

Notable German-Americans

Franz Joseph Stallo (1793-1833), German Emigration Advocate and American Town Founder

By Don Heinrich Tolzmann

Introduction

In 1875, Heinrich A. Rattermann, Editor of *Der Deutsche Pionier*, the well-known 19th German-American historical journal, published an article on Franz Joseph Stallo, a noteworthy advocate of German emigration and founder of a town in Ohio that bore his name. (1) Born in 1793 in Sierhausen, a town in the district of Vechta in the Grand Duchy of Oldenburg, now in the German state of Lower Saxony, Stallo initially was a teacher and then a book binder, printer, and book dealer in the nearby town of Damme. (2) This became the vehicle for his emergence as an outspoken socio-political activist. He published materials protesting the political status quo while also strongly promoting emigration, and serving as an agent for a shipping line specializing in emigration.

Such activities got him in trouble with government authorities, leading to his imprisonment and the confiscation of his press. So, he emigrated to the U.S., departing from Germany on 26 April 1831, and landing in New York on 22 June 1831. (3) He moved on to Cincinnati arriving there on 27 June 1831. From there he moved to Mercer County, which later became Auglaize County. There he founded Stallotown, a German settlement in September 1832 that was named for him. (4) However, he did not live long thereafter, dying of cholera in 1833. And, several years later, in 1836, the town's name was changed to Minster. (5)

Heinrich A. Rattermann (1832-1923) was the foremost German-American historian of his time, and the author of numerous articles on German emigration and settlement. His article sheds light not only on Stallo, but also on German emigration history, and the founding of the town that was originally named for him. His article assumes considerable importance for assessing Stallo's life and work, as it was the earliest detailed article about him.

Rattermann based his research on primary source documents and visits to places he wrote about. His article reads like it was based on correspondence and interviews with the early settlers of the town that Stallo founded. In a following issue of *Der Deutsche Pionier*, Rattermann comments that his article engendered a great deal of interest, and that he had received additional anecdotes about Stallo. No corrections were made to his article, thus lending credence to what he had written. (6)

What follows here is a summary of his article with explanatory notes. In researching the life of Stallo the author has found many inconsistencies in what has been written about him, especially as regards the spelling of names and birth and death dates. The most conspicuous will be identified and commented on in the Conclusion.

Summary of Rattermann's Article

According to Rattermann, Stallo's father wanted him to become a teacher, and he studied at the Carolinum in Osnabrück. Thereafter, he taught school, but not wanting to follow that profession, he went to Munich to learn the book binding trade. Returning home, he stayed with his brother who put

in a good word for him with his father who was displeased that he had not continued his work as a teacher.

As a result, Stallo's father and brother helped him establish a book bindery in Damme. His wife came from a family of means and this enabled him to open a printery alongside his bindery. (7) However, his business suffered, as he spent too much time reading, rather than binding books, taking a particular interest in works on chemical and mechanical topics.

His reading also sidetracked him into various projects, one of which benefitted the area, however. He pioneered the idea of burning off and draining the moors, and irrigating and seeding them with Norwegian pines, which resulted in a transformation of the local landscape. He also opened a nursery and engaged in beekeeping, even writing a book about this, but these projects diverted his attention from his bindery and print shop.

After the death of his father, he used his inheritance to create a gas-filled balloon equipped with a steering mechanism. However, an attempt at flight only succeeded in landing him in some nearby pine trees, bringing an unceremonious end to that experiment. All of his extraneous interests and activities caused financial pressure on his fledgling business. However, other more serious problems loomed on the horizon.

Like his father and brother, Stallo was endowed with a free-thinking spirit, and therefore did not attend church services. He invented excuses as to why he could not, causing strained relations with the local church. He also regularly refused to pay taxes, which landed him in jail on several occasions. His agitation among local farmers to do likewise also brought him into continued conflict with government authorities.

