und Wann,
Wo man im Schatten gruener Baume ausruhen kann.
Ueberall, wohin das Auge nur blickt,
Ist man von der herrlichen Aussicht entzueckt.
Wie aus dem Stein gehauen, grad und krumm,
Laufen die engen Strassen um den Schlossberg herum;
Bergauf, bergab, ueber steile Treppen, durch enge Gassen,
Bewegt sich der Verkehr hier, ruhig und gelassen.
Die altertuemlichen Haeuser aus Holz und Stein gefuegt,
Sind wie aus dem Felsen gehauen und angeschmiegt

Wie Schwalben-Nester, unter Daechern und Waenden,
Dazwischen die prachtvollen Clubhaeuser der Studenten
Und moderne Palaeste und Villas der Reichen,
Im Kranze gruener Buchen und Waldeseichen,
Umgeben von herrlichen Gaerten und Parkanlagen,
Haben Alle zu diesem schoenen Bild ihr Theil beigetragen.
Auf dem Marktplatz, das Rathhaus aus uralter Zeit
Ist fuer jeden Fremden eine grosse Sehenswuerdigkeit.
Von der alten Rathhaus-Uhr kraeht der Hahn
Und zeigt mit seinem Kikeriki die Stunden an.
In der Naehe findet man der Buerger und Studenten Massen
Beim schaeumenden Bier auf den hohen Terrassen;
Diese eigentuemlichen Lokale, hoch ueber dem "Pilgerim-Sten",
Ein seltener Blick am Abend, im hellen Lichter Schein.
Hinter der Ketzer-Bach und unten am Gruen
Und im Tale nach Sued und Norden hin
Erstreckt sich der neue Teil der Stadt,
Der ein ganz anderes, modernes Gepraege hat.
Hier sind die prachtvollen Universitaets-Gebaeude,
Und neuen Hochschulen und Kliniken von heute,
Diakonissen-Haeuser, Bibliotheken und Museen,
Abwechselnd mit den modernsten Palaesten zu sehen.
Ganz neue breite Strassen sind hier ausgelegt,
Worauf selbst sich eine electrische Strassenbahn bewegt,
Um einen Weg zu dem Schnellverkehr zu finden
Und das Neue mit dem Alten zu verbinden.
Rund um die Stadt herum winden sich, breiter oder schmaeler,
Die schoensten Promenaden-Wege, ueber Berge und Taeler,
Durch blumenreiche Gaerten, dunkle Waelder und gruene Auen,
Wie sie wohl nirgends schoener sind zu schauen,
Und fuehren hier nach Spiegels Lust und "Hansen Haus,"
Dem Elizabeth-Brunnen und dem Frauen-Berg und weit hinaus
Nach dem Kalten-Born "Violas Ruhe" und Dreyen Quelle.
Die Weintrauts "Eiche" und "Schaefer Buche" in stiller Waldesstelle.
Welch herrlicher Weg und schoener Blick vom Daumels-Berg
Nach Cappeln "Ockenhausen," Marbach und dem Frauen-Berg.
Voll Entzuecken, schwellt jedes Hessen Brust
Nach einem Blick ins Hessenland von Spiegels Lust;
Hoch oben vom Kaiser Wilhelm Turm aus gesehen
Ist diese Aussicht unvergesslich, wunderschoen.
Welch herrlichen Weg, durch den Wald hinaus
Nach dem Bismarck-Turm und Hansen Haus,
Wo man bei schoen und voll gedeckten Tischen
Auch den inneren Menschen kann erfrischen;
Der Hauptsammel-Punkt der froehlichen Studenten
Und der Marburger Buerger von allen Staenden,
Die hier beim schaeumenden Pokole im froehlichen Kreise
Sich vergnuegen bei Musik und Tanz auf jede Art und Weise.
Hier geniest man den schoensten Blick, der nie zu vergessen,
Auf Marburg, der schoenen Stadt, der Perle von Hessen.
Marburg an der Lahn im Juni 1912.

CARL WURZER.

(This article of Marburg an der Lahn is inserted as a slight testimonial to the Marburg military band that gave the sacred concert at the laying of the cornerstone in 1884 of the present St. Mary's Church.)

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The Detroit Song of the 1930 Kirmess