However, it was his publication of materials considered subversive by the government, as well as his work as an agent for a shipping line in Bremen that specialized in emigration, that caused him to be placed under police surveillance. (8) At the same time, Stallo corresponded with friends in the U.S., and circulated their positive letters about life there among farmers in the area. From a frequent correspondent he received a poem in 1831 titled "Das Lied aus Amerika," (The Song from America), which he subsequently printed. The first line translates as follows:

Hail Columbus, be praised,
Be praised forever!
You showed us the way,
that can save us from hard work,
if one dares, and renounces one's homeland. (9)

The governments of Oldenburg and Hannover sought to suppress the poem, as it protested conditions in Germany, contrasting them with those in the U.S. Stallo was again imprisoned, but this time his press was confiscated. Anyone found with the poem was subject to imprisonment, which caused hand-written copies to be disseminated. It clearly struck a chord with many. And when the police were not present, school children liked to shout the first line of the poem: "Hail Columbus, be praised."

Due to imprisonment and the confiscation of his press, Stallo now faced a hopeless situation, and decided to emigrate. In 1831, he sailed for the U.S. with his five children, his wife having died

recently. They moved to Cincinnati, as friends advised Stallo that he should contact Friedrich Reese, Vicar General of the Diocese of Cincinnati. (10) He got a job there at a book bindery, and the family lived on Main Street, between 7th and 8th streets. Stallo kept in touch with Reese, and they established a long-lasting friendship.

He also maintained an active correspondence with friends in his homeland, sending lengthy letters weekly, advising them to also emigrate. Some of these letters were printed, and distributed by his friends, especially in the towns of Damme, Twistringen, Vechta, and Osnabrück. This resulted in a steady stream of farmers and craftsmen, emigrating especially from Damme and Twistringen. They moved to Cincinnati, where some acquired land, while others found work as tailors, shoemakers, cabinetmakers, etc.

By the spring of 1832, the growing number of emigrants caused them to inquire what the best option would be to pursue. Stallo suggested the establishment of a German settlement. As all of the newcomers were Catholic, word spread in the German Catholic community that a meeting would be held to discuss the matter, and it took place in April 1832, and was chaired by Stallo. He and another individual named Beekmann were commissioned to find a suitable site for a settlement. (11)

That summer, the two reported that they had found a location in what was then Mercer County, and later became Auglaize County, in northwest Ohio. Stallo was charged with acquiring a section of land (640 acres) where a settlement could be established. With Heinrich Joseph Cordesmann he traveled to the appropriate land office, purchased the land, and returned to Cincinnati. A meeting was held and Stallo reported on the conditions of the site they had found. (12)

The question then arose as to what the settlement should be called. Various names were suggested such as Neu Twistringen and Neu Osnabrück, but the group unanimously agreed that it should be called Stallotown. Stallo thanked the assemblage for this honor, and as a token of his gratitude followed up by ordering a keg of beer for the group. Shouts of the town's name "Stallotown" brought forth jubilant hurrahs from the gathering. (13)

In the summer of 1832, the following persons boarded a canal boat at the Main Street bridge: Stallo and his two sons (the two daughters and youngest son did not come with the group, but stayed behind for the time being), the Gerhard Surmann family, the Feldmann family, the Beekmann family, the Friedrich Gerwers family, the Heinrich Quatmann family, the Tauke family, the Rohnkohl family, and Cordesmann. (14)

A procession headed to the canal boat at the Main Street bridge, bearing muslin banners with the inscription "Die Colonie von Stallotown," (The Colony of Stallotown). Members of the departing group played the violin, clarinet, and trumpet as they boarded the boat. The large group that had assembled bid them farewell. In Dayton the group acquired wagons and drove from there to Piqua, where they remained for one night, and then departed for the new settlement site.

As there were no houses, the group stayed in their wagons and also camped outside. Women and children found refuge, however, in nearby homes belonging to the Flint, Farrel and Boone families, the only residents in the area. In the middle of the settlement site Stallo placed a sign on a large tree with the inscription "Stallotown." Several outsiders came by and scoffed: "Hello! This is a town with no houses!" So, the newly arrived settlers got busy building them. In the meantime, Stallo kept busy surveying the area, as well as the town site, and provided settlers with information as to the location of their lots.