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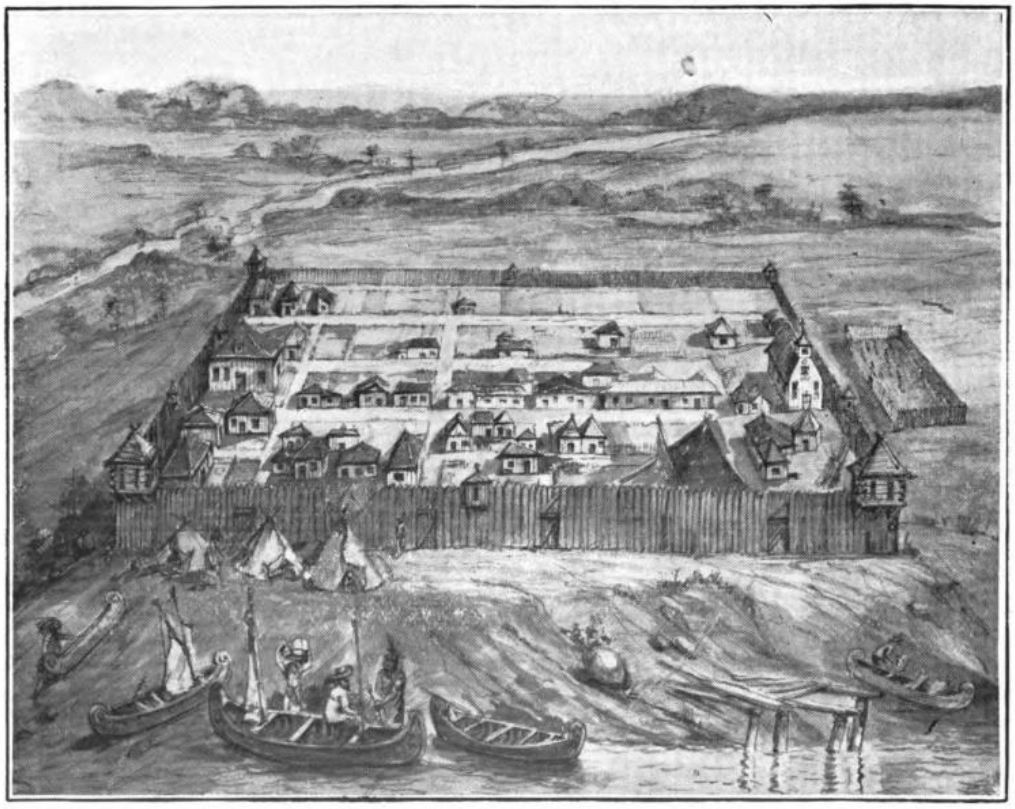
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Detroit, The Dynamic City

We have sung the praises of the early immigrants and the good Fathers who faced the unknown perils of the wilderness, to bring Christianity and civilization to the Indians. We have shown how a handful of German immigrants formed the nucleus of a parish, that soon numbered five thousand souls.

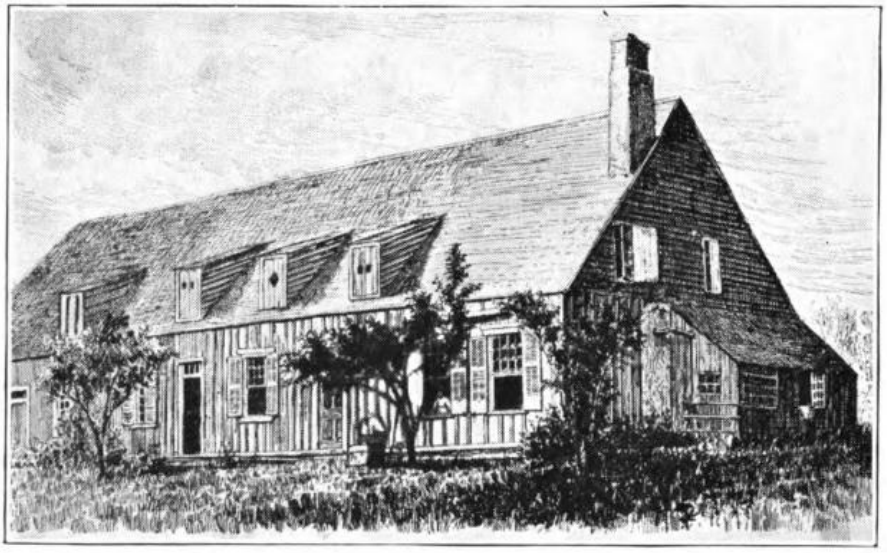
When Ludwig Diegel and Engelbert Reichenbach received their LAND GRANT from ANDREW JACKSON, the PRESIDENT OF THE UNITED STATES, it lay far out in the wilderness. No one at that time realized that that same wilderness would one day be a residence section of a fast growing metropolis. Therefore it is both right and proper that we should go back to the days of 1830, when Detroit was but a small village of 2200 or so.

The pictures portrayed carry us back to the days of the pioneers, and are published through the courtesy of Mr. George B. Catlin, of the Detroit News, and Mr. C. M. Burton, of the Burton Historical Society.

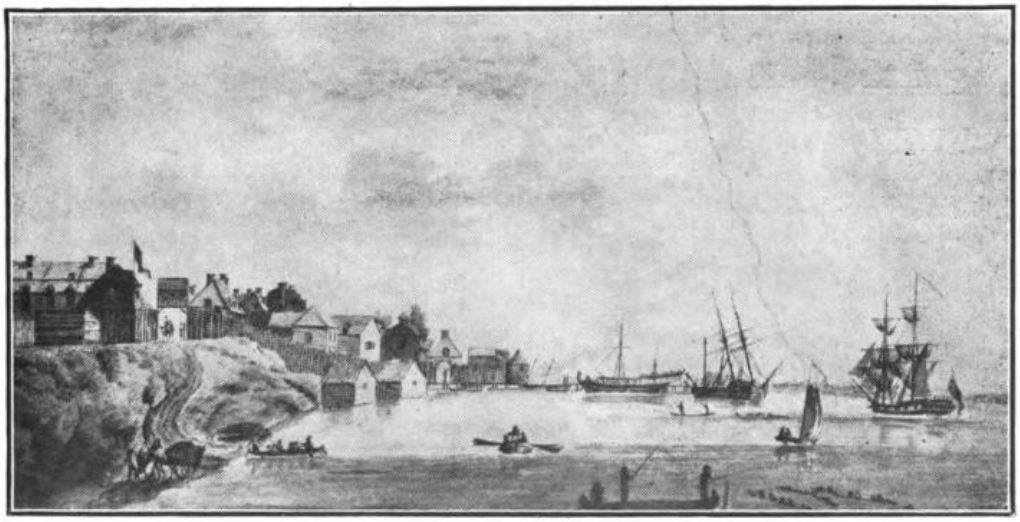


On July 23, 1701, Antoine Laumet de la Mothe Cadillac selected the highest point of land on the north side of the River Detroit, at its narrowest part, and made preparation to build a fort, known as Fort Pontchartrain, Cadillac's Village.