Although he had not attended church in Germany, Stallo had re-joined the Catholic church in Cincinnati, most likely due to his friendship with Reese. On the first Sunday at the town site, Stallo called all the settlers together to give thanks to God for getting them to where they were now. He then read from one of the Gospels, and proceeded to deliver a sermon-like talk. A month later, his friend Reese visited the colony, and held a mass there.

Later on, a Dominican priest, Vincent de Rymacher, also paid a visit, and forbade Stallo from preaching, since he was not a priest. Stallo replied that if no priest was available, he would continue preaching. De Rymacher then stated he would impose an interdict prohibiting such preaching. Thereafter, Stallo read from the Bible, but settlers left when he started to preach, not wanting to risk an adverse ruling of the church. This brought an end to Stallo's career as a preacher, although many said that that he was well spoken. (15)

New settlers continued to arrive in the fall, and by New Year's Day 1833, the settlement had a population of fifty-two. Stallo continued his extensive correspondence with the homeland, and copies of his letters were printed and widely disseminated. As a result, the authorities in Hannover forbade their circulation. When found, they were confiscated and their owners jailed. This caused hand-written copies to circulate, so that emigration continued unabated in spite of the ban on Stallo's letters.

In the spring, the colony received more settlers who had been attracted to Ohio by Stallo's writings. He worked hard for the betterment of the community in many ways. For example, he was responsible for getting the Miami-Erie Canal to come by Stallotown and New Bremen, a nearby German settlement. This deviated from the original plan for the canal, and Stallo accomplished this change by collecting petitions and letters and sending them to the canal commissioners. (16)

By the summer of 1833, Stallotown had a population of more than one hundred. (17) At the same time, cholera was raging in Cincinnati, causing some Germans to move to it to evade the epidemic. (18) By August, cholera broke out in the town, causing the death of thirty people, including Stallo. Once he got sick, he rode a horse up and down the street, shouting: "I cannot and must not die! I have to put my business in order." However, that was not to be the case.

After his death, local sentiment unjustly turned against him, causing the name of the town to be legally changed to Minster. This was the result of Stallo having been wrongly accused of acquiring the land under his own name so as to swindle the settlers. Stallo indeed had acquired the land under his name, but this was done with the express approval of the settlers. (19)

However, he had not turned the titles over to them as yet, since he wanted to establish the location of public roads and facilities, and felt he could best accomplish this task as holder of the land title. (20) His comments before his death prove that he had the best intentions in mind. Stallo himself had only eighty acres of land, and a few lots in town. (21)

Another widely spread false rumor asserted that he had been refused burial in the church cemetery, and that he had been buried in the street. This was due to the fact that his house was built close to the street and he was buried next to the fence in front of it. When it was removed, the roadside intruded on his burial site, so that later, his son had him reinterred at the church cemetery. (22)

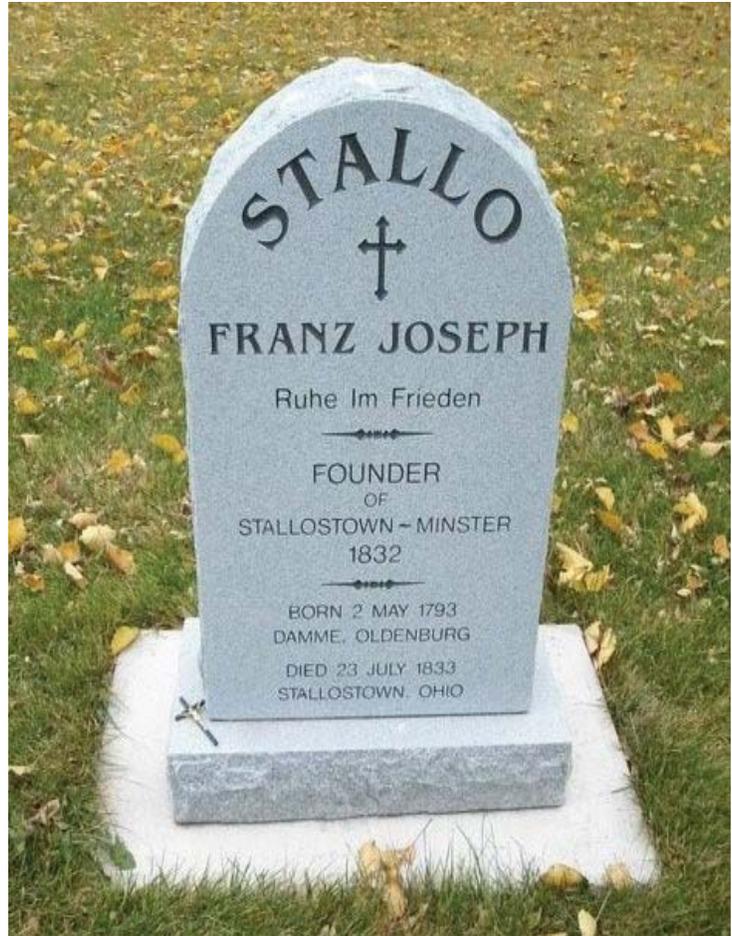
The article closes with Rattermann noting: "Stallo was a noble soul, and it is regrettable that the town he founded, which presently has a population of 2,000, and is currently blossoming, no

longer bears the name Stallotown.”
 (23) Changing the name of the town, according to Rattermann, was an injustice done to its founder.

Inconsistencies

As noted in the Introduction, many inconsistencies emerged when examining what has been written about the life of Stallo. Rather than attempt to cover all of them, the author has decided to comment on those that seem the most conspicuous.

1. ***Birth and Death Dates:*** Different dates can be found for Stallo’s birth and death. The centennial history and his gravestone have 2 May 1793 as his birth date, but elsewhere the date of 10 May 1793 can be found. There are also different dates for his death in 1833: 23 July on his gravestone and 26 July in the centennial history. So, the birth and death dates required further investigation. (24)
2. ***Origin of the Town’s Name:*** According to the local church history, Stallo named the town after himself, but Rattermann writes that it was the settlers who chose to name the town after him in recognition of his services. It seems unlikely that Stallo would have named the town for himself as that would have smacked of arrogance on his part, and would not have been well received by the settlers. However, it can only be concluded that there are two stories regarding the origins of the town’s name.
3. ***Spelling of the Town’s Name:*** According to Rattermann, the settlement’s name was spelled as: Stallotown. An article on Minster, which appeared in 1867 in *Der Westbote*, a German newspaper published in Columbus, Ohio, also spells it that way. However, later sources spell it differently: Stallo Town, Stallo town, Stallow’s Town, and Stallotown. The centennial history of the town spells it: Stallotown. (25) It cites a translation of a document written by Stallo that spells it that way. Unfortunately, this document cannot be located, so there is no way to verify this reference. (26) So, it can only be concluded that there are various spellings of the original name of the town.
4. ***Change of the Town’s Name:*** The rumor that Stallo had acquired the land under his name for the purpose of swindling the settlers, and that this was the reason the town’s name was changed, can only be found in Rattermann’s article. It is unlikely that Rattermann would have mentioned this unless the story had been conveyed to him. The centennial history only notes that the town’s name was changed to Minster, as it was “possibly reminiscent” of Germany. (27) This begs the question as to whether the rumor mentioned by Rattermann actually was the reason the town’s name was changed.
5. ***Ecclesiastical Interdict:*** The local church history indicates that the town’s residents ignored the threat of an interdict against Stallo’s preaching. However, Rattermann writes that they heeded



Gravestone of Stallo at the St. Augustine Cemetery in Minster
 (Find a Grave)

this warning, thus bringing Stallo's preaching to a close. Given the importance of the Catholic Church, it seems unlikely that the town's residents would have ignored the threat of an interdict. (28) So, here it can only be concluded that there are two stories regarding Stallo's preaching and the town's response to the threat of a church interdict.