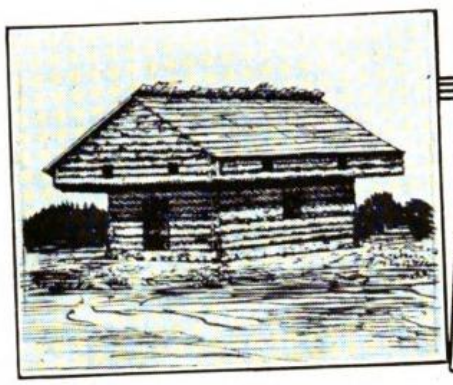
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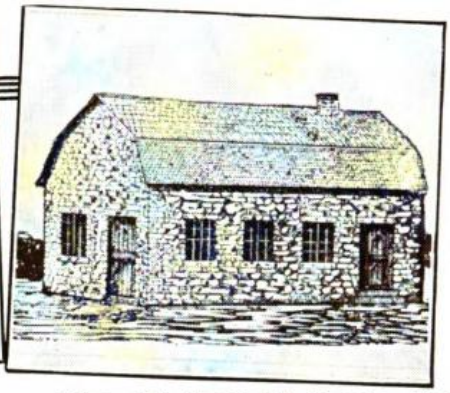
The old Jesuit Mission House for the Huron Indians was built about 1750, on the river, directly north of the present Assumption College, Sandwich, Ontario, and east of the Canadian approach to the new Ambassador Bridge. It was 30x45 feet in size and built of hewed pine. It remained standing until early in the twentieth century.



This view of Detroit, in 1794, is from a wash drawing attributed to William Peachey, who made several sketches of military and naval posts on the Lakes during 1794 and 1797.



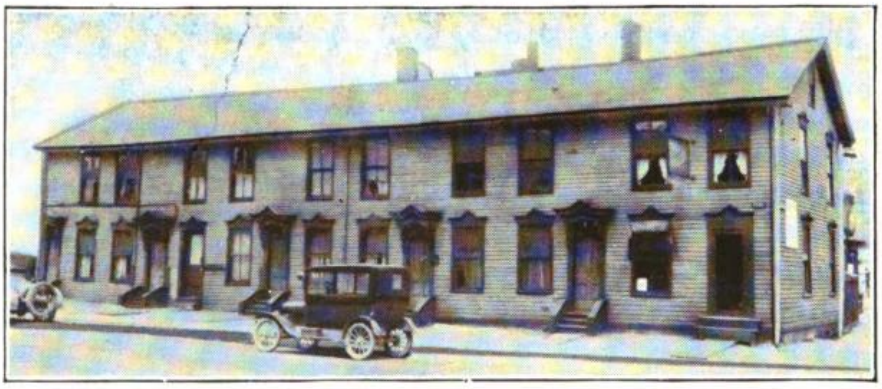
This old block house stood on St. Ann's Street, now Jefferson Avenue, and was utilized as a jail after the fire of 1805.



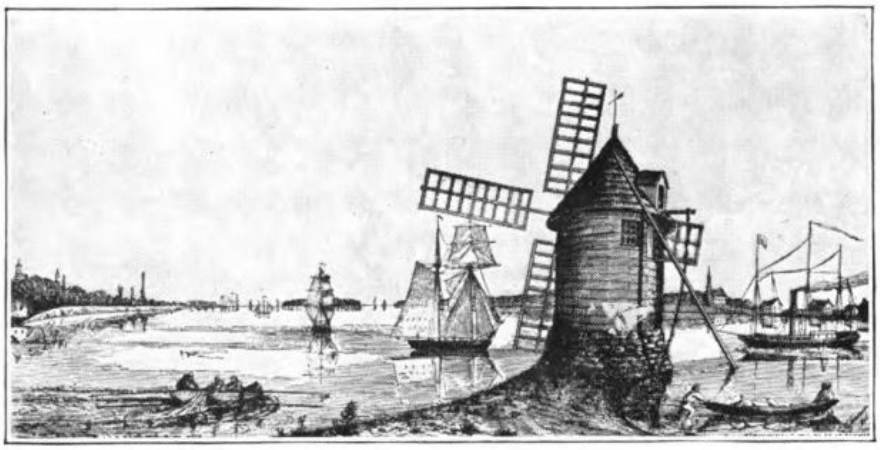
The old Council House stood on the southwest corner of Jefferson and Randolph Street.