6. **Burial Site:** The rumor that Stallo was denied burial in the church cemetery can only be found in Rattermann's article. The centennial history reports that "his sorrowing friends buried him alongside his little cabin near the street, where they could pass it daily... After several years his body was removed to the St. Augustine cemetery and years later it was again removed but the final resting place of this sturdy pioneer is now unknown to all even his descendants." It also comments: "What disturbing person took away the body of Stallo, when, why, or whence, we do not know." (29) Here again, the question arises regarding the validity of a rumor mentioned by Rattermann.
7. **Arrest and Imprisonment Record:** Rattermann writes of Stallo's arrest and imprisonment in Oldenburg, but according to historian Antonius Holtmann: "There are no documents in the state archives of Oldenburg and Osnabrück on police and judicial activities in the matter of Stallo." (30) Here again we face an inconsistency regarding the information provided by Rattermann that is available nowhere else. However, due to the censorship of the time, it is probably not surprising that no records can be found. (31)

Conclusion

Rattermann's *modus operandi* was to do on-site research and correspond with those knowledgeable of the topic he was writing about. (32) Here it should be kept in mind that Rattermann's article appeared more than forty years after the death of Stallo, and that other references to him were written at an even later date. Re-constructing his biography from these latter-day sources is therefore no easy task. The most conspicuous inconsistencies have been identified, and comments provided. Some raise questions that require further investigation, while others remain inexplicable.

Nevertheless, Rattermann's article on Stallo should be added to the historical record, as it is the earliest lengthy description of him. Also, a more fully-rounded picture of him as an advocate of German emigration and a town founder does emerge from it. (33) Rattermann refers to Stallo as "a noble soul." (34) And, he certainly was, as Jürgen Kessel has called him, a German pioneer "in the western Ohio wilderness." (35) Moreover, there is no question that he looks to have played an important role in encouraging and promoting emigration from northwestern Germany.

Notes

1. See: Heinrich A. Rattermann, "Zwei Agitatoren der Auswanderung. II: Franz Joseph Stallo," *Der Deutsche Pionier*. 7 (1875): 2-16. For information on Rattermann, see the author's article in a previous issue of this journal: "Notable German-Americans: Heinrich A. Rattermann (1832-1923): German-American Historian and Entrepreneur: A Chronology of his Life and Work," *The Palatine Immigrant*. 47:1 (2021): 17-20. Rattermann's article was the second part of an article on two proponents of German emigration. The first part dealt with Gottfried Duden (1789-1856), and was written by Friedrich Schnake (1834-1911), a German-American author and journalist.
2. For information on the Stallo family, see: Velma F. Schmieder, *Souvenir of the One Hundredth Anniversary of the Founding of Minster, Ohio: September 28, 1832 – September 28, 1932*. (Minster, Ohio: Post Printing Co., 1932), pp.31-37.
3. Regarding the emigration dates, see: Jürgen Kessel, "Der Dammer Auswanderer Franz Joseph Stallo und sein Lied aus Amerika," *Osnabrücker Mitteilungen*. 107 (2002): 168, and: Antonius Holtmann, "Noch einmal: Franz Joseph Stallo und das "Lied aus Amerika," (Unpublished article), p. 1.