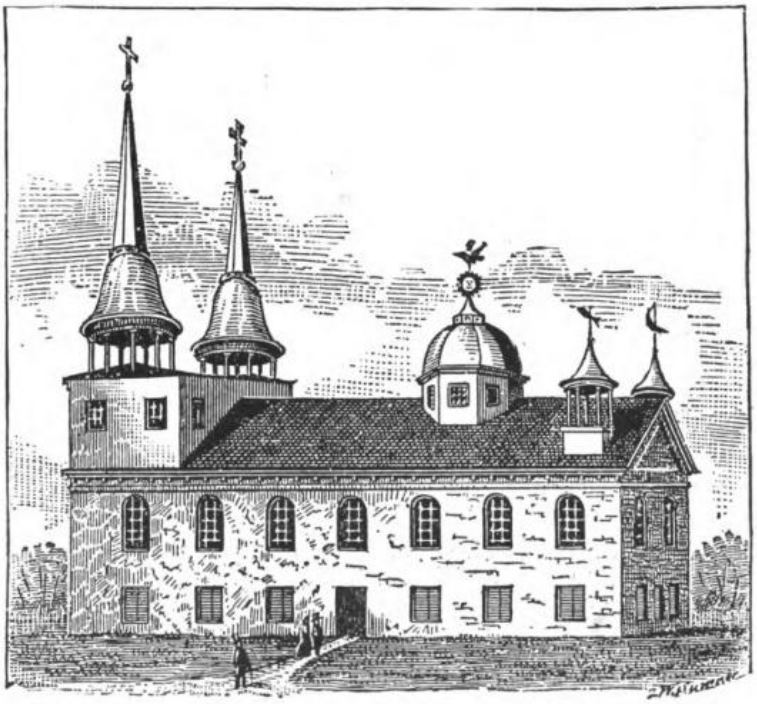
The hull of the first combination sail and steamboat on the Lakes was laid May 28th, 1818, and licensed to operate between Buffalo and Detroit, August 22, 1818. The fare was: Cabin, $18; steerage, $7, and the trip took about two days. The boat was wrecked near Buffalo November 1, 1821.



This building was built in 1836 on the southeast corner of Woodward and Michigan Grand Avenues and known as the National Hotel. In 1851, it was moved to the northeast corner of Cass and Montcalm Street and remodeled as shown. This building was followed on its original site by a brick National Hotel, which later on became the Russell House and more additions were added. This in turn was followed by the 14-story Ponchartrain Hotel and after its destruction a few years ago, the First National Bank Building arose in its place.

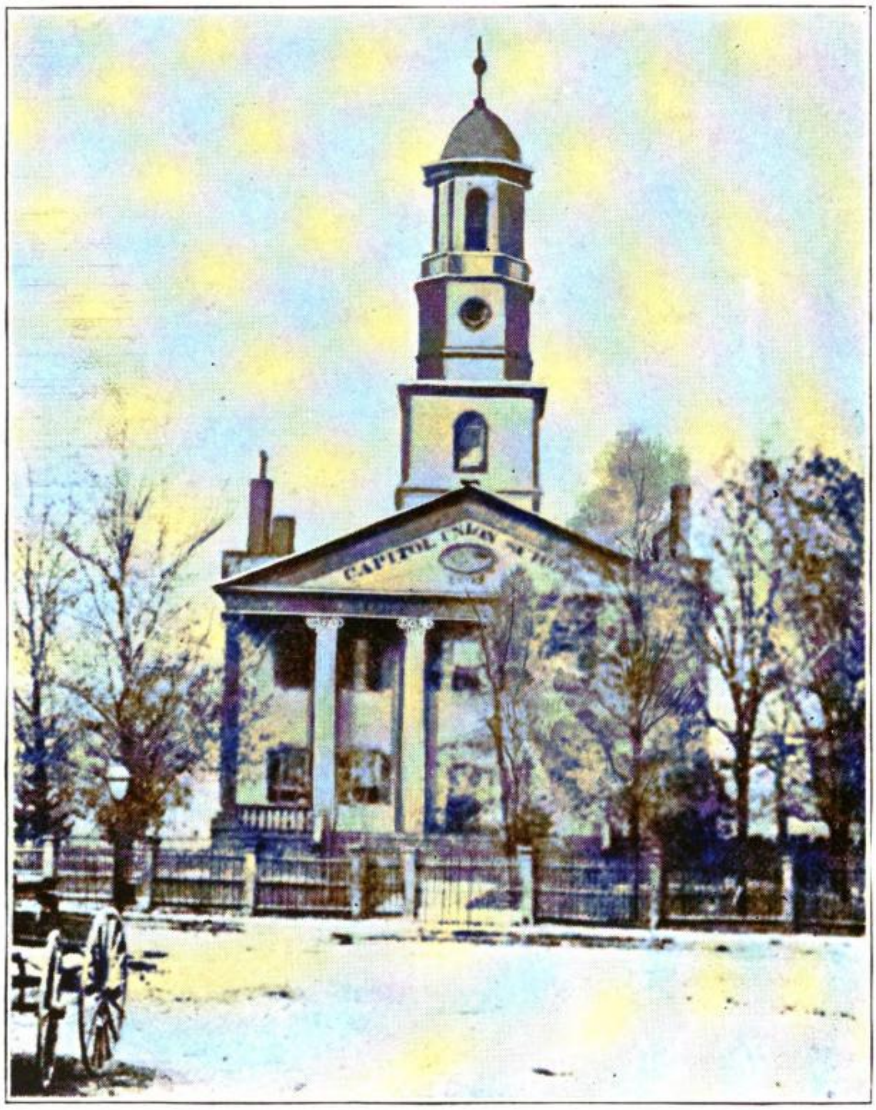


Prior to July 11, 1796, many of these wind mills were located on the shores of the Detroit River, but British soldiers began a wantom destruction as soon as it was learned that Detroit was to be surrendered peacefully on the arrival of American troops, who were coming by the water route. This wind mill stood on the river front at Knagg's Creek, now the West Grand Boulevard.