4. Regarding Stallo's arrival date in Cincinnati, see: Louis A. Hoying, Rita M. Young, and David A. Hoying, *Pilgrims All: A History of Saint Augustine Parish Minster, Ohio 1832-1932*. (Minster: St. Augustine Parish, 1982), p.13. Stallo purchased the land at the land office in Piqua, Ohio on 28 September 1832, and Stallo and others moved to the site soon thereafter. See: Schmieder, *Souvenir*, p.10-11.
5. The author has found various spellings of the town's name. Rattermann spells it: Stallotown. An article in *Der Westbote*, a German newspaper published in Columbus, Ohio, also uses that spelling. The article, written by a reporter who visited Minster, deals with its history and that of a Black settlement in Ohio. See: "Eine deutsche und eine Neger Ansiedlung in Ohio." *Der Westbote*. (11 July 1867). C.M. Williamson also refers to the town as Stallotown. See: C.W. Williamson, *History of Western Ohio and Auglaize County...* (Columbus, Ohio: Press of W.M. Linn & Sons, 1905), pp. 832 and 848. Other spellings are different. For example, it is spelled as Stallo Town in: William J. McMurray, *History of Auglaize County, Ohio*. (Indianapolis: Historical Publishing Company, 1923), vol. 1, pp. 330. This author also refers to the following spelling as incorrect: Stallow's Town, p. 438. However, the centennial history of Minster refers to the town's original name as Stallowstown. See: Schmieder, *Souvenir*, p.10. Schmieder cites a translation of a document written by Stallo referring to the town as Stallos Town and Stallostown. However, as the author notes in the Conclusion, this document cannot be found.
6. See: *Der Deutsche Pionier*. 7 (1875): 75.
7. According to the Find a Grave website his wife was: Maria Catharina Schaipier Stallo (1793-1831), and they were married in 1814. According to Jürgen Kessel, Stallo had taught school in Glandorf, and by 1816 he and his family lived in Damme, where he was a printer, book binder, and book dealer. See: Jürgen Kessel, "Der Dammer Auswanderer Franz Joseph Stallo und sein Lied aus Amerika," *Osnabrücker Mitteilungen*. 107 (2002): 158.
8. The French Revolution of 1830 ignited a revolutionary spirit in the German states leading in 1832 to the Hambach Festival, a huge rally that brought more than 25,000 people together to protest the political status quo. It is therefore understandable that the authorities were concerned about Stallo.
9. For the text of the poem, which Rattermann edited and shortened, see: Heinrich A. Rattermann, "Zwei Agitatoren der Auswanderung. II: Franz Joseph Stallo," *Der Deutsche Pionier*. 7 (1875): 6-10. For a study of the poem's history and significance, see: Kessel, "Der Dammer Auswanderer..." pp. 155-80. Also, see footnote no. 3 for the reference to the article by Antonius Holtmann. According to Anne Aengenvoort, the poem "was filled with hatred and bitterness against authorities, government officers, aristocrats, princes, priests, lawyers, and other elites in Germany, whose defense of hierarchies, arrogance and materialistic greed were contrasted with the blessed equality of the United States." See: Dean H. Hoge, "Immigrants to Minster, New Bremen, and New Knoxville: A Summary of *Migration-Settlement-Acculturation: The Migration of Northwest Germans to Ohio, 1830-1914*, by Anne Aengenvoort," In: Dean H. Hoge, ed., *From Ladbergen to America: The Heritage and the Migration, Translation of German Sources...*(New Knoxville, Ohio: New Knoxville Historical Society, 2007), p. 154.
10. Reese (1791-1871) was from Vienenburg in Hannover, and after service as the Vicar General in Cincinnati, was named the first bishop of Detroit in 1833. See: David J. Endres, *A Bicentennial History of the Archdiocese of Cincinnati: The Catholic Church in Southwest Ohio, 1821-2021*. (Milford, Ohio: Little Miami Publishing Co., 2021), p. 14.
11. According to John H. Steinmann, an early settler, Stallo was accompanied by Hermann Beckmann and an individual named Zimmer. See: "Ansiedlung von Minster, Auglaize County, Ohio," *Der Deutsche Pionier*. 1 (1869): 150. The St. Augustine history notes: "On September 1, 1832, a stock

- company was formed to purchase land in Mercer County, and Stallo was designated as the man to carry out the conditions of furnishing money, purchasing the land, and laying out the town.” See; Hoying et al, *Pilgrims All*, p. 14.
12. According to Hoying et al, *Pilgrims*, p. 14, five other individuals who accompanied Stallo to the land office. The dates of these purchases were: 28 September, 3 and 15 October 1832.
 13. Hoying et al writes of Stallo: “He named the town ‘Stallostown.’” See: Hoying et al, *Pilgrims All*, p. 15. However, Rattermann notes the name “Stallowtown” was chosen not by him, but by the settlers.
 14. The reference here is to the Main Street bridge along the Miami-Erie Canal in Cincinnati. This bordered on the Over-the-Rhine district, which was the German quarter of the city. For information on it, see the author’s *Over-the-Rhine Tour Guide: Cincinnati’s Historic District and Environs*. (Milford, Ohio: Little Miami Publishing Co., 2011).
 15. Hoying et al identifies the priest as Vincent De Raymaecker, noting that he ministered to the people of Stallotown “and was appalled to find that Stallo was reading the Gospel at Sunday services. He believed that since Stallo was not an ordained priest he was not permitted to do so. Father De Raymaecker threatened to place the entire congregation under ecclesiastical interdict if Stallo persisted in his ways. The people were dismayed, but Stallo stated that as long as the village was without a priest he was correct in doing what he did. After De Raymaecker departed, the congregation disregarded his admonitions and Stallo continued to read the Gospel on Sundays as usual.” See: Hoying et al, *Pilgrims All*, p. 41.
 16. New Bremen is another town in Auglaize County, and was founded in 1832 by the City of Bremen Society, which had been formed in Cincinnati. See: Carl Bösel, “Ansiedlung von New-Bremen,” *Der Deutsche Pionier*. 1 (1869): 84-87, 118-21, and also by the same author: “Einwanderers Reiseabenteuer,” *Der Deutsche Pionier*. 3 (1871): 215-17.
 17. For the travel accounts of several German emigrants who first came to Cincinnati, and then moved on to Stallotown, see: “Ansiedlung von Minster, Auglaize County, Ohio,” *Der Deutsche Pionier*. 1 (1869): 147-52.
 18. According to *Ohio History Central*: “Cleveland residents were the first people in Ohio to contract the illness...The Ohio and Mississippi Rivers allowed the disease to spread quickly across the United States in all directions.” See: https://ohiohistorycentral.org/w/Cholera_Epidemics
 19. A regional history provides information on the acquisition of land for the settlement. It indicates that a stock association was organized in Cincinnati for the purchase of a section of land in Mercer County, noting: “The object of this purchase was to lay out and found a town, under certain specified conditions. The conditions bound the company to furnish sufficient money, as a joint fund to enter the land and lay out the town. The funds so provided were to be entrusted to Francis Joseph Stallo, of Mercer County, Ohio, who was authorized to enter the land in his own name. He was further to have this land platted and divided into one hundred and forty-four shares, and fix a day for a meeting with the company at Cincinnati, where the price per share and expenses were to be determined. The selection of shares was then to be made by the members by lot, the drawer of each share to pay a ratable proportion to said Stallo. After the numbers were drawn, Stallo was to make and execute a deed in favor each purchaser.” See: C.W. Williamson, *History of Western Ohio and Auglaize County...*, p. 829. Also, see: Schmieder, *Souvenir*, pp. 7-12.
 20. After the purchase of the land in 1832, the regional history by Williamson reports that Stallo laid out, platted, and divided the land into one hundred and forty-four lots. It indicates that members of the company met in Cincinnati on April 14 1833, and that lots were drawn then. It also notes: “In the summer of the same year (1833) Stallo died intestate, without having executed deeds to the several

purchasers as required. For the purpose of securing titles to purchasers, a bill in chancery was filed in the Common Pleas Court of Mercer County, then sitting at St. Mary's...The defendants, the legal heirs of said Stallo being infants, appeared by their guardian *ad litem*, when it was ordered by the court that the defendants as they became of age should severally convey to said owners or original purchasers their respective lots of share, and in their failure to do so within six months after attaining their majority, this decree was to operate as a conveyance." Ibid. Hoying et al also notes that Stallo died intestate, and: "A further court procedure which lasted several years between the Stallo heirs and the shareholders ensued; but finally all of the designated lot owners or their heirs gained title to their land." Hoying et al, *Pilgrims All*, p. 16. Also, see: Schmieder, *Souvenir*, p. 12.