ST. ANN'S "FRENCH" CHURCH ON LARNED NEAR RANDOLPH STREET.

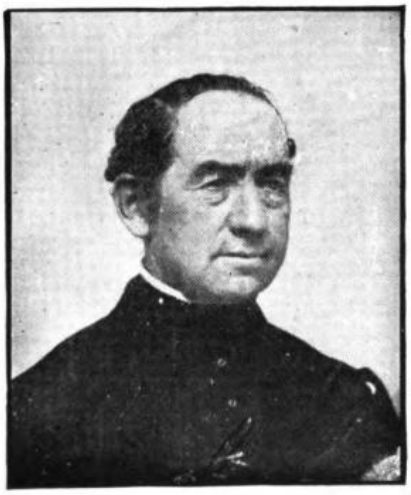
Foundations were laid in 1818, and this building completed in 1828. It was the only Catholic Church in Detroit, and housed the Irish "Trinity" and the German "St. Mary's" congregations until they provided their own places of worship. After Father Richard's death in 1832, during a cholera epidemic, Father Martin Kundig was sent from Cincinnati to aid Father Badin. Speaking English and German, Father Kundig soon held a most unique position; namely, assistant in a French Church and pastor of an Irish and a German flock.



MICHIGAN'S FIRST CAPITOL

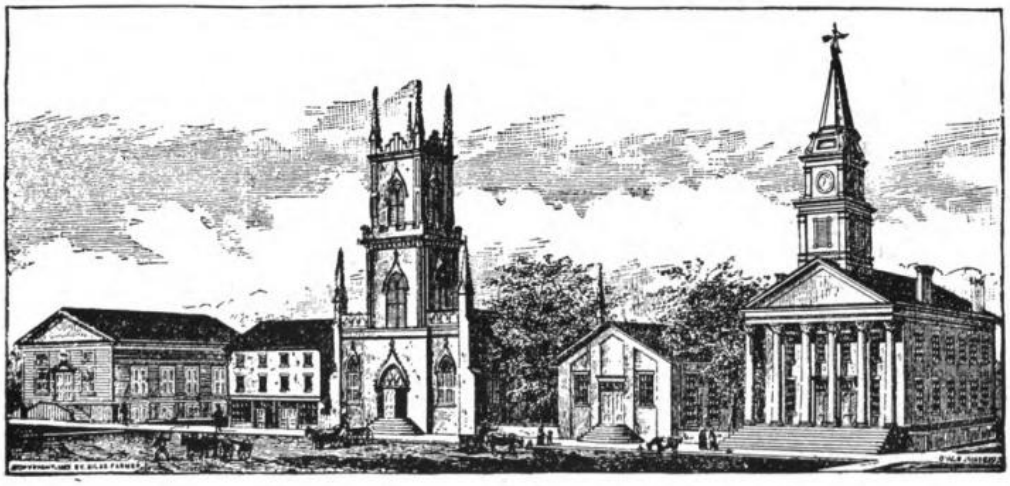
Michigan's Territorial Capitol and Court Building was located in what is now known as Capitol Park, and bounded by State, Griswold and Shelby Streets. This building was completed on May 5, 1828, and the first session of the Legislative Council met on that date. Prior to the erection of the Capitol, sessions were held in the old Council House. The Capital of Michigan was moved to Lansing, and the last session in Detroit took place March 17, 1847. Thereafter it was utilized as Capitol Union School.

The Boy's Classical School occupied rooms in the first University of Michigan building on Bates Street, and on August 30, 1858, moved to the Miami Avenue School building, located where the present Board of Education office building stands. In 1860, it was decided to allow girls to enter the public high school, and in September, 1863, the classes were moved to the second story of the old Capitol. In 1875, a building was erected in front of the old Capitol and was known as the Central High School. This building was destroyed by fire January 27, 1893.