21. According to Hoying et al, Stallo had title to several parcels that amounted to more than eighty acres. See: Hoying et al, *Pilgrims All*, pp. 20-21, and 24.
22. The names and dates of Stallo's children can be found at the Find a Grave website.
23. C.W. Williamson comments on the town: "The town was founded by Germans, and still preserves its nationality. It assumed considerable business importance after the construction of the Miami and Erie Canal." See: C.W. Williamson, *History of Western Ohio and Auglaize County...* p. 830.
24. Bernhard Struckmann sent the author a list of emigrants from Lower Saxony (Email, 1 April 2022) that has Stallo's birth date as 10 May 1793. See: Bernhard Struckmann, "Immigrants-Lower Saxony to Minster," (Unpublished list, 1 April 2022). His list was based on a search of the following database at: <https://www.auswanderer-oldenburg.de>. Regarding the death dates, see the gravestone pictured with this article and also: Schmieder, *Souvenir*, p. 11.
25. Regarding the various spellings of the town's name, see footnote no. 5.
26. Mary Oldiges, Curator of the Minster Historical Society sent the author the following E-Mail message (3 March 2022): "We have been researching and have found nothing in our archives. Then went to Mercer Co. court house where the plats would have been recorded. Nothing. As the composers of the Centennial are long gone, I can't say where they found their information. Wish I could be more helpful. Good luck with your project. Stallo was a most interesting man."
27. Schmieder, *Souvenir*, p. 33.
28. According to Anne Aengenvoort, Minster was known for its "intense piety and church commitment." See: Dean H. Hoge, "Immigrants to Minster, New Bremen, and New Knoxville: A Summary of Migration-Settlement-Acculturation: The Migration of Northwest Germans to Ohio, 1830-1914, by Anne Aengenvoort," in: Hoge, ed., *From Ladbergen...*, p. 154.
29. See: Schmieder; *Souvenir*, p. 11 and 31.
30. Holtmann, "Noch einmal: Franz Joseph Stallo und das "Lied aus Amerika," (Unpublished article), p. 2.
31. Kessel provides a good example of the censorship of the time by noting that in April 1832 J.F.L. Lüdecke, a printer in Osnabrück, was not allowed by the police to print the inaugural address of President John Quincy Adams. See: Kessel, "Der Dammer Auswanderer..." p. 164.
32. A good example of Rattermann's on-site research was a visit he made in 1874 to the home of Friedrich Münch near Dutzow, Missouri. Münch (1799-1881) was a well-known author of his time, and Rattermann wrote about his visit with him. His article about this appeared in the same volume as did his article on Stallo. See: Heinrich A. Rattermann, "Ein Besuch bei Friedrich Münch," *Der Deutsche Pionier*. 7 (1875): 53-59.
33. There is no question that Stallo influenced German emigration from his homeland. Regarding settlement in Ohio, see: Dean H. Hoge, "Immigrants to Minster, New Bremen, and New Knoxville:

A Summary of *Migration-Settlement-Acculturation: The Migration of Northwest Germans to Ohio, 1830-1914*, by Anne Aengenvoort,” in: Hoge, ed., *From Ladbergen...*, pp.137-90.

34. Rattermann’s comment resembles that of John H. Steinmann, an early settler, who described Stallo as “the soul” of the town. See: “Ansiedlung von Minster, Auglaize County, Ohio,” *Der Deutsche Pionier*. 1 (1869): 150.
35. Kessel, “Der Dammer Auswanderer...,” p. 171.

German Public Holidays during 2022

These holidays are celebrated nationally in Germany.

1 January (Saturday):	New Year’s Day (Neujahrstag)
15 April (Friday):	Good Friday (Karf Freitag)
18 April (Monday):	Easter Monday (Ostermontag)
1 May (Sunday):	Labor Day (Maifeiertag)
26 May (Thursday):	Ascension Day (Christi Himmelfahrt, 40 days after Easter)
6 June (Monday):	Whit Monday (Pfingstmontag) – seventh Monday after Easter, also called Pentecost Monday
3 October (Monday):	Day of German Unity (Tag der Deutschen Einheit)
31 October (Monday):	Reformation Day (Reformationstag) – generally a regional holiday in Brandenburg, Mecklenburg-Western Pomerania, Saxony, Saxony-Anhalt, and parts of Thuringia.
25 December (Sunday):	Christmas Day (Weihnachtstag)
26 December (Monday):	Saint Stephen’s Day (Stephanstag) – also known as the second day of Christmas
31 December (Saturday):	New Year’s Eve

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