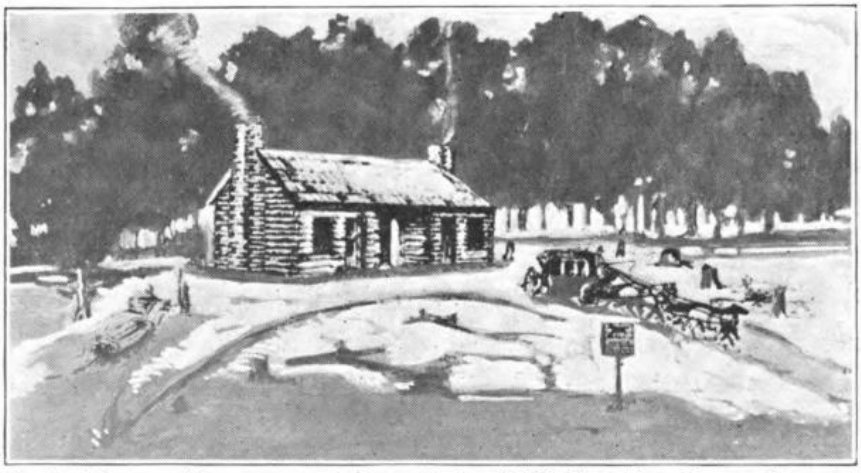


REV. FATHER KUNDIG

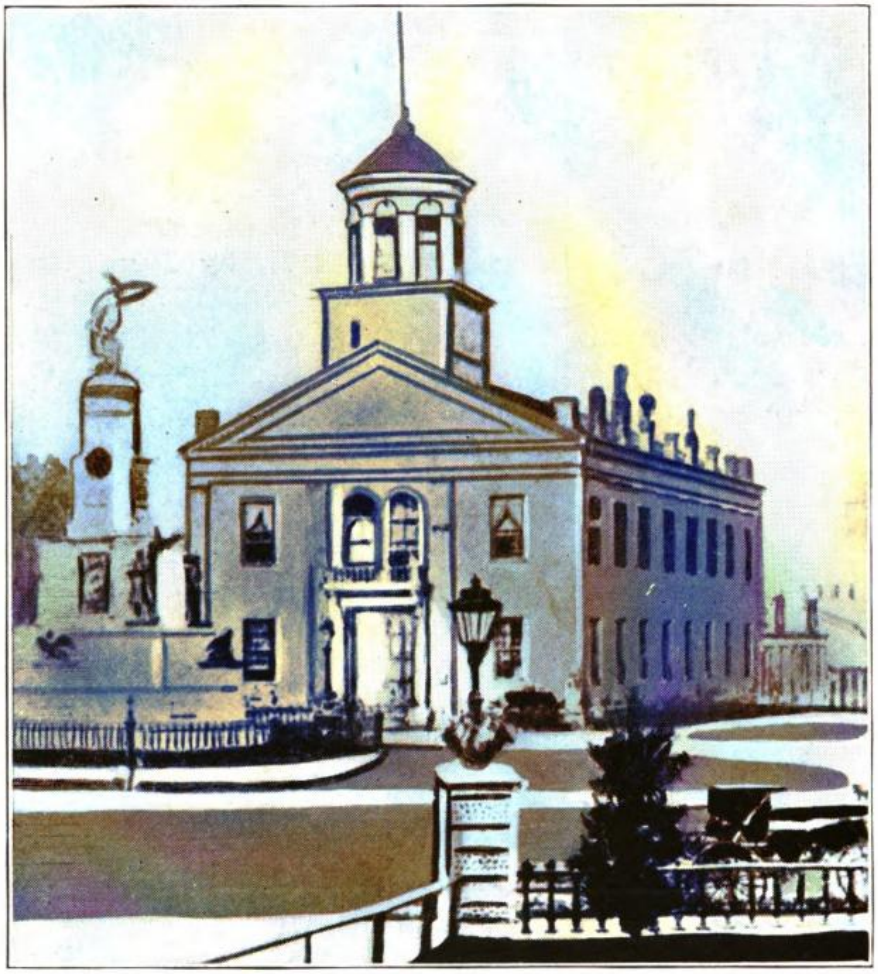
Father Martin Kundig, who can rightfully be styled the Father of the hospitals, orphanages, and charitable institutions of Detroit. He was Superintendent of the County Poor Farm, 1836 to 1839. Also the founder of Trinity Church and St. Mary's Church, Detroit. (See p. 54)



EARLY CHURCHES ON WOODWARD AVENUE.
Left to right: M. E. Church, Burchard Building, St. Paul's Episcopal, Sessions Room, First Presbyterian Church at Larned Street. The latter church replaced the First Protestant Church purchased by Bishop Rese for the Holy Trinity congregation.



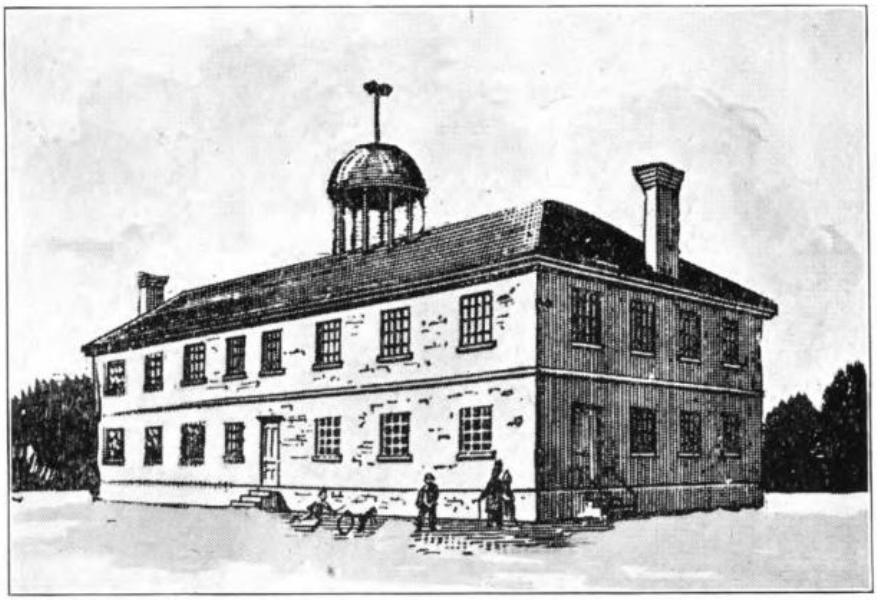
The Black Horse Tavern, purchased in 1839 by the Poor Commission for $1,600, consisted of another log building and 280 acres of land, was located 16 miles from Detroit on old Chicago Road, now Michigan Avenue, and can best be described as the property at Eloise, near Wayne, Michigan.



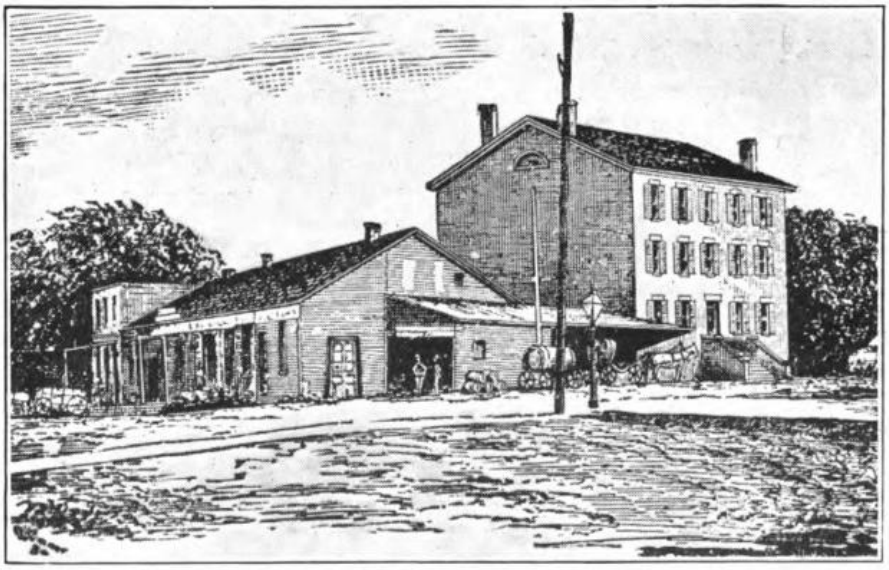
DETROIT'S FIRST CITY HALL.

Detroit's first City Hall was located on the western end of Michigan Grand Avenue. It was built of brick, 50x100 feet in size, had a wooden tower, and was completed November 18, 1835. The last council meeting in this building took place July 18, 1871, and the offices were transferred to the present city hall. It might be interesting to note that after the laying of the cornerstone of the Soldiers Monument, July 4, 1867, in East Grand Circus Park, the people protested that the monument would be too far distant for visitors to see. The objectors succeeded in having it placed in front of the old City Hall, where it was formally unveiled April 9, 1872.

The old gas light on top of the corner pillar and the ornamental fence that enclosed the present city hall grounds is still recollected by many. The fence was removed many years ago and now encloses the grounds of the Scripps Public Library at Grand River and Trumbull Avenues.



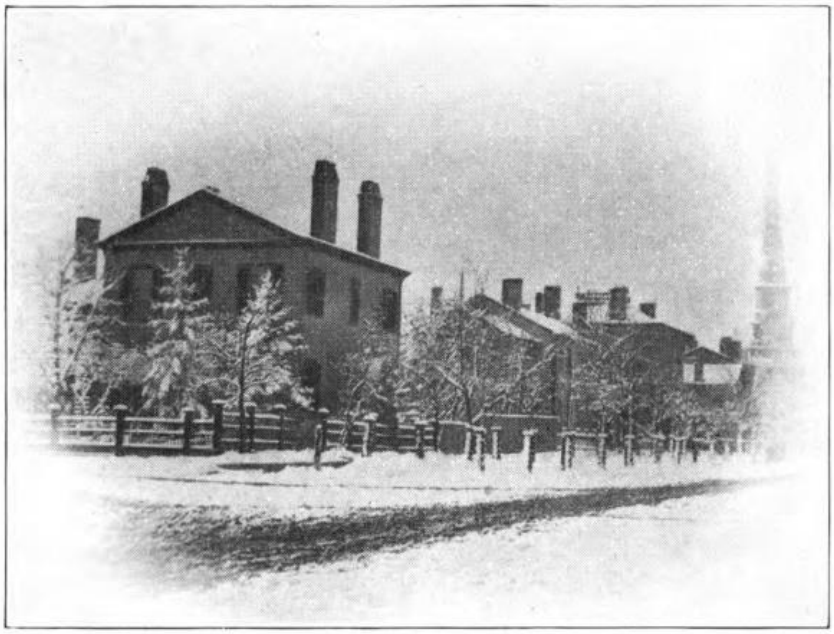
The above jail was built in 1818-19 in the triangle at Gratiot, Library and Farmer Streets, but in 1847 the Supreme Court held that the County had no title to the land, and a site was purchased at Beaubien and Clinton Streets and a new jail erected. This in turn was replaced by the present jail.



The present Detroit City Hall site was occupied in 1834 by the Detroit Female Seminary. In 1837, the Michigan Central Railroad built a railway station of wood, as a terminal for their trains, which on February 3, 1838, ran as far as Ypsilanti, the fare being $1.50.



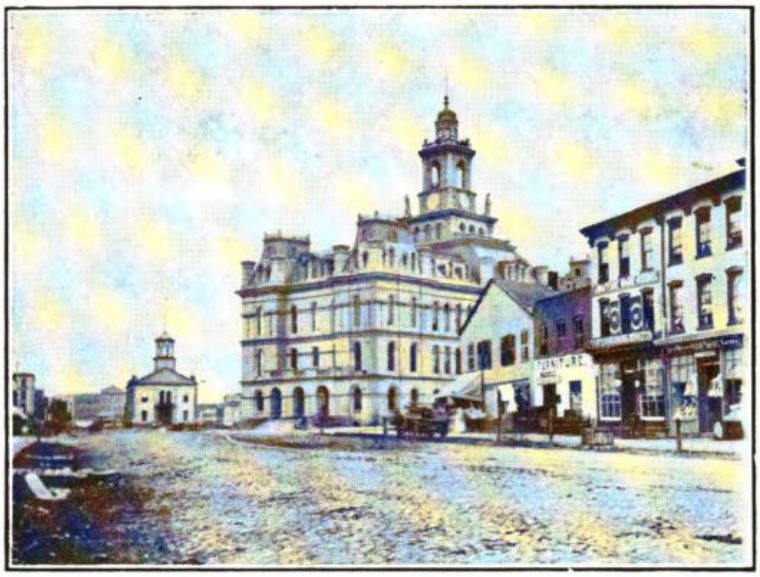
Combination Michigan Central Train in 1838.



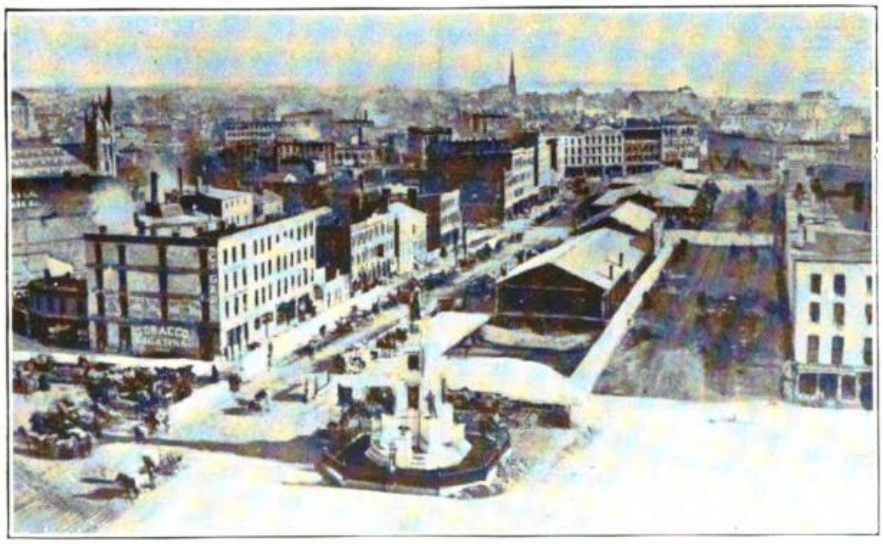
The John Palmer Homestead, which stood on the southwest corner of Griswold and Fort Streets, was built in 1823 and removed in 1869 to make place for the Moffat Building, which in turn was replaced by the Penobscot Building, the largest office building in Detroit.



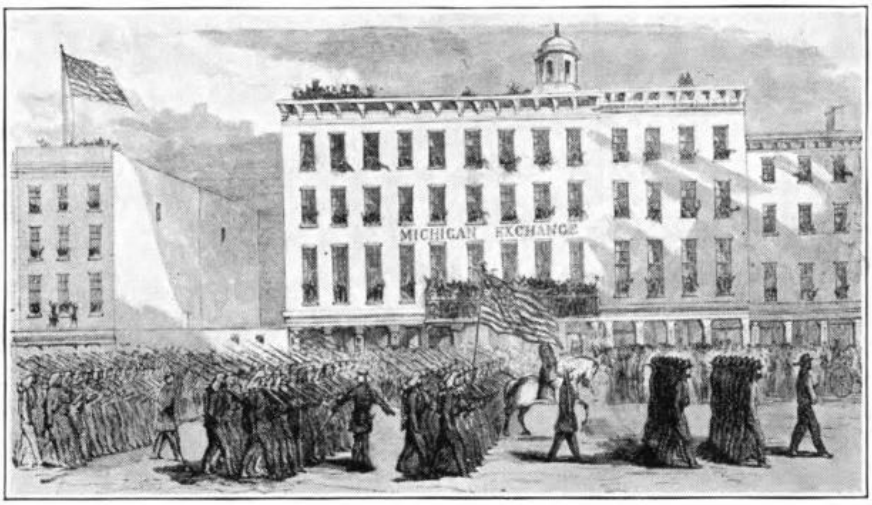
James Abbot's house, was located on the southeast corner of Griswold and Fort Streets. It was built in 1835 and torn down in 1881 to make place for the ten-story Hammond Building, Detroit's first skyscraper.



The above picture shows the old City Hall on the east side of Woodward Avenue and the present City Hall, which was completed July 18, 1871. Note the cobble stone pavement on Michigan Avenue.



View of Cadillac Square in 1872, taken after the first city hall was removed. The buildings to the rear of the monument were the fruit, vegetable, meat and fish markets; to the right the Russell House; to the left the Kanter Block, and in the wide gap, the land where the Holy Trinity R. C. Church stood. One of the market buildings was re-erected at the head of Belle Isle to use as a shelter.



The Michigan Exchange, Detroit's earliest big hotel, was located on West Jefferson Avenue near Shelby Street. In the early days, Jefferson Avenue was the main business street of the city.

Here we have the Detroit Fire Volunteers escorting a regiment to the M. C. R. R. Station on Third Street, to entrain for the seat of the trouble during the Civil War.



THE RUINS OF THE CENTRAL HIGH SCHOOL.

MEMORANDUM PAGE

Placed here for your convenience, to use for autographs or additional family history.